

SRIMAD BHAGAVATAM--THE NATURAL COMMENTARY ON VEDANTA (ARTHO 'YAM BRAHMA-SUTRANAM)

A STUDY GUIDE BASED UPON THE GOVINDA-BHASYA OF SRILA BALADEVA VIDYABHUSANA

INTRODUCTION

The word Veda means 'knowledge.' In the modern world, the term 'science' is used to identify the kind of authoritative knowledge upon which human progress is based. To the ancient people of Bharatavarsa, the word Veda had an even more profound import than the word science has for people today. That is because in those days scientific inquiry was not restricted to the world perceived by the physical senses. And the definition of human progress was not restricted to massive technological exploitation of material nature. In Vedic times, the primary focus of science was the eternal, not the temporary; human progress meant the advancement of spiritual awareness yielding the soul's release from the entrapment of material nature, which is temporary and full of ignorance and suffering.

Vedic knowledge is called *apauruseya*, meaning that it is not knowledge of human invention. Vedic knowledge appeared at the dawn of the cosmos within the heart of Brahma, the lotus-born demigod of creation from whom all the species of life within the universe descend. Brahma imparted this knowledge in the form of *sabda* (spiritual sound) to his immediate sons, who are great sages of higher planetary systems like the Satyaloka, Janaloka and Tapaloka. These sages transmitted the Vedic *sabda* to disciples all over the universe, including wise men of earth in ancient times. Five thousand years ago the great Vedic authority Srila Krsna Dvaipayana Vyasa compiled the *sabda* into Sanskrit scripture (*sastra*) which collectively is known today as 'the Vedas.'

In the India of old, the study of the Vedas was the special prerogative of the brahmanas (the priestly and intellectual class). There were four degrees of education in Vedic knowledge that corresponded to the four *asramas* of brahminical culture (the *brahmacari* or student *asrama*, the *grhastha* or householder *asrama*, the *vanaprastha* or retired *asrama* and the *sannyasa* or renounced *asrama*). The first degree of learning was the memorization of the Vedic *Samhita*, which consists of thousands of *mantras* (verses) divided into four sections--*Rg*, *Sama*, *Yajur* and *Atharva*--that are chanted by priests in glorification of the Supreme Being during sacrificial rituals. The second degree was the mastery of the *Brahmana* portion of the Vedas, which teaches rituals for fulfillment of duties to family, society, demigods, sages, other living entities and the Supreme Lord. The third degree was the mastery of the *Aranyaka* portion, which prepares the retired householder for complete renunciation. The fourth degree was the mastery of the *Upanisads*, which present the philosophy of the Absolute Truth to persons seeking liberation from birth and death.

The texts studied in the four stages of formal Vedic education are collectively called *sruti-sastra*, 'scripture that is to be heard' by the brahmanas. But *sruti-sastra* is not all there is to the Vedic literature. *Chandogya Upanisad* 7.1.2 declares that the Puranas and *Itihasas* comprise the fifth division of Vedic study. The Puranas and *Itihasas* teach the same knowledge as the four Vedas, illustrating it with extensive historical narrations. The fifth Veda is known as

smṛti-saṣṭra ('scripture that must be remembered'); Śrīla Vyāsa-deva compiled it into eighteen Purānas and the Mahābhārata. Smṛti-saṣṭra study was permitted to non-brāhmanas. At Naimasaraṇya, therefore, Śuṭa Gosvami, a non-brāhmana by birth, was requested by the great assembly of brāhmanas to recite the Śrīmad-Bhāgavata Mahā-purāna that his father Romaharsana had learned directly from Vyāsa.

Before Vyāsa-deva's compilation, the Vedas had long been taught in the brāhmana-aśramas by six schools of Vedic philosophy. Each of these schools had come to be associated with a famous sage who was the author of a sūtra (code) expressing the essence of his darsana (standpoint on the ultimate meaning or purpose of the Veda). To dispel the confusion that had arisen among brāhmanas because of the incongruities of these standpoints, Vyāsa wrote Vedānta-sūtra as a final judgement on the arguments of the six schools as well as those of other philosophies. Vedānta-sūtra forms the third great body of Vedic literature after the śruti-saṣṭra and smṛti-saṣṭra. It is known as the nyāya-saṣṭra, 'scripture of philosophical disputation.'

The sad-darsana (six standpoints) are Nyāya (logic), Vaiśeṣika (atomic theory), Sāṃkhya (analysis of matter and spirit), Yoga (the discipline of self-realization), Karma-mīmāṃsā (science of fruitive work) and Vedānta (science of God realization).

The sad-darsana are termed astika (from asti, or 'it is so'), because they all acknowledge the Veda to be authoritative. The nastika philosophies of the Carvakas, Buddhists and Jains (nasti, 'it is not so'), reject the Vedas. Beginning with Nyāya, each of the sad-darsanas in their own turn presents a more developed and comprehensive explanation of the conclusion of Vedic knowledge. Nyāya sets up the rules of philosophical debate and identifies the basic subjects under discussion: the physical world, the soul, God and liberation. Vaiśeṣika engages the method of Nyāya or logic in a deeper analysis of the predicament of material existence by showing that the visible material forms to which we are all so attached ultimately break down into invisible atoms. Sāṃkhya develops this analytical process further to help the soul become aloof to matter. Through Yoga, the soul awakens its innate spiritual vision to see itself beyond the body. Karma-mīmāṃsā directs the soul to accept the duties prescribed in the Vedic scriptures. Vedānta focuses on the supreme goal taught in the Upaniṣads.

Originally, the six darsanas were specialized fields within a harmonious, comprehensive study of the Veda. The purest and most ancient versions of these darsanas are found in Śrīmad-Bhāgavatam, propounded by great mahājanas like Brahma, Nārada, Śiva, the four Kumāras, Devahūti-putra Kapiladeva and Sukadeva Gosvami. But later and far lesser scholars of the darsanas advanced opposing, contentious points of view. Thus Vedic philosophy came to be misrepresented for selfish ends. For instance, Karma-mīmāṃsā (which by 500 BC had become the foremost philosophy of the brāhmana class) was misused by bloodthirsty priests to justify their mass slaughter of animals in Vedic sacrifices. But the unexpected rise of a novel non-Vedic religion challenged the power of Karma-mīmāṃsā. This new religion was Buddhism. When King Asoka instituted the Buddha's doctrine as the state religion of his empire, many brāhmanas abandoned Vedic scholarship altogether to learn and teach nastika concepts of ahimsa (nonviolence) and sunyata (voidism). This seriously eroded the influence of the astika schools.

In the seventh century after Christ, Buddhism in its turn was

eclipsed by the rise of the teachings of the Vedantist Sankara, who revived the Vedic culture all over India. But Sankara's special formulation of Vedanta was itself influenced by Buddhism and is not truly representative of the original Vedanta-darsana taught by Vyasa.

After Sankara, Vedanta was refined by the schools of great teachers (acaryas) like Ramanuja, Madhva and Sri Caitanya Mahaprabhu. Having shed the baggage of Sankara's crypto-Buddhism, Vedanta philosophers soared to heights of dialectical sophistication that has been much appreciated by many Western intellectuals. Vedantic dialectics are represented today in the bhasyas (commentaries) of the acaryas and the tikas (subcommentaries) of their disciples. All possible philosophical positions, including some bearing remarkable resemblance to the ideas of European philosophers, are therein proposed, analyzed and refuted.

Vedanta study is jnana-yoga, the yoga of theoretical knowledge. But from jnana one must come to vijana, practical realization of the ultimate truth. The theoretical dialectics (sastratha) of Vedanta twist and turn from thesis (purvapaksa) to antithesis (uttarapaksa) to synthesis (siddhanta) like the gnarled branches of a tree. But the ways of philosophical disputation do not themselves add up to the Absolute Truth. The Absolute Truth, being transcendental, is only indirectly framed in the branches of jnana, like the rising full moon may be framed by the branches of a tree. A friend who wishes us to see the moon may first draw our attention to that tree. This may be compared to the indirect or theoretical stage of knowledge. Actually seeing the moon is vijana.

There is a straightforward path to vijana. It is explained by the Supreme Personality of Godhead to Brahma in Srimad-Bhagavatam 2.9.31:

sri-bhagavan uvaca
jnanam parama-guhyam me
yad vijana-samanvitam
sarahasyam tad-angam ca
grhana gaditam maya

TRANSLATION

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

This verse, which establishes that vijana is attainable by one who coordinates scriptural study with pure devotional service, is the prelude to the Catuhsloki Bhagavatam, the four original verses of the Srimad-Bhagavatam spoken before creation by the Lord to His servant Brahma. (Bhag. 2.9.33-36) Five thousand years ago, the Catuhsloki Bhagavatam was expanded into 18,000 verses by Srila Vyasadeva as his own commentary on Vedanta-sutra. The Srimad-Bhagavatam, then, is meant for persons who are willing to go beyond mere thinking about the Absolute Truth to the realized stage of practical engagement--body, mind, soul and words--in the ninefold angas (divisions) of devotional service to Krsna. As Sri Prahlada Maharaja states, kriyeta bhagavaty addha tan manye 'dhitam uttamam: 'One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.' (Bhag. 7.5.24)

The study guide that follows is designed to help the student of

Srimad-Bhagavatam to 1) discern the original Bhagavata versions of the six darsanas, 2) learn the Srimad-Bhagavatam's answers to challenges fired from many different philosophical stances, and 3) appreciate the solid Vedic philosophical foundation of Krsna-bhakti. In this guide, verses of the Srimad-Bhagavatam are presented as commentaries on philosophical controversies raised in the Vedanta-sutra. The outline of Vedanta controversies provided by this guide is drawn from the Govinda-bhasya of Srila Baladeva Vidyabhusana. The Govinda-bhasya quotes a number Bhagavatam verses deemed to be the elucidations of specific sutras. All verses mentioned therein are incorporated into this study guide. And wherever the Govinda-bhasya provides no Bhagavatam verses to match the Vedanta, other Vaisnava studies of the Srimad-Bhagavatam were consulted. They are: Sri Bhagavata-arka Marici Mala by Srila Bhaktivinoda Thakura, Sri Bhakti Ratnavali by Visnu Puri, Vedanta-darsana by Haridasa Sastri and--first and foremost--the computerized BBT Folio of the books of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada.

Readers should note that this study guide examines the Srimad-Bhagavatam from a very specific angle of vision--Vedanta philosophy-- so as to heighten our appreciation and understanding of certain verses that may have escaped our careful consideration due to their seeming technical or esoteric nature. Thus this study guide is really aimed at augmenting an already developed appreciation for Bhagavata philosophy. It is not conceived of as a general introduction to the Srimad Bhagavatam. Nor is it meant to be an exhaustive study of the Vedanta-sutra either. Many of the finer details of Vedanta philosophy that are dealt with in Govinda-bhasya can find no place in such a work as this, which utilizes Vedanta only as a background reference for a deeper understanding of the Srimad-Bhagavatam.

SRILA PRABHUPADA ON THE SRIMAD-BHAGAVATAM AS THE NATURAL COMMENTARY ON VEDANTA-SUTRA

From Teachings of Lord Kapila, Chapter 4: 'Srimad-Bhagavatam is a commentary on Vedanta-sutra. Vedanta-sutra explains that the Supreme is the source of everything, and the nature of that source is explained in Srimad-Bhagavatam (1.1.1): janmady asya yato 'nvayad itaratas carthesv abhijnah svarat. That source is abhijna, cognizant. Matter is not cognizant; therefore the theory of modern science that life comes from matter is incorrect. The identity from whom everything emanates is abhijna, cognizant, which means He can understand. The Bhagavatam (1.1.1) also states, tene brahma hrda ya adi-kavaye: Krsna instructed Lord Brahma in Vedic knowledge. Unless the ultimate source is a living entity, how can He impart knowledge? Srimad-Bhagavatam was compiled by Vyasadeva, who also compiled the Vedanta-sutra. Generally the Mayavadis emphasize the commentary made on the Vedanta-sutra by Sankaracarya, the Sariraka-bhasya, but that is not the original commentary on Vedanta-sutra. The original commentary is given by the author himself, Vyasadeva, in the form of Srimad-Bhagavatam. To understand the actual meaning of the Vedanta-sutra, we must refer to the commentary made by the author himself. As stated by Sri Krsna Himself in Bhagavad-gita (13.5):

rsibhir bahudha gitam
chandobhir vividhah prthak
brahma-sutra-padaish caiva
hetumadbhir viniscitaih

"The knowledge of the field of activities and of the knower of

activities is described by various sages in various Vedic writings-- especially in the Vedanta-sutra--and is presented with all reasoning as to cause and effect."

Transcendental knowledge is therefore very logical. According to the Vedic system, the acarya must understand Vedanta-sutra (also called Brahma-sutra) before he can be accepted as an acarya. Both the Mayavada-sampradaya and the Vaisnava-sampradaya have explained the Vedanta-sutra. Without understanding Vedanta-sutra, one cannot understand Brahman.'

From Sri Caitanya-caritamrta, Adi-lila, Chapter 7, Text 72, purport: 'Knowledge of the unlimited is actual brahmajnana, or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of the holy name of the Lord, Krsna, who is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord, which is identical with the Lord, does not have to study Vedanta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Krsna but thinks that the holy name is different from Krsna and thus takes shelter of Vedanta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahaprabhu by His personal behavior, and philosophical speculators who want to make Vedanta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedanta philosophy. In this connection the Srimad-Bhavatam states:

aho bata svapaco' to gariyan
yaj-jihvagre vartate nama tubhyam
tepus tapas te juhuvuh sasnur aya
brahman ucur nama grnanti ye te

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Krsna, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic yajnas." (SB. 3.33.7) Another quotation states:

rg-vedo 'tha yajur-vedah sma-vedo 'py atharvanah
adhitas tena yenoktam harir ity aksara-dvayam

"A person who chants the two syllables Ha-ri has already studied the four Vedas--Sama, Rk, Yajuh and Atharva."

Taking advantage of these verses, there are some sahajiyas who, taking everything very cheaply, consider themselves elevated Vaisnavas but do not care even to touch the Vednta-sutras or Vedanta philosophy. A real Vaisnava should, however, study Vedanta philosophy, but if after studying Vedanta one does not adopt the chanting of the holy name of the Lord, he is no better than a Mayavadi. Therefore, one should not be a Mayavadi, yet one should not be unaware of the subject matter of Vedanta philosophy. Indeed, Caitanya Mahaprabhu exhibited His knowledge of Vedanta in His discourses with Prakasananda Sarasvati. Thus it is to be understood that a Vaisnava should be completely conversant with Vedanta philosophy, yet he should not think that studying Vedanta is all in all and therefore be unattached to the chanting of the holy name. A devotee

must know the importance of simultaneously understanding Vedanta philosophy and chanting the holy names. If by studying Vedanta one becomes an impersonalist, he has not been able to understand Vedanta. This is confirmed in Bhagavad-gita (Bg. 15.15). Vedanta means "the end of knowledge." The ultimate end of knowledge is knowledge of Krsna, who is identical with His holy name. Cheap Vaisnavas (sahajiyas) do not care to study the Vedanta philosophy as commented upon by the four acaryas. In the Gaudiya- sampradaya there is a Vedanta commentary called the Govinda-bhasya, but the sahajiyas consider such commentaries to be untouchable philosophical speculation, and they consider the acaryas to be mixed devotees. Thus they clear their way to hell.'

From Caitanya-caritamrta, Adi-lila, Chapter 7, Text 102, Purport: 'The Mayavadi sannyasis, appreciating Lord Caitanya Mahaprabhu, inquired from Him why He did not discuss Vedanta philosophy. Actually, however, the entire system of Vaisnava activities is based on Vedanta philosophy. Vaisnavas do not neglect Vedanta, but they do not care to understand Vedanta on the basis of the Sariraka-bhasya commentary. Therefore, to clarify the situation, Lord Sri Caitanya Mahaprabhu, with the permission of the Mayavadi sannyasis, wanted to speak regarding Vedanta philosophy. The Vaisnavas are by far the greatest philosophers in the world, and the greatest among them was Srila Jiva Gosvami Prabhu, whose philosophy was again presented less than four hundred years later by Srila Bhaktisiddhanta Sarasvati Thakura Maharaja. Therefore one must know very well that Vaisnava philosophers are not sentimentalists or cheap devotees like the sahajiyas. All the Vaisnava acaryas were vastly learned scholars who understood Vedanta philosophy fully, for unless one knows Vedanta philosophy he cannot be an acarya. To be accepted as an acarya among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedanta philosophy, either by studying it or hearing it.'

Bhakti develops in pursuance of Vedanta philosophy. This is stated in Srimad-Bhagavatam (1.2.12):

tac chraddadhana munayo
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya

The words bhaktyasruta-grhitaya in this verse are very important, for they indicate that bhakti must be based upon the philosophy of the Upanisads and Vedanta-sutra. Srila Rupa Gosvami said:

sruti-smrti-puranadi-
pancaratra-vidhim vina
aikantiki harer bhaktir
utpatayaiva kalpate

"Devotional service performed without reference to the Vedas, Puranas, Pancaratras, etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaisnavas (kanistha-adhikari, madhyama-adhikari, uttama-adhikari), but to be a madhyama-adhikari preacher one must be a learned scholar in Vedanta-sutra and other Vedic literature because when bhakti-yoga develops on the basis of Vedanta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (SB. 1.2.12):

TRANSLATION

WHAT IS THE GOAL OF HUMAN LIFE?

(Vs. 1.1.1.)

1.2.7-11

vasudeve bhagavati
bhakti-yogah prayojitah
janayaty asu vairagyam
jnanam ca yad ahaitukam

vasudeve--unto Krsna; bhagavati--unto the Personality of Godhead;
bhakti-yogah--contact of devotional service; prayojitah--being applied;
anayati--does produce; asu--very soon; vairagyam--detachment; jnanam--
knowledge; ca--and; yat--that which; ahaitukam--causeless.

By rendering devotional service unto the Personality of Godhead,
Sri Krsna, one immediately acquires causeless knowledge and detachment
from the world.

1.2.8

dharmah svanusthitah pumsam
visvaksena-kathasu yah
notpadayed yadi ratim
srama eva hi kevalam

dharmah--occupation; svanusthitah--executed in terms of one's own
position; pumsam--of humankind; visvaksena--the Personality of Godhead
(plenary portion); kathasu--in the message of; yah--what is; na--not;
utpadayet--does produce; yadi--if; ratim--attraction; sramah--useless
labor; eva--only; hi--certainly; kevalam--entirely.

The occupational activities a man performs according to his own
position are only so much useless labor if they do not provoke
attraction for the message of the Personality of Godhead.

1.2.9

dharmasya hy apavargyasya
nartho 'rthayopakalpate
narthasya dharmaikantasya
kamo labhaya hi smrtah

dharmasya--occupational engagement; hi--certainly; apavargyasya--
ultimate liberation; na--not; arthah--end; arthaya--for material gain;
upakalpate--is meant for; na--neither; arthasya--of material gain;
dharma-eka-antasya--for one who is engaged in the ultimate occupational
service; kamah--sense gratification; labhaya--attainment of; hi--
exactly; smrtah--is described by the great sages.

All occupational engagements are certainly meant for ultimate
liberation. They should never be performed for material gain.
Furthermore, according to sages, one who is engaged in the ultimate
occupational service should never use material gain to cultivate sense
gratification.

1.2.10

kamasya nendriya-pritir
labho jiveta yavata
jivasya tattva jijnasa
nartho yas ceha karmabhih

kamasya--of desires; na--not; indriya--senses; priti--satisfaction;

labhah--gain; jiveta--self-preservation; yavata--so much so; jivasya--of the living being; tattva--the Absolute Truth; jijnasa--inquiries; na--not; arthah--end; yah ca iha--whatsoever else; karmabhih--by occupational activities.

Life's desires should never be directed toward sense gratification. One should desire only a healthy life, or self-preservation, since a human being is meant for inquiry about the Absolute Truth. Nothing else should be the goal of one's works.

1.2.11

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

vadanti--they say; tat--that; tattva-vidah--the learned souls; tattvam--the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual; brahma iti--known as Brahman; paramatma iti--known as Paramatma; bhagavan iti--known as Bhagavan; sabdyate--it so sounded.

Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramatma or Bhagavan.

1.1.1

om namo bhagavate vasudevaya
janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-kavaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

om--O my Lord; namah--offering my obeisances; bhagavate--unto the Personality of Godhead; vasudevaya--unto Vasudeva (the son of Vasudeva), or Lord Sri Krsna, the primeval Lord; janma-adi--creation, sustenance and destruction; asya--of the manifested universes; yatah--from whom; anvayat--directly; itaratah--indirectly; ca--and; arthesu--purposes; abhijnah--fully cognizant; sva-rat--fully independent; tene--imparted; brahma--the Vedic knowledge; hrda--consciousness of the heart; yah--one who; adi-kavaye--unto the original created being; muhyanti--are illusioned; yat--about whom; surayah--great sages and demigods; tejah--fire; vari--water; mrdam--earth; yatha--as much as; vinimayah--action and reaction; yatra--whereupon; tri-sargah--three modes of creation, creative faculties; amrsa--almost factual; dhamna--along with all transcendental paraphernalia; svena--self-sufficiently; sada--always; nirasta--negation by absence; kuhakam--illusion; satyam--truth; param--absolute; dhimahi--I do meditate upon.

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri Krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is

KNOWLEDGE OF THE ABSOLUTE TRUTH IS FOUND ONLY IN SASTRA.
(Vs. 1.1.3)

10.16.44
namah pramana-mulaya
kavaye sastra-yonaye
pravrttaya nivrttaya
nigamaya namo namah

namah--obeisances; pramana--of authoritative evidence; mulaya--to the basis; kavaye--to the author; sastra--of the revealed scripture; yonaye--to the source; pravrttaya--which encourages sense gratification; nivrttaya--which encourages renunciation; nigamaya--to Him who is the origin of both kinds of scripture; namah namah--repeated obeisances

We offer our obeisances again and again to You, who are the basis of all authoritative evidence, who are the author and ultimate source of the revealed scriptures, and who have manifested Yourself in those Vedic literatures encouraging sense gratification as well as in those encouraging renunciation of the material world.

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≥Adhikarana 4: This is confirmed by the Vedic scriptures. ≥
¿ffÿ
THE ABSOLUTE TRUTH IS THE ONLY SUBJECT OF SASTRA.
(Vs. 1.1.4)

1.1.1 (see above)

11.11.18,19
sabdhā-brahmani nisnato
na nisnayat pare yadi
sramas tasya srama-phalo
hy adhenum iva raksatah

sabdhā-brahmani--in the Vedic literature; nisnatah--expert through complete study; na nisnayat--does not absorb the mind; pare--in the Supreme; yadi--if; sramah--labor; tasya--his; srama--of great endeavor; phalah--the fruit; hi--certainly; adhenum--a cow that gives no milk; iva--like; raksatah--of one who is taking care of.

If through meticulous study one becomes expert in reading Vedic literature but makes no endeavor to fix one's mind on the Supreme Personality of Godhead, then one's endeavor is certainly like that of a man who works very hard to take care of a cow that gives no milk. In other words, the fruit of one's laborious study of Vedic knowledge will simply be the labor itself. There will be no other tangible result.

gam dugdha-doham asatim ca bharyam
deham paradhinam asat-prajam ca
vittam tv atirthi-krtam anga vacam
hinam maya raksati dukha-duhkihi

gam--a cow; dugdha--whose milk; doham--already taken; asatim--unchaste; ca--also; bharyam--a wife; deham--a body; para--upon others; adhinam--always dependent; asat--useless; prajam--children; ca--also; vittam--wealth; tu--but; atirthi-krtam--not given to the proper recipient; anga--O Uddhava; vacam--Vedic knowledge; hinam--devoid; maya--of knowledge of Me; raksati--he takes care of; dukha-duhkihi--he who suffers one misery after another.

My dear Uddhava, that man is certainly most miserable who takes care of a cow that gives no milk, an unchaste wife, a body totally dependent on others, useless children or wealth not utilized for the right purpose. Similarly, one who studies Vedic knowledge devoid of My glories is also most miserable.

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≥Adhikarana 5: Brahman is knowable. ≥
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THE ABSOLUTE TRUTH IS KNOWABLE AND CAN BE DESCRIBED IN WORDS.
(Vs. 1.1.5)

1.1.1 (see above)

2.9.31
sri-bhagavan uvaca
jnanam parama-guhyam me
yad vijnana-samanvitam
sarahasyam tad-angam ca
grhana gaditam maya

sri-bhagavan uvaca--the personality of Godhead said; jnanam--knowledge acquired; parama--extremely; guhyam--confidential; me--of Me; yat--which is; vijnana--realization; samanvitam--coordinated; sa-rahasyam--with devotional service; tat--of that; angam ca--necessary paraphernalia; grhana--just try to take up; gaditam--explained; maya--by Me.

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

THE ABSOLUTE TRUTH, THE SELF OF ALL, IS NOT SAGUNA BRAHMAN (PRAKRTI IN THE MODE OF GOODNESS).
(Vs. 1.1.6)

1.2.11 (see above)

4.3.23
sattvam visuddham vasudeva-sabditam
yad iyate tatra puman apavrtah
sattve ca tasmin bhagavan vasudevo
hy adhoksajo me namasa vidhiyate

sattvam--consciousness; visuddham--pure; vasudeva--Vasudeva; sabditam--known as; yat--because; iyate--is revealed; tatra--there; puman--the Supreme Person; apavrtah--without any covering; sattve--in consciousness; ca--and; tasmin--in that; bhagavan--the Supreme Personality of Godhead; vasudevah--Vasudeva; hi--because; adhoksajah--transcendental; me--by me; namasa--with obeisances; vidhiyate--worshiped.

I am always engaged in offering obeisances to Lord Vasudeva in pure Kṛṇa consciousness. Kṛṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.

THE ABSOLUTE TRUTH IS NIRGUNA BRAHMAN BECAUSE HIS WORSHIP GIVES LIBERATION.
(Vs. 1.1.7)

10.88.5

harir hi nirgunah saksat
purusah prakrteh parah
sa sarva-drg upadrasta
tam bhajan nirguno bhavet

harih--the Supreme Lord Hari; hi--indeed; nirgunah--untouched by the material modes; saksat--absolutely; purusah--the Personality of Godhead; prakrteh--to material nature; parah--transcendental; sah--He; sarva--everything; drk--seeing; upadrasta--the witness; tam--Him; bhajan--by worshipping; nirgunah--free from the material modes; bhavet-- one becomes.

Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.

NIRGUNA BRAHMAN MEANS LORD VISNU, THE SUPREME CONTROLLER OF THE THREE MODES OF MATERIAL NATURE; IN THE VEDAS THERE IS NO HIGHER WORSHIP THAN WORSHIP OF VISNU.

(Vs. 1.1.8)

1.2.23

sattvam rajas tama iti prakrter gunas tair
yuktah parah purusa eka ihasya dhatte
sthity-adaye hari-virinci-hareti samjnah
sreyamsi tatra khalu sattva-tanor nrnam syuh

sattvam--goodness; rajah--passion; tamah--the darkness of ignorance; iti--thus; prakrteh--of the material nature; gunah--qualities; taih--by them; yuktah--associated with; parah--transcendental; purusah--the personality; ekah--one; iha asya--of this material world; dhatte--accepts; sthiti-adaye--for the matter of creation, maintenance and destruction, etc.; hari--Visnu, the Personality of Godhead; virinci--Brahma; hara--Lord Siva; iti--thus; samjnah--different features; sreyamsi--ultimate benefit; tatra--therein; khalu--of course; sattva--goodness; tanoh--form; nrnam--of the human being; syuh--derived.

The transcendental Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance, and just for the material world's creation, maintenance and destruction He accepts the three qualitative forms of Brahma, Visnu and Siva. Of these three, all human beings can derive ultimate benefit from Visnu, the form of the quality of goodness.

4.9.15

tvam nitya-mukta-parisuddha-vibuddha atma
kuta-stha adi-puruso bhagavams try-adhisah
yad-buddhy-avasthitim akhanditaya sva-drstya
drasta sthitav adhimakho vyatirikta asse

tvam--You; nitya--eternally; mukta--liberated; parisuddha--uncontaminated; vibuddhah--full of knowledge; atma--the Supreme Soul; kuta-sthah--changeless; adi--original; purusah--person; bhagavan--the Lord, full with six opulences; tri-adhisah--master of the three modes; yat--whence; buddhi--of intellectual activities; avasthitim--all stages; akhanditaya--unbroken; sva-drstya--by transcendental vision; drasta--You witness; sthitau--for maintaining (the universe); adhimakhah--enjoyer of the results of all sacrifices; vyatiriktah-- differently; asse--You are

situated.

My Lord, by Your unbroken transcendental glance You are the supreme witness of all stages of intellectual activities. You are eternally liberated, Your existence is situated in pure goodness, and You are existent in the Supersoul without change. You are the original Personality of Godhead, full with six opulences, and You are eternally the master of the three modes of material nature. Thus, You are always different from the ordinary living entities. As Lord Visnu, You maintain all the affairs of the entire universe, and yet You stand aloof and are the enjoyer of the results of all sacrifices.

2.6.32

srjami tan-niyukto 'ham
haro harati tad-vasah
vinam purusa-rupena
paripati tri-sakti-dhrk

srjami--do create; tat--by His; niyuktah--appointment; aham--I; harah--Lord Siva; harati--destroys; tat-vasah--under His subordination; vinam--the whole universe; purusa--the Personality of Godhead; rupena--by His eternal form; paripati--maintains; tri-sakti-dhrk--the controller of three energies.

By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

10.3.24

sri-devaky uvaca
rupam yat tat prahur avyaktam adyam
brahma jyotir nirgunam nirvikaram
satta-matram nirvisesam niriham
sa tvam saksad visnur adhyatma-dipah

sri-devaki uvaca--Sri Devaki said; rupam--form or substance; yat tat--because You are the same substance; prahuh--You are sometimes called; avyaktam--not perceivable by the material senses (atah sri-krsa-namadi na bhaved grahyam indriyaih); adyam--You are the original cause; brahma--You are known as Brahman; jyotih--light; nirgunam--without material qualities; nirvikaram--without change, the same form of Visnu perpetually; satta-matram--the original substance, the cause of everything; nirvisesam--You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); niriham--without material desires; sah--that Supreme Person; tvam--Your Lordship; saksat--directly; visnuh--Lord Visnu; adhyatma-dipah--the light for all transcendental knowledge (knowing You, one knows everything: yasmin vijñate sarvam evam vijñatam bhavati).

Sri Devaki said: My dear Lord, there are different Vedas, some of which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the

cause of all causes, Lord Visnu, the light of all transcendental knowledge.

LORD VISNU IS THE COMPLETE WHOLE.

(Vs. 1.1.9)

1.2.30-34

sa evedam sasarjagre
bhagavan atma-mayaya
sad-asad-rupaya casau
gunamayaguno vibhuh

sah--that; eva--certainly; idam--this; sasarja--created; agre--before; bhagavan--the Personality of Godhead; atma-mayaya--by His personal potency; sat--the cause; asat--the effect; rupaya--by forms; ca--and; asau--the same Lord; guna-maya--in the modes of material nature; agunah--transcendental; vibhuh--the Absolute.

In the beginning of the material creation, that Absolute Personality of Godhead (Vasudeva), in His transcendental position, created the energies of cause and effect by His own internal energy.

taya vilasitesv esu
gunesu gunavan iva
antah-pravista abhati
vijnanena vijrmbhitah

taya--by them; vilasitesu--although in the function; esu--these; gunesu--the modes of material nature; gunavan--affected by the modes; iva--as if; antah--within; pravistah--entered into; abhati--appears to be; vijnanena--by transcendental consciousness; vijrmbhitah--fully enlightened.

After creating the material substance, the Lord (Vasudeva) expands Himself and enters into it. And although He is within the material modes of nature and appears to be one of the created beings, He is always fully enlightened in His transcendental position.

yatha hy avahito vahnir
darusv ekah sva-yonisu
naneva bhati visvatma
bhutesu ca tatha puman

yatha--as much as; hi--exactly like; avahitah--surcharged with; vahnih--fire; darusu--in wood; ekah--one; sva-yonisu--the source of manifestation; nana iva--like different entities; bhati--illuminates; visva-atma--the Lord as Paramatma; bhutesu--in the living entities; ca--and; tatha--in the same way; puman--the Absolute Person.

The Lord, as Supersoul, pervades all things, just as fire permeates wood, and so He appears to be of many varieties, though He is the absolute one without a second.

asau gunamayair bhavair
bhuta-suksmendriyatmabhiih
sva-nirmitesu nirvisto
bhunkte bhutesu tad-gunan

asau--that Paramatma; guna-mayaih--influenced by the modes of nature; bhavaih--naturally; bhuta--created; sukasma--subtle; indriya--senses;

atmabhii--by the living beings; sva-nirmitesu--in His own creation; nirvistah--entering; bhunkte--causes to enjoy; bhutesu--in the living entities; tat-gunan--those modes of nature.

The Supersoul enters into the bodies of the created beings who are influenced by the modes of material nature and causes them to enjoy the effects of these modes by the subtle mind.

bhavayaty esa sattvena
lohan vai loka-bhavanah
lilavataranurato
deva-tiryan-naradisu

bhavayati--maintains; esah--all these; sattvena--in the mode of goodness; lokan--all over the universe; vai--generally; loka-bhavanah--the master of all the universes; lila--pastimes; avatara--incarnation; anuratah--assuming the role; deva--the demigods; tiryak--lower animals; nara-adisu--in the midst of human beings.

Thus the Lord of the universes maintains all planets inhabited by demigods, men and lower animals. Assuming the roles of incarnations, He performs pastimes to reclaim those in the mode of pure goodness.

THE VEDAS DESCRIBE ONLY ONE ABSOLUTE TRUTH--VASUDEVA.
(Vs. 1.1.10)

1.2.28-29
vasudeva-para veda
vasudeva-para makhah
vasudeva-para yoga
vasudeva-parah kriyah

vasudeva-param jnanam
vasudeva-param tapah
vasudeva-paro dharmo
vasudeva-para gatih

vasudeva--the Personality of Godhead; parah--the ultimate goal; vedah--revealed scriptures; vasudeva--the Personality of Godhead; parah--for worshiping; makhah--sacrifices; vasudeva--the Personality of Godhead; parah--the means of attaining; yogah--mystic paraphernalia; vasudeva--the Personality of Godhead; parah--under His control; kriyah--fruitive activities; vasudeva--the Personality of Godhead; param--the supreme; jnanam--knowledge; vasudeva--the Personality of Godhead; param--best; tapah--austerity; vasudeva--the Personality of Godhead; parah--superior quality; dharmah--religion; vasudeva--the Personality of Godhead; parah--ultimate; gatih--goal of life.

In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

THE SUPREME LORD IS DEVOID OF MATERIAL QUALITIES.
(Vs. 1.1.11)

7.1.6
nirguno 'pi hy ajo 'vyakto

bhagavan prakrteh parah
sva-maya-gunam avisya
badhya-badhakatam gatah

nirgunah--without material qualities; api--although; hi--certainly;
ajah--unborn; avyaktah--unmanifest; bhagavan--the Supreme Lord;
prakrteh--to material nature; parah--transcendental; sva-maya--of His
own energy; gunam--material qualities; avisya--entering; badhya--
obligation; badhakatam--the condition of being obliged; gatah--accepts.

The Supreme Personality of Godhead, Visnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

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≥Adhikarana 6: Brahman is full of bliss. ≥
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OF THE FIVE 'KOSAS' BEGINNING WITH ANNAMAYA, THE SUPREME LORD IS THE
ULTIMATE ONE, ANANDAMAYA.
(Vs. 1.1.12)

10.87.17
drtaya iva svasanty asu-bhrto yadi te nuvidha
mahad-aham-adayo 'ndam asrjan yad-anugrahatah
purusa-vidho 'nvayo 'tra caramo 'nna-mayadisu yah
sad-asatah param tvam atha yad esv avasesam rtam

drtayah--bellows; iva--as if; svasanti--they breathe; asu-bhrtah--
alive; yadi--if; te--Your; anuvidhah--faithfull followers; mahat--the
total material energy; aham--false ego; adayah--and the other elements
of creation; andam--the universal egg; asrjan--produced; yat--whose;
anugrahatah--by the mercy; purusah--of the living entity; vidhah--
according to the particular forms; anvayah--whose entrance; atra--among
these; carama--the ultimate; anna-maya-adisu--among the manifestations
known as anna-maya and so on; yah--who; sat-asatah--from gross and
subtle matter; param--distinct; tvam--You; atha--and furthermore; yat--
which; esu--among these; avasesam--underlying; rtam--the reality.

Only if they become Your faithful followers are those who breathe actually alive; otherwise their breathing is like that of a bellows. It is by Your mercy alone that the elements, beginning with the mahat-tattva and false ego, created the egg of this universe. Among the manifestations known as anna-maya and so forth, You are the ultimate one, entering within the material coverings along with the living entity and assuming the same forms as those he takes. Distinct from the gross and subtle material manifestations, You are the reality underlying them all.

2.7.47
sasvat prasantam abhayam pratibodha-matram
suddham samam sad-asatah paramatma-tattvam
sabdo na yatra puru-karakavan kriyartho
maya paraity abhimukhe ca vilajjamana
tad vai padam bhagavatah paramasya pumso
brahmeti yad vidur ajasra-sukham visokam

sasvat--eternal; prasantam--without disturbance; abhayam--without fear; pratibodha-matram--a consciousness opposed to the material counterpart; suddham--uncontaminated; samam--without distinction; sat-asatah--of the cause and effect; paramatma-tattvam--the principle of primeval cause; sabdah--speculative sound; na--not; yatra--where there is; puru-karakavan--resulting in fruitive action; kriya-arthah--for the matter of sacrifice; maya--illusion; paraiti--flies away; abhimukhe--in front of; ca--a Iso; vilajjamana--being ashamed of; tat--that; vai--is certainly; padam--ultimate phase; bhagavatah--of the Personality of Godhead; paramasya--of the Supreme; pumsah--of the person; brahma--the Absolute; iti--thus; yat--which; viduh--known as; ajasra--unlimited; sukham--happiness; visokam--without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

ANANDAMAYA MEANS 'THE RESERVOIR OF ALL PLEASURE.'
(Vs. 1.1.13)

8.6.8

sri-brahmovaca
ajata janma-sthiti-samyamaya-
gunaya nirvana-sukharnavaya
anor animne 'panganya-dhamne
mahanubhavaya namo namas te

sri-brahma uvaca--Lord Brahma said; ajata janma-sthiti-samyamaya--unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; agunaya--never affected by the material modes of nature (sattva-guna, rajo-guna and tamo-guna); nirvana-sukha-arnavaya--unto the ocean of eternal bliss, beyond material existence; anoh animne--smaller than the atom; apanganya-dhamne--whose bodily features are never to be conceived by material speculation; maha-anubhavaya--whose existence is inconceivable; namah--offering our obeisances; namah--again offering our obeisances; te--unto You.

Lord Brahma said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

THE SUPREME LORD, THE RESERVOIR OF PLEASURE, IS THE SOURCE OF BLISS FOR THE INDIVIDUAL SPIRIT SOULS (JIVA-ATMA). HE IS THEREFORE NOT A JIVA HIMSELF.
(Vs. 1.1.14)

10.14.37

prapancam nisrapanco 'pi
vidambayasi bhu-tale
prapanna-janatananda
sando ham prathitum prabho

prapancam--that which is material; nisrapancah--completely transcendental to material existence; api--although; vidambayasi--You imitate; bhu-tale--on the surface of the earth; prapanna--who are surrendered; janata--of people; ananda-sadoham--the great variety of different kinds of ecstasies; prathitum--in order to spread; prabho--O master.

My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

11.26.1

sri bhagavan uvaca
mal-laksanam imam kayam
labdhva mad-dharma asthitah
anandam paramatmanam
atma-stham samupaiti mam

sri bhagavan uvaca--the Supreme Personality of Godhead said; mat-laksanam--in which I can be realized; imam--this; kayam--human body; labdhva--having achieved; mat-dharme--in devotional service to Me; asthitah--situated; anandam--who is pure ecstasy; parama-atmanam--the Supreme Soul; atma-stham--situated within the heart; samupaiti--he achieves; mam--Me.

The Supreme Personality of Godhead said: Having achieved this human form of life, which affords one the opportunity to realize Me, and being situated in My devotional service, one can achieve Me, the reservoir of all pleasure and the Supreme Soul of all existence, residing within the heart of every living being.

THE SUPREME LORD IS SATYA (ETERNAL) AND ANANTA (ENDLESS).
(Vs. 1.1.15)

10.28.15

satyam jnanam anantam yad
brahma-jyotih sanatanam
yad dhi pasyanti munayo
gunapaye samahitah

satyam--indestructible; jnanam--knowledge; anantam--unlimited; yat--which; brahma--the absolute; jyotih--effulgence; sanatanam--eternal; yat--which; hi--indeed; pasyanti--see; munayah--sages; guna--the modes of material nature; apaye--when they subside; samahitah--absorbed in trance.

Lord Krsna revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

THE INDIVIDUAL SOUL (JIVA) IS NOT THE PARABRAHMAN DESCRIBED ABOVE AS SATYAM, JNANAM, ANANTAM. YET THE PURE SOUL IS GLORIOUS, FOR HE BRINGS THE SUPREME LORD UNDER HIS CONTROL.
(Vs. 1.1.16)

9.4.66

mayi nirbaddha-hrdayah
sadhavah sama-darsanah

vase kurvanti mam bhaktya
sat-striyah sat-patim yatha

mayi--unto Me; nirbaddha-hridayah--firmly attached in the core of the heart; sadhava--the pure devotees; sama-darsanah--who are equal to everyone; vase--under control; kurvanti--they make; mam--unto Me; bhaktya--by devotional service; sat-striyah--chaste women; sat-patim--unto the gentle husband; yatha--as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

THE INDIVIDUAL SOUL IS DIFFERENT FROM THE SUPREME LORD.
(Vs. 1.1.17)

3.28.41
bhutendriyantah-ka ranat
pradhanaj jiva-samjnitat
atma tatha prthag dmsta
bhagavan brahma-samjnitah

bhuta--the five elements; indriya--the senses; antah-karanat--from the mind; pradhanat--from the pradhana; jiva-samjaitat--from the jiva soul; atma--the Paramatma; tatha--so; prthak--different; drasta--the seer; bhagavan--the Personality of Godhead; brahma-samjnitah--called Brahman.

The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jiva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

11.11.5,6
atha baddhasya muktasya
vailaksanyam vadami te
viruddha-dharminos tata
sthitayor eka-dharmini

atha--thus; baddhasya--of the conditioned soul; muktasya--of the liberated Personality of Godhead; vailaksanyam--different characteristics; vadami--I will now speak; te--unto you; viruddha--opposing; dharminoh--whose two natures; tata--My dear Uddhava; sthitayoh--of the two who are situated; eka-dharmini--in the one body which manifests their different characteristics.

Thus, my dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

suparnav etau sadrsau sakhayau
yadrcchayaitau krta-nidau ca vrkse
ekas tayoh khadati pippalannam
anyo niranno 'pi balena bhuyan

suparnau--two birds; etau--these; sadrsau--similar; sakhayau--friends; yadrcchaya--by chance; etau--these two; krta--made; nidau--a nest; ca--and; vrkse--in a tree; ekah--one; tayoh--of the two; khadati--is eating;

pippala--of the tree; annam--the fruits; anyah--the other; nirannah--not eating; api--although; balena--by strength; bhuyan--He is superior.

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a simialr nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

THE SUPREME LORD, BEING SUPERCONSCIOUS, IS FULL OF SUPERIOR DESIRES; BY HIS DESIRE, HE CREATED THE MATERIAL WORLD. HENCE, HE IS NOT A CREATION OF THE MATERIAL MODE OF GOODNESS.
(Vs. 1.1.18)

1.2.30-31 (see above)

THE SUPREME LORD LIBERATES THE JIVA FROM MATTER; HOW, THEN, CAN HE BE A PRODUCT OF THE MATERIAL MODE OF GOODNESS?
(Vs. 1.1.19)

10.87.35

bhuvi puru-punya-tirtha-sadanany rsayo vimadas
ta uta bhavat-padambuja-hrdo 'gha-bhid-anghri-jalah
dadhati sakrn manas tvayi ya atmani nitya-sukhe
na punar upasate purusa-sara-haravasathan

bhuvi--on the earth; puru--greatly; punya--pious; tirtha--places of pilgrimage; sadanani--and personal abodes of the Supreme Lord; rsayah--sages; vimadah--free from false pride; te--they; uta--indeed; bhavat--Your; pada--feet; ambuja--lotus; hrdah--in whose hearts; agha--sins; bhiti--which destroys; anghri--(having bathed) whose feet; jalah--the water; dadhati--turn; sakrt--even once; manah--their minds; tyayi--toward You; ye--who; atmani--toward the Supreme Soul; nitya--always; sukhe--who is happy; na punah--never again; upasate--they worship; purusah--of a man; sara--the essential qualities; hara--which steal way; avasathan--their mundane homes.

Sages free from false pride live on this earth by frequenting the sacred pilgrimage sites and those places where the Supreme Lord displayed His pastimes. Because such devotees keep Your lotus feet within their hearts, the water that washed their feet destroys all sins. Anyone who even one turns his mind toward You, the ever-blissful Soul of all existence, no longer dedicates himself to serving family life at home, which simply robs a man of his good qualities.

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≥Adhikarana 7: The nature of the Person within. ≥

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THE SUPREME LORD, THE SOURCE OF ALL LIGHT, IS DESCRIBED IN THE VEDAS AS THE LORD OF THE SUN AND THE EYE. THE VEDAS DO NOT DESCRIBE THE JIVA AS SUCH.

(Vs. 1.1.20-21)

5.7.13,14

ittham dharta-bhagavad-vrata aineyajina-vasasanusavanabhisekardra-
kapisa-kutila
jata-kalapena ca virocamanah suryarcas bhagavantam
hiranmayam purusam ujihane surya-mandale 'bhyupatisthann etad u
hovaca.

ittham--in this way; dhrta-bhagavat-vratah--having accepted the vow to serve the Supreme Personality of Godhead; aineya-ajina-vasasa--with a dress of a deerskin; anusavana--three times in a day; abhiseka--by a bath; ardra--wet; kapisa--tawny; kutila jata--of curling and matted hair; kalapena--by masses; ca--and; virocamanah--being very beautifully decorated; suryarcā--by the Vedic hymns worshipping the expansion of Narayana within the sun; bhagavantam--unto the Supreme Personality of Godhead; hiranmayam--the Lord, whose bodily hue is just like gold; purusam--the Supreme Personality of Godhead; ujjihane--when rising; surya-mandale--the sun globe; abhyupatisthan--worshipping; etat--this; u ha--certainly; uvaca--he recited.

Maharaja Bharata appeared very beautiful. He had a wealth of curly hair on his head, which was wet from bathing three times daily. He dressed in a deerskin. He worshiped Lord Narayana, whose body was composed of golden effulgence and who resided within the sun. Maharaja Bharata worshiped Lord Narayana by chanting the hymns given in the Rg Veda, and he recited the following verse as the sun rose.

paro-rajah savitur jata-vedo
 devasya bhargo manasedam jajana
 suretasadah punar avisya caste
 hamsam grdhranam nrsad-ringiram imah

parah-rajah--beyond the mode of passion (situated in the pure mode of goodness); savituh--of the one who illuminates the whole universe; jata-vedah--from which all the devotee's desires are fulfilled; devasya--of the Lord; bhargah--the self-effulgence; manasa--simply by contemplating; idam--this universe; jajana--created; su-retasa--by spiritual potency; adah--this created world; punah--again; avisya--entering; caste--sees or maintains; hamsam--the living entity; grdhranam--desiring for material enjoyment; nrsat--to the intelligence; ringiram--to one who gives motion; imah--let me offer my obeisances.

The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies, He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence.

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 ≥Adhikarana 8: The word 'Akasa' refers to Brahman. ≥
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 'AKASA' MEANS THE SUPREME LORD.
 (Vs. 1.1.22)

10.40.1-2
 sri-akrura uvaca
 nato 'smy aham tvakhila-hetu-hetum
 narayanam purusam adyam avyayam
 yan-nabhi-jatad aravinda-kosad
 brahmavirasid yata esa lokah

sri-akrurah uvaca--Sri Akrura said; natah--bowed down; asmi--am; aham--I; tva--to You; akhila--of all; hetu--causes; hetum--the cause; narayanam--Lord Narayana; purusam--the Supreme Person; adyam--original; avyayam--inexhaustible; yat--from whose; nabhi--navel; jatad--which was generated; aravinda--of a lotus plant; kosat--from the whorl; brahma--

Brahma; avirasit-appeared; yatah--from whom; esah--this; lokah--world.

Sri Akrura said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Narayana. From the whorl of the lotus born from Your navel, Brahma appeared, and by his agency this universe has come into being.

bhus toyam agnih pavanam kham adir
mahan ajadir mana indriyani
sarvendriyatha vibudhas ca sarve
ye hetavas te jagato 'nga-bhutih

bhuh--earth; water; fire; air; ether and its source, false ego; the mahat-tattva; the total material nature and her source, the Supreme Lord's purusa expansion; the mind; the senses; the sense objects; and the senses' presiding deities--all these causes of the cosmic manifestation are born from Your transcendental body.

Earth; water; fire; air; ether and its source, false ego; the mahat-tattva; the total material nature and her source, the Supreme Lord's purusa expansion; the mind; the senses; the sense objects; and the senses' presiding deities--all these causes of the cosmic manifestation are born from Your transcendental body.

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≥Adhikarana 9: The word 'Prana' refers to Brahman. ≥
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'PRANA' MEANS THE SUPREME LORD.
(Vs. 1.1.23)

8.5.37

pranad abhud yasya caracaranam
pranah saho balam ojas ca vayuh
anvasma samrajam ivanuga vayam
prasidatam nah sa maha-vibhutih

pranat--from the vital force; abhut--generated; yasya--of whom; caracaranam--of all living entities, moving and nonmoving; pranah--the vital force; sahan--the basic principle of life; balam--strength; ojah--the vital force; ca--and; vayuh--the air; anvasma--follow; samrajam--an emperor; iva--like; anugah--followers; vayam--all of us; prasidam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful.

All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.

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≥Adhikarana 10: The word 'Jyotis' refers to Brahman. ≥
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'JYOTI' IS THE SUPREME LORD WHO IS THE LIGHT GLORIFIED IN THE
UPANISADS.
(Vs. 1.1.24)

8.5.36

yac-caksur asit taranir deva-yanam

trayimayo brahmana esa dhisnyam
dvaram ca mukter amrtam ca mrtyuh
prasidatam nah sa maha-vibhutih

yat--that which; caksuh--eye; asit--became; taranah--the sun-god; deva-
yanam--the predominating deity for the path of deliverance for the
demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic
knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the
place for realization; dvaram ca--as well as the gateway; mukteh--for
liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--
the cause of death; prasidatam--may He be pleased; nah--upon us; sah--
that Supreme Personality of Godhead; maha--vibhutih--the all-powerful.

The sun-god marks the path of liberation, which is called arciradi-
vartma. He is the chief source for understanding of the Vedas, he is the
abode where the Absolute Truth can be worshiped, He is the gateway to
liberation, and he is the source of eternal life as well as the cause of
death. The sun-god is the eye of the Lord. May that Supreme Lord, who is
supremely opulent, be pleased with us.

JYOTI IS NOT THE METER OF THE GAYATRI MANTRA, WHICH IS MEANT FOR
MEDITATING UPON THE LORD WHO IS THE SOURCE OF ALL LIGHT.
(Vs. 1.1.25)

3.14.32
athopasprasya salilam
pranan ayamya vag-yatah
dhyayan jajapa virajam
brahma jyotih sanatanam

atha--thereafter; upasprasya--touching or taking bath in water; salilam-
-water; pranan ayamya--practicing trance; vak-yatah--controlling speech;
dhyayan--meditating; jajapa--chanted within the mouth; virajam--pure;
brahma--Gayatri hymns; jyotih--effulgence; sanatanam--eternal.

Thereafter the brahmana took his bath in the water and controlled
his speech by practicing trance, meditating on the eternal effulgence
and chanting the holy Gayatri hymns within his mouth.

GAYATRI INCARNATES FROM THE SKIN OF BRAHMA, WHO IS THE GUNA-AVATARA OF
THE SUPREME LORD; HENCE, GAYATRI IS AN INCARNATION OF THE SUPREME LORD.
(Vs. 1.1.26)

3.12.44-45
anviksiki trayi varta
danda-nitis tathaiva ca
evam vyahrtayas casan
pranavo hy asya dahratah

anviksiki--logic; trayi--the three goals, namely religion, economy and
salvation; varta--sense gratification; danda--law and order; nitih--
moral codes; tatha--as also; eva ca--respectively; evam--thus;
vyahrtayah--the celebrated hymns bhuh, bhuvah and svah; ca--also;
asan--came into existence; pranavah--the omkara; hi--certainly; asya--
of him (Brahma); dahratah--from the heart.

The science of logical argument, the Vedic goals of life, and also
law and order, moral codes, and the celebrated hymns bhuh, bhuvah and
svah all became manifested from the mouths of Brahma, and the pranava
omkara was manifested from his heart.

tasyosnig asil lomabhyo
gayatri ca tvaco vibhoh
tristum mamsat snuto 'nustub
jagaty asthnaḥ prajāpateḥ

tasya--his; usnik--one of the Vedic meters; asit--generated; lomabhyah--from the hairs on the body; gayatri--the principal Vedic hymn; ca--also; tvacah--from the skin; vibhoh--of the Lord; tristup--a particular type of poetic meter; mamsat--from the flesh; snutah--from the sinews; anustup--another type of poetic meter; jagati--another type of poetic meter; asthnaḥ--from the bones; prajāpateḥ--of the father of the living entities.

Thereafter the art of literary expression, usnik, was generated from the hairs on the body of the almighty Prajapati. The principal Vedic hymn, Gayatri, was generated from the skin, tristup from the flesh, anustup from the veins, and jagati from the bones of the lord of the living entities.

THE ETERNAL RESIDENCE OF THE SUPREME LORD (TRIPADA-VIBHUTI) IS BEYOND THE MATERIAL REALM (EKAPADA VIBHUTI).
(Vs. 1.1.27)

2.6.19,20
padesu sarva-bhūtanī
pumsaḥ sthiti-pado viduḥ
amṛtam ksemam abhayam
tri-murdhno 'dhayi murdhasu

padesu--in the one fourth; sarva--all; bhūtanī--living entities; pumsaḥ--of the Supreme Person; sthiti-padaḥ--the reservoir of all material opulence; viduḥ--you should know; amṛtam--deathlessness; ksemam--all happiness, free from the anxiety of old age, diseases, etc.; abhayam--fearlessness; tri-murdhnaḥ--beyond the three higher planetary systems; dhayi--exist; murdhasu--beyond the material coverings.

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

padaḥ trayo bahiḥ caśan
aprajanam ya asramah
antaḥ tri-lokyas tv aparā
grha-medho 'brhad-vratāḥ

padāḥ trayāḥ--the cosmos of three fourths of the Lord's energy; bahiḥ--thus situated beyond; ca--and for all; aśan--were; aprajanam--of those who are not meant for rebirth; ye--those; asramah--status of life; antaḥ--within; tri-lokyāḥ--of the three worlds; tu--but; aparāḥ--others; grha-medhāḥ--attached to family life; abrahāt-vratāḥ--without strictly following a vow of celibacy.

The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to

family life and who do not strictly follow celibacy vows, must live within the three material worlds.

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≥Adhikarana 11: The word 'Prana' refers to Brahman. ≥

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IN THE VEDAS A JIVA LIKE INDRA SOMETIMES DECLARES 'WORSHIP ME AS PRANA'
(THE LIFE OF ALL THAT LIVES). THE SUPREME LORD IS THE LIFE OF THE
DEMIGODS AND ALL LIVING ENTITIES. INDRA IS SPEAKING ON BEHALF OF
BRAHMAN.
(Vs. 1.1.28)

4.9.6,7

dhruva uvaca

yo 'ntah pravisya mama vacam imam prasuptam
sanjivayaty akhila-sakti-dharah sva-dhamna
anyams ca hasta-carana-sravana-tvag-adin
pranan namo bhagavate purusaya tubhyam

dhruvah uvaca--Dhruva Maharaja said; yah--the Supreme Lord who; antah--within; pravisya--entering; mama--my; vacam--words; imam--all these; prasuptam--which are all inactive or dead; sanjivayati--rejuvenates; akhila--universal; sakti--energy; dharah--possessing; sva-dhamna--by His internal potency; anyan ca--other limbs also; hasta--like hands; carana--legs; sravana--ears; tvak--skin; adin--and so on; pranan--life force; namah--let me offer my obeisances; bhagavate--unto the Supreme Personality of Godhead; purusaya--the Supreme Person; tubhyam--unto You.

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses--my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

ekas tvam eva bhagavann idam atma-saktya
mayakhyayoru-gunaya mahad-ady-asesam
srstvanuvisya purusas tad-asad-gunesu
naneva darusu vibhavasuvad vibhasi

ekah--one; tvam--you; eva--certainly; bhagavan--O my Lord; idam--this material world; atma-saktya--by Your own potency; maya-akhyaya--of the name maya; uru--greatly powerful; gunaya--consisting of the modes of nature; mahat-adi--the mahat-tattva, etc.; asesam--unlimited; srstva--after creating; anuvisya--then after entering; purusah--the Supersoul; tat--of maya; asat-gunesu--into the temporarily manifested qualities; nana--variously; iva--as if; darusu--into pieces of wood; vibhavasuvat--just I like fire; vibhasi--You appear.

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

OBJECTION: BUT INDRA VERY CLEARLY REFERS TO HIMSELF AS THE LIFE OF ALL THAT LIVES. IT MUST BE CONCLUDED THAT HE, THE JIVA, IS HIMSELF BRAHMAN.
(Vs. 1.1.29)

5.19.26,27

yaih sraddhaya barhisi bhagaso havir
niruptam istam vidhi-mantra-vastutah
ekah prthan-namabhir ahuto muda
grhnati purnah svayam asisam prabhuh

yaih--by whom (the inhabitants of Bharata-varsa); sraddhaya--faith and confidence; barhisi--in the performance of Vedic ritualistic sacrifices; bhagasah--by division; havih--oblations; niruptam--offered; istam--to the desired deity; vidhi--by the proper method; mantra--by reciting mantras; vastutah--with the proper ingredients; ekah--that one Supreme Personality of Godhead; prthak--separate; namabhih--by names; ahutah--called; muda--with great happiness; grhna-ti--He accepts; purnah--the Supreme Lord. who is full in Himself; svayam--personally; asisam--of all benedictions; prabhuh--the bestower.

In India [Bharata-varsa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Surya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

satyam disaty arthitam arthito nram
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
icchapidhanam nija-pada-pallavam

satyam--certainly; disati--He offers; arthitam--the object prayed for; arthitah--being prayed to; nram--by the human beings; na--not; eva--indeed; artha-dah--the bestower of benedictions; yat--which; punah--again; arthita--a demand for a benediction; yatah--from which; svayam--personally; vidhatte--He gives; bhajatam--unto those engaged in His service; anicchatam--although not desiring it; iccha-pidhanam--which covers all desirable things; nija-pada-pallavam--His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires of a devotee who approaches Him with such motives, but He does not bestow benedictions upon the devotee that will cause him to demand more benedictions again. However, the Lord willingly gives the devotee shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

REPLY: INDRA, IN THE ECSTASY OF GOD REALIZATION, SAID THAT THE SUPREME SELF BEHIND THE INDIVIDUAL SELF IS THE LIFE OF ALL THAT LIVES.
(Vs. 1.1.30)

4.7.43

gandharva ucuh
amsamsas te deva maricy-adaaya ete
brahmendradya deva-gana rudra-purogah
krida-bhandam vinam idam yasya vibhuman
tasmai nityam natha namas te karavama

gandharvah--the Gandharvas; ucuh--said; amsa-amsah--parts and parcels of

ojah saho balam jajne
tatah prano mahan asuh

antah sarire--within the body; akasat--from the sky; purusasya--of
Maha-Visnu; vicesatah--while so trying, or willing; ojah--the energy of
the senses; sahad--mental force; balam--bodily strength; jajne--generated;
tatah--thereafter; pranah--the living force; mahan asuh--the fountainhead
of everyone's life.

From the sky situated within the transcendental body of the
manifesting Maha-Visnu, sense energy, mental force and bodily strength
are all generated, as well as the sum total of the fountainhead of the
total living force.

anuprananti yam pranah
pranantam sarva jantusu
apanantam apananti
nara-devam ivanugah

anuprananti--follow the living symptoms; yam--whom; pranah--senses;
pranantam--endeavoring; sarva jantusu--in all living entities;
apanantam--stop endeavoring; apananti--all others stop; nara-devam--
a king; iva--like; anugah--the followers.

As the followers of a king follow their lord, similarly when the
total energy is in motion, all other living entities move, and when the
total energy stops endeavoring, all other living entities stop sensual
activities.

11.12.17
sri bhagavan uvaca
sa eso jivo vivara-prasutih
pranena ghosena guham pravistah
mano-mayam suksmam upetya rupam
matra svaro varna iti sthavistah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; sah esah--
He Himself; jivah--the Supreme Lord, who gives life to all; vivara--
within the heart; prasutih--manifest; pranena--along with the life air;
ghosena--with the subtle manifestation of sound; guham--the heart;
pravistah--who has entered; manah-mayam--perceived by the mind, or
controlling the mind even of great demigods like Lord Siva; suksmam--
subtle; upetya--being situated in; rupam--the form; matra--the different
vocalic lengths; svarah--the different intonations; varnah-- the
different sounds of the alphabet; iti--thus; sthavistah--the gross form.

The Supreme Personality of Godhead said: My dear Uddhava, the
Supreme Lord gives life to every living being and is situated within the
heart along with the life air and primal sound vibration. The Lord can
be perceived in His subtle form within the heart by great demigods like
Lord Siva. The Supreme Lord also assumes a gross form as the various
sounds of the Vedas, composed of short and long vowels and consonants of
different intonations.

ONLY LORD VISNU, THE SUPREME BRAHMAN, IS MANOMAYA. IT IS IMPOSSIBLE
FOR A JIVA TO POSSESS THIS ATTRIBUTE.

(Vs. 1.2.2)

12.8.40
sri-markandeya uvaca

kim varnaye tava vibho yad-udirito 'suh
samspondate tam anu van-mana-indriyani
spandanti vai tanu-bhrtam aja-sarvayos ca
svasyapy athapi bhajatam asi bhava-bandhuh

sri-markandeya uvaca--Sri Markandeya said; kim--what; varnaye--shall I describe; tava--about You; vibho--O Almighty Lord; yat--by whom; udiritah--moved; asuh--the vital air; samspondate--come to life; tam anu--following it; vak--the power of speech; manah--the mind; indriyani--and the senses; spandanti--begin to act; vai--indeed; tanu-bhrtam--of all embodied living beings; aja-sarvayoh--of Lord Brahma and Lord Siva; ca--as well; svasya--of myself; api--also; atha api--nevertheless; bhajantam--for those who are worshipping; asi--You become; bhava-bandhuh--the intimate loving friend.

Sri Markandeya said: O Almighty Lord, how can I possibly describe You? You awaken the vital air, which then impels the mind, senses and power of speech to act. This is true for all ordinary conditioned souls and even for great demigods like Brahma and Siva. So it is certainly true for me. Nevertheless, You become the intimate friend of those who worship You.

THE JIVA IS NOT MANOMAYA, FOR HE IS LIKE A GLOWWORM BEFORE THE EFFULGENT SUPREME LORD.
(Vs. 1.2.3)

6.16.46
viditam ananta samastam
tava jagad-atmano janair ihacaritam
vijnyam parama-guroh
kiyad iva savitur iva khadyotaih

viditam--well known; ananta--O unlimited; samastam--everything; tava--to You; jagat-atmanah--who are the Supersoul of all living entities; janaih--by the mass of people, or all living entities; iha--within this material world; acaritam--performed; vijnyam--to be informed; parama-guroh--to the Supreme Personality of Godhead, the supreme master; kiyat--how much; iva--certainly; savituh--to the sun; iva--like; khadyotaih--by the fireflies.

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glow worm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

EVEN THE MOST EXALTED JIVAS REMAIN ALWAYS SUBORDINATE TO HE WHO IS MANOMAYA.
(Vs. 1.2.4.)

6.16.48
yam vai svasantam anu visva-srjah svasanti
yam cekitanam anu cittaya uccakanti
bhu-mandalam sarsapayati yasya murdhni
tasmai namo bhagavate 'stu sahasra-murdhne

yam--whom; vai--indeed; svasantam--endeavoring; anu--after; visva-srjah--the directors of the cosmic creation; svasanti--also endeavor; yam--whom; cekitanam--perceiving; anu--after; cittayah--all the knowledge-gathering senses; uccakanti--perceive; bhu-mandalam--the huge

universe; sarsapayati--become like seeds of mustard; yasya--of whom; murdhni--on the head; tasmai--unto Him; namah--obeisances; bhagavate--the Supreme Personality of Godhead, full with six opulences; astu--may there be; sahasra-murdhne--who has thousands of hoods.

My dear Lord, it is after Your endeavor that Lord Brahma, Indra and the other directors of the cosmic manifestation become occupied with their activities. It is after You perceive the material energy, My Lord, that the senses begin to perceive. The Supreme Personality of Godhead holds all the universes on His heads like seeds of mustard. I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods.

MANOMAYA IS WORSHIPED; THE LIVING ENTITIES ARE HIS WORSHIPERS.
(Vs. 1.2.5-6)

8.5.27

vipascitam prana-mano-dhiyatmanam
arthendriyabhasam anidram avranam
chayatapau yatra na grdhra-paksau
tam aksaram kham tri-yugam vrajamahe

vipascitam--unto the omniscient; prana--how the living force is working; manah--how the mind is working; dhiya--how the intelligence is working; atmanam--of all living entities; artha--the objects of the senses; indriya--the senses; abhasam--knowledge; anidram--always awake and free from ignorance; avranam--without a material body subject to pains and pleasures; chaya-atapau--the shelter for all who are suffering from ignorance; yatra--wherein; na--not; grdhra-paksau-- partiality toward any living being; tam--unto Him; aksaram--infallible; kham--all-pervading like the sky; tri-yugam--appearing with six opulences in three yugas (Satya, Treta and Dvapara); vrajamahe--I take shelter.

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Treta and Dvapara].

7.5.14

yatha bhramyaty ayo brahman
svayam akarsa-sannidhau
tatha me bhidyate cetah
cakra-paner yadrcchaya

yatha--just as; bhramyati--moves; ayah--iron; brahman--O brahmanas; svayam--itself; akarsa--of a magnet; sannidhau--in the proximity; tatha--similarly; me--my; bhidyate--is changed; cetah--consciousness; cakra-paneh--of Lord Visnu, who has a disc in His hand; yadrcchaya--simply by the will.

O brahmanas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Visnu, who carries a disc in His hand. Thus I have no independence.

THE SUPREME LORD, NOT THE JIVA, IS TO BE MEDITATED UPON WITHIN THE HEART AS THE MOST SUBTLE (OR AS THE SMALLEST).
(Vs. 1.2.7)

8.6.8

sri-brahmovaca
ajata janma-sthiti-samyamaya-
gunaya nirvana-sukharnavaya
anor animne 'panganya-dhamne
mahanubhavaya namo namas te

sri-brahma uvaca--Lord Brahma said; ajata janma-sthiti-samyamaya--unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; agunaya--never affected by the material modes of nature (sattva-guna, rajo-guna and tamo-guna); nirvana-sukha-arnavaya--unto the ocean of eternal bliss, beyond material existence; anoh animne--smaller than the atom; apanganya-dhamne--whose bodily features are never to be conceived by material speculation; maha-anubhavaya--whose existence is inconceivable; namah--offering our obeisances; namah--again offering our obeisances; te--unto You.

Lord Brahma said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

THOUGH THE SUPREME LORD AND THE JIVA IN THE HEART ARE INSEPARABLE, THE SUPREME LORD IS ALWAYS TRANSCENDENTAL TO THE MUNDANE EXPERIENCES OF THE JIVA (PLEASURE, PAIN ETC.).
(Vs. 1.2.8)

11.5.10

sarvesu sasvat tanu-bhrtsv avasthitam
yatha kham atmanam abhistam isvaram
vedopagitam ca na srnuvate 'budha
mano-rathanam pravadanti vartaya

sarvesu--in all; sasvat--eternally; tanu-bhrtsu--embodied living beings; avasthitam--situated; yatha--just as; kham--the sky; atmanam-- the Supreme Soul; abhistam--most worshipable; isvaram--ultimate controller; veda-upasitam--glorified by the Vedas; ca--also; na srnvate--the do not hear; abudhah--unintelligent persons; manah- rathanam--of whimsical pleasures; pravadanti--they go on discussing; vartaya--the topics.

The Personality of Godhead is eternally situated within the heart of every embodied being; still the Lord remains situated apart, just as the sky, which is all-pervading, does not mix with any material object. Thus the Lord is the supreme worshipable object and the absolute controller of everything. He is elaborately glorified in the Vedic literature, but those who are bereft of intelligence do not like to hear about Him. They prefer to waste their time discussing their own mental concoctions, which inevitably deal with gross material sense gratification such as sex life and meat-eating.

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≥Adhikarana 2: The Eater is Brahman. ≥

anaveksita--without waiting for; asmat--of us; samavayah--the cooperation; atmana--by Your own self; eva--indeed; avikriyamanena--without being transformed; sa-gunam--the material modes of nature; agunah--although transcendental to such material qualities; srjasi--You create; pasi--maintain; harasi--annihilate.

O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.

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≥Adhikarana 3: The Associate in the cave of the heart is Brahman. ≥
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THE SUPREME LORD DWELLS WITH THE JIVA IN THE HEART. THERE THE JIVA
DEPENDS UPON THE SUPREME LORD ALONE, AND NOT UPON THE INTELLIGENCE AND
THE LIFE AIR.
(Vs. 1.2.11)

8.5.26,27
sri-brahmovaca
avikriyam satyam anantam adyam
guha-sayam niskalam apratarkyam
mano-'grayanam vacasaniruktam
namamahe deva-varam varenyam

sri-brahma uvaca--Lord Brahma said; avikriyam--unto the Personality of Godhead, who never changes (as opposed to material existence); satyam--the eternal supreme truth; anantam--unlimited; adyam--the original cause of all causes; guha-sayam--present in everyone's heart; niskalam--without any decrease in potency; apratarkyam--inconceivable, not within the jurisdiction of material arguments; manah-agrayanam--more quick than the mind, inconceivable to mental speculation; vacasa--by jugglery of words; aniruktam--indescribable; namamahe--all of us demigods offer our respectful obeisances; deva-varam--unto the Supreme Lord, who is not equalled or surpassed by anyone; varenyam--the supreme worshipable, who is worshiped by the Gayatri mantra.

Lord Brahma said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

vipascitam prana-mano-dhiyatmanam
arthendriyabhasam anidram avranam
chayatapau yatra na grdhra-paksau
tam aksaram kham tri-yugam vrajamahe

vipascitam--unto the omniscient; prana--how the living force is working; manah--how the mind is working; dhiya--how the intelligence is working; atmanam--of all living entities; artha--the objects of the senses; indriya--the senses; abhasam--knowledge; anidram--always awake and free from ignorance; avranam--without a material body subject to pains and

pleasures; chaya-atapau--the shelter for all who are suffering from ignorance; yatra--wherein; na--not; grdhra-paksau-- partiality toward any living being; tam--unto Him; aksaram-- infallible; kham-- all-pervading like the sky; tri-yugam--appearing with six opulences in three yugas (Satya, Treta and Dvapara); vrajamahe--I take shelter.

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Treta and Dvapara].

THE SUPREME LORD IS THE ALL-KNOWING GOAL OF THE SELF-CONTROLLED YOGIS.
THE JIVA WHO DWELLS WITH THE SUPREME LORD IN THE HEART IS NEITHER ALL-KNOWING NOR THE GOAL OF YOGA.
(Vs. 1.2.12)

8.5.29

ya eka-varnam tamasah param tad
alokam avyaktam ananta-param
asam cakaropasuparnam enam
upasate yoga-rathena dhirah

yah--the Supreme Personality of Godhead who; eka-varnam--absolute, situated in pure goodness; tamasah--to the darkness of the material world; param--transcendental; tat--that; alokam--who cannot be seen; avyaktam--not manifested; ananta-param--unlimited, beyond the measurement of material time and space; asamcakara--situated; upa-suparnam--on the back of Garuda; enam--Him; upasate--worship; yoga-rathena--by the vehicle of mystic yoga; dhirah--persons who are sober, undisturbed by material agitation.

The Supreme Personality of Godhead is situated in pure goodness [suddha-sattva], and therefore He is eka-varna--the omkara [pranava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuda, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

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≥Adhikarana 4: The Person in the eye is Brahman. ≥
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THE SUPREME LORD IS UNDERSTOOD BY THE WISE TO BE THE POWER OF SIGHT
WITHIN THE PHYSICAL BODY.
(Vs. 1.2.13)

3.27.11

mukta-lingam sad-abhasam
asati pratipadyate
sato bandhum asac-caksuh
sarvanusyutam advayam

mukta-lingam--transcendental; sat-abhasam--manifest as a reflection;
asati--in the false ego; pratipadyate--he realizes; satah bandhum--the

support of the material cause; asat-caksuh--the eye (revealer) of the illusory energy; sarva-anusyutam--entered into everything; advayam--without a second.

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.

IT IS KNOWN ON VEDIC AUTHORITY THAT THE SUPREME LORD ENTERS THE SENSES OF THE LIVING ENTITIES AND ACTIVATES THEM. THUS DOES HE DWELL WITHIN THE EYE.

(Vs. 1.2.14)

11.3.4

evam srstani bhutani
pravistah panca-dhatubhih
ekadha dasadhatmanam
vibhajan jusate gunan

evam--in the manner just described; srstani--created; bhutani--the living beings; pravistah--having entered; panca-dhatubhih--(created) by the five gross elements (earth, water, fire, air and ether); ekadha--onefold (as the overseer of the mind); dasadha--tenfold (as the overseer of the five senses of perception and five organs of action); atmanam--Himself; vibhajan--dividing; jusate--He engages (He causes the individual soul to engage); gunan--with the material modes.

The Supersoul enters the material bodies of the created beings, activates the mind and senses, and thus causes the conditioned souls to approach the three modes for sense gratification.

2.10.8

yo 'dhyatmiko 'yam purusah
so 'sav evadhidaivikah
yas tatrobhaya-vicchedah
puruso hy adhibhautikah

yah--one who; adhyatmikah--is possessed of the sense organs; ayam--this; purusah--personality; sah--he; asau--that; eva--also; adhidaivikah--controlling deity; yah--that which; tatra--there; ubhaya--of both; vicchedah--separation; purusah--person; hi--for; adhibhautikah--the visible body or the embodied living entity.

The individual person possessing different instruments of senses is called the adhyatmic person, and the individual controlling deity of the senses is called adhidaivic. The embodiment seen on the eyeballs is called the adhibhautic person.

THE LORD OF THE EYE IS AN OCEAN OF BLISS. THE SO-CALLED PLEASURES OF THE MATERIAL EYE ARE ONLY A SLIGHT REFLECTION OF THAT BLISS.

(Vs. 1.2.15)

6.9.39

atha ha vava tava mahimamrta-rasa-samudra-viprusa sakrd avalidhaya
sva-manasi nisyandamananavarata-sukhena
vismarita-drsta-srutavisaya-sukha-lesabhasah parama-bhagavata ekantino
bhagavati
sarvabhuta-priya-suhrdi sarvatmani nitaram nirantaram nirvrta-manasah

katham uha va ete madhumathana punah svartha-kusala hy
atmapriya-suhrdah sadhavas tvac-caranambujanusevam visrjanti na yatra
punar ayam samsara-paryavartah.

atha ha--therefore; vava--indeed; tava--Your; mahima--of glories;
amrta--of the nectar; rasa--of the mellow; samudra--of the ocean;
viprusa--by a drop; sakrt--only once; avalidhaya--tasted; sva-manasi--
in his mind; nisyandamana--flowing; anavarata--continuously; sukhen--
by the transcendental bliss; vismarita--forgotten; drsta--from material
sight; sruta--and sound; visaya-sukha--of the material happiness; lesa-
abhasah--the dim reflection of a tiny portion; parama-bhagavatah--
great, exalted devotees; ekantinah--who have faith only in the Supreme
Lord and nothing else; bhagavati--in the Supreme Personality of Godhead;
sarva-bhuta--to all living entities; priya--who is dearest; suhrdi--the
friend; sarva-atmani--the Supersoul of all; nitaram- -completely;
nirantaram--continuously; nirvrta--with happiness; manasah--those whose
minds; katham--how; u ha--then; va--or; ete-- these; madhu-mathana--
O killer of the Madhu demon; punah--again; sva- artha-kusalah--who are
expert in the interest of life; hi--indeed; atma-priya-suhrdah--who have
accepted You as the Supersoul, dearest lover and friend; sadhava--the
devotees; tvat-carana-ambuja-anusevam-- service to the lotus feet of
Your Lordship; visrjanti--can give up; na- -not; yatra--wherein;
punah--again; ayam--this; samsara-paryavartah-- repetition of birth and
death within the material world.

Therefore, O killer of the Madhu demon, incessant transcendental
bliss flows in the minds of those who have even once tasted but a drop
of the nectar from the ocean of Your glories. Such exalted devotees
forget the tiny reflection of so-called material happiness produced from
the material senses of sight and sound. Free from all desires, such
devotees are the real friends of all living entities. Offering their
minds unto You and enjoying transcendental bliss, they are expert in
achieving the real goal of life. O Lord, You are the soul and dear
friend of such devotees, who never need return to this material world.
How could they give up engagement in Your devotional service?

THE VEDAS DECLARE, ARCISAM ABHISAMBHAVATI: 'WHOSOEVER KNOWS THAT PERSON
WITHIN THE EYE ATTAINS THE REALM OF LIGHT.' THE VEDAS ALSO DECLARE THAT
WHOSOEVER HEARS THE GLORIES OF THE SUPREME LORD ATTAINS THE REALM OF
LIGHT. HENCE, THE PERSON WITHIN THE EYE IS THE SUPREME LORD, WHOSE OWN
EYE IS THE SUN.
(Vs. 1.2.16)

8.5.36

yac-caksur asit taranir deva-yanam
trayimayo brahmana esa dhisnyam
dvaram ca mukter amrtam ca mrtyuh
prasadatam nah sa maha-vibhutih

yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-
yanam--the predominating deity for the path of deliverance for the
demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic
knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the
place for realization; dvaram ca--as well as the gateway; mukteh--for
liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--
the cause of death; prasadatam--may He be pleased; nah--upon us; sah--
that Supreme Personality of Godhead; maha--vibhutih--the all-powerful.

The sun-god marks the path of liberation, which is called
arciradi-vartha. He is the chief source for understanding of the Vedas,

He is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

5.20.46

deva-tiryan-manusyanam
sarisrpa-savirudham
sarva jiva-nikayanam
surya atma drg-isvarah

deva--of the demigods; tiryak--the lower animals; manusyanam--and the human beings; sarisrpa--the insects and the serpents; savirudham--and the plants and trees; sarva jiva-nikayanam--of all groups of living entities; suryah--the sun-god; atma--the life and soul; drk--of the eyes; isvarah--the personality of Godhead.

All living entities, including demigods, human beings, animals, birds, insects, reptiles, creepers and trees, depend upon the heat and light given by the sun-god from the sun planet. Furthermore, it is because of the sun's presence that all living entities can see, and therefore he is called drg-isvara, the Personality of Godhead presiding over sight.

NO ONE ELSE THAN THE SUPREME LORD COULD BE THE PERSON WITHIN THE EYE.
(Vs. 1.2.17)

6.9.38

sa eva hi punah sarva-vastuni vastu-svarupah sarvesvarah sakala
jagat-karana-karana-bhutah sarva-pratyag-atmatvat
sarvagunabhasopalaksita eka eva paryavasesitah.

sah--He (the Supreme Personality of Godhead); eva--indeed; hi--certainly; punah--again; sarva-vastuni--in everything, material and spiritual; vastu-svarupah--the substance; sarva-isvarah--the controller of everything; sakala jagat--of the whole universe; karana--of the causes; karana-bhutah--existing as the cause; sarva-pratyak-atmatvat--because of being the Supersoul of every living being, or being present in everything, even the atom; sarva-guna--of all the effects of the material modes of nature (such as intelligence and the senses); abhasa--by the manifestations; upalaksitah--perceived; ekah--alone; eva--indeed; paryavasesitah--left remaining.

With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the manifester of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.

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≥Adhikarana 5: The Antaryami is Brahman. ≥
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THE ANTARYAMI (THE RULER WITHIN) IS THE SUPREME PERSONALITY OF GODHEAD.
(Vs. 1.2.18)

5.20.28

antah-pravisya bhutani

yo bibharti atma-ketubhih
antaryamisvarah saksat
patu no yad-vase sphutam

antah-pravisya--entering within; bhutani--all living entities; yah--who; bibharti--maintains; atma-ketubhih--by the functions of the inner airs (prana, apana, etc.); antaryami--the Supersoul within; isvarah--the Supreme person; saksat--directly; patu--please maintain; nah--us; yat-vase--under whose control; sphutam--the cosmic manifestation.

[The inhabitants of Sakadvipa worship the Supreme Personality of Godhead in the form of Vayu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prana, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

THE ANTARYAMI IS NOT PRADHANA (THE UNMANIFEST MATERIAL NATURE), BECAUSE AS THE WITNESS AND KNOWER HE IS CONSCIOUS OF EVERYTHING, WHEREAS THE PRADHANA IS UNCONSCIOUS.
(Vs. 1.2.19)

8.1.9
sri-manur uvaca
yena cetayate visvam
visvam cetayate na yam
yo jagarti sayane 'smin
nayam tam veda veda sah

sri-manuh uvaca--Svayambhuva Manu chanted; yena--by whom (the personality of Godhead); cetayate--is brought into animation; visvam--the whole universe; visvam--the whole universe (the material world); cetayate--animates; na--not; yam--He whom; yah--He who; jagarti--is always awake (watching all activities); sayane--while sleeping; asmin--in this body; na--not; ayam--this living entity; tam--Him; veda--knows; veda--knows; sah--He.

Lord Manu said: The supreme living being has created this material world of animation; it is not that He was created by this material world. When everything is silent, the Supreme Being stays awake as a witness. The living entity does not know Him, but He knows everything.

8.1.11
yam pasyati na pasyantam
caksur yasya na risyati
tam bhuta-nilayam devam
suparnam upadhavata

yam--He who; pasyati--the living entity sees; na--not; pasyantam--although always seeing; caksuh--eye; yasya--whose; na--never; risyati--diminishes; tam--Him; bhuta-nilayam--the original source of all living entities; devam--the Supreme Personality of Godhead; suparnam--who accompanies the living entity as a friend; upadhavata--everyone should worship.

Although the Supreme Personality of Godhead constantly watches the activities of the world, no one sees Him. However, one should not think that because no one sees Him, He does not see, for His power to see is never diminished. Therefore, everyone should worship the Supersoul, who

always stays with the individual soul as a friend.

THE ANTARYAMI IS NOT A JIVA WHO ATTAINED PERFECTION THROUGH YOGA, FOR EVEN IN PERFECTION, THE JIVA IS DIFFERENT FROM THE SUPREME LORD.
(Vs. 1.2.20)

3.15.45

pumsam gatim mrgayatam iha yoga-margair
dhyanaspadam bahu-matam nayanabhiramam
paumsnam vapur darsayanam ananya-siddhair
autpattikaih samagrnan yutam asta-bhogaih

pumsam--of those persons; gatim--liberation; mrgayatam--who are searching; iha--here in this world; yoga-margaih--by the process of astanga-yoga; dhyana-aspadam--object of meditation; bahu--by the great yogis; matam--approved; nayana--eyes; abhiramam--pleasing; paumsnam--human; vapuh--form; darsayanam--displaying; ananya--not by others; siddhah--perfected; autpattikaih--eternally present; samagrnan--praised; yutam--the Supreme Personality of Godhead, who is endowed; asta-bhogaih--with eight kinds of achievement.

This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogis in meditation. It is not imaginary but factual, as proved by great yogis. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

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≥Adhikarana 6: 'Aksara' is Brahman. ≥
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THE ANTARYAMI IS DISTINGUISHED FROM THE JIVA BY HIS DIVINE ATTRIBUTES
OF OMNISCIENCE AND INVISIBILITY.
(Vs. 1.2.21)

8.3.10

nama atma-pradipaya
saksine paramatmane
namo giram viduraya
manasas cetasm api

namah--I offer my respectful obeisances; atma-pradipaya--unto He who is self-effulgent or who gives enlightenment to the living entities; saksine--who is situated in everyone's heart as a witness; parama-atmane--unto the Supreme Soul, the Supersoul; namah--I offer my respectful obeisances; giram--by words; viduraya--who is impossible to reach; manasah--by the mind; cetasm--or by consciousness; api--even.

I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

BEING OMNISCIENT, HE IS NOT MATTER. HAVING AN INVISIBLE NONMATERIAL FORM, HE IS NOT A CONDITIONED SOUL.
(Vs. 1.2.22)

8.3.26-27

so'ham visva-srjam visvam
avisvam visva-vedasam
visvatmanam ajam brahma

pranato 'smi param padam

sah--that; aham--I (the person desiring release from material life);
visva-srjm--unto He who has created this cosmic manifestation; visvam--
who is Himself the whole cosmic presentation; avisvam--although He is
transcendental to the cosmic manifestation; visva-vedasam--who is the
knower or ingredient of this universal manifestation; visva-atmanam--
the soul of the universe; ajam--who is never born, eternally existing;
brahma--the Supreme; pranatah asmi--I offer my respectful obeisances;
param--who is transcendental; padam--the shelter.

Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

yoga-randhita-karmano
hrdi yoga-vibhavite
yogino yam prapasyanti
yogesam tam nato 'smy aham

yoga-randhita-karmanah--persons whose reactions to fruitive activities
have been burnt up by bhakti-yoga; hrdis--within the core of the heart;
yoga-vibhavite--completely purified and clean; yoginah--mystics who are
competent; yam--unto the Personality of Godhead who; prapasyanti--
directly see; yoga-isam--unto that Supreme Personality of Godhead, the
master of all mystic yoga; tam--unto Him; natah asmi--offering
obeisances; aham--I.

I offer my respectful obeisances unto the Supreme, the Supersoul,
the master of all mystic yoga, who is seen in the core of the heart by
perfect mystics when they are completely purified and freed from the
reactions of fruitive activity by practicing bhakti-yoga.

THE FORM OF THE ANTARYAMI IS THE SOURCE OF ALL; SUCH A FORM AS THIS
CANNOT BELONG TO A JIVA.
(Vs. 1.2.23)

1.3.3,4

yasyavayava-samsthanaih
kalpito loka-vistarah
tad vai bhagavato rupam
visuddham sattvam urjitam

yasya--whose; avayava--bodily expansion; samsthanaih--situated in;
kalpita--is imagined; loka--planets of inhabitants; vistarah--various;
tat vai--but that is; bhagavatah--of the Personality of Godhead; rupam--
form; visuddham--purely; sattvam--existence; urjitam--excellence.

It is believed that all the universal planetary systems are
situated on the extensive body of the purusa, but He has nothing to do
with the created material ingredients. His body is eternally in
spiritual existence par excellence.

pasyanty ado rupam adabhra-caksusa
sahasra-padoru-bhujananadbhutam
sahasra-murdha-sravanaksi-nasikam

sahasra-mauly-ambara-kundalollasat

pasyanti--see; adah--the form of the purusa; rupam--form; adabhra--perfect; caksusa--by the eyes; sahasra-pada--thousands of legs; uru--thighs; bhuja-anana--hands and faces; adbhutam--wonderful; sahasra--thousands of; murdha--heads; sravana--ears; aksi--eyes; nasikam--noses; sahasra--thousands; mauli--garlands; ambara--dresses; kundala--earrings; ullasat--all glowing.

The devotees, with their perfect eyes, see the transcendental form of the purusa who has thousands of legs, thighs, arms and faces--all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

THE ANTARYAMI IS MOST SUBTLE. HE IS THE GOAL OF THOSE WHO ARE CONVERSANT WITH SUPERIOR KNOWLEDGE (PARA VIDYA). THE HYMNS OF THE VEDAS CONVEY GROSS, INFERIOR KNOWLEDGE (APARA VIDYA). (Vs. 1.2.24)

11.12.17 (see above)

8.3.16

guna-rani-cchanna-cid-usmapaya
tat-ksobha-visphurjita-manasaya
naiskarmya-bhavana vivarjitagama-
svayam-prakasaya namas karomi

guna--by the three gunas, the modes of material nature (sattva, rajas and tamas); arani--by arani wood; channa--covered; cit--of knowledge; usmapaya--unto He whose fire; tat-ksobha--of the agitation of the modes of material nature; visphurjita--outsider; manasaya--unto He whose mind; naiskarmya-bhavana--because of the stage of spiritual understanding; vivarjita--in those who give up; agama--Vedic principles; svayam--personally; prakasaya--unto He who is manifest; namah karomi-- I offer my respectful obeisances.

My Lord, as the fire in arani wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.

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≥Adhikarana 7: 'Vaisvanara' is Brahman. ≥
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'VAISVANARA' (VISVA=ALL, NARA=MEN) IS A NAME OF THE SUPREME LORD
MEANING 'THE SHELTER OF ALL MEN.' THUS THE VEDIC PATH OF FIRE WORSHIP
IS AIMED AT THE SUPREME LORD NARAYANA.
(Vs. 1.2.25)

2.2.24

vaisvanaram yati vihayasa gatah
susumnaya brahma-pathena socisa
vidhuta-kalko 'tha harer udatat
prayati cakram nrpa saiumaram

vaisvanaram--the controlling deity of fire; yati--goes; vihayasa--by the

path in the sky (the Milky Way); gatah--by passing over; susumnaya- -by the Susumna; brahma--Brahmaloka; pathena--on the way to; socisa--illuminating; vidhuta--being washed off; kalkah--dirt; atha--thereafter; hareh--of Lord Hari; udatat--upwards; prayati--does reach; cakram--circle; nrpa--O King; saiumaram--named Sisumara.

O King, when such a mystic passes over the Milky Way by the illuminating Susumna to reach the highest planet, Brahmaloka, he goes first to Vaisvanara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Sisumara, to relate with Lord Hari, the Personality of Godhead.

VAISVANARA IS THE EXPANSION OF THE SUPERSOUL WITHIN THE ABDOMINAL CAVITY.

(Vs. 1.2.26)

10.87.18

udaram upasate ya rsi-vartmasu kurpa-drsah
parisara-paddhatim hridayam arunayo daharam
tata udgad ananta tava dhama sirah paramam
punar iha yat sametya na patanti krtanta-mukhe

udaram--the abdomen; upasate--worship; ye--who; rsi--of sages; vartmasu--according to the standard methods; kurpa--gross; drsah--their vision; parisara--from which all the pranic channels emanate; paddhatim--the node; hridayam--the heart; arunayah--the Aruni sages; daharam--subtle; tatah--thence; udagat--(the soul) rises up; ananta--O unlimited Lord; tava--Your; dhama--place of appearance; sirah--to the head; paramam--the highest destination; punah--again; iha--into this world; yat--which; sametya--reaching; na patanti--they do not fall down; krtanta--of death; mukhe--into the mouth.

Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Arunis worship Him as present in the heart, in the subtle center from which all the pranic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

VAISVANARA IS THE SUPREME LORD VISNU WHO IS TO BE MEDITATED UPON AS AGNI, THE INTERNAL FIRE WHO HAS A PERSONAL FORM.

(Vs. 1.2.27)

11.16.13

indro 'ham sarva-devanam
vasunam asmi havya-vat
adityanam aham visnu
rudranam nila-lohitah

indrah--Lord Indra; aham--I am; sarva-devanam--among the demigods; vasunam--among the Vasus; asmi--I am; havya-vat--the carrier of oblations, the fire-god Agni; adityanam--among the sons of Aditi; aham--I am; visnuh--Visnu; rudranam--among the Rudras; nila-lohitah--Lord Siva.

Among the demigods I am Indra, and among the Vasus I am Agni, the

god of fire. I am Visnu among the sons of Aditi, and among the Rudras I am Lord Siva.

ONE WHO MEDITATES UPON VAISVANARA AS A DEMIGOD OR A MATERIAL ELEMENT IS MISLED.

(Vs. 1.2.28)

4.7.4

agnir uvaca
yat-tejasaham susamiddha-teja
havyam vahe svadhvara ajya-siktam
tam yajniyam panca-vidham ca pancabhiih
svistam yajurbhiih pranato 'smi yajnam

agnih--the fire-god; uvaca--said; yat-tejasa--by whose effulgence; aham--I; su-samiddha-tejah--as luminous as blazing fire; havyam--offerings; vahe--I am accepting; su-adhvare--in the sacrifice; ajya-siktam--mixed with butter; tam--that; yajniyam--the protector of the sacrifice; panca-vidham--five; ca--and; pancabhiih--by five; svistam--worshiped; yajurbhiih--Vedic hymns; pranatah--offer respectful obeisances; asmi--I; yajnam--to Yajna (Visnu).

The fire-god said: My dear Lord, I offer my respectful obeisances unto You because by Your favor I am as luminous as blazing fire and I accept the offerings mixed with butter and offered in sacrifice. The five kinds of offerings according to the Yajur Veda are all Your different energies, and You are worshiped by five kinds of Vedic hymns. Sacrifice means Your Supreme Personality of Godhead.

2.1.39

sa sama-dhi-vrtty-anubhuta-sama
atma yatha svapna janeksitaikah
tam satyam ananda-nidhim bhajeta
nanyatra sajjed yata atma-patah

sah--He (the Supreme Person); sama-dhi-vrtti--the process of realization by all sorts of intelligence; anubhuta--cognizant; sarve-- everyone; atma--the Supersoul; yatha--as much as; svapna jana--a person dreaming; iksita--seen by; ekah--one and the same; tam--unto Him; satyam--the Supreme Truth; ananda-nidhim--the ocean of bliss; bhajeta-- must one worship; na--never; anyatra--anything else; sajjed--be attached; yatah--whereby; atma-patah--degradation of oneself.

One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

SAGE JAIMINI DECLARES THAT BECAUSE AGNI MEANS 'HE WHO LEADS OTHERS' OR 'HE WHO GIVES BIRTH TO ALL OTHERS', AGNI IS DIRECTLY A NAME OF THE SUPREME LORD.

(Vs. 1.2.29)

2.5.6

naham veda param hy asmin
naparam na samam vibho
nama-rupa-gunair bhavyam
sad-asat kincid anyatah

na--do not; aham--myself; veda--know; param--superior; hi--for; asmin--
in this world; na--neither; aparam--inferior; na--nor; samam--equal;
vibho--O great one; nama--name; rupa--characteristics; gunaih--by
qualification; bhavyam--all that is created; sat--eternal; asat--
temporary; kincit--or anything like that; anyatah--from any other
source.

Whatever we can understand by the nomenclature, characteristics and
features of a particular thing--superior, inferior or equal, eternal or
temporary--is not created from any source other than that of Your
Lordship, thou so great.

SAGE ASMARATHYA DECLARES THAT VAISVANARA IS THE NAME OF THE SUPREME
LORD BECAUSE HE MANIFESTS HIMSELF FROM WITHIN THE HEARTS OF HIS
DEVOTEES LIKE FIRE MANIFESTS OUT OF WOOD.
(Vs. 1.2.30)

6.4.27

manisino 'ntar-hrdi sannivesitam
sva-saktibhir navabhis ca trivrdhbhiih
vahnim yatha daruni pancadasyam
manisaya niskarsanti gudham

manisinh--great learned brahmanas performing ritualistic ceremonies and
sacrifices; antah-hrdi--within the core of the heart; sannivesitam--
being situated; sva-saktibhiih--with His own spiritual potencies;
navabhih--also with the nine different material potencies (the material
nature, the total material energy, the ego, the mind and the five
objects of the senses); ca--and (the five gross material elements and
the ten acting and knowledge-gathering senses); trivrdhbhiih--by the three
material modes of nature; vahnim--fire; yatha--just like; daruni--within
wood; pancadasyam--produced by chanting the fifteen hymns known as
Samidheni mantras; manisaya--by purified intelligence;
niskarsanti--extract; gudham--although not manifesting.

Just as great learned brahmanas who are expert in performing
ritualistic ceremonies and sacrifices can extract the fire dormant
within wooden fuel by chanting the fifteen Samidheni mantras, thus
proving the efficacy of the Vedic mantras, so those who are actually
advanced in consciousness--in other words, those who are Krsna
conscious--can find the Supersoul, who by His own spiritual potency is
situated within the heart. The heart is covered by the three modes of
material nature and the nine material elements [material nature, the
total material energy, the ego, the mind and the five objects of sense
gratification], and also by the five material elements and the ten
senses. These twenty-seven elements constitute the external energy of
the Lord. Great yogis meditate upon the Lord, who is situated as the
Supersoul, Paramatma, within the core of the heart.

VAISVANARA IS TO BE MEDITATED UPON WITHIN THE HEART; THUS HE IS CALLED
PRADESA MATRA (THE MEASURE OF THE EIGHT-INCH SPAN BETWEEN THE TIP OF
THE THUMB AND FOREFINGER, THE SIZE OF THE HEART). SO DECLARES SAGE
BADARI.
(Vs. 1.2.31)

2.2.8

kecit sva-de hantar-hrdayava kase
pradesa-matram purusam vasantam
catur-bhujam kanja-rathanga-sankha-
gada-dharam dharanaya smaranti

kecit--others; sva-deha-antah--within the body; hrdaya-avakase--in the region of the heart; pradesa-matram--measuring only eight inches; purusam--the Personality of Godhead; vasantam--residing; catuh-bhujam--with four hands; kanja--lotus; ratha-anga--the wheel of a chariot; sankha--conchshell; gada-dharam--and with a club in the hand; dharanaya--conceiving in that way; smaranti--do meditate upon Him.

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

SAGE JAIMINI DECLARES THE FORM OF THE SUPREME LORD TO BE FULL OF INCONCEIVABLE POTENCY; THUS DOES HE DWELL IN THE HEARTS OF ALL BEINGS.
(Vs. 1.2.32)

7.6.20-23

paravaresu bhutesu
brahmanta-sthavaradisu
bhautikesu vikaresu
bhutesv atha mahatsu ca

gunesu guna-samye ca
guna-vyatikare tatha-
eka eva paro hy atma
bhagavan isvaro 'vyayah

pratyag-atma-svarupena
drsya-rupena ca svayam
vyapya-vyapaka-nirdesy-
hy anirdesy- 'vikalpita

kevalanubhavananda-
svarupah paramesvarah
mayyantarahitaisvarya
iyate guna-sargaya

para-avaresu--in exalted or hellish conditions of life; bhutesu--in the living beings; brahma-anta--ending with Lord Brahma; sthavara-adisu--beginning with the nonmoving forms of life, the trees and plants; bhautikesu--of the material elements; vikar esu--in the transformations; bhutesu--in the five gross elements of material nature; atha--moreover; mahatsu--in the mahat-tattva, the total material energy; ca--also; gunesu--in the modes of material nature; guna-samye--in an equilibrium of material qualities; ca--and; guna- vyatikare--in the uneven manifestation of the modes of material nature; tatha--as well; ekah--one; eva--only; parah--transcendental; hi-- indeed; atma--the original source; bhagavan--the Supreme Personality of Godhead; isvara h--the controller; avyayah--without deteriorating; pratyak--inner; atma-svarupena--by His original constitutional position as the Supersoul; drsya-rupena--by His visible forms; ca--also; svayam--personally; vyapya--pervaded; vyapaka--all-pervading; nirdesyah--to be described; hi--certainly; anirdesyah--not to be described (because of fine, subtle existence); avikalpita--without differentiation; kevala--only; anubhava-ananda-svaruoah--whose form is blissful and full of knowledge; parama-isvarah--the Supreme Personality of Godhead, the supreme ruler; mayaya--by maya, the illusory energy; antarahita--covered; aisvarya--whose unlimited opulence; iyate--is mistaken as; guna-sargaya--the interaction of the material modes of nature.

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthavara], such as the plants, to Brahma, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guna, rajo-guna and tamo-guna], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all- pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac- cid-ananda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

THE VEDAS TESTIFY TO THE INCONCEIVABLE POTENCY OF THE FORM OF THE SUPREME LORD.

(Vs. 1.2.33)

10.14.2

asyapi deva vapuso mad-anugrahasya
sveccha-mayasya na tu bhuta-mayasya ko 'pi
nese mahi tv avasitum manasantarena
saksat tavaiva kim utatma-sukhanubhuteh

asya--of this; api--even; deva--O Lord; vapusah--the body; mat-anugrahasya--which has shown mercy to me; sva-iccha-mayasya--which appears in response to the desires of Your pure devotees; na--not; tu--on the other hand; bhuta-mayasya--a product of matter; kah--Brahma; api--even; na ise--I am not able; mahi--the potency; tu--indeed; avasitum--to estimate; manasa--with my mind; antarena--which is controlled and withdrawn; saksat--directly; tava--Your; eva--indeed; kim uta--what to speak; atma--within Yourself; sukha--of happiness; anubhuteh--of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

10.87.41

dyu-pataya eva te na yayur antam anantataya
tvam api yad-antaranda-nicaya nanu savaranah
kha iva rajamsi vanti vayasa saha yac chrutayas
tvayi hi phalanty atan-nirasanena bhavan-nidhanah

dyu--of heaven; patayah--the masters; eva--even; te--Your; na yayuh--cannot reach; antam--the end; anantataya--because of being unlimited; tvam--You; api--even; yat--whom; antara--within; anda--of universes; nicayah--multitudes; nanu--indeed; sa--along with; avaranah--their outer shells; khe--in the sky; iva--as; rajamsi--particles of dust; vanti--blow about; vayasa saha--with the wheel of time; yat--because; srutayah--the Vedas; tvayi--in You; hi--indeed; phalanti--bear fruit; atat--of that which is distinct from the Absolute Truth; nirasanena--by the elimination; bhavat--in You; nidhanah--whose ultimate conclusion.

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≥Adhikarana 1: Brahman is the abode of heaven. ≥

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'HEAVEN' (DYU), 'EARTH' (BHU), AND OTHER ABODES THAT THE VEDAS DIRECT
HUMANS TO SEEK, REFER ONLY TO THE SUPREME LORD. BY CROSSING THE BRIDGE
OF THE VEDAS, THE DEVOTEE LEAVES BEHIND THE TEMPORARY MATERIAL SHORE
AND ATTAINS THE ETERNAL ABODE, VAIKUNTHA.

(Vs. 1.3.1)

3.15.15

yatra cadyah puman aste
bhagavan sabda-gocarah
sattvam vistabhya virajam
svanam no mrdayan vrsah

yatra--in the Vaikuntha planets; ca--and; adyah--original; puman--
person; aste--is there; bhagavan--the Supreme Personality of Godhead;
sabda-gocarah--understood through the Vedic literature; sattvam--the
mode of goodness; vistabhya--accepting; virajam--uncontaminated;
svanam--of His own associates; nah--us; mrdayan--increasing happiness;
vrsah--the personification of religious principles.

In the Vaikuntha planets is the Supreme Personality of Godhead, who
is the original person and who can be understood through the Vedic
literature. He is full of the uncontaminated mode of goodness, with no
place for passion or ignorance. He contributes religious progress for
the devotees.

4.29.48

svam lokam na vidus te vai
yatra devo janardanah
ahur dhumra-dhiyo vedam
sakarmakam atad-vidah

svam--own; lokam--abode; na--never; viduh--know; te--such persons; vai-
-certainly; yatra--where; devah--the Supreme Personality of Godhead;
janardanah--Krsna, or Visnu; ahuh--speak; dhumra-dhiyah--the less
intelligent class of men; vedam--the four Vedas; sa-karmakam--full of
ritualistic ceremonies; a-tat-vidah--persons who are not in knowledge.

Those who are less intelligent accept the Vedic ritualistic
ceremonies as all in all. They do not know that the purpose of the Vedas
is to understand one's own home, where the Supreme Personality of
Godhead lives. Not being interested in their real home, they are
illusioned and search after other homes.

THE LIBERATED SOULS KNOW THE GOAL OF VEDIC DHARMA TO BE THE SUPREME
LORD.

(Vs. 1.3.2)

6.16.40

jitam ajita tada bhavata
yadaha bhagavatam dharmam anavadyam
niskincana ye munaya
atmarama yam upasate 'pavargaya

jitam--conquered; ajita--O unconquerable one; tada--then; bhavata--by
Your Lordship; yada--when; aha--spoke; bhagavatam--which helps the
devotee approach the Supreme Personality of Godhead; dharmam--the

religious process; anavadyam--faultless (free from contamination); niskincanah--who have no desire to be happy with material opulences; ye--those who; munayah--great philosophers and exalted sages; atma-aramah--who are self-satisfied (being completely aware of their constitutional position as eternal servants of the Lord); yam--whom; upasate--worship; apavargaya--for achieving liberation from material bondage.

O unconquerable one, when You spoke about bhagavata-dharma, which is the uncontaminated religious system for achieving the shelter of Your lotus feet, that was Your victory. Persons who have no material desires, like the Kumaras, who are self-satisfied sages, worship You to be liberated from material contamination. In other words, they accept the process of bhagavata-dharma to achieve shelter at Your lotus feet.

SABDA (THE SPIRITUAL SOUND OF THE VEDAS) DOES NOT PRESENT MATERIAL NATURE AS THE GOAL OF VEDIC DHARMA.
(Vs. 1.3.3)

6.16.51

aham vai sarva-bhutani
bhutatma bhuta-bhavanah
sabda-brahma param brahma
mamobhe sasvati tanu

aham--I; vai--indeed; sarva-bhutani--expanded in different forms of living entities; bhuta-atma--the Supersoul of all living entities (the supreme director and enjoyer of them); bhuta-bhavanah--the cause for the manifestation of all living entities; sabda-brahma--the transcendental sound vibration (the Hare Krsna mantra); param brahma-- the Supreme Absolute Truth; mama--My; ubhe--both (namely, the form of sound and the form of spiritual identity); sasvati--eternal; tanu--two bodies.

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine--namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

THE TERMS 'HEAVEN' AND 'EARTH' DO NOT INDICATE THE INDIVIDUAL SOUL AS THE GOAL, FOR LIKE MATTER, THE JIVAS ARE THE SUBORDINATE ENERGY OF THE SUPREME LORD.
(Vs. 1.3.4)

6.16.52

loke vitatam atmanam
lokam catmani santatam
ubhayam ca maya vyaptam
mayi caivobhayam krtam

loke--in this material world; vitatam--expanded (in the spirit of material enjoyment); atmanam--the living entity; lokam--the material world; ca--also; atmani--in the living entity; santatam--spread; ubhayam--both (the material world of material elements and the living entity); ca--and; maya--by Me; vyaptam--pervaded; mayi--in Me; ca--also; eva--indeed; ubhayam--both of them; krtam--created.

In this world of matter, which the conditioned soul accepts as

consisting of enjoyable resources, the conditioned soul expands, thinking that he is the enjoyer of the material world. Similarly, the material world expands in the living entity as a source of enjoyment. In this way they both expand, but because they are My energies, they are both pervaded by Me. As the Supreme Lord, I am the cause of these effects, and one should know that both of them rest in Me.

INDIVIDUAL SOULS ARE NOT SUPREME. THEY ARE SEPARATED FROM THE LORD BY FORGETFULNESS. THE FORGETFUL SOUL CANNOT KNOW THE TRUE MEANING OF 'HEAVEN' AND 'EARTH.'
(Vs. 1.3.5)

6.16.57, 58

yad etad vismrtam pumsa
mad-bhavam bhinnam atmanah
tatah samsara etasya
dehad deho mrter mrtih

yat--which; etad--this; vismrtam--forgotten; pumsa--of the living entity; mat-bhavam--My spiritual position; bhinnam--separation; atmanah--from the Supreme Soul; tatah--from that; samsarah--material, conditional life; etasya--of the living entity; dehat--from one body; dehad--another body; mrteh--from one death; mrtih--another death.

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

labdhveha manusim yonim
jnana-vijnana-sambhavam
atmanam yo na buddhyeta
na kvacit ksemam apnyat

labdhva--achieving; iha--in this material world (especially in this pious land of Bharata-varsa, India); manusim--the human; yonim--species; jnana--of knowledge through Vedic scriptures; vijnana--and practical application of that knowledge in life; sambhavam--wherein there is a possibility; atmanam--one's real identity; yah--anyone who; na--not; buddhyeta--understands; na--never; kvacit--at any time; ksemam--success in life; apnyat--can obtain.

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

BECAUSE EVERYTHING IS BRAHMAN (THE ENERGY OF GOD), EVERYTHING (COSMIC CREATION, SUSTENANCE AND DESTRUCTION) IS KNOWABLE BY KNOWLEDGE OF THE SUPREME LORD ALONE; KNOWLEDGE ONLY OF THE INDIVIDUAL SOUL IS NOT KNOWLEDGE OF BRAHMAN.
(Vs. 1.3.6)

6.16.22

yasminn idam yatas cedam

tisthaty apyeti jayate
mrnmayesv iva mrjjatis
tasmai te brahmane namah

yasmin--in whom; idam--this (cosmic manifestation); yatah--from whom;
ca--also; idam--this (cosmic manifestation); tisthati--stands; apyeti--
dissolves; jayate--is born; mrt-mayesu--in things made of earth; iva--
like; mrt jatih--birth from earth; tasmai--unto Him; te--You;
brahmane--the supreme cause; namah--respectful obeisances.

As pots made completely of earth are situated on earth after being
created and are transformed into earth again when broken, this cosmic
manifestation is caused by the Supreme Brahman, situated in the Supreme
Brahman, and annihilated in the same Supreme Brahman. Therefore, since
the Supreme Lord is the cause of Brahman, let us offer Him our
respectful obeisances.

THE DIFFERENCE BETWEEN THE SUPREME LORD AND THE INDIVIDUAL SOUL IS
INDICATED BY THE EXAMPLE OF TWO BIRDS (FROM THE MUNDAKA UPANISAD).
(Vs. 1.3.7)

11.11.6
suparnav etau sadrsau sakhayau
yadrcchayaitau krta-nidau ca vrkse
ekas tayoh khadati pippalannam
anyo niranno 'pi balena bhuyan

suparnau--two birds; etau--these; sadrsau--similar; sakhayau--friends;
yadrcchaya--by chance; etau--these two; krta--made; nidau--a nest; ca--
and; vrkse--in a tree; ekah--one; tayoh--of the two; khadati--is eating;
pippala--of the tree; annam--the fruits; anyah--the other; nirannah--not
eating; api--although; balena--by strength; bhuyan--He is superior.

By chance, two birds have made a nest together in the same tree. The
two birds are friends and are of a simialr nature. One of them,
however, is eating the fruits of the tree, whereas the other, who does
not eat the fruits, is in a superior position due to His potency.

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≥Adhikarana 2: 'Bhuman' is Brahman. ≥
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THE UPANISADIC TERM 'BHUMAN' (THE FULLNESS) MEANS THE SUPREME LORD
VISNU; ALL OTHER LIVING ENTITIES ARE HIS SERVANTS AND ARE DEPENDENT
UPON HIM.
(Vs. 1.3.8)

8.23.17
tathapi vadato bhuman
karisyamy anusasanam
etac chreyah param pumsam
yat tavajnanupa lanam

tathapi--although there was no fault on the part of Bali Maharaja;
vadatah--because of Your order; bhuman--O Supreme; karisyami--I must
execute; anusasanam--because it is Your order; etat--this is; sreyaah--
that which is the most auspicious; param--supreme; pumsam--of all
persons; yat--because; tava ajna-anupalanam--to obey Your order.

Lord Visnu, I must nonetheless act in obedience to Your order
because obeying Your order is most auspicious and is the first duty of

everyone.

THE ATTRIBUTES OF THE BHUMAN REVEALED IN SCRIPTURE APPLY ONLY TO THE ORIGINAL PERSON (ADI-PURUSA, SRI KRSNA).
(Vs. 1.3.9)

9.10.14

na tvam vayam jada-dhiyo nu vidama bhuman
kuta-stham adi-purusam jagatam adhisam
yat-sattvatah sura-gana rajasah prajesa
manyos ca bhuta-patayah sa bhavan gunesah

na--not; tvam--Your Lordship; vayam--we; jada-dhiyah--dull-minded, possessing blunt intelligence; nu--indeed; vidamah--can know; bhuman--O Supreme; kuta-stham--within the core of the heart; adi-purusam--the original Personality of Godhead; jagatam--of the universes, which progressively go on; adhisam--the supreme master; yat--fixed under Your direction; sattvatah--infatuated with sattva-guna; sura-ganah--such demigods; rajasah--infatuated with rajo-guna; praja-isah--the Prajapatis; manyoh--influenced by tamo-guna; ca--and; bhuta-patayah--rulers of ghosts; sah--such a personality; bhavan--Your Lordship; guna-isah--the master of all three modes of material nature.

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajapatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

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≥Adhikarana 3: 'Aksara' refers to Brahman. ≥

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THE UPANISADIC TERM 'AKSARA' (THE INFALLIBLE) REFERS TO THE SUPREME LORD BECAUSE HE IS THE ETERNAL SUPPORT OF EVEN THE MOST SUBTLE STAGE OF THE COSMIC MANIFESTATION.
(Vs. 1.3.10)

8.3.21

tam aksaram brahma param paresam
avyaktam adhyatmika-yoga-gamyam
atindriyam suksmam ivatiduram
anantam adyam paripurnam ide

tam--unto Him; aksaram--eternally existing; brahma--the Supreme; param--transcendental; para-isam--the Lord of the supreme personalities; avyaktam--invisible or not able to be realized by the mind and senses; adhyatmika--transcendental; yoga--by bhakti-yoga, devotional service; gamyam--obtainable (bhaktya mam abhijanati); ati-indriyam--beyond the perception of material senses; suksmam--minute; iva--like; ati-duram--very far away; anantam--unlimited; adyam--the original cause of everything; paripurnam--completely full; ide--I offer my obeisances.

Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahma, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my

obeisances unto Him.

7.12.30,31

apsu ksitim apo jyotisy
ado vayau nabhasy amum
kutasthe tac ca mahati
tad avyakte 'ksare ca tat

apsu--in the water; ksitim--the earth; apah--the water; jyotisi--in the luminaries, specifically in the sun; adah--brightness; vayau--in the air; nabhasi--in the sky; amum--that; kutasthe--in the materialistic conception of life; tat--that; ca--also; mahati--in the mahat-tattva, the total material energy; tat--that; avyakte--in the nonmanifested; aksare--in the Supersoul; ca--also; tat--that.

The earth should be merged in water, water in the brightness of the sun, this brightness into the air, the air into the sky, the sky into the false ego, the false ego into the total material energy, the total material energy into the unmanifested ingredients [the pradhana feature of the material energy], and at last the ingredient feature of material manifestation into the Supersoul.

ity aksaratayatmanam
cin-matram avasesitam
jnatvadvayo 'tha viramed
dagdha-yonir ivanalah

iti--thus; aksarataya--because of being spiritual; atmanam--oneself (the individual soul); cit-matram--completely spiritual; avasesitam-- the remaining balance (after the material elements are merged, one after another, into the original Supersoul); jnatva--understanding; advayah--without differentiation, or of the same quality as the Paramatma; atha--thus; viramet--one should cease from material existence; dagdha-yonih--whose source (the wood) has burnt up; iva--like; analah--flames.

When all the material designations have thus merged into their respective material elements, the living beings, who are all ultimately completely spiritual, being one in quality with the Supreme Being, should cease from material existence, as flames cease when the wood in which they are burning is consumed. When the material body is returned to its various material elements, only the spiritual being remains. This spiritual being is Brahman and is equal in quality with Parabrahman.

THE AKSARA IS NEITHER JIVA NOR MATERIAL NATURE.
(Vs. 1.3.11,12)

10.87.28

tvam akaranah sva-rad akhila-karaka-sakti-dharas
tava balim udvahanti samadanty ajayanimisah
varsa-bhujo 'khila-ksiti-pater iva visva-srjo
vidadhata yatra ye tv adhikrta bhavatas cakitah

tvam--You; akarnah--devoid of material senses; sva-rat--self-effulgent; akhila--of all; karaka--sensory functions; sakti--of the potencies; dharah--the maintainer; tava--Your; balim--tribute; udvahanti--carry; samadanti--and partake of; ajaya--along with material nature; animisah--the demigods; varsa--of districts of a kingdom; bhujah--the rulers; akhila--entire; ksiti--of the land; pateh--of the lord; iva--as if; visva--of the universe; srjah--the creators; vivavhati--execute; yatra-

-in which; ye--they; tu--indeed; adhikrta--assigned; bhavatah--of You; cakitah--afraid.

Though you have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

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≥Adhikarana 4: The Purusa seen in Brahmaloaka is the Supreme ≥
≥ Personality of Godhead. ≥
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THE SOUND OM CARRIES THE MEDITATOR TO THE ETERNAL ABODE OF THE SUPREME LORD, NOT TO THE PLANET OF CATURMUKHA BRAHMA.
(Vs. 1.3.13)

10.63.34
sri-rudra uvaca
tvam hi brahma param jyotir
gudham brahmani vak-maye
yam pasyanty amalatmana
akasam iva kevalam

sri-rudra uvaca--Lord Siva said; tvam--You; hi--alone; brahma--the Absolute Truth; param--supreme; jyotih--light; gudham--hidden; brahmani--in the Absolute; vak-maye--in its form of language (the Vedas); yam--whom; pasyanti--they see; amala--spotless; atmanah--whose hearts; akasam--the sky; iva--like; kevalam--pure.

Sri Rudra said: You alone are the Absolute Truth, the supreme light, the mystery hidden within the verbal manifestation of the Absolute. Those whose hearts are spotless can see You, for You are uncontaminated, like the sky.

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≥Adhikarana 5: The 'Dahara' is Brahman. ≥
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THE UPANISADIC 'DAHARA' (THE LOCALIZED SEAT OF PRANA) RESIDING IN THE HEART REFERS TO THE SUPREME LORD.
(Vs. 1.3.14)

10.87.18
udaram upasate ya rsi-vartmasu kurpa-drsah
parisara-paddhatim hridayam arunayo daharam
tata udagad ananta tava dhama sirah paramam
punar iha yat samyetya na patanti krtanta-mukhe

udaram--the abdomen; upasate--worship; ye--who; rsi--of sages; vartmasu--according to the standard methods; kurpa--gross; drsah--their vision; parisara--from which all the pranic channels emanate; paddhatim--the node; hridayam--the heart; arunayah--the Aruni sages; daharam--subtle; tatah--thence; udagat--(the soul) rises up; ananta--O unlimited Lord; tava--Your; dhama--place of appearance; sirah--to the head; paramam--the highest destination; punah--again; iha--into this world; yat--which; sametya--reaching; na patanti--they do not fall down;

krta-anta--of death; mukhe--into the mouth.

Among the followers of the methods set forth by great sages, those with less refined vision worship the Supreme as present in the region of the abdomen, while the Arunis worship Him as present in the heart, in the subtle center from which all the pranic channels emanate. From there, O unlimited Lord, these worshipers raise their consciousness upward to the top of the head, where they can perceive You directly. Then, passing through the top of the head toward the supreme destination, they reach that place from which they will never again fall to this world, into the mouth of death.

THE DAHARA, THE SUPERSOUL, INTIMATELY ASSOCIATES WITH THE LIVING ENTITIES, ALTHOUGH THEY DON'T KNOW HIM. THEY ARE UNITED WITH HIM IN DEEP SLEEP, ALTHOUGH THEY FAIL TO UNDERSTAND HOW.

(Vs. 1.3.15)

10.87.20

sva-krta-puresv amisv abahir-antara-samvaranam
tava purusam vadanty akhila-sakti-dhrto 'msa-krtam
iti nr-gatim vivicya kavayo nigamavapanam
bhavata upasate 'nghrim abhavam bhuvi visvasitah

sva--by himself; krta--created; puresu--in the bodies; amisu--these; abahi--not externally; antara--or internally; samvaranam--whose factual development; tava--Your; purusam--living entity; vadanti--(the Vedas) say; akhila--of all; sakti--energies; dhrtah--of the possessor; amsa--as the expansion; krtam--manifested; iti--in this manner; nr--of the living entity; gatim--the status; vivicya--ascertaining; kavayah--learned sages; nigama--of the Vedas; avapanam--the field in which all offerings are sown; bhavatah--Your; upasate--they worship; anghrim--the feet; abhavam--which cause the cessation of material existence; bhuvi--on the earth; visvasitah--having developed faith.

The individual living entity, while inhabiting the material bodies he has created for himself by his karma, actually remains uncovered by either gross or subtle matter. This is so because, as the Vedas describe, he is part and parcel of You, the possessor of all potencies. Having determined this to be the status of the living entity, learned sages become imbued with faith and worship Your lotus feet, to which all Vedic sacrifices in this world are offered, and which are the source of liberation.

3.7.13

yadendriyoparamo 'tha
drastratmani pare harau
viliyante tada klesah
samsuptasyeva krtsnasah

yada--when; indriya--senses; uparamah--satiated; atha--thus; drastratmani--unto the seer, the Supersoul; pare--in the Transcendence; harau--unto the Supreme Personality of Godhead; viliyante--become merged in; tada--at that time; klesah--miseries; samsuptasya--one who has enjoyed sound sleep; iva--like; krtsnasah--completely.

When the senses are satisfied in the seer-Supersoul, the Personality of Godhead, and merge in Him, all miseries are completely vanquished, as after a sound sleep.

THE DAHARA, THE SUPERSOUL WHO DWELLS IN THE HEART, IS THE SUPPORT OF

THE ENTIRE UNIVERSE.
(Vs. 1.3.16)

9.19.29
namas tubhyam bhagavate
vasudevaya vedhase
sarva-bhutatadivasaya
santaya brhate namah

namah--I offer my respectful obeisances; tubhyam--unto You; bhagavate--the Supreme Personality of Godhead; vasudevaya--Lord Vasudeva; vedhase--the creator of everything; sarva-bhuta-adhivasaya--present everywhere (within the heart of every living entity and within the atom also); santaya--peaceful, as if completely inactive; brhate--the greatest of all; namah--I offer my respectful obeisances.

O Lord Vasudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

'DAHARA' MEANS 'SKY.' THE WORD 'SKY' IS OFTEN USED IN THE UPANISADS TO SIGNIFY THE SUPREME LORD.
(Vs. 1.3.17)

3.5.32
tamaso bhuta-sukmadir
yatah kham lingam atmanah

tamasah--from the mode of passion; bhuta-suksma-adih--subtle sense objects; yatah--from which; kham--the sky; lingam--symbolic representation; atmanah--of the Supreme Soul.

The sky is a product of sound, and sound is the transformation of egoistic passion. In other words, the sky is the symbolic representation of the Supreme Soul.

THE TERM DAHARA DOES NOT REFER TO THE JIVA, BECAUSE THE DAHARA IS THE SOURCE OF EIGHT SPIRITUAL QUALITIES SOUGHT AFTER BY THE JIVA (APAHATA-PAPA--FREEDOM FROM SINS, VIJARA--FREEDOM FROM OLD AGE, VIMRTYU--FREEDOM FROM DEATH, VISOKA--FREEDOM FROM MATERIAL DISTRESS AND HAPPINESS, VIJIGHATSA--FREEDOM FROM HUNGER, APIPATA--FREEDOM FROM MATERIAL DESIRE, SATYA-KAMA--SPIRITUAL DESIRE, SATYA-SANKALPA--SELF-FULFILLMENT).
(Vs. 1.3.18)

10.87.38
sa yad ajaya tv ajam anusayita gunams ca jausam
bhajati sarupatam tad anu mrtyum apeta-bhagah
tvam uta jahasi tam ahir iva tvacam atta-bhago
mahasi mahiyase 'sta-gunite 'parimeya-bhagah

The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all his spiritual qualities and must undergo repeated deaths. You, however, avoid the material energy in the same way that a snake abandons its old skin. Glorious in Your possession of eight mystic perfections, You enjoy unlimited opulences.

BY MEDITATION UPON THE SUPREME LORD, THE JIVA OBTAINS PERFECTION.
(Vs. 1.3.19)

4.9.52

abhyarcitas tvaya nunam
bhagavan pranatarti-ha
yad-anudhyayino dhira
mrtyum jigyuh sudurjayam

abhyarcitah--worshiped; tvaya--by you; nunam--however; bhagavan--the Supreme Personality of Godhead; pranata-arti-ha--who can deliver His devotees from the greatest danger; yat--whom; anudhyayinah--constantly meditating upon; dhira--great saintly persons; mrtyum--death; jigyuh--conquered; sudurjayam--which is very, very difficult to overcome.

Dear Queen, you must have worshiped the Supreme Personality of Godhead, who delivers His devotees from the greatest danger. Persons who constantly meditate upon Him surpass the course of birth and death. This perfection is very difficult to achieve.

THE SOUL ATTAINS SPIRITUAL PERFECTION ONLY BY THE GRACE OF THE SUPREME LORD. THEREUPON THE SOUL REALIZES HIS LIKENESS TO THE SUPREME SOUL.
(Vs. 1.3.20)

4.28.62,64

aham bhavan na canyas tvam
tvam evaham vicaksva bhoh
na nau pasyanti kavayasa
chidram jatu manag api

aham--I; bhavan--you; na--not; ca--also; anyah--different; tvam--you; tvam--you; eva--certainly; aham--as I am; vicaksva--just observe; bhoh--My dear friend; na--not; nau--of us; pasyanti--do observe; kavayah--learned scholars; chidram--faulty differentiation; jatu--at any time; manag--in a small degree; api--even.

My dear friend, I, the Supersoul, and you, the individual soul, are not different in quality, for we are both spiritual. In fact, My dear friend, you are qualitatively not different from Me in your constitutional position. Just try to consider this subject. Those who are actually advanced scholars, who are in knowledge, do not find any qualitative difference between you and Me.

evam sa manaso hamsa
hamsena pratibodhitah
sva-sthas tad-vyabhicarena
nastam apa punah smrtim

evam--thus; sah--he (the individual soul); manasah--living together within the heart; hamsah--like the swan; hamsena--by the other swan; pratibodhitah--being instructed; sva-sthah--situated in self-realization; tat-vyabhicarena--by being separated from the Supersoul; nastam--which was lost; apa--gained; punah--again; smrtim--real memory.

In this way both swans live together in the heart. When the one swan is instructed by the other, he is situated in his constitutional position. This means he regains his original Krsna consciousness, which was lost because of his material attraction.

THE SUPERSOUL IS THE ONLY OBJECT OF YOGA MEDITATION; THOUGH HE IS SAID TO BE SO SMALL THAT HE DWELLS IN THE HEART, THE SUPERSOUL IS YET THE DWELLING PLACE OF ALL BEINGS (NARAYANA).
(Vs. 1.3.21)

2.5.16

narayana-paro yogo
narayana-param tapah
narayana-param jnanam
narayana-para gatih

narayana-parah--just to know Narayana; yogah--concentration of mind;
narayana-param--just with an aim to achieve Narayana; tapah--austerity;
narayana-param--just to realize a glimpse of Narayana; jnanam--culture
of transcendental knowledge; narayana-para--the path of salvation ends
by entering the kingdom of Narayana; gatih--progressive path.

All different types of meditation or mysticism are means for realizing Narayana. All austerities are aimed at achieving Narayana. Culture of transcendental knowledge is for getting a glimpse of Narayana, and ultimately salvation is entering the kingdom of Narayana.

WHEN THE INDIVIDUAL SOUL IS LIBERATED, HE RESEMBLES THE SUPREME LORD DUE TO ANUKRITA (IMITATION) OR ANUSANGA (INTIMATE CONTACT).
(Vs. 1.3.22)

11.12.12

ta navidan mayy anusanga-baddha
dhiyah svam atmanam adas tathedam
yatha samadhau munayo 'bdhi-toye
nadyah pravista iva nama-rupe

tah--they (the gopis); na--not; avidan--were aware of; mayi--in Me;
anusanga--by intimate contact; baddha--bound up; dhiyah--their
consciousness; svam--their own; atmanam--body or self; adah--something
remote; tatha--thus considering; idam--this which is most near; yatha--
just as; samadhau--in yoga-samadhi; munayah--great sages; adbhi--of the
ocean; toye--in the water; nadyah--rivers; pravistah--having entered;
iva--like; nama--names; rupe--and forms.

My dear Uddhava, just as great sages in yoga trance merge into self-realization, like rivers merging into the ocean, and are thus not aware of material names and forms, similarly, the gopis of Vrndavana were so completely attached to Me within their minds that they could not think of their own bodies, or of this world, or of their future lives. Their entire consciousness was simply bound up in Me.

LIBERATED SOULS EXHIBIT CERTAIN ATTRIBUTES OF THE SUPREME LORD BY ASSIMILATION; THIS IS DECLARED BY THE LORD HIMSELF IN THE SMRTI-SASTRA.
(Vs. 1.3.23)

11.29.43-44

titiksur dvandva-matranam
susilah samyatendriyah
santah samahita-dhiya
jnana-vijnana-samyutah

matto 'nusiksitam yat te
viviktam anubhavayan
mayy avesita-vak-citto

mad-dharma-nirato bhava
ativrajya gatis tisro
mam esyasi tatah param

titiksuh--tolerant; dvandva-matranam--of all dualities; su-silah--
exhibiting saintly character; samyata-indiriyah--with controlled senses;
santah--peaceful; samahita--perfectly concentrated; dhiya--with
intelligence; jnana--with knowledge; vijnana--and realization;
samyutah--endowed; mattah--from Me; anusiksitam--learned; yat--that
which; te--by you; viviktam--ascertained with discrimination;
anubhavayan--thoroughly meditating upon; mayi--in Me; avesita--
absorbed; vak--your words; cittah--and mind; mat-dharma--My
transcendental qualities; niratah--constantly endeavoring to realize;
bhava--be thus situated; ativrajya--crossing beyond; gatih--the
destinations of material nature; tisrah--three; mam--unto Me; esyasi--
you will come; tatah param--thereafter.

Thus you should remain content and free from desire, tolerant of
all dualities, good-natured, self-controlled, peaceful and endowed with
transcendental knowledge and realization. With fixed attention,
meditate constantly upon these instructions I have imparted to you and
assimilate their essence. Fix your words and thoughts upon Me, and
always endeavor to increase your realization of My transcendental
qualities. In this way you will cross beyond the destinations of the
three modes of nature and finally come back to Me.

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≥Adhikarana 6: He who is measured by a thumb is Brahman. ≥
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HE WHO IS SAID IN SCRIPTURE TO STAND WITH THE HEIGHT OF A THUMB WITHIN
THE HEART IS THE SUPREME LORD, NOT THE INDIVIDUAL SOUL.
(Vs. 1.3.24)

1.12.8
angustha-matram amalam
sphurat-purata-maulinam
apivya-darsanam syamam
tadid vasasam acyutam

angustha--by the measure of a thumb; matram--only; amalam--
transcendental; sphurat--blazing; purata--gold; maulinam--helmet;
apivya--very beautiful; darsanam--to look at; syamam--blackish; tadit--
lightning; vasasam--clothing; acyutam--the Infallible (the Lord).

He [the Lord] was only thumb high, but He was all transcendental.
He had a very beautiful, blackish, infallible body, and He wore a dress
of lightning yellow and a helmet of blazing gold. Thus He was seen by
the child.

THE COMPARISON TO A THUMB IS PARTICULARLY GIVEN TO HELP HUMAN BEINGS
MEDITATE UPON THE SUPREME LORD, BECAUSE ONLY HUMAN BEINGS ARE CAPABLE
OF REALIZING THE LORD IN THIS WAY.
(Vs. 1.3.25)

4.9.2
sa vai dhiya yoga-vipaka-tivraya
hrt-padma-kose sphuritam tadit-prabham
tirohitam sahasaivopalaksya
bahih-sthitam tad-avastham dadarsa

sah--Dhruva Maharaja; vai--also; dhiya--by meditation; yoga-vipaka-
tivraya--on account of mature realization of the yogic process; hrt--
the heart; padma-kose--on the lotus of; sphuritam--manifested; tadit-
prabham--brilliant like lightning; tirohitam--having disappeared;
sahasa--all of a sudden; eva--also; upalaksya--by observing; bahih-
sthitam--externally situated; tat-avastham--in the same posture;
dadarsa--was able to see.

The form of the Lord, which was brilliant like lightning and in
which Dhruva Maharaja, in his mature yogic process, was fully absorbed
in meditation, all of a sudden disappeared. Thus Dhruva was perturbed,
and his meditation broke. But as soon as he opened his eyes he saw the
Supreme Personality of Godhead personally present, just as he had been
seeing the Lord in his heart.

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≥Adhikarana 7: The Devas can meditate upon Brahman. ≥
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THE DEVAS LIKEWISE MEDITATE UPON THE SUPREME LORD BECAUSE THEY ARE HIS
DEVOTEES AND ARE NOT 'THOUGHT-FORMS OF VEDIC MANTRAS' AS THE KARMA-
MIMAMSA PHILOSOPHERS BELIEVE.
(Vs. 1.3.26)

4.8.20

yasyanghri-padmam pa ricarya vina-
vibhavanayatta-gunabhipatteh
ajo 'dhyatis that khalu paramesthyam
padam jitatma-svasanabhivandyam

yasya--whose; anghri--leg; padmam--lotus feet; paricarya--worshiping;
vina--universe; vibhavanaya--for creating; atta--received; guna-
abhipatteh--for acquiring the required qualifications; ajah--the unborn
(Lord Brahma); adhyatisthat--became situated ; khalu--undoubtedly;
paramesthyam--the supreme position within the universe; padam--
position; jita-atma--one who has conquered his mind; svasana--by
controlling the life air; abhivandyam--worshipable.

Suniti continued: The Supreme Personality of Godhead is so great
that simply by worshipping His lotus feet, your great-grandfather, Lord
Brahma, acquired the necessary qualifications to create this universe.
Although he is unborn and is the chief of all living creatures, he is
situated in that exalted post because of the mercy of the Supreme
Personality of Godhead, whom even great yogis worship by controlling the
mind and regulating the life air [prana].

KARMA-MIMAMSA PHILOSOPHERS SAY IT IS IMPOSSIBLE FOR THE DEVAS TO BE
EMBODIED BEINGS BECAUSE THEIR PRESENCE IS INVOKED AT MANY SACRIFICES
SIMULTANEOUSLY. THE MIMAMSAKAS ARE WRONG, BECAUSE THE DEVAS ARE
EMPOWERED TO RECEIVE SACRIFICE BY THE GRACE OF THE SUPREME LORD
DWELLING IN THEIR HEARTS. THUS MAY THE DEVAS MANIFEST MANY FORMS
SIMULTANEOUSLY.

(Vs. 1.3.27)

7.8.42

sri-indra uvaca
pratyanitah parama bhavata trayata nah sva-bhaga
daityakrantam hrdaya-kamalam tad-grham pratyabodhi
kala-grastam kiyad idam aho natha susrusatam te
muktis tesam na hi bahumata narasimhaparaih kim

sri-indrah uvaca--Indra, the King of heaven, said; pratyanih--recovered; parama--O Supreme; bhavata--by Your Lordship; trayata--who are protecting; nah--us; sva-bhagah--shares in the sacrifices; daitya-akrantam--afflicted by the demon; hrdaya-kamalam--the lotuslike cores of our hearts; tat-grham--which is actually Your residence; pratyabodhi--it has been illuminated; kala-grastam--devoured by time; kiyat--insignificant; idam--this (world); aho--alas; natha--O Lord; susrusatam--for those who are always engaged in the service; te--of You; mukti--liberation from material bondage; tesam--of them (the pure devotees); na--not; hi--indeed; bahumata--thought very important; nara-simha--O Lord Nrsimhadeva, half lion and half human being; aparaih kim--then what is the use of other possessions.

King Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiranyakasipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O Lord, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kama, artha and dharma.

10.14.33

esam tu bhagya-mahimacyuta tavad astam
ekadasaiva hi vayam bata bhuri-bhagah
etat-dhrsika-casakair asakrt pibamah
sarvadayo 'nghry-udaja-madhv-amrtasavam te

esam--of these (residents of Vrndavana); tu--however; bhagya--of the good fortune; mahima--the greatness; acyuta--O infallible Supreme Lord; tavat--so much; astam--let it be; ekadasa--the eleven; eva hi--indeed; vayam--we; bata--oh; bhuri-bhagah--are most fortunate; etat--of these devotees; hrsika--by the senses; casakaih--(which are like) drinking cups; asakrt--repeatedly; pibamah--we are drinking; sarva-adayah--Lord Siva and the other chief demigods; anghri-udaja--of the lotus feet; madhu--the honey; amrta-asavam--which is a nectarean, intoxicating beverage; te--of You.

Yet even though the extent of the good fortune of these residents of Vrndavana is inconceivable, we, eleven presiding deities of the various senses, headed by Lord Siva, are also most fortunate, because the senses of these devotees of Vrndavana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

KARMA-MIMAMSA PHILOSOPHERS REJECT THE EXPLANATION OF DEVAS AS EMBODIED BEINGS ON THE GROUNDS THAT IT CONTRADICTS THE VEDA IN WHICH THE NAMES OF THE DEVAS ARE FOUND. THEY REASON THAT IF THE VEDA IS ETERNAL, THE DEVAS MUST ALSO BE ETERNAL SINCE THEIR FORMS ARE NOT DIFFERENT FROM THEIR ETERNAL NAMES. BUT THE MIMAMSAKAS ARE WRONG, BECAUSE THE ETERNALITY OF THE NAMES AND FORMS GIVEN IN THE VEDIC HYMNS IS SEEN IN THEIR CONNECTION TO THE ETERNAL PERSONALITY OF GODHEAD, NOT TO THE TEMPORARY MATERIAL WORLD. THUS EVEN THOUGH THE EMBODIED DEVAS APPEAR AND DISAPPEAR IN TIME, THEIR ORIGIN IS THE EVERPRESENT SUPREME LORD. (Vs. 1.3.28)

2.10.36

sa vacya-vacakataya
bhagavan brahma-rupe-dhrk

nama-rupa-kriya dhatte
sakarmakarmakah parah

sah--He; vacya--by His forms and activities; vacakataya--by His
transcendental qualities and entourage; bhagavan--the Personality of
Godhead; brahma--absolute; rupa-dhrk--by accepting visible forms; nama-
-name; rupa--form; kriya--pastimes; dhatte--accepts; sakarma--engaged in
work; akarmakah--without being affected; parah--transcendence.

He, the Personality of Godhead, manifests Himself in
a transcendental form, being the subject of His transcendental name,
quality, pastimes, entourage and transcendental variegatedness. Although
He is unaffected by all such activities, He appears to be so engaged.

2.10.37-40

praja-patin manun devan
rsin pitr-ganan prthak
siddha-carana-gandha rvan
vidyadhra ra-guhya kan

kinnarapsaraso nagan
sarpan kimpurusan naran
matr raksah-pisacams ca
preta-bhuta-vinayakan

kusmandonmada-vetalan
yatudhanan grahan api
khagan mrgan pasun vrksan
girin nrpa sarisrpan

dvi-vidhas catur-vidha ye 'nye
jala-sthala-nabha ukasah
kusalakusala misrah
karmanam gatayas tv imah

praja-patin--Brahma and his sons like Daksa and others; manun--the
periodical heads like Vaivasvata Manu; devan--like Indra, Candra and
Varuna; rsin--like Bhrgu and Vasistha; pitr-ganan--the inhabitants of
the Pita planets; prthak--separately; siddha --the inhabitants of the
Siddha planet; carana--the inhabitants of the Carana planet;
gandharvan--the inhabitants of the Gandharva planets; vidyadhra--the
inhabitants of the Vidyadhara planet; asura--the atheists; guhyakan--
the inhabitants of the Yaksha planet; kinnara--the inhabitants of the
Kinnara planet; apsarasah--the beautiful angels of the Apsara planet;
nagan--the serpentine inhabitants of Nagaloka; sarpan--the inhabitants
of Sarpaloka (snakes); kimpurusan--the monkey-shaped inhabitants of the
Kimpurusa planet; naran--the inhabitants of earth; matr--the inhabitants
of Matriloka; raksah--the inhabitants of the demoniac planet;
pisacan--the inhabitants of Pisacaloka; ca--also; preta--the inhabitants
of Pretaloka; bhuta--the evil spirits; vinayakan--the goblins;
kusmanda--will-o'-the-wisp; unmada--lunatics; vetalan--the jinn;
yatudhanan--a particular type of evil spirit; grahan--the good and evil
stars; api--also; khagan--the birds; mrgan--the forest animals;
pasun--the household animals; vrksan--the ghosts; girin--the mountains;
nrpa--O King; sarisrpan--reptiles; dvi-vidhah--the moving and the
standing living entities; catuh-vidhah--living entities born from
embryos, eggs, perspiration and seeds; ye--others; anye--all;
jala--water; sthala--land; nabha-okasah--birds; kusala--in happiness;
akusalah--in distress; misrah--in mixed happiness and distress;
karmanam--according to one's own past deeds; gatayah--as result of; tu-

-but; imah--all of them.

O King, know from me that all living entities are created by the Supreme Lord according to their past deeds. This includes Brahma and his sons like Daksa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuna, the great sages like Bhrgu, Vyasa and Vasistha, the inhabitants of Pitrloka and Siddhaloka, the Caranas, Gandharvas, Vidyadharas, Asuras, Yaksas, Kinnaras and angels, the serpentine, the monkey-shaped Kimpurusas, the human beings, the inhabitants of Matrloka, the demons, Pisacas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities born from embryos, from eggs, from perspiration and from seeds, and all others, whether they be in the water, land or sky, in happiness, in distress or in mixed happiness and distress. All of them, according to their past deeds, are created by the Supreme Lord.

THE VEDIC SOUND IS A POTENCY OF THE SUPREME LORD; THUS IT IS ETERNAL.
(Vs. 1.3.29)

8.7.25-26

tvam sabda-yonir jagad-adir atma
pranedriya-dravya-gunah svabhavah
kalah kratuh satyam rtam ca dharmas
tvayy aksaram yat tri-vrd-amananti

tvam--Your Lordship; sabda-yonih--the origin and source of Vedic literature; jagat-adih--the original cause of material creation; atma--the soul; prana--the living force; indriya--the senses; dravya--the material elements; gunah--the three qualities; sva-bhavah--material nature; kalah--eternal time; kratuh--sacrifice; satyam--truth; rtam--truthfulness; ca--and; dharmah--two different types of religion; tvayi--unto you; aksaram--the original syllable, omkara; yat--that which; tri-vrt--consisting of the letters a, u and m; amananti--they say.

O lord, you are the original source of Vedic literature. You are the original cause of material creation, the life force, the senses, the five elements, the three modes and the mahat-tattva. You are eternal time, determination and the two religious systems called truth [satya] and truthfulness [rta]. You are the shelter of the syllable om, which consists of three letters a-u-m.

agnir mukham te 'khila-devatatma
ksitim vidur loka-bhavanghri-pankajam
kalam gatim te 'khila-devatatmano
disas ca karnau rasanam jalesam

agnih--fire; mukham--mouth; te--of Your Lordship; akhila-devata-atma--the origin of all demigods; ksitim--the surface of the globe; viduh--they know; loka-bhava--O origin of all planets; anghri-pankajam--your lotus feet; kalam--eternal time; gatim--progress; te--of Your Lordship; akhila-devata-atmanah--the total aggregate of all the demigods; disah--all directions; ca--and; karnau--your ears; rasanam--taste; jala-isam--the demigod controller of the water.

O father of all planets, learned scholars know that fire is your mouth [and you are the source of all the demigods], the surface of the globe is your lotus feet, eternal time is your movement, all the

directions are your ears, and Varuna, master of the waters, is your tongue.

8.7.29

mukhani pancopanisadas tavesa
yaistrimsad-astottara-mantra-vargah
yat tac chivakhyam paramatma-tattvam
deva svayam-jyotir avasthitis te

mukhani--faces; panca--five; upanisadah--Vedic literatures; tava--your; isa--O lord; yaih--by which; trimsat-asta-uttara-mantra-vargah--in the category of thirty-eight important Vedic mantras; yat--that; tat--as it is; siva-akhyam--celebrated by the name Siva; parama-atma-tattvam--which ascertain the truth about Paramatma; deva--O lord; svayam-jyotih--self-illuminated; avasthiti--situation; te--of Your Lordship.

O lord, the five important Vedic mantras are represented by your five faces, from which the thirty-eight most celebrated Vedic mantras have been generated. Your Lordship, being celebrated as Lord Siva, is self-illuminated. You are directly situated as the supreme truth, known as Paramatma.

THE SUPREME LORD'S INSTRUCTIONS TO BRAHMA ON HIS WORK OF CREATION CONVEY THE SAME NAMES AND FORMS OF THE PREVIOUS CREATION. THUS THEY MANIFEST AGAIN AND AGAIN.
(Vs. 1.3.30)

2.9.38,39

sri-suka uvaca
sampradisyaivam ajano
jananam paramesthinam
pasyatas tasya tad rupam
atmano nyarunad dharih

sri-sukah uvaca--Sri Sukadeva Gosvami said; sampradisya--fully instructing Brahmaji; evam--thus; ajanah--the Supreme Lord; jananam--of the living entities; paramesthinam--unto the supreme leader, Brahma; pasyatah--while he was seeing; tasya--His; tat rupam--that transcendental form; atmanah--of the Absolute; nyarunah--disappeared; harih--the Lord, the Personality of Godhead.

Sukadeva Gosvami said to Maharaja Pariksit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmaji, the leader of the living entities, disappeared.

anta rhitendriyarthaya
haraye vihitanjalih
sarva-bhutamayo visvam
sasarjedam sa purvavat

antarhita--on the disappearance; indriya-arthaya--unto the Personality of Godhead, the objective of all senses; haraye--unto the Lord; vihitanjalih--in folded hands; sarva-bhuta--all living entities; mayah--full of; visvam--the universe; sasarja--created; idam--this; sah--he (Brahmaji); purva-vat--exactly like before.

On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahma, with folded hands, began to re-create the universe, full with living entities, as it was previously.

SAGE JAIMINI (CHIEF OF THE KARMA-MIMAMSA PHILOSOPHERS) SAYS THAT THE DEMIGODS HAVE NO REASON TO MEDITATE ON THE VEDIC SOUND BECAUSE THEY HAVE ATTAINED ALL THERE IS TO ATTAIN BY SUCH MEDITATION.
(Vs. 1.3.31)

6.3.25

prayena veda tad idam na mahajano 'yam
devya vimohita-matir bata mayayalam
trayyam jadi-krta-matir madhu-puspitayam
vaitanike mahati karmani yujyamanah

prayena--almost always; veda--know; tat--that; idam--this; na--not;
mahajanah--great personalities besides Svayambhu, Sambhu and the other
ten; ayam--this; devya--by the energy of the Supreme Personality of
Godhead; vimohita-matih--whose intelligence is bewildered; bata--
indeed; mayaya--by the illusory energy; alam--greatly; trayyam--in the
three Vedas; jadi-krta-matih--whose intelligence has been dulled;
madhu-puspitayam--in the flowery Vedic language describing the results
of ritualistic performances; vaitanike--in the performances mentioned in
the Vedas; mahati--very great; karmani--fruitive activities;
yujyamanah--being engaged.

Because they are bewildered by the illusory energy of the Supreme Personality of Godhead, Yajnavalkya and Jaimini and other compilers of the religious scriptures cannot know the secret, confidential religious system of the twelve mahajanas. They cannot understand the transcendental value of performing devotional service or chanting the Hare Krsna mantra. Because their minds are attracted to the ritualistic ceremonies mentioned in the Vedas--especially the Yajur Veda, Sama Veda and Rg Veda--their intelligence has become dull. Thus they are busy collecting the ingredients for ritualistic ceremonies that yield only temporary benefits, such as elevation to Svargaloka for material happiness. They are not attracted to the sankirtana movement; instead, they are interested in dharma, artha, kama and moksa.

6.9.21,22

sri-deva ucu
vayv-ambaragny-ap-ksitayas tri-loka
brahmadayo ye vayam udvijantah
harama yasmai balim antako 'sau
bibhetti yasmad aranam tato nah

sri-devah ucu--the demigods said; vayu--composed of air; ambara--sky;
agni--fire; ap--water; ksitayah--and land; tri-lokah--the three worlds;
brahma-adayah--beginning from Lord Brahma; ye--who; vayam--we;
udvijantah--being very much afraid; harama--offer; yasmai--unto whom;
balim--presentation; antakah--the destroyer, death; asau--that;
bibhetti--fears; yasmad--from whom; aranam--shelter; tatah--therefore;
nah--our.

The demigods said: The three worlds are created by the five elements--namely ether, air, fire, water and earth--which are controlled by various demigods, beginning from Lord Brahma. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

avismitam tam paripurna-kamam

svenaiva labhena samam prasantam
vinopasarpaty aparam hi balisah
sva-langulenatitarti sindhum

avismitam--who is never struck with wonder; tam--Him; paripuma-kamam--
who is fully satisfied; svena--by His own; eva--indeed; labhena--
achievements; samam--equipoised; prasantam--very steady; vina--without;
upasarpati--approaches; aparam--another; hi--indeed; balisah--a fool;
sva--of a dog; langulena--by the tail; atitarti--wants to cross;
sindhum--the sea.

Free from all material conceptions of existence and never wonder-
struck by anything, the Lord is always jubilant and fully satisfied by
His own spiritual perfection. He has no material designations, and
therefore He is steady and unattached. That Supreme Personality of
Godhead is the only shelter of everyone. Anyone desiring to be protected
by others is certainly a great fool who desires to cross the sea by
holding the tail of a dog.

JAIMINI SAYS THE DEMIGODS MEDITATE ONLY UPON THE EFFULGENCE OF THE
SUPREME PERSONALITY OF GODHEAD WHO AWARDS AMRTA--THE NECTAR OF
IMMORTALITY.

(Vs. 1.3.32)

10.14.23

ekas tvam atma purusah puranah
satyah svayam-jyotir ananta adyah
nityo 'ksaro 'jasra-sukho niranjanah
purnadvayo mukta upadhito 'mrtah

ekah--one; tvam--You; atma--the Supreme Soul; purusah--the Supreme
Person; puranah--the oldest; satyah--the Absolute Truth; svayam-jyotih-
self-manifested; anantah--without end; adyah--without beginning;
nityah--eternal; aksarah--indestructible; ajasra-sukhah--whose happiness
cannot be obstructed; niranjanah--devoid of contamination;
purna--complete; advayah--without a second; muktah--free; upadhitah--
from all material designations; amrtah--deathless.

You are the one Supreme Soul, the primeval Supreme Personality, the
Absolute Truth--self-manifested, endless and beginningless. You are
eternal and infallible, perfect and complete, without any rival and free
from all material designations. Your happiness can never be obstructed,
nor have You any connection with material contamination. Indeed, You are
the indestructible nectar of immortality.

10.63.34

sri-rudra uvaca
tvam hi brahma param jyotir
gudham brahmani van-maye
yam pasyanty amalatmana
akasam iva kevalam

sri-rudra uvaca--Lord Siva said; tvam--You; hi--alone; brahma--the
Absolute Truth; param--supreme; jyotish--light; gudham--hidden;
brahmani--in the Absolute; vak-manye--in its form of language (the
Vedas); yam--whom; pasyanti--they see; amala--spotless; atmanah--whose
hearts; akasam--the sky; iva--like; kevalam--pure.

Sri Rudra said: You alone are the Absolute Truth, the supreme light, the
mystery hidden within the verbal manifestation of the Absolute. Those

whose hearts are spotless can see You, for You are un-contaminated, like the sky.

SRILA VYASADEVA DECLARES THAT THE DEVAS MEDITATE UPON THE SUPREME LORD AS THE SELF OF THEIR SELVES (I.E. AS THE ARCHETYPICAL FORM OF THE DEMIGODS).

(Vs. 1.3.33)

10.63.43,44

aham brahmata vibudha
munayah camalasyah
sarvatmana prapannas tvam
atmanam prestham isvaram

aham--I; brahma--Brahma; atha--and also; vibudhah--the demigods;
munayah--the sages; ca--and; amala--pure; asayah--whose consciousness;
sarva-atmaha--wholeheartedly; prapannah--surrendered; tvam--unto You;
atmanam--the Self; prestham--the dearest; isvaram--the Lord.

I, Lord Brahma, the other demigods and the pure minded sages have all surrendered wholeheartedly unto You, our dearest Self and Lord.

tam tva jagat-sthity-udayanta-hetum
samam prasanta suhrd-atma-daivam
ananya ekam jagad-atma-ketam
bhavapavargaya bhajama devam

tam--Him; tva--You; jagat--of the universe; sthiti--of the maintenance;
udaya--the rise; anta--and the demise; hetum--the cause; samam--
equipoised; prasanta--perfectly at peace; suhrd--the friend; atma--
Self; daivam--and worshipable Lord; ananya--without a second; ekam--
unique; jagat--of all the worlds; atma--and all souls; ketam--the
shelter; bhava--of material life; apavargaya--for the cessation;
bhajama--let us worship; devam--the Supreme Lord.

Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second, the shelter of all the worlds and all souls.

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≥Adhikarana 8: Sudras are not qualified for Vedic meditation. ≥

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THOUGH MEDITATION UPON THE SUPREME LORD IS THE RIGHT OF ALL HUMAN BEINGS, STUDY OF THE FOUR VEDAS IS FORBIDDEN TO THE SUDRAS, THOUGH THEY MAY STUDY THE SMRTI-SASTRA.

(Vs. 1.3.34)

1.4.25

stri-sudra-dvijabandhunam
trayi na sruti-gocara
karma-sreyasi mudhanam
sreya evam bhaved iha
iti bharatam akhyanam
krupaya munina krtam

stri--the woman class; sudra--the laboring class; dvija-bandhunam--of the friends of the twice-born; trayi--three; na--not; sruti-gocara--for understanding; karma--in activities; sreyasi--in welfare; mudhanam--of

the fools; sreyah--supreme benefit; evam--thus; bhavet--achieved; iha--by this; iti--thus thinking; bharam--the great Mahabharata; akhyanam--historical facts; krpaya--out of great mercy; munina--by the muni; krtam--is completed.

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born.

MEN WITH KSATRIYA QUALITIES MAY STUDY THE VEDAS UNDER BRAHMANA TEACHERS.
(Vs. 1.3.35)

4.16.16-18

drdha-vratah satya-sandho
brahmanyah vrddha-sevakah
saranyah sarva-bhutanam
manado dina-vatsalah

drdha-vratah--firmly determined; satya-sandhah--always situated in truth; brahmanyah--a lover of the brahminical culture; vrddha-sevakah--a servitor of the old men; saranyah--to be taken shelter of; sarva-bhutanam--of all living entities; mana-dah--one who gives respect to all; dina-vatsalah--very kind to the poor and helpless.

The King will be firmly determined and always situated in truth. He will be a lover of the brahminical culture and will render all service to old men and give shelter to all surrendered souls. Giving respect to all, he will always be merciful to the poor and innocent.

matr-bhaktih para-strisu
patnyam ardha ivatmanah
prajasu pitrvat snigdham
kinkaro brahma-vadinam

matr-bhaktih--as respectful as one is to his mother; para-strisu--to other women; patnyam--to his own wife; ardhah--half; iva--like; atmanah--of his body; prajasu--unto the citizens; pitr-vat--like a father; snigdham--affectionate; kinkarah--servant; brahma-vadinam--of the devotees who preach the glories of the Lord.

The King will respect all women as if they were his own mother, and he will treat his own wife as the other half of his body. He will be just like an affectionate father to his citizens, and he will treat himself as the most obedient servant of the devotees, who always preach the glories of the Lord.

dehinam atmavat-prestham
suhrdam nandi-varadhanah
mukta-sanga-prasango 'yam
danda-panih asadhusu

dehinam--to all living entities having a body; atma-vat--as himself; prestham--considering dear; suhrdam--of his friends; nandi-varadhanah--increasing pleasures; mukta-sanga--with persons devoid of all material contamination; prasanga--intimately associated; ayam--this King; danda-panih--a chastising hand; asadhusu--to the criminals.

The King will consider all embodied living entities as dear as his

own self, and he will always be increasing the pleasures of his friends.
He will intimately associate with liberated persons, and he will be
a chastising hand to all impious persons.

ACCORDING TO QUALITY, EACH VARNA IS KNOWN. A SUDRA MAY NOT UTTER VEDIC
MANTRAS.

(Vs. 1.3.36)

7.11.14-15

viprasyadhyayanadini
sad-anyasyapratigraha
rajno vrttih praja-goptur
aviprad va karadibhih

viprasya--of the brahmana; adhyayana-adini--reading the Vedas, etc;
sat--six (to study the Vedas, to teach the Vedas, to worship the Deity,
to teach others how to worship, to accept charity and to give charity);
anyasya--of those other than the brahmanas (the ksatriyas);
apratigraha--without accepting charity from others (the ksatriyas may
execute the five other occupational duties prescribed for the
brahmanas); rajnah--of the ksatriya; vrttih--the means of livelihood;
praja-goptuh--who maintain the subjects; aviprat--from those who are not
brahmanas; va--or; kara-adibhih--by levying revenue taxes, customs
duties, fines for punishment, etc.

For a brahmana there are six occupational duties. A ksatriya should
not accept charity, but he may perform the other five of these duties.
A king or ksatriya is not allowed to levy taxes on brahmanas, but he may
make his livelihood by levying minimal taxes, customs duties, and
penalty fines upon his other subjects.

vaisyas tu varta-vrttih syan
nityam brahma-kulanugah
sudrasya dvija-susrusa
vrttis ca svaminoh bhavet

vaisyah--the mercantile community; tu--indeed; varta-vrttih--engaged in
agriculture, cow protection, and trade; syat--must be; nityam--always;
brahma-kula-anugah--following the directions of the brahmanas;
sudrasya--of the fourth-grade persons, the workers; dvija-susrusa--the
service of the three higher sections (the brahmanas, ksatriyas and
vaisyas); vrttih--means of livelihood; ca--and; svaminah--of the master;
bhavet--he must be.

The mercantile community should always follow the directions of the
brahmanas and engage in such occupational duties as agriculture, trade,
and protection of cows. For the sudras the only duty is to accept
a master from a higher social order and engage in his service.

7.11.21-24

samo damas tapah saucam
santosah ksantir arjavam
jnanam dayacyutatmatvam
satyam ca brahma-laksanam

samah--control of the mind; damah--control of the senses; tapah--
austerity and penance; saucam--cleanliness; santosah--satisfaction;
ksantih--forgiveness (being unagitated by anger); arjavam--simplicity;
jnanam--knowledge; daya--mercy; acyuta-atmatvam--accepting oneself as
an eternal servant of the Lord; satyam--truthfulness; ca--also; brahma-

laksanam--the symptoms of a brahmana.

The symptoms of a brahmana are control of the mind, control of the senses, austerity and penance, cleanliness, satisfaction, forgiveness, simplicity, knowledge, mercy, truthfulness, and complete surrender to the Supreme Personality of Godhead.

sauryam viryam dhrtis tejas
tyagas catmajayah ksama
brahmanyata prasadas ca
satyam ca ksatra-laksanam

sauryam--power in battle; viryam--being unconquerable; dhrtih--patience (even in reverses, a ksatriya is very grave); tejah--ability to defeat others; tyagah--giving charity; ca--and; atma jayah--not being overwhelmed by bodily necessities; ksama--forgiveness; brahmanyata--faithfulness to the brahminical principles; prasadah--jolliness in any condition of life; ca--and; satyam ca--and truthfulness; ksatra-laksanam--these are the symptoms of a ksatriya.

To be influential in battle, unconquerable, patient, challenging and charitable, to control the bodily necessities, to be forgiving, to be attached to the brahminical nature and to be always jolly and truthful--these are the symptoms of the ksatriya.

deva-gurv-acyute bhaktis
tri-varga-pariposanam
astikyam udyamo nityam
naipunyam vaisya-laksanam

deva-guru-acyute--unto the demigods, the spiritual master and Lord Visnu; bhaktih--engagement in devotional service; tri-varga--of the three principles of pious life (religion, economic development and sense gratification); pariposanam--execution; as tikyam--faith in the scriptures, the spiritual master and the Supreme Lord; udyamah--active; nityam--without cessation, continuously; naipunyam--expertise; vaisya-laksanam--the symptoms of a vaisya.

Being always devoted to the demigods, the spiritual master and the Supreme Lord, Visnu; endeavoring for advancement in religious principles, economic development and sense gratification [dharma, artha and kama]; believing in the words of the spiritual master and scripture; and always endeavoring with expertise in earning money-- these are the symptoms of the vaisya.

sudrasya sannatih saucam
seva svaminy amayaya
amantra-yajno hy asteyam
satyam go-vipra-raksanam

sudrasya--of the sudra (the fourth grade of man in society, the worker); sannatih--obedience to the higher classes (the brahmanas, ksatriyas and vaisyas); saucam--cleanliness; seva--service; svamini--to the master who maintains him; amayaya--without duplicity; amantra- yajnah--performance of sacrifices simply by offering obeisances (without mantras); hi--certainly; asteyam--practicing not to steal; satyam--truthfulness; go--cows; vipra--brahmanas; raksanam--protecting.

Offering obeisances to the higher sections of society [the brahmanas, ksatriyas and vaisyas], being always very clean, being free

from duplicity, serving one's master, performing sacrifices without uttering mantras, not stealing, always speaking the truth and giving all protection to the cows and brahmanas--these are the symptoms of the sudra.

SUDRAS MAY NOT BECOME STUDENTS OF THE VEDAS; THEREFORE SRILA VYASADEVA COMPASSIONATELY COMPILED THE MAHABHARATA FOR THEIR STUDY.
(Vs. 1.3.37)

1.4.25

stri-sudra-dvijabandhunam
trayi na sruti-gocara
karma-sreyasi mudhanam
sreya evam bhaved iha
iti bharatam akhyanam
krpaya munina krtam

stri--the woman class; sudra--the laboring class; dvija-bandhunam--of the friends of the twice-born; trayi--three; na--not; sruti-gocara--for understanding; karma--in activities; sreyasi--in welfare; mudhanam--of the fools; sreyah--supreme benefit; evam--thus; bhavet--achieved; iha--by this; iti--thus thinking; bharatam--the great Mahabharata; akhyanam--historical facts; krpaya--out of great mercy; munina--by the muni; krtam--is completed.

Out of compassion, the great sage thought it wise that this would enable men to achieve the ultimate goal of life. Thus he compiled the great historical narration called the Mahabharata for women, laborers and friends of the twice-born.

SUDRAS ARE PREVENTED FROM RECITATION OF THE VEDAS BY THEIR QUALITIES. ALL LIVING ENTITIES ARE AWARDED THEIR QUALITIES AND WORK BY THE MASTER PLAN OF CREATION.
(Vs. 1.3.38)

3.6.29-33

tartiyena svabhavena
bhagavan-nabhim asritah
ubhayor antaram vyoma
ye rudra-parsadam ganah

tartiyena--by excessive development of the third mode of material nature, the mode of ignorance; svabhavena--by such nature; bhagavat-nabhim--the abdominal navel of the gigantic form of the Personality of Godhead; asritah--those who are so situated; ubhayoh--between the two; antaram--in between; vyoma--the sky; ye--all of whom; rudra-parsadam--associates of Rudra; ganah--population.

Living entities who are associates of Rudra develop in the third mode of material nature, or ignorance. They are situated in the sky between the earthly planets and the heavenly planets.

mukhato 'vartata brahma
purusasya kurudvaha
yas tanmukhatvad varnanam
mukhyo 'bhud brahmano guruh

mukhatah--from the mouth; avartata--generated; brahma--the Vedic wisdom; purusasya--of the virat-purusa, the gigantic form; kuru-udvaha- -O chief of the Kuru dynasty; yah--who are; tu--due to; unmukhatvat--inclined

to; varnanam--of the orders of society; mukhyah--the chief; abhut--so became; brahmanah--called the brahmanas; guruh--the recognized teacher or spiritual master.

O chief of the Kuru dynasty, the Vedic wisdom became manifested from the mouth of the virat, the gigantic form. Those who are inclined to this Vedic knowledge are called brahmanas, and they are the natural teachers and spiritual masters of all the orders of society.

bahubhyo 'vartata ksatram
ksatriyas tad anuvratah
yo jatas trayate vaman
paurusah kantaka-ksatat

bahubhyah--from the arms; avartata--generated; ksatram--the power of protection; ksatriyah--in relation to the power of protection; tat--that; anuvratah--followers; yah--one who; jatah--so becomes; trayate--delivers; varnan--the other occupations; paurusah--representative of the Personality of Godhead; kantaka--of disturbing elements like thieves and debauchees; ksatat--from the mischief.

Thereafter the power of protection was generated from the arms of the gigantic virat form, and in relation to such power the ksatriyas also came into existence by following the ksatriya principle of protecting society from the disturbance of thieves and miscreants.

viso 'vartanta tasyorvor
loka-vrttikarir vibhoh
vaisyas tad-udbhavo vartam
nmam yah samavartayat

visah--means of living by production and distribution; avartanta--generated; tasya--His (the gigantic form's); urvoh--from the thighs; loka-vrttikarir--means of livelihood; vibhoh--of the Lord; vaisyah--the mercantile community; tat--their; udbhavah--orientation; vartam--means of living; nram--of all men; yah--one who; sama-vartayat--executed.

The means of livelihood of all persons, namely production of grains and their distribution to the prajas, was generated from the thighs of the Lord's gigantic form. The mercantile men who take charge of such execution are called vaisyas.

padbhyam bhagavato jajne
susrusa dharma-siddhaye
tasyam jatah pura sudro
yad-vrttya tusyate harih

padbhyam--from the legs; bhagavatah--of the Personality of Godhead; jajne--became manifested; susru-sa--service; dharma--occupational duty; siddhaye--for the matter of; tasyam--in that; jatah--being generated; pura--formerly; sudra--the servitors; yat-vrttya--the occupation by which; tusyate--becomes satisfied; harih--the Supreme Personality of Godhead.

Thereafter, service was manifested from the legs of the Personality of Godhead for the sake of perfecting the religious function. Situated on the legs are the sudras, who satisfy the Lord by service.

/fff∅
≥Adhikarana 9: The thunderbolt in the Katha Upanisad 2.3.2 is Brahman.≥

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BECAUSE THE WHOLE UNIVERSE TREMBLES IN FEAR OF THE SUPREME LORD WHO
REGULATES ALL LIVING ENTITIES, HE IS CALLED VAJRA (THE THUNDERBOLT).
(Vs. 1.3.39)

6.10.13-14

athendro vajram udyamya
nirmitam visvakarmana
muneh saktibhir utsikto
bhagavat-tejasanvitah

vrto deva-ganaih sarvair
gajendropary asobhata
stuyamano muni-ganais
trailokyam harsayann iva

atha--thereafter; indrah--the King of heaven; vajram--the thunderbolt;
udyamya--firmly taking up; nirmitam--manufactured; visvakarmana--by
Visvakarma; muneh--of the great sage, Dadhici; saktibhir--by the power;
utsiktah--saturated; bhagavat--of the Supreme Personality of Godhead;
tejasa--with spiritual power; anvitah--endowed; vrtah--encircled; deva-
ganaih--by the other demigods; sarvaih--all; gajendra--of his elephant
carrier; upari--upon the back; asobhata--shone; stuyamanah--being
offered pra yers; muni-ganaih--by the saintly persons; trai-lokyam--to
the three worlds; harsayan--causing pleasure; iva--as it were.

Thereafter, King Indra very firmly took up the thunderbolt
manufactured by Visvakarma from the bones of Dadhici. Charged with the
exalted power of Dadhici Muni and enlightened by the power of the
Supreme Personality of Godhead, Indra rode on the back of his carrier,
Airavata, surrounded by all the demigods, while all the great sages
offered him praise. Thus he shone very beautifully, pleasing the three
worlds as he rode off to kill Vrtrasura.

6.8.32

yathaikatmyanubhavanam
vikalpa-rahitah svayam
bhusanayudha-lingakhya
dhatte saktih sva-mayaya

tenaiva satya-manena
sarva jno bhagavan harih
patu samaih svarupair nah
sada sarvatra sarva-gah

yatha--just as; aikatmya--in terms of oneness manifested in varieties;
anubhavanam--of those thinking; vikalpa-rahitah--the absence of
difference; svayam--Himself; bhu-sana--decorations; ayudha--weapons;
linga-akhya--characteristics and different na mes; dhatte--possesses;
saktih--potencies like wealth, influence, power, knowledge, beauty and
renunciation; sva-mayaya--by expanding His spiritual energy; tena eva--
by that; satya-manena--true understanding; sarva jnah--omniscient;
bhagavan--the Supreme Personality of Godhead; harih--who can take away
all the illusion of the living entities; patu--may He protect; sarvaih-
with all; sva-rupaih--His forms; nah--us; sada--always; sarvatra--
everywhere; sarva-gah--who is all-pervasive.

The Supreme Personality of Godhead, the living entities, the
material energy, the spiritual energy and the entire creation are all
individual substances. In the ultimate analysis, however, together they

constitute the supreme one, the Personality of Godhead. Therefore those who are advanced in spiritual knowledge see unity in diversity. For such advanced persons, the Lord's bodily decorations, His name, His fame, His attributes and forms and the weapons in His hand are manifestations of the strength of His potency. According to their elevated spiritual understanding, the omniscient Lord, who manifests various forms, is present everywhere. May He always protect us everywhere from all calamities.

6.12.10

yatha darumayi nari
yatha patramayo mrgah
evam bhutani maghavann
isa-tantrani viddhi bhoh

yatha--just as; daru-mayi--made of wood; nari--a woman; yatha--just as; patra-mayah--made of leaves; mrgah--an animal; evam--thus; bhutani--all things; maghavan--O King Indra; isa--the Supreme Personality of Godhead; tantrani--depending upon; viddhi--please know; bhoh--O sir.

O King Indra, as a wooden doll that looks like a woman or as an animal made of grass and leaves cannot move or dance independently, but depends fully on the person who handles it, all of us dance according to the desire of the supreme controller, the Personality of Godhead. No one is independent.

6.12.8

lokah sapala yasyeme
svasanti vivasa vase
dvija iva sica baddhah
sa kala iha karanam

lokah--the worlds; sa-palah--with their chief deities or controllers; yasya--of whom; ime--all these; svasanti--live; vivasah--fully dependent; vase--under the control; dvijah--birds; iva--like; sica--by a net; baddhah--bound; sah--that; kalah--time factor; iha--in this; karanam--the cause.

All living beings in all the planets of this universe, including the presiding deities of all the planets, are fully under the control of the Lord. They work like birds caught in a net, who cannot move independently.

THE SUPREME LORD IS CALLED VAJRA BECAUSE OF HIS POWERFUL EFFULGENCE.
(Vs. 1.3.40)

6.11.20

nanv esa vajras tava sakra tejasa
harer dadhices tapasa ca tejitah
tenaiva satrum jahi visnu-yantrito
yato harir vijayah srir gunas tatah

nanu--certainly; esah--this; vajrah--thunderbolt; tava--of yours; sakra--O Indra; tejasa--by the prowess; hareh--of Lord Visnu, the Supreme Personality of Godhead; dadhiceh--of Dadhici; tapasa--by the austerities; ca--as well as; tejitah--empowered; tena--with that; eva--certainly; satrum--your enemy; jahi--kill; visnu-yantritah--ordered by Lord Visnu; yatah--wherever; harih--Lord Visnu; vijayah--victory; srih--opulences; gunah--and other good qualities; tatah--there.

totally spiritual; sah--He; avyat--may kindly protect; nah--us;
sat-asat-parah--who is the cause of all causes (the supreme cause).

The words and mind of the conditioned soul cannot approach the Supreme Personality of Godhead, for material names and forms are not applicable to the Lord, who is entirely spiritual, beyond the conception of gross and subtle forms. The impersonal Brahman is another of His forms. May He, by His pleasure, protect us.

6.16.23

yan na sprsanti na vidur
mano-buddhindriyasavah
antar bahis ca vitatam
vyomavat tan nato 'smy aham

yat--whom; na--not; sprsanti--can touch; na--nor; viduh--can know;
manah--the mind; buddhi--the intelligence; indriya--the senses; asavah--
the life airs; antah--within; bahih--outside; ca--also; vitatam--
expanded; vyoma-vat--like the sky; tat--unto Him; natah--bowed; asmi--
am; aham--I.

The Supreme Brahman emanates from the Supreme Personality of Godhead and expands like the sky. Although untouched by anything material, it exists within and without. Nonetheless, the mind, intelligence, senses and living force can neither touch Him nor know Him. I offer unto Him my respectful obeisances.

/fff∅
≥Adhikarana 11: At both the time of dreamless sleep and the time of ≥
≥the jiva's liberation from the material world, the jiva and the ≥
≥Supreme Brahman are different. ≥
¿ffŸ
THE UPANISADS DECLARE THE SUPREME LORD TO BE DIFFERENT FROM THE JIVA,
EVEN DURING DEEP SLEEP (SUSUPTI) OR AT THE TIME OF LIBERATION.
(Vs. 1.3.42)

11.3.39-40

andesu pesisu tarusu aviniscitesu
prano hi jivam upadhavati tatra tatra
sanne yad indriya-gane 'hami ca prasupte
kuta-stha asayam rte tad-anusmrtir nah

andesu--in (species of life born from) eggs; pesisu--in embryos;
tarusu--in plants; aviniscitesu--in species of indeterminate origin
(born from perspiration); pranah--the vital air; hi--indeed; jivam--the
soul; upadhavati--follows; tatra tatra--from one species to another;
sanne--they are merged; yat--when; indriya-gane--all the senses; ahami--
the false ego; ca--also; prasupte--in deep sleep; kuta-sthah--
unchanging; asayam--the subtle covering of contaminated consciousness,
the linga-sarira; rte--without; tat--of that; anusmrtih--(there is)
subsequent remembrance; nah--our.

The spirit soul is born in many different species of life within the material world. Some species are born from eggs, other from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become

inactive, and even the mind and false ego are merged in a dormant condition. But although the senses, mind and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping.

yarhy abja-nabha-caranisanayoru-bhaktya
ceto-malani vidhamed guna-karma-jani
tasmin visuddha upalabhyata atma-tattvam
saksad yathamala-drsoh savitr-prakasah

yarhi--when; abja-nabha--of the Supreme Personality of Godhead, whose navel is shaped like a lotus; carana--the feet; esanaya--desiring (only); uru-bhaktya--by powerful devotional service; cetah--of the heart; malani--the dirt; vidhamet--cleanses away; guna-karma-jani--generated from the modes of nature and material activities in those modes; tasmin--in that; visuddhe--completely purified (heart); upalabhyate--is perceived; atma-tattvam--the true nature of the self; saksat--directly; yatha--just as; amala-drsoh--of pure eyes; savitr--of the sun; prakasah--the manifestation.

When one seriously engages in the devotional service of the Personality of Godhead, fixing the Lord's lotus feet within one's heart as the only goal of life, one can destroy the innumerable impure desires lodged within the heart as a result of one's previous fruitive work within the three modes of material nature. When the heart is thus purified one can directly perceive both the Supreme Lord and one's self as transcendental entities. Thus one becomes perfect in spiritual understanding through direct experience, just as one can directly experience the sunshine through normal, healthy vision.

THE LIBERATED SOUL CANNOT BE IDENTICAL WITH THE SUPREME LORD, WHO IS THE PATI (MASTER OF ALL LIVING ENTITIES).
(Vs. 1.3.43)

7.3.29

tvam iise jagatas tasthusas ca
pranena mukhyena patih prajanam
cittasya cittair mana-indriyanam
patir mahan bhuta-gunasayesah

tvam--you; iise--actually control; jagatah--of the moving being; tasthusah--of the being that is dull or stationed in one place; ca--and; pranena--by the living force; mukhyena--the origin of all activities; patih--master; prajanam--of all living entities; cittasya--of the mind; cittaih--by the consciousness; manah--of the mind; indriyanam--and of the two kinds of senses (acting and knowledge-gathering); patih--the master; mahan--great; bhuta--of the material elements; guna--and the qualities of the material elements; asaya--of desires; iah--the supreme master.

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

7.3.31

tvam eva kalo 'nimiso jananam
ayur lavady-avayavaih ksinosi
kuta-stha atma paramesthy ajo mahams

4. Brahman is the only original cause.
5. The Purusa of the Kausitaki Upanisad is Brahman.
6. The 'Atma' of Brhad-aranyaka Upanisad 4.5. is the Supreme Brahman and not the jiva.
7. Brahman is both the efficient and material cause.
8. All names are names of Brahman.

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≥Adhikarana 1: The word 'Avyakta' in Katha Upanisad 1.3.11 refers to ≥
 ≥the subtle body and not pradhana. ≥

ÿffÿ
 THE WORD 'AVYAKTA' REFERS TO THE BODY AND NOT PRADHANA (AS THE
 ATHEISTIC SANKHYA PHILOSOPHERS ARGUE). THIS PASSAGE COMPARES THE BODY
 TO A CHARIOT.

(Vs. 1.4.1)

7.15.41,42,45

ahuh sariram ratham indriyani
 hayam abhisun mana indriyesam
 vartmani matra dhisanam ca sutam
 sattvam brhad bandhuram isa-srstam

ahuh--it is said; sariram--the body; ratham--the chariot; indriyani--
 the senses; hayam--the horses; abhisun--the reins; manah--the mind;
 indriya--of the senses; isam--the master; vartmani--the destinations;
 matrah--the sense objects; dhisanam--the intelligence; ca--and; sutam--
 the chariot driver; sattvam--consciousness; brhad--great; bandhuram--
 bondage; isa--by the Supreme Personality of Godhead; srstam--created.

Transcendentalists who are advanced in knowledge compare the body,
 which is made by the order of the Supreme Personality of Godhead, to
 a chariot. The senses are like the horses; the mind, the master of the
 senses, is like the reins; the objects of the senses are the
 destinations; intelligence is the chariot driver; and consciousness,
 which spreads throughout the body, is the cause of bondage in this
 material world.

aksam dasa-pranam adharma-dhamaau
 cakre 'bhimanam rathinam ca jivam
 dhanur hi tasya pranavam pathanti
 saram tu jivam param eva laksyam

aksam--the spokes (on the chariot wheel); dasa--ten; pranam--the ten
 kinds of air flowing within the body; adharma--irreligion; dharmau--
 religion (two sides of the wheel, up and down); cakre--in the wheel;
 abhimanam--false identification; rathinam--the charioteer or master of
 the body; ca--also; jivam--the living entity; dhanur--the bow; hi--
 indeed; tasya--his; pranavam--the Vedic mantra omkara; pathanti--it is
 said; saram--an arrow; tu--but; jivam--the living entity; param--the
 Supreme Lord; eva--indeed; laksyam--the target.

The ten kinds of air acting within the body are compared to the
 spokes of the chariot's wheels, and the top and bottom of the wheel
 itself are called religion and irreligion. The living entity in the
 bodily concept of life is the owner of the chariot. The Vedic mantra
 pranava is the bow, the pure living entity himself is the arrow, and
 the target is the Supreme Being.

yavan nr-kaya-ratham atma-vasopakalpam
 dhatte garistha-caranarcanya nivatam

jnanasim acyuta-balo dadhad asta-satruh
svananda-tusta upasanta idam vijahyat

yavat--as long as; nr-kaya--this human form of body; ratham--considered to be a chariot; atma-vasa--dependent upon one's own control; upakalpam--in which there are many other subordinate parts; dhatte--one possesses; garistha-carana--the lotus feet of the superiors (namely the spiritual master and his predecessors); arcanaya--by serving; nisatam--sharpened; jnana-asim--the sword or weapon of knowledge; acyuta-balah--by the transcendental strength of Krsna; dadhat--holding; asta-satruh--until the enemy is defeated; sva-ananda-tustah--being fully self-satisfied by transcendental bliss; upasantah--the consciousness being cleansed of all material contamination; idam--this body; vijahyat--one should give up.

As long as one has to accept a material body, with its different parts and paraphernalia, which are not fully under one's control, one must have the lotus feet of his superiors, namely his spiritual master and the spiritual master's predecessors. By their mercy, one can sharpen the sword of knowledge, and with the power of the Supreme Personality of Godhead's mercy one must then conquer the enemies mentioned above. In this way, the devotee should be able to merge into his own transcendental bliss, and then he may give up his body and resume his spiritual identity.

THE BODY TERMED 'AVYAKTA' (UNMANIFEST) IS SUBTLE.
(Vs. 1.4.2)

1.3.32
atah param yad avyaktam
avyudha-guna-brmhitam
adrstasruta-vastutvat
sa jivo yat punar-bhavah

atah--this; param--beyond; yat--which; avyaktam--unmanifested; avyudha--without formal shape; guna-brmhitam--affected by the qualities; adrsta--unseen; asruta--unheard; vastutvat--being like that; sah--that; jivah--living being; yat--that which; punar-bhavah--takes birth repeatedly.

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

12.5.8
na tatratma svayam-jyotir
yo vyaktavyaktayoh parah
akasa iva cadharo
dhruvo 'nantopamas tatah

na--not; tatra--there; atma--the soul; svayam-jyotih--self-luminous; yah--who; vyakta-avyaktayoh--from the manifest and the unmanifest (the gross and subtle bodies); parah--different; akasah--the sky; iva--as; ca--and; adharah--the basis; dhruvah--fixed; ananta--without end; upamah--or comparison; tatah--thus.

The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the

unchanging background of material transformation. Therefore the soul is endless and without material comparison.

BY THEIR INTERPRETATION OF THE TERM AVYAKTA, THE ATHEISTIC SANKHYA PHILOSOPHERS WISH TO PROVE PRADHANA TO BE THE INDEPENDENT CAUSE OF CREATION; BUT SHE IS DEPENDENT UPON THE SUPREME LORD.

(Vs. 1.4.3)

1.10.22

sa eva bhuyo nija-virya-coditam
sva-jiva-mayam prakrtim sirsksatim
anama-rupatmani rupa-namani
vidhitsamano 'nusasara sastra-krt

sah--He; eva--thus; bhuyah--again; nija--own personal; virya--potency; coditam--performance of; sva--own; jiva--living being; mayam--external energy; prakrtim--unto material nature; sirsksatim--while re-creating; anama--without mundane designation; rupa-atmani--forms of the soul; rupa-namani--forms and names; vidhitsamanah--desiring to award; anusasara--entrusted; sastra-krt--the compiler of revealed scripture.

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the guidance of material nature. By His own potency, material nature is empowered to re-create.

ACCORDING TO VEDANTA, PRADHANA IS MATERIAL NATURE IN THE UNMANIFEST STATE; IT THEREFORE CANNOT BE AN OBJECT OF KNOWLEDGE. BUT THE ATHEISTIC SANKHYA PHILOSOPHERS TAKE PRADHANA TO BE KNOWABLE. THEREFORE THEIR CONCEPTION OF PRADHANA IS ALTOGETHER DIFFERENT FROM THE VEDIC EXPLANATION.

(Vs. 1.4.4)

3.26.10

sri-bhagavan uvaca
yat tat tri-gunam avyaktam
nityam sad-asad-atmakam
pradhanam prakrtim prahur
avisesam visesavat

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yat--now further; tat--that; tri-gunam--combination of the three modes; avyaktam--unmanifested; nityam--eternal; sat-asat-atmakam--consisting of cause and effect; pradhanam--the pradhana; prakrtim--prakrti; prahur--they call; avisesam--undifferentiated; visesa-vat--possessing differentiation.

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakrti when in the manifested stage of existence.

12.4.20-21

na yatra vaco na mano na sattvam
tamo rajo va mahad-adayo 'mi
na prana-buddhindriya-devata va
na sannivesah khalu loka-kalpah

na svapna-jagram na ca tat susuptam
na kham jalam bhur anilo 'gnir arkah

samsupta-vac chunya-vad apratarkyam
tan mula-bhutam padam amananti

na--not; yatra--wherein; vacah--speech; na--not; manah--the mind; na--not; sattvam--the mode of goodness; tamah--the mode of ignorance; rajah--the mode of passion; va--or; mahat--the mahat-tattva; adayah--and so on; ami--these elements; na--not; prana--the vital air; buddhi--intelligence; indriya--the senses; devatah--and the controlling demigods; va--or; na--not; sannivesah--the particular construction; khalu--indeed; loka-kalpah--of the arrangement of the planetary systems; na--not; ca--and; tat--that; susuptam--deep sleep; na--not; kham--ether; jalam--water; bhuh--earth; anilah--air; agnih--fire; arkah--the sun; samsupta-vat--like one who is fast asleep; sunya-vat-- like a void; apratarkyam--inaccessible to logic; tat--that pradhana; mula-bhutam--serving as the basis; padam--the substance; amananti-- great authorities say.

In the unmanifest stage of material nature, called pradhana, there is no expression of words, no mind and no manifestation of the subtle elements beginning from the mahat, nor are there the modes of goodness, passion and ignorance. There is no life air or intelligence, nor any senses or demigods. There is no definite arrangement of planetary systems, nor are there present the different stages of consciousness--sleep, wakefulness and deep sleep. There is no ether, water, earth, air, fire or sun. The situation is just like that of complete sleep, or of voidness. Indeed, it is indescribable. Authorities in spiritual science explain, however, that since pradhana is the original substance, it is the actual basis of material creation.

BEYOND THE UNKNOWN PRADHANA IS THE ULTIMATE OBJECT OF KNOWLEDGE, THE SUPREME LORD.

(Vs. 1.4.5)

5.11.13,14

ksetrajna atma purusah puranah
saksat svayam jyotir ajah paresah
narayano bhagavan vasudevah
sva-mayayatmany avadhiyamanah

yathanilah sthavara jangamanam
atma-svarupena nivista iset
evam paro bhagavan vasudevah
ksetrajna atmedam anupravistah

ksetra jnah--the Supreme Personality of Godhead; atma--all-pervading, present everywhere; purusah--the unrestricted controller, who has unlimited power; puranah--the original; saksat--perceivable by hearing from the authorities and by direct perception; svayam--personal; jyotih--manifesting His bodily rays (the Brahman effulgence); ajah--never born; paresah--the Supreme Personality of Godhead; narayanah--the resting place of all living entities; bhagavan--the Personality of Godhead with six full opulences; vasudevah--the shelter of everything, manifested and nonmanifest; sva-mayaya--by His own potency; atmani--in His own self, or in the ordinary living entities; avadhiyamanah--existing as the controller; yatha--as much as; anilah--the air; sthavara--of nonmoving living entities; janigamanam--and of the moving living entities; atma-svarupena--by His expansion as the Supersoul; nivistah--entered; iset--controls; evam--thus; parah--transcendental; bhagavan--the Supreme personality of Godhead; vasudevah--the shelter of everything; ksetrajnah--known as ksetrajna; atma--the vital force;

idam--this material world; anupravistah--entered within.

There are two kinds of ksetrajna--the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

BEYOND THE ATTAINMENTS OF WORLDLY HAPPINESS, HEAVEN, AND EVEN KNOWLEDGE OF THE SELF, THE SUPREME LORD IS TO BE KNOWN.

(Vs. 1.4.6)

7.6.20-26

paravaresu bhutesu
brahmanta-sthavaradisu
bhautikesu vikaresu
bhutesv atha mahatsu ca

gunesu guna-samye ca
guna-vyatikare tatha-
eka eva paro hy atma
bhagavan isvaro 'vyayah

pratyag-atma-svarupena
drsya-rupena ca svayam
vyapya-vyapaka-nirdesy-
hy anirdesy- 'vikalpita

kevalanubhavananda-
svarupah paramesvarah
mayayantarhitaisvarya
iyate guna-sargaya

para-avaresu--in exalted or hellish conditions of life; bhutesu--in the living beings; brahma-anta--ending with Lord Brahma; sthavara-adisu--beginning with the nonmoving forms of life, the trees and plants; bhautikesu--of the material elements; vikar esu--in the transformations; bhutesu--in the five gross elements of material nature; atha--moreover; mahatsu--in the mahat-tattva, the total material energy; ca--also; gunesu--in the modes of material nature; guna-samye--in an equilibrium of material qualities; ca--and; guna- vyatikare--in the uneven manifestation of the modes of material nature; tatha--as well; ekah--one; eva--only; parah--transcendental; hi-- indeed; atma--the original source; bhagavan--the Supreme Personality of Godhead; isvara h--the controller; avyayah--without deteriorating; pratyak--inner; atma-svarupena--by His original constitutional position as the Supersoul; drsya-rupena--by His visible forms; ca--also; svayam--personally; vyapya--pervaded; vyapaka--all-pervading; nirdesyah--to be described; hi--certainly; anirdesyah--not to be described (because of fine, subtle existence); avikalpita--without differentiation; kevala--

only; anubhava-ananda-svaruoah--whose form is blissful and full of knowledge; parama-isvarah--the Supreme Personality of Godhead, the supreme ruler; mayaya--by maya, the illusory energy; antarhita--covered; aisvarya--whose unlimited opulence; iyate--is mistaken as; guna-sargaya--the interaction of the material modes of nature.

The Supreme Personality of Godhead, the supreme controller, who is infallible and indefatigable, is present in different forms of life, from the inert living beings [sthavara], such as the plants, to Brahma, the foremost created living being. He is also present in the varieties of material creations and in the material elements, the total material energy and the modes of material nature [sattva-guna, rajo-guna and tamo-guna], as well as the unmanifested material nature and the false ego. Although He is one, He is present everywhere, and He is also the transcendental Supersoul, the cause of all causes, who is present as the observer in the cores of the hearts of all living entities. He is indicated as that which is pervaded and as the all- pervading Supersoul, but actually He cannot be indicated. He is changeless and undivided. He is simply perceived as the supreme sac- cid-ananda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

tasmat sarvesu bhutesu
dayam kuruta sauhrdam
bhavam asuram unmucya
yaya tusyaty adhoksajah

tasmat--therefore; sarvesu--to all; bhutesu--living entities; dayam--mercy; kuruta--show; sauhrdam--friendliness; bhavam--the attitude; asuram--of the demons (who separate friends and enemies); unmucya--giving up; yaya--by which; tusyati--is satisfied; adhoksajah--the Supreme Lord, who is beyond the perception of the senses.

Therefore, my dear young friends born of demons, please act in such a way that the Supreme Lord, who is beyond the conception of material knowledge, will be satisfied. Give up your demoniac nature and act without enmity or duality. Show mercy to all living entities by enlightening them in devotional service, thus becoming their well-wishers.

tuste ca tatra kim alabhyam ananta adye
kim tair guna-vyaticarat iha ye sva-siddhah
dharmadayah kim agunena ca kanksitena
saram jusam caranayor upagayatam nah

tuste--when satisfied; ca--also; tatra--that; kim--what; alabhyam--unobtainable; anante--the Supreme Personality of Godhead; adye--the original source of everything, the cause of all causes; kim--what need; tair--with them; guna-vyaticarat--due to the actions of the modes of material nature; iha--in this world; ye--which; sva-siddhah--automatically achieved; dharmadayah--the three principles of material advancement, namely religion, economic development and sense gratification; kim--what need; agunena--with liberation into the Supreme; ca--and; kanksitena--desired; saram--essence; jusam--relishing; caranayoh--of the two lotus feet of the Lord; upagayatam--who glorify the qualities of the Lord; nah--of us.

Nothing is unobtainable for devotees who have satisfied the Supreme Personality of Godhead, who is the cause of all causes, the original source of everything. The Lord is the reservoir of unlimited spiritual

qualities. For devotees, therefore, who are transcendental to the modes of material nature, what is the use of following the principles of religion, economic development, sense gratification and liberation, which are all automatically obtainable under the influence of the modes of nature? We devotees always glorify the lotus feet of the Lord, and therefore we need not ask for anything in terms of dharma, kama, artha and moksa.

dharmartha-kama iti yo 'bhihitas tri-varga
iksa trayi naya-damau vividha ca varta
manye tad etad akhila nigamasya satyam
svatmarpanam sva-suhrdah paramasya pumsah

dharma--religion; artha--economic development; kama--regulated sense gratification; iti--thus; yah--which; abhihitah--prescribed; tri-vargah--the group of three; iksha--self-realization; trayi--the Vedic ritualistic ceremonies; naya--logic; damau--and the science of law and order; vividha--varieties of; ca--also; varta--occupational duties, or one's livelihood; manye--I consider; tat--them; etad--these; akhila--all; nigamasya--of the Vedas; satyam--truth; sva-atma-arpanam--the full surrendering of one's self; sva-suhrdah--unto the supreme friend; paramasya--the ultimate; pumsah--personality.

Religion, economic development and sense gratification--these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental.

THE WORD 'MAHAN' (AS IN THE KATHOPANISAD, 'ATMA MAHAN') DOES NOT MEAN THE 'MAHAT' OR MAHAT-TATTVA OF THE ATHEISTIC SANKHYA PHILOSOPHY. IT MEANS THE CONDITIONED LIVING ENTITY (JIVA). THE WORD 'AVYAKTA' DENOTES THE SUBTLE CAUSE OF THE JIVA'S GROSS STATE OF MANIFESTATION. (Vs. 1.4.7)

11.3.37

sattvam rajah tama iti tri-vrd ekam adau
sutram mahat aham iti pravartanti jivam
jnana-kriyarthaphalairupatayoruraktya
brahmaiva bhakti sad asat ca tayoh param yat

sattvam--goodness; rajah--passion; tamah--and ignorance; iti--thus known; tri-vrt--threefold; ekam--one; adau--in the beginning, before creation; sutram--the power to act; mahat--the power of consciousness; aham--and the false ego; iti--thus; pravartanti--is called; jivam--(false ego, which covers) the living entity; jnana--the demigods as the embodiment of knowledge; kriya--the senses; artha--sense objects; phala--and fruitive results such as happiness and distress; rupataya--assuming the forms; uru-aktya--possessing great varieties of energy; brahma-eva--the Supreme alone; bhakti--is manifest; sat asat ca--as both gross objects and their subtle causes; tayoh--both; param--beyond; yat--which is.

Originally one, the Absolute, Brahman, comes to be known as threefold, manifesting itself as the three modes of material nature--goodness, passion and ignorance. Brahman further expands its potency, and thus the power to act and the power of consciousness become

sa esa prakrtim suksmam
daivim gunamayim vibhuh
yadrcchayaivopagatam
abhyapadyata lilaya

sah esah--that same Supreme Personality of Godhead; prakrtim--material energy; suksmam--subtle; daivim--related to Visnu; gunamayim--invested with the three modes of material nature; vibhuh--the greatest of the great; yadrcchaya--of His own will; iva--quite; upagatam--obtained; abhyapadyata--He accepted; lilaya--as His pastime.

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Visnu.

gunair vicitrah srjatim
sa-rupah prakrtim prajah
vilokya mumuhe sadyah
sa iha jnana-guhaya

gunaih--by the threefold modes; vicitrah--variegated; srjatim--creating; sa-rupah--with forms; prakrtim--material nature; prajah--living entities; vilokya--having seen; mumuhe--was illusioned; sadyah--at once; sah--the living entity; iha--in this world; jnana-guhaya--by the knowledge-covering feature.

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge-covering feature of the illusory energy.

MATERIAL NATURE IS JYOTIR-UPAKRAMA (SHE WHO HAS HER BEGINNING IN LIGHT, I.E. THE BRAHMAN EFFULGENCE). IN THIS WAY SHE IS UNDERSTOOD TO BE AJA, UNBORN. MATERIAL NATURE IS THE SAKTI OF THE SUPREME LORD AND IS NOT INDEPENDENT AS THE ATHEISTIC SANKHYA PHILOSOPHERS THINK SHE IS. THE JYOTI FROM WHICH SHE APPEARS IS THE EFFULGENCE OF THE SUPREME PERSONALITY OF GODEHAD.
(Vs. 1.4.9)

3.26.3,4
anadir atma puruso
nirgunah prakrteh parah
pratyag-dhama svayam-jyotir
visvam yena samanvitam

anadih--without a beginning; atma--the Supreme Soul; purusah--the Personality of Godhead; nirgunah--transcendental to the material modes of nature; prakrteh parah--beyond this material world; pratyak-dhama--perceivable everywhere; svayam-jyotih--self-effulgent; visvam--the entire creation; yena--by whom; samanvitam--is maintained.

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

sa esa prakrtim suksmam
daivim gunamayim vibhuh
yadrcchayaivopagatam

abhyapadyata lilaya

sah esah--that same Supreme Personality of Godhead; prakrtim--material energy; suksmam--subtle; daivim--related to Visnu; gunamayim--invested with the three modes of material nature; vibhuh--the greatest of the great; yadrccchaya--of His own will; iva --quite; upagatam--obtained; abhyapadyata--He accepted; lilaya--as His pastime.

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Visnu.

4.9.16

yasmin viruddha-gatayo hy anisam patanti
vidyadayo vividha-saktaya anupurvyat
tad brahma visva-bhavam ekam anantam adyam
ananda-matram avikaram aham prapadye

yasmin--in whom; viruddha-gatayah--of opposite character; hi--certainly; anisam--always; patanti--are manifest; vidya-adayah--knowledge and ignorance, etc.; vividha--various; saktayah--energies; anupurvyat--continually; tat--that; brahma--Brahman; visva-bhavam--the cause of material creation; ekam--one; anantam--unlimited; adyam--original; ananda-matram--simply blissful; avikaram--changeless; aham--I; prapadye--offer my obeisances.

My dear Lord, in Your impersonal manifestation of Brahman there are always two opposing elements--knowledge and ignorance. Your multienergies are continually manifest, but the impersonal Brahman, which is undivided, original, changeless, unlimited and blissful, is the cause of the material manifestation. Because You are the same impersonal Brahman, I offer my respectful obeisances unto You.

AS THE SUN EXISTS IN A TWO-FOLD STATE (IN ONENESS AS THE SELF-EFFULGENT SOLAR DISK AND IN DIFFERENCE AS MADHU, NECTAR ENJOYED BY THE DEVAS), SO IS PRAKRTI SIMULTANEOUSLY 1) THE CAUSE OF THE MATERIAL MANIFESTATION AND 2) THE MANIFEST MATERIAL WORLD.
(Vs. 1.4.10)

3.5.25

sa va etasya samdrastuh
saktih sad-asad-atmika-
maya nama maha-bhaga
yayedam nirmame vibhuh

sa--that external energy; va--is either; etasya--of the Lord; samdrastuh--of the perfect seer; saktih--energy; sat-asat-atmika--as both the cause and the effect; maya nama--called by the name maya; maha-bhaga--O fortunate one; yaya--by which; idam--t his material world; nirmame--constructed; vibhuh--the Almighty.

The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation. O greatly fortunate Vidura, this external energy is known as maya or illusion, and through her agency only is the entire material manifestation made possible.

3.28.44

tasmad imam svam prakrtim
daivim sad-asad-atmikam
durvibhavyam parabhavya

svarupenavatisthate

tasmat--thus; imam--this; svam--own; prakrtim--material energy; daivim--divine; sat-asat-atmikam--consisting of cause and effect; durvibhavyam--difficult to understand; parabhavya--after conquering; sva-rupena--in the self-realized position; avatisthate--he remains.

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of maya, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

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≥Adhikarana 3: The phrase 'panca-panca-janah' in Brhad-aranyaka ≥
≥Upanisad 4.4.7 does not refer to the 25 elements of atheistic Sankhya≥
≥philosophy. ≥

¿ffŸ
THE METHOD THE ATHEISTIC SANKHYA PHILOSOPHERS USE TO COUNT THE ELEMENTS
OF MATERIAL NATURE IS NO PROOF OF THEIR ARGUMENTS.
(Vs. 1.4.11)

5.18.33

yasminn asankhyeya-visesa-nama-
rupakrtau kavibhih kalpiteyam
sankhya yaya tattva-drsapaniyate
tasmai namah sankhya-nidarsanaya te iti

yasmin--in You (the Supreme personality of Godhead); asankhyeya--innumerable; visesa--particular; nama--names; rupa--forms; akrtau--possessing bodily features; kavibhih--by great learned persons; kalpita--imagined; iyam--this; sankhya--number; yaya--by whom; tattva--of the truth; drsa--by knowledge; apaniyate--is extracted; tasmai--unto Him; namah--respectful obeisances; sankhya-nidarsanaya--who is the revealer of this numerical knowledge; te--unto You; iti--thus.

O my Lord, Your name, form and bodily features are expanded in countless forms. No one can determine exactly how many forms exist, yet You Yourself, in Your incarnation as the learned scholar Kapiladeva, have analyzed the cosmic manifestation as containing twenty-four elements. Therefore if one is interested in Sankhya philosophy, by which one can enumerate the different truths, he must hear it from You. Unfortunately, nondevotees simply count the different elements and remain ignorant of Your actual form. I offer my respectful obeisances unto You.

11.22.2-4

sri-uddhava uvaca
kati tattvani visvesa
sankhyatany rsibhih prabho
navaikadasa panca triny
attha tvam iha susruma

kecit sad-vimsatim prahur
apare panca-vimsatim
saptaike nava sat kecit
catvary ekadasapare
kecit satadasa prahur
sodasaik trayodasa

etavattvam hi sankhyanam

rsayo yad-vivaksaya
gayanti prthag ayusmann
idam no vaktum arhasi

sri-uddhavah uvaca--Sri Uddhava said; kati--how many; tattvani--basic elements of creation; visva-isa--O Lord of the universe; sankyatani--have been enumerated; rsibhih--by great authorities; prabho--O my master; nava--nine (God, the individual soul, the mahat-tattva, false ego, and the five gross elements); ekakasa--plus eleven (the ten knowledge-acquiring and working senses together with the mind); panca--plus five (the subtle forms of the sense objects); trini--plus three (the modes of goodness, passion and ignorance, making altogether a total of twenty-eight); attha--have stated; tvam--You; iha--during your appearance in this world; susruma--so I have heard; kecit--some; sat-vimsatim--twenty-six; prahuh--they say; apare--others; panca-vimsatim--twenty-five; sapta--seven; eke--some; nava--nine; sat--six; kecit--some; catvari--four; ekadasa--eleven; apare--still others; kecit--some; saptadasa--seventeen; prahuh--say; sodasa--sixteen; eke--some; trayodasa--thirteen; etavattvam--such calculations; hi--indeed; sankhyanam--of the different ways of counting the elements; rsayah--the sages; yat-vivaksaya--with the intention of expressing what ideas; gayanti--they have declared; prthak--in various manners; ayuh-man--O supreme eternal; idam--this; nah--to us; vaktum--to explain; arhasi--You should please.

Uddhava inquired: My dear Lord, O master of the universe, how many different elements of creation have been enumerated by the great sages? I have heard You personally describe a total of twenty-eight--God, the jiva soul, the mahat-tattva, false ego, the five gross elements, the ten senses, the mind, the five subtle objects of perception and the three modes of nature. But some authorities say that there are twenty-six elements, while others cite twenty-five or else seven, nine, six, four or eleven, and even others say that there are seventeen, sixteen or thirteen. What did each of these sages have in mind when he calculated the creative elements in such different ways? O supreme eternal, kindly explain this to me.

sri-bhagavan uvaca
yuktam ca santi sarvatra
bhasante brahmana yatha
mayam madiyah udgrhya
vadatam kim nu durghatam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yuktam--reasonably; ca--even; santi--they are present; sarvatra--everywhere; bhasante--they speak; brahmanah--brahmanas; yatha--how; mayam--the mystic energy; madiyah--My; udgrhya--resorting to; vadatam--of those who speak; kim--what; nu--after all; durghatam--will be impossible.

Lord Krsna replied: Because all material elements are present everywhere, it is reasonable that different learned brahmanas have analyzed them in different ways. All such philosophers spoke under the shelter of My mystic potency, and thus they could say anything without contradicting the truth.

3.26.12
maha-bhutani pancaiva
bhur apo 'gnir marun nabhah
tan-matrani ca tavanti
gandhadini matani me

maha-bhutani--the gross elements; panca--five; eva--exactly; bhuh--earth; apah--water; agnih--fire; marut--air; nabhah--ether; tat-matrani--the subtle elements; ca--also; tavanti--so many; gandha-adini--smell and so on (taste, color, touch and sound) ; matani--considered; me--by Me.

There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

3.26.14-15

mano buddhir ahankaras
cittam ity antar-atmakam
caturdha laksyate bhedo
vrttya laksana-rupaya

manah--the mind; buddhih--intelligence; ahankarah--ego; cittam--consciousness; iti--thus; antah-atmakam--the internal, subtle senses; catuh-dha--having four aspects; laksyate--is observed; bhedah--the distinction; vrttya--by their functions; laksana-rupaya--representing different characteristics.

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

etavan eva sankhyato
brahmanah sa-gunasya ha
sanniveso maya prokto
yah kalah panca-vimsakah

etavan--so much; eva--just; sankhyatah--enumerated; brahmanah--of Brahman; sa-gunasya--with material qualities; ha--indeed; sannivesah--arrangement; maya--by Me; proktah--spoken; yah--which; kalah--time; panca-vimsakah--the twenty-fifth.

All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

THE SUPREME LORD'S PERSONAL FORM IS THE BASIS OF CREATION. THEREFORE HE IS THE BREATH OF THE BREATH, THE EYE OF THE EYE, THE EAR OF THE EAR, ETC. THE LORD KNOWS EVERYTHING ABOUT THE ACTIVITIES AND ENJOYMENTS OF THE SENSES OF LIVING BEINGS EVERYWHERE. HE ILLUMINATES THE ENTIRE WORLD.

(Vs. 1.4.12-13)

4.24.63,64

tvam eka adyah purusah supta-saktis
taya rajah-sattva-tamo vibhidyate
mahan aham kham marud agni-var-dharah
surarsayo bhuta-gana idam yatah

tvam--Your Lordship; ekah--one; adyah--the original; purusah--person; supta--dormant; saktih--energy; taya--by which; rajah--the passion energy; sattva--goodness; tamah--ignorance; vibhidyate--is diversified; mahan--the total material energy; aham--egotism; kham--the sky; marut--the air; agni--fire; vah--water; dharah--earth; sura-rsayah--the demigods and the great sages; bhuta-ganah--the living entities; idam--

all this; yatah--from whom.

My dear Lord, You are the only Supreme Person, the cause of all causes. Before the creation of this material world, Your material energy remains in a dormant condition. When Your material energy is agitated, the three qualities--namely goodness, passion and ignorance- -act, and as a result the total material energy--egotism, ether, air, fire, water, earth and all the various demigods and saintly persons--becomes manifest. Thus the material world is created.

srstam sva-saktyedam anupravistas
catur-vidham puram atmamsakena
atho vidus tam purusam santam antar
bhunkte hrsikair madhu sara-gham yah

srstam--in the creation; sva-saktya--by Your own potency; idam--this cosmic manifestation; anupravistah--entering afterward; catur-vidham--four kinds of; puram--bodies; atma-amsakena--by Your own part and parcel; atho--therefore; viduh--know; tam--him; purusam--the enjoyer; santam--existing; antah--within; bhunkte--enjoys; hrsikaih--by the senses; madhu--sweetness; sara-gham--honey; yah--one who.

My dear Lord, after creating by Your own potencies, You enter within the creation in four kinds of forms. Being within the hearts of the living entities, You know them and know how they are enjoying their senses. The so-called happiness of this material creation is exactly like the bees' enjoyment of honey after it has been collected in the honeycomb.

3.25.9

ya adyo bhagavan pumsam
isvaro vai bhavan kila
lokasya tamasandhasya
caksuh surya ivoditah

yah--He who; adyah--the origin; bhagavan--the Supreme Personality of Godhead; pumsam--of all living entities; isvarah--the Lord; vai--in fact; bhavan--You; kila--indeed; lokasya--of the universe; tamasa--by the darkness of ignorance; andhasya--blinded; caksuh--eye; suryah--the sun; iva--like; uditah--risen.

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

/fff0
≥Adhikarana 4: Brahman is the only original cause. ≥
¿ffŸ
BRAHMAN IS THE CAUSE OF THE UNIVERSE.
(Vs. 1.4.14)

4.24.60

yatredam vyajyate visvam
visvasminn avabhati yat
tat tvam brahma param jyotir
akasam iva vistrtam

yatra--where; idam--this; vyajyate--manifested; visvam--the universe; visvasmin--in the cosmic manifestation; avabhati--is manifested; yat--

that; tat--that; tvam--You; brahma--the impersonal Brahman; param--transcendental; jyotih--effulgence; akasam--sky; iva--like; vistrtam--spread.

My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

THE SUPREME LORD IS ALSO NONMANIFESTATION AND NONEXISTENCE.
(Vs. 1.4.15)

8.12.5

ady-antav asya yan madhyam
idam anyad aham bahih
yato 'vyayasya naitani
tat satyam brahma cid bhavan

adi--the beginning; antau--and the end; asya--of this manifested cosmos or of anything material or visible; yat--that which; madhyam--between the beginning and the end, the sustenance; idam--this cosmic manifestation; anyat--anything other than You; aham--the wrong mental conception; bahih--outside of You; yatah--because of; avyayasya--the inexhaustible; na--not; etani--all these differences; tat--that; satyam--the Absolute Truth; brahma--the Supreme; cit--spiritual; bhavan--Your Lordship.

The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.

/fff∅
≥Adhikarana 5: The Purusa of the Kausitaki Upanisad is Brahman. ≥
¿fffŸ
'BRAHMAN IS THE CAUSE OF THE UNIVERSE' DOES NOT REFER TO THE JIVA-ATMA
(INDIVIDUAL SOUL).
(Vs. 1.4.16-17)

10.87.50

yo 'syotpreksaka adi-madhya-nidhane yo 'vyakta-jivesvaro
yah srstvedam anupravisya rsina cakre purah sasti tah
yam sampadya jahaty ajam anusayi suptah kulayam yatha
tam kaivalya-nirasta-yonim abhayam dhyayed ajasram harim

yah--who; asya--this (universe); utpreksakah--the one who watches over; adi--in its beginning; madhya--middle; nidhana--and end; yah--who; avyakta--of the unmanifested (material nature); jiva--and of the living entities; isvarah--the Lord; yah--who; srstva--having sent forth; idam--this (universe); anupravisya--entering; rsina--along with the jiva soul; cakre--produced; purah--bodies; sasti--regulates; tah--them; yam--to whom; sampadya--by surrendering; jahati--gives up; ajam--the unborn (material nature); anusayi--embracing her; suptah--a sleeping person; kulayam--his body; yatha--as; tam--upon Him; kaivalya--by His purely spiritual status; nirasta--kept away; yonim--material birth; abhayam--for fearlessness; dhyayet--one should meditate; ajasram--incessantly; harim--the Supreme Lord Krsna.

He is the Lord who eternally watches over this universe, who exists

before, during and after its manifestation. He is the master of both the unmanifest material energy and the spirit soul. After sending forth the creation He enters within it, accompanying each living entity. There He creates the material bodies and then remains as their regulator. By surrendering to Him one can escape the embrace of illusion, just as a dreaming person forgets his own body. One who wants liberation from fear should constantly meditate upon Him, Lord Hari, who is always on the platform of perfection and thus never subject to material birth.

THE KNOWLEDGE OF THE JIVA IS MAINTAINED DURING SLEEP AND WAKEFULNESS BY THE SUPREME LORD, WHO IS THE ETERNALLY AWAKE SUPREME BRAHMAN.
(Vs. 1.4.18)

3.26.71

yatha prasuptam purusam
pranendriya-mano-dhiyah
prabhavanti vina yena
notthapayitum ojasa

yatha--just as; prasuptam--sleeping; purusam--a man; prana--the vital air; indriya--the senses for working and recording knowledge; manah--the mind; dhiyah--the intelligence; prabhavanti--are able; vina--without; yena--whom (the Supersoul); na--not; utthapayitum--to arouse; ojasa--by their own power.

When a man is sleeping, all his material assets--namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence--cannot arouse him. He can be aroused only when the Supersoul helps him.

6.16.56

ubhayam smaratah pumsah
prasvapa-pratibodhayoh
anveti vyatiricyeta
taj jnanam brahma tat param

ubhayam--both types of consciousness (sleep and wakefulness); smaratah--remembering; pumsah--of the person; prasvapa--of consciousness during sleep; pratibodhayoh--and of consciousness while awake; anveti--extends through; vyatiricyeta--may reach beyond; tat--that; jnanam--knowledge; brahma--the Supreme Brahman; tat--that; param--transcendental.

If one's dreams during sleep are merely subject matters witnessed by the Supersoul, how can the living entity, who is different from the Supersoul, remember the activities of dreams? The experiences of one person cannot be understood by another. Therefore the knower of the facts, the living entity who inquires into the incidents manifested in dreams and wakefulness, is different from the circumstantial activities. That knowing factor is Brahman. In other words, the quality of knowing belongs to the living entities and to the Supreme Soul. Thus the living entity can also experience the activities of dreams and wakefulness. In both stages the knower is unchanged, but is qualitatively one with the Supreme Brahman.

7.3.31

tvam eva kalo 'nimiso jananam
ayur lavady-avayavaih ksinosi
kuta-stha atma paramesthy ajo mahams
tvam jiva-lokasya ca jiva atma

tvam--you; eva--indeed; kalah--unlimited time; animisah--unblinking; jananam--of all living entities; ayuh--the duration of life; lava-adi--consisting of seconds, moments, minutes and hours; avayavaih--by different parts; ksinosi--reduce; kuta-sthah--without being affected by anything; atma--the Supersoul; paramesthi--the Supreme Lord; ajah--the unborn; mahan--the great; tvam--you; jiva-lokasya--of this material world; ca--also; jivah--the cause of life; atma--the Supersoul.

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

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≥Adhikarana 6: The 'Atma' of Brhad-aranyaka Upanisad 4.5. is the ≥
≥Supreme Brahman and not the jiva. ≥
¿ffŸ
BY KNOWLEDGE OF THE SUPREME LORD, ALL THAT THERE IS TO KNOW WITHIN THE
UNIVERSE MAY BE KNOWN; NOT SO BY KNOWLEDGE OF THE INDIVIDUAL SOUL ALONE.
(Vs. 1.4.19)

2.5.35
sa eva purusas tasmad
andam nirbhidyā nīrgatah
sahasrorv-anghri-bahv-aksah
sahasranana-sirsavan

sah--He (the Lord); eva--Himself; purusah--the Supreme Personality of Godhead; tasmad--from within the universe; andam--Hiranyagarbha; nirbhidyā--dividing; nīrgatah--came out; sahasra--thousands; uru--thighs; anghri--legs; bahu--arms; aksah--eyes; sahasra--thousands of; anana--mouths; sirsavan--with heads also.

The Lord [Maha-Visnu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiranyagarbha, He entered into each universe and assumed the virat-rupa, with thousands of legs, arms, mouths, heads, etc.

7.3.34
anantavyakta-rupena
yenedam akhīlam tatam
cid-acic-chakti-yuktaya
tasmai bhagavate namah

ananta-avyakta-rupena--by the unlimited, unmanifested form; yena--by which; idam--this; akhīlam--total aggregate; tatam--expanded; cit--with spiritual; acit--and material; sakti--potency; yuktaya--unto he who is endowed; tasmai--unto him; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

1.3.4

pasyanty ado rupam adabhra-caksusa
sahasra-padoru-bhujananadbhutam
sahasra-murdha-sravanaksi-nasikam
sahasra-mauly-ambara-kundalollasat

pasyanti--see; adah--the form of the purusa; rupam--form; adabhra--perfect; caksusa--by the eyes; sahasra-pada--thousands of legs; uru--thighs; bhujana--hands and faces; adbhutam--wonderful; sahasra--thousands of; murdha--heads; sravana--ears; ak si--eyes; nasikam--noses; sahasra--thousands; mauli--garlands; ambara--dresses; kundala--earrings; ullasat--all glowing.

The devotees, with their perfect eyes, see the transcendental form of the purusa who has thousands of legs, thighs, arms and faces--all extraordinary. In that body there are thousands of heads, ears, eyes and noses. They are decorated with thousands of helmets and glowing earrings and are adorned with garlands.

8.3.22-24

yasya brahmadayo deva
veda lokas caracarah
nama-rupa-vibhedena
phalgvya ca kalaya krtah

yatharciso 'gneh savitur gabhastayo
niryanti samyanty asakrt sva-rocisah
tatha yato 'yam guna-sampravaho
buddhir manah khani sarira-sargah

sa vai na devasura-martya-tiryan
na stri na sandho na puman na jantuh
nayam gunah karma na san na casan
nisedha-seso jayatad asesah

yasya--of the Supreme Personality of Godhead who; brahma-adayah--the great demigods, headed by Lord Brahma; devah--and other demigods; vedah--the Vedic knowledge; lokah--different personalities; cara-acarah--the moving and the nonmoving (like trees and plants); nama-rupa--of different names and different forms; vibhedena--by such divisions; phalgvya--who are less important; ca--also; kalaya--by the parts; krtah--created; yatha--as; arcisah--the sparks; agneh--of fire; savituh--from the sun; gabh astayah--the shining particles; niryanti--emanate from; samyanti--and enter into; asakrt--again and again; sva-rocisah--as parts and parcels; tatha--similarly; yatah--the Personality of Godhead from whom; ayam--this; guna-sampravahah--continuous manifestation of the different modes of nature; buddhih manah--the intelligence and mind; khani--the senses; sarira--of the body (gross and subtle); sargah--the divisions; sah--that Supreme Personality of Godhead; vai--indeed; na--is not; deva--demigod; asura--demon; martya--human being; tiryak--bird or beast; na--neither; stri--woman; na--nor; sandah--neuter; na--neither; puman--man; na--nor; jantuh--living being or animal; na ayam--nor is He; gunah--material quality; karma--fruitive activity; na--is not; sat--manifestation; na--nor; ca--also; asat--nonmanifestation; nisedha--of the discrimination of neti neti ("not this, not this"); sesah--He is the end; jayatad--all glories unto Him; asesah--who is unlimited.

The Supreme Personality of Godhead creates His minor parts and parcels, the jiva-tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge [Sama, Rg, Yajur and Atharva] and

including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

ONE WHO KNOWS THE SUPREME LORD KNOWS THAT THERE IS NOTHING ELSE TO BE KNOWN EXCEPT FOR THE SUPREME LORD.

(Vs. 1.4.20)

10.87.37

na yad idam agra asa na bhavisyad ato nidhanad
anu mitam antara tvayi vibhati mrsaika-rase
ata upamiyate dravina-jati-vikalpa-pathair
vitatha-mano-vilasam rtam ity avayanty abudhah

na--not; yat--because; idam--this (universe); agre--in the beginning; asa--existed; na bhavisyat--it will not exist; atah--hence; nidhanat anu--after its annihilation; mitam--deduced; antara--in the meantime; tvayi--within You; vibhati--it appears; mrsa--false; ekarase--whose experience of spiritual ecstasy is unchanging; atah--thus; upamiyate--it is understood by comparison; dravina--of material substance; jati--in the categories; vikalpa--of the transformations; pathaih--with the varieties; vitatha--contrary to fact; manah--of the mind; vilasam--fantasy; rtam--real; iti--so; avayanti--think; abudhah--the unintelligent.

Since this universe did not exist prior to its creation and will no longer exist after its annihilation, we conclude that in the interim it is nothing more than a manifestation imagined to be visible within You, whose spiritual enjoyment never changes. We liken this universe to the transformations of various material substances into diverse forms. Certainly those who believe that this figment of the imagination is substantially real are less intelligent.

SAGE AUDULOMI DECLARES THAT AS SOON AS ONE ATTAINS LIBERATION, HIS ONLY SATISFACTION IS THE SUPREME LORD'S OWN BLISSFUL QUALITIES.

(Vs. 1.4.21)

11.25.35-36

sattvam cabhijayed yukto
nairapeksyena santa-dhah
sampadyate gunair mukto
jivo jivam vihaya mam

jivo jiva-vinirmukto
gunais casaya-sambhavaih
mayaiva brahmana purno
na bahir nantaras caret

sattvam--the mode of goodness; ca--also; abhijayet--he should conquer; yukta--engaged in devotional service; nairapeksyena--by being indifferent to the modes; santa--pacified; dhah--whose intelligence;

sampadyate--he achieves; gunaih--from the modes of nature; mukta--liberated; jivah--the living entity; jivam--the cause of his being conditioned; vihaya--giving up; mam--Me; jivo--the living entity; jiva-vinirmukta--freed from the subtle conditioning of material consciousness; gunaih--from the modes of nature; ca--and; asaya-sambhavaih--which have manifested in his own mind; maya--by Me; eva--indeed; brahmana--by the Supreme Absolute Truth; purnah--made full in satisfaction; na--not; bahih--in the external (sense gratification); na--nor; antarah--in the internal (remembrance of sense gratification); caret--he should wander.

Then, being fixed in devotional service, the sage should also conquer the material mode of goodness by indifference toward the modes. Thus pacified within his mind, the spirit soul, freed from the modes of nature, gives up the very cause of his conditioned life and attains Me. Freed from the subtle conditioning of the mind and from the modes of nature born of material consciousness, the living entity becomes completely satisfied by experiencing My transcendental form. He no longer searches for enjoyment in the external energy, nor does he contemplate or remember such enjoyment within himself.

SUCH IS THE RELATIONSHIP BETWEEN THE SOUL AND SUPERSOUL, DECLARES SAGE KASAKRTSNA: THE SUPREME LORD RESIDES WITHIN THE LIVING ENTITY AS THE SUPERSOUL; HE IS FULL OF KNOWLEDGE, THE GREATEST LIVING ENTITY AND LIMITLESS.
(Vs. 1.4.22)

2.2.6

evam sva-citte svata eva siddha
atma priyo 'rtho bhagavan anantah
tam nirvrto niyatartho bhajeta
samsara-hetuparamas ca yatra

evam--thus; sva-citte--in one's own heart; svatah--by His omnipotency; eva--certainly; siddhah--fully represented; atma--the Supersoul; priyah--very dear; artkah--substance; bhagavan--the Supreme Personality of Godhead; anantah--the eternal unlimited; tam--unto Him; nirvrtah--being detached from the world; niyata--permanent; arthah--the supreme gain; bhajeta--one must worship; samsara-hetu--the cause of the conditioned state of existence; uparamah--cessation; ca--certainly; yatra--in which.

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.

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≥Adhikarana 7: Brahman is both the efficient and material cause. ≥
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THE SUPREME LORD IS BOTH THE EFFICIENT AND MATERIAL CAUSE OF THE COSMIC
MANIFESTATION.
(Vs. 1.4.23)

10.2.28

tvam eka evasya satah prasutis
vam sannidhanam tvam anugrahas ca
tvan-mayaya samvrta-cetasas tvam
pasyanti nana na vipascito ye

tvam--You (O Lord); ekah--being one without a second, You are everything; eva--indeed; asya satah--of this cosmic manifestation now visible; prasutih--the original source; tvam--Your Lordship; sannidhanam--the conservation of all such energy when everything is annihilated; tvam--Your Lordship; anugraha ca--and the maintainer; tvat-mayaya--by Your illusory, external energy; samvrta-cetasah--those whose intelligence is covered by such illusory energy; tvam--unto You; pasyanti--observe; nana--many varieties; na--not; vipascitah--learned scholars or devotees; ye--who are.

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

8.3.3.

yasmin idam yatas cedam
yenedam ya idam svayam
yo 'smat parasmac ca paras
tam prapadye svayambhuvam

yasmin--the basic platform on which; idam--the universe rests; yatah--the ingredients from which; ca--and; idam--the cosmic manifestation is produced; yena--by whom; idam--this cosmic manifestation is created and maintained; yah--He who; idam--this material world; svayam--is Himself; yah--He who; asmat--from the effect (this material world); parasmat--from the cause; ca--and; parah--transcendental or different; tam--unto Him; prapadye--I surrender; svayambhuvam--unto the supreme self-sufficient.

The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.

THE UNIVERSE IS CREATED AGAIN AND AGAIN BY THE WILL OF THE SUPREME LORD; THIS PROVES THAT HE IS THE BOTH THE EFFICIENT AND MATERIAL CAUSE, FOR THE UNIVERSE HAS NO OTHER SOURCE THAN HIM.
(Vs. 1.4.24)

1.10.22

sa eva bhuyo nija-virya-coditam
sva-jiva-mayam prakrtim sirsksatim
anama-rupatmani rupa-namani
vidhitsamano 'nusasara sastra-krt

sah--He; eva--thus; bhuyah--again; nija--own personal; virya--potency; coditam--performance of; sva--own; jiva--living being; mayam--external energy; prakrtim--unto material nature; sirsksatim--while re-creating; anama--without mundane designation; rupa-atmani--forms of the soul; rupa-namani--forms and names; vidhitsamanah--desiring to award; anusasara--entrusted; sastra-krt--the compiler of revealed scripture.

The Personality of Godhead, again desiring to give names and forms to His parts and parcels, the living entities, placed them under the

guidance of material nature. By His own potency, material nature is empowered to re-create.

THE LORD IS BOTH THE EFFICIENT AND MATERIAL CAUSE FOR HE IS SIMULTANEOUSLY ONE WITH AND DIFFERENT FROM EVERYTHING.
(Vs. 1.4.25)

3.28.40

yatholmukad visphulingad
dhumad vapi sva-sambhavat
apy atmatvenabhimatad
yathagnih prthag ulmukat

yatha--as; ulmukat--from the flames; visphulingat--from the sparks;
dhumat--from the smoke; va--or; api--even; sva-sambhavat--produced from
itself; api--although; atmatvena--by nature; abhimatat--intimately
connected; yatha--as; agnih--the fire; prthak--different; ulmukat--from
the flames.

The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

THE SUPREME LORD IS BOTH THE EFFICIENT AND MATERIAL CAUSE BY MODIFICATION (PARINAMA) OF HIS ENERGY.
(Vs. 1.4.26)

2.5.22

kalad guna-vyatikarah
parinamah svabhavatah
karmano janma mahatah
purusadhisthitad abhut

kalat--from eternal time; guna-vyatikarah--transformation of the modes
by reaction; parinamah--transformation; svabhavatah--from the nature;
karmanah--of activities; janma--creation; mahatah--of the mahat-tattva;
purusa-adhisthitat--because of the purusa incarnation of the Lord;
abhut--it took place.

After the incarnation of the first purusa [Karanarnavasayi Visnu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.

11.22.29

sri-bhagavan uvaca
prakrtih purusas ceti
esa vaikarikah sargo
guna-vyatikaratmakah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; prakrtih--
nature; purusah--the enjoyer, living entity; ca--and; iti--thus;
vikalpah--complete distinction; purusa-rsabha--O best among men; esah--
this; vaikarikah--subject to transformation; sargah--creation; guna--of
the modes of nature; vyatikara--the agitation; atmakah--based upon.

The Supreme Personality of Godhead said: O best among men, material nature and its enjoyer are clearly distinct. This manifest creation undergoes constant transformation, being founded upon the agitation of

the modes of nature.

THE WORD 'YONI' (WOMB, OR MATERIAL CAUSE) REFERS TO THE SUPREME LORD.
(Vs. 1.4.27)

10.2.26

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam rta-satya-netram
satyatmakam tvam saranam prapannah

satya-vratam--the Personality of Godhead, who never deviates from His vow; satya-param--who is the Absolute Truth (as stated in the beginning of Srimad-Bhagavatam, satyam param dhimahi); tri-satyam--He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya--of all relative truths, which are emanations from the Absolute Truth, Krsna; yonim--the cause; nihitam--entered; ca--and; satye--in the factors that create this material world (namely, the five elements - earth, water, fire, air and ether); satyasya - of all that is accepted as the truth; satyam--the Lord is the original truth; rta-satya-netram--He is the origin of whatever truth is pleasing (sunetram); satya-atmakam--everything pertaining to the Lord is truth (sac-cid-ananda: His body is truth, His knowledge is truth, and His pleasure is truth); tvam--unto you, O Lord; saranam--offering our full surrender; prapannah--we are completely under Your protection.

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation--creation, maintenance and annihilation--You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

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≥Adhikarana 8: All names are names of Brahman. ≥
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BECAUSE THE SUPREME LORD IS THE ONLY CAUSE, ALL NAMES (E.G. THE NAMES
OF DEMIGODS) ARE REALLY ONLY HIS NAMES.
(Vs. 1.4.28)

6.4.28

sa vai mamasesa-visesa-maya-
nisedha-nirvana-sukhanubhutih
sa sarva-nama sa ca visva-rupah
prasidatam aniruktatma-saktih

sah--that Supreme Personality of Godhead; vai--indeed; mama--toward me; asesa--all; visesa--varieties; maya--of the illusory energy; nisedha--by the process of negation; nirvana--of liberation; sukha-anubhutih--who is realized by transcendental bliss; sah--that Supreme Personality of Godhead; sarva-nama--who is the source of all names; sah--that Supreme Personality of Godhead; ca--also; visva-rupah--the gigantic form of the universe; prasidatam--may He be merciful; anirukta--inconceivable; atma-saktih--the reservoir of all spiritual potencies.

May that Supersoul be pleased with me. The Supersoul is realized when one is eager for liberation from the unlimited varieties of material life. One actually attains such liberation when he engages in the transcendental loving service of the Lord and realizes the Lord because of his attitude of service. The Lord may be addressed by various spiritual names, which are inconceivable to the material senses. When will that Supreme Personality of Godhead be pleased with me?

6.4.30

yasmin yato yena ca yasya yasmai
yad yo yatha kurute karyate ca
paravaresam paramam prak prasiddham
tad brahma tad dhetur anyad ekam

yasmin--in whom (the Supreme Personality of Godhead or the supreme place of repose); yatah--from whom (everything emanates); yena--by whom (everything is enacted); ca--also; yasya--to whom everything belongs; yasmai--to whom (everything is offered); yat--which; yah--who; yatha--as; kurute--executes; karyate--is performed; ca--also; para-avaresam--of both, in the material and spiritual existence; paramam--the supreme; prak--the origin; prasiddham--well known to everyone; tat--that; brahma--the Supreme Brahman; tat hetuh--the cause of all causes; anyat--having no other cause; ekam--one without a second.

The Supreme Brahman, Krsna, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

6.4.33,34

yo 'nugrahartham bhajatam pada-mulam
anama-rupo bhagavan anantah
namani rupani ca janma-karmabhir
bheje sa mahyam paramah prasidatu

yah--who (the Supreme Personality of Godhead); anugraha-artham--to show His causeless mercy; bhajatam--to the devotees who always render devotional service; pada-mulam--to His transcendental lotus feet; anama--with no material name; rupah--or material form; bhagavan--the Supreme Personality of Godhead; anantah--unlimited, all-pervading and eternally existing; namani--transcendental holy names; rupani--His transcendental forms; ca--also; janma-karmabhir--with His transcendental birth and activities; bheje--manifests; sah--He; mahyam--unto me; paramah--the Supreme; prasidatu--may He be merciful.

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

yah prakrtair jnana-pathair jananam
yathasayam deha-gato vibhati
yathanilah parthivam asrito gunam

sa isvaro me kurutam manoratham

yah--who; praktaih--lower grade; jnana-pathaih--by the paths of worship; jananam--of all living entities; yatha-asayam--according to the desire; deha-gatah--situated within the core of the heart; vibhati--manifests; yatha--just as; anilah--the air; parthivam--earthly; asritah--receiving; gunam--the quality (like flavor and color); sah--He; isvarah--the Supreme Personality of Godhead; me--my; kurutam--may He fulfill; manoratham--desire (for devotional service).

As the air carries various characteristics of the physical elements, like the aroma of a flower or colors resulting from a mixture of dust in the air, the Lord appears through lower systems of worship according to one's desires, although He appears as the demigods and not in His original form. What is the use of these other forms? May the original Supreme Personality of Godhead please fulfill my desires.

8.1.13

sa visva-kayah puru-huta isah
satyah svayam-jyotir ajah puranah
dhatte 'sya janmady-ajayatma-saktya
tam vidyayodasya niraha aste

sah--that Supreme Personality of Godhead; visva-kayah--the total form of the universe (the whole universe is the external body of the Supreme Personality of Godhead); puru-hutah--known by so many names; isah--the supreme controller (with full power); satyah--the ultimate truth; svayam--personally; jyotih--self-effulgent; ajah--unborn, beginningless; puranah--the oldest; dhatte--He performs; asya--of this universe; janma-adi--the creation, maintenance and annihilation; ajaya--by His external energy; atma-saktya--by His personal potency; tam--that external material energy; vidyaya--by His spiritual potency; udasya--giving up; nirihah--without any desire or activity; aste--He is existing (untouched by the material energy).

The entire cosmic manifestation is the body of the Supreme Personality of Godhead, the Absolute Truth, who has millions of names and unlimited potencies. He is self-effulgent, unborn and changeless. He is the beginning of everything, but He has no beginning. Because He has created this cosmic manifestation by His external energy, the universe appears to be created, maintained and annihilated by Him. Nonetheless, He remains inactive in His spiritual energy and is untouched by the activities of the material energy.

10.8.15

bahuni santi namani
rupani ca sutasya te
guna-karmanurupani
tany aham veda no janah

bahuni--various; santi--there are; namani--names; rupani--forms; ca--also; sutasya--of the son; te--your; guna-karma-anurupani--according to His attributes and activities; tani--them; aham--I; veda--know; no janah--not ordinary persons.

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

dravyam vikaro guna indriyani
virat svarat sthasnu carisnu bhumnah

adyah--first; avatarah--incarnation; purusah--Karanarnavasayi Visnu;
parasya--of the Lord; kalah--time; svabhavah--space; sat--result; asat--
cause; manah--mind; ca--also; dravyum--elements; vikarah--material ego;
gunah--modes of nature; indriyani--senses; virat--the complete whole
body; svarat--Garbhodakasayi Visnu; sthasnu--immovable; carisnu--
movable; bhumnah--of the Supreme Lord.

Karanarnavasayi Visnu is the first incarnation of the Supreme Lord,
and He is the master of eternal time, space, cause and effects, mind,
the elements, the material ego, the modes of nature, the senses, the
universal form of the Lord, Garbhodakasayi Visnu, and the sum total of
all living beings, both moving and nonmoving.

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(Vs. 2.1.2)

10.87.25

janim asatah sato mrtim utatmani ye ca bhidam
vipanam rtam smaranty upadisanti ta arupitaih
tri-guna-mayah puman iti bhida yad abodha-krta
tvayi na tatah paratra sa bhaved avabodha-rase

janim--creation; asatah--of the manifest world (from atoms); satah--of
that which is eternal; mrtim--destruction; uta--also; atmani--in the
soul; ye--who; ca--and; bhidam--duality; vipanam--mundane business;
rtam--real; smaranti--declare authoritatively; upadisanti--teach; te--
they; arupitaih--in terms of illusions imposed on reality; tri--three;
guna--of the material modes; mayah--composed; puman--the living entity;
iti--thus; bhida--dualistic conception; yat--which; abodha--by
ignorance; krta--created; tvayi--in You; na--not; tatah--to such;
paratra--transcendental; sah--that (ignorance); bhavet--can exist;
avabodha--total consciousness; rase--whose composition.

Supposed authorities who declare that matter is the origin of existence,
that the permanent qualities of the soul can be destroyed, that the self
is compounded of separate aspects of spirit and matter, or that material
transactions constitute reality--all such authorities base their
teachings on mistaken ideas that hide the truth. The dualistic
conception that the living entity is produced from the three modes of
nature is simply a product of ignorance. Such a conception has no real
basis in You, for You are transcendental to all illusion and always
enjoy perfect, total awareness.

12.12.7

yoga-dharanayotkrantih
samvado naradajayoh
avataranugitam ca
sargah pradhaniko 'gratah

yoga-dharanaya--by fixed meditation in yoga; utkrantih--the attainment
of liberation at the time of passing away; samvadah--the conversation;
narada-ajayoh--between Narada and Brahma; avatara-anugitam--the listing
of the incarnations of the Supreme Lord; ca--and; sargah--the process of
creation; pradhanikah--from the unmanifest material nature; agratah--in
progressive order.

The Bhagavatam explains how one can attain liberation at the time of

death by practicing fixed meditation in yoga. It also contains a discussion between Narada and Brahma, an enumeration of the incarnations of the Supreme Personality of Godhead, and a description of how the universe was created in progressive sequence, beginning from the unmanifest stage of material existence.

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≥Adhikarana 2: Yoga refuted. ≥
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THE PATANJALA YOGA SCRIPTURES SHARE THE SAME DEFECTS AS THE SCRIPTURES
OF ATHEISTIC SANKHYA.
(Vs. 2.1.3)

10.87.25 (see above)

12.12.7 (see above)

/fffø
≥Adhikarana 3: The Vedas are eternal and infallible. ≥
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THE VEDAS ARE SELF-BORN, ETERNAL AND THUS WITHOUT COMPARE.
(Vs. 2.1.4)

6.1.40

yamaduta ucuh
veda-pranihito dharmo
hy adharmas tad-viparyayah
vedo narayanah saksat
svayambhur iti susruma

yamadutah ucuh--the order carriers of Yamaraja said; veda--by the four Vedas (Sama, Yajur, Rg and Atharva); pranihitah--prescribed; dharmah--religious principles; hi--indeed; adharmah--irreligious principles; tat-viparyayah--the opposite of that (that which is not supported by Vedic injunctions); vedah--the Vedas, books of knowledge; narayanah saksat--directly the Supreme Personality of Godhead (being the words of Narayana); svayam-bhuh--self-born, self-sufficient (appearing only from the breath of Narayana and not being learned from anyone else); iti--thus; susruma--we have heard.

The Yamadutas replied: That which is prescribed in the Vedas constitutes dharma, the religious principles, and the opposite of that is irreligion. The Vedas are directly the Supreme Personality of Godhead, Narayana, and are self-born. This we have heard from Yamaraja.

10.84.19

brahma te hridayam suklam
tapah-svadhyaya-samyamaih
yatropalabdham sad vyaktam
avyaktam ca tatah param

brahma--the Vedas; te--Your; hridayam--heart; suklam--pure; tapah--by austerities; svadhyaya--study; samyamaih--and self-control; yatra--in which; upalabdham--perceived; sat--pure spiritual existence; vyaktam--the manifest (products of material creation); avyaktam--the unmanifest (subtle causes of creation); ca--and; tatah--to that; param--transcendental.

The Vedas are Your spotless heart, and through them one can perceive--by means of austerity, study and self-control--the manifest,

the unmanifest and the pure existence transcendental to both.

/fffø
≥Adhikarana 4: The words 'fire' and 'earth' refer to the Devas. ≥
¿fffÿ
ATHEISTIC SANKHYA PHILOSOPHERS ARGUE THAT THE VEDAS ARE IMPERFECT
BECAUSE THEY DEPICT MATERIAL ELEMENTS AS HAVING THE WILL TO CREATE,
ETC.; BUT IT IS THE DEVAS WHO WILL THE MATERIAL ELEMENTS INTO ACTION.
(Vs. 2.1.5)

6.9.21

sri-deva ucuḥ
vayv-ambaragny-ap-ksitayas tri-loka
brahmadayo ye vayam udvijantah
harama yasmai balim antako 'sau
bibheta yasmad aranam tato nah

sri-devah ucuḥ--the demigods said; vayu--composed of air; ambara--sky;
agni--fire; ap--water; ksitayah--and land; tri-lokah--the three worlds;
brahma-adaḥ--beginning from Lord Brahma; ye--who; vayam--we;
udvijantah--being very much afraid; harama--offer; yasmai--unto whom;
balim--presentation; antakah--the destroyer, death; asau--that;
bibheta--fears; yasmad--from whom; aranam--shelter; tato--therefore;
nah--our.

The demigods said: The three worlds are created by the five elements--namely ether, air, fire, water and earth--which are controlled by various demigods, beginning from Lord Brahma. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

/fffø
≥Adhikarana 5: That Brahman is the original creator is proved by ≥
≥logic. ≥
¿fffÿ
THE ADVOCATES OF 'PRADHANA AS THE CAUSE' ARGUE THAT THE SUPREME LORD,
WHO IS 'SAT' (REAL), CANNOT BE THE MATERIAL CAUSE OF THE UNIVERSE,
WHICH IS 'ASAT' (UNREAL). BUT THEY ARE SIMPLY BEWILDERED BY THE POWER
OF MAYA.
(Vs. 2.1.6)

10.87.26

sad iva manas tri-vit tvayi vibhaty asad a-manujat
sad abhimrsanty asesam idam atmatayatma-vidah
na hi vikrtim tyajanti kanakasya tad-atmataya
sva-krtam anupravistam idam atmatayavasitam

sat--real; iva--as if; manah--the mind (and its manifestations); tri-
vrt--threefold (by the modes of material nature); tvayi--in You;
vibheta--appears; asat--unreal; a-manujat--extending to the human
beings; sat--as real; abhimrsanti--they consider; asesam--entire; idam--
this (world); atmataya--as nondifferent from the Self; atma-vidah--the
knowers of the self; na--not; hi--indeed; vikrtam--the transformations;
tyajanti--reject; kanakasya--of gold; tad-atmataya--inasmuch as they are
nondifferent from it; sva--by Himself; krtam--created; anupravistam--and
entered; idam--this; atmataya--as nondifferent from Himself;
anvasitam--ascertained.

The three modes of material nature comprise everything in this world--from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly nondifferent from the Lord who created it and then entered within it.

3.28.44

tasmad imam svam prakrtim
daivim sad-asad-atmikam
durvibhavyam parabhavya
svarupenavatis thate

tasmad--thus; imam--this; svam--own; prakrtim--material energy; daivim--divine; sat-asat-atmikam--consisting of cause and effect; durvibhavyam--difficult to understand; parabhavya--after conquering; sva-rupena--in the self-realized position; avatisthate--he remains.

Thus the yogi can be in the self-realized position after conquering the insurmountable spell of maya, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

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≥Adhikarana 6: Nothingness is not the first cause.

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OBJECTING TO THE PREVIOUS STANDPOINT, THE ATHEISTIC SANKHYA PHILOSOPHERS ARGUE: 'IF "SAT" IS THE CAUSE AND "ASAT" IS THE EFFECT, THEN BEFORE CREATION ONLY "SAT" EXISTED; "ASAT" MUST HAVE BEEN UTTERLY NONEXISTENT, FOR THE UNREAL CANNOT ABIDE WITH THE REAL. THUS BY THE LOGIC OF VEDANTA'S OWN DOCTRINE OF CAUSATION, THE MATERIAL WORLD AROSE FROM NOTHING AND IS FUNDAMENTALLY INSUBSTANTIAL. BUT THE VEDANTISTS SAY THE UNIVERSE IS REAL BECAUSE IT IS THE EFFECT OF THE REAL CAUSE. THIS IS INCONSISTENT.'

REPLY: THE ATHEISTIC SANKHYA PHILOSOPHERS THINK THAT BECAUSE THE NATURE OF THE SUPREME LORD IS DIFFERENT FROM THE NATURE OF THE UNIVERSE, AND BECAUSE THE QUALITIES OF THE SUPREME LORD ARE NOT VISIBLE WITHIN THE UNIVERSE, THE LORD CANNOT BE THE MATERIAL CAUSE OF THE UNIVERSE. A WET LUMP OF CLAY IS DIFFERENT FROM A CLAY POT; YET IT IS THE MATERIAL CAUSE OF THE POT, BECAUSE BOTH SHARE THE SAME ESSENTIAL INGREDIENT. SIMILARLY, ALTHOUGH THE NAMES AND FORMS OF THE UNIVERSE ARE 'ASAT', THE UNIVERSE ESSENTIALLY DOES EXIST AS THE ENERGY OF THE 'SAT'; THUS IT IS A REAL EFFECT OF A REAL CAUSE. IT IS NOT LOGICAL TO DEMAND THAT THE ATTRIBUTES OF A CAUSE BE COMPLETELY REPLICATED IN ITS EFFECT. THE SPIDER IS THE MATERIAL CAUSE OF ITS WEB, BUT THE SPIDER'S ATTRIBUTES ARE NOT REPLICATED IN THE WEB. SIMILARLY, THE UNIVERSE DOES NOT DISPLAY ALL THE ATTRIBUTES OF ITS MATERIAL CAUSE, THE SUPREME LORD. (Vs. 2.1.7)

10.2.26

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam rta-satya-netram
satyatmakam tvam saranam prapannah

satya-vratam--the Personality of Godhead, who never deviates from His

vow; satya-param--who is the Absolute Truth (as stated in the beginning of Srimad-Bhagavatam, satyam param dhimahi); tri-satyam--He is always present as the Absolute Truth, before the creation of this cosmic manifestation, during its maintenance, and even after its annihilation; satyasya--of all relative truths, which are emanations from the Absolute Truth, Krsna; yonim--the cause; nihitam--entered; ca--and; satye--in the factors that create this material world (namely, the five elements - earth, water, fire, air and ether); satyasya--of all that is accepted as the truth; satyam--the Lord is the original truth; rta- satya-netram--He is the origin of whatever truth is pleasing (sunetram); satya-atmakam--everything pertaining to the Lord is truth (sac-cid-ananda: His body is truth, His knowledge is truth, and His pleasure is truth); tvam--unto you, O Lord; saranam--offering our full surrender; prapannah--we are completely under Your protection.

The demigods prayed: O Lord, You never deviate from Your vow, which is always perfect because whatever You decide is perfectly correct and cannot be stopped by anyone. Being present in the three phases of cosmic manifestation--creation, maintenance and annihilation--You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore you are known as antaryami, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection.

3.21.19

ekah svayam san jagatah sirsksaya-
dvitiyatmann adhi-yogamayaya
srjasy adah pasi punar grasisyase
yathorna-nabhir bhagavan sva-saktibhih

ekah--one; svayam--Yourself; san--being; jagatah--the universes;
sirsksaya--with a desire to create; advitiyaya--without a second;
atman--in Yourself; adhi--controlling; yoga-mayaya--by yogamaya;
srjasi--You create; adah--those universes; pasi--You maintain; punah--
again; grasisyase--You will wind up; yatha--like; urna-nabhih--a spider;
bhagavan--O Lord; sva-saktibhih--by its own energy.

My dear Lord, You alone create the universes. O Personality of Godhead, desiring to create these universes, You create them, maintain them and again wind them up by Your own energies, which are under the control of Your second energy, called yogamaya, just as a spider creates a cobweb by its own energy and again winds it up.

OBJECTION: IF THE SUPREME LORD IS INDEED THE MATERIAL CAUSE OF A UNIVERSE THAT IS DEFECTIVE BY ITS BEING TEMPORARY, IGNORANT AND MISERABLE, THEN LOGIC FORCES US TO CONCLUDE THAT HE WILL BE TAINTED WITH THESE DEFECTS WHEN HE ABSORBS THE UNIVERSE INTO HIMSELF AT THE TIME OF DEVASTATION.

(Vs. 2.1.8)

4.7.42

deva ucuh
pura kalpapaye sva-krtam udari-krtya vikrtam
tvam evadyas tasmin salila uragendradhiayane
puman sese siddhair hrdis vimrsitadhyatma-padavim
sa evadyaksnor yah pathi carasi bhrtyan avasi nah

devah--the demigods; ucu--said; pura--formerly; kalpa-apaye--at the devastation of the kalpa; sva-krtam--self-produced; udari-krtya--having drawn within Your abdomen; vikrtam--effect; tvam--You; eva--certainly; adyah--original; tasmin--in that; salile--water; uraga-indra--on Sesa; adhiyane--on the bed; puman--personality; sese--taking rest; siddhah--by the liberated souls (like Sanaka, etc.); hrdis--in the heart; vimrsita--meditated on; adhyatma-padavah--the path of philosophical speculation; sah--He; eva--certainly; adya--now; aksnoh--of both eyes; yah--who; pathi--on the path; carasi--You move; bhrtyan--servants; avasi--protect; nah--us.

The demigods said: Dear Lord, formerly, when there was a devastation, You conserved all the different energies of material manifestation. At that time, all the inhabitants of the higher planets, represented by such liberated souls as Sanaka, were meditating on You by philosophical speculation. You are therefore the original person, and You rest in the water of devastation on the bed of the Sesa snake. Now, today, You are visible to us, who are all Your servants. Please give us protection.

REPLY: THIS OBJECTION IS NOT VALID, BECAUSE THE SUPREME LORD IS TRANSCENDENTAL.

(Vs. 2.1.9)

4.7.26

daksa uvaca
suddham sva-dhamny uparatakhila-buddhy-avastham
cin-matram ekam abhayam pratisidhya mayam
tisthams tayaiva purusatvam upetya tasyam
aste bhavan apariuddha ivatma-tantrah

daksah--Daksa; uvaca--said; suddham--pure; sva-dhamni--in Your own abode; uparata-akhila--completely turned back; buddhi-avastham--position of mental speculation; cit-matram--completely spiritual; ekam--one without a second; abhayam--fearless; pratisidhya--controlling; mayam--material energy; tisthan--being situated; taya--with her (Maya); eva--certainly; purusatvam--overseer; upetya--entering into; tasyam--in her; aste--is present; bhavan--Your Lordship; apariuddhah--impure; iva--as if; atma-tantrah--self-sufficient.

Daksa addressed the Supreme Personality of Godhead: My dear Lord, You are transcendental to all speculative positions. You are completely spiritual, devoid of all fear, and You are always in control of the material energy. Even though You appear in the material energy, You are situated transcendently. You are always free from material contamination because You are completely self-sufficient.

THE OBJECTIONS RAISED BY THE ATHEISTIC SANKHYA PHILOSOPHERS AGAINST THE VEDANTA STANDPOINT ACTUALLY APPLY TO THEIR OWN POSITION, WHEREIN THE PURUSA IS SAID TO BE INERT, POWERLESS AND DEPENDENT UPON THE ACTIVITIES OF PRADHANA, WHICH IS THE ONLY SOURCE OF CREATION. THEY SAY PRADHANA HAS NO QUALITIES, YET IS THE MATERIAL CAUSE OF THE QUALITIES OF THE UNIVERSE.

(Vs. 2.1.10)

6.4.32

astiti nastiti ca vastu-nisthayor
eka-sthayor bhinna-viruddha-dharmanoh
aveksitam kincana yoga-sankhyayoh
samam param hy anukulam brhat tat

asti--there is; iti--thus; na--not; asti--there is; iti--thus; ca--and; vastu-nisthayoh--professing knowledge of the ultimate cause; eka-sthayoh--with one and the same subject matter, establishing Brahman; bhinna--demonstrating different; viruddha-dharmanoh--and opposing characteristics; aveksitam--perceived; kincana--that something which; yoga-sankhyayoh--of mystic yoga and the Sankhya philosophy (analysis of the ways of nature); samam--the same; param--transcendental; hi--indeed; anukulam--dwelling place; brhat tat--that ultimate cause.

There are two parties--namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause--whether Bhagavan, Paramatma or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

3.7.9

maitreya uvaca
seyam bhagavato maya
yan nayena virudhyate
isvarasya vimuktasya
karpanyam uta bandhanam

maitreya uvaca--Maitreya said; sa iyam--such a statement; bhagavatah--of the Personality of Godhead; maya--illusion; yat--that which; nayena--by logic; virudhyate--becomes contradictory; isvarasya--of the Supreme Personality of Godhead; vimuktasya--of the ever liberated; karpanyam--insufficiency; uta--as also, what to speak of; bandhanam--bondage.

Sri Maitreya said: Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or maya, and at the same time they maintain that He is unconditioned. This is against all logic.

2.5.13

vilajjamanaya yasya
sthatum iksha-pathe 'muya
vimohita vikatthante
mamaham iti durdhiyah

vilajjamanaya--by one who is ashamed; yasya--whose; sthatum--to stay; iksha-pathe--in front; amuya--by the bewildering energy; vimohitah--those who are bewildered; vikatthante--talk nonsense; mama--it is mine; aham--I am everything; iti--thus vituperating; durdhiyah--thus ill conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine."

10.14.57

sarvesam api vastunam
bhavartho bhavati sthitah
tasyapi bhagavan krsnah
kim atad vastu rupyatam

sarvesam--of all; api--indeed; vastunam--entities; bhava-arthā--the original, unmanifested causal phase of material nature; bhavati--is; sthitā--established; tasya--of that unmanifested nature; api--even; bhagavan--the Supreme Personality of Godhead; kṛṣṇah--Lord Kṛṣṇa; kim--what; atāt--separate from Him; vastu--thing; rūpayatām--may be ascertained.

The original, unmanifest form of material nature is the source of all material things, and the source of even that subtle material nature is the Supreme Personality of Godhead, Kṛṣṇa. What, then, could one ascertain to be separate from Him?

10.16.46

namo guṇa-pradīpayā
guṇatma-chhādanāyā ca
guṇa-vṛttī-upalaksyāyā
guṇa-drāstre sva-samvidē

namah--obeisances; guṇa-pradīpayā--to Him who manifests various qualities; guṇa--by the material modes; atma--Himself; chhādanāyā--who disguises; ca--and; guṇa--of the modes; vṛttī--by the functioning; upalaksyāyā--who can be ascertained; guṇa-drāstre--to the separate witness of the material modes; sva--to His own devotees; samvidē--who is known.

Obeisances to You, O Lord, who manifests varieties of material and spiritual qualities. You disguise Yourself with the material qualities, and yet the functioning of those same material qualities ultimately reveals Your existence. You stand apart from the material qualities as a witness and can be fully known only by Your devotees.

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≥Adhikāraṇa 7: Kāṇāda (the atomic theorist) and Gāutama (the logician)≥

≥refuted.

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THE SUPREME TRUTH IS NEITHER ESTABLISHED NOR REFUTED BY LOGICAL ARGUMENT.

(Vs. 2.1.11)

2.6.40-41

visuddham kevalam jñānam
pratyak samyag avasthitam
satyam purnam anady-antam
nirguṇam nityam advayam

rse vidanti munayah
prasantaṁdriyasayah
yada tad evasat-tarkāis
tirodhiyeta viplutam

visuddham--without any material tinge; kevalam--pure and perfect; jñānam--knowledge; pratyak--all-pervading; samyak--in fullness; avasthitam--situated; satyam--truth; purnam--absolute; anadi--without any beginning; antam--and so also without any end; nirguṇam--devoid of material modes; nityam--eternal; advayam--without any rival; rse--O Nārada, O great sage; vidanti--they can only understand; munayah--the great thinkers; prasanta--pacified; atma--self; indriya--senses; asayh--sheltered; yada--while; tat--that; eva--certainly; asat--untenable; tarkāih--arguments; tirah-dhiyeta--disappears; viplutam--distorted.

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Narada, O great sage, the great thinkers can know Him when completely freed from all material hankerings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

THE THEORIES OF THE LOGICIANS AND ATOMISTS (NYAYAKAS AND VAISESIKAS) ABOUT THE CAUSE OF CREATION ARE ALSO REJECTED BECAUSE THEY ARE NOT SUPPORTED BY THE VEDIC SCRIPTURES.

(Vs. 2.1.12)

5.12.9-11

evam niruktam ksiti-sabda-vrttam
asan nidhanat paramanavo ye
avidyaya manasa kalpitas te
yesam samuhena krto visesah

evam--thus; niruktam--falsely described; ksiti-sabda--of the word "earth"; vrttam--the existence; asat--not real; nidhanat--from the dissolution; parama-anavah--atomic particles; ye--all of which; avidyaya--because of less intelligence; manasa--in the mind; kalpita--imagined; te--they; yesam--of which; samuhena--by the aggregate; krtah--made; visesah--the particulars.

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination.

evam krsam sthulam anur brhad yad
asac ca sajivam ajivam anyat
dravya-svabhavasaya-kala-karma-
namnajayavehi krtam dvitiam

evam--thus; krsam--skinny or short; sthulam--fat; anuh--tiny; brhat--big; yat--which; asat--impermanent; ca--and; sat--existing; jivam--the living entities; ajivam--inanimate, lifeless matter; anyat--other causes; dravya--phenomena; sva-bhava--nature ; asaya--disposition; kala--time; karma--activities; namna--only by such names; ajaya--by material nature; avehi--you should understand; krtam--done; dvitiam--duality.

Since this universe has no real ultimate existence, the things within it--shortness, differences, grossness, skinniness, smallness, bigness, result, cause, living symptoms, and materials--are all imagined. They are all pots made of the same substance, earth, but they are named differently. The differences are characterized by the substance, nature, predisposition, time and activity. You should know that all these are simply mechanical manifestations created by material nature.

jnanam visuddham paramartham ekam
anantaram tv abahir brahma satyam

pratyak pras-antam bhagavac-chabda-samjnam
yad vasudevam kavayo vadanti

jnanam--the supreme knowledge; visuddham--without contamination;
parama-artham--giving the ultimate goal of life; ekam--unified;
anantaram--without interior, unbroken; tu--also; abahih--without
exterior; brahma--the Supreme; satyam--Absolute Truth; p ratyak--inner;
prasantam--the calm and peaceful Supreme Lord, worshiped by the yogis;
bhagavat-sabda-samjnam--known in the higher sense as Bhagavan, or full
of all opulences; yat--that; vasudevam--Lord Krsna, the son of Vasudeva;
kavayah--the learned scholars; vadanti--say.

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogis who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and others.

OBJECTION: IF THE SUPREME LORD IS THE MATERIAL CAUSE OF CREATION, THEN THERE WOULD BE NO DISTINCTION BETWEEN THE JIVA (INDIVIDUAL SOUL) AND THE SUPREME LORD. IN OTHER WORDS, VEDANTA POSITS THE LORD AS THE MATERIAL CAUSE--THIS MEANS HE IS HIS OWN EMANATION. THE JIVA IS ALSO AN EMANATION FROM THE SUPREME LORD. HENCE, VEDANTA OBSCURES THE DISTINCTION BETWEEN GOD AND JIVA.

REPLY: THE SUPREME LORD WITH HIS SAKTI (THE JIVA AND THE MATERIAL ENERGY) IS THE SUPREME LORD, THOUGH THE SAKTI IS DIFFERENT FROM THE LORD, JUST AS A MAN WITH A WEAPON IS STILL A MAN, THOUGH THE WEAPON IS DIFFERENT FROM HIM AS HIS ENERGY.
(Vs. 2.1.13)

6.16.9-11

esa nityo 'vyayah suksma
esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable;
suksmah--very, very fine (not seen by the material eyes); esah--this
living entity; sarva-asrayah--the cause of different types of bodies;
svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of
Godhead's modes of material nature; visvam--this material world;
atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

na hy asyasti priyah kascin
napriyah svah paro pi va
ekah sarva-dhiyam drasta

kartrnam guna-dosayoh

na--not; hi--indeed; asya--to the living entity; asti--there is; priyah--dear; kascit--someone; na--not; apriyah--not dear; svah--own; parah--other; api--also; va--or; ekah--the one; sarva-dhiyam--of the varieties of intelligence; drasta--the seer; kartrnam--of the performers; guna-dosayoh--of right and wrong activities.

For this living entity, no one is dear, nor is anyone unfavorable. He makes no distinction between that which is his own and that which belongs to anyone else. He is one without a second; in other words, he is not affected by friends and enemies, well-wishers or mischief-mongers. He is only an observer, a witness, of the different qualities of men.

nadatta atma hi gunam
na dosam na kriya-phalam
udasinavad asinah
paravara-drg isvarah

na--not; adatte--accepts; atma--the Supreme Lord; hi--indeed; gunam--happiness; na--not; dosam--unhappiness; na--nor; kriya-phalam--the result of any fruitive activity; udasina-vat--exactly like a neutral man; asinah--sitting (in the core of the heart); para-avara-drk--seeing the cause and effect; isvarah--the Supreme Lord.

The Supreme Lord [atma], the creator of cause and effect, does not accept the happiness and distress that result from fruitive actions. He is completely independent of having to accept a material body, and because He has no material body, He is always neutral. The living entities, being part and parcel of the Lord, possess His qualities in a minute quantity. Therefore one should not be affected by lamentation.

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≥Adhikarana 8: The material world is not different from Brahman. ≥
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THE MATERIAL WORLD IS NOT DIFFERENT FROM BRAHMAN.
(Vs. 2.1.14)

6.16.22
yasminn idam yatas cedam
tisthaty apyeti jayate
mrtmayesv iva mrjjatis
tasmai te brahmane namah

yasmin--in whom; idam--this (cosmic manifestation); yatah--from whom; ca--also; idam--this (cosmic manifestation); tisthati--stands; apyeti--dissolves; jayate--is born; mrt-mayesu--in things made of earth; iva--like; mrt jatih--birth from earth; tasmai--unto Him; te--You; brahmane--the supreme cause; namah--respectful obeisances.

As pots made completely of earth are situated on earth after being created and are transformed into earth again when broken, this cosmic manifestation is caused by the Supreme Brahman, situated in the Supreme Brahman, and annihilated in the same Supreme Brahman. Therefore, since the Supreme Lord is the cause of Brahman, let us offer Him our respectful obeisances.

4.9.16
yasmin viruddha-gatayo hy anisam patanti

vidyadayo vividha-saktaya anupurvyat
tad brahma visva-bhavam ekam anantam adyam
ananda-matram avikaram aham prapadye

yasmin--in whom; viruddha-gatayah--of opposite character; hi--
certainly; anisam--always; patanti--are manifest; vidya-adayah--
knowledge and ignorance, etc.; vividha--various; saktayah--energies;
anupurvyat--continually; tat--that; brahma--Brahman; visva-bhavam--the
cause of material creation; ekam--one; anantam--unlimited; adyam--
original; ananda-matram--simply blissful; avikaram--changeless; aham--
I; prapadye--offer my obeisances.

My dear Lord, in Your impersonal manifestation of Brahman there are
always two opposing elements--knowledge and ignorance. Your multienergies
are continually manifest, but the impersonal Brahman, which is undivided,
original, changeless, unlimited and blissful, is the cause of the
material manifestation. Because You are the same impersonal Brahman,
I offer my respectful obeisances unto You.

WITHIN THE EFFECT (THE MATERIAL WORLD), THE CAUSE (BRAHMAN) CAN BE
SEEN, JUST AS THE SIGHT OF A COBWEB MAKES ONE THINK OF A SPIDER.
(Vs. 2.1.15)

3.21.19
ekah svayam san jagatah sirsksaya-
dvitiyatmann adhi-yogamayaya
srjasy adah pasi punar grasisyase
yathorna-nabhir bhagavan sva-saktibhih

ekah--one; svayam--Yourself; san--being; jagatah--the universes;
sirsksaya--with a desire to create; advitiyaya--without a second;
atman--in Yourself; adhi--controlling; yoga-mayaya--by yogamaya;
srjasi--You create; adah--those universes; pasi--You maintain; punah--
again; grasisyase--You will wind up; yatha--like; urna-nabhih--a spider;
bhagavan--O Lord; sva-saktibhih--by its own energy.

My dear Lord, You alone create the universes. O Personality of
Godhead, desiring to create these universes, You create them, maintain
them and again wind them up by Your own energies, which are under the
control of Your second energy, called yogamaya, just as a spider creates
a cobweb by its own energy and again winds it up.

10.87.15
brhad upalabdham etad avayanty avasesataya
yata udayastam-ayau vikrter murdi vavikrtat
ata rsayo dadhus tvayi mano-vacanacaritam
katham ayatha bhavanti bhuvi datta-padani nram

brhat--as the Supreme; upalabdham--perceived; etad--this (world);
avayanti--they consider; avasesataya--in terms of its being the all-
pervading foundation of existence; yatha--since; udaya--the generation;
astam-ayau--and dissolution; vikrteh--of a transformation; mrdi--of
clay; va--as if; avikrtat--(the Supreme itself) not being subject to
transformation; atah--therefore; rsayah--the sages (who compiled the
Vedic mantras); dadhuh--placed; tvayi--in You; manah--their minds;
vacana--words; acaritam--and actions; katham--how; ayatha--not as they
are; bhavanti--become; bhuvi--upon the ground; datta--placed; padani--
the steps; nram--of men.

This perceivable world is identified with the Supreme because the

Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

EVEN BEFORE ITS MANIFESTATION, THE EFFECT IS LATENT WITHIN THE CAUSE.
(Vs. 2.1.16)

2.9.17

adhyarhaniyasanam asthitam param
vrtam catuh-sodasa-panca-saktibhih
yuktam bhagaih svair itaratra cadhruvaih
sva eva dhaman ramamanam isvaram

adhyarhaniya--greatly worshipable; asanam--throne; asthitam--seated on it; param--the Supreme; vrtam--surrounded by; catuh--four, namely prakrti, purusa, mahat and ego; sodasa--the sixteen; panca--the five; saktibhih--by the energies; yuktam--empowered with; bhagaih--His opulences; svaih--personal; itaratra--other minor prowesses; ca--also; adhruvaih--temporary; sve--own; eva--certainly; dhaman--abode; ramamanam--enjoying; isvaram--the Supreme Lord.

The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

2.5.14

dravyam karma ca kalas ca
svabhavo jiva eva ca
vasudevat paro brahman
na canyo 'rtho 'sti tattvatah

dravyam--the ingredients (earth, water, fire, air and sky); karma--the interaction; ca--and; kalah--eternal time; ca--also; sva-bhavah--intuition or nature; jivah--the living being; eva--certainly; ca--and; vasudevat--from Vasudeva; parah--differentiated parts; brahman--O brahmana; na--never; ca--also; anyah--separate; arthah--value; asti--there is; tattvatah--in truth.

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vasudeva, and in truth there is no other value in them.

2.6.31

narayane bhagavati
tat iclam visvam ahitam
grhita-mayoru-gu nah
sargadav agunah svatah

narayane--unto Narayana; bhagavati--the Personality of Godhead; tat idam--all these material manifestations; vinam--all the universes; ahitam--situated; grhita--having accepted; maya--material energies; uru-gunah--greatly powerful; sarga-adau--in creation, maintenance and destruction; agunah--without affinity for the material modes; svatah--self-sufficiently.

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

OBJECTION: TAITTIRIYA UPANISAD 2.6.1 STATES 'IN THE BEGINNING WAS ASAT.' THE SUPREME LORD IS SAT. HOW CAN ASAT COEXIST WITH SAT?

REPLY: IN THIS CONTEXT, ASAT MEANS 'UNMANIFEST' AND SAT MEANS 'MANIFEST.' BOTH ARE ATTRIBUTES OF THE ENERGY OF THE SUPREME LORD. BECAUSE HE HAS NO MATERIAL QUALITIES, THE SUPREME LORD MAY BE CALLED ASAT (NOTHING, VOID).
(Vs. 2.1.17)

10.87.29

sthira-cara-jatasyah syur ajayottha-nimitta-yujo
vihara udiksaya yadi parasya vimukta tatah
na hi paramasya kascid aparo na paras ca bhaved
viyata ivapadasya tava sunya-tulam dadhatah

sthira--stationary; cara--and moving; jatayah--species of life; syuh--become manifest; ajaya--with the material energy; uttha--awakened; nimitta--their motivations for activity (and the subtle bodies activated by such); yujah--assuming; viharah--sport; udiksaya--by Your brief glance; yadi--if; parasya--of Him who is aloof; vimuktah--O eternally liberated one; tatah--from her; na--not; hi--indeed; paramasya--for the supreme; kascit--anyone; aparah--not foreign; na--nor; parah--foreign; ca--also; bhaved--can be; viyatah--for the ethereal sky; iva--as if; apadasya--which has no perceptible qualities; tava--for You; sunya--to a void; tulam--a resemblance; dadhatah--who take on.

O eternally liberated, transcendental Lord, your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing over her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

'SAT' AND 'ASAT' INDICATE WHETHER A THING IS PERCEPTIBLE OR NOT, NOT WHETHER IT EXISTS OR NOT.
(Vs. 2.1.18)

8.3.4

yah svatmanidam nija-mayayarpitam
kvacid vibhatam kva ca tat tirohitam
avidha-drk saksy ubhayam tad iksate
sa atma-mulo 'vatu mam parat-parah

yah--the Supreme Personality of Godhead who; sva-atmani--in Him; idam--this cosmic manifestation; nija-mayaya--by His own potency; arpitam--invested; kvacit--sometimes, at the beginning of a kalpa; vibhatam--it is manifested; kva ca--sometimes, during dissolution; tat--that (manifestation); tirohitam--not visible; avidha-drk--He sees everything (in all these circumstances); saksi--the witness; ubhayam--both (manifestation and annihilation); tat iksate--sees everything, without loss of sight; sah--that Supreme Personality of Godhead; atma-mulah--self-sufficient, having no other cause; avatu--please give protection; mam--unto me; parat-parah--He is transcendental to

transcendental, or above all transcendence.

The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.

3.10.13

yathedanim tathagre ca
pascad apy etad idrsam

yatha--as it is; idanim--at present; tatha--so it was; agre--in the beginning; ca--and; pascad--at the end; api--also; etad idrsam--it continues to be the same.

This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future.

AS THE THREAD THAT IS WOVEN TO MAKE THE CLOTH EXISTS BEFORE THE CLOTH AND YET IS THE CLOTH, SO THE LORD WHO IS THE WEAVER OF THE FABRIC OF CREATION EXISTS BEFORE CREATION AND YET IS THE CREATION.
(Vs. 2.1.19)

6.3.12

yama uvaca
paro mad-anyo jagatas tasthanas ca
otam protam patavat yatra visvam
yad-amsato 'sya sthiti janma-nasa
nasy otavad yasya vase ca lokah

yamah uvaca--Yamaraja replied; parah--superior; mat--than me; anyah--another; jagatah--of all moving things; tasthanah--of nonmoving things; ca--and; otam--crosswise; protam--lengthwise; patavat--like a woven cloth; yatra--in whom; visvam--the cosmic manifestation; yat--of whom; amsatah--from the partial expansions; asya--of this universe; sthiti--the maintenance; janma--the creation; nasah--the annihilation; nasi--in the nose; ota-vat--like the rope; yasya--of whom; vase--under the control; ca--and; lokah--the whole creation.

Yamaraja said: My dear servants, you have accepted me as the Supreme, but factually I am not. Above me, and above all the other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahma, Visnu and Siva, who are in charge of the creation, maintenance and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in its nose.

12.4.27

satyam hy avayavah proktah
sarvavayavinam iha
vinarthena pratiyeran
patasyevanga tantavah

satyam--real; he--because; avayavah--the ingredient cause; proktah--is said to be; sarva-avayavinam--of all constituted entities; iha--in this created world; vina--apart from; arthena--their manifest product; pratiyeran--they can be perceived; patasya--of a cloth; iva--as; anga--

my dear King; tantavah--the threads.

My dear King, it is stated [in the Vedanta-sutra] that the ingredient cause that constitutes any manifested product in this universe can be perceived as a separate reality, just as the threads that make up a cloth can be perceived separately from their product.

AS THE LIFE AIRS MERGE INTO THE MAIN PRANA AND EMERGE AGAIN, SIMILARLY CREATION MERGES INTO AND EMERGES OUT OF THE SUPREME LORD AND IS THUS NOT DIFFERENT FROM HIM.
(Vs. 2.1.20)

5.20.28

antah-pravisya bhutani
yo bibharti atma-ketubhih
antaryamisvarah saksat
patu no yad-vase sphutam

antah-pravisya--entering within; bhutani--all living entities; yah--who; bibharti--maintains; atma-ketubhih--by the functions of the inner airs (prana, apana, etc.); antaryami--the Supersoul within; isvarah--the Supreme person; saksat--directly; patu--please maintain; nah--us; yat-vase--under whose control; sphutam--the cosmic manifestation.

[The inhabitants of Sakadvipa worship the Supreme Personality of Godhead in the form of Vayu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prana, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

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≥Adhikarana 9: The Supreme Brahman is the creator of the material ≥
≥world. ≥

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THE SUPREME LORD IS THE EFFICIENT CAUSE OF CREATION; TO ARGUE THAT THE JIVA IS THE EFFICIENT CAUSE IS ILLOGICAL, FOR WHY WOULD THE JIVA CREATE A WORLD IN WHICH HE HAS TO SUFFER?
(Vs. 2.1.21)

4.11.17

nimitta-matram tatrasin
nirgunah purusarsabhah
vyaktavyaktam idam visvam
yatra bhramati lohavat

nimitta-matram--remote cause; tatra--then; asit--was; nirgunah--uncontaminated; purusa-rsabhah--the Supreme Person; vyakta--manifested; avyaktam--unmanifested; idam--this; visvam--world; yatra--where; bhramati--moves; loha-vat--like iron.

My dear Dhruva, the Supreme Personality of Godhead is uncontaminated by the material modes of nature. He is the remote cause of the creation of this material cosmic manifestation. When He gives the impetus, many other causes and effects are produced, and thus the whole universe moves, just as iron moves by the integrated force of a magnet.

11.4.2-4

sri-drumila uvaca

yo va anantasya gunan anantan
anukramisyam sa tu bala-buddhih
rajamsi bhumer ganayat kathancit
kalena naivakhila-sakti-dhamnah

sri-drumila uvaca--Sri Drumila said; yah--who; vai--indeed; anantasya--of the unlimited Lord; gunan--the transcendental qualities; anantan--which are unlimited; anukramisyam--trying to enumerate; sah--he; tu--certainly; bala-buddhih--is a person of childish intelligence; rajamsi--the particles of dust; bhumer--on the earth; ganayet--one may count; kathancit--somehow; kalena--in time; na eva--but not; akhila-sakti-dhamnah--(the qualities) of the reservoir of all potencies.

Sri Drumila said: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child. Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth, such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies.

bhutair yada pancabhir atma-srstaih
puram virajam viracavya tasmin
svamsena vistah purusabhidhanam
avapa narayana adi-devah

bhutaih--by the material elements; yada--when; pancabhir--five (earth, water, fire, air and ether); atma-srstaih--created by Himself; puram--the body; virajam--of the universe in its subtle form; viracavya--having constructed; tasmin--within that; sva-amsena--in the manifestation of His own plenary expansion; vistah--entering; purusabhidhanam--the name Purusa; avapa--assumed; narayanah--Lord Narayana; adi-devah--the original Personality of Godhead.

When the primeval Lord Narayana created His universal body out of the five elements produced from Himself and then entered within that universal body by His own plenary portion, He thus became known as the Purusa.

yat-kaya esa bhuvana-traya-sanniveso
yasyendriyais tanu-bhrtam ubhayendriyani
jnanam svatah svasanato balam oja iha
sattvadibhih sthiti-layodbhava adi-karta

yat-kaye--within whose body; esah--this; bhuvana-traya--of the three planetary systems making up the universe; sannivesah--the elaborate arrangement; yasya--of whom; indrayaih--by the senses; tanu-bhrtam--of the embodied living beings; ubhaya-indriyani--both kinds of senses (knowledge-acquiring and active); jnanam--knowledge; svatah--directly from Him; svasanatah--from His breathing; balam--strength of the body; ojah--strength of the senses; iha--activities; sattva-adibhih--by nature's modes of goodness, passion and ignorance; sthiti--in maintenance; laya--destruction; udbhava--and creation; adi-karta--the original doer.

Within His body are elaborately arranged the three planetary systems of this universe. His transcendental senses generate the knowledge-acquiring and active senses of all embodied beings. His consciousness generates conditioned knowledge, and His powerful breathing produces the bodily strength, sensory power and conditioned

activities of the embodied souls. He is the prime mover, through the agency of the material modes of goodness, passion and ignorance. And thus the universe is created, maintained and annihilated.

THE SUPREME LORD IS NOT A JIVA. HE IS THE GREATEST LIVING BEING.
(Vs. 2.1.22)

11.6.15,17

asyasi hetur udaya-sthiti-samyamanam
avyakta-jiva-mahatam api kalam ahuh
so 'yam tri-nabhir akhilapacaye pravrttah
kalo gabhira-rayah uttama-purusas tvam

asya--of this (universe); asi--You are; hetuh--the cause; udaya--of the creation; sthiti--maintenance; samyamanam--and annihilation; avyakta--of the unmanifest material nature; jiva--the individual living beings; mahatam--and of the mahat-tattva, with the manifest elements evolved from it; api--also; kalam--the controlling time factor; ahuh--You are said to be; sah ayam--this same personality; tri-nabhih--appearing as a wheel with circumference divided into three parts (the year divided into four-month seasons); akhila--of everything; apacaye--in effecting the diminution; pravrttah--engaged; kalah--the time factor; gabhira--imperceptible; rayah--the movement of which; uttama-purusah--the Supreme Personality of Godhead; tvam--You are.

You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.

tat tasthusas ca jagatas ca bhavan adhis
yan mayayottha-guna-vikriyayopanitan
arthan jusann api hrsika-pate na lipto
ye 'nye svatah parihrtad api bibhyati sma

tat--therefore; tasthusah--of everything stationary; ca--and; jagatah--mobile; ca--as well; bhavan--You (are); adhisah--the ultimate controller; yat--because; mayaya--by material nature; uttha--raised; guna--of (nature's) modes; vikriyaya--by the transformation (i.e. by the activities of the sense organs of the living beings); upanitan--gathered together; arthan--the sense objects; jusan--engaging with; api--even though; hrsika-pate--O master of everyone's senses; na liptah--You are never touched; ye--those who; anye--others; svatah--on their own strength; parihrtat--on account of (objects of sense gratification); api--even; bibhyati--they fear; sma--indeed.

O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hrsikesa, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other hand, other living entities, even yogis and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

JIVAS HAVE NO POWER TO CREATE THE UNIVERSE. THEY ARE BUT INSTRUMENTS OF THE LORD'S WILL.
(Vs. 2.1.23)

10.87.30

aparimita dhruvas tanu-bhrto yadi sarva-gatas
tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
samam anujanatam yad amatam mata-dustataya

aparimitah--countless; dhruvah--permanent; tanu-brtah--the embodied living entities; yadi--if; sarva-gatah--omnipresent; tarhi--then; na--not; sasyata--sovereignty; iti--such; niyamah--rule; dhruva--O unchanging one; na--not; itaratha--otherwise; ajani--was generated; ca- -and; yat-mayam--from whose substance; tat--from that; avimucya--not separating itself; niyantr--regulator; bhavet--must be; samam--equally present; anujanatam--of those who supposedly know; yat--which; amatam--misunderstood; mata--of what is known; dustataya--because of the imperfection.

If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansions, since whatever knowledge one gains by material means must be imperfect.

THOUGH IT CAN BE ARGUED THAT THE JIVA IS ALSO A CREATOR, HE HAS NO INDEPENDENCE IN HIS CREATIVE ACTIVITIES, AS A COW HAS NO INDEPENDENCE IN PRODUCING MILK.

(Vs. 2.1.24)

2.5.17

tasyapi drastur iasya
kuta-sthasyakhilatmanah
srjyam srjami srsto 'ham
iksayaivabhicoditah

tasya--His; api--certainly; drastuh--of the seer; iasya--of the controller; kuta-sthasya--of the one who is over everyone's intelligence; akhila-atmanah--of the Supersoul; srjyam--that which is already created; srjami--do I discover; srstah--created; aham--myself; iksaya--by glance over; eva--exactly; abhicoditah--being inspired by Him.

Inspired by Him only, I discover what is already created by Him [Narayana] under His vision as the all-pervading Supersoul, and I also am created by Him only.

THE SUPREME LORD IS THE UNSEEN EFFICIENT CAUSE OF THE MATERIAL WORLD.
(Vs. 2.1.25)

10.2.28

tvam eka evasya satah prasutis
tvam sannidhanam tvam anugrahas ca
tvan-mayaya samvrta-cetasas tvam
pasyanti nana na vipascito ye

tvam--You (O Lord); ekah--being one without a second, You are everything; eva--indeed; asya satah--of this cosmic manifestation now

visible; prasutih--the original source; tvam--Your Lordship; sannidhanam--the conservation of all such energy when everything is annihilated; tvam--Your Lordship; anugraha ca--and the maintainer; tvat-mayaya--by Your illusory, external energy; samvrta-cetasah--those whose intelligence is covered by such illusory energy; tvam--unto You; pasyanti--observe; nana--many varieties; na--not; vipascitah--learned scholars or devotees; ye--who are.

The efficient cause of this material world, manifested with its many varieties as the original tree, is You, O Lord. You are also the maintainer of this material world, and after annihilation You are the one in whom everything is conserved. Those who are covered by Your external energy cannot see You behind this manifestation, but theirs is not the vision of learned devotees.

UNLIKE THE SUPREME LORD, THE JIVA IS INDIVISIBLE. A LIVING ENTITY CANNOT INDEPENDENTLY EXPAND HIMSELF INTO PLENARY PORTIONS. HIS EXPANSIONS OR OFFSPRING ARE CREATIONS OF THE MATERIAL ENERGY. (Vs. 2.1.26)

6.16.8,9

evam yoni-gato jivah
sa nityo nirahankrtah
yavad yatropalabhyeta
tavat svatvam hi tasya tat

evam--thus; yoni-gatah--being within a specific species of life; jivah--the living entity; sah--he; nityah--eternal; nirahankrtah--without identification with the body; yavat--as long as; yatra--where; upalabhyeta--he may be found; tavat--that long; svatvam--the concept of self; hi--indeed; tasya--of him; tat--that.

Even though one living entity becomes connected with another because of a relationship based on bodies that are perishable, the living entity is eternal. Actually it is the body that is born or lost, not the living entity. One should not accept that the living entity takes birth or dies. The living being actually has no relationship with so-called fathers and mothers. As long as he appears as the son of a certain father and mother as a result of his past fruitive activities, he has a connection with the body given by that father and mother. Thus he falsely accepts himself as their son and acts affectionately. After he dies, however, the relationship is finished. Under these circumstances, one should not be falsely involved with jubilation and lamentation.

esa nityo 'vyayah suksma
esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable; suksmah--very, very fine (not seen by the material eyes); esah--this living entity; sarva-asrayah--the cause of different types of bodies; svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of Godhead's modes of material nature; visvam--this material world; atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the

bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

THE SUPREME LORD HAS NO SUCH LIMITATION.
(Vs. 2.1.27)

2.5.15

narayana-para veda
deva narayana-ngajah
narayana-para loka
narayana-para makhah

narayana--the Supreme Lord; parah--is the cause and is meant for; vedah--knowledge; devah--the demigods; narayana--the Supreme Lord; angajah--assisting hands; narayana--the personality of Godhead; parah--for the sake of; lokah--the planets; narayana --the Supreme Lord; parah--just to please Him; makhah--all sacrifices.

The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

6.16.51

aham vai sarva-bhutani
bhutatma bhuta-bhavanah
sabda-brahma param brahma
mamobhe sasvati tanu

aham--I; vai--indeed; sarva-bhutani--expanded in different forms of living entities; bhuta-atma--the Supersoul of all living entities (the supreme director and enjoyer of them); bhuta-bhavanah--the cause for the manifestation of all living entities; sabda-brahma--the transcendental sound vibration (the Hare Krsna mantra); param brahma-- the Supreme Absolute Truth; mama--My; ubhe--both (namely, the form of sound and the form of spiritual identity); sasvati--eternal; tanu--two bodies.

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine--namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

10.14.17

adyaiva tvad rte 'sya kim mama na te mayatvam adarsitam
eko 'si prathamam tato vraja-suhrd-vatash samasta api
tavanto 'si catur-bhujas tad akhilaih sakam mayopasitas
tavanty eva jaganty abhus tad amitam brahmadvayam sisyate

adya--today; eva--just; tvad rte--apart from You; asya--of this universe; kim--what; mama--to me; na--not; te--by You; mayatvam--the basis in Your inconceivable potency; adarsitam--shown; ekah--alone; asi--You are; prathamam--first of all; tatah--then; vraja-suhrt--Your cowherd boyfriends of Vrndavana; vatsah--and the calves; samastah--all; api--even; tavantah--of the same number; asi--You became; catuh-bhujah--four-handed forms of Lord Visnu; tat--then; akhilaih--by all; sakam--

together with; maya--myself; upasitah--being worshiped; tavanti--of the same number; eva--also; jaganti--universes; abhuh--You became; tat--then; amitam--the unlimited; brahma--Absolute Truth; advayam--one without a second; sisyate--You now remain.

Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potencies? First You appeared alone, and then You manifested Yourself as all of Vrndavana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Visnu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second.

1.3.28

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdyanti yuge yuge

ete--all these; ca--and; amsa--plenary portions; kalah--portions of the plenary portions; pumsah--of the Supreme; krsnah--Lord Krsna; tu--but; bhagavan--the Personality of Godhead; svayam--in person; indra-ari--the enemies of Indra; vyakulam--disturbed; lokam--all the planets; mrdyanti--gives protection; yuge yuge--in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

THE MARVELS OF THE KALPA-VRKSA TREE AND THE PHILOSOPHER'S STONE ARE BUT HINTS OF THE UNIQUE POTENCY OF THE SUPREME LORD.
(Vs. 2.1.28)

8.23.8

citram tavehitam aho 'mita-yogamaya-
lila-visrsta-bhuvanasya visa radasya
sarvatmanah samadrso 'visamah svabhavo
bhakta-priyo yad asi kalpataru-svabhavah

citram--very wonderful; tava ihitam--all Your activities; aho--alas; amita--unlimited; yogamaya--of Your spiritual potency; lila--by the pastimes; visrsta-bhuvanasya--of Your Lordship, by whom all the universes have been created; visaradasya--of Your Lordship, who are expert in all respects; sama-atmanah--of Your Lordship, who pervade all; sama-drsah--and who are equal toward all; avisamah--without differentiation; svabhavah--that is Your characteristic; bhakta-priyah--under the circumstances You become favorable to the devotees; yat--because; asi--You are; kalpataru-svabhavah--having the characteristic of a desire tree.

O my Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy; and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is just like

that of a desire tree, which yields everything according to one's desire.

7.3.34

anantavyakta-rupena
yenedam akhila tatam
cid-acic-chakti-yuktaya
tasmai bhagavate namah

ananta-avyakta-rupena--by the unlimited, unmanifested form; yena--by which; idam--this; akhila--total aggregate; tatam--expanded; cit--with spiritual; acit--and material; sakti--potency; yuktaya--unto he who is endowed; tasmai--unto him; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

ALL THIS DEMONSTRATES THE FUTILITY OF THE ARGUMENT THAT A JIVA CREATED THE UNIVERSE.

(Vs. 2.1.29)

6.9.42

atha bhagavams tavasmabhir akhila
jagad-utpatti-sthiti-laya-nimittayamana-divya-maya-vinodasya sakala
jiva-nikayanam antarhrdayesu bahir api ca brahma-pratyag-atma-svarupena
pradhanarupena ca yatha-desa-kala-dehavasthana-visesam
tadupadanopalambhatayanubhavatah sarva-pratyaya-saksina
akasasarirasya saksat para-brahmanah paramatmanah kiyan iha
varthaviseso vijnapaniyah syad visphulingadibhir iva hiranya-retasah.

atha--therefore; bhagavan--O Lord; tava--of You; asmabhir--by us; akhila--all; jagat--of the material world; utpatti--of the creation; sthiti--maintenance; laya--and annihilation; nimittayamana--being the cause; divya-maya--with the spiritual energy; vinodasya--of You, who amuse Yourself; sakala--all; jiva-nikayanam--of the hordes of living entities; antah-hrdayesu--in the cores of the hearts; bahir api--externally also; ca--and; brahma--of impersonal Brahman, or the Absolute Truth; pratyag-atma --of the Supersoul; sva-rupena--by Your forms; pradhana-rupena--by Your form as the external ingredients; ca-- also; yatha--according to; desa-kala-deha-avasthana--of country, time, body and position; visesam--the particulars; tat--of them; upadana--of the material causes; upalambhataya--by being the exhibitor; anubhavatah--witnessing; sarva-pratyaya-saksinah--the witness of all different activities; akasa-sarirasya--the Supersoul of the whole universe; saksat--directly; para-brahmanah--the Supreme Absolute Truth; paramatmanah--the Supersoul; kiyan--of what extent; iha--herein; va--or; artha-visesah--special necessity; vijnapaniyah--to be informed; syat--may be; visphulinga-adibhir--by the sparks of the fire; iva--like; hiranya-retasah--to the original fire.

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your

pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramatma. O Supreme Personality of Godhead, nothing is unknown to You.

6.4.30

yasmin yato yena ca yasya yasmai
yad yo yatha kurute karyate ca
paravaresam paramam prak prasiddham
tat brahma tad dhetur anyad ekam

yasmin--in whom (the Supreme Personality of Godhead or the supreme place of repose); yatah--from whom (everything emanates); yena--by whom (everything is enacted); ca--also; yasya--to whom everything belongs; yasmai--to whom (everything is offered); yat--which; yah--who; yatha--as; kurute--executes; karyate--is performed; ca--also; para-avaresam--of both, in the material and spiritual existence; paramam--the supreme; prak--the origin; prasiddham--well known to everyone; tat--that; brahma--the Supreme Brahman; tat hetuh--the cause of all causes; anyat--having no other cause; ekam--one without a second.

The Supreme Brahman, Krsna, is the ultimate resting place and source of everything. Everything is done by Him, everything belongs to Him, and everything is offered to Him. He is the ultimate objective, and whether acting or causing others to act, He is the ultimate doer. There are many causes, high and low, but since He is the cause of all causes, He is well known as the Supreme Brahman who existed before all activities. He is one without a second and has no other cause. I therefore offer my respects unto Him.

THE SUPREME LORD POSSESSES ALL POWERS.
(Vs. 2.1.30)

3.33.3

sa eva visvasya bhavan vidhatte
guna-pravahena vibhakta-viryah
sargady aniho 'vitathabhisandhir
atmesvaro 'tarkya-sahasra-saktih

sah--that very person; eva--certainly; visvasya--of the universe; bhavan--You; vidhatte--carry on; guna-pravahena--by the interaction of the modes; vibhakta--divided; viryah--Your energies; sarga-adi--the creation and so on; anihah--the non-doer; avit atha--not futile; abhisandhih--Your determination; atma-isvarah--the Lord of all living entities; atarkya--inconceivable; sahasra--thousands; saktih--possessing energies.

My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although

You are one, Your diverse energies can act multifariously. This is inconceivable to us.

3.2.21

svayam tv asamyatisayas tryadhisah
svarajya-laksmi-apta-samasta-kamah
balim haradbhis cira-loka-palaih
kirita-koty-edita-pada-pithah

svayam--Himself; tu--but; asamyaa--unique; atisayah--greater; tri-
adhisah--Lord of the three; svarajya--independent supremacy; laksmi--
fortune; apta--achieved; samasta-kamah--all desires; balim--worshiping
paraphernalia; haradbhih--offered by; cira-loka-palaih--by the eternal
maintainers of the order of creation; kirita-koti--millions of helmets;
edita-pada-pithah--feet honored by prayers.

Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet.

OBJECTION: THE SUPREME LORD CANNOT BE THE POSSESSOR OF POTENCY, BECAUSE HE HAS NO SENSES.

REPLY: THE SCRIPTURES DECLARE THAT HE DOES.
(Vs. 2.1.31)

10.87.28

tvam akaranah sva-rad akhila-karaka-sakti-dharas
tava balim udhahanti samadanty ajayanimisah
varsa-bhujo 'khila-ksiti-pater iva visva-srjo
vidadhata yatra ye tv adhikrta bhavatas cakitah

tvam--You; akaranah--devoid of material senses; sva-rat--self-
effulgent; akhila--of all; karaka--sensory functions; sakti--of the
potencies; dharah--the maintainer; tava--Your; balim--tribute;
udvahanti--carry; samadanti--and partake of; ajaya--along with material
nature; animisah--the demigods; varsa--of districts of a kingdom;
bhujah--the rulers; akhila--entire; ksiti--of the land; pateh--of the
lord; iva--as if; visva--of the universe; srjah--the creators;
vidadhata--execute; yatra--in which; ye--they; tu--indeed; adhikrta--
assigned; bhavatah--of You; cakitah--afraid.

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

THERE IS NO PERSONAL MOTIVATION OR NEED BEHIND THE SUPREME LORD'S ACT OF CREATING THE MATERIAL WORLD.
(Vs. 2.1.32)

6.17.22,23

na tasya kascid dayitah pratipo
na jnati-bandhur na paro na ca svah

samasya sarvatra niranjanasya
sukhe na ragah kuta eva rosah

na--not; tasya--of Him (the Supreme Lord); kascit--anyone; dayitah--
dear; pratipah--not dear; na--nor; jnati--kinsman; bandhuh--friend; na--
nor; parah--other; na--nor; ca--also; svah--own; samasya--who is equal;
sarvatra--everywhere; niranjanasya--without being affected by material
nature; sukhe--in happiness; na--not; ragah--attachment; kutah--from
where; eva--indeed; rosah--anger.

The Supreme Personality of Godhead is equally disposed toward all living entities. Therefore no one is very dear to Him, and no one is a great enemy for Him; no one is His friend, and no one is His relative. Being unattached to the material world, He has no affection for so-called happiness or hatred for so-called distress. The two terms happiness and distress are relative. Since the Lord is always happy, for Him there is no question of distress.

tathapi tac-chakti-visarga esam
sukhaya duhkaya hitahitaya
bandhaya moksaya ca mrtyu janmanoh
saririnam samsrtaye 'vakalpate

tathapi--still; tat-sakti--of the Lord's energy; visargah--the creation;
esam--of these (conditioned souls); sukhaya--for the happiness;
duhkaya--for the distress; hita-ahitaya--for the profit and loss;
bandhaya--for the bondage; moksaya--for the liberation; ca-- also;
mrtyu--of death; janmanoh--and birth; saririna-m--of all those who
accept material bodies; samsrtaye--for the repetition; avakalpate--
acts.

Although the Supreme Lord is unattached to our happiness and distress according to karma, and although no one is His enemy or favorite, He creates pious and impious activities through the agency of His material potency. Thus for the continuation of the materialistic way of life He creates happiness and distress, good fortune and bad, bondage and liberation, birth and death.

THE CREATION IS SIMPLY THE SUPREME LORD'S PASTIME.
(Vs. 2.1.33)

3.5.22

atha te bhagaval-lila
yoga-mayorubrmhitah
visva-sthity-udbhavantartha
varnayamy anupumasah

atha--therefore; te--unto you; bhagavat--pertaining to the Personality
of Godhead; lilah--pastimes; yoga-maya--energy of the Lord; uru--
greatly; brmhitah--extended by; visva--of the cosmic world; sthiti--
maintenance; udbhava--creation; anta--dissolution; arthah--purpose;
varnayami--I shall describe; anupurvasah--systematically.

I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another.

3.9.14

sasvat svarupa-mahasaiva nipita-bheda-

mohaya bodha-dhis anaya namah parasmai
visvodbhava-sthiti-layesu nimitta-lila-
rasaya te nama idam cakrmesvaraya

sasvat--eternally; svarupa--transcendental form; mahasa--by the glories;
eva--certainly; nipita--distinguished; bheda--differentiation;
mohaya--unto the illusory conception; bodha--self-knowledge; dhisanaya-
-intelligence; namah--obeisances; parasmai--unto the Transcendence;
visva-udbhava--creation of the cosmic manifestation; sthiti--
maintenance; layesu--also destruction; nimitta--for the matter of;
lila--by such pastimes; rasaya--for enjoyment; te--unto You; namah--
obeisances; idam--this; cakrma--do I perform; isvaraya--unto the
Supreme.

Let me offer my obeisances unto the Supreme Transcendence, who is
eternally distinguished by His internal potency. His indistinguishable
impersonal feature is realized by intelligence for self-realization.
I offer my obeisances unto Him who by His pastimes enjoys the creation,
maintenance and dissolution of the cosmic manifestation.

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≥Adhikarana 10: Brahman is neither cruel nor unjust. ≥
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THE SUPREME LORD IS NEITHER CRUEL NOR UNJUST IN HIS ACT OF CREATING THE
MATERIAL WORLD. THE LIVING ENTITIES SUFFER OR ENJOY DUE TO THEIR
OWN KARMA.
(Vs. 2.1.34)

4.11.20

na vai sva-pakso 'sya vipaksa eva va
parasya mrtyor visatah samam prajah
tam dhavamanam anudhavanty anisa
yatha rajamsy anilam bhuta-sanghah

na--not; vai--however; sva-paksah--ally; asya--of the Supreme
Personality of Godhead; vipaksah--enemy; eva--certainly; va--or;
parasya--of the Supreme; mrtyoh--in the form of time; visatah--entering;
samam--equally; prajah--living entities; tam--Him; dhavamanam--moving;
anudhavanti--follow behind; anisah--dependent living entities;
yatha--as; rajamsi--particles of dust; anilam--the wind;
bhuta-sanghah--other material elements.

The Supreme Personality of Godhead, in His feature of eternal time,
is present in the material world and is neutral towards everyone. No one
is His ally, and no one is His enemy. Within the jurisdiction of the
time element, everyone enjoys or suffers the result of his own karma, or
fruitive activities. As, when the wind blows, small particles of dust
fly in the air, so, according to one's particular karma, one suffers or
enjoys material life.

3.31.1

sri-bhagavan uvaca
karmana daiva-netrena
jantur dehopapattaye
striyah pravista udaram
pumso retah-kanasrayah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; karmana--by
the result of work; daiva-netrena--under the supervision of the Lord;
jantuh--the living entity; deha--a body; upapattaye--for obtaining;

striyah--of a woman; pravistah--enters; udaram--the womb; pumsah--of a man; retah--of semen; kana--a particle; asrayah--dwelling in.

The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

OBJECTION: IN THE BEGINNING, AT THE TIME OF THE FIRST CREATION, THE LIVING ENTITY HAD NO KARMA.

REPLY: THIS OBJECTION IS NOT VALID. THERE IS NO BEGINNING TO THE CYCLES OF COSMIC CREATION (OR, THE CYCLES OF COSMIC CREATION ARE ETERNALLY KEPT IN MOTION BY THE SUPREME LORD, WHO HAS NO BEGINNING). (Vs. 2.1.35)

2.5.17,18

tasyapi drastur iasya
kuta-sthasyakhilatmanah
srjyam srjami srsto 'ham
iksayaivabhicoditah

tasya--His; api--certainly; drastuh--of the seer; iasya--of the controller; kuta-sthasya--of the one who is over everyone's intelligence; akhila-atmanah--of the Supersoul; srjyam--that which is already created; srjami--do I discover; srstah--created; aham--myself; iksaya--by glance over; eva--exactly; abhicoditah--being inspired by Him.

Inspired by Him only, I discover what is already created by Him [Narayana] under His vision as the all-pervading Supersoul, and I also am created by Him only.

sattvam rajas tama iti
nirgunasya gunas trayah
sthiti-sarga-nirodhesu
grhita mayaya vibhoh

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--all these; nirgunasya--of the Transcendence; gunah trayah--are three qualities; sthiti--maintenance; sarga--creation; nirodhesu--in destruction; grhitah--accepted; mayaya--by the external energy; vibhoh--of the Supreme.

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

2.5.20,21

sa esa bhagaval lingais
tribhir etair adhoksajah
svalaksita-gatir brahman
sarvesam mama cesvarah

sah--He; esah--this; bhagavan--the Personality of Godhead; lingaih--by the symptoms; tribhiih--by the three; etaih--by all these; adhoksajah--the Superseer Transcendence; su-alaksita--veritably unseen; gatih--movement; brahman--O Narada; sarvesam--of everyone; mama--mine; ca--as

also; inarah--the controller.

O Brahmana Narada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.

kalam karma svabhavam ca
mayeso mayaya svaya
atman yadrcchaya praptam
vibubhusur upadade

kalam--eternal time; karma--the fate of the living entity; svabhavam--nature; ca--also; maya--potency; isah--the controller; mayaya--by the energy; svaya--of His own; atman (atmani)--unto His Self; yadrcchaya--independently; praptam--being merged in; vibubhusuh--appearing differently; upadade--accepted for being created again.

The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

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≥Adhikarana 11: Brahman is impartial. ≥
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THE SUPREME LORD LOVES HIS DEVOTEES AND SHOWS HIS PARTIALITY TO THEM BY
LIBERATING THEM FROM KARMA.
(Vs. 2.1.36)

8.4.13

evam vimoksya gaja-yutha-pam abja-nabhas
tenapi parsada-gatim gamitena yuktah
gandharva-siddha-vibudhair upag-yamana-
kamaadbhutam sva-bhavanam garuda-sano 'gat

evam--thus; vimoksya--delivering; gaja-yutha-pam--the King of the elephants, Gajendra; abja-nabhah--the Supreme Personality of Godhead, from whose navel sprouts a lotus flower; tena--by him (Gajendra); api--also; parsada-gatim--the position of the Lord's associate; gamitena--who had already gotten; yuktah--accompanied; gandharva--by the denizens of Gandharvaloka; siddha--the denizens of Siddhaloka; vibudhair--and by all great learned sages; upagiyamana--were being glorified; karma--whose transcendental activities; adbhutam--all-wonderful; sva-bhavanam--to His own abode; garuda-asanah--sitting on the back of Garuda; agat--returned.

Upon delivering the King of the elephants from the clutches of the crocodile, and from material existence, which resembles a crocodile, the Lord awarded him the status of sarupya-mukti. In the presence of the Gandharvas, the Siddhas and the other demigods, who were praising the Lord for His wonderful transcendental activities, the Lord, sitting on the back of His carrier, Garuda, returned to His all-wonderful abode and took Gajendra with Him.

10.46.32

yasmin janah prana-viyoga-kale
ksanam samavesya mano 'visuddham
nirhrtya karmasayam asu yati
param gatim brahma-mayo 'rka varnah

yasmin--in whom; janah--any person; prana--from one's life air; viyoga--of separation; kale--at the time; ksanam--for a moment; samavesya--absorbing; manah--one's mind; avisuddham--impure; nirhrtya--eradicating; karma--of the reactions of material work; asayam--all traces; asu--immediately; yati--he goes; param--to the supreme; gatim--destination; brahma-maya--in a purely spiritual form; arka--like the sun; varnah--whose color.

Anyone, even a person in an impure state, who absorbs his mind in Him for just a moment at the time of death burns up all traces of sinful reactions and immediately attains the supreme transcendental destination in a pure, spiritual form as effulgent as the sun.

11.14.18

badhyamano 'pi mad-bhaktō
visayair ajitendriyah
prayah pragalbhaya bhaktya
visayair nabhibhuyate

badhyamanah--being harrassed; api--even though; mat-bhaktah--My devotee; visayaih--by the sense objects; ajita--without having conquered; indriyah--the senses; prayah--generally; pragalbhaya-- effective and strong; bhaktya--by devotion; visayaih--by sense gratification; na--not; abhibhuyate--is defeated.

My dear Uddhava, if My devotee has not fully conquered his senses, he may be harrassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.

11.11.48

prayena bhakti-yogena
sat-sangena vinoddhava
nopayo vidyate samyak
prayanam hi satam aham

prayena--for all practical purposes; bhakti-yogena--devotional service unto Me; sat-sangena--which is made possible by association with My devotees; vina--without; uddhava--O Uddhava; na--not; upayah--any means; vidyate--there is; samyak--that actually works; prayanam--the true path of life or actual shelter; hi--because; satam--of liberated souls; aham--I.

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating with My devotees, then for all practical purposes, one possesses no effective means for escaping from material existence.

THE SUPREME LORD HARMONIZES ALL CONTRADICTIONARY QUALITIES WITHIN HIMSELF.
HIS 'PARTIALITY' IS THEREFORE HIS IMPARTIALITY.
(Vs. 2.1.37)

6.9.36

na hi virodha ubhayam bhagavatī aparimita-guna-gana isvare
'navagahya-ma hatmye
'rvacina-vikalpa-vitarka-vicara-pramanabhasakutarka-sastra-
kalilantahkaranasraya-duravagraha-vadinam
vivada-navasara uparata-samasta-mayamaye kevala evatma-mayam
antardhaya ko nv artho durghata iva bhavati svarupa-dvayabhavat.

na--not; hi--certainly; virodhah--contradiction; ubhayam--both; bhagavati--in the Supreme personality of Godhead; aparimita--unlimited; guna-gane--whose transcendental attributes; isvare--in the supreme controller; anavagahya--possessing; mahatmye--unfathomable ability and glories; arvacina--recent; vikalpa--full of equivocal calculations; vitarka--opposing arguments; vicara--judgments; pramana-abhasa--imperfect evidence; kutarka--useless arguments; sastra--by unauthorized scriptures; kalila--agitated; antahkarana--minds; asraya--whose shelter; duravagraha--with wicked obstinacies; vadinam--of theorists; vivada--of the controversies; anavasare--not within the range; uparata--withdrawn; samasta--from whom all; maya-maye--illusory energy; kevale--without a second; eva--indeed; atma-mayam--the illusory energy, which can do and undo the inconceivable; antardhaya--placing between; kah--what; nu--indeed; arthah--meaning; durghatah--impossible; iva--as it were; bhavati--is; sva-rupa--natures; dvaya--of two; abhavat--due to the absence.

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

10.16.33

naga-patnya ucuh
nyayyo hi dandah krta-kilbise 'smims
tavavatah khala-nigrahaya
ripoh sutanam api tulya-drstir
dhatse damam phalam evanusamsan

naga-patnyah ucuh--the wives of the serpent said; nyayah--fair and just; ji--indeed; dandah--punishment; krta-kilbise--to him who has committed offense; asmin--this person; tava--Your; avatah--descent into this world; khala--of the envious; nigrahaya--for the subjugation; ripoh--to an enemy; sutanam--to Your own sons; api--also; tulya-drstih--having equal vision; dhatse--You give; damam--punishment; phalam--the ultimate result; eva--indeed; anusamsam--considering.

The wives of the Kaliya serpent said: The punishment this offender has been subjected to is certainly just. After all, You have incarnated within this world to curb down envious and cruel persons. You are so impartial that You look equally upon Your enemies and Your own sons, for when You impose a punishment on a living being You know it to be for his ultimate benefit.

10.38.22

5. Madhyamika or Sunyavada Buddhism refuted.
6. Jainism refuted.
7. Pasupata Saivism refuted.
8. The Sakta doctrine refuted.

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≥Adhikarana 1: Atheistic Sankhya refuted.

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THE PRADHANA (UNMANIFEST MATERIAL ENERGY), BEING UNCONSCIOUS AND THEREFORE UNINTELLIGENT, CANNOT BE THE CREATOR OF THE UNIVERSE.

(Vs. 2.2.1)

3.27.18

yatha gandhasya bhumes ca
na bhavo vyatirekatah
apam rasasya ca yatha
tatha buddheh parasya ca

yatha--as; gandhasya--of aroma; bhume--of earth; ca--and; na--no;
bhavah--existence; vyatirekatah--separate; apam--of water; rasasya--of
taste; ca--and; yatha--as; tatha--so; buddheh--of intelligence;
parasya--of consciousness, spirit; ca--and.

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

7.1.11

kalam carantam srjatia asrayam
pradhana-pumbhyam nara-deva satya-krt

kalam--time; carantam--moving; srjati--creates; iah--the Supreme Personality of Godhead; asrayam--shelter; pradhana--for the material energy; pumbhyam--and the living entity; nara-deva--O ruler of men; satya--true; krt--creator.

O great King, the Supreme Personality of Godhead, the controller of the material and spiritual energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time factor nor under the material energy.

7.15.27

esa vai bhagavan saksat
pradhana-purusesvarah
yogesvarair vimrgyanghrir
loko yam manyate naram

esah--this; vai--indeed; bhagavan--Supreme Personality of Godhead; saksat--directly; pradhana--the chief cause of the material nature; purusa--of all living entities or of the purusavatara, Lord Visnu; isvarah--the supreme controller; yoga-isvaraih--by great saintly persons, yogis; vimrgya-anghrir--Lord Krsna's lotus feet, which are sought; lokah--people in general; yam--Him; manyate--consider; naram--a human being.

The Supreme Personality of Godhead, Lord Krsna, is the master of all other living entities and of the material nature. His lotus feet are sought and worshiped by great saintly persons like Vyasa. Nonetheless, there are fools who consider Lord Krsna an ordinary human being.

PRADHANA IS INERT. ONLY WHEN CONSCIOUSNESS AGITATES PRADHANA DO THE THREE MODES OF NATURE STIR TO INITIATE THE MATERIAL MANIFESTATION.
(Vs. 2.2.2)

5.25.9

utpatti-sthiti-laya-hetavo 'sya kalpah
sattvadyah prakrti-guna-yad-iksayasan
yad-rupam dhruvam akrtam yad ekam atman
nanadhat katham u ha veda tasya vartma

utpatti--of creation; sthiti--maintenance; laya--and dissolution;
hetavah--the original causes; asya--of this material world; kalpah--
capable of acting; sattva-adyah--headed by the sattva-guna; prakrti-
gunah--the modes of material nature; yat--of whom; ikshaya--by the
glance; asan--became; yat-rupam--the form of whom; dhruvam--unlimited;
akrtam--uncreated; yat--who; ekam--one; atman--in Himself; nana--
variously; adhat--has manifested; katham--how; uha--certainly; veda--
can understand; tasya--His; vartma--path.

By His glance, the Supreme Personality of Godhead enables the modes of material nature to act as the causes of universal creation, maintenance and destruction. The Supreme Soul is unlimited and beginningless, and although He is one, He has manifested Himself in many forms. How can human society understand the ways of the Supreme?

3.20.12

maitreya uvaca
daivena durvitarkyena
parenanimisena ca
jata-ksobhad bhagavato
mahan asid guna-trayat

maitreyah uvaca--Maitreya said; daivena--by superior management known as destiny; durvitarkyena--beyond empiric speculation; parena--by Maha-Visnu; animisena--by the potency of eternal time; ca--and; jata-ksobhat--the equilibrium was agitated; bhagavatah--of the Personality of Godhead; mahan--the total material elements (the mahat-tattva); asit--were produced; guna-trayat--from the three modes of nature.

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Maha-Visnu and by the force of time, the total material elements were produced.

3.26.19

daivat ksubhita-dharminyam
svasyam yonau parah puman
adhatta viryam sasuta
mahat-tattvam hiranmayam

daivat--by the destiny of the conditioned souls; ksubhita--agitated; dharminyam--whose equilibrium of the modes; svasyam--His own; yonau--in the womb (material nature); parah puman--the Supreme Personality of Godhead; adhatta--impregnated; viryam--semen (His internal potency); sa--she (material nature); asuta--delivered; mahat-tattvam--the sum total of cosmic intelligence; hiranmayam--known as Hiranmaya.

After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum

total of the cosmic intelligence, which is known as Hiranmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.

THOUGH IT APPEARS THAT MATERIAL ELEMENTS SPONTANEOUSLY INTERACT TO PRODUCE NEW EFFECTS (I.E. AS WHEN WATER PRODUCES SAP AND MILK PRODUCES CURD), THESE CREATIONS ARE GUIDED BY HIGHER AGENCY. SIMILARLY, THE COSMIC CREATION IS NOT PRODUCED BY PRADHANA'S SPONTANEOUS INTERACTIONS; IT IS DIRECTED BY HIGHER AGENCY.

(Vs. 2.2.3)

6.9.21

sri-deva ucuḥ
vayv-ambaragṇy-ap-ksitayas tri-loka
brahmadayo ye vāyam udvijantah
harama yasmai balim antako 'sau
bibhēti yasmat aranam tato nah

sri-devah ucuḥ--the demigods said; vayu--composed of air; ambara--sky; agni--fire; ap--water; ksitayah--and land; tri-lokah--the three worlds; brahma-adaḥ--beginning from Lord Brahma; ye--who; vāyam--we; udvijantah--being very much afraid; harama--offer; yasmai--unto whom; balim--presentation; antakah--the destroyer, death; asau--that; bibhēti--fears; yasmat--from whom; aranam--shelter; tatah--therefore; nah--our.

The demigods said: The three worlds are created by the five elements--namely ether, air, fire, water and earth--which are controlled by various demigods, beginning from Lord Brahma. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

THE ATHEISTIC SANKHYA PHILOSOPHERS MAY ARGUE THAT PRADHANA IS THE SOLE CAUSE OF THE UNIVERSE, BUT IN FACT THEIR THEORY STATES THAT PRADHANA CREATES ONLY WHEN PURUSA IS NEAR. THUS EVEN THE SANKHYA STANDPOINT HOLDS THAT MATTER DOES NOT ACT ALONE.

(Vs. 2.2.4)

6.4.32

astiti nastiti ca vastu-nisthayor
eka-sthayor bhinna-viruddha-dharmanoh
aveksitam kincana yoga-sankhyayoh
samam param hy anukulam brhat tat

asti--there is; iti--thus; na--not; asti--there is; iti--thus; ca--and; vastu-nisthayoh--professing knowledge of the ultimate cause; eka-sthayoh--with one and the same subject matter, establishing Brahman; bhinna--demonstrating different; viruddha-dh armanoh--and opposing characteristics; aveksitam--perceived; kincana--that something which; yoga-sankhyayoh--of mystic yoga and the Sankhya philosophy (analysis of the ways of nature); samam--the same; param--transcendental; hi--indeed; anukulam--dwe lling place; brhat tat--that ultimate cause.

There are two parties--namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept

a supreme cause--whether Bhagavan, Paramatma or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

ATHEISTIC SANKHYA PHILOSOPHERS PUT FORWARD EXAMPLES OF VARIOUS CREATIVE INTERACTIONS OF MATERIAL ELEMENTS TO SUPPORT THEIR THEORY THAT PRADHANA IS THE CAUSE. BUT THESE EXAMPLES ONLY SPEAK AGAINST THEIR IDEA.
(Vs. 2.2.5)

10.85.6-8

pranadinam visva-srjam
saktayo yah parasya tah
paratantryad vaisadryad
dvayos cestaiva cestatam

prana--of the life air; adinam--and so on; visva--of the universe; srjam--the creative factors; saktayah--potencies; yah--which; parasya--belonging to the Supreme; tah--they; paratantryat--because of being dependent; vaisadryat--because of being different; dvayoh--of both (living and nonliving manifestations in the material world); cesta--the activity; eva--merely; cestatam--of those entities (namely, prana and so on) that are active.

Whatever potencies the life air and other elements of universal creation exhibit are actually all personal energies of the Supreme Lord, for both life and matter are subordinate to Him and dependent on Him, and also different from one another. Thus everything active in the material world is set into motion by the Supreme Lord.

kantis tejah prabha satta
candragny-arkarksa-vidyutam
yat sthairyam bhu-bhrtam bhumer
vrttir gandho 'rthato bhavan

kantih--the attractive glow; tejah--brilliance; prabha--luminosity; satta--and particular existence; candra--of the moon; agni--fire; arka--the sun; rksa--the stars; vidyutam--and lightening; yat--which; sthairyam--permanence; bhu-bhrtam--of mountains; bhumer--of the earth; vrttih--the quality of sustaining; gandhah--fragrance; arthatah--in truth; bhavan--Yourself.

The glow of the moon, the brilliance of fire, the radiance of the sun, the twinkling of the stars, the flash of lightening, the permanence of mountains and the aroma and sustaining power of the earth--all these are actually You.

tarpanam prananam apam
deva tvam tas ca tad-rasah
ojah saho balam cesta
gatir vayos tavesvara

tarpanam--the capacity to generated satisfaction; prananam--the giving of life; apam--of water; deva--O Lord; tvam--You; tah--(water) itself; ca--and; tat of it (water); rasah--the taste; ojah--bodily warmth and vitality, due to strength of the vital air; saha--mental strength; balam--and physical strength; cesta--endeavor; gatih--and movement; vayoh--of air; tava--You; isvara--O supreme controller.

My Lord, You are water, and also its taste and its capacities to quench thirst and sustain life. You exhibit Your potencies through the manifestations of the air as bodily warmth, vitality, mental power, physical strength, endeavor and movement.

THE ATHEISTIC SANKHYA PHILOSOPHERS CLAIM PRADHANA OFFERS HERSELF TO THE INDIVIDUAL SOULS TO ENJOY. THUS ENTICED, THE SOULS FALL UNDER HER POWER. AND AFTER THEIR MATERIAL DESIRES ARE COMPLETELY SATISFIED, THE SOULS ARE LIBERATED BY PRADHANA ONLY. BUT IN FACT, THE SUPREME LORD IS THE ONLY CONTROLLER OF MATERIAL NATURE, THE LIVING ENTITIES AND THEIR DESIRES.
(Vs. 2.2.6)

7.3.29

tvam isise jagatas tasthasas ca
pranena mukhyena patih prajanam
cittasya cittair mana-indriyanam
patir mahan bhuta-gunasayesah

tvam--you; isise--actually control; jagatah--of the moving being; tasthasah--of the being that is dull or stationed in one place; ca--and; pranena--by the living force; mukhyena--the origin of all activities; patih--master; prajanam--of all living entities; cittasya--of the mind; cittaih--by the consciousness; manah--of the mind; indriyanam--and of the two kinds of senses (acting and knowledge-gathering); patih--the master; mahan--great; bhuta--of the material elements; guna--and the qualities of the material elements; asaya--of desires; iah--the supreme master.

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

THE ATHEISTIC SANKHYA PHILOSOPHERS ARGUE THAT MATERIAL NATURE ACTS WHEN IT IS NEAR THE CONSCIOUSNESS OF THE LIVING ENTITIES, LIKE A PIECE OF IRON THAT MOVES WHEN ATTRACTED BY A NEARBY MAGNET. BUT MATTER AND THE CONSCIOUSNESS OF THE JIVAS ARE MOVED BY THE SUPREME LORD, WHO IS ABOVE THEM BOTH.
(Vs. 2.2.7)

5.18.38

karoti visva-sthiti-samyamodayam
yasyepsitam nepsitam iksitur gunaih
maya yathayo bhramate tad-asrayam
gravno namas te guna-karma-saksine

karoti--performing; visva--of the universe; sthiti--the maintenance; samyama--winding up; udayam--creation; yasya--of whom; ipsitam--desired; na--not; ipsitam--desired; iksituh--of the one glancing over; gunaih--with the modes of material nature; may a--the material energy; yatha--as much as; ayah--iron; bhramate--moves; tat-asrayam--placed near that; gravnah--a magnetic stone; namah--my respectful obeisances; te--unto You; guna-karma-saksine--the witness of the actions and reactions of material nature.

O Lord, You do not desire the creation, maintenance or annihilation

of this material world, but You perform these activities for the conditioned souls by Your creative energy. Exactly as a piece of iron moves under the influence of a lodestone, inert matter moves when You glance over the total material energy.

7.5.14

yatha bhramyaty ayo brahman
svayam akarsa-sannidhau
tatha me bhidyate cetah
cakra-paner yadrcchaya

yatha--just as; bhramyati--moves; ayah--iron; brahman--O brahmanas;
svayam--itself; akarsa--of a magnet; sannidhau--in the proximity;
tatha--similarly; me--my; bhidyate--is changed; cetah--consciousness;
cakra-paneh--of Lord Visnu, who has a disc in His hand; yadrcchaya--
simply by the will.

O brahmanas [teachers], as iron attracted by a magnetic stone moves automatically toward the magnet, my consciousness, having been changed by His will, is attracted by Lord Visnu, who carries a disc in His hand. Thus I have no independence.

ATHEISTIC SANKHYA PHILOSOPHY ADMITS PRADHANA TO BE MATTER IN EQUILIBRIUM (I.E. WHEN THE THREE MODES ARE BALANCED). IT DOES NOT EXPLAIN WHY THE MODES STIR OUT OF THE BALANCED STATE, SETTING OFF THE PROCESS OF CREATION. IT ACCEPTS NEITHER THAT THIS IS INITIATED BY THE SUPREME LORD NOR EVEN BY THE TIME FACTOR. THE SANKHYA EXPLANATION OF CAUSATION IS THUS INCOMPLETE.

(Vs. 2.2.8)

10.13.53

kala-svabhava-samskara-
kama-karma-gunadibhih
sva-mahi-dhvasta-mahibhir
murtimadbhir upasitah

kala--by the time factor; svabhava--own nature; samskara--reformation;
kama--desire; karma--fruitive action; guna--the three modes of material nature; adibhih--and by others; sva-mahi-dhvasta-mahibhih--whose own independence was subordinate to the potency of the Lord; murti-madbhih--possessing form; upasitah--were being worshiped.

Then Lord Brahma saw that kala (the time factor), svabhava (one's own nature by association), samskara (reformation), kama (desire), karma (fruitive activity) and the gunas (the three modes of material nature), their own independence being completely subordinate to the potency of the Lord, had all taken forms and were also worshiping those visnu-murtis.

IT IS ILLUSION TO THINK THAT THE THREE MODES OF MATERIAL NATURE ACT SEPARATELY FROM THE POWER OF THE SUPREME INTELLIGENT PERSONALITY OF GODHEAD.

(Vs. 2.2.9)

11.10.32

yavat syad guna-vaisamyam
tavan nanatvam atmanah
nanatvam atmano yavat
paratantryam tadaiva hi

yavat--as long as; syat--there is; guna--of the modes of material nature; vaisamyam--separate existences; tavat--then there will be; nanatvam--different states of existence; atmanah--of the soul; nanatvam--different states of existence; atmanah--of the soul; yavat--as long as there are; paratantryam--dependence; tada--then there will be; eva--certainly; hi--indeed.

As long as the living entity thinks that the modes of material nature have separate existences, he will be obliged to take birth in many different forms and will experience varieties of material existence. Therefore, the living entity remains completely dependent on fruitive activities under the modes of nature.

THE ATHEISTIC SANKHYA PHILOSOPHY IS FRAUGHT WITH MANY CONTRADICTIONS. THE SANKHYA PHILOSOPHERS DO NOT CLEARLY EXPLAIN WHETHER THE LIVING ENTITY IS CONSCIOUS OR UNCONSCIOUS, OR WHY THE LIVING ENTITY IS BOUND TO OR LIBERATED FROM MATTER.
(Vs. 2.2.10)

3.7.5

desatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma
sa yujyetajaya katham

desatah--circumstantial; kalatah--by the influence of time; yah--one who; asau--the living entity; avasthatah--by situation; svatah--by dream; anyatah--by others; avilupta--extinct; avabodha--consciousness; atma--pure self; sah--he; yujyeta--engaged; ajaya--with nescience; katham--how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

2.9.1

sri-suka uvaca
atma-mayam rte rajan
parasyan ubhavatmanah
na ghatetartha-sambandhah
svapna-drastur ivanjasa

sri-sukah uvaca--Sri Sukadeva Gosvami said; atma--the Supreme Personality of Godhead; mayam--energy; rte--without; rajan--O King; parasya--of the pure soul; anubhava-atmanah--of the purely conscious; na--never; ghateta--it can so happen; artha--meaning; sambandhah--relation with the material body; svapna--dream; drastuh--of the seer; iva--like; anjasa--completely.

Sri Sukadeva Gosvami said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

11.11.1

sri-bhagavan uvaca
baddho mukta iti vyakhya
gunato me na vastunah
gunasya maya-mulatvan

na me mokso na bandhanam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; baddhah--in bondage; mukta--liberated; iti--thus; vyakhya--the explanation of the living entity; gunatah--due to the modes of material nature; me--which are My potency; na--not; vastunah--in reality; gunasya--of the modes of material nature; maya--My illusory energy; mulatvat--because of being the cause; na--not; me--of Me; moksa--liberation; na--nor; bandhanam--bondage.

The Supreme Personality of Godhead said: My dear Uddhava, due to the influence of the material modes of nature, which are under My control, the living entity is sometimes designated as conditioned and sometimes as liberated. In fact, however, the soul is never really bound up or liberated, and since I am the supreme Lord of maya, which is the cause of the modes of nature, I also am never to be considered liberated or in bondage.

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≥Adhikarana 2: Refutation of atomic theory. ≥
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THE VAISESIKA PHILOSOPHY POSITS THAT 1) ATOMS HAVE NO DIMENSION;
2) ATOMS COMBINE INTO MOLECULES THAT HAVE DIMENSION; 3) ATOMS COMBINE
BECAUSE OF ADRSTA-KARMA (UNSEEN FATE); 4) ATOMS COMBINE IN FIXED
PREDICTABLE PATTERNS BECAUSE OF SAMAVAYA (ETERNAL INHERENT RELATIONSHIP);
5) ATOMS POSSESS THE QUALITIES OF FORM, TASTE, AROMA AND TOUCH.

IF ATOMS ARE WITHOUT DIMENSION, THEN THERE IS NO LOGIC IN ARGUING THAT
PHYSICAL DIMENSIONS ARISE FROM THEIR COMBINATION.
(Vs. 2.2.11)

3.11.1-5
maitreya uvaca
caramah sad-visesanam
aneko 'samyutah sada
paramanuh sa vijneyo
nrnam aikya-bhramo yatah

maitreya uvaca--Maitreya said; caramah--ultimate; sat--effect;
visesanam--symptoms; anekah--innumerable; asamyutah--unmixed; sada--
always; parama-anuh--atoms; sah--that; vijneyah--should be understood;
nrnam--of men; aikya--oneness; bhramah--mistaken; yatah--from which.

The material manifestation's ultimate particle, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

sata eva padarthasya
svarupavasthitasya yat
kaivalyam parama-mahan
aviseso nirantarah

satah--of the effective manifestation; eva--certainly; pada-arthasya--
of physical bodies; svarupa-avasthitasya--staying in the same form even
to the time of dissolution; yat--that which; kaivalyam--oneness;
parama--the supreme; mahan--unlimited; avisesah--forms; nirantarah--
eternally.

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

evam kalo 'py anumitah
sauksmye sthauye ca sattama
samsthana-bhuktya bhagavan
avyakto vyakta-bhug vibhuh

evam--thus; halah--time; api--also; anumitah--measured; sauksmye--in the subtle; sthauye--in the gross forms; ca--also; sattama--O best; samsthana--combinations of the atoms; bhuktya--by the motion; bhagavan--the Supreme Personality of Godhead; avyaktah--unmanifested; vyakta-bhuk--controlling all physical movement; vibhuh--the great potential.

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

sa halah paramanur vai
yo bhunkte paramanutam
sato 'visesa-bhug yas tu
sa halah paramo mahan

sah--that; halah--eternal time; parama-anuh--atomic; vai--certainly; yah--which; bhunkte--passes through; parama-anutam--the space of an atom; satah--of the entire aggregate; avisesa-bhuk--passing through the nondual exhibition; yah tu--which; sah--that; halah--time; paramah--the supreme; mahan--the great.

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

anur dvau paramanu syat
trasarenuh trayah smrtah
jalarka-rasmy-avagatah
kham evanupatann agat

anuh--double atom; dvau--two; parama-anu--atoms; syat--become; trasarenuh--hexatom; trayah--three; smrtah--considered; jala-arka--of sunshine through the holes of a window screen; rasmi--by the rays; avagatah--can be known; kham eva--towards the sky; anupatan agat--going up.

The division of gross time is calculated as follows: two atoms make one double atom, and three double atoms make one hexatom. This hexatom is visible in the sunshine which enters through the holes of a window screen. One can clearly see that the hexatom goes up towards the sky.

ATOMS ARE NOT SET INTO MOTION BY ADRSTA-KARMA, FOR ADRSTA-KARMA PERTAINS TO THE PIOUS AND IMPIOUS REACTIONS OF LIVING ENTITIES, NOT PARTICLES OF MATTER.

(Vs. 2.2.12)

6.1.54
labdhva nimittam avyaktam

vyaktavyaktam bhavaty uta
yatha-yoni yatha-bijam
svabhavena baliyasa

labdhva--having gotten; nimittam--the cause; avyaktam--unseen or unknown to the person; vyakta-avyaktam--manifested and unmanifested, or the gross body and the subtle body; bhavati--come into being; uta--certainly; yatha-yoni--exactly like the mother; yatha-bijam--exactly like the father; sva-bhavena--by the natural tendency; baliyasa--which is very powerful.

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

3.11.13

graharksa-tara-cakra-sthah
paramanv-adina jagat
samvatsaravasanena
paryety animiso vibhuh

graha--influential planets like the moon; rksa--luminaries like Asvini; tara--stars; cakra-sthah--in the orbit; parama-anu-adina--along with the atoms; jagat--the entire universe; samvatsara-avasanena--by the end of one year; paryeti--completes its orbit; animisah--the eternal time; vibhuh--the Almighty.

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kala.

THE THEORY OF SAMAVAYA DOES NOT EXPLAIN WHY ATOMS COMBINE AS THEY DO. BY DECLARING SAMAVAYA TO BE AN ETERNAL PRINCIPLE INHERENT IN ATOMS, THE VAISESIKA PHILOSOPHERS IMPLY ATOMIC COMBINATIONS TO BE ETERNAL. BUT THIS IS NOT A FACT. EVEN VAISESIKA PHILOSOPHY ADMITS THIS.
(Vs. 2.2.13-14)

5.12.9

evam niruktam ksiti-sabda-vrttam
asan nidhanat paramanavo ye
avidyaya manasa kalpitas te
yesam samuhena krto visesah

evam--thus; niruktam--falsely described; ksiti-sabda--of the word "earth"; vrttam--the existence; asat--not real; nidhanat--from the dissolution; parama-anavah--atomic particles; ye--all of which; avidyaya--because of less intelligence; manasa--in the mind; kalpita--imagined; te--they; yesam--of which; samuhena--by the aggregate; krtah--made; visesah--the particulars.

One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. The earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the

varieties found in this material world simply result from atomic juxtaposition or combination.

THE VAISESIKA PHILOSOPHERS DECLARE ATOMS TO BE ETERNAL AND DIMENSIONLESS. THEY SAY THEY POSSESS FORM, TASTE, AROMA AND TOUCH. THIS IS CONTRADICTIONARY, BECAUSE TEMPORARY THINGS WITH DIMENSION POSSESS THESE SAME VARIETIES. (Vs. 2.2.15-16)

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avidyaya manasa kalpitas te
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GREAT SAGES DO NOT ACCEPT THE VAISESIKA PHILOSOPHY; THEREFORE IT IS TO BE REJECTED. (Vs. 2.2.17)

5.12.11

jnanam visuddham paramartham ekam
anantaram tv abahir brahma satyam
pratyak pras-antam bhagavac-chabda-samjnam
yad vasudevam kavayo vadanti

jnanam--the supreme knowledge; visuddham--without contamination; parama-artham--giving the ultimate goal of life; ekam--unified; anantaram--without interior, unbroken; tu--also; abahih--without exterior; brahma--the Supreme; satyam--Absolute Truth; pratyak--inner; prasantam--the calm and peaceful Supreme Lord, worshiped by the yogis; bhagavat-sabda-samjnam--known in the higher sense as Bhagavan, or full of all opulences; yat--that; vasudevam--Lord Krsna, the son of Vasudeva; kavayah--the learned scholars; vadanti--say.

What, then, is the ultimate truth? The answer is that nondual knowledge is the ultimate truth. It is devoid of the contamination of material qualities. It gives us liberation. It is the one without a second, all-pervading and beyond imagination. The first realization of that knowledge is Brahman. Then Paramatma, the Supersoul, is realized by the yogis who try to see Him without grievance. This is the second stage of realization. Finally, full realization of the same supreme knowledge is realized in the Supreme Person. All learned scholars describe the Supreme Person as Vasudeva, the cause of Brahman, Paramatma and others.

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≥Adhikarana 3: Vaibhasika and Sautrantika Buddhism refuted. ≥

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WITHIN BUDDHISM, THERE ARE FOUR DOCTRINAL SCHOOLS: 1) VAIBHASIKA--DIRECT REALISM, 2) SAUTRANTIKA--REPRESENTATIONALISM, 3) YOGACARA OR VIJNANAVADA--SUBJECTIVE IDEALISM, AND 4) MADHYAMIKA OR SUNYAVADA--VOIDISM.

THE FIRST TWO SCHOOLS DIVIDE THE MATERIAL WORLD INTO TWO CATEGORIES OF PHENOMENA: PHYSICAL AND MENTAL (OR EXTERNAL AND INTERNAL). UNDER THESE CATEGORIES ARE LISTED FIVE 'SKANDHAS.' ONE SKANDHA, CALLED RUPA (INCLUDING THE ELEMENTS EARTH, WATER, FIRE, AIR AND THE FORMS THAT ARE CONSTRUCTED OF THESE), COMPRISES ALL PHYSICAL PHENOMENA. THE OTHER FOUR SKANDHAS COMPRISE MENTAL PHENOMENA. THEY ARE: VIJNANA (THE STREAM OF CONSCIOUSNESS THAT IS THE EGO); VEDANA (PERCEPTION OF PLEASURE AND PAIN); SANJNA (NAMES AND WORDS); AND SAMSKARA (EMOTIONAL IMPRESSIONS LIKE HATRED, LOVE, ETC.). NOTHING EXISTS BEYOND THESE CATEGORIES, ACCORDING TO THE VAIBHASIKA AND SAUTRANTIKA BUDDHISTS.

EVEN IF THE VALIDITY OF THESE CATEGORIES IS ACCEPTED, THEY STILL DO NOT ACCOUNT FOR EVERYTHING IN THE UNIVERSE, FOR THE SPIRITUAL NATURE OF THE SUPERSOUL AND THE LIVING ENTITIES IS LEFT OUT.
(Vs. 2.2.18)

10.87.19

sva-krta-vicitra-yonisu visann iva hetutaya taratamatas cakassy anala-
vat sva-krtanukrtih atha vitathasv amusv avitatham tava dhama samam
viraja-dhiyo 'nuyanty abhivipanyava eka-rasam sva--by Yourself; krta--
created; vicitra--variegated; yonisu--within the species of life;
visan--entering; iva--apparently; hetutaya--as their motivation;
taratamatah--according to hierarchies; cakassi--You become visible;
anala-vat--like fire; sva--Your own; krta--creation; anukrtih--
imitating; atha--therefore; vitathasu--unreal; amusu--among these
(various species); anitatham--not unreal; tava--Your; dhama--
manifestation; samam--undifferentiated; viraja--spotless; dhiyah--whose
minds; anuyanti--understand; abhivipanyavah--those who are free from
all material entanglements (pana); eka-rasam--unchanging.

Apparently entering among the variegated species of living beings
You have created, You inspire them to act, manifesting Yourself
according to their higher and lower positions, just as fire manifests
differently according to the shape of what it burns. Therefore those
of spotless intelligence, who are altogether free from material
attachments, realize Your undifferentiated, unchanging Self to be
the permanent reality among all these impermanent life forms.

11.2.37

bhayam dvitiyabhinivesatah syad
isad apetasya vipaiyayo'smrtih
tan-mayayato budha abhajat tam
bhaktyaikayesam guru-devatatma

bhayam--fear: dvitiya--in something seeming to be other than the Lord;
abhinivesatah--because of absorption; syat--it will arise; isat--from
the Supreme Lord; apetasya--for one who has turned away; viparyayah--
misidentification; asmrtih--forgetfulness; tat--of the Lord; mayaya--by
the illusory energy; atah--therefore; budhah--an intelligent person;
abhajat--should worship fully; tam--Him; bhaktya--with devotion; ekaya-
-unalloyed; isam--the Lord; guru-devata-atma--one who sees his own
spiritual master as his lord and very soul.

When the living entity is attracted by the material energy, which is separate from Krsna, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Krsna, he becomes Krsna's competitor. This is called viparyayo'smrtih. To nullify this mistake, one who is actually learned and advanced worships the Supreme Personality of Godhead as his spiritual master, worshipful Deity and source of life. He thus worships the Lord by the process of unalloyed devotional service.

11.11.5-8

atha baddhasya muktasya
vailaksanyam vadami te
viruddha-dharminos tata
sthitayor eka-dharmini

atha--thus; baddhasya--of the conditioned soul; muktasya--of the liberated Personality of Godhead; vailaksanyam--different characteristics; vadami--I will now speak; te--unto you; viruddha--opposing; dharminoh--whose two natures; tata--My dear Uddhava; sthitayoh--of the two who are situated; eka-dharmini--in the one body which manifests their different characteristics.

Thus, my dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

suparnav etau sadrsau sakhayay
yadrcchayaitau krta-nidau ca vrkse
ekas tayoh khadati pippalannam
anyo niranno 'pi balena bhuyan

suparnau--two birds; etau--these; sadrsau--similar; sakhayau--friends; yadrcchaya--by chance; etau--these two; krta--made; nidau--a nest; ca--and; vrkse--in a tree; ekah--one; tayoh--of the two; khadati--is eating; pippala--of the tree; annam--the fruits; anyah--the other; nirannah--not eating; api--although; balena--by strength; bhuyan--He is superior.

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

atmanam anyam ca sa veda vidvan
apippalado na tu pippaladah
yo 'vidyaya yuk sa tu nitya-baddho
vidya-mayo yah sa tu nitya-muktah

atmanam--Himself; anyam--the other; ca--also; sah--He; veda--knows; vidvan--being omniscient; apippala-adah--not eating the fruits of the tree; na--not; tu--but; pappala-adah--the one who is eating the fruits of the tree; yah--who; avidyaya--with ignorance; yuk--fulled; sah--he; tu--indeed; nitya--eternally; baddhah--conditioned; vidya-mayah--full of perfect knowledge; yah--who; sah--he; tu--indeed; nitya--eternally; muktah--liberated.

The bird who does not eat the fruits of the tree is the Supreme Personality of Godhead, who by His omniscience perfectly understands His own position and that of the conditioned living entity, represented by the eating bird. That living entity, on the other hand, does not understand himself or the Lord. He is covered by ignorance and is thus called eternally conditioned, whereas the Personality of Godhead, being full of perfect knowledge, is eternally liberated.

deha-stho 'pi na deha-stho
vidvan svapnad yathotthitah
adeha-stho 'pi deha-stha
kumatih svapna-drg yatha

deha--in the material body; sthah--situated; api--although; na--not;
deha--in the body; sthah--situated; vidvan--an enlightened person;
svapnat--from a dream; yatha--just as; utthitah--having risen; adeha--
not in the body; sthah--situated; api--although; deha--in the body;
sthah--situated; ku-matih--a foolish person; svapna--a dream; drk--
seeing; yatha--just as.

One who is enlightened in self-realization, although living within the material body, sees himself as transcendental to the body, just as one who has arisen from a dream gives up identification with the dream body. A foolish person, however, although not identical with his material body but transcendental to it, thinks himself to be situated in the body, just as one who is dreaming sees himself as situated in an imaginary body.

OBJECTION: THE STARTING POINT OF PSYCHOPHYSICAL PHENOMENA IS NOT SPIRITUAL OR CONSCIOUS. THE STARTING POINT IS IGNORANCE (AVIDYA). IGNORANCE SETS INTO MOTION AN EVER-TURNING CAUSAL CYCLE OF TWELVE PHASES: 1) PAST IMPRESSIONS (SAMSKARAS), 2) INITIAL AWARENESS (VIJNANA), 3) THE PSYCHOPHYSICAL ORGANISM (NAMARUPA), 4) THE SIX ORGANS OF COGNITION (SADAYATANA), 5) THE CONTACT OF THE SENSES WITH THEIR OBJECTS (SPARSA), 6) PREVIOUS SENSE EXPERIENCE (VEDANA), 7) THIRST TO ENJOY (TRSNNA), 8) MENTAL ATTACHMENT (UPADANA), 9) THE WILL TO BE (BHAVA), 10) BIRTH (JATI), 11) OLD AGE AND DEATH (JARAMARANA), AND 12) IGNORANCE AGAIN.

REPLY: THESE TWELVE ARE ONLY SECONDARY CAUSES.
(Vs. 2.2.19)

11.16.36-37
gaty-ukty-utsargopadanam
ananda-sparsa-laksanam
asvada-struty-avaghranam
aham sarvendriyendriyam

gati--movement of the legs (walking, running, etc.); ukty--speech;
utsarga--evacuation; upadanam--accepting with the hands; ananda--the
material pleasure of the sex organs; sparsa--touch; laksanam--sight;
asvada--taste; sruti--hearing; avaghranam--smell; aham--I am; sarva-
indriya--of all the senses; indriyam--the potency to experience their
objects.

I am the functions of the five working senses--the legs, speech, anus, hands and sex organs--as well as those of the five knowledge-acquiring senses--touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object.

prithivi vayur akasa
apo jyotir aham mahan
vikarah puruso 'vyaktam
rajah sattvam tamah param
aham etat prasankhyanam
jnanam tattva-vinisciayah

prithivi--the subtle form of earth, aroma; vayuh--the subtle form of air, touch; akasah--the subtle form of sky, sound; apah--the subtle form of water, taste; jyotih--the subtle form of fire, form; aham--false ego; mahan--the mahat-tattva; vikarah--the sixteen elements (earth, water, fire, air, and sky, the five working senses, the five knowledge-acquiring senses and the mind); purusah--the living entity; avyaktam--material nature, prakrti; rajah--the mode of passion; sattvam--the mode of goodness; tamah--the mode of ignorance; param--the Supreme Lord; aham--I am; etat--this; prasankhyanam--all that has been enumerated; jnanam--knowledge of the above-mentioned elements by individual symptoms; tattva-viniscayah--steady conviction, which is the fruit of knowledge.

I am form, taste, aroma, touch, and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represents Me.

BUDDHISTS ADHERE TO A DOCTRINE OF EVER-CHANGING EQUILIBRIUM, IN WHICH AN EFFECT IS SAID TO EXIST ONLY WHEN ITS CAUSE HAS CEASED TO EXIST (E.G. A TREE IS ONLY WHEN THE SEED IS NO LONGER). THAT EFFECT WILL CEASE TO EXIST AS SOON AS IT BECOMES THE CAUSE OF ANOTHER EFFECT. SUCH CHANGE TAKES PLACE EVERYWHERE AT EVERY MOMENT. THUS PHYSICAL AND MENTAL EXISTENCE IS BUT A STREAM OF COROLLARY EVENTS THAT FLASH BY LIKE THE FRAMES OF A MOTION PICTURE FILM. ACCORDINGLY, AVIDYA SIMPLY APPEARS AND DISAPPEARS, TO BE FOLLOWED BY THE APPEARANCE AND DISAPPEARANCE OF THE SAMSKARAS, VIJNANA, ETC., ONE AFTER ANOTHER.

BUT EVER-CHANGING EQUILIBRIUM FORBIDS ANY PERMANENT GOVERNING PRINCIPLE AROUND WHICH THE TWELVE PHASES OF CAUSATION MAY REVOLVE. THE CYCLE OF TWELVE CAUSES IS THUS LIKE A WHEEL OF TWELVE SPOKES THAT HAS NO AXLE ON WHICH TO TURN. IF THERE IS NO FUNDAMENTAL PRINCIPLE BEHIND THE TWELVE PHASES, WHY DO THE BUDDHISTS DESCRIBE THEM AS PROGRESSING IN A SET ORDER? (Vs. 2.2.20)

8.5.28

ajasya cakram tv ajayeryamanam
manomayam pancadasaram asu
tri-nabhi vidyuc-calam asta-nemi
yad-aksam ahus tam rtam prapadye

ajasya--of the living being; cakram--the wheel (the cycle of birth and death in this material world); tu--but; ajaya--by the external energy of the Supreme Lord; iryamanam--going around with great force; manah-mayam--which is nothing but a mental creation depending chiefly on the mind; pancadasa--fifteen; aram--possessing spokes; asu--very quick; tri-nabhi--having three naves (the three modes of material nature); vidyut--like electricity; calam--moving; asta-nemi--made of eight fellies (the eight external energies of the Lord--bhumir apo 'nalo vayuh, etc.); yat--who; aksam--the hub; ahuh--they say; tam--unto Him;

rtam--the fact; prapadye--let us offer our respectful obeisances.

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

THE SUBSTRATUM OF CAUSATION CANNOT BE NOTHINGNESS. IF IT WERE, THEN ANYTHING WOULD MANIFEST FROM ANYWHERE AT ANY TIME. POSITING NOTHINGNESS AS THE ULTIMATE SUBSTRATUM OF EVERYTHING WOULD ALSO VIOLATE EVER-CHANGING EQUILIBRIUM--FOR THEN NOTHINGNESS ITSELF WOULD BE AN UNINTERRUPTED CONSTANT.
(Vs. 2.2.21)

10.87.24

ka iha nu veda batavara-janma-layo 'gra-saram
yata udagad rsir yam anu deva-gana ubhaye
tarhi na san na casad ubhayam na ca kala-javah
kim api na tatra sastram avakrsya sayita yada

kah--who; iha--in this world; nu--indeed; veda--knows; bata--ah; avara--recent; janma--whose birth; layah--and annihilation; agra-saram; who came first; yatah--from whom; udagat--arose; rsih--the learned sage, Brahma; yam anu--following whom (Brahma); deva-ganah--the groups of demigods; ubhaye--both (those who control the senses and those who live in the region above the heavenly planets); tarhi--at that time; na--no; sat--gross matter; na--no; ca--also; asat--subtle matter; ubhayam--that which is comprised of both (namely, the material bodies); na ca--nor; kala--of time; javah--the flow; kim api na--none at all; tatra--there; sastram--authoritative scripture; avakrsya--withdrawing; sayita--(the Supreme Lord) lies down; yada--when.

Everyone in this world has recently been born and will soon die. So how can anyone here know Him who existed prior to everything else and who gave rise to the first learned sage, Brahma, and all subsequent demigods, both lesser and greater? When He lies down and withdraws everything within Himself, nothing else remains--no gross or subtle matter or bodies composed of these, no force of time or revealed scripture.

10.87.29

sthira-cara-jatayah syur ajayottha-nimitta-yujo
vihara udiksaya yadi parasya vimukta tatah
na hi paramasya kascid aparo na paras ca bhaved
viyata ivapadasya tava sunya-tulam dadhatah

sthira--stationary; cara--and moving; jatayah--species of life; syuh--become manifest; ajaya--with the material energy; uttha--awakened; nimitta--their motivations fro activity (and the subtle boeis activated by such); yujah--assuming; viharah--sport; udiksaya--by Your brief glance; yadi--if; parasya--of Him who is aloof; vimukta--O eternally liberated one; tatah--from Her; na--not; hi--indeed; paramasya--for the supreme; kascit--anyone; aparah--not foreign; na--nor; parah--foreign;

ca--also; bhavet--can be; viyatah--for the ethereal sky; iva--as if; apadasya--which has no perceptible qualities; tava--for You; sunya--to a void; tulam--a resemblance; dadhatah--who takes on.

O eternally liberated, transcendental Lord, Your material energy causes the various moving and nonmoving species of life to appear by activating their material desires, but only when and if You sport with her by briefly glancing at her. You, the Supreme Personality of Godhead, see no one as an intimate friend and no one as a stranger, just as the ethereal sky has no connection with perceptible qualities. In this sense You resemble a void.

THE BUDDHIST THEORY OF 'NIRODHA' (TOTAL ANNIHILATION) IS FALSE. THERE IS NO ULTIMATE ANNIHILATION OF ANYTHING, BECAUSE THE SUBSTANCE (VASTU) OF ALL THINGS IS PERMANENT, THOUGH IT IS SUBJECT TO TRANSFORMATION. (Vs. 2.2.22)

1.5.20

idam hi visvam bhagavan ivetaro
yato jagat-sthana-nirodha-sambhavah
tad dhi svayam veda bhavams tathapi te
pradesa-matram bhavatah pradarsitam

idam--this; hi--all; visvam--cosmos; bhagavan--the Supreme Lord; iva--almost the same; itarah--different from; yatah--from whom; jagat--the worlds; sthana--exist; nirodha--annihilation; sambhavah--creation; tat hi--all about; svayam--personally; veda--know; bhavan--your good self; tatha api--still; te--unto you; pradesa-matram--a synopsis only; bhavatah--unto you; pradarsitam--explained.

The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis.

5.18.6

visvodbhava-sthana-nirodha-karma te
hy akartur angikrtam apy apavrtah
yuktam na citram tvayi karya-karane
sarvatmani vyatirikte ca vastutah

visva--of the whole universe; udbhava--of the creation; sthana--of the maintenance; nirodha--of the annihilation; karma--these activities; te--of You (O dear Lord); hi--indeed; akartuh--aloof; angikrtam--still accepted by the Vedic literature; api--although; apavrtah--untouched by all these activities; yuktam--befitting; na--not; citram--wonderful; tvayi--in You; karya-karane--the original cause of all effects; sarva-atmani--in all respects; vyatirikte--set apart; ca--also; vastutah--the original substance.

O Lord, although You are completely detached from the creation, maintenance and annihilation of this material world and are not directly affected by these activities, they are all attributed to You. We do not wonder at this, for Your inconceivable energies perfectly qualify You to be the cause of all causes. You are the active principle in everything, although You are separate from everything. Thus we can realize that everything is happening because of Your inconceivable energy.

THE BUDDHISTS DEFINE LIBERATION AS THE TOTAL ANNIHILATION OF THE CAUSAL

CYCLE OF TWELVE PHASES. THEY SPEAK OF 'PRATISANKHYA-NIRODHA,' A FORM OF ANNIHILATION IN WHICH CONSCIOUS WILL TAKES PART, AND 'APRATISANKHYA-NIRODHA,' WHICH OCCURS WITHOUT CONSCIOUS EFFORT. IF LIBERATION IS TO BE ACHIEVED BY THE FIRST NIRODHA, THEN WHAT IS THE USE OF THE SECOND CONCEPTION OF NIRODHA? AND IF LIBERATION IS TO BE ACHIEVED BY THE SECOND NIRODHA, WHAT IS THE USE OF THE DISCIPLINARY AND MEDITATIONAL EFFORTS PRACTICED BY BUDDHISTS TO GET RELEASE FROM THE CAUSAL CYCLE? (Vs. 2.2.23)

2.10.6

nirodho 'syanusayanam
atmanah saha saktibhih
muktir hitvanyatha rupam
sva-rupena vyavasthitih

nirodhah--the winding up of the cosmic manifestation; asya--of His; anusayanam--the lying down of the purusa incarnation Maha-Visnu in mystic slumber; atmanah--of the living entities; saha--along with; saktibhih--with the energies; muktih--liberation ; hitva--giving up; anyatha--otherwise; rupam--form; sva-rupena--in constitutional form; vyavasthitih--permanent situation.

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

7.7.37

adhoksajalambham ihasubhatmanah
saririnah samsrti-cakra-satanam
tad brahma-nirvana-sukham vidur budhas
tato bhajadhvam hrdaye hrd-isvaram

adhoksaja--with the Supreme Personality of Godhead, who is beyond the reach of the materialistic mind or experimental knowledge; alambham--being constantly in contact; iha--in this material world; asubha-atmanah--whose mind is materially contaminated; saririnah--of a living entity who has accepted a material body; samsrti--of material existence; cakra--the cycle; satanam--completely stopping; tat--that; brahma-nirvana--connected with the Supreme Brahman, the Absolute Truth; sukham--transcendental happiness; viduh--understand; budhah--those who are spiritually advanced; tatah--therefore; bhajadhvam--engage in devotional service; hrdaye--within the core of the heart; hrt-isvaram--to the Supreme Personality of Godhead, the Supersoul within the heart.

The real problem of life is the repetition of birth and death, which is like a wheel rolling repeatedly up and down. This wheel, however, completely stops when one is in touch with the Supreme Personality of Godhead. In other words, by the transcendental bliss realized from constant engagement in devotional service, one is completely liberated from material existence. All learned men know this. Therefore, my dear friends, O sons of the asuras, immediately begin meditating upon and worshiping the Supersoul within everyone's heart.

THE BUDDHISTS DEFINE AKASA (ETHEREAL SPACE) AS A STATE OF NIRODHA. BUT AKASA IS AN ELEMENT OF CREATION. (Vs. 2.2.24)

3.26.32,34

tamasac ca vikurvanad
bhagavad-virya-coditat
sabda-matram abhut tasman
nabhah srotram tu sabdagam

tamasat--from egoism in ignorance; ca--and; vikurvanat--undergoing transformation; bhagavat-virya--by the energy of the Supreme Personality of Godhead; coditat--impelled; sabda-matram--the subtle element sound; abhut--was manifested; tasmā--from that; nabhah--ether; srotram--the sense of hearing; tu--then; sabda-gam--which catches sound.

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

bhutanam chidra-datrtvam
bahir antaram eva ca
pranendriyatma-dhisnyatvam
nabhaso vrtti-laksanam

bhutanam--of all living entities; chidra-datrtvam--the accommodation of room; bahir--external; antaram--internal; eva--also; ca--and; prana--of the vital air; indriya--the senses; atma--and the mind; dhisnyatvam--being the field of activities; nabhas ah--of the ethereal element; vrtti--activities; laksanam--characteristics.

The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

THE THEORY OF EVER-CHANGING EQUILIBRIUM IS REFUTED BY THE FACT OF MEMORY. MEMORY DEMONSTRATES CONSCIOUSNESS AS THE CONSTANT FACTOR BEHIND THE CHANGING APPEARANCES OF MATTER.
(Vs. 2.2.25)

3.26.30

samsayo 'tha viparyaso
niscayah smrtir eva ca
svapa ity ucyate buddher
laksanam vrttitah prthak

samsayah--doubt; atha--then; viparyasah--misapprehension; niscayah--correct apprehension; smrtih--memory; eva--also; ca--and; svapah--sleep; iti--thus; ucyate--are said; buddheh--of intelligence; laksanam--characteristics; vrttitah--by their functions; prthak--different.

Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

3.27.18

yatha gandhasya bhumes ca
na bhavo vyatirekatah
apam rasasya ca yatha
tatha buddheh parasya ca

yatha--as; gandhasya--of aroma; bhumeh--of earth; ca--and; na--no;

bhavah--existence; vyatirekatakah--separate; apam--of water; rasasya--of taste; ca--and; yatha--as; tatha--so; buddheh--of intelligence; parasya--of consciousness, spirit; ca--and.

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

3.7.5

desatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma
sa yujyetajaya katham

desatah--circumstantial; kalatah--by the influence of time; yah--one who; asau--the living entity; avasthatah--by situation; svatah--by dream; anyatah--by others; avilupta--extinct; avabodha--consciousness; atma--pure self; sah--he; yujyeta--engaged; ajaya--with nescience; katham--how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

THE SAUTRANTIKAS ATTEMPT TO EXPLAIN THE PERSISTENCE OF MEMORY BY THEIR DOCTRINE OF REPRESENTATIONALISM. THEY SAY THAT EXTERNAL OBJECTS ARE NOT PERCEIVED AS SUCH. BUT THEY INFLUENCE CONSCIOUSNESS TO REPRESENT THE OBJECTS THROUGH INTERNAL FORMS (IDEAS) THAT ARE CREATED FROM CONSCIOUSNESS ITSELF. THOUGH EXTERNAL OBJECTS VANISH FROM MOMENT TO MOMENT IN THE STREAM OF EVER-CHANGING EQUILIBRIUM, THEY CONTINUE TO EXIST AS IDEAS OR MEMORIES.

IT IS NOT LOGICAL TO POSIT THE PERSISTENCE OF THE NAME, FORM ETC. OF AN EPHEMERAL EXTERNAL OBJECT IN AN INTERNAL REPRESENTATION, BECAUSE THE SUBSTANCE OF CONSCIOUSNESS IS ALSO EPHEMERAL ACCORDING TO BUDDHIST PHILOSOPHY.

IN FACT THERE IS AN INTERNAL REALITY TO ALL EPHEMERAL THINGS, THOUGH THE SAUTRANTIKA DOCTRINE DOES NOT PROPOUND IT.
(Vs. 2.2.26)

1.1.2

dharmah projjhita-kaitavo 'tra paramo nirmatsaranam satam
vedyam vastavam atra vastu sivadam tapa-trayonmulanam
srimad-bhagavate maha-muni-krte kim va parair isvarah
sadyo hrady avarudhyate 'tra krtibhih susrusubhis tat-ksanat

dharmah--religiosity; projjhita--completely rejected; kaitavah--covered by fruitive intention; atra--herein; paramah--the highest; nirmatsaranam--of the one-hundred-percent pure in heart; satam--devotees; vedyam--understandable; vastavam--factual; atra--herein; vastu--substance; sivadam--well-being; tapa-traya--threefold miseries; unmulanam--causing uprooting of; srimat--beautiful; bhagavate--the Bhagavata Purana; maha-muni--the great sage (Vyasadeva); krte--having compiled; kim--what is; va--the need; paraih--others; isvarah--the Supreme Lord; sadyah--at once; hrady--within the heart; avarudhyate--become compact; atra--herein; krtibhih--by the pious men; susrusubhih--by culture; tat-ksanat--without delay.

Completely rejecting all religious activities which are materially

motivated, this Bhagavata Purana propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhagavatam, compiled by the great sage Vyasadeva [in his maturity], is sufficient in itself for God realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhagavatam, by this culture of knowledge the Supreme Lord is established within his heart.

11.22.51

prakrter evam atmanam
avivicyabudhah puman
tattvena sparsa-sammudhah
samsaram pratipadyate

prakrteh--from material nature; evam--in this way; atmanam--the self;
avivicya--failing to distinguish; abudhah--the unintelligent; puman--
person; tattvena--because of thinking (material things) to be real;
sparsa--by material contact; sammudhah--completely bewildered;
samsaram--the cycle of material existence; pratipadyate--attains.

An unintelligent man, failing to distinguish himself from material nature, thinks nature to be real. By contact with it he becomes completely bewildered and enters into the cycle of material existence.

11.22.45

so 'yam dipo 'rcisam yadvat
srotasam tad idam jalam
so 'yam puman iti nram
mrsa gir dhir mrsayusam

sah--this; ayam--the same; dipah--light; arcisam--of the radiation of
a lamp; yadvat--just as; srotasam--of the currents flowing in a river;
tat--that; idam--the same; jalam--water; sah--this; ayam--the same;
puman--person; iti--thus; nram--of men; mrsa--false; gih--statement;
dhih--thought; mrsa-ayusam--of those who are wasting their life.

Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, "This is the light of the lamp." As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river, falsely states, "This is the water of the river." Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity.

IF ALL EXISTENCE IS SIMPLY AN EVER-CHANGING EQUILIBRIUM, THEN THERE COULD BE NO STEADY MOTIVATION TO ATTAIN ANYTHING. A PERSON, HIS DESIRE AND HIS GOAL WOULD BE BUT UNIQUE EVENTS THAT EXIST ONLY FOR A MOMENT, TO BE REPLACED BY A DIFFERENT PERSON, DESIRE AND GOAL IN THE NEXT MOMENT. AS THERE IS NO PERMANENT SUBSTRATUM TO DETERMINE THE ORDER OF EVENTS, RESULTS WOULD APPEAR WITHOUT A REAL CAUSE. THUS IT WOULD BE USELESS TO DIRECT ONE'S EFFORTS TO ATTAIN A RESULT. SIMPLY BY HIS EXISTENCE IN A FORTUITOUS INSTANT OF TIME, A PERSON WHO DOES NOTHING WOULD ATTAIN HIS DESIRED GOAL. YET BUDDHISTS DIRECT THEMSELVES TO THE FUTURE GOAL OF LIBERATION.

THE EXPLANATION OF CAUSE AND EFFECT OF THE VAIBHASIKA AND SAUTRANTIKA

DOCTRINES IS CONTRADICTORY.
(Vs. 2.2.27)

8.12.8

ekas tvam eva sad asad dvayam advayam ca
svarnam krtakrtam iveha na vastu-bhedah
ajnanatas tvayi janair vihito vikalpo
yasmad guna-vyatikaro nirupadhikasya

ekah--the only one; tvam--Your Lordship; eva--indeed; sat--which is existing, as the effect; asat--which is nonexistent, as the cause; dvayam--both of them; advayam--without duality; ca--and; svarnam--gold; krtam--manufactured into different forms; akrtam--the original source of gold (the gold mine); iva--like; iha--in this world; na--not; vastu-bhedah--difference in the substance; ajnanatah--only because of ignorance; tvayi--unto You; janaih--by the general mass of people; vihita--it should be done; vikalpah--differentiation; yasmat--because of; guna-vyatikarah--free from the differences created by the material modes of nature; nirupadhikasya--without any material designation.

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.

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≥Adhikarana 4: Refutation of Yogacara Buddhism. ≥
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THE YOGACARA OR VIJNANAVADA DOCTRINE IS SUBJECTIVE IDEALISM.
ACCORDINGLY, THERE IS NO OBJECTIVE REALITY (I.E. THE EXTERNAL WORLD DOES NOT EXIST). THERE ARE ONLY SUBJECTIVE IDEAS (I.E. THE THOUGHTS ABOUT THE WORLD CONCEIVED BY THE SUBJECT OR INDIVIDUAL). PERCEPTIONS OF THE MATERIAL WORLD ARISE FROM THESE IDEAS AND THEREFORE HAVE NO EXISTENCE APART FROM THOUGHT. IDEAS ARISE FROM DESIRE. THUS 'REALITY' IS ONLY A STATE OF MIND.

BUT IN FACT PERCEPTION CONSISTS OF THREE FACTORS: THE PERCEIVER (ADHYATMA), THE THING PERCEIVED (ADHIBHUTA) AND THE PERCEPTION (ADHIDAIVA).
(Vs. 2.2.28)

11.22.30-32

mamanga maya guna-mayy anekadha
vikalpa-buddhis ca gunair vidhatte
vaikarikas tri-vidho 'dhyatmam ekam
athadhidaivam adhibhutam anyat

mama--My; anga--My dear Uddhava; maya--material energy; guna-mayi--consisting of the three modes; anekadha--manifold; vikalpa--different manifestations; buddhih--and perceptions of these differences; ca--and; gunaih--by the modes; vidhatte--establishes; vaikarakah--the full-blown manifestation of transformations; tri-vidhah--having three aspects; adhyatmam--called adhyatma; ekam--one; atha--and; adhidaivam--adhidaiva; adhibhutam--adhibhuta; anyat--another.

My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: adhyatmic, adhidaivic and adhibhautic.

dr̥g rupam arkam vapur atra randhre
parasparam sidhyati yah svatah khe
atma yad esam aparō ya adyah
svayanubhutyakhila-siddha-siddhih

dr̥k--the function of sight (as adhyatma); rupam--visible form (as adhibhuta); arkam--of the sun; vapuh--the partial image (as adhidaiva); atra--in this; randhre--aperture (of the eyeball); parasparam--mutually; sidyati--cause the manifestation of each other; yah--which; svatah--by its own power; khe--in the sky; atma--the Supersoul; yat--which; esam--of these (three features); aparah--separate; yah--who; adyah--the original cause; svaya--by His own; anubhutyā--transcendental experience; akhila--of all; siddha--manifest phenomena; siddhih--the source of manifestation.

Sight, visible form and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects.

evam tva-adi sravanadi caksur
jihvadi nasadi ca citta-yuktam

evam--in the same way; tvak-adi--the skin, the sensation of touch and the demigod of the wind, Vayu; sravana-adi--the ears, the sensation of sound and the demigods of the directions; caksuh--the eyes (described in the previous verse); jihva-adi--the tongue, the sensation of taste and the god of water, Varuna; nasa-adi--the nose, the sensation of smell and the Asvini-kumaras; ca--also, citta-yuktam--along with consciousness (implying not only conditioned consciousness together with the object of that consciousness and the presiding Deity Vasudeva, but also the mind together with the object of thought and the moon-god Candra, intelligence with the object of intelligence and Lord Brahma, and false ego together with the identification of false ego and Lord Rudra).

Similarly, the sense organs, namely the skin, ears, eyes, tongue, and nose--as well as the functions of the subtle body, namely conditioned consciousness, mind, intelligence and false ego--can all be analyzed in terms of the threefold distinction of sense, object of perception and presiding deity.

11.22.34

atmaparijnana-mayo vivado
hy astiti nastiti bhidartha-nistah
vyartha 'pi naivoparameta pumsam
mattah paravrtta-dhiyam sva-lokat

atma--of the Supreme Soul; aparijnana-mayah--based on lack of full knowledge; vivadah--speculative argument; hi--indeed; asti--(this world) is real; iti--thus saying; na asti--it is not real; iti--thus

saying; bhida--material differences; artha-nistah--having as its focus of discussion; vyartha--worthless; api--although; na--does not; eva--certainly; uparameta--cease; pumsam--for persons; mattah--from Me; paravrta--who have turned; dhiyam--their attention; sva-lokat--who are nondifferent from them.

The speculative argument of philosophers--"This world is real," "No, it is not real"--is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

YOGACARA BUDDHISTS ARGUE THAT THE PERCEIVABLE WORLD EXISTS IN THE SAME WAY AS A DREAM DOES. BUT A DREAM CONSISTS OF MEMORIES OF WAKEFUL PERCEPTIONS. WAKEFUL PERCEPTIONS PERSIST DAY AFTER DAY, BUT DREAMS, BEING MERE MENTAL IMAGES, DO NOT PERSIST. DREAM IMAGES MAY CHANGE ABRUPTLY. WHEN A PERSON WAKES FROM A DREAM, HE KNOWS IT TO BE UNREAL. BUT PEOPLE DO NOT 'AWAKEN' FROM WAKEFUL PERCEPTIONS IN THE SAME WAY THAT THEY AWAKEN FROM SLEEP. DREAMS AND WAKEFULNESS ARE THEREFORE TWO DIFFERENT STATES OF MATERIAL CONSCIOUSNESS.

STILL, THE VEDIC VERSION IS THAT THE WAKEFUL STATE OF MATERIAL CONSCIOUSNESS IS ALSO A DREAM. BUT IT IS A DREAM CREATED BY THE SUPREME LORD, AS TOO ARE THE DREAMS OF SLEEP. DREAMS, WHETHER IN SLEEP OR THE WAKEFUL STATE, ARE NOT INDEPENDENTLY CREATED BY THE MINDS OF LIVING ENTITIES.

(Vs. 2.2.29)

4.29.2b

adrstam drstavan nankset
bhutam svapnavad anyatha
bhutam bhavad bhavisyac ca
suptam sarva-raho-rahah

adrstam--future happiness; drsta-vat--like direct experience; nankset--becomes vanquished; bhutam--the material existence; svapnavat--like a dream; anyatha--otherwise; bhutam--which happened in the past; bhavat--present; bhavisyat--future; ca--also; suptam--a dream; sarva--of all; rahah-rahah--the secret conclusion.

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

6.16.53-54

yatha susuptah puruso
visvam pasyati catmani
atmanam eka-desa-stham
manyate svapna utthitah

evam jagaranadini
jiva-sthanani catmanah
maya-matrani vijnaya
tad-drastaram param smaret

yatha--just as; susuptah--sleeping; purusah--a person; visvam--the whole universe; pasyati--perceives; ca--also; atmani--in himself; atmanam--himself; eka-desa-stham--lying down in one place; manyate--he considers; svapne--in the dreaming condition; utthitah--waking up; evam--in this way; jagarana-adini--the states of wakefulness and so on;

jiva-sthanani--the living entity's different conditions of existence; ca--also; atmanah--of the Supreme Personality of Godhead; maya-matrani--the exhibitions of the illusory potency; vijnaya--knowing; tat--of them; drastaram--the creator or seer of all such conditions; param--the Supreme; smaret--one should always remember.

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

11.13.27,28

jagrat svapnah susuptam va
gunato buddhi-vrttayah
tasam vilaksano jivah
saksitvena viniscitah

jagrat--being awake; svapnah--dreaming; su-suptam--deep sleep; ca--also; gunatah--caused by the modes of nature; buddhi--of intelligence; vrttayah--the functions; tasam--from such functions; vilaksanah--possessing different characteristics; jivah--the living entity; saksitvena--with the characteristic of being a witness; viniscitah--is ascertained.

Waking, sleeping, and deep sleep are the three functions of the intelligence and are caused by the modes of material nature. The living entity within the body is ascertained to possess characteristics different from these three states and thus remains as a witness to them.

yarhi samsrti-bandho 'yam
atma guna-vrtti-dah
mayi turye sthito jahyat
tyagas tad guna-cetasam

yarhi--whereas; samsrti--of material intelligence or material existence; bandhah--bondage; ayam--this is; atmanah--of the soul; guna--in the modes of nature; vrtti-dah--that which gives occupations; mayi--in Me; turye--in the fourth element (beyond wakefulness, dreaming and deep sleep); sthitah--being situated; jahyat--one should give up; tyagah--renunciation; tat--at that time; gunah--of the material sense objects; cetasm--and of the material mind.

The spirit soul is trapped in the bondage of material intelligence, which awards him constant engagement in the illusory modes of nature. But I am the fourth stage of consciousness, beyond wakefulness, dreaming and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

THE YOGACARA DOCTRINE FALSELY CLAIMS THAT THE PERCEPTIONS OF THE MIND ARISE FROM MATERIAL DESIRE. IN FACT THE REVERSE IS TRUE--MATERIAL DESIRE ARISES FROM THE PERCEPTIONS OF THE MIND, I.E. THE CONTEMPLATION OF EXTERNAL SENSE OBJECTS.

(Vs. 2.2.30)

11.22.37,38

sri-bhagavan uvaca
manah karma-mayam nram
indriyaih pancabhir yutam
loka lokam prayaty anya
atma tad anuvartate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; manah--the mind; karma-mayam--shaped by fruitive work; nram--of persons; indriyaih--along with the senses; pancabhir--five; yutam--conjoined; loka--from one world; loka--to another world; prayaty--travels; anyah--separate; atma--the soul; tat--that mind; anuvartate--follows.

Lord Krsna said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

dhyayan mano 'nu visayan
drstan vanusrutan atha
udyat sidat karma-tantram
smrtis tad anu samyati

dhyayat--meditating; manah--the mind; anu--regularly; visayan--on the sense objects; drstan--seen; va--or; anusrutan--heard from Vedic authority; atha--subsequently; udyat--rising; sidat--dissolving; karma-tantram--bound up to the reactions of fruitive work; smrtih--remembrance; tat anu--after that; samyati--is destroyed.

The mind, bound to the reactions of fruitive work, always meditates on the objects of the senses, both those that are seen in this world and those that are heard about from Vedic authority. Consequently, the mind appears to come into being and to suffer annihilation along with its objects of perception, and thus its ability to distinguish past and future is lost.

3.27.4

arthe hy avidyamane 'pi
samsrtir na nivartate
dhyayato visayan asya
svapne 'narthagamo yatha

arthe--real cause; hi--certainly; avidyamane--not existing; api--although; samsrtih--the material existential condition; na--not; nivartate--does cease; dhyayatah--contemplating; visayan--objects of the senses; asya--of the living entity; svapne--in a dream; anartha--of disadvantages; agamah--arrival; yatha--like.

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.

LIKE OTHER DOCTRINES OF BUDDHISM, VIJNANAVADA ADHERES TO THE NOTION OF EVER-CHANGING EQUILIBRIUM. THERE IS THEREFORE NO PERMANENT SUBSTRATUM UPON WHICH DESIRES CAN BE MAINTAINED.
(Vs. 2.2.31)

7.3.29

tvam iise jagatas tasthusas ca
pranena mukhyena patih prajanam
cittasya cittair mana-indriyanam
patir mahan bhuta-gunasayesah

tvam--you; iise--actually control; jagatah--of the moving being;
tasthusah--of the being that is dull or stationed in one place; ca--
and; pranena--by the living force; mukhyena--the origin of all
activities; patih--master; prajanam--of all living entities; cittasya--
of the mind; cittaih--by the consciousness; manah--of the mind;
indriyanam--and of the two kinds of senses (acting and knowledge-
gathering); patih--the master; mahan--great; bhuta--of the material
elements; guna--and the qualities of the material elements; asaya--of
desires; iah--the supreme master.

Your Lordship, being the origin of the life of this material world,
is the master and controller of the living entities, both moving and
stationary, and you inspire their consciousness. You maintain the mind
and the acting and knowledge-acquiring senses, and therefore you are
the great controller of all the material elements and their qualities,
and you are the controller of all desires.

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≥Adhikarana 5: Madhyamika or Sunyavada Buddhism refuted. ≥

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THE MADHYAMIKA DOCTRINE IS SUNYAVADA OR VOIDISM. IT CLAIMS THAT
EXISTENCE ITSELF IS A CONTRADICTION, FOR ACCORDING TO THE BUDDHIST
THEORY OF EVER-CHANGING EQUILIBRIUM, ALL THINGS THAT NOW EXIST AROSE
FROM THE DESTRUCTION OF OTHER THINGS, JUST AS TREES AROSE FROM NOW-
DESTROYED SEEDS. THUS EXISTENCE DOES NOT ARISE FROM ANOTHER EXISTENCE.
VOIDISM ARGUES THAT EXISTENCE DOES NOT ARISE OUT OF NONEXISTENCE
(ABHAVA) EITHER, JUST AS A TREE CANNOT ARISE FROM A ROASTED SEED. IT
FURTHER CLAIMS THAT EXISTENCE DOES NOT ARISE FROM ITSELF, FOR THAT VIEW
WOULD SUPPORT THE DOCTRINE OF ATMA (PERMANENT IDENTITY), WHICH THE
BUDDHA REJECTED. NOR DOES EXISTENCE ARISE IN ANY OTHER WAY THAT MIGHT
BE CONSIDERED. THEREFORE THERE IS NO CREATION. IF THERE IS NO
CREATION, THEN THERE IS NO DESTRUCTION. CREATION, DESTRUCTION, CAUSE,
EFFECT, BEING AND NON-BEING ARE ALL UNREAL. THE ONLY REALITY IS SUNYA,
VOID. VOID REQUIRES NO EXPLANATION OF ORIGIN, FOR IT IS SELF-EXISTENT
AND SELF-PROVED.

BUT IN FACT THE VOID THEORY DISPROVES ITSELF, FOR IF ALL THE MEANS OF
KNOWLEDGE AND ARGUMENT ARE UNREAL, THEN THE VOID THEORY CANNOT BE
ESTABLISHED.

(Vs. 2.2.32)

7.15.58

abadhito 'pi hy abhaso
yatha vastutaya smrtah
durghatatvad aindriyakam
tadvad artha-vikalpitam

abadhitah--rejected; api--although; hi--certainly; abhasah--a reflection;
yatha--as; vastutaya--a form of reality; smrtah--accepted; durghatatvat--
because of being very difficult to prove the reality; aindriyakam--
knowledge derived from the senses; tadvat--similarly; artha--reality;
vikalpitam--speculated or doubtful.

Although one may consider the reflection of the sun from a mirror
to be false, it has its factual existence. Accordingly, to prove by

speculative knowledge that there is no reality would be extremely difficult.

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≥Adhikarana 6: Jainism refuted. ≥

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THE JAIN DOCTRINE DIVIDES THE WORLD INTO TWO CATEGORIES OF THE LIVING (JIVA) AND NON-LIVING (AJIVA). LIVING ENTITIES ARE ETERNAL AND HAVE CONSCIOUSNESS, INTELLIGENCE, AND SENSES. SOULS HAVE THE SAME SIZE OF THEIR MATERIAL BODIES. NONLIFE IS OF FIVE KINDS: DHARMA (PIETY), ADHARMA (IMPIETY), PUDGALA (THE MATERIAL BODIES), KALA (TIME) AND AKASA (SPACE). DHARMA CAUSES MOTION. ADHARMA CAUSES IMMOVABILITY. A SINGLE TYPE OF ATOM COMPRISES ALL MATERIAL ELEMENTS. TIME IS ALSO AN ATOMIC ELEMENT. WITHIN THE JAIN PRESCRIPTION FOR SO-CALLED LIBERATION ARE SEVEN FACTORS: THE JIVA, MATTER, THE SENSES, THE EXHAUSTION OF PASSION, THE OBSTRUCTIONS ON THE PATH, BONDAGE (SAMSAARA) AND RELEASE (MOKSA). THERE ARE FOUR KINDS OF BAD KARMAS (GHATIKA KARMA) AND FOUR KINDS OF GOOD KARMA (AGHATIKA KARMA); THE JIVA IS RELEASED FROM THE EIGHT KARMAS BY RIGHT KNOWLEDGE, RIGHT SEEING AND RIGHT CONDUCT AS TAUGHT IN THE JAIN SCRIPTURES. LIBERATION IS ACCOMPLISHED BY THE JIVA REMAINING STATIONARY IN THE 'ALOKA-AKASA', THE SPACE BEYOND ALL WORLDS, OR BY EVER MOVING TOWARDS HIGHER AND HIGHER REALMS.

JAINISM VIEWS ALL OTHER PHILOSOPHIES AS BEING COMPRISED OF ONE OF SEVEN STANDPOINTS: THAT THE TRUTH IS EITHER 1) EXISTENCE, 2) NONEXISTENCE, 3) EXISTENCE AND NONEXISTENCE, 4) DIFFERENT FROM EXISTENCE AND NON-EXISTENCE, 5) DIFFERENT FROM EXISTENCE DURING EXISTENCE, 6) DIFFERENT FROM NON-EXISTENCE DURING NON-EXISTENCE, 7) DIFFERENT FROM BOTH EXISTENCE AND NON-EXISTENCE DURING BOTH. TO DEFEAT THESE STANDPOINTS THE JAINS APPLY A SEVEN-FOLD SYSTEM OF REASON CALLED SYADVADA. SYADVADA ARGUES THAT WHILE THE INGREDIENTS OF THINGS ARE REAL OR ETERNAL, THEIR MODIFICATIONS ARE UNREAL OR TEMPORARY. THE SEVEN STANDPOINTS OF OTHER PHILOSOPHIES CANNOT ACCOUNT FOR THE ESSENTIALLY CONTRADICTIONARY NATURE OF ALL THINGS. THE PROPER VIEW IS THAT NOTHING IS CERTAIN.

THIS JAIN DOCTRINE OF UNCERTAINTY IS WRONG, BECAUSE CONTRADICTION IS UNTENABLE. IT IS NOT 'UNCERTAIN' WHETHER PEOPLE DRINK WATER INSTEAD OF FIRE TO QUENCH THEIR THIRSTS. IT IS NOT 'UNCERTAIN' WHETHER THERE IS A DIFFERENCE BETWEEN HEAVEN AND HELL. IF ALL THINGS INHERENTLY WERE UNCERTAIN, THEN IT WOULD NOT BE POSSIBLE TO ESTABLISH A SPECIFIC PATH TO SOME GOAL, AS THE JAINS THEMSELVES HAVE DONE.
(Vs. 2.2.33)

11.22.34
atmaparijnana-mayo vivado
hy astiti nastiti bhidartha-nistah
vyartha 'pi naivoparameta pumsam
mattah paravrtta-dhiyam sva-lokat

atma--of the Supreme Soul; aparijnana-mayah--based on lack of full knowledge; vivadah--speculative argument; hi--indeed; asti--(this world) is real; iti--thus saying; na asti--it is not real; iti--thus saying; bhida--material differences; artha-nistah--having as its focus of discussion; vyartha--worthless; api--although; na--does not; eva--certainly; uparameta--cease; pumsam--for persons; mattah--from Me; paravrtta--who have turned; dhiyam--their attention; sva-lokat--who are nondifferent from them.

The speculative argument of philosopers--"This world is real,"

"No, it is not real"--is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, their own true Self, are unable to give it up.

THE STANDPOINT OF THE SOUL HAVING THE SAME SIZE AS THE MATERIAL BODY IT POSSESSES CONTRADICTS THE STANDPOINTS OF TRANSMIGRATION AND THE IMMORTALITY OF THE SOUL. IF THE SOUL IS ETERNAL AND YET HAS SIZE, THEN ITS SIZE IS ALSO ETERNAL. A SOUL LEAVING AN ADULT HUMAN BODY COULD NOT FIT INTO ANOTHER KIND OF BODY, NOT EVEN ANOTHER HUMAN BODY WITHIN THE WOMB.

IN TRUTH THE SPIRIT SOUL IS EXTREMELY SUBTLE (OR SMALL). THOUGH HE MOVES FROM BODY TO BODY, HIS OWN IDENTITY IS FIXED. MATERIAL CATEGORIES LIKE 'SIZE' PERTAIN ONLY TO THE GROSS AND SUBTLE BODIES. (Vs. 2.2.34)

6.16.9

esa nityo 'vyayah suksma
esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable; suksmah--very, very fine (not seen by the material eyes); esah--this living entity; sarva-asrayah--the cause of different types of bodies; svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of Godhead's modes of material nature; visvam--this material world; atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

4.20.11

udasinam ivadhyaksam
dravya jnana-kriyatmanam
kuta-stham imam atmanam
yo vedapnoti sobhanam

udasinam--indifferent; iva--simply; adhyaksam--the superintendent; dravya--of the physical elements; jnana--knowledge-acquiring senses; kriya--working senses; atmanam--and of the mind; kuta-stham--fixed; imam--this; atmanam--soul; yah--anyone who; ve da--knows; apnoti--gets; sobhanam--all good fortune.

Anyone who knows that this material body, made of the five gross elements, the sense organs, the working senses and the mind, is simply supervised by the fixed soul is eligible to be liberated from material bondage.

5.10.10

sthaulyam karsyam vyadhaya adhayas ca
ksut trd bhayam kalir iccha jara ca
nidra ratir manyur aham madah suco
dehena jatasya hi me na santi

sthaulyam--being very stout and strong; karsyam--being skinny and weak; vyadhyah--the pains of the body, such as disease; adhyah--the pains of the mind; ca--and; ksut trt bhayam--hunger, thirst and fear; kalih--quarrels between two persons; iccha--desires; jara--old age; ca--and; nidra--sleep; rati--attachment for sense gratification; manyuh--anger; aham--false identification (in the bodily concept of life); madah--illusion; sucah--lamentation; dehena--with this body; jatasya--of one who has taken birth; hi--certainly; me--of me; na--not; santi--exist.

Fatness, thinness, bodily and mental distress, thirst, hunger, fear, disagreement, desires for material happiness, old age, sleep, attachment for material possessions, anger, lamentation, illusion and identification of the body with the self are all transformations of the material covering of the spirit soul. A person absorbed in the material bodily conception is affected by these things, but I am free from all bodily conceptions. Consequently I am neither fat nor skinny nor anything else you have mentioned.

7.7.3

dehas tu sarva-sanghato
jagat tasthanur iti dvidha
atraiva mrgyah puruso
neti netity atati tyajan

dehah--the body; tu--but; sarva-sanghatah--the combination of all the twenty-four elements; jagat--seen to be moving; tasthanur--and standing in one place; iti--thus; dvidha--two kinds; atra eva--in this matter; mrgyah--to be searched for; purusah--the living entity, the soul; na--not; iti--thus; na--not; iti--thus; iti--in this way; atati--what is not spirit; tyajan--giving up.

There are two kinds of bodies for every individual soul--a gross body made of five gross elements and a subtle body made of three subtle elements. Within these bodies, however, is the spirit soul. One must find the soul by analysis, saying, "This is not it. This is not it." Thus one must separate spirit from matter.

THE JAINS MAY CLAIM THAT IN ACCORDANCE WITH THEIR DOCTRINE OF UNCERTAINTY, THE SOUL'S SIZE IS INDEFINITE AND CAN THEREFORE CHANGE TO FIT THE SIZE OF ANY BODY IT MAY ENTER. THAT WOULD MEANT THE SOUL IS SUBJECT TO CHANGE; SUCH AN IDEA IS FALSE.

(Vs. 2.2.35)

11.3.38

natma jajana na marisyati naidhate 'sau
na ksiyate savana-vid vyabharinam hi
sarvatra sasvat anapayy upalabdhi-matram
prano yathendriya-balena vikalpitam sat

na--never; atma--the soul; jajana--was born; na--never; marisyati--will die; na--does not; edhate--grow; asau--this; na--does not; ksiyate--become diminished; savana-vid--the knower of these phases of time; vyabharinam--as they occur in other, changing beings; hi--indeed; sarvatra--everywhere; sasvat--constantly; anapayy--never disappearing; upalabdhi--matram--pure consciousness; pranah yatha--just like the life air within the body; indriya-balena--by the force of the senses; vikalpitam--imagined as divided; sat--becoming.

Brahman, the eternal soul, was never born and will never die, nor

does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designation in contact with the material body.

THERE IS NO DIFFERENCE BETWEEN THE JAIN CONCEPTIONS OF LIBERATION AND OF WORLDLY EXISTENCE. BOTH ARE SAID TO BE ETERNAL. OF THE TWO TYPES OF JAIN LIBERATION (SUSPENSION IN THE ALOKA AKASA, AND ENDLESS UPWARD MOTION), NEITHER ARE ACTUAL TRANSCENDENTAL SITUATIONS. NEITHER WILL SATISFY THE SPIRIT SOUL.

(Vs. 2.2.36)

11.14.9

man-maya-mohita-dhiyah
purusah purusasabha
srayo vadanty anekantam
yatha-karma yatha-ruci

mat-maya--by My illusory potency; mohita--bewildered; dhiyah--those whose intelligence; purusah--people; pursuah-rsabha--O best among men; srayah--what is good for people; vadanti--they speak; aneka-antam--in innumerable ways; yatha-karma--according to their own activities; yatha-ruci--according to what pleases them.

O best among men, the intelligence of human beings is bewildered by My illusory potency, and thus, according to their own activities and whims, they speak in innumerable ways about what is actually good for people.

5.6.9

yasya kilanucaritam upakarnya konka-venka-kutakanam
rajarhan-namopasiksya kalav adharma utkrasyamane bhavitavyena vimohitah
sva-dharma-patham akuto-bhayam apahaya kupatha-pakhandam
asamanjasam nija-manisaya mandah sampravartayisyate.

yasya--of whom (Lord Rsabhadeva); kila anucaritam--pastimes as a paramahansa, above all regulative varnasrama principles; upakarnya--hearing; konka-venka-kutakanam--of Konka, Venka and Kutaka; raja--the King; arhat-nama--whose name was Arhat (now known as the Jain); upasiksya--imitating the activities of Lord Rsabhadeva in His paramahansa feature; kalau--in this age of Kali; adharme utkrasyamane--because of increasing irreligious life; bhavitavyena--by that which was about to happen; vimohitah--bewildered; sva-dharma-patham--the path of religion; akutah-bhayam--which is free from all kinds of fearful danger; apahaya--giving up (such practices as cleanliness, truthfulness, control of the senses and mind, simplicity, the principles of religion, and practical application of knowledge); kupatha-pakhandam--the wrong path of atheism; asamanjasam--improper or against the Vedic literature; nija-manisaya--by his own fertile brain; mandah--most foolish; samprava rtayisyate--will introduce.

Sukadeva Gosvami continued speaking to Maharaja Pariksit: My dear King, the King of Konka, Venka and Kutaka whose name was Arhat, heard of the activities of Rsabhadeva and, imitating Rsabhadeva's principles, introduced a new system of religion. Taking advantage of Kali-yuga, the age of sinful activity, King Arhat, being bewildered, gave up the Vedic principles, which are free from risk, and concocted a new system

8.12.4

sri-mahadeva uvaca
deva-deva jagad-vyapin
jagad-isa jagan-maya
sarvesam api bhavanam
tvam atma hetur isvarah

sri-mahadevah uvaca--Lord Siva (Mahadeva) said; deva-deva--O best demigod among the demigods; jagat-vyapin--O all-pervading Lord; jagad-isa--O master of the universe; jagat-maya--O my Lord, who are transformed by Your energy into this creation; sarve sam api--all kinds of; bhavanam--situations; tvam--You; atma--the moving force; hetuh--because of this; isvarah--the Supreme Lord, Paramesvara.

Lord Mahadeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Paramesvara, the supreme controller of all controllers.

1.2.26

mumuksavo ghora-rupan
hitva bhuta-patin atha
narayana-kalah santa
bhajanti hy anasuyavah

mumuksavah--persons desiring liberation; ghora--horrible, ghastly; rupan--forms like that; hitva--rejecting; bhuta-patin--demigods; atha--for this reason; narayana--the Personality of Godhead; kalah--plenary portions; santah--all-blissful; bhajanti--do worship; hi--certainly; anasuyavah--nonenvious.

Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Visnu and His plenary portions.

PASUPATI SAIVITES BELIEVE SIVA HAS NO FORM. JUST AS A POTTER WITHOUT A BODY CANNOT SHAPE CLAY, SO A FORMLESS GOD CANNOT GIVE FORM TO THE MATERIAL WORLD.
(Vs. 2.2.38)

1.2.30

sa evedam sasarjagre
bhagavan atma-mayaya
sad-asad-rupaya casau
gunamayaguno vibhuh

sah--that; eva--certainly; idam--this; sasarja--created; agre--before; bhagavan--the Personality of Godhead; atma-mayaya--by His personal potency; sat--the cause; asat--the effect; rupaya--by forms; ca--and; asau--the same Lord; guna-maya--in the modes of material nature; agunah--transcendental; vibhuh--the Absolute.

In the beginning of the material creation, that Absolute Personality of Godhead [Vasudeva], in His transcendental position, created the energies of cause and effect by His own internal energy.

2.5.18

sattvam rajas tama iti
nirgunasya gunas trayah
sthiti-sarga-nirodhesu
grhita mayaya vibhoh

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--all these; nirgunasya--of the Transcendence; gunah trayah--are three qualities; sthiti--maintenance; sarga--creation; nirodhesu--in destruction; grhitah--accepted; mayaya--by the external energy; vibhoh--of the Supreme.

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

10.10.29

krsna krsna maha-yogims
tvam adyah purusah parah
vyaktavyaktam idam visvam
rupam te brahmana viduh

krsna krsna--O Lord Krsna, O Lord Krsna; maha-yogin--O master of mysticism; tvam--You, the exalted personality; adyah--the root cause of everything; purusah--the Supreme Person; parah--beyond this material creation; vyakta-avyaktam--this material cosmic manifestation, consisting of cause and effect, or gross and subtle forms; idam--this; visvam--whole world; rupam--form; te--Your; brahmanah--learned brahmanas; viduh--know.

O Lord Krsna, Lord Krsna, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and You are beyond this material creation. Learned brahmanas know [on the basis of the Vedic statement sarvam khalv idam brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form.

THE FORM OF THE SUPREME LORD RULES OVER ALL OTHER FORMS. A FORMLESS GOD WOULD HAVE NO PARTS AND PARCELS TO RULE.
(Vs. 2.2.39)

6.17.32

naham virinco na kumara-naradau
na brahma-putra munayah suresah
vidama yasyehitam amsakamsaka
na tat-svarupam prthag-isa-maninah

na--not; aham--I (Lord Siva); virincah--Lord Brahma; na--nor; kumara--the Asvini-kumaras; naradau--the great saint Narada; na--nor; brahma-putrah--the sons of Lord Brahma; munayah--great saintly persons; sura-isah--all the great demigods; vidama--know; yasya--of whom; ihitam--activity; amsaka-amsakah--those who are parts of the parts; na--not; tat--His; sva-rupam--real personality; prthak--separate; isa--rulers; maninah--who consider ourselves to be.

Neither I [Lord Siva], nor Brahma, nor the Asvini-kumaras, nor Narada or the other great sages who are Brahma's sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves

independent, separate controllers, and thus we cannot understand His identity.

IF THE PASUPATI SAIVITES ARGUE THAT SIVA RULES THE TOTAL MATERIAL ENERGY IN THE SAME WAY THE SOUL RULES THE MATERIAL BODY, THEN SIVA IS SUBJECT TO KARMA, AS IS THE EMBODIED SOUL.

(Vs. 2.2.40)

10.88.3-5

sri-suka uvaca
sivah sakti-yutah sasvat
tri-lingo guna-samvrtah
vaikarikas taijasas ca
tamasas cety aham tridha

sri-sukah uvaca--Sri Suka said; sivah--Lord Siva; sakti--with his energy, material nature; yutah--united; sasvat--always; tri--three; lingah--whose manifest features; guna--by the modes; samvrtah--prayed to; vaikarikalah--false ego in the mode of goodness; ca--and; tamasah--false ego in the mode of ignorance; ca--and; iti--thus; aham--the principle of material ego; tridha--threefold.

Sri Sukadeva said: Lord Siva is always united with his personal energy, the material nature. Manifesting himself in three features in response to the entreaties of nature's three modes, he thus embodies the threefold principle of material ego in goodness, passion and ignorance.

tato vikara abhavam
sodamsamisu kancana
upadhavam vibhutanam
sarvasam asnute gatim

tatah--from that (false ego); vikarah--transformations; abhavam--have manifested; sodasa--sixteen; amisu--among these; kancana--any; upadhavan--pursuing; vibhutanam--of material assets; sarvasam--all; asnute--enjoyers; gatim--the acquisition.

The sixteen elements have evolved as transformations of that false ego. When a devotee of Lord Siva worships his manifestation in any one of these elements, the devotee obtains all sorts of corresponding enjoyable opulences.

harir hi nirgunah saksat
purusah prakrteh parah
sa sarva-drg upadrasta
tam bhajam nirguno bhavet

harih--the Supreme Lord Hari; hi--indeed; nirgunah--untouched by the material modes; saksat--absolutely; purusah--the Personality of Godhead; prakrteh--to material nature; parah--transcendental; sah--He; sarva--everything; drk--seeing; upadrasta--the witness; tam--Him; bhajan--by worshiping; nirgunah--free from the material modes; bhavet--one becomes.

Lord Hari, however, has no connection with the material modes. He is the Supreme Personality of Godhead, the all-seeing eternal witness, who is transcendental to material nature. One who worships Him becomes similarly free from the material modes.

4.24.43

sakti-traya-sametaya
midhuse 'hankrtatmane
ceta-akuti-rupaya
namo vaco vibhutaye

sakti-traya--three kinds of energies; sametaya--unto the reservoir;
midhuse--unto Rudra; ahankrta-atmane--the source of egotism; cetah--
knowledge; akuti--eagerness to work; rupaya--unto the form of; namah--
my obeisances; vacah--unto the sound; vibhutaye--unto the different
types of opulences.

My dear Lord, You are the supreme controller of the worker, sense
activities and results of sense activities [karma]. Therefore You are
the controller of the body, mind and senses. You are also the supreme
controller of egotism, known as Rudra. You are the source of knowledge
and the activities of the Vedic injunctions.

IF GOD IS UNDER THE LAW OF KARMA, HE COULD NEITHER BE INFINITE NOR
ALL-KNOWING.

(Vs. 2.2.41)

2.6.40

visuddham kevalam jnanam
pratyak samyag avasthitam
satyam purnam anady-antam
nirgunam nityam advayam

visuddham--without any material tinge; kevalam--pure and perfect;
jnanam--knowledge; pratyak--all-pervading; samyak--in fullness;
avasthitam--situated; satyam--truth; purnam--absolute; anadi--without
any beginning; antam--and so also without any end; nirgunam--devoid of
material modes; nityam--eternal; advayam--without any rival.

The Personality of Godhead is pure, being free from all
contaminations of material tinges. He is the Absolute Truth and the
embodiment of full and perfect knowledge. He is all-pervading, without
beginning or end, and without rival.

3.32.26

jnana-matram param brahma
paramatmesvarah puman
drsy-adibhih prthag bhavair
bhagavan eka iyate

jnana--knowledge; matram--only; param--transcendental; brahma--Brahman;
parama-atma--Paramatma; isvarah--the controller; puman--Supersoul;
drsi-adibhih--by philosophical research and other processes; prthag
bhavaih--according to different processes of understanding; bhagavan--
the Supreme personality of Godhead; ekah--alone; iyate--is perceived.

The Supreme Personality of Godhead alone is complete transcendental
knowledge, but according to the different processes of understanding He
appears differently, either as impersonal Brahman, as Paramatma, as
the Supreme Personality of Godhead or as the purusa-avatara.

10.2.39

na te 'bhavasyesa bhavasya karanam
vina vinodam bata tarkayamahe
bhavo nirodhah sthitir apy avidyaya

krta yatas tvayy abhayasrayatmani

na--not; te--of Your Lordship; abhavyasya--of whom there is no birth, death or maintenance as for an ordinary being; isa--O Supreme Lord; bhavyasya--of Your appearance, Your birth; karanam--the cause; vina--without; vinodam--the pastimes (despite what is said, You are not forced to come to this world by any cause); bata--however; tarkayamahe--we cannot argue (but must simply understand that these are Your pastimes); bhavah--birth; nirodhah--death; sthithih--maintenance; api--also; avidyaya--by the external, illusory energy; krtah--done; yatah--because; tvayi--unto You; abhaya-asraya--O fearless shelter of all; atmani--of the ordinary living entity.

O Supreme Lord, You are not an ordinary living entity appearing in this material world as a result of fruitive activities. Therefore Your appearance or birth in this world has no other cause than Your pleasure potency. Similarly, the living entities, who are part of You, have no cause for miseries like birth, death and old age, except when these living entities are conducted by Your external energy.

4.3.23

sattvam visuddham vasudeva-sabditam
yad iyate tatra puman apavrtah
sattve ca tasmin bhagavan vasudevo
hy adhoksajo me namasa vidhiyate

sattvam--consciousness; visuddham--pure; vasudeva--Vasudeva; sabditam--known as; yat--because; iyate--is revealed; tatra--there; puman--the Supreme Person; apavrtah--without any covering; sattve--in consciousness; ca--and; tasmin--in that; bhagavan--the Supreme Personality of Godhead; vasudevah--Vasudeva; hi--because; adhoksajah--transcendental; me--by me; namasa--with obeisances; vidhiyate--worshiped.

I am always engaged in offering obeisances to Lord Vasudeva in pure Krsna consciousness. Krsna consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vasudeva, is revealed without any covering.

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≥Adhikarana 8: The Sakta doctrine refuted.

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THE SAKTAS WORSHIP GODDESS DURGA-DEVI AS SUPREME. THEY BELIEVE SHE IS ALL-KNOWING, SELF-SATISFIED AND THE ORIGINAL SOURCE OF CREATION. BUT THE SAKTAS ARE WRONG, FOR THE VEDAS SAY DIFFERENTLY. DURGA IS THE PERSONIFIED MATERIAL ENERGY. AS HAS BEEN SHOWN PREVIOUSLY, MATERIAL NATURE CANNOT CREATE OF ITS OWN ACCORD.

(Vs. 2.2.42)

2.6.39

sa esa adyah purusah
kalpe kalpe srjaty ajah
atmatmany atmanatmanam
sa samyacchati pati ca

sah--He; esah--the very; adyah--the original Personality of Godhead; purusah--the Maha-Visnu incarnation, a plenary portion of Govinda, Lord Krsna; kalpe kalpe--in each and every millennium; srjati--creates; ajah--the unborn; atma--self; atmani--upon the self; atmana--by His own self; atmanam--own self; sah--He; samyacchati--absorbs; pati--maintains; ca--also.

That supreme original Personality of Godhead, Lord Sri Krsna, expanding His plenary portion as Maha-Visnu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again.

THE SAKTAS MAY REPLY THAT DURGA-DEVI CREATES WITH THE HELP OF SIVA, AND THAT HE IS SELF-SATISFIED AND HAS A FORM THAT IS ETERNAL AND FULL OF KNOWLEDGE. BY ADMITTING THAT DURGA IS THE SAKTI OF HER PERSONAL LORD, THEY ACCEPT THE VEDANTA STANDPOINT. SIVA IS INDEED THE HUSBAND OF DURGA, AND BOTH ARE SERVANTS OF THE SUPREME PERSONALITY OF GODHEAD KRSNA.

(Vs. 2.2.43)

10.87.28

tvam akaranah sva-rad akhila-karaka-sakti-dharas
tava balim udvahanti samadanty ajayanimisah
varsa-bhujo 'khila-ksiti-pater visva-srjo
vidhadhati yatra ye tv adhikrta bhavatas cakitah

tvam--You; akaranah--devoid of material senses; sva-rat--self-
effulgent; akhila--of all; karaka--sensory functions; sakti--of the
potencies; dharah--the maintainer; tava--Your; balim--tribute;
udvahanti--carry; samadanti--and partake of; ajaya--along with material
nature; animisah--the demigods; varsa--of districts of a kingdom;
bhujah--the rulers; akhila--entire; ksiti--of the land; pater--of the
lord; iva--as if; visva--of the universe; srjah--the creators;
vidhadhati--execute; yatra--in which; ye--they; tu--indeed; adhikrta--
assigned; bhavatah--of You; cakitah--afraid.

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

BUT THE SAKTA CLAIM THAT DURGA IS SUPREME CONTRADICTS SASTRA AND IS ILLOGICAL.

(Vs. 2.2.44)

2.5.13

vilajjamanaya yasya
sthatum iksa-pathe 'muya
vimohita vikatthante
mamaham iti durdhiyah

vilajjamanaya--by one who is ashamed; yasya--whose; sthatum--to stay;
iksa-pathe--in front; amuya--by the bewildering energy; vimohitah--
those who are bewildered; vikatthante--talk nonsense; mama--it is mine;
aham--I am everything; iti--thus vituperating; durdhiyah--thus ill
conceived.

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is

Brahman.

17. The individual soul is part and parcel of Brahman.

18. The avataras of Brahman are not like the jivas, for the avataras are Brahman.

19. The individual spirit souls are not identically the same.

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≥Adhikarana 1: Ether (sky) is created.

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CHANDOGYA UPANISAD, DESCRIBING THE APPEARANCE OF THE MATERIAL ELEMENTS,
DOES NOT MENTION THE CREATION OF SKY OR ETHER. AN OPPONENT OF VEDANTA
MAY THEREFORE ARGUE THAT ETHER IS EVER-EXISTING.

(Vs. 2.3.1)

11.3.3

sri-antariksa uvaca

ebhir bhutani bhutatma

maha-bhutair maha-bhuja

sasarjocavacany adyah

sva-matratma-prasiddhaye

sri-antarikshah uvaca--Sri Antariksa said; ebhah--by these (material elements); bhutani--creatures; bhuta-atma--the Soul of all creation; maha-bhutair--by the elements of the mahat-tattva; maha-bhuja--O mighty-armed King; sasara--He created; ucca-avacani--both high and low; adyah--the original person; sva--of His own parts and parcels; matra--the sense gratification; atma--and the self-realization; prasiddhaye--for facilitating.

Sri Antariksa said: O mighty-armed King, by activating the material elements, the primeval Soul of all creatures has sent forth all living beings in higher and lower species so that these conditioned souls can cultivate either sense gratification or ultimate liberation, according to their desire.

THE CREATION OF ETHER IS DESCRIBED IN THE TAITTIRIYA UPANISAD.
(Vs. 2.3.2)

3.26.32,33

tamasac ca vikurvanad

bhagavad-virya-coditat

sabda-matram abhut tasman

nabhah srotram tu sabdagam

tamasat--from egoism in ignorance; ca--and; vikurvanat--undergoing transformation; bhagavat-virya--by the energy of the Supreme Personality of Godhead; coditat--impelled; sabda-matram--the subtle element sound; abhut--was manifested; tasmad--from that; nabhah--ether; srotram--the sense of hearing; tu--then; sabda-gam--which catches sound.

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

arthasrayatvam sabdasya

drastur lingatvam eva ca

tan-matratvam ca nabhaso

laksanam kavayo viduh

artha-asrayatvam--that which conveys the meaning of an object; sabdasya--of sound; drastuh--of the speaker; lingatvam--that which indicates the presence; eva--also; ca--and; tat-matratvam--the subtle element; ca--and; nabhasah--of ether; laksanam--definition; kavayah--learned persons; viduh--know.

Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

'IT IS IMPOSSIBLE FOR ETHER TO HAVE BEEN CREATED,' ARGUES THE OPPONENT.
'TAITTIRIYA UPANISAD MUST BE SPEAKING FIGURATIVELY.'
(Vs. 2.3.3)

4.24.40

artha-lingaya nabhase
namo 'ntar-bahir-atmane
namah punyaya lokaya
amusmai bhuri-varcase

artha--meaning; lingaya--revealing; nabhase--unto the sky; namah--offering obeisances; antah--within; bahih--and without; atmane--unto the self; namah--offering obeisances; punyaya--pious activities; lokaya--for creation; amusmai--beyond death; bhuri-varcase--the supreme effulgence.

My dear Lord, by expanding Your transcendental vibrations, You reveal the actual meaning of everything. You are the all-pervading sky within and without, and You are the ultimate goal of pious activities executed both within this material world and beyond it. I therefore offer my respectful obeisances again and again unto You.

THE OPPONENT CONTINUES: 'LIKE THE WORD BRAHMAN, THE WORDS ETHER AND SKY MAY BE USED FIGURATIVELY IN THE SCRIPTURES.'
(Vs. 2.3.4)

4.24.60

yatredam vyajyate visvam
visvasminn avabhati yat
tat tvam brahma param jyotir
akasam iva vistrtam

yatra--where; idam--this; vyajyate--manifested; visvam--the universe; visvasmin--in the cosmic manifestation; avabhati--is manifested; yat--that; tat--that; tvam--You; brahma--the impersonal Brahman; param--transcendental; jyotih--effulgence; akasam--sky; iva--like; vistrtam--spread.

My dear Lord, the impersonal Brahman spreads everywhere, like the sunshine or the sky. And that impersonal Brahman, which spreads throughout the universe and in which the entire universe is manifested, is You.

REPLY: THAT ETHER IS CREATED IS DIRECTLY STATED IN THE SCRIPTURES.
(Vs. 2.3.5)

4.24.63

tvam eka adyah purusah supta-saktis
taya rajah-sattva-tamo vibhidyate

mahan aham kham marud agni-var-dharah
surarsayo bhuta-gana idam yatah

tvam--Your Lordship; ekah--one; adyah--the original; purusah--person;
supta--dormant; saktih--energy; taya--by which; rajah--the passion
energy; sattva--goodness; tamah--ignorance; vibhidyate--is diversified;
mahan--the total material energy; aham--egotism; kham--the sky; marut-
-the air; agni--fire; vah--water; dharah--earth; sura-rsayah--the
demigods and the great sages; bhuta-ganah--the living entities; idam--
all this; yatah--from whom.

My dear Lord, You are the only Supreme Person, the cause of all
causes. Before the creation of this material world, Your material
energy remains in a dormant condition. When Your material energy is
agitated, the three qualities--namely goodness, passion and ignorance--
act, and as a result the total material energy--egotism, ether, air,
fire, water, earth and all the various demigods and saintly persons--
becomes manifest. Thus the material world is created.

IT MAY SEEM IMPOSSIBLE FOR ETHER TO HAVE BEEN CREATED, BUT THE POTENCY
OF HE WHO CREATED THE COSMIC MANIFESTATION IS UNLIMITED.
(Vs. 2.3.6)

4.4.48

mayy ananta-gune 'nante
gunato guna-vigrahah
yadasit tata evadyah
svayambhuh samabhud ajah

mayi--in Me; ananta-gune--possessing unlimited potency; anante--
unlimited; gunatah--from My potency known as maya; guna-vigrahah--the
universe, which is a result of the modes of nature; yada--when; asit--
it came into existence; tatah--therein; eva--indeed; adyah--the first
living being; svayambhuh--Lord Brahma; samabhut--was born; ajah--
although not from a material mother.

I am the reservoir of unlimited potency, and therefore I am known
as unlimited or all-pervading. From My material energy the cosmic
manifestation appeared within Me, and in this universal manifestation
appeared the chief being, Lord Brahma, who is your source and is not
born of a material mother.

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≥Adhikarana 2: Air is created. ≥

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THE CHANDOGYA UPANISAD DOES NOT MENTION AIR IN ITS LIST OF CREATED
ELEMENTS; BUT BY THE TESTIMONY OF OTHER VEDIC SOURCES, AIR, LIKE ETHER,
IS UNDERSTOOD TO HAVE BEEN CREATED.
(Vs. 2.3.7)

3.26.35

nabhasah sabda-tanmatrat
kala-gatya vikurvatah
sparso 'bhavat tato vayus
tvak sparsasya ca sangrahah

nabhasah--from ether; sabda-tanmatrat--which evolves from the subtle
element sound; kala-gatya--under the impulse of time; vikurvatah--
undergoing transformation; sparsah--the subtle element touch; abhavat--
evolved; tatah--thence; vayuh--air; tvak--the sense of touch;

sparsasya--of touch; ca--and; sangraha--perception.

From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

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≥Adhikarana 3: The Eternal (Sat) is not created. ≥
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SAT IS 'ASAMBHAVA' (WITHOUT BEGINNING), FOR IT IS IMPOSSIBLE FOR THE
ETERNAL TO BE CREATED.
(Vs. 2.3.8)

2.9.33

aham evasam evagre
nanyad yat sad-asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

aham--I, the Personality of Godhead; eva--certainly; asam--existed;
eva--only; agre--before the creation; na--never; anyat--anything else;
yat--all those; sat--the effect; asat--the cause; param--the supreme;
pascad--at the end; aham--I, the Personality of Godhead; yat--all
these; etat--creation; ca--also; yah--everything; avasisyeta--remains;
sah--that; asmi--I am; aham--I, the Personality of Godhead.

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

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≥Adhikaranas 4-6: Fire originates from air; water originates from ≥
≥fire; earth originates from water, and the word 'anna' in the ≥
≥Chandogya Upanisad means 'earth.' ≥
¿fffŸ
SCRIPTURE TESTIFIES THAT FIRE COMES FROM AIR, WATER FROM FIRE AND EARTH
FROM WATER. EARTH, POSSESSING THE QUALITIES OF SOUND, TOUCH, FORM,
TASTE AND SMELL, IS KNOWN AS 'ANNA' (FOOD).
(Vs. 2.3.9-11)

2.5.26-29

nabhaso 'tha vikurvanad
abhut sparsa-guno 'nilah
paranvayac chabdavams ca
prana ojah saho balam

vayor api vikurvanat
kala-karma-sva bhavatah
udapadyata tejo vai
rupavat sparsa-sa bdatat

tejasas tu vikurvanad
asid ambho rasatmakam
rupavat sparsavac cambho
ghosavac ca paranvayat

visesas tu vikurvanad

ambhaso gandhavan abhut
paranvayad rasa-sparsa-
sabda-rupa-guna nvitah

nabhasah--of the sky; atha--thus; vikurvanat--being transformed;
abhut--generated; sparsa--touch; gunah--quality; anilah--air; para--
previous; anvayat--by succession; sabdavan--full of sound; ca--also;
pranah--life; ojah--sense perception; sahad--fa t; balam--strength;
vayoh--of the air; api--also; vikurvanat--by transformation; kala--
time; karma--reaction of the past; svabhavatah--on the basis of nature;
udapadyata--generated; tejah--fire; vai--duly; rupavat--with form;
sparsa--touch; sabdavat--with sound also; tejasah--of the fire; tu--
but; vikurvanat--on being transformed; asit--it so happened; ambhah--
water; rasa-atmakam--composed of juice; rupavat--with form; sparsavat--
with touch; ca--and; ambhah--water; ghasavat--with sound; ca--and;
para--previous; anvayat--by succession; visesah--variegatedness; tu--
but; vikurvanat--by transformation; ambhasah--of water; gandhavan--
odorous; abhut--became; para--previous; anvayat--by succession; rasa--
juice; sparsa--touch; sabda--sound; rupa-gu na-anvitah--qualitative.

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

4.18.29,29

evam prthv-adayah prthvim
annadah svannam atmanah
doha-vatsadi-bhedena
ksira-bhedam kurudvaha

evam--thus; prthu-adayah--King Prthu and others; prthvim--the earth;
anna-adah--all living entities desiring food; su-annam--their desired
foodstuff; atmanah--for self-preservation; doha--for milking; vatsa-
adi--by calves, pots and milkers; bhedena--different; ksira--milk;
bhedam--different; kuru-udvaha--O chief of the Kurus.

My dear Vidura, chief of the Kurus, in this way King Prthu and all the others who subsist on food created different types of calves and milked out their respective eatables. Thus they received their various foodstuffs, which were symbolized as milk.

tato mahipatih pritah
sarva-kama-dugham prthuh
duhitrtve cakaremam
premna duhitr-vatsalah

tatah--thereafter; mahi-patih--the King; pritah--being pleased; sarva-
kama--all desirables; dugham--producing as milk; prthuh--King Prthu;
duhitrtve--treating as his daughter; cakara--did; imam--unto the planet
earth; premna--out of affection; duhitr-vatsalah--affectionate to his
daughter.

Thereafter King Prthu was very satisfied with the planet earth, for she sufficiently supplied all food to various living entities. Thus he developed an affection for the planet earth, just as if she were his own daughter.

/fffø
≥Adhikarana 7: The elements originate from the Brahman. ≥
¿fffÿ
THE ELEMENTS ORIGINATE FROM THE LORD AND INDEED COMPRISE HIS UNIVERSAL
FORM.
(Vs. 2.3.12)

3.26.3,4
anadir atma puruso
nirgunah prakrteh parah
pratyag-dhama svayam-jyotir
visvam yena samanvitam

anadih--without a beginning; atma--the Supreme Soul; purusah--the Personality of Godhead; nirgunah--transcendental to the material modes of nature; prakrteh parah--beyond this material world; pratyak-dhama--perceivable everywhere; svayam-jyotih--self-effulgent; visvam--the entire creation; yena--by whom; samanvitam--is maintained.

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

sa esa prakrtim suksmam
daivim gunamayim vibhuh
yadrcchayaivopagatam
abhyapadyata lilaya

sah esah--that same Supreme Personality of Godhead; prakrtim--material energy; suksmam--subtle; daivim--related to Visnu; gunamayim--invested with the three modes of material nature; vibhuh--the greatest of the great; yadrcchaya--of His own will; iva--quite; upagatam--obtained; abhyapadyata--He accepted; lilaya--as His pastime.

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Visnu.

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≥Adhikarana 8: Brahman is the cause of the transformations of matter. ≥
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THE ORDER OF TRANSFORMATION OF THE MATERIAL ELEMENTS (FROM ETHER TO
AIR, AIR TO FIRE, ETC.) IS OF SECONDARY IMPORTANCE; OF PRIMARY
IMPORTANCE IS THAT THE SUPREME LORD IS THE CHIEF CAUSE OF THESE
TRANSFORMATIONS.
(Vs. 2.3.13)

10.48.18,19
yuvam pradhana-purusau
jagad-dhetu-jagan-mayau
bhavadbhyam na vina kincit
param asti na capriyam

OBJECTION: GRANTING THAT THE SUPREME LORD'S FINAL TOUCH BRINGS FORTH THE QUALITIES OF THE ELEMENTS IN THE CHAIN OF MATERIAL MANIFESTATION, STILL THESE ELEMENTS ARE DIFFERENT FROM HIM. IF IT WERE NOT SO, THEN ALL WORDS DENOTING MOVABLE AND IMMOVABLE OBJECTS WOULD BE UNDERSTOOD TO BE JUST NAMES OF THE ONE SUPREME LORD. BUT EVERYONE PRIMARILY USES WORDS TO DENOTE THE DIFFERENT MATERIAL OBJECTS OF THIS WORLD; ONLY WHEN WORDS ARE USED IN A SECONDARY, ABSTRACT WAY MAY THEY INDICATE THE SUPREME LORD. THE CORRECT UNDERSTANDING, THEN, IS THAT PRIMARILY THE ELEMENTS MANIFEST ONE FROM ANOTHER, AND ONLY SECONDARILY DO THEY MANIFEST FROM THE SUPREME LORD.

REPLY: ALL WORDS INDEED PRIMARILY INDICATE THE SUPREME LORD. BUT THIS IS KNOWN ONLY TO ONE WHO HAS REALIZED THE FULL TRUTH OF VEDANTA.
(Vs. 2.3.15)

10.85.56
caracaram idam visvam
bhava ye casya hetavah
mad-rupaniti cetasy a-
dhatte vipro mad-iksaya

cara--moving; acaram--and nonmoving; idam--this; visvam--universe;
bhavah--elemental categories; ye--which; ca--and; asya--its; hetavah--
sources; mat--My; rupani--forms; iti--such a thought; cetasi--within
his mind; adhatte--maintains; viprah--a brahmana; mat--of Me; iksaya--
by his perception.

Because he has realized Me, a brahmana is firmly fixed in the knowledge that everything moving and nonmoving in the universe, and also the primary elements of its creation, are all manifest forms expanded from Me.

/fffø
≥Adhikarana 11: The individual souls are not created, but are ≥
≥beginningless and eternal. ≥

¿fffÿ
OBJECTION: IF THE SUPREME LORD IS THE ORIGIN OF BOTH MOVING AS WELL AS
NONMOVING THINGS, THEN THE INDIVIDUAL SOULS THAT ANIMATE THE MOVING
THINGS MUST HAVE BEEN CREATED.

REPLY: THE VEDIC SCRIPTURES DECLARE THE INDIVIDUAL SOUL TO BE ETERNAL.
(Vs. 2.3.16)

6.16.9
esa nityo 'vyayah suksma
esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable;
suksmah--very, very fine (not seen by the material eyes); esah--this
living entity; sarva-asrayah--the cause of different types of bodies;
svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of
Godhead's modes of material nature; visvam--this material world;
atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in

quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

/fffø
≥Adhikarana 12: The jivas are both knowledge and knowers. ≥

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OBJECTION: THE JIVA MAY BE ETERNAL, BUT HE IS SOMETIMES CONSCIOUS AND SOMETIMES UNCONSCIOUS, AS WHEN IN DEEP SLEEP. THIS MEANS THE SOUL HAS CONSCIOUSNESS WHEN THE ELEMENT BUDDHI (INTELLIGENCE) IS PRESENT, BUT THE SOUL IS NOT HIMSELF THE KNOWER.

REPLY: THE JIVA IS ALWAYS CONSCIOUS; INTELLIGENCE IS THE SYMPTOM OF CONSCIOUSNESS. THEREFORE THE JIVA IS BOTH KNOWLEDGE AND THE KNOWER. (Vs. 2.3.17)

3.7.5

desatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma
sa yujyetajaya katham

desatah--circumstantial; kalatah--by the influence of time; yah--one who; asau--the living entity; avasthatah--by situation; svatah--by dream; anyatah--by others; avilupta--extinct; avabodha--consciousness; atma--pure self; sah--he; yujyeta--engaged; ajaya--with nescience; katham--how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

3.27.18

yatha gandhasya bhumes ca
na bhavo vyatirekatah
apam rasasya ca yatha
tatha buddheh parasya ca

yatha--as; gandhasya--of aroma; bhume--of earth; ca--and; na--no; bhavah--existence; vyatirekatah--separate; apam--of water; rasasya--of taste; ca--and; yatha--as; tatha--so; buddheh--of intelligence; parasya--of consciousness, spirit; ca--and.

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

/fffø
≥Adhikarana 13: The individual souls are atomic. ≥

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THOUGH BRHAD-ARANYAKA UPANISAD 4.4.14 DESCRIBES THE INDIVIDUAL SOUL AS 'MAHAN' (GREAT), IT IS INCORRECT TO THINK THAT THIS MEANS THE JIVA IS ALL-PERVADING. THE SAME UPANISAD DESCRIBES HOW THE JIVA PASSES OUT OF THE BODY AT DEATH; AND HOW THE JIVA MAY TRAVEL TO LOWER WORLDS AFTER DEATH; AND HOW THE JIVA AT LAST RETURNS TO THIS WORLD, THE KARMA-LOKA. IT MUST BE CONCLUDED THAT THE JIVA IS ATOMIC.

(Vs. 2.3.18)

6.16.9

esa nityo 'vyayah suksma

esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable;
sukmah--very, very fine (not seen by the material eyes); esah--this
living entity; sarva-asrayah--the cause of different types of bodies;
svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of
Godhead's modes of material nature; visvam--this material world;
atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

6.16.6

yatha vastuni panyani
hemadini tatas tatah
paryatanti naresv evam
jivo yonisu kartrsu

yatha--just as; vastuni--commodities; panyani--meant for trading; hema-
adini--such as gold; tatah tatah--from here to there; paryatanti--move
about; naresu--among men; evam--in this way; jivah--the living entity;
yonisu--in different species of life; kartrsu--in different material
fathers.

Just as gold and other commodities are continually transferred from one place to another in due course of purchase and sale, so the living entity, as a result of his fruitive activities, wanders throughout the entire universe, being injected into various bodies in different species of life by one kind of father after another.

3.30.34

adhastan nara-lokasya
yavatir yatanadayah
kramasah samanukramya
punar atravrajec chucih

adhastat--from below; nara-lokasya--human birth; yavatih--as many;
yatana--punishments; adayah--and so on; kramasah--in a regular order;
samanukramya--having gone through; punah--again; atra--here, on this
earth; avrajat--he may return; suchih--pure.

Having gone through all the miserable, hellish conditions and having passed in a regular order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

OBJECTION: THE JIVA'S 'PASSING OUT' OF THE BODY IS ONLY FIGURATIVE, FOR IN REALITY HE IS ALL-PERVADING. BY FALSELY IDENTIFYING WITH A MATERIAL BODY, THE JIVA ONLY IMAGINES THAT HE 'PASSES OUT' OF THE BODY AT THE TIME OF DEATH.

REPLY: THE JIVA'S 'TRAVELING' AND 'RETURNING' CANNOT BE FIGURATIVELY EXPLAINED. THEREFORE HIS 'PASSING' MUST BE ACCEPTED LITERALLY.

(Vs. 2.3.19)

11.22.37,39

sri-bhagavan uvaca
manah karma-mayam nram
indriyaih pancabhir yutam
lokal lokam prayaty anya
atma tad anuvartate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; manah--the mind; karma-mayam--shaped by fruitive work; nram--of persons; indriyaih--along with the senses; pancabhir--five; yutam--conjoined; lokat--from one world; lokam--to another world; prayati--travels; anyah--separate; atma--the soul; tat--that mind; anuvartate--follows.

Lord Krsna said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

visayabhinivesena
natmanam yat smaret punah
jantor vai kasyacid dhetor
mrtyur atyanta-vismrtih

visaya--in (new) objects of perception; abhinivesena--because of absorption; na--not; atmanam--his previous self; yat--the situation in which; smaret--remembers; punah--any more; jantoh--of the living entity; vai--indeed; kasyacid hetoh--for any reason or other; mrtyuh--known as death; atyanta--total; vismrtih--forgetfulness.

When the living entity passes from the present body to the next body, which is created by his own karma, he becomes absorbed in the pleasurable and painful sensations of the new body and completely forgets the experience of the previous body. This total forgetfulness of one's previous material identity, which comes about for one reason or another, is called death.

OBJECTION: BUT AFTER ALL, THERE REMAINS THE TESTIMONY OF THE UPANISADS THAT THE SOUL IS VERY GREAT. THE JIVA MUST THEREFORE BE ALL-PERVADING.

REPLY: THESE STATEMENTS REFER TO THE SUPERSOUL.

(Vs. 2.3.20)

10.87.30

amparimita dhruvas tanu-bhrto yadi sarva-gatas
tarhi na sasyateti niyamo dhruva netaratha
ajani ca yan-mayam tad avimucya niyantr bhavet
samam anujanatam yad amatam mata-dustataya

aparimitah--countless; dhruvah--permanent; tanu-bhrtah--the embodied living entities; yadi--if; sarva-gatah--omnipresent; tarhi--then; na--not; sasyata--sovereignty; iti--such; niyamah--rule; dhruva--O unchanging one; na--not; itaratha--otherwise; ajani--was generated; ca--and; yat-mayam--from whose substance; tat--from that; avimucya--not separating itself; niyantr--regulator; bhavet--must be; samam--equally present; anujanatam--of those who supposedly know; yat--which; amatam--misunderstood; mata--of what is known; dustataya--because of the imperfection.

If the countless living entities were all-pervading and possessed forms that never changed, You could not possibly be their absolute ruler, O immutable one. But since they are Your localized expansions and their forms are subject to change, You do control them. Indeed, that which supplies the ingredients for the generation of something is necessarily its controller because a product never exists apart from its ingredient cause. It is simply illusion for someone to think that he knows the Supreme Lord, who is equally present in each of His expansion, since whatever knowledge one gains by material means must be imperfect.

9.19.29

namas tubhyam bhagavate
vasudevaya vedhase
sarva-bhutadhivasaya
santaya brhate namah

namah--I offer my respectful obeisances; tubhyam--unto You; bhagavate--the Supreme Personality of Godhead; vasudevaya--Lord Vasudeva; vedhase--the creator of everything; sarva-bhuta-adhivasaya--present everywhere (within the heart of every living entity and within the atom also); santaya--peaceful, as if completely inactive; brhate--the greatest of all; namah--I offer my respectful obeisances.

O Lord Vasudeva, O Supreme Personality of Godhead, You are the creator of the entire cosmic manifestation. You live as the Supersoul in everyone's heart and are smaller than the smallest, yet You are greater than the greatest and are all-pervading. You appear completely silent, having nothing to do, but this is due to Your all-pervading nature and Your fullness in all opulences. I therefore offer my respectful obeisances unto You.

THE INDIVIDUAL SPIRIT SOUL IS INDEED DESCRIBED IN THE VEDIC SCRIPTURES
AS AN ATOMIC PARTICLE OF BRAHMAN.
(Vs. 2.3.21)

3.25.17

tada purusa atmanam
kevalam prakrteh param
nirantaram svayam-jyotir
animanam akhanditam

tada--then; purusah--the individual soul; atmanam--himself; kevalam--pure; prakrteh param--transcendental to material existence; nirantaram--nondifferent; svayam jyotih--self-effulgent; animanam--infinitesimal; akhanditam--not fragmented.

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

6.16.24

dehendriya-prana-mano-dhiyo 'mi
yad-amsa-viddhah pracaranti karmasu
naivanyada lauham ivaprataptam
sthanesu tad drastrapadesam eti

deha--the body; indriya--senses; prana--life airs; manah--mind; dhiyah--and intelligence; ami--all those; yat-amsa-viddhah--being influenced by rays of Brahman, or the Supreme Lord; pracaranti--they move;

karmasu--in various activities; na--not; eva--indeed; anyada--at other times; lauham--iron; iva--like; aprataptam--not heated (by fire); sthanesu--in those circumstances; tat--that; drastrapadesam--the name of a subject matter; eti--achieves.

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

THOUGH THE INDIVIDUAL SOUL IS ATOMIC, HIS CONSCIOUSNESS PERVADES THE WHOLE BODY, AS MUCH AS A DROP OF SANDALWOOD PLEASES THE BODY AS A WHOLE. THEREFORE THE INDIVIDUAL SOUL IS ALSO DESCRIBED AS 'ALL-PERVADING.'

(Vs. 2.3.22)

4.20.7

ekah suddhah svayam-jyotir
nirguno 'sau gunasrayah
sarva-go 'navrtah saksi
niratmatmatmanah parah

ekah--one; suddhah--pure; svayam--self; jyotih--effulgent; nirgunah--without material qualifications; asau--that; guna-asrayah--the reservoir of good qualities; sarva-gah--able to go everywhere; anavrtah--without being covered by matter; saksi--witness; niratma--without another self; atma-atmanah--to the body and mind; parah--transcendental.

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

OBJECTION: UNLIKE A DROP OF SANDALWOOD, THE SOUL HAS NO SPECIFIC LOCATION ANYWHERE IN THE BODY; THEREFORE HE CANNOT BE ATOMIC.

REPLY: PRASNA UPANISAD 3.6 DECLARES, HRDI HY ESA ATMA: 'THE SOUL RESIDES IN THE HEART.'

(Vs. 2.3.23)

4.22.26

yada ratir brahmani naisthiki puman
acaryavan jnana-viraga-ramhasa
dahaty aviryam hridayam jiva-kosam
pancatmakam yonim ivotthito 'gnih

yada--when; ratih--attachment; brahmani--in the Supreme Personality of Godhead; naisthiki--fixed; puman--the person; acaryavan--completely surrendered to the spiritual master; jnana--knowledge; viraga--detachment; ramhasa--by the force of; dahati--burns; aviryam--impotent; hridayam--within the heart; jiva-kosam--the covering of the spirit soul; panca-atmakam--five elements; yonim--source of birth; iva--like; utthitah--emanating; agnih--fire.

Upon becoming fixed in his attachment to the Supreme Personality of Godhead by the grace of the spiritual master and by awakening

knowledge and detachment, the living entity, situated within the heart of the body and covered by the five elements, burns up his material surroundings exactly as fire, arising from wood, burns the wood itself.

ALTHOUGH THE SOUL IS ATOMIC, IT IS LUMINOUS WITH CONSCIOUSNESS. JUST AS THE SUN PERVADES THE WHOLE UNIVERSE BY ITS LIGHT, SO THE SOUL PERVADES THE WHOLE BODY BY CONSCIOUSNESS.

(Vs. 2.3.24)

12.5.8

na tatraatma svayam-jyotir
yo vyaktavyaktayoh parah
akasa iva cadharo
dhruvo 'nantopamas tatah

na--not; tatra--there; atma--the soul; svayam-jyotih--self-luminous; yah--who; vyakta-avyaktayoh--from the manifest and the unmanifest (the gross and subtle bodies); parah--different; akasah--the sky; iva--as; ca--and; adharah--the basis; dhruvah--fixed; ananta--without end; upamah--or comparison; tatah--thus.

The soul within the body is self-luminous and is separate from the visible gross body and invisible subtle body. It remains as the fixed basis of changing bodily existence, just as the ethereal sky is the unchanging background of material transformation. Therefore the soul is endless and without material comparison.

AS FRAGRANCE, EMANATING FAR FROM ITS SOURCE, PERVADES THAT WHICH IS NON-FRAGRANT, SO ALSO CONSCIOUSNESS, EMANATING FAR FROM THE SOUL, PERVADES THAT WHICH IS UNCONSCIOUS.

(Vs. 2.3.25)

11.3.38

natma jajana na marisyati naidhate 'sau
na ksiyate savana-vid vyabhicarinam hi
sarvatra sasvad anapayy upalabdhi-matram
prano yathendriya-balena vikalpitam sat

na--never; atma--the soul; jajana--was born; na--never; marisyati--will die; na--does not; edhate--grow; asau--this; na--does not; ksiyate--become diminished; savana-vit--the knower of these phases of time; vyabhicarinam--as they occur in other, changing beings; hi--indeed; sarvatra--everywhere; sasvat--constantly; anapayy--never disappearing; upalabdhi-matram--pure consciousness; pranah yatha--just like the life air within the body; indriya-balena--by the force of the senses; vikalpitam--imagined as divided; sat--becoming.

Brahman, the eternal soul, was never born and will never die, nor does it grow or decay. That spiritual soul is actually the knower of the youth, middle age and death of the material body. Thus the soul can be understood to be pure consciousness, existing everywhere at all times and never being destroyed. Just as the life air within the body, although one, becomes manifest as many in contact with the various material senses, the one soul appears to assume various material designations in contact with the material body.

THE SOUL IS ETERNAL, BUT HIS ETERNALITY IS COVERED BY THE TEMPORARY CONDITIONS OF MATTER. WHEN THIS COVERING IS REMOVED, THE SOUL'S ETERNAL GLORY IS REVEALED.

(Vs. 2.3.26)

6.16.57

yad etad vismrtam pumso
mad-bhavam bhinnam atmanah
tatah samsara etasya
dehad deho mrter mrtih

yat--which; etat--this; vismrtam--forgotten; pumsah--of the living entity; mat-bhavam--My spiritual position; bhinnam--separation; atmanah--from the Supreme Soul; tatah--from that; samsarah--material, conditional life; etasya--of the living entity; dehat--from one body; dehad--another body; mrteh--from one death; mrtih--another death.

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

7.7.21

svarnam yatha gravasu hema-karah
ksetresu yogais tad-abhijna apnuyat
ksetresu dehesu tathatma-yogair
adhyatma-vid brahma-gatim labheta

svarnam--gold; yatha--just as; gravasu--in the stones of gold ore; hema-karah--the expert who knows about gold; ksetresu--in the gold mines; yogaih--by various processes; tat-abhijnah--an expert who can understand where gold is; apnuyat--very easily obtains; ksetresu--within the material fields; dehesu--the human bodies and all the rest of the 8,400,000 different bodily forms; tatha--similarly; atma-yogaih--by spiritual processes; adhyatma-vid--one who is expert in understanding the distinction between spirit and matter; brahma-gatim--perfection in spiritual life; labheta--may obtain.

An expert geologist can understand where there is gold and by various processes can extract it from the gold ore. Similarly, a spiritually advanced person can understand how the spiritual particle exists within the body, and thus by cultivating spiritual knowledge he can attain perfection in spiritual life. However, as one who is not expert cannot understand where there is gold, a foolish person who has not cultivated spiritual knowledge cannot understand how the spirit exists within the body.

THE SOUL'S ESSENTIAL NATURE IS CONSCIOUSNESS. THEREFORE IT IS EQUALLY CORRECT TO DESCRIBE THE SOUL AS CONSCIOUS AND AS CONSCIOUSNESS. THERE IS NO DUALITY BETWEEN THE TWO.

(Vs. 2.3.27)

11.28.36

etavan atma-sammoho
yad vikalpas tu kevale
atman rte svam atmanam
avalambo na yasya hi

etavan--whatever; atma--of the self; sammohah--delusion; yat--which; vikalpah--idea of duality; tu--but; kevale--in the unique; atman--in

the self; rte--without; svam--that very; atmanam--self; avalambah--basis; na--there is not; yasya--of which (duality); hi--indeed.

Whatever apparent duality is perceived in the self is simply the confusion of the mind. Indeed, such supposed duality has no basis to rest upon apart from one's own soul.

THERE IS NO DUALITY BETWEEN THE SOUL AND HIS CONSCIOUSNESS BECAUSE BOTH ARE ETERNAL.

(Vs. 2.3.28)

3.7.5

desatah kalato yo 'sav
avasthatah svato 'nyatah
aviluptavabodhatma
sa yujyetajaya katham

desatah--circumstantial; kalatah--by the influence of time; yah--one who; asau--the living entity; avasthatah--by situation; svatah--by dream; anyatah--by others; avilupta--extinct; avabodha--consciousness; atma--pure self; sah--he; yujyeta--engaged; ajaya--with nescience; katham--how is it so.

The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams or other causes. How then does he become engaged in nescience?

WHEN (AS IN THE STATE OF DEEP SLEEP) THERE IS NO OBJECT FOR CONSCIOUSNESS TO PERCEIVE, THEN CONSCIOUSNESS IS DORMANT, LIKE THE VIRILITY OF A YOUNG BOY.

(Vs. 2.3.29)

3.27.15

manyamanas tadatmanam
anasto nastavan mrsa
naste 'hankarane drasta
nasta-vitta ivaturah

manyamanah--thinking; tada--then; atmanam--himself; anastah--although not lost; nasta-vat--as lost; mrsa--falsely; naste ahankarane--because of the disappearance of the ego; drasta--the seer; nasta-vittah--one who has lost his fortune; iva--like; atu rah--distressed.

The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

5.11.12

ksetrajna eta manaso vibhutir
jivasya maya-racitasya nityah
avirhitah kvapi tirohitas ca
suddho vicaste hy avisuddha-kartuh

ksetra jnah--the individual soul; etah--all these; manasah--of the mind; vibhutih--different activities; jivasya--of the living entity; maya-racitasya--created by the external, material energy; nityah--from time immemorial; avirhitah--sometimes manifested; kvapi--somewhere; tirohitah ca--and not manifested; suddhah--purified; vicaste--sees this; hi--certainly; avisuddha--unpurified; kartuh--of the doer.

The individual soul bereft of Krsna consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep [unconsciousness] or trance, they disappear. A person who is liberated in this life [jivan-mukta] can see all these things vividly.

AS STATED PREVIOUSLY (Vs. 2.3.22), THE ATOMIC SOUL IS CONSCIOUS AND HIS SYMPTOM IS ALL-PERVASIVE CONSCIOUSNESS. BECAUSE OF THE ATOMIC SIZE OF THE SOUL, CONSCIOUSNESS IS MANIFEST OR UNMANIFEST ACCORDING TO EXTERNAL CIRCUMSTANCES. IF THE SOUL WERE ONLY CONSCIOUSNESS (I.E. IF HE WERE PERVASIVE, NOT ATOMIC), THEN HE WOULD HAVE TO BE ETERNALLY CONSCIOUS OR ETERNALLY UNCONSCIOUS, OR SOME CONTRADICTIONARY COMBINATION OF THE TWO. (Vs. 2.3.30)

6.16.9

esa nityo 'vyayah suksma
esa sarvasrayah svadrk
atmamaya-gunair visvam
atmanam srjate prabhuh

esah--this living entity; nityah--eternal; avyayah--imperishable; suksmah--very, very fine (not seen by the material eyes); esah--this living entity; sarva-asrayah--the cause of different types of bodies; svadrk--self-effulgent; atma-maya-gunaih--by the Supreme Personality of Godhead's modes of material nature; visvam--this material world; atmanam--himself; srjate--appears; prabhuh--the master.

The living entity is eternal and imperishable because he actually has no beginning and no end. He never takes birth or dies. He is the basic principle of all types of bodies, yet he does not belong to the bodily category. The living being is so sublime that he is equal in quality to the Supreme Lord. Nonetheless, because he is extremely small, he is prone to be illusioned by the external energy, and thus he creates various bodies for himself according to his different desires.

11.13.34

ikseta vibhramam idam manaso vilasam
drstam vinastam ati-lolam alata-cakram
vijnanam ekam urudheva vibhati maya
svapnas tridha guna-visarga-krto vikalpa

ikseta--one should see; vibhramam--as illusion or mistake; idam--this (material world); manasah--of the mind; vilasam--appearance or jumping; drstam--here today; vinastam--gone tomorrow; ati-lolam--extremely flickering; alata-cakram--just like the moving red line created by whirling a fiery stick; vijnanam--the spirit soul, by nature fully conscious; ekam--is one; urudha--in many divisions; iva--as if; vibhati--appears; maya--this is illusion; svapnah--merely a dream; tridha--in three divisions; guna--of the modes of nature; visarga--by the transformation; krtah--created; vikalpah--variety of perception or imagination.

One should see that the material world is a distinct illusion appearing in the mind, because material objects have an extremely flickering existence and are here today and gone tomorrow. They can be compared to the streaking red line created by whirling a fiery stick. The spirit soul by nature exists in the single state of pure consciousness. However, in this world he appears in many different

forms and stages of existence. The modes of nature divide the soul's consciousness into normal wakefulness, dreaming and dreamless sleep. All such varieties of perception, however, are actually maya and exist only like a dream.

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≥Adhikarana 14: The individual spirit soul performs actions. ≥
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SOME SCRIPTURAL TEXTS DECLARE THE THREE MODES OF MATERIAL NATURE TO BE
THE CAUSE OF ACTION; THE SOUL IS THUS SAID TO BE THE NONDOER. OTHER
TEXTS DECLARE THE SOUL TO BE THE PERFORMER OF ACTIONS. THE RESOLUTION
IS THAT THE SOUL INDEED PERFORMS ACTIONS.
(Vs. 2.3.31)

4.29.78
yadaksais caritan dhyayan
karmany acinute 'sakrt
sati karmany avidyayam
bandhah karmany anatmanah

yada--when; aksaih--by the senses; caritan--pleasures enjoyed; dhyayan--
-thinking of; karmani--activities; acinute--performs; asakrt--always;
sati karmani--when material affairs continue; avidya--yam--under
illusion; bandhah--bondage; karmani--in acti vity; anatmanah--of the
material body.

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

THAT THE SPIRIT SOUL IS THE DOER CAN BE UNDERSTOOD BY THE PURE ACTIVITIES OF THE LIBERATED SOULS IN THE SPIRITUAL WORLD. IN THE MATERIAL WORLD, THE THREE MODES OF MATERIAL NATURE OBSCURE THE ACTIVITIES OF THE CONDITIONED SOULS. MATERIAL ACTIVITIES THUS RESULT IN DISTRESS.
(Vs. 2.3.32)

6.1.44
sambhavanti hi bhadrani
viparitani canaghah
karinam guna-sango 'sti
dehavan na hy akarma-krt

sambhavanti--there are; hi--indeed; bhadrani--auspicious, pious activities; viparitani--just the opposite (inauspicious, sinful activities); ca--also; anaghah--O sinless inhabitants of Vaikuntha; karminam--of the fruitive workers; guna-sangah--contamination of the three modes of nature; asti--there is; deha-van--anyone who has accepted this material body; na--not; hi--indeed; akarma-krt--without performing action.

O inhabitants of Vaikuntha, you are sinless, but those within this material world are all karmis, whether acting piously or impiously. Both kinds of action are possible for them because they are contaminated by the three modes of nature and must act accordingly. One who has accepted a material body cannot be inactive, and sinful action is inevitable for one acting under the modes of material nature. Therefore all the living entities within this material world are punishable.

THE PHYSICAL SENSES ACT BECAUSE OF THE MOVEMENTS OF THE LIFE AIR; THE LIFE AIR MOVES UNDER THE DIRECTION OF THE SUPERSOUL IN CONJUNCTION WITH THE DESIRES OF THE INDIVIDUAL SOUL. THUS THE SOUL IS SAID TO BE THE PERFORMER OF MATERIAL ACTIVITIES.
(Vs. 2.3.33)

7.2.45

na srota nanuvaktayam
mukhyo 'py atra mahan asuh
yas tv ihendriyavan atma
sa canyah prana-dehayoh

na--not; srota--the listener; na--not; anuvakta--the speaker; ayam--this; mukhyah--chief; api--although; atra--in this body; mahan--the great; asuh--life air; yah--he who; tu--but; iha--in this body; indriya-van--possessing all the sense organs; atma--the soul; sah--he; ca--and; anyah--different; prana-dehayoh--from the life air and the material body.

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

THE VEDIC SCRIPTURES ASCRIBE ACTION TO CONSCIOUSNESS, NOT TO MATERIAL ELEMENTS.

OBJECTION: THE CONDITIONED SOUL CANNOT BE THE ACTOR BECAUSE HE ACTS AGAINST HIS OWN SELF-INTEREST.

REPLY: THE CONDITIONED SOUL IS SUBJECT TO HIS PAST KARMA; THEREFORE HE ACTS AGAINST HIS OWN SELF-INTEREST.
(Vs. 2.3.34)

6.16.24

dehendriya-prana-mano-dhiyo 'mi
yad-amsa-viddhah pracaranti karmasu
naivanyada lauham ivaprataptam
sthanesu tad drastrapadesam eti

deha--the body; indriya--senses; prana--life airs; manah--mind; dhiyah--and intelligence; ami--all those; yat-amsa-viddhah--being influenced by rays of Brahman, or the Supreme Lord; pracaranti--they move; karmasu--in various activities; na--not; eva--indeed; anyada--at other times; lauham--iron; iva--like; aprataptam--not heated (by fire); sthanesu--in those circumstances; tat--that; drastrapadesam--the name of a subject matter; eti--achieves.

As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman.

5.5.5.

parabhavas tavad abodha jato

yavan na jijnasata atma-tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

parabhavah--defeat, misery; tavat--so long; abodha jatah--produced from ignorance; yavat--as long as; na--not; jijnasate--inquires about; atma-tattvam--the truth of the self; yavat--as long as; kriyah--fruitive activities; tavat--so long; idam--this; manah--mind; vai--indeed; karma-atmakam--absorbed in material activities; yena--by which; sarira-bandhah--bondage in this material body.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmatmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

THE THEORY OF MATTER AS THE ACTIVE PRINCIPLE IS FALSE, AS HAS BEEN DEMONSTRATED ALREADY REGARDING THE ATHEISTIC SANKHYA PHILOSOPHY. (Vs. 2.3.35)

6.4.32

astiti nastiti ca vastu-nisthayor
eka-sthayor bhinna-viruddha-dharmanoh
aveksitam kincana yoga-sankhyayoh
samam param hy anukulam brhat tat

asti--there is; iti--thus; na--not; asti--there is; iti--thus; ca--and; vastu-nisthayoh--professing knowledge of the ultimate cause; eka-sthayoh--with one and the same subject matter, establishing Brahman; bhinna--demonstrating different; viruddha-dharmanoh--and opposing characteristics; aveksitam--perceived; kincana--that something which; yoga-sankhyayoh--of mystic yoga and the Sankhya philosophy (analysis of the ways of nature); samam--the same; param--transcendental; hi--indeed; anukulam--dwelling place; brhat tat--that ultimate cause.

There are two parties--namely, the theists and the atheists. The theist, who accepts the Supersoul, finds the spiritual cause through mystic yoga. The Sankhyite, however, who merely analyzes the material elements, comes to a conclusion of impersonalism and does not accept a supreme cause--whether Bhagavan, Paramatma or even Brahman. Instead, he is preoccupied with the superfluous, external activities of material nature. Ultimately, however, both parties demonstrate the Absolute Truth because although they offer opposing statements, their object is the same ultimate cause. They are both approaching the same Supreme Brahman, to whom I offer my respectful obeisances.

IF MATERIAL NATURE WERE THE CAUSE OF THE LIVING ENTITY'S ACTIVITIES, THEN MATERIAL NATURE WOULD BE THE ENJOYER OR SUFFERER OF KARMA. BUT THE LIVING ENTITY ENJOYS AND SUFFERS KARMA. HENCE, THE LIVING ENTITY IS RESPONSIBLE FOR HIS ACTIONS UNDER MATERIAL NATURE. (Vs. 2.3.36)

11.11.5,6

atha baddhasya muktasya
vailaksanyam vadami te
viruddha-dharminos tata
sthitayor eka-dharmini

atha--thus; baddhasya--of the conditioned soul; muktasya--of the liberated Personality of Godhead; vailaksyanam--different characteristics; vadami--I will now speak; te--unto you; viruddha--opposing; dharminoh--whose two natures; tata--My dear Uddhava; sthitayoh--of the two who are situated; eka-dharmini--in the one body which manifests their different characteristics.

Thus, my dear Uddhava, in the same material body we find opposing characteristics, such as great happiness and misery. That is because both the Supreme Personality of Godhead, who is eternally liberated, as well as the conditioned soul are within the body. I shall now speak to you about their different characteristics.

suparnav etau sadrsau sakhayay
yadrcchayaitau krta-nidau ca vrkse
ekas tayoh khadati pippalannam
anyo niranno 'pi balena bhuyan

suparnau--two birds; etau--these; sadrsau--similar; sakhayau--friends; yadrcchaya--by chance; etau--these two; krta--made; nidau--a nest; ca--and; vrkse--in a tree; ekah--one; tayoh--of the two; khadati--is eating; pippala--of the tree; annam--the fruits; anyah--the other; nirannah--not eating; api--although; balena--by strength; bhuyan--He is superior.

By chance, two birds have made a nest together in the same tree. The two birds are friends and are of a similar nature. One of them, however, is eating the fruits of the tree, whereas the other, who does not eat the fruits, is in a superior position due to His potency.

THE ESSENTIAL PRINCIPLE OF ACTION IS CONSCIOUSNESS, NOT MATTER. IF IT WERE NOT SO, HOW COULD THE SPIRIT SOUL BE LIBERATED FROM MATTER BY DEVOTIONAL SERVICE?
(Vs. 2.3.37)

3.25.15
cetah khalv asya bandhaya
muktaye catmano matam
gunesu saktam bandhaya
ratam va pumsi muktaye

cetah--consciousness; khalu--indeed; asya--of him; bandhaya--for bondage; muktaye--for liberation; ca--and; atmanah--of the living entity; matam--is considered; gunesu--in the three modes of nature; saktam--attracted; bandhaya--for conditional life; ratam--attached; va--or; pumsi--in the Supreme Personality of Godhead; muktaye--for liberation.

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

5.5.2
mahat-sevam dvaram ahur vimuktes
tamo-dvaram yositam sangi-sangam
mahantas te sama-cittah prasanta
vimanyavah suhrdah sadhavo ye

mahat-sevam--service to the spiritually advanced persons called mahatmas; dvaram--the way; ahuh--they say; vimukteh--of liberation; tamah-dvaram--the way to the dungeon of a dark, hellish condition of life; yositam--of women; sangi--of associates; sangam--association; mahantah--highly advanced in spiritual understanding; te--they; sama-cittah--persons who see everyone in a spiritual identity; prasantah--very peaceful, situated in Brahman or Bhagavan; vimanyavah--without anger (one must distribute Krsna consciousness to persons who are hostile without becoming angry at them); suhrdah--well-wishers of everyone; sadhavah--qualified devotees, without abominable behavior; ye--they who.

One can attain the path of liberation from material bondage only by rendering service to highly advanced spiritual personalities. These personalities are impersonalists and devotees. Whether one wants to merge into the Lord's existence or wants to associate with the Personality of Godhead, one should render service to the mahatmas. For those who are not interested in such activities, who associate with people fond of women and sex, the path to hell is wide open. The mahatmas are equipoised. They do not see any difference between one living entity and another. They are very peaceful and are fully engaged in devotional service. They are devoid of anger, and they work for the benefit of everyone. They do not behave in any abominable way. Such people are known as mahatmas.

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 ≥Adhikarana 15: Activity is the nature of the spirit soul. ≥
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 AS A CARPENTER ACTS USING BOTH TOOLS AND HIS OWN HANDS, SO ALSO DOES
 THE SOUL ACT, INDIRECTLY USING THE PHYSICAL BODY AND DIRECTLY USING THE
 PRANAS (LIFE AIRS).
 (Vs. 2.3.38)

7.2.45
 na srota nanuvaktayam
 mukhyo 'py atra mahan asuh
 yas tv ihendriyavan atma
 sa canyah prana-dehayoh

na--not; srota--the listener; na--not; anuvakta--the speaker; ayam--this; mukhyah--chief; api--although; atra--in this body; mahan--the great; asuh--life air; yah--he who; tu--but; iha--in this body; indriya-van--possessing all the sense organs; atma--the soul; sah--he; ca--and; anyah--different; prana-dehayoh--from the life air and the material body.

In the body the most important substance is the life air, but that also is neither the listener nor the speaker. Beyond even the life air, the soul also can do nothing, for the Supersoul is actually the director, in cooperation with the individual soul. The Supersoul conducting the activities of the body is different from the body and living force.

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 ≥Adhikarana 16: The activities of the spirit soul are always dependent≥
 ≥upon Brahman. ≥
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 THE VEDIC SCRIPTURES DECLARE THAT THE ULTIMATE CAUSE OF THE ACTIVITIES
 OF THE LIVING ENTITY IS THE SUPREME LORD.

(Vs. 2.3.39)

6.12.10

ojah saho balam pranam
amrtam mrtyum eva ca
tam ajnaya jano hetum
atmanam manyate jadam

ojah--the strength of the senses; sahas--the strength of the mind;
balam--the strength of the body; pranam--the living condition; amrtam--
immortality; mrtyum--death; eva--indeed; ca--also; tam--Him (the
Supreme Lord); ajnaya--without knowing; janah--a foolish person; hetum--
the cause; atmanam--the body; manyate--considers; jadam--although as
good as stone.

Our sensory prowess, mental power, bodily strength, living force,
immortality and mortality are all subject to the superintendence of the
Supreme Personality of Godhead. Not knowing this, foolish people think
the dull material body to be the cause of their activities.

THOUGH THE SUPREME LORD IS THE ULTIMATE CAUSE OF ACTION, THAT DOES NOT
RENDER MEANINGLESS THE RULES OF CONDUCT GIVEN TO HUMAN BEINGS BY THE
SCRIPTURES. THE LIVING ENTITY IS RESPONSIBLE FOR THE SOWING OF SINFUL
AND PIOUS ACTIVITIES, WHICH ARE LIKE SEEDS THAT GROW BITTER AND SWEET
FRUITS HE MUST LATER CONSUME.

(Vs. 2.3.40)

11.12.21-23

yasminn idam protam asesam otam
pato yatha tantu-vitana-samsthah
ya esa samsara-taruh puranah
karmatmakah puspa-phale prasute

yasmin--in whom; idam--this universe; protam--woven crosswise; asesam--
the whole; otam--and lengthwise; patah--a cloth; yatha--just like;
tantu--of the threads; vitana--in the expansion; samsthah--situated;
yah--that which; esah--this; samsara--of material existence; taruh--the
tree; puranah--existing since time immemorial; karma--toward fruitive
activities; atmakah--naturally inclined; puspa--the first result,
blossoming; phale--and the fruit; prasute--being produced.

Just as woven cloth rests on the expansion of lengthwise and
crosswise threads, similarly the entire universe is expanded on the
lengthwise and crosswise potency of the Supreme Personality of Godhead
and is situated within Him. The conditioned soul has been accepting
material bodies since time immemorial, and these bodies are like great
trees sustaining one's material existence. Just as a tree first
blossoms and then produces fruit, similarly the tree of material
existence, one's material body, produces the various results of
material existence.

dve asya bibe sata-mulas tri-nalah
panca-skandhah panca-rasa-prasutih
dasaika-sakho dvi-suparna-nidas
tri-valkalo dvi-phalo 'rkam pravistah

adanti caikam phalam asya grdhra
grame-cara ekam aranya-vasah
hamsa ya ekam bahu-rupam ijyair
maya-mayam veda sa veda vedam

dva--two; asya--of this tree; bije--seeds; sata--hundreds; mulah--of roots; tri--three; nalah--lower trunks; panca--five; skandhah--upper trunks; panca--five; rasa--saps; prasutih--producing; dasa--ten; eka--plus one; sakhah--branches; dvi--two; suparna--of birds; nidhah--a nest; tri--three; valkalah--types of bark; dvi--two; phalah--fruits; arkam--the sun; pravistah--extending into; adanti--they eat or enjoy; ca--also; ekam--one; phalam--fruit; asya--of this tree; grdhrach--those who are lusty for material enjoyment; grame--in householder life; carah--living; ekam--another; aranya--in the forest; vasah--those who live; hamsah--swanlike men, saintly persons; yah--one who; ekam--one only, the Supersoul; bahu-rupam--appearing in many forms; ijyaih--by the help of those who are worshipable, the spiritual masters; maya-mayam--produced by the potency of the Supreme Lord; veda--knows; sah--such a person; veda--knows; vedam--the actual meaning of the Vedic literature.

This tree of material existence has two seeds, hundreds of roots, three lower trunks and five upper trunks. It produces five flavors and has eleven branches and a nest made by two birds. The tree is covered by three types of bark, gives two fruits and extends up to the sun. Those lusty after material enjoyment and dedicated to family life enjoy one of the tree's fruits, and swanlike men in the renounced order of life enjoy the other fruit. One who with the help of the bona fide spiritual masters can understand this tree to be a manifestation of the potency of the one Supreme Truth appearing in many forms actually knows the meaning of the Vedic literature.

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 ≥Adhikarana 17: The individual soul is part and parcel of Brahman. ≥
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 SCRIPTURE TESTIFIES THE INDIVIDUAL SOUL TO BE PART AND PARCEL OF THE
 SUPREME LORD.
 (Vs. 2.3.41)

11.11.4
 ekasyaiva mamamsasya
 jivasyaiva maha-mate
 bandho 'syavidyayanadir
 vidyaya ca tatthearah

ekasya--of the one; eva--certainly; mama--My; amsasya--part and parcel;
 jivasya--of the living entity; eva--certainly; maha-mate--O most
 intelligent one; bandhah--bondage; asya--of him; avidyaya--by
 ignorance; anadih--beginningless; vidyaya--by knowledge; ca--and;
 tatha--similarly; itarah--the opposite of bondage, liberation.

O most intelligent Uddhava, the living entity, called jiva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated.

THE VEDIC MANTRAS SO TESTIFY.
 (Vs. 2.3.42)

10.87.20
 sva-kṛta-puresv amisv abahir-antara-samvaranam
 tava purusam vadanty akhila-sakti-dhrto 'msa-kṛtam
 iti nr-gatim vivicya kavayo nigamavapanam
 bhavata upasate 'nghrim abhavam bhuvi visvasitah

THE INDIVIDUAL SPIRIT SOUL CANNOT BE EQUATED WITH THE SUPREME LORD'S AVATARA FORMS, NO MORE THAN THE LIGHT OF A FIREFLY CAN BE EQUATED WITH THE LIGHT OF THE SUN.
(Vs. 2.3.44)

6.16.46

viditam ananta samastam
tava jagad-atmano janair ihacaritam
vijnapyam parama-guroh
kiyad iva savitur iva khadyotaih

viditam--well known; ananta--O unlimited; samastam--everything; tava--to You; jagad-atmanah--who are the Supersoul of all living entities; janaih--by the mass of people, or all living entities; iha--within this material world; acaritam--performed; vijnapyam--to be informed; parama-guroh--to the Supreme Personality of Godhead, the supreme master; kiyat--how much; iva--certainly; savituh--to the sun; iva--like; khadyotaih--by the fireflies.

O unlimited Supreme Personality of Godhead, whatever a living entity does in this material world is well known to You because You are the Supersoul. In the presence of the sun there is nothing to be revealed by the light of a glowworm. Similarly, because You know everything, in Your presence there is nothing for me to make known.

THE SMRTI-SASTRAS (OF WHICH SRIMAD BHAGAVATAM IS THE BEST) DECLARE THE AVATARAS TO BE DIRECT PLENARY AND SUBPLENARY EXPANSIONS OF THE SUPREME LORD, WHEREAS THE INDIVIDUAL SOULS ARE EXPANSIONS OF THE SUPREME LORD'S MARGINAL POTENCY.
(Vs. 2.3.45)

1.3.28

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdayanti yuge yuge

ete--all these; ca--and; amsa--plenary portions; kalah--portions of the plenary portions; pumsah--of the Supreme; krsnah--Lord Krsna; tu--but; bhagavan--the Personality of Godhead; svayam--in person; indra-ari--the enemies of Indra; vyakulam--disturbed; lokam--all the planets; mrdayanti--gives protection; yuge yuge--in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

7.3.34

anantavyakta-rupena
yenedam akhila tatam
cid-acic-chakti-yuktaya
tasmai bhagavate namah

ananta-avyakta-rupena--by the unlimited, unmanifested form; yena--by which; idam--this; akhila--total aggregate; tatam--expanded; cit--with spiritual; acit--and material; sakti--potency; yuktaya--unto he who is endowed; tasmai--unto him; bhagavate--unto the Supreme Personality of Godhead; namah--I offer my respectful obeisances.

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

THE INDIVIDUAL SOULS ARE CANDIDATES FOR BONDAGE TO MATTER AND LIBERATION FROM MATTER. THE AVATARAS ARE ALWAYS TRANSCENDENTAL AND DESCEND TO DELIVER THE CONDITIONED SOULS.
(Vs. 2.3.46)

6.16.57,58

yad etad vismrtam pumsa
mad-bhavam bhinnam atmanah
tatah samsara etasya
dehad deho mrter mrtih

yat--which; etad--this; vismrtam--forgotten; pumsa--of the living entity; mat-bhavam--My spiritual position; bhinnam--separation; atmanah--from the Supreme Soul; tatah--from that; samsarah--material, conditional life; etasya--of the living entity; dehat--from one body; dehad--another body; mrteh--from one death; mrtih--another death.

When a living entity, thinking himself different from Me, forgets his spiritual identity of qualitative oneness with Me in eternity, knowledge and bliss, his material, conditional life begins. In other words, instead of identifying his interest with Mine, he becomes interested in his bodily expansions like his wife, children and material possessions. In this way, by the influence of his actions, one body comes from another, and after one death, another death takes place.

labdhveha manusim yonim
jnana-vijnana-sambhavam
atmanam yo na buddhyeta
na kvacit ksemam apnuyat

labdhva--achieving; iha--in this material world (especially in this pious land of Bharata-varsa, India); manusim--the human; yonim--species; jnana--of knowledge through Vedic scriptures; vijnana--and practical application of that knowledge in life; sambhavam--wherein there is a possibility; atmanam--one's real identity; yah--anyone who; na--not; buddhyeta--understands; na--never; kvacit--at any time; ksemam--success in life; apnuyat--can obtain.

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

10.10.34-35

yasyavatara jnayante
sariesv asaririnah
tais tair atulyatisayair
viriyair dehisv asangataih

sa bhavan sarva-lokasya

bhavaya vibhavaya ca
avatirno 'msa-bhagena
sampratam patir asisam

yasya--of whom; avatarah--the different incarnations, like Matsya, Kurma and Varaha; jnayante--are speculated; sariresu--in different bodies, differently visible; asaririnah--they are not ordinary material bodies, but are all transcendental; taih taih--by such bodily activities; atulya--incomparable; ati-sayaih--unlimited; viryaih--by strength and power; dehisu--by those who actually have material bodies; asangataih--which activities, enacted in different incarnations, are impossible to be performed; sah--the same Supreme; bhavan--Your Lordship; sarva-lokasya--of everyone; bhavaya--for the elevation; vibhavaya--for the liberation; ca--and; avatirnah--have now appeared; amsa-bhagena--in full potency, with different parts and parcels; sampratam--at the present moment; patih asisam--You are the Supreme Personality of Godhead, the master of all auspiciousness.

Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform--extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world.

CONDITIONED SOULS ARE IMPERFECT. THEY ARE NEVER TO BE MISTAKEN FOR THE
THE ALL-PERFECT AVATARAS OF THE SUPREME LORD.
(Vs. 2.3.47)

8.24.2,3,5,6
yad-artham adadhad rupam
matsyam loka jugupsitam
tamah-prakrti-durmarsam
karma-grasta ivesvarah

etan no bhagavan sarvam
yathavad vaktum arhasi
uttamasloka-caritam
sama-loka-sukhavaham

yad-artham--for what purpose; adadhat--accepted; rupam--form; matsyam--of a fish; loka jugupsitam--which is certainly not very favorable in this world; tamah--in the mode of ignorance; prakrti--such behavior; durmarsam--which is certainly very painful and condemned; karma-grastah--one who is under the laws of karma; iva--like; isvarah--the Supreme Personality of Godhead; etat--all these facts; nah--unto us; bhagavan--O most powerful sage; sarvam--everything; yathavat--properly; vaktum arhasi--kindly describe; uttamasloka-caritam--the pastimes of the Supreme Personality of Godhead; sarva-loka-sukha-avaham--by hearing of which everyone becomes happy.

What was the purpose for which the Supreme Personality of Godhead accepted the abominable form of a fish, exactly as an ordinary living being accepts different forms under the laws of karma? The form of a fish is certainly condemned and full of terrible pain. O my lord, what was the purpose of this incarnation? Kindly explain this to us, for hearing about the pastimes of the Lord is auspicious for everyone.

sri-suka uvaca
go-vipra-sura-sadhunam
chandasam api cesvarah
raksam icchams tanur dhatte
dharmasyarthasya caiva hi

sri-sukah uvaca--Sri Sukadeva Gosvami said; go--of the cows; vipra--of the brahmanas; sura--of the demigods; sadhunam--and of the devotees; chandasam api--even of the Vedic literature; ca--and; isvarah--the supreme controller; raksam--the protection; icchan--desiring; tanuh dhatte--accepts the forms of incarnations; dharmasya--of the principles of religion; arthasya--of the principles of the purpose of life; ca--and; eva--indeed; hi--certainly.

Sri Sukadeva Gosvami said: O King, for the sake of protecting the cows, brahmanas, demigods, devotees, the Vedic literature, religious principles, and principles to fulfill the purpose of life, the Supreme Personality of Godhead accepts the forms of incarnations.

uccavacesu bhutesu
caran vayur ivesvarah
noccavacatvam bhajate
nirgunatvad dhiyo gunaih

ucca-avacesu--having higher or lower bodily forms; bhutesu--among the living entities; caran--behaving; vayuh iva--exactly like the air; isvarah--the Supreme Lord; na--not; ucca-avacatvam--the quality of higher or lower grades of life; bhajate--accepts; nirgunatvat--because of being transcendental, above all material qualities; dhiyah--generally; gunaih--by the modes of material nature.

Like the air passing through different types of atmosphere, the Supreme Personality of Godhead, although appearing sometimes as a human being and sometimes as a lower animal, is always transcendental. Because He is above the material modes of nature, He is unaffected by higher and lower forms.

WHILE IT IS A FACT THAT THE AVATARA AND THE LIVING ENTITIES ARE EXPANSIONS OF THE SUPREME LORD, IT IS FOOLISH TO ARGUE THAT THEY ARE THEREFORE EQUAL.
(Vs. 2.3.48)

3.6.8
esa hy asesa-sattvanam
atmamsah paramatmanah
adyo 'vataro yatra sau
bhuta-gramo vibhavyate

esah--this; hi--certainly; asesa--unlimited; sattvanam--living entities; atma--Self; amsah--part; parama-atmanah--of the Supersoul; adyah--the first; avatah--incarnation; yatra--whereupon; asau--all those; bhuta-gramah--the aggregate creations; vibhavyate--flourish.

The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the Self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes.

2.10.42
sa evedam jagad-dhata

bhagavan dharma-rupa-dhrk
pusnati sthapanam visvam
tiryak-nara-suradibhih

sah--He; eva--certainly; idam--this; jagat-dhata--the maintainer of the entire universe; bhagavan--the Personality of Godhead; dharma-rupa-dhrk--assuming the form of religious principles; pusna-ti--maintains; sthapanam--after establishing; visvam--the universes; tiryak--living entities lower than the human beings; nara--the human beings; sura-adibhih--by the demigodly incarnations.

He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

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≥Adhikarana 19: The individual spirit souls are not identically the ≥
≥same. ≥
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THOUGH THE INDIVIDUAL SOULS SHARE THE SAME SPIRITUAL NATURE, THEIR
FATES ARE DIVERSE. THUS THERE ARE DIFFERENCES BETWEEN THEM.
(Vs. 2.3.49)

4.29.30-31
ksut-parito yatha dinah
saramayo grham grham
caran vindati yad-distam
dandam odanam eva va

tatha kamasayo jiva
uccavaca-patha bhraman
upary adho va madhye va
yati distam priyapriyam

ksut-paritah--overcome by hunger; yatha--as; dinah--poor; saramayah--a dog; grham--from one house; grham--to another house; caran--wandering; vindati--receives; yat--whose; distam--according to destiny; dandam--punishment; odanam--food; eva--certainly; va--or; tatha--similarly; kama-asayah--pursuing different types of desires; jivah--the living entity; ucca--high; avaca--low; patha--on a path; bhraman--wandering; upari--high; adha--low; va--or; madhye--in the middle; va--or; yati--goes toward; distam--according to destiny; priya--pleasing; apriyam--not pleasing.

The living entity is exactly like a dog, who, overcome with hunger, goes from door to door for some food. According to his destiny, he sometimes receives punishment and is driven out and at other times receives a little food to eat. Similarly, the living entity, being influenced by so many desires, wanders in different species of life according to destiny. Sometimes he is high, and sometimes he is low. Sometimes he goes to the heavenly planets, sometimes to hell, sometimes to the middle planets, and so on.

4.20.7
ekah suddhah svayam-jyotir
nirguno 'sau gunasrayah
sarva-go 'navrtah saksi
niratmatmatmanah parah

ekah--one; suddhah--pure; svayam--self; jyotih--effulgent; nirgunah--without material qualifications; asau--that; guna-asrayah--the reservoir of good qualities; sarva-gah--able to go everywhere; anavrtah--without being covered by matter; saksi--witness; niratma--without another self; atma-atmanah--to the body and mind; parah--transcendental.

The individual soul is one, pure, nonmaterial and self-effulgent. He is the reservoir of all good qualities, and He is all-pervading. He is without material covering, and He is the witness of all activities. He is completely distinguished from other living entities, and He is transcendental to all embodied souls.

THE DIVERSE DESTINATIONS OF THE LIVING BEINGS CANNOT BE UNDERSTOOD ONLY IN TERMS OF DESIRE, FOR DESIRE IS GOVERNED BY UNSEEN FATE.
(Vs. 2.3.50)

6.1.54

labdhva nimittam avyaktam
vyaktavyaktam bhavaty uta
yatha-yoni yatha-bijam
svabhavena baliyasa

labdhva--having gotten; nimittam--the cause; avyaktam--unseen or unknown to the person; vyakta-avyaktam--manifested and unmanifested, or the gross body and the subtle body; bhavati--come into being; uta--certainly; yatha-yoni--exactly like the mother; yatha-bijam--exactly like the father; sva-bhavena--by the natural tendency; baliyasa--which is very powerful.

The fruitive activities a living being performs, whether pious or impious, are the unseen cause for the fulfillment of his desires. This unseen cause is the root for the living entity's different bodies. Because of his intense desire, the living entity takes birth in a particular family and receives a body which is either like that of his mother or like that of his father. The gross and subtle bodies are created according to his desire.

10.1.51

agner yatha daru-viyoga-yogayor
adrstato 'nyan na nimittam asti
evam hi jantor api durvibhavyah
sarira-samyoga-viyoga-hetuh

agneh--of a fire in the forest; yatha--as; daru--of wood; viyoga-yogayoh--of both the escaping and the capturing; adrstatah--than unseen providence; anyat--some other reason or accident; na--not; nimittam--a cause; asti--there is; evam--in this way; hi--certainly; jantoh--of the living being; api--indeed; durvibhavyah--cannot be found out; sarira--of the body; samyoga--of the accepting; viyoga--or of the giving up; hetuh--the cause.

When a fire, for some unseen reason, leaps over one piece of wood and sets fire to the next, the reason is destiny. Similarly, when a living being accepts one kind of body and leaves aside another, there is no other reason than unseen destiny.

THE DIVERSE DESTINATIONS OF THE LIVING BEINGS CANNOT BE UNDERSTOOD ONLY IN TERMS OF THEIR PARTICULAR ENVIRONMENTS (HEAVENLY, HELLISH, ETC.), FOR THEY ATTAIN THEIR ENVIRONMENTS DUE TO UNSEEN FATE.

He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

THE PLURALITY OF THE WORD PRANAH CANNOT BE APPLIED TO THE CREATED LIFE FORCE, BECAUSE PRANAH IS IDENTIFIED WITH 'ASAT.' AS WAS SHOWN BEFORE, ASAT IS THE STATE OF NONMANIFESTATION AFTER THE ANNIHILATION OF THE COSMOS. ASAT IS ALSO A NAME OF THE SUPREME LORD. HENCE PRANAH CANNOT REFER TO MATERIAL VARIETY. THE VARIETY INDICATED IS TRANSCENDENTAL.
(Vs. 2.4.3)

2.10.43,44
tatah kalagni-rudratma
yat srstam idam atmanah
sanniyacchati tat kale
ghananikam ivanilah

tatah--thereafter, at the end; kala--destruction; agni--fire; rudra-atma--in the form of Rudra; yat--whatever; srstam--created; idam--all these; atmanah--of His own; sam--completely; niyacchati--annihilates; tat kale--at the end of the millennium; gh ana-anikam--bunches of clouds; iva--like that of; anilah--air.

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

ittham-bhavana kathito
bhagavan bhagavattamah
nettham-bhavana hi param
drastum arhanti surayah

ittham--in these features; bhavana--the matter of creation and destruction; kathitah--described; bhagavan--the Personality of Godhead; bhagavat-tamah--by the great transcendentalists; na--not; ittham--in this; bhavana--features; hi--only; param--most glorious; drastum--to see; arhanti--deserve; surayah--great devotees.

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

SPEECH EXISTS BEFORE THE COSMIC MANIFESTATION. HENCE PRANA AS THE NAME OF THE SUPREME LORD IS A WORD OF THAT TRANSCENDENTAL SPEECH, NOT THE MUNDANE SPEECH OF THE CREATED WORLD.
(Vs. 2.4.4)

6.16.51
aham vai sarva-bhutani
bhutatma bhuta-bhavanah
sabda-brahma param brahma
mamobhe sasvati tanu

aham--I; vai--indeed; sarva-bhutani--expanded in different forms of living entities; bhuta-atma--the Supersoul of all living entities (the supreme director and enjoyer of them); bhuta-bhavanah--the cause for the manifestation of all living entities; sabda-brahma--the

transcendental sound vibration (the Hare Krsna mantra); param brahma--the Supreme Absolute Truth; mama--My; ubhe--both (namely, the form of sound and the form of spiritual identity); sasvati--eternal; tanu--two bodies.

All living entities, moving and nonmoving, are My expansions and are separate from Me. I am the Supersoul of all living beings, who exist because I manifest them. I am the form of the transcendental vibrations like omkara and Hare Krsna Hare Rama, and I am the Supreme Absolute Truth. These two forms of Mine--namely, the transcendental sound and the eternally blissful spiritual form of the Deity, are My eternal forms; they are not material.

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≥Adhikarana 2: The senses are eleven.

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IT MAY BE FALSELY ARGUED ON THE BASIS OF CERTAIN SASTRIC STATEMENTS THAT THERE ARE SEVEN SENSES: THE FIVE COGNITIVE SENSES, THE MIND AND INTELLIGENCE. THESE SEVEN ARE SAID TO ACCOMPANY THE SOUL TO HIS NEXT DESTINATION AFTER DEATH. THE PROPONENTS OF THIS STANDPOINT ARGUE THAT THE FIVE WORKING INSTRUMENTS (HAND, LEG, ETC.) ARE NOT REALLY SENSES BECAUSE THEY ARE LESS IMPORTANT THAN THE COGNITIVE SENSES AND BECAUSE THEY DO NOT ACCOMPANY THE SOUL WHEN HE LEAVES THE BODY.

(Vs. 2.4.5)

11.22.37

sri-bhagavan uvaca
manah karma-mayam nram
indriyah pancabhir yutam
lokat lokam prayaty anya
atma tad anuvartate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; manah--the mind; karma-mayam--shaped by fruitive work; nram--of persons; indriyah--along with the senses; pancabhir--five; yutam--conjoined; lokat--from one world; lokam--to another world; prayati--travels; anyah--separate; atma--the soul; tat--that mind; anuvartate--follows.

Lord Krsna said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from this mind, follows it.

BUT IN FACT THE SENSES ARE TO BE COUNTED AS ELEVEN: FIVE COGNITIVE SENSES, FIVE WORKING SENSES AND THE MIND (WHICH MAY INCLUDE FALSE EGO, INTELLIGENCE AND CONTAMINATED CONSCIOUSNESS).

(Vs. 2.4.6)

5.11.9,10

ekadasan manaso hi vrttaya
akutayah panca dhiyo 'bhimanah
matrani karmani puram ca tasam
vadanti haikadasa vira bhumih

ekadasa--eleven; asan--there are; manasah--of the mind; hi--certainly; vrttayah--activities; akutayah--senses of action; panca--five; dhiyah--senses for gathering knowledge; abhimanah--the false ego; matrani--different sense objects; karmani--different material activities; puram ca--and the body, society, nation, family or place of nativity; tasam--of those functions; vadanti--they say; ha--oh; ekada--eleven; vira--

O hero; bhumih--fields of activity.

There are five working senses and five knowledge-acquiring senses. There is also the false ego. In this way, there are eleven items for the mind's functions. O hero, the objects of the senses [such as sound and touch], the organic activities [such as evacuation] and the different types of bodies, society, friendship and personality are considered by learned scholars the fields of activity for the functions of the mind.

gandhakrti-sparsa-rasa-sravamsi
visarga-raty-arty-abhijalpa-silpah
ekadasam svikaranam mameti
sayyam aham dvadadam eka ahuh

gandha--smell; akrti--form; sparsa--touch; rasa--taste; sravamsi--and sound; visarga--evacuating; rati--sexual intercourse; arti--movement; abhijalpa--speaking; silpah--grasping or releasing; ekadasam--eleventh; svikaranam--accepting as; mama--mine; iti--thus; sayyam--this body; aham--I; dvadasam--twelfth; eke--some; ahuh--have said.

Sound, touch, form, taste and smell are the objects of the five knowledge-acquiring senses. Speech, touch, movement, evacuation and sexual intercourse are the objects of the working senses. Besides this, there is another conception by which one thinks, "This is my body, this is my society, this is my family, this is my nation," and so forth. This eleventh function, that of the mind, is called the false ego. According to some philosophers, this is the twelfth function, and its field of activity is the body.

3.26.14

mano buddhir ahankaras
cittam ity antar-atmakam
caturdha laksyate bhedo
vrttya laksana-rupaya

manah--the mind; buddhih--intelligence; ahankarah--ego; cittam--consciousness; iti--thus; antah-atmakam--the internal, subtle senses; catuh-dha--having four aspects; laksyate--is observed; bhedah--the distinction; vrttya--by their functions; laksana-rupaya--representing different characteristics.

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

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≥Adhikarana 3: The senses are atomic in size.

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THE ELEVEN SENSES ARE 'ANAVAH', OR ATOMIC IN SIZE. THEY QUIT THE GROSS BODY ALONG WITH THE SOUL, FOR THEY ARE FEATURES OF THE SUBTLE CONDITIONING OF THE SOUL.

(Vs. 2.4.7)

3.26.31

taijasanindriyany eva
kriya-jaana-vibhagasah
pranasya hi kriya-saktir
buddher vijnana-saktita

taijasani--produced from egoism in the mode of passion; indriyani--the senses; eva--certainly; kriya--action; jnana--knowledge; vibhagasah--according to; pranasya--of the vital energy; hi--indeed; kriya-saktih--the senses of action; buddheh--of the intelligence; vijnana-saktita--the senses for acquiring knowledge.

Egoism in the mode of passion produces two kinds of senses--the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

4.27.70

naham mameti bhavo 'yam
puruse vyavadhiyate
yavad buddhi-mano-'ksartha-
guna-vyuhohy anadiman

na--not; aham--I; mama--mine; iti--thus; bhavah--consciousness; ayam--this; puruse--in the living entity; vyavadhiyate--is separated; yavat--so long; buddhi--intelligence; manah--mind; aksa--senses; artha--sense objects; guna--of the material qualities; vyuhah--a manifestation; hi--certainly; anadi-man--the subtle body (existing since time immemorial).

As long as there exists the subtle material body composed of intelligence, mind, senses, sense objects, and the reactions of the material qualities, the consciousness of false identification and its relative objective, the gross body, exist as well.

4.28.23

pasuvad yavanair esa
niyamanah svakam ksayam
anvadravann anupathah
socanto bhramsam aturah

pasu-vat--like an animal; yavanaih--by the Yavanas; esah--Puranjana; niyamanah--being arrested and taken away; svakam--to their own; ksayam--abode; anvadravan--followed; anupathah--his attendants; socantah--lamenting; bhramsam--greatly; aturah--being distressed.

When the Yavanas were taking King Puranjana away to their place, binding him like an animal, the King's followers became greatly aggrieved. While they lamented, they were forced to go along with him.

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≥Adhikarana 4: The vital prana, the life-force, has an origin. ≥

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IT MIGHT BE FALSELY ARGUED THAT IF THE PRANA OR LIFE FORCE ACCOMPANIES THE SOUL AT THE TIME OF DEATH, THIS PRANA MUST HAVE NO ORIGIN, JUST AS THE SOUL HAS NO ORIGIN. BUT THIS STANDPOINT IS FALSE. PRANA IS CREATED, AS THE ELEMENTS OF THE UNIVERSE ARE CREATED.

(Vs. 2.4.8)

2.10.15

antah sarira akasat
purusasya vicestatah
ojah saho balam jajne
tatah prano mahan asuh

antah sarire--within the body; akasat--from the sky; purusasya--of

Maha-Visnu; vicesatah--while so trying, or willing; ojah--the energy of the senses; saha--mental force; bala--bodily strength; jajne--generated; tatah--thereafter; prana--the living force; maha asu--the fountainhead of everyone's life.

From the sky situated within the transcendental body of the manifesting Maha-Visnu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

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≥Adhikarana 5: The vital prana is not air. ≥

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IT MIGHT BE FALSELY ARGUED ON THE BASIS OF CERTAIN SASTRIC STATEMENTS THAT THE PRANA OR LIFE FORCE IS THE MATERIAL ELEMENT AIR (OR THE VIBRATION OF AIR, THE ACTIVITIES OF AIR OR A CONDITION OF AIR). BUT IN FACT PRANA IS CREATED SEPARATELY FROM THAT ELEMENT; THE SCRIPTURES LIKEWISE DESCRIBE THEIR FUNCTIONS SEPARATELY. IT IS THUS A SPECIAL KIND OF AIR.
(Vs. 2.4.9)

2.10.15-17
anta sarira akasa
purusa vicesatah
ojah saha bala jajne
tatah prana maha asu

anta sarira--within the body; akasa--from the sky; purusa--of Maha-Visnu; vicesatah--while so trying, or willing; ojah--the energy of the senses; saha--mental force; bala--bodily strength; jajne--generated; tatah--thereafter; prana--the living force; maha asu--the fountainhead of everyone's life.

From the sky situated within the transcendental body of the manifesting Maha-Visnu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

anuprananti yam prana
prananta sarva jantu
apananta apananti
nara-deva ivanuga

anuprananti--follow the living symptoms; yam--whom; prana--senses; prananta--endeavoring; sarva jantu--in all living entities; apananta--stop endeavoring; apananti--all others stop; nara-deva--a king; iva--like; anuga--the followers.

As the followers of a king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sensual activities.

pranaksipata ksuta
anta jayate vibhava
pipasata jaksata ca
prana mukha nirabhidyata

prana--by the living force; aksipata--being agitated; ksuta--hunger; trta--thirst; anta--from within; jayate--generates; vibhava--of the

Supreme; pipasatah--being desirous to quench the thirst; jaksatah--being desirous to eat; ca--and; prak--at first; mukham--the mouth; nirabhidyata--was opened.

The living force, being agitated by the virat-purusa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

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≥Adhikarana 6: The vital prana is an instrument of the soul. ≥
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IT MAY BE FALSELY ARGUED THAT THE VITAL PRANA IS ITSELF THE INDIVIDUAL SPIRIT SOUL. IT IS REALLY AN INSTRUMENT ASSOCIATED WITH THE SOUL FOR AS LONG AS THE SOUL IS IN MATERIAL EXISTENCE.
(Vs. 2.4.10)

11.3.39
andesu pesisu tarusv aviniscitesu
prano hi jivam upadhavati tatra tatra
sanne yad indriya-gane 'hami ca prasupte
kuta-stha asayam rte tad-anusmrtir nah

andesu--in (species of life born from) eggs; pesisu--in embryos; tarusu--in plants; aviniscitesu--in species of interminate origin (born from perspiration); pranah--the vital air; hi--indeed; jivam--the soul; upadhavati--follows; tatra tatra--from one species to another; sanne--they are merged; yat--when; indriya-gane--all the senses; ahami--the false ego; ca--also; prasupte--in deep sleep; kuta-sthah--unchanging; asayam--the subtle covering of contaminated consciousness, the linga-sarira; rte--without; tat--of that; anusmrtih--(there is) subsequent remembrance; nah--our.

The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly, the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind and false ego are inactive, once remembers upon waking that he, the soul, was peacefully sleeping.

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≥Adhikarana 7: The vital prana is the primary agent of the soul. ≥
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THE VITAL PRANA, BEING NEUTRAL AND PERVADING THE WHOLE BODY, HAS NO PARTICULAR FUNCTION LIKE THE SENSES. IT IS THE SOUL'S PRIMARY AGENT FOR GOVERNING THE SENSES.
(Vs. 2.4.11)

4.16.13
antar bahis ca bhutanam
pasyan karmani caranaih
udasina ivadhyakso
vayur atmeva dehinam

antah--internally; bahih--externally; ca--and; bhutanam--of living

entities; pasyan--seeing; karmani--activities; caranaih--by spies; udasinah--neutral; iva--like; adhyaksah--the witness; vayuh--the air of life; atma--the living force; iva--like; deh inam--of all the embodied.

King Prthu will be able to see all the internal and external activities of every one of his citizens. Still no one will be able to know his system of espionage, and he himself will remain neutral regarding all matters of glorification or vilification paid to him. He will be exactly like air, the life force within the body, which is exhibited internally and externally but is always neutral to all affairs.

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≥Adhikarana 8: The vital prana has five functions. ≥
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JUST AS THE MIND IS SAID TO HAVE MULTIPLE FUNCTIONS, SO THE PRANA HAS
FIVE FUNCTIONS.
(Vs. 2.4.12)

4.29.6,7
sakhaya indriya-gana
jnanam karma ca yat-krtam
sakhyas tad-vrttayah pranah
panca-vrttir yathoragah

sakhayah--the male friends; indriya-ganah--the senses; jnanam--knowledge; karma--activity; ca--also; yat-krtam--done by the senses; sakhyah--female friends; tat--of the senses; vrttayah--engagements; pranah--life air; panca-vrttih--having five processes; yatha--like; uragah--the serpent.

The five working senses and the five senses that acquire knowledge are all male friends of Puranjani. The living entity is assisted by these senses in acquiring knowledge and engaging in activity. The engagements of the senses are known as girl friends, and the serpent, which was described as having five heads, is the life air acting within the five circulatory processes.

brhad-balam mano vidyad
ubhayendriya-nayakam
pancalah panca visaya
yan-madhye nava-kham puram

brhat-balam--very powerful; manah--the mind; vidyat--one should know; ubhaya-indriya--of both groups of senses; nayakam--the leader; pancalah--the kingdom named Pancala; panca--five; visayah--sense objects; yat--of which; madhye--in the midst; navakh am--having nine apertures; puram--the city.

The eleventh attendant, who is the commander of the others, is known as the mind. He is the leader of the senses both in the acquisition of knowledge and in the performance of work. The Pancala kingdom is that atmosphere in which the five sense objects are enjoyed. Within that Pancala kingdom is the city of the body, which has nine gates.

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≥Adhikarana 9: The vital prana is atomic. ≥
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IT MIGHT BE FALSELY ARGUED THAT THE VITAL PRANA IS ALL-PERVADING.
BEING THE AGENT OF THE ATOMIC SOUL, THE VITAL PRANA IS REALLY ATOMIC;

THUS IT LEAVES THE BODY ALONG WITH THE SOUL AT THE TIME OF DEATH.
(Vs. 2.4.13)

4.28.24

purim vihayopagata
uparuddho bhujangamah
yada tam evanu puri
visirna prakrtim gata

purim--the city; vihaya--having given up; upagatah--gone out;
uparuddhah--arrested; bhujangamah--the serpent; yada--when; tam--him;
eva--certainly; anu--after; puri--the city; visirna--scattered;
prakrtim--matter; gata--turned into.

The serpent, who had already been arrested by the soldiers of Yavana-
raja and was out of the city, began to follow his master along with the
others. As soon as they all left the city, it was immediately dismantled
and smashed to dust.

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≥Adhikarana 10: Brahman is the motive force behind the pranas. ≥

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THE SECONDARY PRANAS ACTIVATE THE PHYSICAL SENSES UNDER THE SHELTER OF
THE VITAL PRANA, WHICH IS MOVED BY THE SUPERSOUL. THE PRANAS DO NOT
MOVE THEMSELVES, NOR ARE THEY MOVED BY THE DEVAS, NOR ARE THEY EVEN
MOVED BY THE INDIVIDUAL SPIRIT SOUL ALONE.

(Vs. 2.4.14)

7.2.45

na srota nanuvaktayam
mukhyo 'py atra mahan asuh
yas tv ihendriyavan atma
sa canyah prana-dehayoh

na--not; srota--the listener; na--not; anuvakta--the speaker; ayam--
this; mukhyah--chief; api--although; atra--in this body; mahan--the
great; asuh--life air; yah--he who; tu--but; iha--in this body;
indriya-van--possessing all the sense organs; atma--the soul; sah--he;
ca--and; anyah--different; prana-dehayoh--from the life air and the
material body.

In the body the most important substance is the life air, but that
also is neither the listener nor the speaker. Beyond even the life air,
the soul also can do nothing, for the Supersoul is actually the director,
in cooperation with the individual soul. The Supersoul conducting the
activities of the body is different from the body and living force.

5.20.28

antah-pravisya bhutani
yo bibharti atma-ketubhih
antaryamisvarah saksat
patu no yad-vase sphutam

antah-pravisya--entering within; bhutani--all living entities; yah--
who; bibharti--maintains; atma-ketubhih--by the functions of the inner
airs (prana, apana, etc.); antaryami--the Supersoul within; isvarah--
the Supreme person; saksat--directly; patu--please maintain; nah--us;
yat-vase--under whose control; sphutam--the cosmic manifestation.

[The inhabitants of Sakadvipa worship the Supreme Personality of

Godhead in the form of Vayu in the following words.] O Supreme Person, situated as the Supersoul within the body, You direct the various actions of the different airs, such as prana, and thus You maintain all living entities. O Lord, O Supersoul of everyone, O controller of the cosmic manifestation under whom everything exists, may You protect us from all dangers.

THE BRHAD-ARANYAKA UPANISAD DECLARES THE INDIVIDUAL SOUL TO ALSO BE A RULER OF THE PRANAS BY HIS ENJOYMENT OF THEM, FOR INSTANCE DURING SLEEP. THE DEMIGODS ARE ALSO RULERS OF THE PRANAS BECAUSE THEY DEFINE THE ACTIVITIES OF THE SENSES. ALL THIS IS UNDER THE SUPERVISION OF THE SUPREME LORD.

(Vs. 2.4.15)

3.26.71

yatha prasuptam purusam
pranendriya-mano-dhiyah
prabhavanti vina yena
notthapayitum ojasa

yatha--just as; prasuptam--sleeping; purusam--a man; prana--the vital air; indriya--the senses for working and recording knowledge; manah--the mind; dhiyah--the intelligence; prabhavanti--are able; vina--without; yena--whom (the Supersoul); na--not; utthapayitum--to arouse; ojasa--by their own power.

When a man is sleeping, all his material assets--namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence--cannot arouse him. He can be aroused only when the Supersoul helps him.

6.4.25

deho 'savo 'ksa manavo bhuta-matram
atmanam anyam ca viduh param yat
sarvam puman veda gunams ca taj-jno
na veda sarva jnam anantam ide

dehah--this body; asavah--the life airs; aksah--the different senses; manavah--the mind, understanding, intellect and ego; bhuta-matram--the five gross material elements and the sense objects (form, taste, sound and so on); atmanam--themselves; anyam--any other: ca--and; viduh--know; param--beyond; yat--that which; sarvam--everything; puman--the living being; veda--knows; gunam--the qualities of the material nature; ca--and; tat jnah--knowing those things; na--not; veda--knows; sarva jnam--unto the omniscient; anantam--the unlimited; ide--I offer my respectful obeisances.

Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements and the subtle sense objects [form, taste, smell, sound and touch] cannot know their own nature, the nature of the other senses or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him.

THE SUPERSOUL IS THE ETERNAL CONTROLLER OF THE INDIVIDUAL SPIRIT SOULS AND THE DEMIGODS.

(Vs. 2.4.16)

5.11.13-14

ksetrajna atma purusah puranah
saksat svayam jyotir ajah paresah
narayano bhagavan vasudevah
sva-mayayatmany avadhiyamanah

yathanilah sthavara jangamanam
atma-svarupena nivista iset
evam paro bhagavan vasudevah
ksetrajna atmedam anupravistah

ksetra jnah--the Supreme Personality of Godhead; atma--all-pervading, present everywhere; purusah--the unrestricted controller, who has unlimited power; puranah--the original; saksat--perceivable by hearing from the authorities and by direct perception; svayam--personal; jyotih--manifesting His bodily rays (the Brahman effulgence); ajah--never born; paresah--the Supreme Personality of Godhead; narayanah--the resting place of all living entities; bhagavan--the Personality of Godhead with six full opulences; vasudevah--the shelter of everything, manifested and nonmanifest; sva-mayaya--by His own potency; atmani--in His own self, or in the ordinary living entities; avadhiyamanah--existing as the controller; yatha--as much as; anilah--the air; sthavara--of nonmoving living entities; janigamanam--and of the moving living entities; atma-svarupena--by His expansion as the Supersoul; nivistah--entered; iset--controls; evam--thus; parah--transcendental; bhagavan--the Supreme personality of Godhead; vasudevah--the shelter of everything; ksetrajnah--known as ksetrajna; atma--the vital force; idam--this material world; anupravistah--entered within.

There are two kinds of ksetrajna--the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old age or disease. He is the controller of all the demigods, beginning with Lord Brahma. He is called Narayana, and He is the shelter of living entities after the annihilation of this material world. He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vasudeva, the Supreme Personality of Godhead. By His own potency, He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature, the Supreme Personality of Godhead enters all bodies and controls them.

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≥Adhikarana 11: The vital prana is not a sense.

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THE VITAL PRANA IS NOT A SENSE ORGAN, THOUGH THE SUBORDINATE PRANAS MAY
BE TAKEN AS SUCH BECAUSE THEY MOVE THROUGH THE APERTURES OF THE SENSORY
GATES.

(Vs. 2.4.17)

4.28.56-58

pancaramam nava-dvaram
eka-palam tri-kosthakam
sat-kulam panca-vipanam
panca-prakrti stri-dhavam

panca-aramam--five gardens; nava-dvaram--nine gates; eka--one; palam--protector; tri--three; kosthakam--apartments; sat--six; kulam--families; panca--five; vipanam--stores; panca--five; prakrti--material elements; stri--woman; dhavam--master.

In that city [the material body] there are five gardens, nine gates, one protector, three apartments, six families, five stores, five material elements, and one woman who is lord of the house.

pancendriyartha arama
dvarah prana nava prabho
tejo-'b-annani kosthani
kulam indriya-sangraha

panca--five; indriya-arthah--sense objects; aramah--the gardens; dvarah--gates; pranah--apertures of the senses; nava--nine; prabho--O King; tejah-ap--fire, water; annani--food grains or earth; kosthani--apartments; kulam--families; indriya-sangraha --five senses and the mind.

My dear friend, the five gardens are the five objects of sense enjoyment, and the protector is the life air, which passes through the nine gates. The three apartments are the chief ingredients--fire, water and earth. The six families are the aggregate total of the mind and five senses.

vipanas tu kriya-saktir
bhuta-praktir avyaya
sakty-adhisah pumams tv atra
pravisto navabudhyate

vipanah--stores; tu--then; kriya-saktih--the energy for activities, or the working senses; bhuta--the five gross elements; praktih--the material elements; avyaya--eternal; sakti--the energy; adhisah--controller; puman--man; tu--then; atra--here; pravistah--entered; na--does not; avabudhyate--become subjected to knowledge.

The five stores are the five working sensory organs. They transact their business through the combined forces of the five elements, which are eternal. Behind all this activity is the soul. The soul is a person and an enjoyer in reality. However, because he is now hidden within the city of the body, he is devoid of knowledge.

IN THE VEDIC DESCRIPTION OF CREATION, THE VITAL PRANA IS DISTINGUISHED FROM THE SENSES. THEREFORE IT IS NOT A SENSE ITSELF.
(Vs. 2.4.18)

3.26.54
nirabhidyatasya prathamam
mukham vani tato 'bhavat
vanya vahnir atho nase
pranoto ghrana etayoh

nirabhidyata--appeared; asya--of Him; prathamam--first of all; mukham--a mouth; vani--the organ of speech; tatah--then; abhavad--came forth; vanya--with the organ of speech; vahnih--the god of fire; athah--then; nase--the two nostrils; prana--the vital air; utah--joined; ghranah--the olfactory sense; etayoh--in them.

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prana, the vital air.

BY THE MOVEMENT OF THE VITAL PRANA, THE LIVING ENTITY MAINTAINS HIS CONCEPTION OF THE BODY AS THE SELF. ONLY WHEN THE MOVEMENT OF THE LIFE AIR IS ARRESTED IS THE BODILY IDENTIFICATION SUBMERGED IN IGNORANCE. THUS IS THE PRANA DISTINGUISHED FROM THE SENSES, FOR EVEN IF THE MOVEMENTS OF ALL THE SENSES ARE ARRESTED, THE BODILY IDENTIFICATION REMAINS.

(Vs. 2.4.19)

4.29.71

supti-murcchopatapesu
pranayana-ighatatah
nehate 'ham iti jnanam
mrtyu-prajvarayor api

supti--in deep sleep; murccha--fainting; upatapesu--or in great shock; prana-ayana--of the movement of the life air; ighatatah--from prevention; na--not; ihate--thinks of; aham--I; iti--thus; jnanam--knowledge; mrtyu--while dying; prajvarayoh--or du ring high fever; api--also.

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

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≥Adhikarana 12: The forms of the material world are created by ≥

≥Brahman

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IT MIGHT BE FALSELY ARGUED THAT AN INDIVIDUAL SPIRIT SOUL (E.G. CATURMUKHA BRAHMA) IS THE CREATIVE AGENT OF THE SUPREME BRAHMAN, AND THAT THOUGH THE MATERIAL ELEMENTS ORIGINATE FROM THE SUPREME, THEY ARE GIVEN FORMS AND NAMES BY THIS JIVA WHO ENTERS INTO THE ELEMENTS LIKE A SPY ENTERS A HOSTILE ARMY ON BEHALF OF A KING.

THIS STANDPOINT IS REJECTED, BECAUSE THE VEDIC SCRIPTURES TEACH THAT THE SUPREME LORD IS BOTH THE PRIMARY AND SECONDARY CAUSE OF CREATION.
(Vs. 2.4.20)

2.5.22-33

kalad guna-vyatikarah
parinamah svabhavatah
karmano janma mahatah
purusadhithitad abhut

kalat--from eternal time; guna-vyatikarah--transformation of the modes by reaction; parinamah--transformation; svabhavatah--from the nature; karmanah--of activities; janma--creation; mahatah--of the mahat-tattva; purusa-adhithitad--because of the pu rusa incarnation of the Lord; abhut--it took place.

After the incarnation of the first purusa [Karanarnavasayi Visnu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities

appear. Nature means the three qualitative appearances. They transform into activities.

mahatas tu vikurvanad
rajah-sattvopa brmhitat
tamah-pradhanas tv abhavad
dravya jnana-kriyatma kah

mahatah--of the mahat-tattva; tu--but; vikurvanat--being transformed;
rajah--the material mode of passion; sattva--the mode of goodness;
upabrmhitat--because of being increased; tamah--the mode of darkness;
pradhanah--being prominent; tu--but; abhavad--took place; dravya--
matter; jnana--material knowledge; kriya-atmakah--predominantly
material activities.

Material activities are caused by the mahat-tattva's being agitated.
At first there is transformation of the modes of goodness and passion,
and later--due to the mode of ignorance--matter, its knowledge, and
different activities of material knowledge come into play.

so 'hankara iti prokto
vikurvan samabhut tridha
vaikarikas taijasas ca
tamasas ceti yad-bhida
dravya-saktih kriya-saktir
jnana-saktir iti prabho

sah--the very same thing; ahankarah--ego; iti--thus; proktah--said;
vikurvan--being transformed; samabhut--became manifested; tridha--in
three features; vaikarika--in the mode of goodness; taijasa--in the
mode of passion; ca--and; tamasa--in the mode of ignorance: ca--also;
iti--thus; yat--what is; bhida--divided; dravya-saktih--powers that
evolve matter; kriya-saktih--initiation that creates; jnana-saktih--
intelligence that guides; iti--thus; prabho--O master.

The self-centered materialistic ego, thus being transformed into
three features, becomes known as the modes of goodness, passion and
ignorance in three divisions, namely the powers that evolve matter,
knowledge of material creations, and the intelligence that guides such
materialistic activities. Narada, you are quite competent to understand
this.

tamasad api bhutader
vikurvanad abhun nabhah
tasya matra gunah sabdo
lingam yad drastr-drsyayoh

tamasat--from the darkness of false ego; api--certainly; bhuta-adeh--of
the material elements; vikurvanat--because of transformation; abhut--
generated; nabhah--the sky; tasya--its; matra--subtle form; gunah--
quality; sabdah--sound; lingam--characteristics; yat--as its; drastr--
the seer; drsyayoh--of what is seen.

From the darkness of false ego, the first of the five elements,
namely the sky, is generated. Its subtle form is the quality of sound,
exactly as the seer is in relationship with the seen.

nabhaso 'tha vikurvanad
abhut sparsa-guno 'nilah
paranvayac chabdavams ca

prana ojah saho balam

vayoh api vikurvanat
kala-karma-sva bhavatah
udapadyata tejo vai
rupavat sparsa-sa bdat

tejasas tu vikurvanad
asid ambho rasatmakam
rupavat sparsavac cambho
ghosavac ca paranvayat

visesas tu vikurvanad
ambhaso gandhavan abhut
paranvayat rasa-sparsa-
sabda-rupa-gunanvitah

nabhasah--of the sky; atha--thus; vikurvanat--being transformed;
abhut--generated; sparsa--touch; gunah--quality; anilah--air; para--
previous; anvayat--by succession; sabdavan--full of sound; ca--also;
pranah--life; ojah--sense perception; sahas--fat; balam--strength;
vayoh--of the air; api--also; vikurvanat--by transformation; kala--
time; karma--reaction of the past; svabhavatah--on the basis of nature;
udapadyata--generated; tejah--fire; vai--duly; rupavat--with form;
sparsa--touch; sabdavat--with sound also; tejasah--of the fire; tu--
but; vikurvanat--on being transformed; asit--it so happened; ambhah--
water; rasa-atmakam--composed of juice; rupavat--with form; sparsavat--
with touch; ca--and; ambhah--water; ghosavat--with sound; ca--and;
para--previous; anvayat--by succession; visesah--variegatedness; tu--
but; vikurvanat--by transformation; ambhasah--of water; gandhavan--
odorous; abhut--became; para--previous; anvayat--by succession; rasa--
juice; sparsa--touch; sabda--sound; rupa-gu na-anvitah--qualitative.

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

vaikarika mano jajne
deva vaikarika dasa
dik-vatarka-pracetah 'svi-
vahnindrapendra-mitra-kah

vaikarikat--from the mode of goodness; manah--the mind; jajne--
generated; devah--demigods; vaikarika--in the mode of goodness; dasa--
ten; dik--the controller of directions; vata--the controller of air;
arka--the sun; pracetah--Varuna; asvi--the Asvini-kumaras; vahni--the
fire-god; indra--the King of heaven; upendra--the deity in heaven;
mitra--one of the twelve Adityas; kah--Prajapati Brahma.

From the mode of goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Daksa Prajapati, the Asvini-kumaras,

the fire-god, the King of heaven, the worshipable deity in heaven, the chief of the Adityas, and Brahmaji, the Prajapati. All come into existence.

taijasat tu vikurvanad
indriyani dasa bhavan
jnana-saktih kriya-saktir
buddhah pranah ca taijasau
srotram tvag-ghrana-drg jihva
vag-dor-medhranghri-payavah

taijasat--by the passionate egoism; tu--but; vikurvanat--transformation of; indriyani--the senses; dasa--ten; abhavan--generated; jnana-saktih--the five senses for acquiring knowledge; kriya-saktih--the five senses of activities; buddhah--intelligence; pranah--the living energy; ca--also; taijasau--all products of the mode of passion; srotram--the sense for hearing; tvag--the sense for touching; ghrana--the sense for smelling; drk--the sense for seeing; jihvah--the sense for tasting; vak--the sense for speaking; doh--the sense for handling; medhra--the genitals; anghri--the legs; payavah--the sense for evacuating.

By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.

yadaite 'sangata bhava
bhutendriya-mano-gunah
yadayatana-nirmane
na sekur brahma-vittama

yada--as long as; ete--all these; asangatah--without being assembled; bhavah--remained so situated; bhuta--elements; indriya--senses; manah--mind; gunah--modes of nature; yada--so long; ayatana--the body; nirmane--in being formed; na sekur--was not possible; brahma-vit-tama--O Narada, the best knower of transcendental knowledge.

O Narada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled.

tada samhatya canyonyam
bhagavac-chakti-coditah
sad-asattvam upadaya
cobhayam sasrjy adah

tada--all those; samhatya--being assembled; ca--also; anyonyam--one another; bhagavat--by the Personality of Godhead; sakti--energy; coditah--being applied; sat-asattvam--primarily and secondarily; upadaya--accepting; ca--also; ubhayam--both; sasrjy--came into existence; hi--certainly; adah--this universe.

Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.

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≥Adhikarana 13: The vehicles of the soul are made from earth. ≥
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VARIOUS SASTRIC TEXTS INDICATE THAT THE BODIES OF LIVING BEINGS ARE

blood; medah--fat; majja--marrow; asthi--bone; dhatavah--elements; bhumi--earth; ap--water; tejah--fire; mayah--predominating; sapta--seven; pranah--breathing air; vyoma--sky; ambu--water; vayubhih--by the air.

The seven elements of the body, namely the thin layer on the skin, the skin itself, the flesh, blood, fat, marrow and bone, are all made of earth, water and fire, whereas the life breath is produced by the sky, water and air.

THE LIFE BREATH AND THE OTHER PRANAS ARE SHELTERED IN THE SUBTLE BODY. WHEN THE GROSS BODY IS CAST OFF, THE SUBTLE BODY AND THE LIFE AIRS REMAIN UNCHANGED.

(Vs. 3.1.3)

4.29.60

narada uvaca
yenaivarabhate karma
tenaivamutra tat puman
bhunkte hy avyavadhanena
lingena manasa svayam

naradah uvaca--Narada said; yena--by which; eva--certainly; arabhate--begins; karma--fruitive activities; tena--by that body; eva--certainly; amutra--in the next life; tat--that; puman--the living entity; bhunkte--enjoys; hi--because; avyavadhanena--without any change; lingena--by the subtle body; manasa--by the mind; svayam--personally.

The great sage Narada continued: The living entity acts in a gross body in this life. This body is forced to act by the subtle body, composed of mind, intelligence and ego. After the gross body is lost, the subtle body is still there to enjoy or suffer. Thus there is no change.

4.22.37

tat tvam narendra jagatam atha tasthusam ca
dehendriyasu-dhisanatmabhir avrtanam
yah ksetravit-tapataya hrdis visvag avih
pratyak cakasti bhagavams tam avehi so 'smi

tat--therefore; tvam--you; nara-indra--O best of kings; jagatam--of the moving; atha--therefore; tasthusam--the immovable; ca--also; deha--body; indriya--senses; asu--life air; dhisana--by consideration; atmabhih--self-realization; avrtanam--those who are covered in that way; yah--one who; ksetra-vit--knower of the field; tapataya--by controlling; hrdis--within the heart; visvak--everywhere; avih--manifest; pratyak--in every hair follicle; cakasti--shining; bhagavan--the Supreme Personality of Godhead; tam--unto Him; avehi--try to understand; sah asmi--I am that.

Sanat-kumara advised the King: Therefore, my dear King Prthu, try to understand the Supreme Personality of Godhead, who is living within everyone's heart along with the individual soul, in each and every body, either moving or not moving. The individual souls are fully covered by the gross material body and subtle body made of the life air and intelligence.

OBJECTION: BRHAD-ARANYAKA UPANISAD STATES THAT THE LIFE BREATH AND THE POWERS OF THE SENSES ENTER THE MATERIAL ELEMENTS AT THE TIME OF DEATH. IT IS THEREFORE NOT CORRECT TO SAY THAT THE SUBTLE BODY AND THE PRANAS

ACCOMPANY THE SOUL TO HIS NEXT DESTINATION.

REPLY: THIS SUTRA USES THE WORD BHAKTATVAT (METAPHORICAL) TO SETTLE YOUR DOUBT. THE PASSAGE FROM THE BRHAD-ARANYAKA UPANISAD METAPHORICALLY ILLUSTRATES THAT THE FUNCTIONS OF SUBTLE BODY AND THE PRANAS ARE SUSPENDED WHEN THE SOUL IS SEPARATED FROM THE GROSS ELEMENTS OF THE PHYSICAL BODY AT THE TIME OF DEATH. BUT THESE SUBTLE FUNCTIONS DO INDEED FOLLOW THE SOUL TO HIS NEXT DESTINATION, UNLESS THE SOUL IS LIBERATED FROM ALL MATERIAL CONDITIONING. ONLY THE MATERIAL ELEMENTS OF THE GROSS AND SUBTLE BODIES OF A LIBERATED SOUL MERGE INTO THE TOTALITY OF MATTER AT THE TIME OF DEATH.

(Vs. 3.1.4)

4.29.71

supti-murcchopatapesu
pranayana-ighatatah
nehate 'ham iti jnanam
mrtyu-prajvarayor api

supti--in deep sleep; murccha--fainting; upatapesu--or in great shock;
prana-ayana--of the movement of the life air; ighatatah--from
prevention; na--not; ihate--thinks of; aham--I; iti--thus; jnanam--
knowledge; mrtyu--while dying; prajvarayoh--or during high fever; api--
also.

When the living entity is in deep sleep, when he faints, when there is some great shock on account of severe loss, at the time of death, or when the body temperature is very high, the movement of the life air is arrested. At that time the living entity loses knowledge of identifying the body with the self.

4.23.13,15-17

evam sa vira-pravarah
samyojyatmanam atmani
brahma-bhuto drdham kale
tatyaja svam kalevaram

evam--thus; sah--he; vira-pravarah--the chief of the heroes; samyojya--
applying; atmanam--mind; atmani--unto the Supersoul; brahma-bhuta--
being liberated; drdham--firmly; kale--in due course of time; tatyaja--
gave up; svam--own; kalevaram--body.

In due course of time, when Prthu Maharaja was to give up his body, he fixed his mind firmly upon the lotus feet of Krsna, and thus, completely situated on the brahma-bhuta platform, he gave up the material body.

utsarpayams tu tam murdhni
kramenavesya nihsprhah
vayum vayau ksitau kayam
tejas tejasy ayuyujat

utsarpayan--thus placing; tu--but; tam--the air; murdhni--on the head;
kramena--gradually; avesya--placing; nihsprhah--being freed from all
material desires; vayum--the air portion of the body; vayau--in the
total air covering the universe; ksitau--in the total covering of
earth; kayam--this material body; tejah--the fire in the body; tejasi--
in the total fire of the material covering; ayuyujat--mixed.

In this way, Prthu Maharaja gradually raised his air of life up to

the hole in his skull, whereupon he lost all desire for material existence. Gradually he merged his air of life with the totality of air, his body with the totality of earth, and the fire within his body with the totality of fire.

khany akase dravam toyē
yatha-sathanam vibhagasah
ksitim ambhasi tat tejasy
ado vayau nabhasy amum

khani--the different holes in the body for the sense organs; akase--in the sky; dravam--the liquid substance; toyē--in the water; yatha-sathanam--according to proper situation; vibhagasah--as they are divided; ksitim--earth; ambhasi--in the water; tat--that; tejasi--in the fire; adah--the fire; vayau--in the air; nabhasi--in the sky; amum--that.

In this way, according to the different positions of the various parts of the body, Prthu Maharaja merged the holes of his senses with the sky; his bodily liquids, such as blood and various secretions, with the totality of water; and he merged earth with water, then water with fire, fire with air, air with sky, and so on.

indriyesu manas tani
tan-matresu yathodbhavam
bhutadinamuny utkrsya
mahaty atmani sandadhe

indriyesu--in the sense organs; manah--the mind; tani--the sense organs; tat-matresu--in the objects of the senses; yatha-udbhavam--wherefrom they generated; bhuta-adina--by the five elements; amuni--all those sense objects; utkrsya--taking out; mahati--in the mahat-tattva; atmani--unto the ego; sandadhe--amalgamated.

He amalgamated the mind with the senses and the senses with the sense objects, according to their respective positions, and he also amalgamated the material ego with the total material energy, mahat-tattva.

THE CONCLUSION IS THAT WHEN A CONDITIONED SOUL LEAVES THE GROSS BODY AT THE TIME OF DEATH, HE IS ACCOMPANIED BY THE SUBTLE BODY (INCLUDING THE LIFE AIR, WHICH HAS A WATERY ASPECT).

(Vs. 3.1.5)

11.22.37
sri-bhagavan uvaca
manah karma-mayam nrnam
indriyaih pancabhir yutam
lokal lokam prayaty anya
atma tad anuvartate

sri-bhagavan uvaca--the Supreme Personality of Godhead said; manah--the mind; karma-mayam--shaped by fruitive work; nrnam--of persons; indriyaih--along with the senses; pancabhir--five; yutam--conjoined; lokat--from one world; lokam--to another world; prayati--travels; anyah--separate; atma--the soul; tat--that mind; anuvartate--follows.

Lord Krsna said: The material mind of men is shaped by the reactions of fruitive work. Along with the five senses, it travels from one material body to another. The spirit soul, although different from

this mind, follows it.

11.3.39

andesu pesisu tarusv aviniscitesu
prano hi jivam upadhavati tatra tatra
sanne yad indriya-gane 'hami ca prasupte
kuta-stha asayam rte tad-anusmrtir nah

andesu--in (species of life born from) eggs; pesusu--in embryos;
tarusu--in plants; aviniscitesu--in species of interminate origin (born
from perspiration); pranah--the vital air; hi--indeed; jivam--the soul;
upadhavati--follows; tatra tatra--from one species to another; sanne--
they are merged; yat--when; indriya-gane--all the senses; ahami--the
false ego; ca--also; prasupte--in deep sleep; kuta-sthah--unchanging;
asayam--the subtle covering of contaminated consciousness, the linga-
sarira; rte--without; tat--of that; anusmrtih--(there is) subsequent
remembrance; nah--our.

The spirit soul is born in many different species of life within
the material world. Some species are born from eggs, others from
embryos, others from the seeds of plants and trees, and others from
perspiration. But in all species of life the prana, or vital air,
remains unchanging and follows the spirit soul from one body to
another. Similarly, the spirit soul is eternally the same despite its
material condition of life. We have practical experience of this.
When we are absorbed in deep sleep without dreaming, the material
senses become inactive, and even the mind and false ego are merged into
a dormant condition. But although the senses, mind and false ego are
inactive, once remembers upon waking that he, the soul, was peacefully
sleeping.

2.10.31

tvak-carma-mamsa-rudhira-
medo-majjasthi-dhatavah
bhumi-ap-tejomayah sapta
prano vyomambu-vayubhih

tvak--the thin layer on the skin; carma--skin; mamsa--flesh; rudhira--
blood; medah--fat; majja--marrow; asthi--bone; dhatavah--elements;
bhumi--earth; ap--water; tejah--fire; mayah--predominating; sapta--
seven; pranah--breathing air; vyoma--sky; ambu--water; vayubhih--by the
air.

The seven elements of the body, namely the thin layer on the skin,
the skin itself, the flesh, blood, fat, marrow and bone, are all made
of earth, water and fire, whereas the life breath is produced by the
sky, water and air.

BY WORSHIPING THE DEMIGODS AND FOREFATHERS, THE CONDITIONED SOUL MAY
TRANSMIGRATE TO THE MOON PLANET AND ENJOY SOMA-RASA. BUT DUE TO HIS
STRONG MATERIAL DESIRES, HE REMAINS ALWAYS BOUND BY THE SUBTLE BODY.
THUS HE IS FORCED TO RETURN TO EARTH AGAIN.

(Vs. 3.1.6)

6.1.51

tad etat sodasa-kalam
lingam sakti-trayam mahat
dhatte 'nusamsrtim pumsi
harsa-soka-bhayartidam

tat--therefore; etat--this; sodasa-kalam--made of sixteen parts (namely the ten senses, the mind and the five sense objects); lingam--the subtle body; sakti-trayam--the effect of the three modes of material nature; mahat--insurmountable; dhatte--gives; anusamsrtim--almost perpetual rotation and transmigration in different types of bodies; pumsi--unto the living entity; harsa--jubilation; soka--lamentation; bhaya--fear; arti--misery; dam--which gives.

The subtle body is endowed with sixteen parts--the five knowledge-acquiring senses, the five working senses, the five objects of sense gratification, and the mind. This subtle body is an effect of the three modes of material nature. It is composed of insurmountably strong desires, and therefore it causes the living entity to transmigrate from one body to another in human life, animal life and life as a demigod. When the living entity gets the body of a demigod, he is certainly very jubilant, when he gets a human body he is always in lamentation, and when he gets the body of an animal, he is always afraid. In all conditions, however, he is actually miserable. His miserable condition is called samsrti, or transmigration in material life.

3.32.2,3

sa capi bhagavad-dharmat
kama-mudhah paran-mukhah
yajate kratubhir devan
pitrms ca sraddhayanvitah

sah--he; ca api--moreover; bhagavat-dharmat--from devotional service; kama-mudhah--infatuated by lust; parak-mukhah--having the face turned away; yajate--worships; kratubhih--with sacrificial ceremonies; devan--the demigods; pitrn--the forefathers; ca--and; sraddhaya--with faith; anvitah--endowed.

Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Krsna consciousness, devotional service.

tac-chraddhayakranta-matih
pitr-deva-vratah puman
gatva candramasam lokam
soma-pah punar esyati

tat--to the demigods and forefathers; sraddhaya--with reverence; akranta--overcome; matih--his mind; pitr--to the forefathers; deva--to the demigods; vratah--his vow; puman--the person; gatva--having gone; candramasam--to the moon; lokam--planet; soma-pah--drinking soma juice; punah--again; esyati--will return.

Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

BECAUSE THEY ARE IGNORANT OF THE SUPREME LORD, CONDITIONED SOULS COME UNDER THE INFLUENCE OF THE MODES OF MATERIAL NATURE AND ARE ATTRACTED TO SERVE THE DEMIGODS.

(Vs. 3.1.7)

4.29.26-28

yadatmanam avijnaya
bhagavantam param gurum
purusas tu visajjeta
gunesu prakrteh sva-drk

gunabhimani sa tada
karmani kurute 'vasah
suklam krsnam lohitam va
yatha-karmabhijayate

yada--when; atmanam--the Supreme Soul; avijnaya--forgetting;
bhagavantam--the Supreme Personality of Godhead; param--supreme;
gurum--the instructor; purusah--the living entity; tu--then;
visajjeta--gives himself up; gunesu--to the modes; prakrteh--of
material nature; sva-drk--one who can see his own welfare; guna-
abhimani--identified with the modes of nature; sah--he; tada--at that
time; karmani--fruitive activities; kurute--performs; avasah--
spontaneously; suklam--white; krsnam--black; lohitam--red; va--or;
yatha--according to; karma--work; abhijayate--takes birth.

The living entity by nature has minute independence to choose his own good or bad fortune, but when he forgets his supreme master, the Personality of Godhead, he gives himself up unto the modes of material nature. Being influenced by the modes of material nature, he identifies himself with the body and, for the interest of the body, becomes attached to various activities. Sometimes he is under the influence of the mode of ignorance, sometimes the mode of passion and sometimes the mode of goodness. The living entity thus gets different types of bodies under the modes of material nature.

suklat prakasa-bhuyisthal
lokan apnoti karhicit
dukhodarkan kriyayasams
tamah-sokotkatan kvacit

suklat--by goodness; prakasa--by illumination; bhuyisthan--
characterized; lokan--planets; apnoti--achieves; karhicit--sometimes;
dukhaha--distress; udarkan--having as the end result; kriya-ayasan--full
of laborious activities; tamah--darkness; soka--in lamentation;
utkatan--abounding; kvacit--sometimes.

Those who are situated in the mode of goodness act piously according to Vedic injunctions. Thus they are elevated to the higher planetary systems where the demigods live. Those who are influenced by the mode of passion engage in various types of productive activities in the planetary systems where human beings live. Similarly, those influenced by the mode of darkness are subjected to various types of misery and live in the animal kingdom.

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≥Adhikarana 2: Is karma exhausted in heaven? ≥
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KARMA IS NOT EXHAUSTED BY THE PIOUS CONDITIONED SOUL'S TERM OF HEAVENLY
ENJOYMENT IN THE HIGHER PLANETS; THEREFORE WHEN HE RETURNS TO EARTH
FROM HEAVEN, HE BRINGS WITH HIM RESIDUAL KARMA.
(Vs. 3.1.8)

7.5.40
evam hi lokah kratubhik krta ami
ksayisnavah satisaya na nirmalah

tasmad adrsta-sruta-dusanam param
bhaktyoktayasam bhajatatma-labdhaye

evam--similarly (as earthly wealth and possessions are impermanent);
hi--indeed; lokah--higher planetary systems like heaven, the moon, the
sun and Brahmaloaka; kratubhih--by performing great sacrifices; krtah--
achieved; ami--all those; ksayisnavah--perishable, impermanent;
satisayah--although more comfortable and pleasing; na--not; nirmalah--
pure (free from disturbances); tasmad--therefore; adrsta-sruta--never
seen or heard; dusanam--whose fault; param--the Supreme; bhaktya--with
great devotional love; uktaya--as described in the Vedic literature
(not mixed with jnana or karma); isam--the Supreme Lord; bhajata--
worship; atma-labdhaye--for self-realization.

It is learned from Vedic literature that by performing great
sacrifices one may elevate himself to the heavenly planets. However,
although life on the heavenly planets is hundreds and thousands of
times more comfortable than life on earth, the heavenly planets are not
pure [nirmalam], or free from the taint of material existence. The
heavenly planets are also temporary, and therefore they are not the
goal of life. The Supreme Personality of Godhead, however, has never
been seen or heard to possess inebriety. Consequently, for your own
benefit and self-realization, you must worship the Lord with great
devotion, as described in the revealed scriptures.

11.2.6

bhajanti ye yatha devan
deva api tathaiva tan
chayeva karma-sacivah
sadhavo dina-vatsala

bhajanti--worship; ye--they who; yatha--in which way; devan--the
demigods; devah--the demigods; api--also; tatha eva--just in that way;
tan--then; chaya--in a shadow; iva--as if; karma--of material work and
its reactions; sacivah--the attendants; sadhavah--saintly persons;
dina-vatsalah--merciful to the fallen.

Those who worship the demigods receive reciprocation from the demigods
in a way just corresponding to the offering. The demigods are
attendants of karma, like a person's shadow, but sadhus are actually
merciful to the fallen.

3.32.20

daksinena patharyamnah
pitr-lokam vrajanti te
prajam anu prajayante
smasananta-kriya-krtah

daksinena--southern; patha--by the path; aryamnah--of the sun; pitr-
lokam--to Pitrloka; vrajanti--go; te--they; prajam--their families;
anu--along with; prajayante--they take birth; smasana--the crematorium;
anta--to the end; kriya--fruitive activities; krtah--performing.

Such materialistic persons are allowed to go to the planet called
Pitrloka by the southern course of the sun, but they again come back to
this planet and take birth in their own families, beginning again the
same fruitive activities from birth to the end of life.

5.5.5.

parabhavas tavad abodha jato

yavan na jijnasata atma-tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

parabhavah--defeat, misery; tavat--so long; abodha jatah--produced from ignorance; yavat--as long as; na--not; jijnasate--inquires about; atma-tattvam--the truth of the self; yavat--as long as; kriyah--fruitive activities; tavat--so long; idam--this; manah--mind; vai--indeed; karma-atmakam--absorbed in material activities; yena--by which; sarira-bandhah--bondage in this material body.

As long as one does not inquire about the spiritual values of life, one is defeated and subjected to miseries arising from ignorance. Be it sinful or pious, karma has its resultant actions. If a person is engaged in any kind of karma, his mind is called karmatmaka, colored with fruitive activity. As long as the mind is impure, consciousness is unclear, and as long as one is absorbed in fruitive activity, he has to accept a material body.

THE RETURN OF THE SOUL TO EARTH FROM HEAVEN IS BY WAY OF A DIFFERENT PATH THAN THE ASCENT.
(Vs. 3.1.9)

7.15.50-51
dravya-suksma-vipakas ca
dhumo ratrih apaksayah
ayanam daksinam somo
darsa osadhi-virudhah

annam reta iti ksmesa
pitr-yanam punar-bhavah
ekaikasyenanupurvam
bhutva bhutveha jayate

dravya-suksma-vipakah--the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca--and; dhumah--turned to smoke, or the demigod in charge of smoke; ratrih--the demigod in charge of night; apaksayah--in the dark fortnight of the moon; ayanam--the demigod in charge of the passing of the sun; daksinam--in the southern zone; somah--the moon; darsah--returning; osadhi--plant life (on the surface of the earth); virudhah--vegetation in general (the birth of lamentation); annam--food grains; retah--semen; iti--in this way; ksmesa--O King Yudhisthira, lord of the earth; pitr-yanam--the way of taking birth from the father's semen; punar-bhavah--again and again; eka-ekasyena--one after another; anupurvam--successively, according to the gradation; bhutva--taking birth; bhutva--again taking birth; iha--in this material world; jayate--one exists in the materialistic way of life.

My dear King Yudhisthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsna paksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

ALL SOULS WHO DESIRE SENSE GRATIFICATION ARE CONDITIONED BY KARMA BIRTH AFTER BIRTH.

(Vs. 3.1.10-12)

4.29.74,75,78

evam panca-vidham lingam
tri-vrt sodasa-vistrtam
esa cetanaya yukto
jiva ity abhidhiyate

evam--thus; panca-vidham--the five sense objects; lingam--the subtle body; tri-vrt--influenced by the three modes; sodasa--sixteen; vistrtam--expanded; esah--this; cetanaya--with the living entity; yuktah--combined; jivah--the conditioned soul; iti--thus; abhidhiyate--is understood.

The five sense objects, the five sense organs, the five knowledge-acquiring senses and the mind are the sixteen material expansions. These combine with the living entity and are influenced by the three modes of material nature. Thus the existence of the conditioned soul is understood.

anena puruso dehan
upadatte vimuncati
harsam sokam bhayam duhkham
sukham canena vindati

anena--by this process; purusah--the living entity; dehan--gross bodies; upadatte--achieves; vimuncati--gives up; harsam--enjoyment; sokam--lamentation; bhayam--fear; duhkham--unhappiness; sukham--happiness; ca--also; anena--by the gross body; vindati--enjoys.

By virtue of the processes of the subtle body, the living entity develops and gives up gross bodies. This is known as the transmigration of the soul. Thus the soul becomes subjected to different types of so-called enjoyment, lamentation, fear, happiness and unhappiness.

yadaksais caritan dhyayan
karmany acinute 'sakrt
sati karmany avidyayam
bandhah karmany anatmanah

yada--when; aksaih--by the senses; caritan--pleasures enjoyed; dhyayan--thinking of; karmani--activities; acinute--performs; asakrt--always; sati karmani--when material affairs continue; avidya--yam--under illusion; bandhah--bondage; karmani--in activity; anatmanah--of the material body.

As long as we desire to enjoy sense gratification, we create material activities. When the living entity acts in the material field, he enjoys the senses, and while enjoying the senses, he creates another series of material activities. In this way the living entity becomes entrapped as a conditioned soul.

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≥Adhikarana 3: Do the impious also go to Candraloka? ≥

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IT MAY BE ARGUED ON THE STRENGTH OF THE STATEMENT, 'ALL WHO LEAVE THIS WORLD GO TO CANDRALOKA' (KAUSITAKI UPANISAD 1.2), THAT SINFUL SOULS ARE AUTOMATICALLY PROMOTED AT DEATH ALONG WITH PIOUS SOULS. AFTER ALL, BOTH THE SINFUL AND THE PIOUS SOULS ARE INTERESTED IN THE SAME THING--SENSE GRATIFICATION

(Vs. 3.1.13)

3.32.2,3

sa capi bhagavad-dharmat
kama-mudhah paran-mukhah
yajate kratubhir devan
pitrms ca sraddhayanvitah

sah--he; ca api--moreover; bhagavat-dharmat--from devotional service;
kama-mudhah--infatuated by lust; parak-mukhah--having the face turned
away; yajate--worships; kratubhir--with sacrificial ceremonies; devan--
the demigods; pitrn--the forefathers; c a--and; sraddhaya--with faith;
anvitah--endowed.

Such persons are ever bereft of devotional service due to being
too attached to sense gratification, and therefore, although they
perform various kinds of sacrifices and take great vows to satisfy the
demigods and forefathers, they are not interested in Krsna
consciousness, devotional service.

tac-ch raddhayakranta-matih
pitr-deva-vratah puman
gatva candramasam lokam
soma-pah punar esyati

tat--to the demigods and forefathers; sraddhaya--with reverence;
akranta--overcome; matih--his mind; pitr--to the forefathers; deva--to
the demigods; vratah--his vow; puman--the person; gatva--having gone;
candramasam--to the moon; lokam--planet; som a-pah--drinking soma
juice; punah--again; esyati--will return.

Such materialistic persons, attracted by sense gratification and
devoted to the forefathers and demigods, can be elevated to the moon,
where they drink an extract of the soma plant. They again return to
this planet.

BUT THE SRUTI-SASTRA (E.G. ISOPANISAD: ASURYA NAMA TE LOKA ANDHENA
TAMASAVRTAH) DESCRIBES THE TRAVELS OF THE SINFUL SOULS TO SAMYAMANA-
PURA (THE CITY OF YAMARAJA). THERE THEY ARE PUNISHED.
(Vs. 3.1.14)

3.30.33

kevalena hy adharmena
kutumba-bharanotsukah
yati jivo 'ndha-tamisram
caramam tamasah padam

kevalena--simply; hi--certainly; adharmena--by irreligious activities;
kutumba--family; bharana--to maintain; utsukah--eager; yati--goes;
jivah--a person; andha-tamisram--to Andha-tamisra; caramam--ultimate;
tamasah--of darkness; padam--region.

Therefore a person who is very eager to maintain his family and
kinsmen simply by black methods certainly goes to the darkest region of
hell, which is known as Andha-tamisra.

THE SMRTI-SASTRA (E.G. SRIMAD-BHAGAVATAM) ALSO CONFIRMS THIS.
(Vs. 3.1.15)

3.30.23

tatra tatra patan chranto
murcchitah punar utthitah
patha papiyasa nitah
tarasa yama-sadanam

tatra tatra--here and there; patan--falling; srantah--fatigued;
murcchitah--unconscious; punah--again; utthitah--risen; patha--by the
road; papiyasa--very inauspicious; nitah--brought; tarasa--quickly;
yama-sadanam--to the presence of Yamaraja.

While passing on that road to the abode of Yamaraja, he falls down
in fatigue, and sometimes he becomes unconscious, but he is forced to
rise again. In this way he is very quickly brought to the presence of
Yamaraja.

MAHABHARATA DESCRIBES SEVEN IMPORTANT HELLS; BUT THERE ARE OTHERS ALSO
(DESCRIBED IN SRIMAD-BHAGAVATAM, CANTO 5).
(Vs. 3.1.16)

5.26.7

tatra haikē narakan eka-vimsatim ganayanti atha tams te rajan
nama-rupa-laksanato 'nukramisyamas tamisro 'ndhatamisro rauravo
mahauravah kumbhipakah kalasutram asipatrvanam
sukaramukham andhakupah krmibhojanah sandamsas taptasurmir
vajrakantaka-salmali vaitaranipuyodah prana rodho visasanam
lalabhaksah sarameyadanam avicir ayahpanam iti. kinca ksarakardamo
raksogana-bhojanah sulaprotā dandasuko 'vata-nirodhanah
paryavartanah sucimukham ity asta-vimsatir naraka
vividha-yatanabhūmayah.

tatra--there; ha--certainly; eke--some; narakan--the hellish planets;
eka-vimsatim--twenty-one; ganayanti--count; atha--therefore; tan--them;
te--unto you; rajan--O King; nama-rupa-laksanatah--according to their
names, forms and symptoms; anukramisyā mah--we shall outline one after
another; tamisrah--Tamisra; andha-tamisrah--Andhatamisra; rauravah--
Raurava; maha-rauravah--Mahaurava; kumbhi-pakah--Kumbhipaka; kala-
sutram--Kalasutra; asi-patrvanam--Asi-patrvana; sukara-mukham--
Sukaramukha; andh a-kupah--Andhakupa; krmī-bhojanah--Krmibhojana;
sandamsah--Sandamsa; tapta-surmi--Taptasurmi; vajra-kantaka-salmali--
Vajrakantaka-salmali; vaitarani--Vaitarani; puyodah--Puyoda; prana-
rodhah--Pranarodha; visasanam--Visasana; lala-bhaksah--Lalabhaksa ;
sarameyadanam--Sarameyadana; avicir--Avici; ayah-panam--Ayahpana; iti--
thus; kinca--some more; ksara-kardamah--Ksarakardama; raksah-gana-
bhojanah--Raksogana-bhojana; sula-protah--Sulaprotā; danda-sukah--
Dandasuka; avata-nirodhanah--Avata-nirodhana; paryavartanah--
Paryavartana; suci-mukham--Sucimukha; iti--in this way; asta-vimsatih--
twenty-eight; narakah--hellish planets; vividha--various; yatana-
bhūmayah--lands of suffering in hellish conditions.

Some authorities say that there is a total of twenty-one hellish
planets, and some say twenty-eight. My dear King, I shall outline all
of them according to their names, forms and symptoms. The names of the
different hells are as follows: Tamisra , Andhatamisra, Raurava,
Mahaurava, Kumbhipaka, Kalasutra, Asi-patrvana, Sukaramukha,
Andhakupa, Krmibhojana, Sandamsa, Taptasurmi, Vajrakantaka-salmali,
Vaitarani, Puyoda, Pranarodha, Visasana, Lalabhaksa, Sarameyadana,
Avici, Ayahpana, Ksarakardama, Raksogana-bhojana, Sulaprotā, Dandasuka,
Avata-nirodhana, Paryavartana and Sucimukha. All these planets are
meant for punishing the living entities.

YAMARAJA PUNISHES THE SINFUL ON THE ORDER OF THE SUPREME LORD.
(Vs. 3.1.17)

5.26.6

yatra ha vava bhagavan pitr-rajo vaivasvatah sva-visayam prapitesu
sva-purusairjantusu samparetesu yatha-karmavadyam dosam
evanullanghita-bhagavac-chasanah saganam damam dharayati.

yatra--where; ha vava--indeed; bhagavan--the most powerful; pitr-rajah--Yamaraja, the king of the pitas; vaivasvatah--the son of the sun-god; sva-visayam--his own kingdom; prapitesu--when caused to reach; sva-purusaih--by his own messengers; jantusu--the human beings; samparetesu--dead; yatha-karma-avadyam--according to how much they have violated the rules and regulations of conditional life; dosam--the fault; eva--certainly; anullanghita-bhagavat-sasanah--who never oversteps the Supreme Personality of Godhead's order; saganah--along with his followers; damam--punishment; dharayati--executes.

The King of the pitas is Yamaraja, the very powerful son of the sun-god. He resides in Pitrloka with his personal assistants and, while abiding by the rules and regulations set down by the Supreme Lord, has his agents, the Yamadutas, bring all the sinful men to him immediately upon their death. After bringing them within his jurisdiction, he properly judges them according to their specific sinful activities and sends them to one of the many hellish planets for suitable punishments.

OBJECTION: VERY WELL. BUT THE STATEMENT FROM KAUSITAKI UPANISAD REMAINS. THEREFORE IT IS TO BE CONCLUDED THAT AFTER A SINFUL SOUL IS PUNISHED IN SAMAYAMANA, HE ASCENDS TO THE CANDRA-LOKA.

REPLY: THIS STANDPOINT IS FALSE. CHANDOGYA UPANISAD (5.10.1,3) STATES THAT THOSE SITUATED IN KNOWLEDGE FOLLOW THE PATH OF THE DEVAS (DEVAYANA), AND THOSE WHO PERFORM PIOUS DEED FOLLOW THE PATH OF THE PITAS (PITRYANA). BOTH PATHS INCLUDE THE MOON. IN THIS WAY 'ALL GO TO CANDRALOKA'--ALL THOSE WHO ARE QUALIFIED EITHER BY KARMA OR JNANA.
(Vs. 3.1.18)

7.15.54

agnih suryo diva prahnah
suklo rakottaram sva-rat
visvo 'tha taijasah prajnas
turya atma samanvayat

agnih--fire; suryah--sun; diva--day; prahnah--the end of the day; suklah--the bright fortnight of the moon; raka--the full moon at the end of the sukla-paksa; uttaram--the period when the sun passes to the north; sva-rat--the Supreme Brahman or Lord Brahma; visvah--gross designation; atha--Brahmaloka, the ultimate in material enjoyment; taijasah--subtle designation; prajnah--the witness in the causal designation; turyah--transcendental; atma--the soul; samanvayat--as a natural consequence.

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure

state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

7.15.55

deva-yanam idam prahur
bhutva bhutvanupurvasah
atma-yajy upasantatma-
hy atma-stho na nivartate

deva-yanam--the process of elevation known as deva-yana; idam--on this (path); prahuh--it is said; bhutva bhutva--having repeated birth; anupurvasah--consecutively; atma-yaji--one who is eager for self-realization; upasanta-atma--completely free from all material desires; hi--indeed; atma-sthah--situated in his own self; na--not; nivartate--does return.

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

7.15.50-51

dravya-suksma-vipakas ca
dhumo ratrih apaksayah
ayanam daksinam somo
darsa osadhi-virudhah

annam reta iti ksmesa
pitr-yanam punar-bhavah
ekaikasyenanupurvam
bhutva bhutveha jayate

dravya-suksma-vipakah--the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca--and; dhumah--turned to smoke, or the demigod in charge of smoke; ratrih--the demigod in charge of night; apaksayah--in the dark fortnight of the moon; ayanam--the demigod in charge of the passing of the sun; daksinam--in the southern zone; somah--the moon; darsah--returning; osadhi--plant life (on the surface of the earth); virudhah--vegetation in general (the birth of lamentation); annam--food grains; retah--semen; iti--in this way; ksma-isa--O King Yudhisthira, lord of the earth; pitr-yanam--the way of taking birth from the father's semen; punar-bhavah--again and again; eka-ekasyena--one after another; anupurvam--successively, according to the gradation; bhutva--taking birth; bhutva--again taking birth; iha--in this material world; jayate--one exists in the materialistic way of life.

My dear King Yudhisthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsna paksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

7.15.56

ya ete pitr-devanam

ayane veda-nirmite
sastrena caksusa veda
jana-stho 'pi na muhyati

yah--one who; ete--on this path (as recommended above); pitr-devanam--
known as pitr-yana and deva-yana; ayane--on this path; veda-nirmite--
recommended in the Vedas; sastrena--by regular study of the scriptures;
caksusa--by enlightened eyes; veda--is fully aware; jana-sthah--a
person situated in a material body; api--even though; na--never;
muhyati--is bewildered.

Even though situated in a material body, one who is fully aware of
the paths known as pitr-yana and deva-yana, and who thus opens his eyes
in terms of Vedic knowledge, is never bewildered in this material
world.

THERE ARE THREE DESTINATIONS OPEN TO MEN: THAT OF THE DEVAS, THAT OF
THE PITAS, AND THAT OF THE LOWER CREATURES. THE SOULS OF HUMAN BEINGS
WHO CULTIVATE NEITHER KNOWLEDGE NOR PIOUS DEEDS ENTER THE THIRD WORLD.
THEY HAVE NO NEED OF THE FIVEFOLD SACRIFICE FOR ATTAINING A NEW HUMAN
BODY, FOR HUMAN BIRTH IS NOT OPEN TO THEM.
(Vs. 3.1.19)

3.30.33,34
kevalena hy adharmena
kutumba-bharanotsukah
yati jivo 'ndha-tamisram
caramam tamasah padam

kevalena--simply; hi--certainly; adharmena--by irreligious activities;
kutumba--family; bhara--to maintain; utsukah--eager; yati--goes;
jivah--a person; andha-tamisram--to Andha-tamisra; caramam--ultimate;
tamasah--of darkness; padam--region.

Therefore a person who is very eager to maintain his family and
kinsmen simply by black methods certainly goes to the darkest region of
hell, which is known as Andha-tamisra.

adhastan nara-lokasya
yavatir yatanadayah
kramasah samanukramya
punar atravrajec chucih

adhastat--from below; nara-lokasya--human birth; yavatih--as many;
yatana--punishments; adayah--and so on; kramasah--in a regular order;
samanukramya--having gone through; punah--again; atra--here, on this
earth; avrajat--he may return; sucih--pure.

Having gone through all the miserable, hellish conditions and
having passed in a regular order through the lowest forms of animal
life prior to human birth, and having thus been purged of his sins, one
is reborn again as a human being on this earth.

THE SMRTI-SASTRA TELLS OF HOLY PERSONS WHO ATTAINED HUMAN BIRTH BY
EXTRAORDINARY MEANS (WITHOUT THE FIVEFOLD SACRIFICE). FOR INSTANCE,
DHRSTADYUMNA, SON OF DRUPADA, WAS BORN FROM FIRE.
(Vs. 3.1.20)

9.22.3
drupadad draupadi tasya

dhrstadyumnadayah sutah
dhrstadyumnad dhrstaketur
bharmyah pancalaka ime

drupadat--from Drupada; draupadi--Draupadi, the famous wife of the Pandavas; tasya--of him (Drupada); dhrstadyumna-adayah--headed by Dhrstadyumna; sutah--sons; dhrstadyumnat--from Dhrstadyumna; dhrstaketuh--the son named Dhrstaketu; bharmyah--all des cendants of Bharmyasva; pancalakah--they are known as the Pancalakas; ime--all of these.

From Maharaja Drupada, Draupadi was born. Maharaja Drupada also had many sons, headed by Dhrstadyumna. From Dhrstadyumna came a son named Dhrstaketu. All these personalities are known as descendants of Bharmyasva or as the dynasty of Pancala.

THE SOULS OF THE THIRD WORLD TAKE THEIR BODIES IN FOUR WAYS AS ORDAINED BY THE LAWS OF NATURE: FROM WOMBS, FROM EXUDATION (PERSPIRATION), FROM EGGS AND FROM THE EARTH. SACRIFICE IS NOT REQUIRED FOR THEM TO GET NEW BODIES.

(Vs. 3.1.21-22)

5.18.32

jarayujam svedajam andajodbhidam
caracaram devarsi-pitr-bhutam aindriyam
dyauh kham ksitih saila-sarit-samudra-
dvipa-graharksety abhidheya ekah

jarayu jam--one born from a womb; sveda jam--one born from perspiration; anda ja--one born from an egg; udbhidam--one born of the earth; cara-acaram--the moving and the stationary; deva--the demigods; rsi--the great sages; pitr--the inhabitants of Pi trloka; bhutam--the material elements air, fire, water and earth; aindriyam--all the senses; dyauh--the higher planetary systems; kham--the sky; ksitih--the earthly planets; saila--the hills and mountains; sarit--the rivers; samudra--the oceans; dvipa--the islands; graha-rksa--the stars and planets; iti--thus; abhidheya--to be variously named; ekah--one.

My dear Lord, You manifest Your different energies in countless forms: as living entities born from wombs, from eggs and from perspiration; as plants and trees that grow out of the earth; as all living entities, both moving and standing, including the demigods, the learned sages and the pitas; as outer space, as the higher planetary system containing the heavenly planets, and as the planet earth with its hills, rivers, seas, oceans and islands. Indeed, all the stars and planets are simply manifestations of Your different energies, but originally You are one without a second. Therefore there is nothing beyond You. This entire cosmic manifestation is therefore not false but is simply a temporary manifestation of Your inconceivable energy .

/fffø
≥Adhikarana 4: The soul does not become ether, etc. ≥

¿fffÿ
CHANDOGYA UPANISAD (5.10.5) DESCRIBES THE RETURN OF THE SOUL FROM HEAVEN THUSLY: 'HE RETURNS BY THIS PATH: FIRST HE BECOMES ETHER; THEN HE BECOMES AIR; THEN HE BECOMES SMOKE; THEN HE BECOMES MIST; THEN HE BECOMES CLOUD; THEN HE BECOMES RAIN.'

THIS PASSAGE IS DESCRIBING THE DISEMBODIED SOUL'S CONTACT WITH ETHER AND THE REST AS HE DESCENDS THROUGH SPACE. IT IS NOT THAT THE SOUL

BECOMES THESE THINGS.
(Vs. 3.1.23)

2.7.49

sa sreyaṣam api vibhuh bhagavan yato 'sya
bhava-svabhava-vihitasya satah prasiddhih
dehe sva-dhatu-vigame 'nuvisiryamane
vyomeva tatra puruṣo na visiryate 'jah

sah--He; sreyaṣam--all auspiciousness; api--also; vibhuh--the master;
bhagavan--the Personality of Godhead; yatah--because; asya--of the
living entity; bhava--natural modes; sva-bhava--own constitution;
vihitasya--performances; satah--all good work; prasiddhih--ultimate
success; dehe--of the body; sva-dhatu--forming elements; vigame--being
vanquished; anu--after; visiryamane--having given up; vyoma--sky; iva--
like; tatra--thereupon; puruṣah--the living entity; na--never;
visiryate--becomes vanquished; ajah--due to being unborn.

The Personality of Godhead is the supreme master of everything
auspicious because the results of whatever actions are performed by the
living being, in either the material or spiritual existence, are awarded
by the Lord. As such, He is the ultimate benefactor. Every individual
living entity is unborn, and therefore even after the annihilation of
the material elementary body, the living entity exists, exactly like
the air within the body.

/fff∅
≥Adhikarana 5: The soul's descent from ether to rain is quick. ≥
¿fffŸ
AFTER HE LEAVES HEAVEN, THE SOUL QUICKLY DESCENDS THROUGH ETHER, AIR,
SMOKE, MIST, CLOUD AND RAIN.
(Vs. 3.1.24)

11.10.26

tavat sa modate svarge
yavat punyam samapyate
ksina-punyah pataty arvag
anicchan kala-calitah

tavat--that long; sah--he; modate--enjoys life; svarge--in the heavenly
planets; yavat--until; punyam--his pious results; samapyate--are used
up; ksina--exhausted; punyah--his piety; pataty--he falls; arvag--down
from heaven; anicchan--not desiring to fall; kala--by time; calitah--
pushed down.

Until his pious credits are used up, the performer of sacrifice
enjoys life in the heavenly planets. When the pious results are
exhausted, however, he falls down from the pleasure gardens of heaven,
being moved against his desire by the force of time.

/fff∅
≥Adhikarana 6: The descending souls do not take birth among the ≥
≥plants. ≥
¿fffŸ
JUST AS THE SOUL DOES NOT BECOME ETHER AND THE REST, HE IS NOT BORN AS
A PLANT WHEN HE AT LAST REACHES EARTH. RATHER, HAVING FALLEN TO EARTH
IN THE RAIN, THE SOUL COMES IN CONTACT WITH THE BODY OF A PLANT. THUS
IS SAID HE 'BECOMES' A PLANT (AS HE 'BECAME' ETHER AND THE REST, BY
CONTACT).
(Vs. 3.1.25)

7.15.50-51

dravya-suksma-vipakas ca
dhumo ratrih apaksayah
ayanam daksinam somo
darsa osadhi-virudhah

annam reta iti ksmesa
pitr-yanam punar-bhavah
ekaikasyenanupurvam
bhutva bhutveha jayate

dravya-suksma-vipakah--the paraphernalia offered as oblations in the fire, such as food grains mixed with ghee; ca--and; dhumah--turned to smoke, or the demigod in charge of smoke; ratrih--the demigod in charge of night; apaksayah--in the dark fortnight of the moon; ayanam--the demigod in charge of the passing of the sun; daksinam--in the southern zone; somah--the moon; darsah--returning; osadhi--plant life (on the surface of the earth); virudhah--vegetation in general (the birth of lamentation) ; annam--food grains; retah--semen; iti--in this way; ksma-isa--O King Yudhisthira, lord of the earth; pitr-yanam--the way of taking birth from the father's semen; punar-bhavah--again and again; eka-ekasyena--one after another; anupurvam--successively, according to the gradation; bhutva--taking birth; bhutva--again taking birth; iha--in this material world; jayate--one exists in the materialistic way of life.

My dear King Yudhisthira, when oblations of ghee and food grains like barley and sesame are offered in sacrifice, they turn into celestial smoke, which carries one to successively higher planetary systems like the kingdoms of Dhuma, Ratri, Krsna paksa, Daksinam and ultimately the moon. Then, however, the performers of sacrifice descend again to earth to become herbs, creepers, vegetables and food grains. These are eaten by different living entities and turned to semen, which is injected into female bodies. Thus one takes birth again and again.

IT IS INCORRECT TO SUPPOSE THAT THE LIVING ENTITY ACTUALLY TAKES BIRTH AS A PLANT, BECAUSE THAT TYPE OF BIRTH IS THE RESULT OF SIN. IT IS ALSO NOT CORRECT TO THINK THAT THE SOUL'S IMPIOUS BIRTH AS A PLANT AFTER HE FALLS FROM HEAVEN IS JUSTIFIED BY HIS HAVING RISEN TO HEAVEN BY ANIMAL SACRIFICE, WHICH IS SINFUL BECAUSE IT VIOLATES AHIMSA. THERE IS NO SIN WHEN THE ANIMALS ARE SACRIFICED PROPERLY. WHEN THEY ARE IMPROPERLY SACRIFICED, THERE IS ANOTHER KIND OF REACTION.
(Vs. 3.1.26)

11.5.13

yad ghrana-bhakso vihithah surayas
tatha pasor alabhanam na himsa
evam vyavayah prajaya na ratya
imam visuddham na vidih sva-dharmam

yat--because; ghrana--by smell; bhaksah--the taking; vihithah--is enjoined; surayah--of wine; tatha--similarly; pasoh--of a sacrificial animal; alabhanam--prescribed killing; na--not; himsa--wanton violence; evam--in the same way; vyavayah--sex; prajaya--for the purpose of begetting children; na--not; ratyai--for the sake of sense enjoyment; imam--this (as pointed out in the previous verse); visuddham--most pure; na viduh--they do not understand; sva-dharmam--their own proper duty.

According to the Vedic injunctions, when wine is offered in sacrificial ceremonies it is later to be consumed by smelling, and not by drinking. Similarly, the sacrificial offering of animals is permitted, but there is no provision for wide-scale animal slaughter. Religious sex life is also permitted, but only in marriage for begetting children, and not for sensuous exploitation of the body. Unfortunately, however, the less intelligent materialists cannot understand that their duties in life should be performed purely on the spiritual platform.

4.25.7, 8

narada uvaca
bho bhoh prajapate rajan
pasun pasya tvayadhvare
samjnapitan jiva-sanghan
nirghrvena sahasrasah

naradah uvaca--the great sage Narada replied; bhoh bhoh--hello; prajapate--O ruler of the citizens; rajan--O King; pasun--animals; pasya--please see; tvaya--by you; adhware--in the sacrifice; samjna--pitan--killed; jiva-sanghan--groups of animals; nirghrvena--without pity; sahasrasah--in thousands.

The great saint Narada said: O ruler of the citizens, my dear King, please see in the sky those animals which you have sacrificed without compassion and without mercy in the sacrificial arena.

ete tvam sampratiksante
smaranto vaisasam tava
samparetam ayah-kutais
chindanty utthita-manyavah

ete--all of them; tvam--you; sampratiksante--are awaiting; smarantah--remembering; vaisasam--injuries; tava--of you; samparetam--after your death; ayah--made of iron; kutaih--by the horns; chindanti--pierce; utthita--enlivened; manyavah--anger.

All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns.

IN THE SAME WAY, THE SOUL COMES IN CONTACT WITH A MALE WHO INJECTS THE SOUL WITHIN THE WOMB OF A FEMALE.
(Vs. 3.1.27)

3.31.2

sri-bhagavan uvaca
karmana daiva-netrena
jantur dehopapattaye
striyah pravista udaram
pumso retah-kanasrayah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; karmana--by the result of work; daiva-netrena--under the supervision of the Lord; jantuh--the living entity; deha--a body; upapattaye--for obtaining; striyah--of a woman; pravistah--enters; udaram--the womb; pumsah--of a man; retah--of semen; kana--a particle; asrayah--dwelling in.

The Personality of Godhead said: Under the supervision of the

Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

THE LIVING ENTITY RECEIVES A BODY FROM THE WOMB OF THAT FEMALE.
(Vs. 3.1.28)

3.31.2-4

kalalam tv eka-ratrena
panca-ratrena budbudam
dasahena tu karkandhuh
pesy andam va tatah param

kalalam--mixing of the sperm and ovum; tu--then; eka-ratrena--on the first night; panca-ratrena--by the fifth night; budbudam--a bubble; dasa-ahena--in ten days; tu--then; karkandhuh--like a plum; pesi--a lump of flesh; andam--an egg; va--or; tatah--thence; param--afterwards.

On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

ma-sena tu siro dvabhyam
bahv-anghry-ady-anga-vigraha
nakha-lomasthi-carmani
linga-cchidrodभवस त्रिभू

masena--within a month; tu--then; sirah--a head; dvabhyam--in two months; bahu--arms; anghri--feet; adi--and so on; anga--limbs; vigraha--form; nakha--nails; loma--body hair; asthi--bones; carmani--and skin; linga--organ of generation; chidra--apertures; udbhava--appearance; tribhuh--within three months.

In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.

caturbhir dhatavah sapta
pancabhir ksut-trd-udbhavah
sadbhir jarayuna vitah
kuksau bhramyati daksine

caturbhir--within four months; dhatavah--ingredients; sapta--seven; pancabhir--within five months; ksut-trt--of hunger and thirst; udbhava--appearance; sadbhir--within six months; jarayuna--by the amnion; vitah--enclosed; kuksau--in the abdomen; bhramyati--moves; daksine--on the right side.

Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

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≥Adhikarana 1: Brahman creates dreams ≥
¿fffÿ
DREAMS ARE CREATED BY THE SUPERSOUL TO AWARD THE LIVING ENTITY WITH THE
RESULTS OF INSIGNIFICANT KARMA.
(Vs. 3.2.1)

6.16.55

yena prasuptah purusah
svapam vedatmanas tada
sukham ca nirgunam brahma
tam atmanam avehi mam

yena--by whom (the Supreme Brahman); prasuptah--sleeping; purusah--
a man; svapam--the subject of a dream; veda--knows; atmanah--of himself;
tada--at that time; sukham--happiness; ca--also; nirgunam--without
contact with the material environment; brahma--the supreme spirit;
tam--Him; atmanam--the pervader; avehi--just know; mam--Me.

Know Me to be the Supreme Brahman, the all-pervading Supersoul
through whom the sleeping living entity can understand his dreaming
condition and his happiness beyond the activities of the material
senses. That is to say, I am the cause of the activities of the
sleeping living being.

THE SUPERSOUL CAUSES OBJECTS OF DESIRE TO APPEAR IN DREAMS AS THEY DO
IN OTHER SITUATIONS (E.G. THE WAKING STATE).
(Vs. 3.2.2)

11.13.32

yo jagare bahir anuksana-dharmino 'rthan
bhunkte samasta-karanair hrdis tad-sadrksan
svapne susupta upasamharate sa ekah
smrty-anvayat tri-guna-vrtti-drgh indriyesah

yah--the living entity who; jagare--while awake; bahih--external;
anuksana--momentary; dharminah--qualities; arthan--the body and mind
and their experiences; bhunkte--enjoys; samasta--with all; karanaih--
the senses; hrdis--within the mind; tad-sadrksan--experiences similar to
those in wakefulness; svapne--in dreams; susupte--in deep dreamless
sleep; upasamharate--merges into ignorance; sah--he; ekah--one; smrti--
of memory; anvayat--by the succession; tri-guna--of the three stages
wakefulness, dream and dreamless sleep; vrtti--functions; drgh--seeking;
indriya--of the senses; isah--becomes the lord.

While awake the living entity enjoys with all of his senses the
fleeting characteristics of the material body and mind; while dreaming
he enjoys similar experiences with the mind; and in deep dreamless
sleep all such experiences merge into ignorance. By remembering and
contemplating the succession of wakefulness, dreaming and deep sleep,
the living entity can understand that he is one throughout the three
stages of consciousness and is transcendental. Thus, he becomes the
lord of the senses.

DREAMS ARE FEATURES OF THE SUPREME LORD'S MAYA.
(Vs. 3.2.3)

11.13.33

evam vimrsya gunato manasas try-avastha
man-mayaya mayi krta iti niscitarthah

sanchidya hardam anumana-sad-ukti-tiksna-
jnanasina bhajata makhila-samsayadhim

evam--thus; vimrsya--considering; gunatah--by the three modes of nature; manasah--of the mind; tri-avasthah--the three states of consciousness; mat-mayaya--by the influence of My illusory potency; mayi--in Me; krtah--imposed; iti--thus; niscita-arthah--those who have ascertained the actual meaning of the soul; sanchidya--cutting off; hardam--situated in the heart; anumana--by logic; sat-ukti--and by the instructions of sages and the Vedic literatures; tiksna--sharpened; jnana--of knowledge; asina--by the sword; bhajata--all of you worship; ma--Me; akhila--of all; samsaya--doubts; adhim--the cause (false ego).

You should consider how, by the influence of My illusory energy, these three states of the mind, caused by the modes of nature, have been artificially imagined to exist in Me. Having definitely ascertained the truth of the soul, you should utilize the sharpened sword of knowledge, acquired by logical reflection and from the instructions of sages and Vedic literatures, to completely cut off the false ego, which is the breeding ground of all doubts. All of you should then worship Me, who am situated within the heart.

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≥Adhikarana 2: Not all dreams are illusions. ≥
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SOME DREAMS ARE OMENS; SASTRA AND EXPERTS SO DECLARE.
(Vs. 3.2.4)

10.42.26-27
kamsas tu dhanuso bhangam
raksinam sva-balasya ca
vadham nisamya govinda
rama-vikriditam param

dirgha-prajagaro bhito
durnimittani durmatih
bahuny acastobhayatha
mrtyor dautya-karani ca

kamsah--King Kamsa; tu--but; dhanusah--of the bow; bhangam--the breaking; raksinam--of the guards; sva--his; balasya--of the army; ca--and; vadham--the killing; nisamya--hearing of; govinda-rama--of Krsna and Balarama; vikriditam--the playing; param--merely; dirgha--for a long time; prajagarah--remaining awake; bhitah--afraid; durnimittani--bad omens; durmatih--the wicked -minded; bahuni--many; acasta--saw; ubhayatah--in both states (sleep and wakefulness); mrtyoh--of death; dautya-karani--the messengers; ca--and.

Wicked King Kamsa, on the other hand, was terrified, having heard how Krsna and Balarama had broken the bow and killed his guards and soldiers, all simply as a game. He remained awake for a long time, and both while awake and while dreaming he saw many bad omens, messengers of death.

OBJECTION: WHEN ONE AWAKES FROM DREAMING, HE KNOWS THAT HIS DREAMS WERE UNREAL. THEREFORE NO VALUE SHOULD BE IMPARTED TO DREAMS.

REPLY: THE MANIFESTATION AND THE WITHDRAWAL OF THE DREAM WORLD WITHIN THE CONSCIOUSNESS OF THE LIVING ENTITY IS EFFECTED BY THE LORD. IN THE SAME WAY, BONDAGE AND LIBERATION PROCEED FROM HIM ALSO.

(Vs. 3.2.5)

3.7.10-12

yad arthena vinamusya
pumsa atma-viparyayah
pratiyata upadrastuh
sva-siras chedanadikah

yat--thus; arthena--a purpose or meaning; vina--without; amusya--of such a one; pumsah--of the living entity; atma-viparyayah--upset about self-identification; pratiyate--so appear; upadrastuh--of the superficial onlooker; sva-sirah--own head; chedan a-adikah--cutting off.

The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off.

yatha jale candramasah
kampadis tat-krto gunah
drsyate 'sann api drastur
atmano 'natmano gunah

yatha--as; jale--in the water; candramasah--of the moon; kampa-adih--quivering, etc.; tat-krta--done by the water; gunah--quality; drsyate--it is so seen; asan api--without existence; drastuh--of the seer; atmanah--of the self; anatmanah--of other than the self; gunah--quality.

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

sa vai nivrtti-dhamaena
vasudevanukampaya
bhagavad-bhakti-yogena
tirodhatte sanair iha

sah--that; vai--also; nivrtti--detachment; dhamaena--by engagement; vasudeva--the Supreme Personality of Godhead; anukampaya--by the mercy of; bhagavat--in relation with the Personality of Godhead; bhakti-yogena--by linking up; tirodhatte--diminishes; sanaih--gradually; iha--in this existence.

But that misconception of self-identity can be diminished gradually by the mercy of the Personality of Godhead, Vasudeva, through the process of devotional service to the Lord in the mode of detachment.

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≥Adhikarana 3: Brahman creates the waking state.

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THE STATE IN WHICH CONSCIOUSNESS IS FOCUSED ON THE PHYSICAL BODY (THE WAKING STATE) IS CREATED BY THE SUPREME LORD.

(Vs. 3.2.6)

6.16.53-54

yatha susuptah puruso
visvam pasyati catmani
atmanam eka-desa-stham
manyate svapna utthitah

evam jagaranadini
jiva-sthanani catmanah
maya-matrani vijnaya
tad-drastaram param smaret

yatha--just as; susuptah--sleeping; purusah--a person; visvam--the whole universe; pasyati--perceives; ca--also; atmani--in himself; atmanam--himself; eka-desa-stham--lying down in one place; manyate--he considers; svapne--in the dreaming condition; utthitah--waking up; evam--in this way; jagarana-adini--the states of wakefulness and so on; jiva-sthanani--the living entity's different conditions of existence; ca--also; atmanah--of the Supreme Personality of Godhead; maya-matrani--the exhibitions of the illusory potency; vijnaya--knowing; tat--of them; drastaram--the creator or seer of all such conditions; param--the Supreme; smaret--one should always remember.

When a person is in deep sleep, he dreams and sees in himself many other objects, such as great mountains and rivers or perhaps even the entire universe, although they are far away. Sometimes when one awakens from a dream he sees that he is in a human form, lying in his bed in one place. Then he sees himself, in terms of various conditions, as belonging to a particular nationality, family and so on. All the conditions of deep sleep, dreaming and wakefulness are but energies of the Supreme Personality of Godhead. One should always remember the original creator of these conditions, the Supreme Lord, who is unaffected by them.

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≥Adhikarana 4: Brahman creates the state of deep sleep. ≥

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DIFFERENT STATEMENTS IN THE UPANISADS INDICATE THAT DEEP SLEEP IS THE RESULT OF THE SOUL ENTERING 1) THE NADIS (SUBTLE CHANNELS THAT PERVADE THE BODY FROM THE CENTER OF THE HEART), 2) THE PERICARDIUM, OR 3) THE SUPERSOUL. THE RESOLUTION IS THAT THE SOUL SLEEPS WITHIN THE BED OF THE SUPERSOUL, AFTER HAVING ENTERED THE PALACE (THE PERICARDIUM) THROUGH THE DOOR OF THE NADIS.
(Vs. 3.2.7)

11.3.35
sri-pippalayana uvaca
sthity-udbhava-pralaya-hetur ahetur asya
yat svapna-jagara- susuptisu sad bahis ca
dehendriyasu-hridayani caranti yena
sanjivitani tad avehi param narendra

sri-pippalayanah uvaca--Sri Pippalayana said; sthiti--of the creation; udbhava--maintenance; pralaya--and destruction; hetuh--the cause; ahetuh--itself without cause; asya--of this material universe; yat--which; svapna--in dream; jagara--wakefulness; susuptisu--in deep sleep or unconsciousness; sat--which exists; bahih ca--and external to them as well; deha--of the material bodies of the living entities; indriya--the senses; asu--life airs; hridayani--and minds; caranti--act; yena--by which; sanjivitani--given life; tat--that; avehi--please know; param--to be the Supreme; nara-indra--O King.

Sri Pippalayana said: The Supreme Personality of Godhead is the cause of the creation, maintenance and destruction of this universe, yet He has no prior cause. He pervades the various states of wakefulness, dreaming and unconscious deep sleep and also exists beyond them. By entering the body of every living being as the Supersoul, He enlivens

the body, senses, life airs and mental activities, and thus all the subtle and gross organs of the body begin their functions. My dear King, know that Personality of Godhead to be the Supreme.

1.10.21

sa vai kilayam purusah puratano
ya eka asid avisesa atmani
agre gunebhyo jagad-atmanisvare
nimilitatman nisi supta-saktisu

sah--He (Krsna); vai--as I remember; kila--definitely; ayam--this; pumsah--Personality of Godhead; puratanah--the original; yah--who; ekah--only one; asit--existed; avisesah--materially unmanifested; atmani--own self; agre--before creation; gunebhyah --of the modes of nature; jagat-atmani--unto the Supersoul; isvare--unto the Supreme Lord; nimilita--merged into; atman--the living entity; nisisupta--inactive at night; saktisu--of the energies.

They said: Here He is, the original Personality of Godhead as we definitely remember Him. He alone existed before the manifested creation of the modes of nature, and in Him only, because He is the Supreme Lord, all living beings merge, as if sleeping at night, their energy suspended.

BECAUSE THE SUPERSOUL IS THE RESTING PLACE OF THE SOUL IN DEEP SLEEP, IT IS THE SUPERSOUL ALONE WHO AWAKENS THE SLEEPING SOUL.
(Vs. 3.2.8)

3.26.71

yatha prasuptam purusam
pranendriya-mano-dhiyah
prabhavanti vina yena
notthapayitum ojasa

yatha--just as; prasuptam--sleeping; purusam--a man; prana--the vital air; indriya--the senses for working and recording knowledge; manah--the mind; dhiyah--the intelligence; prabhavanti--are able; vina--without; yena--whom (the Supersoul); na--not; utthapayitum--to arouse; ojasa--by their own power.

When a man is sleeping, all his material assets--namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence--cannot arouse him. He can be aroused only when the Supersoul helps him.

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≥Adhikarana 5: The same person returns to the body upon waking. ≥
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WHEN THE LIVING ENTITY AWAKES FROM DEEP SLEEP, HE IS THE SAME PERSON.
THIS IS CERTAIN BECAUSE OF FOUR PROOFS: 1) THE LIVING ENTITY CONTINUES
HIS UNFINISHED KARMA, 2) HE RETAINS MEMORY OF HIS IDENTITY, 3) THE
SCRIPTURES SO DESCRIBE HIM AS RETURNING TO THE SAME BODY, AND 4) HE IS
BOUND BY THE SCRIPTURAL INJUNCTIONS (I.E. IT IS ENJOINED THAT THE JIVA
CANNOT ATTAIN LIBERATION WHILE IN THE STATE OF DEEP SLEEP, SO HE IS
OBLIGED BY SASTRA TO RETURN TO THE BODY FROM THAT STATE).
(Vs. 3.2.9)

11.3.39

andesu pesisu tarusv aviniscitesu
prano hi jivam upadhavati tatra tatra

sanne yad indriya-gane 'hami ca prasupte
kuta-stha asayam rte tad-anusmrtir nah

andesu--in (species of life born from) eggs; pesisu--in embryos;
tarusu--in plants; aviniscitesu--in species of indeterminate origin
(born of perspiration); pranah--the vital air; hi--indeed; jivam--the
soul; upadhavati--follows; tatra tatra--from one species to another;
sanne--they are merged; yat--when; indriya-gane--all the senses; ahami-
-the false ego; ca--also; prasupte--in deep sleep; kutah-sthah--
unchanging; asayam--the subtle covering of contaminated consciousness,
the linga-sarira; rte--without; tat--of that; anusmrtih--(there is)
subsequent remembrance; nah--our.

The spirit soul is born in many different species of life within
the material world. Some species are born from eggs, others from
embryos, others from the seeds of plants and trees, and others from
perspiration. But in all species of life the prana, or vital air,
remains unchanging and follows the spirit soul from one body to
another. Similarly, the spirit soul is eternally the same despite its
material condition of life. We have practical experience of this.
When we are absorbed in deep sleep without dreaming, the material
senses become inactive, and even the mind and false ego are merged into
a dormant condition. But although the senses, mind and false ego are
inactive, one remembers upon waking that he, the soul, was peacefully
sleeping.

11.13.27,28

jagrat svapnah susuptam ca
gunato buddhi-vrttayah
tasam vilaksano jivah
saksitvena viniscitah

jagrat--being awake; svapnah--dreaming; su-suptam--deep sleep; ca--
also; gunatah--caused by the modes of nature; buddhi--of intelligence;
vrttayah--the functions; tasam--from such functions; vilaksanah--
possessing different characteristics; jivah--the living entity;
saksitvena--with the characteristic of being a witness; viniscitah--is
ascertained.

Waking, sleeping and deep sleep are the three functions of the
intelligence and are caused by the modes of material nature. The living
entity within the body is ascertained to possess characteristics different
from these three states and thus remains as a witness to them.

yarhi samsrti-bandho 'yam
atmano guna-vrtti-dah
mayi turye sthito jahyat
tyagas tad guna-cetasam

yarhi--whereas; samsrti--of material intelligence or material
existence; bandhah--bondage; ayam--this is; atmanah--of the soul; guna-
-in the modes of nature; vrtti-dah--that which gives occupations; mayi-
-in Me; turye--in the fourth element (beyond wakefulness, dreaming and
deep sleep); sthitah--being situated; jahyat--one should give up;
tyagah--renunciation; tat--at that time; guna--of the material sense
objects; cetasm--and of the material mind.

The spirit soul is trapped in the bondage of material intelligence,
which awards him constant engagement in the illusory modes of nature.
But I am the fourth stage of consciousness, beyond wakefulness, dreaming

and deep sleep. Becoming situated in Me, the soul should give up the bondage of material consciousness. At that time, the living entity will automatically renounce the material sense objects and the material mind.

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≥Adhikarana 6: The condition of fainting. ≥

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THE STATE OF SWOON (MUGDHA) IS MIDWAY BETWEEN DEEP SLEEP AND WAKEFULNESS.
THAT IS TO SAY, THE SOUL PARTIALLY ATTAINS REST IN THE SUPERSOUL.
(Vs. 3.2.10)

7.13.5

supti-prabodhayoh sandhav
atmano gatim atma-drk
pasyan bandham ca moksam ca
maya-matram na vastutah

supti--in the state of unconsciousness; prabodhayoh--and in the state of consciousness; sandhav--in the state of marginal existence; atmanah--of oneself; gatim--the movement; atma-drk--one who can actually see the self; pasyan--always trying to see or understand; bandham--the conditional state of life; ca--and; moksam--the liberated state of life; ca--also; maya-matram--only illusion; na--not; vastutah--in fact.

During unconsciousness and consciousness, and between the two, he should try to understand the self and be fully situated in the self. In this way, he should realize that the conditional and liberated stages of life are only illusory and not actually factual. With such a higher understanding, he should see only the Absolute Truth pervading everything.

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≥Adhikarana 7: Although one, the Supreme Personality of Godhead is ≥

≥manifest in many forms. ≥
¿fffÿ
THE SUPREME LORD DOES NOT BECOME TWO BY MANIFESTING HIS FORM IN TWO PLACES AT ONCE, FOR HE IS EVERYWHERE.
(Vs. 3.2.11)

3.32.33

yathendriyaih prthag-dvarair
artho bahu-gunasrayah
eko naneyate tadvad
bhagavan sastra-varmabhiih

yatha--as; indriyaih--by the senses; prthag-dvaraih--in different ways; arthah--an object; bahu-guna--many qualities; asrayah--endowed with; ekah--one; nana--differently; iyate--is perceived; tadvad--similarly; bhagavan--the Supreme Personality of Godhead; sastra-varmabhiih--according to different scriptural injunctions.

A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

10.33.19

krtva tavantam atmanam
yavatir gopa-yositah
reme sa bhagavams tabhir
atmaramo 'pi lilaya

krtva--making; tavantam--expanded that many times; atmanam--Himself; yavatih--as many as; gopa-yositah--cowherd women; reme--enjoyed; sah--He; bhagavan--the Supreme Lord; tabhah--with them; atma-aramah--self-satisfied; api--although; lilaya--as a pastime.

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

THE SUPREME LORD EXPANDS HIMSELF LIMITLESSLY, BUT WITH EVERY EXPANSION, HE REMAINS ONE.
(Vs. 3.2.12)

10.69.2
citram bataitad ekena
vapusa yugapat prthak
grhesu dvy-asta-sahasram
striya eka udavahat

citram--wonderful; bata--ah; etat--this; ekena--with a single; vapusa--body; yugapat--simultaneously; prthak--separate; grhesu--in residences; dvi--two times; asta--eight; sahasram--thousand; striyah--women; eka--alone; udavahat--He married.

He thought, "It is quite amazing that in a single body Lord Krsna simultaneously married sixteen thousand women, each in a separate palace."

THAT THE LORD IS ALWAYS ONE PERSON WHO APPEARS IN MANY FORMS IS EXPLAINED BY VARIOUS AUTHORITIES WHO USE VARIOUS EXAMPLES, LIKE THAT OF AN ACTOR.
(Vs. 3.2.13)

8.18.12
yat tad vapur bhati vibhu-sanayudhair
avyakta-cid-vyaktam adharayad dharih
babhuva tenaiva sa vamano vatuh
sampasyator divya-gatir yatha natah

yat--which; tat--that; vapuh--transcendental body; bhati--manifests; vibhu-sana--with regular ornaments; ayudhah--and with weapons; avyakta--unmanifested; cit-vyaktam--spiritually manifested; adharayat--assumed; harih--the Lord; babhuva--immediately became; tena--with that; eva--certainly; sah--He (the Lord); vamanah--dwarf; vatuh--a brahmana brahmacari; sampasyatoh--while both His father and mother were seeing; divya-gatih--whose movements are wonderful; yatha--as; natah--a theatrical actor.

The Lord appeared in His original form, with ornaments and weapons in His hands. Although this ever-existing form is not visible in the material world, He nonetheless appeared in this form. Then, in the presence of His father and mother, He assumed the form of Vamana, a brahmana-dwarf, a brahmacari, just like a theatrical actor.

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≥Adhikarana 8: The form of Brahman. ≥
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THE SUPREME LORD DOES NOT POSSESS A FORM, FOR HE AND HIS FORM ARE NOT DIFFERENT. HIS FORM IS ALL-KNOWING, ALL-PERVADING PURE CONSCIOUSNESS.
(Vs. 3.2.14)

10.27.11

svacchandopatta-dehaya
visuddha-jnana-murtaye
sarvasmai sarva-bijaya
sarva-bhutatmane namah

sva--of His own (devotees); chanda--according to the desire; upatta--who assumes; dehaya--His transcendental bodies; visuddha--perfectly pure; jnana--knowledge; murtaye--whose form; sarvasmai--to Him who is everything; sarva-bijaya--who is the seed of all; sarva-bhuta--of all created beings; atmane--who is the indwelling Soul; namah--obeisances.

Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything and who is the Soul of all creatures, I offer my obeisances.

THE FORM OF THE SUPREME LORD IS NOT MEANINGLESS, JUST AS THE SUN'S FORM OF LIGHT IS NOT MEANINGLESS. BOTH ARE OBJECTS OF MEDITATION. AS A WIFE MEDITATES UPON THE FORM OF HER HUSBAND WHILE HE IS AWAY FROM HOME, SO ALSO MEDITATE THE DEVOTEES UPON THE FORM OF THE SUPREME LORD.
(Vs. 3.2.15)

10.2.37

srnvan grnan samsmarayams ca cintayan
namani rupani ca mangalani te
kriyasu yas tvac-caranaravindayor
avista-ceta na bhavaya kalpate

srnvan--constantly hearing about the Lord (sravanam kirtanam visnoh); grnan--chanting or reciting (the holy name of the Lord and His activities); samsmarayan--remembering (constantly thinking of the Lord's lotus feet and His form); ca--and; cintayan--contemplating (the transcendental activities of the Lord); namani--His transcendental names; rupani--His transcendental forms; ca--also; mangalani--which are all transcendental and therefore auspicious; te--of Your Lordship; kriyasu--in being engaged in the devotional service; yah--he who; tvat-carana-aravindayoh--at Your lotus feet; avista-cetah--the devotee who is completely absorbed (in such activities); na--not; bhavaya--for the material platform; kalpate--is fit.

Even while engaged in various activities, devotees whose minds are completely absorbed at Your lotus feet, and who constantly hear, chant, contemplate and cause others to remember Your transcendental names and forms, are always on the transcendental platform, and thus they can understand the Supreme Personality of Godhead.

10.47.34,35

yat tv aham bhavatinam vai
dure varte priyo drsam
manasah sannikarsartham
mad-anudhyana-kamyaya

yat--the fact that; tu--however; aham--I; bhavatinam--from your; vai--indeed; dure--far away; varte--am situated; priyah--who am dear; drsam--to the eyes; manasah--of the mind; sannikarsa--of the attraction; artham--for the sake; mat--upon Me; anudhyana--for your meditation; kamyaya--out of My desire.

But the actual reason why I, the beloved object of your sight, have stayed far away from you is that I wanted to intensify your meditation upon Me and thus draw your minds closer to Me.

yatha dura-care presthe
mana avisya vartate
strinam ca na tatha cetah
sannikrste 'ksi-gocare

yatha--as; dure-care--being situated far away; presthe--a lover; manah--the minds; avisya--becoming absorbed; vartate--remain; strinam--of women; ca--and; na--not; tatha--so; cetah--their minds; sannikrste--when he is near; aksi-gocare--present before their eyes.

When her lover is far away, a woman thinks of him more than when he is present before her.

4.8.52

evam bhagavato rupam
subhadram dhyayato manah
nirvrtya paraya turnam
sampannam na nivartate

evam--thus; bhagavatah--of the Supreme Personality of Godhead; rupam--form; su-bhadram--very auspicious; dhyayatah--meditating; manah--the mind; nirvrtya--being freed from all material contamination; paraya--transcendental; turnam--very soon; sampannam--being enriched; na--never; nivartate--come down.

One who meditates in this way, concentrating his mind upon the always auspicious form of the Lord, is very soon freed from all material contamination, and he does not come down from meditation upon the Lord.

BUT THE SUPREME LORD'S FORM IS NOT AN IMAGINARY CONVENIENCE MEANT ONLY FOR CONCENTRATING THE MIND. THE UPANISADS (WITH WORDS LIKE SATYA, JNANA, ANANTA AND ANANDA) POINT TO HIS TRANSCENDENTAL FORM AS THE HIGHEST REALITY. HIS FORM IS NOT DIFFERENT FROM HIS TRANSCENDENTAL, BLISSFUL SELF.

(Vs. 3.2.16)

10.13.54

satya jnananantananda-
matraika-rasa-murtayah
asprsta-bhuri-mahatmya
api hy upanisad-drsam

satya--eternal; jnana--having full knowledge; ananta--unlimited; ananda--fully blissful; matra--only; eka-rasa--always existing; murtayah--forms; asprsta-bhuri-mahatmyah--whose great glory is not touched; api--even; hi--because; upanisat-drsam--by those jnanis who are engaged in studying the Upanisads.

The visnu-murtis all had eternal, unlimited forms, full of knowledge and bliss and existing beyond the influence of time. Their great glory was not even to be touched by the jnanis engaged in studying the Upanisads.

10.3.13

sri-vasudeva uvaca
vidito 'si bhavan saksat

purusah prakrteh parah
kevalanu bhavananda-
svarupah sarva-buddhi-drk

sri-vasudevah uvaca--Sri Vasudeva prayed; viditah asi--now I am fully
conscious of You; bhavan--Your Lordship; saksat--directly; purusah--the
Supreme Person; prakrteh--to material nature; parah--transcendental,
beyond everything material; kevala-anubhava-ananda-svarupah--Your form
is sac-cid-ananda-vigraha, and whoever perceives You becomes
transcendentally blissful; sarva-buddhi-drk--the supreme observer, the
Supersoul, the intelligence of everyone.

Vasudeva said: My Lord, You are the Supreme Person, beyond material
existence, and You are the Supersoul. Your form can be perceived by
transcendental knowledge, by which You can be understood as the Supreme
Personality of Godhead. I now understand Your position perfectly.

THE SUPREME LORD'S SELF IS NOT DIFFERENT FROM HIS FORM (THEREFORE IF
ONE CANNOT UNDERSTAND THE LORD'S FORM, HE CANNOT UNDERSTAND THE LORD'S
TRANSCENDENTAL, BLISSFUL SELF).
(Vs. 3.2.17)

10.14.1,2
sri-brahmovaca
naumidya te 'bhra-vapuse tadid-ambaraya
gunjavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-visana-venu-
laksma-sriye mrdu-pade pasupangajaya

sri-brahma uvaca--Lord Brahma said; naumi--I offer praise; idya--O most
worshipable one; te--unto You; ambhra--like a dark cloud; vapuse--whose
body; tadit--like lightening; ambaraya--whose garment; gunja--made of
small berries; avatamsa--with ornaments (for the ears); paripiccha--and
peacock feathers; lasat--resplendent; mukhaya--whose face; vanya-sraje-
-wearing garlands of forest flowers; kavala--a morsel of food; vetra--
a stick; visana--a buffalo-horn bugle; venu--and a flute; laksma--
characterized by; sriye--whose beauty; mrdu--soft; pade--whose feet;
pasu-pa--of the cowherd (Nanda Maharaja); anga-jaya--unto the son.

asyapi deva vapuso mad-anugrahasya
sveccha-mayasya na tu bhuta-mayayasya ko 'pi
nese mahi tv avasitum manasantarena
saksast tavaiva kim utatma-sukhanubhuteh

asya--of this; api--even; deva--O Lord; vapusah--the body; mat-
anugrahasya--which has shown mercy to me; sva-iccha-mayasya--which
appears in response to the desires of Your pure devotees; na--not; tu--
on the other hand; bhuta-mayayasya--a product of matter; kah--Brahma;
api--even; naise--I am not able; mahi--the potency; tu--indeed;
avasitum--to estimate; manasa--with my mind; antarena--which is
controlled and withdrawn; saksat--directly; tava--Your; eva--indeed;
kim uta--what to speak; atma--within Yourself; sukha--of happiness;
anubhuteh--of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency
of this transcendental body of Yours, which has shown such mercy to me
and which appears just to fulfill the desires of Your pure devotees.
Although my mind is completely withdrawn from material affairs, I cannot
understand Your personal form. How, then, could I possibly understand

the happiness You experience within Yourself?

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≥Adhikarana 9: The worshiped is different from the worshiper. ≥

¿fffÿ
IT IS ESTABLISHED THAT THE SUPREME LORD IS A PERSON WHOSE FORM IS
BLISSFUL SPIRIT. BUT WHAT ABOUT THE INDIVIDUAL SPIRIT SOULS? ARE THEY
THE SUPREME LORD HIMSELF, OR ARE THEY DIFFERENT FROM HIM?

THE ANSWER IS GIVEN IN THE EXAMPLE OF THE SUN AND ITS REFLECTION: THEY
ARE DIFFERENT, THOUGH INSEPARABLE.
(Vs. 3.2.18)

3.27.12
yatha jala-stha abhasah
sthala-sthenavadrasyate
svabhasena tatha suryo
jala-sthena divi sthitah

yatha--as; jala-sthah--situated on water; abhasah--a reflection;
sthala-sthena--situated on the wall; avadrasyate--is perceived;
svaabhasena--by its reflection; tatha--in that way; suryah--the sun;
jala-sthena--situated on the water; divi--in the sky; sthitah--
situated.

The presence of the Supreme Lord can be realized just as the sun
is realized first as a reflection on water, and again as a second
reflection on the wall of a room, although the sun itself is situated
in the sky.

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≥Adhikarana 10: The individual spirit souls are not reflections of ≥
≥Brahman. ≥

¿fffÿ
OBJECTION: THIS EXAMPLE REALLY PROVES THAT THE INDIVIDUAL SOUL AND THE
SUPREME LORD ARE ONE AND THE SAME. A REFLECTION OF THE SUN IS, AFTER
ALL, ONLY THE SUN ITSELF. THE DIFFERENCE BETWEEN THE SUN AND ITS
REFLECTION IS ONLY APPARENT.

REPLY: THIS ARGUMENT WILL NOT STAND. UNLIKE THE SUN, WHICH REMAINS IN
ONE PLACE WHILE BEING REFLECTED IN MANY PLACES, THE LORD EXPANDS
HIMSELF TO BE WITHIN THE HEART OF EVERY LIVING BEING AS THE SUPERSOUL,
THE NEAREST AND DEAREST FRIEND OF THE INDIVIDUAL SOUL. THUS THE
DIFFERENCE BETWEEN THE SOUL AND THE SUPREME LORD IS ETERNALLY REAL.
(Vs. 3.2.19)

8.3.10
nama atma-pradipaya
saksine paramatmane
namo giram viduraya
manasas cetasm api

namah--I offer my respectful obeisances; atma-pradipaya--unto He who is
self-effulgent or who gives enlightenment to the living entities;
saksine--who is situated in everyone's heart as a witness; parama-
atmane--unto the Supreme Soul, the Supersoul; namah--I offer my
respectful obeisances; giram--by words; viduraya--who is impossible to
reach; manasah--by the mind; cetasm--or by consciousness; api--even.

I offer my respectful obeisances unto the Supreme Personality of
Godhead, the self-effulgent Supersoul, who is the witness in everyone's

heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.

THE EXAMPLE OF THE REFLECTION SHOULD BE UNDERSTOOD IN TERMS OF GREAT AND SMALL: THE SUN IS ALWAYS GREAT AND FIXED IN ITS POSITION, BUT ITS REFLECTION IN WATER IS SMALL AND QUIVERING. SIMILARLY THE SUPREME LORD IS GREAT AND EVER-TRANSCENDENTAL TO THE INFLUENCE OF MATTER, BUT THE INDIVIDUAL SOUL IS SMALL AND IS AFFECTED BY MATTER.
(Vs. 3.2.20)

3.7.11

yatha jale candramasah
kampadis tat-krto gunah
drsyate 'sann api drastur
atmano 'natmano gunah

yatha--as; jale--in the water; candramasah--of the moon; kampa-adih--quivering, etc.; tat-krta--done by the water; gunah--quality; drsyate--it is so seen; asan api--without existence; drastuh--of the seer; atmanah--of the self; anatmanah--of other than the self; gunah--quality.

As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter.

THE POINT OF THE ABOVE EXAMPLE IS NOT TO ILLUSTRATE HOW THE SOUL IS A REFLECTION OF GOD, BUT HOW MATTER, WHICH CANNOT APPROACH THE SUPREME LORD JUST AS SEA WATER CANNOT APPROACH THE SUN OR MOON IN THE SKY, APPEARS TO DISTURB THE SOUL, JUST AS WATER APPEARS TO MAKE THE REFLECTION OF THE MOON TREMBLE. THUS THE DIFFERENCE BETWEEN THE SUPREME LORD AND THE INDIVIDUAL SOUL IS ILLUSTRATED.
(Vs. 3.2.21)

3.7.16

sadhv etad vyakrtam vidvan
natma-mayananam hareh
abhaty apartham nirmulam
visva-mulam na yad bahih

sadhu--as good as it should be; etat--all these explanations; vyahrtam--thus spoken; vidvan--O learned one; na--not; atma--the self; maya--energy; ayanam--movement; hareh--of the Personality of Godhead; abhati--appears; apartham--without meaning; nirmulam--without basis; visva-mulam--the origin is the Supreme; na--not; yat--which; bahih--outside.

O learned sage, your explanations are very good, as they should be. Disturbances to the conditioned soul have no other basis than the movement of the external energy of the Lord.

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≥Adhikarana 11: The 'neti-neti' text explained. ≥

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OBJECTION: YOUR REBUTTAL OF THE ONENESS OF SOUL AND SUPREME SOUL IS INVALIDATED BY THE NETI-NETI VERSE OF THE BRIHAD-ARANYAKA UPANISAD (2.3.6) IN WHICH THE SUPREME LORD IS DECLARED TO BE THE ONLY TRUTH, APART FROM WHICH NOTHING ELSE (NETI-NETI: NOT THIS, NOT THIS) EXISTS.

REPLY: THIS INTERPRETATION OF THE NETI-NETI VERSE IS FALSE. THE VERSE STATES, ATHATA ADESO NETI NETI; NA HI ETASMAD ITI; NETY ANYAD PARAM ASTI: 'THIS IS THE TEACHING--NO, NO; NAUGHT THAN HIM; NOTHING IS

GREATER THAN HIM.' THIS MEANS THAT THE SUPREME LORD IS GREATER THAN ALL ELSE THAT EXISTS. IT DOES NOT MEAN THAT ONLY HE EXISTS AND NOTHING ELSE EXISTS.

(Vs. 3.2.22)

8.3.22-24

yatharciso 'gneh savitur gabhastayo
niryanti samyanty asakrt sva-rocisah
tatha yato 'yam guna-sampravaho
buddhir manah khani sarira-sargah

sa vai na devasura-martya-tiryan
na stri na sandho na puman na jantuh
nayam gunah karma na san na casan
nisedha-seso jayatad asesah

yasya--of the Supreme Personality of Godhead who; brahma-adayah--the great demigods, headed by Lord Brahma; devah--and other demigods; vedah--the Vedic knowledge; lokah--different personalities; cara-acarah--the moving and the nonmoving (like trees and plants); nama-rupa--of different names and different forms; vibhedena--by such divisions; phalgvya--who are less important; ca--also; kalaya--by the parts; krtah--created; yatha--as; arcisah--the sparks; agneh--of fire; savituh--from the sun; gabh astayah--the shining particles; niryanti--emanate from; samyanti--and enter into; asakrt--again and again; sva-rocisah--as parts and parcels; tatha--similarly; yatah--the Personality of Godhead from whom; ayam--this; guna-sampravahah--continuous manifestation of the different modes of nature; buddhih manah--the intelligence and mind; khani--the senses; sarira--of the body (gross and subtle); sargah--the divisions; sah--that Supreme Personality of Godhead; vai--indeed; na--is not; deva--demigod; asura--demon; martya--human being; tiryak--bird or beast; na--neither; stri--woman; na--nor; sandah--neuter; na--neither; puman--man; na--nor; jantuh--living being or animal; na ayam--nor is He; gunah--material quality; karma--fruitive activity; na--is not; sat--manifestation; na--nor; ca--also; asat--nonmanifestation; nisedha--of the discrimination of neti neti ("not this, not this"); sesah--He is the end; jayatad--all glories unto Him; asesah--who is unlimited.

The Supreme Personality of Godhead creates His minor parts and parcels, the jiva-tattva, beginning with Lord Brahma, the demigods and the expansions of Vedic knowledge [Sama, Rg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

OBJECTION: THE REAL MEANING OF THE NETI-NETI VERSE IS THAT JUST AS THE FORMS AND FEATURES OF THE MATERIAL WORLD DO NOT EXIST IN REALITY, SO ALSO THE FORMS AND FEATURES OF THE SUPREME LORD DO NOT EXIST IN REALITY (I.E. HE IS IMPERSONAL AND FORMLESS). THEREFORE THE WORD 'NO' IS USED TWICE (NETI-NETI).

REPLY: THE MEANING OF THIS VERSE IS, 'HE IS NOT LIKE THEM,' NOT, 'HIS QUALITIES, LIKE THEIRS, ARE NOT REAL.'
(Vs. 3.2.23)

8.5.26,27

sri-brahmovaca
avikriyam satyam anantam adyam
guha-sayam niskalam apratarkyam
mano-'grayanam vacasaniruktam
namamahe deva-varam varenyam

sri-brahma uvaca--Lord Brahma said; avikriyam--unto the Personality of Godhead, who never changes (as opposed to material existence); satyam--the eternal supreme truth; anantam--unlimited; adyam--the original cause of all causes; guha-sayam--present in everyone's heart; niskalam--without any decrease in potency; apratarkyam--inconceivable, not within the jurisdiction of material arguments; manah-agrayanam--more quick than the mind, inconceivable to mental speculation; vacasa--by jugglery of words; aniruktam--indescribable; namamahe--all of us demigods offer our respectful obeisances; deva-varam--unto the Supreme Lord, who is not equalled or surpassed by anyone; varenyam--the supreme worshipable, who is worshiped by the Gayatri mantra.

Lord Brahma said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

vipascitam prana-mano-dhiyatmanam
arthendriyabhasam anidram avranam
chayatapau yatra na grdhra-paksau
tam aksaram kham tri-yugam vrajamahe

vipascitam--unto the omniscient; prana--how the living force is working; manah--how the mind is working; dhiya--how the intelligence is working; atmanam--of all living entities; artha--the objects of the senses; indriya--the senses; abhasam--knowledge; anidram--always awake and free from ignorance; avranam--without a material body subject to pains and pleasures; chaya-atapau--the shelter for all who are suffering from ignorance; yatra--wherein; na--not; grdhra-paksau--partiality toward any living being; tam--unto Him; aksaram--infallible; kham--all-pervading like the sky; tri-yugam--appearing with six opulences in three yugas (Satya, Treta and Dvapara); vrajamahe--I take shelter.

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three yugas [Satya, Treta and Dvapara].

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≥Adhikarana 12: The form of the Supreme Lord. ≥

rupam--form; yat--which; etat--that; avabodha-rasa--of Your internal potency; udayena--with the manifestation; sasvat--forever; nivrtta--freed from; tamasah--material contamination; sat-anugra-haya--for the sake of the devotees; adau--original in the creative energy of matter; grhitam--accepted; avatara--of incarnations; sata-eka-bijam--the root cause of hundreds; yat--that which; nabhi-padma--the navel lotus flower; bhavanat--from the home; aham--myself; avirasam--generated.

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

OBJECTION: THE SUPREME LORD DOES NOT ALWAYS APPEAR WHEN HE IS WORSHIPED.

REPLY: THE SUPREME LORD REVEALS HIS PERSONAL FORM TO DEVOTEES WHO HAVE ATTAINED PERFECTION BY REGULAR PRACTICE OF BHAKTI-YOGA ACCORDING TO THE PRESCRIBED METHOD. REGULAR PRACTICE (ABHYASA-KARMA) REFERS TO MANTRA MEDITATION, WHICH IS COMPARED IN THE UPANISADS TO THE CONSTANT RUBBING OF TWO STICKS TO PRODUCE FIRE. BUT THE LORD IS NOT REVEALED BY A MERE REPETITIVE FORMULA; HE MANIFESTS HIMSELF WHEN HE IS PLEASED BY THE LOVE OF HIS DEVOTEE.

(Vs. 3.2.27)

10.14.5,6

pureha bhuman bahavo 'pi yoginas
tvad-arpiteha nija-karma-labd haya
vibudhya bhaktyaiva kathopanitaya
prapedire 'njo 'cyuta te gatim param

pure--previously; iha--in this world; bhuman--O almighty Lord; bahavah--many; api--indeed; yoginah--followers of the path of yoga; tvat--unto You; arpita--having offered; ihah--all their endeavors; nija-karma--by their prescribed duties; labdhaya--which is achieved; vibudhya--coming to understand; bhaktya--by devotional service; eva--indeed; katha-upanitaya--cultivated through hearing and chanting topics about You; prapedire--they achieved by surrender; anjah--easily; acyuta--O infallible one; te--Your; gatim--destination; param--supreme.

O almighty Lord, in the past many yogis in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Though such devotional service, perfected by the process of hearing and chanting about You, they came to understand You and achieve Your supreme abode.

tathapi bhuman mahimagunasya te
viboddhum arhaty amalantar-atmabhih
avikriyate svanubhavad arupato
hy ananya-bodhyatmataya na canyatha

tatha api--nevertheless; bhuman--O limitless one; mahima--the potency; agunasya--of Him who has no material qualities; te--of You; viboddhum--to understand; arhati--one is able; amala--spotless; antah-atmabhih--with mind and senses; avikriyat--not based on material differentiations; sva-anubhavat--by perception of the Supreme Soul; arupatah--without attachment of material forms; hi--indeed; ananya-bodhya-atmataya--as self-manifested, without the help of any other illuminating agent; na--not; ca--and; anyatha--otherwise.

Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

5.18.34-36

uttaresu ca kurusu bhagavan yajna-purusah krta-varaha-rupa aste
tam tu devi haisa bhuh saha kurubhir askhalita-bhakti-yogenopadhavati
imam ca paramam upanisadam avartayati.

uttaresu--on the northern side; ca--also; kurusu--in the tract of land known as Kuru; bhagavan--the Supreme personality of Godhead; yajna-purusah--who accepts all results of sacrifices; krta-varaha-rupah--having accepted the form of a boar; aste--exists eternally; tam--Him; tu--certainly; devi--the goddess; ha--certainly; esa--this; bhuh--planet earth; saha--along with; kurubhir--the inhabitants of the land known as Kuru; askhalita--unfailing; bhakti-yogena--by devotional service; upadhavati--worship; imam--this; ca--also; paramam upanisadam--the supreme Upanisad (the process by which one can approach the Lord); avartayati--chants again and again for the purpose of practice.

Sukadeva Gosvami said: Dear King, the Supreme Lord in His boar incarnation, who accepts all sacrificial offerings, lives in the northern part of Jambudvipa. There, in the tract of land known as Uttarakuru-varsa, mother earth and all the other inhabitants worship Him with unfailing devotional service by repeatedly chanting the following Upanisad mantra.

om namo bhagavate mantra-tattva-lingaya yajna-kratave
maha-dhvaravayavaya maha-purusaya namah karma-suklaya tri-yugaya
namas te.

om--O Lord; namah--respectful obeisances; bhagavate--unto the Supreme personality of Godhead; mantra-tattva-lingaya--who is understood in truth by different mantras; yajna--in the form of animal sacrifices; kratave--and animal sacrifice; maha-dhvara--great sacrifices; avayavaya--whose limbs and bodily parts; maha-purusaya--unto the Supreme Person; namah--respectful obeisances; karma-suklaya--who purifies the fruitive activities of the living entities; tri-yugaya--unto the Supreme personality of Godhead, who is full with six opulences and who appears in three yugas (remaining concealed in the fourth yuga); namah--my respectful obeisances; te--unto You.

O Lord, we offer our respectful obeisances unto You as the gigantic person. Simply by chanting mantras, we shall be able to understand You fully. You are yajna [sacrifice], and You are the kratu [ritual]. Therefore all the ritualistic ceremonies of sacrifice are part of Your transcendental body, and You are the only enjoyer of all sacrifices. Your form is composed of transcendental goodness. You are known as tri-yuga because in Kali-yuga You appeared as a concealed incarnation and because You always fully possess the three pairs of opulences.

yasya svarupam kavayo vipascito
gunesu darusv iva jata-vedasam
mithnanti mathna manasa didrksavo
gudham kriyarthair nama iritatmane

yasya--whose; svarupam--form; kavayah--the greatly learned sages; vipascitah--expert in ascertaining the Absolute Truth; gunesu--in the material manifestation, consisting of the three modes of nature; darusu--in wood; iva--like; jata--manifested; vedasam--fire; mithnanti--stir; mathna--with a piece of wood used for producing fire; manasa--by the mind; didrksavah--who are inquisitive; gudham--hidden; kriya-arthaih--by fruitive activities and their results; namah--respectful obeisances; irita-atmane--unto the Lord, who is manifested.

By manipulating a fire-generating stick, great saints and sages can bring forth the fire lying dormant within wood. In the same way, O Lord, those expert in understanding the Absolute Truth try to see You in everything--even in their own bodies. Yet you remain concealed. You are not to be understood by indirect processes involving mental or physical activities. Because You are self-manifested, only when You see that a person is wholeheartedly engaged in searching for You do You reveal Yourself. Therefore I offer my respectful obeisances unto You.

THERE IS SUFFICIENT EVIDENCE IN THE VEDIC LITERATURE TO PROVE THAT THE SUPREME LORD SIMULTANEOUSLY PERVADES ALL THINGS AND YET MANIFESTS HIS TRANSCENDENTAL FORM SPECIFICALLY TO HIS DEVOTEES. THUS HE IS KNOWN AS ANANTA (THE UNLIMITED).
(Vs. 3.2.28)

6.4.33

yo 'nugrahartham bhajatam pada-mulam
anama-rupo bhagavan anantah
namani rupani ca janma-karmabhir
bheje sa mahyam paramah prasidatu

yah--who (the Supreme Personality of Godhead); anugraha-artham--to show His causeless mercy; bhajatam--to the devotees who always render devotional service; pada-mulam--to His transcendental lotus feet; anama--with no material name; rupah--or material form; bhagavan--the Supreme Personality of Godhead; anantah--unlimited, all-pervading and eternally existing; namani--transcendental holy names; rupani--His transcendental forms; ca--also; janma-karmabhih--with His transcendental birth and activities; bheje--manifests; sah--He; mahyam--unto me; paramah--the Supreme; prasidatu--may He be merciful.

The Supreme Personality of Godhead, who is inconceivably opulent, who is devoid of all material names, forms and pastimes, and who is all-pervading, is especially merciful to the devotees who worship His lotus feet. Thus He exhibits transcendental forms and names with His different pastimes. May that Supreme Personality of Godhead, whose form is eternal and full of knowledge and bliss, be merciful to me.

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≥Adhikarana 14: The Supreme Lord's qualities are not different from ≥
≥His Own Self. ≥
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THE SUPREME LORD IS HIMSELF THE QUALITIES OF BLISS AND KNOWLEDGE, AND
SIMULTANEOUSLY HE IS A PERSON POSSESSING THE QUALITIES OF BLISS AND
KNOWLEDGE.
(Vs. 3.2.29)

7.6.23

kevalanubhavananda-
svarupah paramesvarah

mayayantarhitaisvarya
iyate guna-sargaya

kevala--only; anubhava-ananda-svarupah--whose form is blissful and full of knowledge; parama-isvarah--the Supreme Personality of Godhead, the supreme ruler; mayaya--by maya, the illusory energy; antarahita--covered; aisvarya--whose unlimited opulence; iyate--is mistaken as; guna-sargaya--the interaction of the material modes of nature.

He is simply perceived as the supreme sac-cid-ananda [eternity, knowledge and bliss]. Being covered by the curtain of the external energy, to the atheist He appears nonexistent.

1.7.23

tvam adyah purusah saksad
isvarah prakrteh parah
mayam vyudasya cic-chaktya
kaivalye sthita atmani

tvam adyah--You are the original; purusah--the enjoying personality; saksat--directly; isvarah--the controller; prakrteh--of material nature; parah--transcendental; mayam--the material energy; vyudasya--one who has thrown aside; cit-saktya--by dint of internal potency; kaivalye--in pure eternal knowledge and bliss; sthitah--placed; atmani--own self.

You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

JUST AS THE SUN, THE ABODE OF LIGHT, IS ONE WITH AND DIFFERENT FROM ITS LIGHT, SO THE SUPREME LORD IS ONE WITH AND DIFFERENT FROM HIS KNOWLEDGE AND BLISS.
(Vs. 3.2.30)

10.3.24

sri-devaky uvaca
rupam yat tat prahur avyaktam adyam
brahma jyotir nirgunam nirvikaram
satta-matram nirvisesam niriham
sa tvam saksad visnur adhyatma-dipah

sri-devaki uvaca--Sri Devaki said; rupam--form or substance; yat tat--because You are the same substance; prahuh--You are sometimes called; avyaktam--not perceivable by the material senses (atah sri-krsa-namadi na bhaved grahyam indriyaih); adyam--You are the original cause; brahma--You are known as Brahman; jyotih--light; nirgunam--without material qualities; nirvikaram--without change, the same form of Visnu perpetually; satta-matram--the original substance, the cause of everything; nirvisesam --You are present everywhere as the Supersoul (within the heart of a human being and within the heart of an animal, the same substance is present); niriham--without material desires; sah--that Supreme Person; tvam--Your Lordship; saksat--directly; visnuh--Lord Visnu; adhyatma-dipah--the light for all transcendental knowledge (knowing You, one knows everything: yasmin vijate sarvam evam vijatam bhavati).

Sri Devaki said: My dear Lord, there are different Vedas, some of

which describe You as unperceivable through words and the mind. Yet You are the origin of the entire cosmic manifestation. You are Brahman, the greatest of everything, full of effulgence like the sun. You have no material cause, You are free from change and deviation, and You have no material desires. Thus the Vedas say that You are the substance. Therefore, my Lord, You are directly the origin of all Vedic statements, and by understanding You, one gradually understands everything. You are different from the light of Brahman and Paramatma, yet You are not different from them. Everything emanates from You. Indeed, You are the cause of all causes, Lord Visnu, the light of all transcendental knowledge.

IT IS SAID THAT TIME'S NATURE IS INDICATED BY PAST, PRESENT AND FUTURE; AND IT IS SAID THAT TIME IS PAST, PRESENT AND FUTURE. SO ALSO IS THE SUPREME LORD'S NATURE INDICATED BY KNOWLEDGE AND BLISS, WHILE AT THE SAME TIME HE IS KNOWLEDGE AND BLISS.

2.8.12

yavan kalpo vikalpo va
yatha kalo 'numiyate
bhuta-bhavya-bhavad-chabda
ayur-manam ca yat satah

yavan--as it is; kalpah--the duration of time between creation and annihilation; vikalpah--subsidiary creation and annihilation; va--either; yatha--as also; kalah--the time; anumiyate--is measured; bhuta--past; bhavya--future; bhavat--present; sabdah--sound; ayuh--duration of life; manam--measurement; ca--also; yat--which; satah--of all living beings in all planets.

Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.

4.29.2b

adrstam drstavan nanksed
bhutam svapnavad anyatha
bhutam bhavad bhavisyac ca
suptam sarva-raho-rahah

adrstam--future happiness; drsta-vat--like direct experience; nankset--becomes vanquished; bhutam--the material existence; svapnavat--like a dream; anyatha--otherwise; bhutam--which happened in the past; bhavat--present; bhavisyat--future; ca--also; suptam--a dream; sarva--of all; rahah-rahah--the secret conclusion.

Everything happening within time, which consists of past, present and future, is merely a dream. That is the secret understanding in all Vedic literature.

IT IS DENIED BY SCRIPTURE THAT THE SUPREME LORD'S QUALITIES ARE MATERIAL AND THUS DIFFERENT FROM HIM. HE IS KNOWN AS BHAGAVAN BECAUSE HE IS FULL OF TRANSCENDENTAL QUALITIES (LIKE KNOWLEDGE AND BLISS). ON THE BASIS OF MERE WORDS, FOOLISH PERSONS THINK THE SUPREME LORD IS DIVIDED FROM HIS QUALITIES. STATEMENTS SUCH AS 'MY SELF' OR 'EXISTENCE EXISTS' DO NOT FACTUALLY DIVIDE THE POSSESSOR FROM THE SELF OR EXISTENCE FROM BEING. NEITHER DOES THE STATEMENT 'THE SUPREME LORD'S QUALITIES ARE KNOWLEDGE

AND BLISS' DIVIDE HIS ORIGINAL SELF FROM KNOWLEDGE AND BLISS.
(Vs. 3.2.31)

7.1.6

nirguno 'pi hy ajo 'vyakto
bhagavan prakrteh parah
sva-maya-gunam avisya
badhya-badhakatam gatah

nirgunah--without material qualities; api--although; hi--certainly;
ajah--unborn; avyaktah--unmanifest; bhagavan--the Supreme Lord;
prakrteh--to material nature; parah--transcendental; sva-maya--of His
own energy; gunam--material qualities; avisya--entering; badhya--
obligation; badhakatam--the condition of being obliged; gatah--accepts.

The Supreme Personality of Godhead, Visnu, is always transcendental to material qualities, and therefore He is called nirguna, or without qualities. Because He is unborn, He does not have a material body to be subjected to attachment and hatred. Although the Lord is always above material existence, through His spiritual potency He appeared and acted like an ordinary human being, accepting duties and obligations, apparently like a conditioned soul.

1.3.37

na casya kascin nipunena dhatur
avaiti jantuh kumanisa utih
namani rupani mano-vacobhah
santanvato nata-caryam ivajnah

na--not; ca--and; asya--of Him; kascit--anyone; nipunena--by dexterity;
dhatur--of the creator; avaiti--can know; jantuh--the living being;
kumanisah--with a poor fund of knowledge; utih--activities of the Lord;
namani--His names; rupani--His forms; manah-vacobhah--by dint of mental
speculation or deliverance of speeches; santanvatah--displaying; nata-
caryam--a dramatic action; iva--like; ajnah--the foolish.

The foolish with a poor fund of knowledge cannot know the transcendental nature of the forms, names and activities of the Lord, who is playing like an actor in a drama. Nor can they express such things, neither in their speculations nor in their words.

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≥Adhikarana 15: The bliss of the Supreme Lord is paramount. ≥
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THE BLISS OF THE SUPREME LORD IS INFINITELY GREATER THAN THAT OF THE
INDIVIDUAL SPIRIT SOULS. IT IS IMMEASURABLE; ONLY A SMALL PORTION OF
THAT BLISS CAN BE EXPERIENCED BY OTHERS.
(Vs. 3.2.32)

2.7.47

sasvat prasantam abhayam pratibodha-matram
suddham samam sad-asatah paramatma-tattvam
sabdo na yatra puru-karakavan kriyartho
maya paraity abhimukhe ca vilajjamana
tad vai padam bhagavatah paramasya pumso
brahmeti yad vidur ajasra-sukham visokam

sasvat--eternal; prasantam--without disturbance; abhayam--without fear;
pratibodha-matram--a consciousness opposed to the material counterpart;
suddham--uncontaminated; samam--without distinction; sat-asatah--of the

cause and effect; paramatma-tattvam--the principle of primeval cause; sabdah--speculative sound; na--not; yatra--where there is; puru-karakavan--resulting in fruitive action; kriya-arthah--for the matter of sacrifice; maya--illusion; paraiti--flies away; abhimukhe--in front of; ca--a Iso; vilajjamana--being ashamed of; tat--that; vai--is certainly; padam--ultimate phase; bhagavatah--of the Personality of Godhead; paramasya--of the Supreme; pumsah--of the person; brahma--the Absolute; iti--thus; yat--which; viduh--known as; ajasra--unlimited; sukham--happiness; visokam--without grief.

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

6.16.19

namo vijnana-matraya
paramananda-murtaye
atmaramaya santaya
nivrta-dvaita-drstaye

namah--all obeisances; vijnana-matraya--unto the form full of knowledge; parama-ananda-murtaye--full of transcendental bliss; atma-aramaya--unto the Lord, who is self-sufficient; santaya--and free from disturbances; nivrta-dvaita-drstaye--whose vision turns away from duality, or who is one without a second.

O reservoir of spiritual potency, O supreme bliss, I offer my respectful obeisances unto You, who are self-sufficient and most peaceful. O ultimate truth, one without a second, You are realized as Brahman, Paramatma and Bhagavan and are therefore the reservoir of all knowledge. I offer my respectful obeisances unto You.

2.6.36,37

nato 'smy aham tac-caranam samiyusam
bhavac-chidam svasty-ayanam sumangalam
yo hy atma-maya-vibhavam sma paryagad
yatha nabhah svantam athapare kutah

natah--let me offer my obeisances; asmi--am; aham--I; tat--the Lord's; caranam--feet; samiyusam--of the surrendered soul; bhavat-chidam--that which stops repetition of birth and death; svasti-ayanam--perception of all happiness; su-mangalam--all-auspicious; yah--one who; hi--exactly; atma-maya--personal energies; vibhavam--potency; sma--certainly; paryagat--cannot estimate; yatha--as much as; nabhah--the sky; sva-antam--its own limit; atha--therefore; apare--others; kutah--how.

Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

naham na yuyam yad-rtam gatim vidur
na vamadevah kim utapare surah
tan-mayaya mohita-buddhayas tv idam

vinirmitam catma-samam vicaksmahē

na--neither; aham--I; yuyam--all you sons; yat--whose; rtam--factual; gatim--movements; viduh--do know; na--nor; vamaDEVah--Lord Siva; kim--what; uta--else; apare--others; surah--demigods; tat--by His; mayaya--by the illusory energy; mohita--bewildered; buddhayah--with such intelligence; tu--but; idam--this; vinirmitam--what is created; ca--also; atma-samam--by dint of one's personal ability; vicaksmahē--observe.

Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.

THE WORD 'BLISS' ENCOMPASSES MANY VARIETIES OF EXPERIENCES BY MANY KINDS OF BEINGS, BUT THE BLISS OF THE SUPREME LORD VANQUISHES ALL OTHER CONCEPTIONS OF BLISS.

(Vs. 3.2.33)

10.47.18

yad-anucarita-lila-karna-piyusa-viprut-
sakt--adana-vidhuta-dvandva-dharma vinastah
sapadi grha-kutumbam dinam utsrya dina
bahava iha vihanga bhiksu-caryam caranti

yat--whose; anucarita--constantly performed activities; lila--of such pastimes; karna--for the ears; piyusa--of the nectar; viprut--of a drop; sakt--just once; adana--by the partaking; vidhuta--removed entirely; dvandva--of duality; dharmah--their propensities; vinastah--ruined; sapadi--immediately; grha--their homes; kutumbam--and families; dinam--wretched; utsrya--rejecting; dinah--becoming themselves wretched; bahavah--many persons; iha--here (in Vrndavana); vihangah--(like) birds; bhiksu--of begging; caryam--the livelihood; caranti--they pursue.

To hear about the pastimes that Krsna regularly performs is nectar for the ears. For those who relish just a single drop of that nectar, even once, their dedication to material duality is ruined. Many such persons have suddenly given up their wretched homes and families and, themselves becoming wretched, traveled here to Vrndavana to wander about like birds, begging for their living.

OBJECTION: CHANDOGYA UPANISAD (3.14.1) STATES, SARVAM KHALV IDAM BRAHMA TAJ JALAN ITI SANTA UPASITA: 'ALL THIS IS BRAHMAN. IT IS PRODUCED FROM HIM, LIVES IN HIM AND MERGES IN HIM. SO SHOULD ONE PEACEFULLY MEDITATE UPON HIM.' THIS VERSE DOES NOT SUPPORT THE CLAIM THAT THE SUPREME LORD IS SUPERIOR TO ALL ELSE.

REPLY: THIS TEACHING IS LIKE THE TEACHING THAT THE MATERIAL WORLD IS ONE FOOT (EKA-PADA) OF THE SUPREME LORD. BEYOND THAT IS THE REALM OF ETERNAL HAPPINESS (TRI-PADA VIBHUTI).

(Vs. 3.2.34)

2.6.19

padesu sarva-bhutani
pumsah sthiti-pado viduh
amrtam ksemam abhayam
tri-murdhno 'dhayi murdhasu

padesu--in the one fourth; sarva--all; bhutani--living entities; pumsah--of the Supreme Person; sthiti-padah--the reservoir of all material opulence; viduh--you should know; amrtam--deathlessness; ksemam--all happiness, free from the anxiety of old age, diseases, etc.; abhayam--fearlessness; tri-murdhnan--beyond the three higher planetary systems; adhayi--exist; murdhasu--beyond the material coverings.

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

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≥Adhikarana 16: Brahman is not nirvisesa (without particular ≥
≥features). ≥

¿ffÿ
OBJECTION: ACCEPTING THAT THE SUPREME IS INFINITE BLISS, STILL IT CANNOT
BE THE OBJECT OF LOVE AND DEVOTION BECAUSE IN THE ABSOLUTE THERE IS NO
VARIETY.

REPLY: JUST AS LIGHT DISPLAYS A VARIETY OF PARTICULAR CHARACTERISTICS
(VISESA) IN DIFFERENT SITUATIONS, SO TOO DOES THE SUPREME LORD DISPLAYS
VISESA. HE IS NOT NIRVISESA.
(Vs. 3.2.35)

5.18.33

yasminn asankhyeya-visesa-nama-
rupakrtau kavibhih kalpiteyam
sankhya yaya tattva-drsapaniyate
tasmai namah sankhya-nidarsanaya te iti

yasmin--in You (the Supreme personality of Godhead); asankhyeya--
innumerable; visesa--particular; nama--names; rupa--forms; akrtau--
possessing bodily features; kavibhih--by great learned persons;
kalpita--imagined; iyam--this; sankhya--number; yaya--by whom; tattva--
of the truth; drsa--by knowledge; apaniyate--is extracted; tasmai--unto
Him; namah--respectful obeisances; sankhya-nidarsanaya--who is the
revealer of this numerical knowledge; te--unto You; iti--thus.

O my Lord, Your name, form and bodily features are expanded in
countless forms. No one can determine exactly how many forms exist, yet
You Yourself, in Your incarnation as the learned scholar Kapiladeva, have
analyzed the cosmic manifestation as containing twenty-four elements.
Therefore if one is interested in Sankhya philosophy, by which one can
enumerate the different truths, he must hear it from You. Unfortunately,
nondevotees simply count the different elements and remain ignorant of
Your actual form. I offer my respectful obeisances unto You.

10.48.20

yatha hi bhutesu caracaresu
mahy-adayo yonisu bhanti nana
evam bhavan kevala atma-yonisu
atmatma-tantro bahudha vibhati

yatha--as; hi--indeed; bhutesu--among manifested beings; cara--mobile;
acaresu--and immobile; mahi-adayah--earth and so on (the primary

elements of creation); yonisu--in species; bhanti--manifest; nana--variously; evam--so; bhavan--You; kevalah--one alone; atma--Yourself; yonisu--in those whose source; atma--the Supreme Soul; atma-tantrah--self-reliant; bahudha--manifold; vibhati--appear.

Just as the primary elements--earth and so on--manifest themselves in abundant variety among all the species of mobile and immobile life, so You, the one independent Supreme Soul, appear to be manifold among the variegated objects of Your creation.

3.24.31

tany eva te 'bhirupani
rupani bhagavams tava
yani yani ca rocante
sva jananam arupinah

tani--those; eva--truly; te--Your; abhirupani--suitable; rupani--forms; bhagavan--O Lord; tava--Your; yani yani--whichever; ca--and; rocante--are pleasing; sva jananam--to Your own devotees; arupinah--of one with no material form.

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

CHANDOGYA UPANISAD (3.14.1) STATES, 'AS IS ONE'S FAITH, SO IS ONE'S REWARD.' THUS THE SUPREME LORD REVEALS PARTICULAR FORMS TO PARTICULAR DEVOTEES.
(Vs. 3.2.36)

3.9.11

tvam bhakti-yoga-paribhavita-hrt-saroja
asse sruteksita-patho nanu natha pumsam
yad-yad-dhiya ta urugaya vibhavayanti
tat-tad-vapuh pranayase sad-anugrahaya

tvam--unto You; bhakti-yoga--in devotional service; paribhavita--being one hundred percent engaged; hrt--of the heart; saroje--on the lotus; asse--You reside; sruta-iksita--seen through the ear; pathah--the path; nanu--now; natha--O my Lord; pumsam--of the devotees; yat-yat--whichever; dhiya--by meditating; te--Your; urugaya--O multiglorious; vibhavayanti--they specifically think of; tat-tat--the very same; vapuh--transcendental form; pranayase--do You manifest; sat-anugrahaya--to show Your caus eless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

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≥Adhikarana 17: The Supreme Lord is the highest. ≥

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OBJECTION: SVETASVATARA UPANISAD (3.8) TELLS OF THE MAHA-PURUSA, THE GREATEST PERSON. BUT VERSE 3.10 DECLARES, TATO YAD UTTARATARAM TAD ARUPAM ANAMAYAM: 'BEYOND THAT, THE SUPREME HAS NO FORM AND NO SUFFERING.' THEREFORE BEYOND THE PERSONAL CONCEPTION OF THE SUPREME LORD THE IMPERSONAL BRAHMAN IS THE HIGHEST.

REPLY: THIS STANDPOINT IS WRONG, FOR SCRIPTURE DENIES THAT ANYTHING IS HIGHER THAN THE SUPREME PERSONALITY OF GODHEAD. 'BEYOND THAT' (IN VERSE 3.10 QUOTED ABOVE) REFERS TO THE MATERIAL WORLD, WHICH IS SPOKEN OF IN VERSE 3.9. THE LATTER VERSE ALSO STATES, YASMAT PARAM NAPARAM ASTI, 'THERE IS NO TRUTH SUPERIOR TO THE SUPREME PERSON.'

2.9.32,33

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

yavan--as I am in eternal form; aham--Myself; yatha--as much as; bhavah--transcendental existence; yat--those; rupa--various forms and colors; guna--qualities; karmakah--activities; tatha--so and so; eva--certainly; tattva-vijnanam--factual realization; astu--let it be; te--unto you; mat--My; anugrahat--by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities--let all be awakened within you by factual realization, out of My causeless mercy.

aham evasam evagre
nanyad yat sad-asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

aham--I, the Personality of Godhead; eva--certainly; asam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--all those; sat--the effect; asat--the cause; param--the supreme; pascad--at the end; aham--I, the Personality of Godhead; yat--all these; etat--creation; ca--also; yah--everything; avasisyeta--remains; sah--that; asmi--I am; aham--I, the Personality of Godhead.

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

2.9.36

etavad eva jijnasyam
tattva jijnasunatmanah
anvaya-vyatirekabhyam
yat syat samatra sarvada

etavat--up to this; eva--certainly; jijnasyam--is to be inquired; tattva--the Absolute Truth; jijnasuna--by the student; atmanah--of the Self; anvaya--directly; vyatirekabhyam--indirectly; yat--whatever; syat--it may be; sarvatra--in all space and time; samada--in all circumstances.

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly must search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

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≥Adhikarana 18: The Supreme Lord is all-pervading. ≥

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OBJECTION: THE PERSONAL CONCEPTION OF GOD IS LIMITED BECAUSE HE HAS
A FORM. HAVING FORM, HE IS NOT ALL-PERVADING. THAT FORM WORSHIPED BY
HIS DEVOTEES IS DIFFERENTIATED FROM THE FORMS AND FEATURES OF THE REST
OF THE WORLD. THUS HE CANNOT BE ABSOLUTE, FOR HE IS NOT WHERE THE
WORLD IS.

REPLY: THIS STANDPOINT IS WRONG, FOR SCRIPTURE DECLARES THAT THE SUPREME
PERSONALITY OF GODHEAD IS ALL-PERVADING.
(Vs. 3.2.38)

10.14.55,56
krsnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so 'py atra
dehivabhati mayaya

krsnam--Lord Krsna, the Supreme Personality of Godhead, enam--this;
avehi--just try to understand; tvam--you; atmanam--the Soul; akhila-
atmanam--of all living entities; jagat-hitaya--for the benefit of the
whole universe; sah--He; api--certainly; atra--here; dehi--a human
being; iva--like; abhati--appears; mayaya--by His internal potency.

You should know Krsna to be the original Soul of all living entities.
For the benefit of the whole universe, He has, out of His causeless mercy,
appeared as an ordinary human being. He has done this by the strength of
His internal potency.

vastuto janatam atra
krsnam sthasnu carisnu ca
bhagavad-rupam akhila
nanyad vastv iha kincana

vastutah--in fact; janatam--for those who understand; atra--in this
world; krsnam--Lord Krsna; sthasnu--stationary; carisnu--moving; ca--
and; bhagavat-rupam--the manifest forms of the Personality of Godhead;
akhilam--everything; na--nothing; anyat--else; vastu--substance; iha--
here; kincana--at all.

Those in this world who understand Lord Krsna as He is see all
things, whether stationary or moving, as manifest forms of the Supreme
Personality of Godhead. Such enlightened persons recognize no reality
apart from the Supreme Lord Krsna.

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≥Adhikarana 19: The Supreme Lord awards the fruits of action. ≥

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ARE THOSE WHO ARE PROMOTED TO HIGHER PLANETS ELEVATED BY THE STRENGTH
OF THEIR PIOUS DEEDS OR ARE THEY ELEVATED BY THE SUPREME LORD?

THE ANSWER IS THAT THEY ARE ELEVATED BY THE SUPREME LORD.
(Vs. 3.2.39)

2.3.10
akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

akamah--one who has transcended all material desires; sarva-kamah--one

who has the sum total of material desires; va--either; moksa-kamah--one who desires liberation; udara-dhih--with broader intelligence; tivrena--with great force; bhakti-yogena--by devotional service to the Lord; yajeta--should worship; purusam--the Lord; param--the supreme whole.

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.

2.4.17

tapasvino dana-para yasasvino
manasvino mantra-vidah sumangalah
ksemam na vindanti vina yad-arpanam
tasmai subhadra-sravase namo namah

tapasvinah--the great learned sages; dana-parah--the great performer of charity; yasasvinah--the great worker of distinction; manasvinah--the great philosophers or mystics; mantra-vidah--the great chanter of the Vedic hymns; su-mangalah--strict followers of Vedic principles; ksemam--fruitful result; na--never; vindanti--attain; vina--without; yat-arpanam--dedication; tasmai--unto Him; subhadra--auspicious; sravase--hearing about Him; namah--my obeisances; namah--again and again.

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

THIS IS CONFIRMED IN THE SRUTI-SASTRA.
(Vs. 3.2.40)

8.23.15,16

sri-sukra uvaca
kutas tat-karma-vaisamyam
yasya kamaesvaro bhavan
yajneso yajna-purusah
sarva-bhavena pujitah

sri-sukrah uvaca--Sri Sukracarya said; kutah--where is that; tat--of him (Bali Maharaja); karma-vaisamyam--discrepancy in discharging fruitive activities; yasya--of whom (Bali Maharaja); karma-isvarah--the master of all fruitive activities; bhavan--Your Lordship; yajna-isah--You are the enjoyer of all sacrifices; yajna-purusah--You are the person for whose pleasure all sacrifices are offered; sarva-bhavena--in all respects; pujitah--having worshiped.

Sukracarya said: My Lord, You are the enjoyer and lawgiver in all performances of sacrifice, and You are the yajna-purusa, the person to whom all sacrifices are offered. If one has fully satisfied You, where is the chance of discrepancies or faults in his performances of sacrifice?

mantratas tantratas chidram
desa-ka larha-vastutah
sarvam karoti nischidram
anusankirtanam tava

mantratah--in pronouncing the Vedic mantras improperly; tantratah--in insufficient knowledge for following regulative principles; chidram--discrepancy; desa--in the matter of country; kala--and time; arha--and recipient; vastutah--and paraphernalia; sarvam--all these; karoti--makes; nischidram--without discrepancy; anusankirtanam--constantly chanting the holy name; tava--of Your Lordship.

There may be discrepancies in pronouncing the mantras and observing the regulative principles, and, moreover, there may be discrepancies in regard to time, place, person and paraphernalia. But when Your Lordship's holy name is chanted, everything becomes faultless.

THE STANDPOINT OF SAGE JAIMINI IS THAT THE SUPREME LORD IS THE GIVER OF PIOUS ACTIVITIES. THE PIOUS ACTIVITIES THEMSELVES HAVE THE POTENCY TO REWARD THE FRUITIVE WORKER. THUS THE SUPREME LORD DOES NOT DIRECTLY GIVE THE RESULTS OF PIOUS ACTIVITIES.

(Vs. 3.2.41)

10.24.17

dehan uccavacan jantuh
prapyotsrjati karmana
satrur mitram udasinah
karmaiva guru isvarah

dehan--material bodies; ucca-avacan--high- and low-class; jantuh--the conditioned living entity; prapya--obtaining; utsrjati--gives up; karmana--by the reactions of his material activities; satruh--his enemy; mitram--friend; udasinah--and neutral party; karma--material work; eva--alone; guruh--his spiritual master; isvarah--his lord.

Because it is karma that causes the conditioned living entity to accept and then give up different high- and low-grade material bodies, this karma is his enemy, friend and neutral witness, his spiritual master and controlling lord.

BUT VYASADEVA HOLDS THAT THE SUPREME LORD IS THE BESTOWER OF REWARDS, FOR HE IS THE CAUSE OF ALL CAUSES.

(Vs. 3.2.42)

4.11.20,21

na vai sva-pakso 'sya vipaksa eva va
parasya mrtyor visatah samam prajah
tam dhavamanam anudhavanty anisa
yatha rajamsy anilam bhuta-sanghah

na--not; vai--however; sva-paksah--ally; asya--of the Supreme Personality of Godhead; vipaksah--enemy; eva--certainly; va--or; parasya--of the Supreme; mrtyoh--in the form of time; visatah--entering; samam--equally; prajah--living entities; tam--Him; dhavamanam--moving; anudhavanti--follow behind; anisah--dependent living entities; yatha--as; rajamsi--particles of dust; anilam--the wind; bhuta-sanghah--other material elements.

The Supreme Personality of Godhead, in His feature of eternal time, is present in the material world and is neutral towards everyone. No one is His ally, and no one is His enemy. Within the jurisdiction of the time element, everyone enjoys or suffers the result of his own karma, or fruitive activities. As, when the wind blows, small particles of dust fly in the air, so, according to one's particular karma, one suffers or enjoys material life.

the Personality of Godhead; parah--under His control; kriyah--fruitive activities; vasudeva--the Personality of Godhead; param--the supreme; jnanam--knowledge; vasudeva--the Personality of Godhead; param--best; tapah--austerity; vasudeva--the Personality of Godhead; parah--superior quality; dharmah--religion; vasudeva--the Personality of Godhead; parah--ultimate; gatih--goal of life.

In the revealed scriptures, the ultimate object of knowledge is Sri Krsna, the Personality of Godhead. The purpose of performing sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion [dharma] is rendering loving service unto Him. He is the supreme goal of life.

11.21.42,43

kim vidhatte kim acaste
kim anudya vikalpayet
ity asya hrdayam loke
nanyo mad veda kascana

kim--what; vidhatte--enjoins (in the ritualistic karma-kanda); kim--what; acaste--indicates (as the object of worship in the devata-kanda); kim--what; anudya--describing in different aspects; vikalpayat--raises the possibilities of alternatives (in the jnana-kanda); iti--thus; asyah--of Vedic literature; hrdayam--the heart, or confidential purpose; loke--in this world; na--does not; anyah--other; mat--than Me; veda--know; kascana--anyone.

In the entire world no one but Me actually understands the confidential purpose of Vedic knowledge. Thus people do not know what the Vedas are actually prescribing in the ritualistic injunctions of karma-kanda, or what object is actually being indicated in the formulas of worship found in the upasana-kanda, or that which is elaborately discussed through various hypotheses in the jnana-kanda section of the Vedas.

mad vidhatte 'bhidhatte mam
vikalpyayohyate tv aham
etavan sarva-vedarthah
sabda asthaya mam bhidam
maya-matram anudyante
pratisidhya prasidati

mam--Me; vidhatte--enjoins in sacrifice; abhidhatte--designates as the object of worship; mam--Me; vikalpya--presented as alternate hypothesis; apohyate--am refute; tu--also; aham--I; etavan--thus; sarva-veda--of all the Vedas; arthah--the meaning; sabdhah--the transcendental sound vibration; asthaya--establishing; mam--Me; bhidam--material duality; maya-matram--as simply illusion; anudya--describing elaborately in different aspects; ante--ultimately; pratisidhya--negating; prasidati--becomes satisfied.

I am the ritualistic sacrifice enjoined by the Vedas, and I am the worshipable Deity. It is I who am presented as various philosophical hypotheses, and it is I alone who am then refuted by philosophical analysis. The transcendental sound vibration thus establishes Me as the essential meaning of all Vedic knowledge. The Vedas, elaborately analyzing all material duality as nothing but My illusory potency, ultimately completely negate this duality and achieve

their own satisfaction.

THE MEANING OF THE MANY BRANCHES OF VEDIC KNOWLEDGE IS ONE.
(Vs. 3.3.2)

4.24.62

kriya-kalapair idam eva yoginah
sraddhanvitah sadhu yajanti siddhaye
bhutendriyantah-karanopalaksitam
vede ca tantre ca ta eva kovidah

kriya--activities; kalapaih--by processes; idam--this; eva--certainly;
yoginah--transcendentalists; sraddha-anvitah--with faith and
conviction; sadhu--properly; yajanti--worship; siddhaye--for
perfection; bhuta--the material energy; indriya--senses; antah-karana--
heart; upalaksitam--symptomized by; vede--in the Vedas; ca--also;
tantre--in the corollaries of the Vedas; ca--also; te--Your Lordship;
eva--certainly; kovidah--those who are experts.

My dear Lord, Your universal form consists of all five elements,
the senses, mind, intelligence, false ego (which is material) and the
Paramatma, Your partial expansion, who is the director of everything.
Yogis other than the devotees--namely the karma-yogi and jnana-yogi--
worship You by their respective actions in their respective positions.
It is stated both in the Vedas and in the sastras that are corollaries
of the Vedas, and indeed everywhere, that it is only You who are to be
worshiped. That is the expert version of all the Vedas.

3.12.34

kadacid dhyayatah srastur
veda asams catur-mukhat
katham sraksyamy aham lokan
samavetan yatha pura

kadacit--once upon a time; dyayatah--while contemplating; srastuh--of
Brahma; vedah--the Vedic literature; asan--became manifested; catuh-
mukhat--from the four mouths; katham sraksyami--how shall I create;
aham--myself; lohan--all these worlds; samav etan--assembled; yatha--as
they were; pura--in the past.

Once upon a time, when Brahma was thinking of how to create the
worlds as in the past millennium, the four Vedas, which contain all
varieties of knowledge, became manifested from his four mouths.

2.2.34

bhagavan brahma kartsnyena
trir anviksya manisaya
tad adhyavasyat kuta-stho
ratir atman yato bhavet

bhagavan--the great personality Brahma; brahma--the Vedas; kartsnyena--
by summarization; trih--three times; anviksya--scrutinizingly examined;
manisaya--with scholarly attention; tat--that; adhyavasyat--ascertained
it; kuta-sthah--with concentration of the mind; ratih--attraction;
atman (atmani)--unto the Supreme personality of Godhead Sri Krsna;
yatah--by which; bhavet--it so happens.

The great personality Brahma, with great attention and concentration
of the mind, studied the Vedas three times, and after scrutinizingly
examining them, he ascertained that attraction for the Supreme Personality

of Godhead Sri Krsna is the highest perfection of religion.

THEREFORE HUMAN BEINGS ARE ENCOURAGED TO STUDY ALL THE VEDAS AND TO ENGAGE IN ALL THE PRESCRIBED AUSPICIOUS ACTIVITIES.

(Vs. 3.3.3)

4.30.39,40

yan nah svadhitam guravah prasadita
vipras ca vrddhas ca sad-anuvrttya
arya natah suhrdo bhrataras ca
sarvani bhutany anasuyayaiva

yan nah sutaptam tapa etad isa
nirandhasam kalam adabhram apsu
sarvam tad etat purusasya bhumno
vrnimahe te paritosanaya

yat--what; nah--by us; svadhitam--studied; guravah--superior persons, spiritual masters; prasaditah--satisfied; viprah--the brahmanas; ca--and; vrddhah--those who are elderly; ca--and; sat-anuvrttya--by our gentle behavior; aryah--those who are advanced in spiritual knowledge; natah--were offered obeisances; su-hrdah--friends; bhratarah--brothers; ca--and; sarvani--all; bhutani--living entities; anasuyaya--without envy; eva--certainly; yat--what; nah--of us; su-taptam--severe; tapah--penance; etat--this; isa--O Lord; nirandhasam--without taking any food; kalam--time; adabhram--for a long duration; apsu--within the water; sarvam--all; tat--that; etat--this; purusasya--of the Supreme Personality of Godhead; bhumnah--the most exalted; vrnimahe--we want this benediction; te--of You; paritosanaya--for the satisfaction.

Dear Lord, we have studied the Vedas, accepted a spiritual master and offered respect to brahmanas, advanced devotees and aged personalities who are spiritually very advanced. We have offered our respects to them, and we have not been envious of any brother, friends or anyone else. We have also undergone severe austerities within the water and have not taken food for a long time. All these spiritual assets of ours are simply offered for Your satisfaction. We pray for this benediction only, and nothing more.

THE SUPREME LORD MAY BE WORSHIPED ACCORDING TO ALL THE METHODS LAID DOWN IN ALL DIVISIONS OF VEDIC SCRIPTURE.

(Vs. 3.3.4)

8.16.31

namo dvi-sirsne tri-pade
catuh-srngaya tantave
sapta-hastaya yajnaya
trayi-vidyatmane namah

namah--I offer my respectful obeisances unto You; dvi-sirsne--who have two heads; tri-pade--who have three legs; catuh-srngaya--who have four horns; tantave--who expand; sapta-hastaya--who have seven hands; yajnaya--unto the yajna-purusa, the supreme enjoyer; trayi--the three modes of Vedic ritualistic ceremonies; vidya-atmane--the Personality of Godhead, the embodiment of all knowledge; namah--I offer my respectful obeisances unto You.

I offer my respectful obeisances unto You, the Supreme Personality of Godhead, who have two heads [prayaniya and udayaniya], three legs [savana-traya], four horns [the four Vedas] and seven hands [the seven

chandas, such as Gayatri]. I offer my obeisances unto You, whose heart and soul are the three Vedic rituals [karma-kanda, jnana-kanda and upasana-kanda] and who expand these rituals in the form of sacrifice.

ALL THE VEDAS DESCRIBE THE SUPREME LORD ALONE.
(Vs. 3.3.5)

10.87.15
brhad upalabdham etad avayanty avasesataya
yata udayastam-ayau vikrter mrđi vavikrtat
ata rsayo dadhus tvayi mano-vacanacaritam
katham ayatha bhavanti bhuvi datta-padani nram

brhat--as the Supreme; upalabdham--perceived; etad--this (world);
avayanti--they consider; avasesataya--in terms of its being the all-
pervading foundation of existence; yatah--since; udaya--the generation;
astam-ayau--and dissolution; vikrteh--of a transformation; mrđi--of
clay; va--as if; avikrtat--(the Supreme itself) not being subject to
transformation; atah--therefore; rsayah--the sage (who compiled the
Vedic mantras); dadhuh--placed; tvayi--in You; manah--their minds;
vacana--words; acaritam--and actions; katham--how; ayatha--not as they
are; bhavanti--become; bhuvi--upon the ground; datta--placed; padani--
the steps; nram--of men.

This perceivable world is identified with the Supreme because the Supreme Brahman is the ultimate foundation of all existence, remaining unchanged as all created things are generated from it and at last dissolved into it, just as clay remains unchanged by the products made from it and again merged with it. Thus it is toward You alone that the Vedic sages direct all their thoughts, words and acts. After all, how can the footsteps of men fail to touch the earth on which they live?

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≥Adhikarana 2: Brahman's qualities may be collated from the different ≥
≥branches of the Vedic scriptures. ≥
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THE VARIOUS PORTIONS OF THE VEDIC SCRIPTURES SIMPLY DESCRIBE THE
MANIFOLD QUALITIES OF THE LORD. THE QUALITIES SO DESCRIBED MAY BE
COMPILED TOGETHER, FOR THEIR MEANING IS NOT DIFFERENT.
(Vs. 3.3.6)

10.40.9,10
sarva eva yajanti tvam
sarva-deva-mayesvaram
ye 'py anya-devata-bhakta
yadi apy anya-dhiya prabho

sarve--all; eva--indeed; yajanti--worship; tvam--You; sarva-deva--all
the demigods; maya--O You who comprise; isvaram--the Supreme Lord; ye--
they; api--even; anya--of other; devata--deities; bhaktah--devotees;
yadi api--although; anya--turned elsewhere; dhiyah--their attention;
prabho--O master.

But all these people, my Lord, even those who have turned their attention away from You and are worshipping other deities, are actually worshipping You alone, O embodiment of all the demigods.

yathadri-prabhava nadyah
parjanyaapuritah prabho
visanti sarvatah sindhum

tadvat tvam gatayo 'ntatah

yatha--as; adri--from the mountains; prabhavah--born; nadyah--rivers;
parjanya--by the rain; apuritam--filled; prabho--O master; visanti--
enter; sarvatah--from all sides; sindhum--the ocean; tadvat--similarly;
tvam--You; gatayah--these paths; antatah--finally.

As rivers born from the mountains and filled by the rain flow from
all sides into the sea, so do all these paths in the end reach You, O
master.

1.2.11

vadanti tat tattva-vidas
tattvam yaj jnanam advayam
brahmeti paramatmeti
bhagavan iti sabdyate

vadanti--they say; tat--that; tattva-vidah--the learned souls; tattvam--
the Absolute Truth; yat--which; jnanam--knowledge; advayam--nondual;
brahma iti--known as Brahman; paramatma iti--known as Paramatma;
bhagavan iti--known as Bhagavan; sabdyate--it so sounded.

Learned transcendentalists who know the Absolute Truth call this
nondual substance Brahman, Paramatma or Bhagavan.

1.7.7.

yasyam vai sruyamanayam
krsne parama-puruse
bhaktir utpadyate pumsah
soka-moha-bhayapaha

yasyam--this Vedic literature; vai--certainly; sruyamanayam--simply by
giving aural reception; krsne--unto Lord Krsna; parama--supreme;
puruse--unto the Personality of Godhead; bhaktih--feelings of
devotional service; utpadyate--sprout up; pumsah--of the living being;
soka--lamentation; moha--illusion; bhaya--fearfulness; apaha--that
which extinguishes.

Simply by giving aural reception to this Vedic literature, the
feeling for loving devotional service to Lord Krsna, the Supreme
Personality of Godhead, sprouts up at once to extinguish the fire of
lamentation, illusion and fearfulness.

THE WORD ATMETYEVOPASITA--'WORSHIP THE SUPREME SELF ALONE'--FROM BRHAD-
ARANYAKA UPANISAD (1.4.7) SHOULD NOT BE MISCONSTRUED TO BE AN
INJUNCTION TO DISREGARD THE QUALITIES OF THE SUPREME LORD DESCRIBED
IN DIFFERENT BRANCHES OF THE VEDAS. IT IS A PROHIBITION AGAINST
SEPARATING THE QUALITIES OF THE LORD FROM HIMSELF. THE STATEMENT, 'THE
KING ALONE WAS SEEN,' DOES NOT IMPLY THAT THE KING'S PARASOL AND OTHER
ROYAL PARAPHERNALIA COULD NOT BE SEEN. THUS 'ATMETYEVOPASITA' IS
UNDERSTOOD TO MEAN THAT ONE SHOULD NOT WORSHIP THAT WHICH IS SEEN
SEPARATELY FROM THE SUPREME LORD.
(Vs. 3.3.7)

1.5.12

naiskarmyam apy acyuta-bhava-varjitam
na sobhate jnanam alam niranjanam
kutah punah sasvad abhadram isvare
na carpitam karma yad apy akaranam

naiskarmyam--self-realization, being freed from the reactions of
fruitive work; api--in spite of; acyuta--the infallible Lord; bhava--
conception; varjitam--devoid of; na--does not; sobhate--look well;
jnanam--transcendental knowledge; alam--by and by; niranjanam--free
from designations; kutah--where is; punah--again; sasvat--always;
abhadram--uncongenial; isvare--unto the Lord; na--not; ca--and;
arpitam--offered; karma--fruitive work; yat api--what is; akaranam--not
fruitive.

Knowledge of self-realization, even though free from all material
affinity, does not look well if devoid of a conception of the
Infallible [God]. What, then, is the use of fruitive activities, which
are naturally painful from the very beginning and transient by nature,
if they are not utilized for the devotional service of the Lord?

1.5.14,15

tato 'nyatha kincana yad vivaksatah
prthag drsas tat-krta-rupa-namabhih
na karhicit kvapi ca duhsthita matir
labheta vatahata-naur ivaspadam

tatah--from that; anyatha--apart; kincana--something; yat--whatsoever;
vivaksatah--desiring to describe; prthag--separately; drsah--vision;
tat-krta--reactionary to that; rupa--form; namabhih--by names; na
karhicit--never; kvapi--any; ca--and; duhsth ita matih--oscillating
mind; labheta--gains; vata-ahata--troubled by the wind; nauh--boat;
iva--like; aspadam--place.

Whatever you desire to describe that is separate in vision from
the Lord simply reacts, with different forms, names and results, to
agitate the mind as the wind agitates a boat which has no resting
place.

jugupsitam dharma-krte 'nusasatah
svabhava-raktasya mahan vyatikramah
yad-vakyato dharma ititarah sthito
na manyate tasya nivaranam janah

jugupsitam--verily condemned; dharma-krte--for the matter of religion;
anusasatah--instruction; svabhava-raktasya--naturally inclined; mahan-
-great; vyatikramah--unreasonable; yat-vakyatah--under whose
instruction; dharmah--religion; iti--it is thus; itarah--the people in
general; sthitah--fixed; na--do not; manyate--think; tasya--of that;
nivaranam--prohibition; janah--they.

The people in general are naturally inclined to enjoy, and you
have encouraged them in that way in the name of religion. This is
verily condemned and is quite unreasonable. Because they are guided
under your instructions, they will accept such activities in the name
of religion and will hardly care for prohibitions.

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≥Adhikarana 3: The exception to the principle given in Adhikarana 2 is≥

≥the case of the ekanti (unalloyed) devotees.

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THE WORSHIP OF THE EKANTI (UNALLOYED) DEVOTEES IS MORE EXALTED THAN
THAT OF THE SVANISTHA DEVOTEES (STRICT FOLLOWERS OF VARNASRAMA DHARMA)
BECAUSE OF ITS GREATER INTENSITY AND DEPTH. THE EKANTI DEVOTEES DO NOT
ATTEMPT TO MEDITATE ON ALL THE QUALITIES OF THE SUPREME LORD AT ONCE
LIKE THE SVANISTHAS. THEIR DEVOTION IS FOCUSED UPON ONE SPECIFIC FORM

OF GODHEAD.
(Vs. 3.3.8)

11.3.47,48
ya asu hrdaya-granthim
nirjihirsuh paratmanah
vidhinopacared devam
tantroktena ca kesavam

yah--one who; asu--quickly; hrdaya-granthim--the knot of the heart (false identification with the material body); nirjihirsuh--desirous of cutting; paratmanah--of the transcendental soul; vidhina--with theregulations; upacaret--he should worship; devam--the Supreme Personality of Godhead; tantra-uktena--which are described by the tantras (the supplementary Vedic literatures that give detailed instructions for spiritual practice); ca--as well (in addition to those regulations which are directly vedoktam); kesavam--Lord Kesava.

One who desires to quickly cut the knot of false ego, which binds the spirit soul, should worship the Supreme Lord, Kesava, by the regulations found in Vedic literatures such as the tantras.

labdhanugraha acaryat
tena sandarsitagamah
maha-purusam abhyarcen
murtyabhimatayatmanah

labdhva--having obtained; anugraha--mercy; acaryat--from the spiritual master; tena--by him; sandarsita--being shown; agama--(the process of worship given by) the vaisnava-tantras; maha-purusam--the Supreme Person; abhyarcet--the disciple should worship; murtya--in the particular personal form; abhimataya--which is preferred; atmanah--by himself.

Having obtained the mercy of his spiritual master, who reveals to the disciple the injunctions of Vedic scriptures, the devotee should worship the Supreme Personality of Godhead in the particular personal form of the Lord the devotee finds most attractive.

BECAUSE HIS QUALITIES ARE UNLIMITED, THE SVANISTHA DEVOTEES ARE UNABLE TO MEDITATE UPON ALL THE QUALITIES OF THE SUPREME LORD. THE EKANTI DEVOTEES MEDITATE UPON THE QUALITIES THAT APPEAR IN ONE SPECIFIC FORM OF THE LORD THEY WORSHIP.
(Vs. 3.3.9)

8.23.29
param mahimna uruvikramato grnana
yah parthivani vimame sa rajamsi martyah
kim jayamana uta jata upaiti martya
ity aha mantra-drgh rsih purusasya yasya

param--the measurement; mahimnah--of the glories; uruvikramatah--of the Supreme Personality of Godhead, who acts wonderfully; grnanah--can count; yah--a person who; parthivani--of the whole planet earth; vimame--can count; sah--he; rajamsi--the atoms; martyah--a human being who is subject to death; kim--what; jayamanah--one who will take birth in the future; uta--either; jata --one who is already born; upaiti--can do; martyah--a person subject to death; iti--thus; aha--said; mantra-drgh--who could foresee the Vedic mantras; rsih--the great saintly Vasistha Muni; purusasya--of the supreme person; yasya--of

whom.

One who is subject to death cannot measure the glories of the Supreme Personality of Godhead, Trivikrama, Lord Visnu, any more than he can count the number of atoms on the entire planet earth. No one, whether born already or destined to take birth, is able to do this. This has been sung by the great sage Vasistha.

1.2.14

tasmad ekena manasa
bhagavan satvatam patih
srotavyah kirtitavyas ca
dhyeyah puujyas ca nityada

tasmat--therefore; ekena--by one; manasa--attention of the mind; bhagavan--the Personality of Godhead; satvatam--of the devotees; patih--protector; srotavyah--is to be heard; kirtitavyah--to be glorified; ca--and; dhyeyah--to be remembered; puujyah--to be worshiped; ca--and; nityada--constantly.

Therefore, with one-pointed attention, one should constantly hear about, glorify, remember and worship the Personality of Godhead, who is the protector of the devotees.

4.24.44-46

darsanam no didrksunam
dehi bhagavatacitam
rupam priyatamam svanam
sarvendriya-gunanjanam

darsanam--vision; nah--our; didrksunam--desirous to see; dehi--kindly exhibit; bhagavata--of the devotees; arcitam--as worshiped by them; rupam--form; priya--dear; tamam--dear; svanam--of Your devotees; sarva- indriya--all the senses; guna--qualities; anjanam--very much pleasing.

My dear Lord, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees. Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses.

snigdha-pravrd-ghana-syamam
sarva-saundarya-sangraham
carv-ayata-catur-bahu
sujata-rucirananam

padma-kosa-palasaksam
-sundara-bhru sunasikam
sudvijam sukapolasyam
sama-karna-vibhusanam

snigdha--glistening; pravrt--rainy season; ghana-syamam--densely cloudy; sarva--all; saundarya--beauty; sangraham--collection; caru--beautiful; ayata--bodily feature; catuh-bahu--unto the four-armed; sujata--ultimately beautiful; rucira--very pleasing; ananam--face; padma-kosa--the whorl of the lotus flower; palasa--petals; aksam--eyes; sundara--beautiful; bhru--eyebrows; sunasikam--raised nose; sudvijam--beautiful teeth; sukapola--beautiful forehead; asyam--face; sama-karna--equally beautiful ears; vibhusanam--fully decorated.

The Lord's beauty resembles a dark cloud during the rainy season. As the rainfall glistens, His bodily features also glisten. Indeed, He is the sum total of all beauty. The Lord has four arms and an exquisitely beautiful face with eyes like lotus petals, a beautiful highly raised nose, a mind-attracting smile, a beautiful forehead and equally beautiful and fully decorated ears.

/fffø
≥Adhikarana 4: The Supreme Lord's birth and infancy. ≥
¿fffÿ
THE SUPREME LORD DISPLAYS PASTIMES OF BIRTH AND INFANCY THAT ARE
TO BE MEDITATED UPON BY THE TRANSCENDENTALIST. THE LORD'S BIRTH DOES
NOT CHANGE HIS TRANSCENDENTAL POSITION, NOR DOES HIS INFANCY LIMIT HIM
IN ANY WAY. HE IS ALWAYS THE UNCHANGING, ALL-PERVADING ABSOLUTE TRUTH.
(Vs. 3.3.10)

10.18.13-15
asan varnas trayo hy asya
grhnato 'nuyugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

asan--were assumed; varnah trayah--three colors; hi--indeed; asya--of
your son Krsna; grhnatah--accepting; anuyugam tanuh--transcendental
bodies according to the different yugas; suklah--sometimes
white; raktah--sometimes red; tatha--as well as; pitah--sometimes
yellow; idanim krsnatam gatah--at the present moment He has assumed a
blackish color.

Your son Krsna appears as an incarnation in every millennium. In
the past, He assumed three different colors--white, red and yellow--and
now He has appeared in a blackish color. [In another Dvapara-yuga,
He appeared (as Lord Ramacandra) in the color of suka, a parrot. All
such incarnations have now assembled in Krsna.]

prag ayam vasudevasya
kvacij jatas tavatmajah
vasudeva iti sriman
abhijnah sampracaksate

prak--before; ayam--this child; vasudevasya--of Vasudeva; kvacit--
sometimes; jatah--was born; tava--your; atmajah--Krsna, who has
taken birth as your child; vasudevah--therefore He may be given the
name Vasudeva; iti--thus; sriman--very beautiful; abhijnah--those who
are learned; sampracaksate--also say that Krsna is Vasudeva.

For many reasons, this beautiful son of yours sometimes appeared
previously as the son of Vasudeva. Therefore, those who are learned
sometimes call this child Vasudeva.

bahuni santi namani
rupani ca sutasya te
guna-karmanurupani
tany aham veda no janah

bahuni--various; santi--there are; namani--names; rupani--forms; ca--
also; sutasya--of the son; te--your; guna-karma-anurupani--according
to His attributes and activities; tani--them; aham--I; veda--know; no
janah--not ordinary persons.

For this son of yours there are many forms and names according to His transcendental qualities and activities. These are known to me, but people in general do not understand them.

10.14.1,2

sri-brahmovaca
naumidya te 'bhra-vapuse taidid-ambaraya
gunjavatamsa-paripiccha-lasan-mukhaya
vanya-sraje kavala-vetra-visana-venu-
laksma-sriye mrdu-pade pasupangajaya

sri-brahma uvaca--Lord Brahma said; naumi--I offer praise; idya--O most worshipable one; te--unto You; abhra--like a dark cloud; vapuse--whose boy; taidit--like lightening; ambaraya--whose garment; gunja--made of small berries; avatamsa--with ornaments (for the ears); paripiccha--and peacock feathers; lasat--resplendent; mukhaya--whose face; vanya-sraje--wearing garlands of forest flowers; kavala--a morsel of food; vetra--a stick; visana--a buffalo-horn bugle; venu--and a flute; laksma--characterized by; sriye--whose beauty; mrdu--soft; pade--whose feet; pasu-pa--of the cowherd (Nanda Maharaja); anga-jaya--unto the son.

Lord Brahma said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your gunja earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

asyapi deva vapu so mad-anugrahasya
sveccha-mayasya na tu bhuta-mayasya ko 'pi
nese mahi tv avastitum manasantarena
saksat tavaiva kim utatama-sukhanubhuteh

asya--of this; api--even; deva--O Lord; vapusuh--the body; mat-anugrahasya--which has shown mercy to me; sva-i ccha-mayayasya--which appears in response to the desires of Your pure devotees; na--not; tu--on the other hand; bhuta-mayayasya--a product of matter; kah--Brahma; api--even; na ise--I am not able; mahi--the potency; tu--indeed; avasthum--to estimate; manasa--with my mind; antarena--which is controlled and withdrawn; saksat--directly; tava--Your; eva--indeed; kim uta--what to speak; atma--within Yourself; sukha--of happiness; anubhuteh--of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency of this transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

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≥Adhikarana 5: The activities of the Supreme Lord are eternal. ≥
¿fffŸ
OBJECTION: IT IS ILLOGICAL TO MEDITATE UPON THE SUPREME LORD'S
PASTIMES (BIRTH, INFANCY, ETC.) AS BEING UNCHANGING. IF THEY ARE

ACTIVITIES, THEY ARE NECESSARILY CHANGING. THERE IS NO SENSE IN TRYING TO IMAGINE HOW ONE 'ETERNAL ACTIVITY' CAN BE FOLLOWED BY A ANOTHER 'ETERNAL ACTIVITY,' FOR AS SOON AS THE NEXT ACTIVITY MANIFESTS, THE FORMER ONE MUST CEASE TO EXIST.

REPLY: ALL OF THE SUPREME LORD'S ACTIVITIES ARE SIMULTANOUSLY MANIFEST, ARE EVER-EXPANDING, AND ARE THUS UNDERSTOOD TO BE ETERNAL-- FOR THOUGH IN ONE PLACE A PARTICULAR PASTIME MAY END, IT SIMULTANEOUSLY BEGINS IN ANOTHER PLACE, EXPANDING ENDLESSLY THROUGH TIME.
(Vs. 3.3.11)

10.69.2

citram bataitad ekena
vapusa yugapat prthak
ghesu dvy-asta-sahasram
striya eka udavahat

citram--wonderful; bata--ah; etat--this; ekena--with a single; vapusu--body; yugapat--simultaneously; prthak--separate; ghesu--in residences; dvi--two times; asta--eight; sahasram--thousand; striyah--women; ekah--alone; udhavahat--He married.

He thought, "It is quite amazing that in a single body Lord Krsna simultaneously married sixteen thousand women, each in a separate palace."

2.9.32

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

yavan--as I am in eternal form; aham--Myself; yatha--as much as; bhavah--transcendental existence; yat--those; rupa--various forms and colors; guna--qualities; karmakah--activities; tatha--so and so; eva--certainly; tattva-vijnanam--factual realization; astu--let it be; te--unto you; mat--My; anugrahat--by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities--let all be awakened within you by factual realization, out of My causeless mercy.

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≥Adhikarana 6: Meditation on the Supreme Lord's attributes. ≥

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THE SUPREME LORD'S ATTRIBUTES, BEGINNING WITH BLISS, ARE TO BE CONSOLIDATED BY THE DEVOTEE INTO HIS MEDITATION UPON THE PASTIMES OF THE LORD; THUS THE EAGERNESS TO ATTAIN THE LORD WILL INCREASE.

(Vs. 3.3.12)

2.1.39

sa samadhi-vrtty-anubhuta-sama
atma yatha svapna janeksitaikah
tam satyam ananda-nidhim bhajeta
nanyatra sajjed yata atma-patah

sah--He (the Supreme Person); samadhi-vrtti--the process of realization by all sorts of intelligence; anubhuta--cognizant; sarve--everyone; atma--the Supersoul; yatha--as much as; svapna jana--a person dreaming; iksita--seen by; ekah--one and the same; tam--unto Him; satyam--the Supreme Truth; ananda-nidhim--the ocean of bliss;

bhajeta--must one worship; na--never; anyatra--anything else; sajjet--
be attached; yatah--whereby; atma-patah--degradation of oneself.

One should concentrate his mind upon the Supreme Personality of
Godhead, who alone distributes Himself in so many manifestations just
as ordinary persons create thousands of manifestations in dreams. One
must concentrate the mind on Him, the only all-blissful Absolute Truth.
Otherwise one will be misled and will cause his own degradation.

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≥Adhikarana 7: The Supreme Lord is full of bliss. ≥
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LESS REFINED METHODS OF MEDITATION RECOMMENDED IN SOME UPANISADIC
PASSAGES FOR MYSTIC YOGIS ARE NOT APPROPRIATE FOR A DEVOTEE'S MEDITATION
UPON THE FORM, PASTIMES AND ATTRIBUTES OF THE SUPREME LORD.
(Vs. 3.3.13)

10.87.18

udaram upasate ya rsi-vartmasu kurpa-drsah
parisara-paddhatim hridayam arunayo daharam
tata udagad ananta tava dhama sirah paramam
punar iha yat samyeta na patanti krtanta-mukhe

udaram--the abdomen; upasate--worship; ye--who; rsi--of sages;
vartmasu--according to the standard methods; kurpa--gorss; drsah--
their vision; parisara--from which all the pranic channels
emanate; paddhatim--the node; hridayam--the heart; arunayah--the Aruni
sages; daharam--subtle; tatah--thence; udagat--(the soul) rises up;
ananta--O unlimited Lord; tava--Your; dhama--place of appearance;
sirah--to the head; paramam--the highest destination; punah--again;
iha--into this world; yat--which; samyeta--reaching; na patanti--they
do not fall down; krtanta--of death; mukhe--into the mouth.

Among the followers of the methods set forth by great sages, those
with less refined vision worship the Supreme as present in the region of
the abdomen, while the Arunis worship Him as present in the heart, in
the subtle center from which all the pranic channels emanate. From there,
O unlimited Lord, these worshipers raise their consciousness upward to
the top of the head, where they can perceive You directly. Then, passing
through the top of the head toward the supreme destination, they reach
that place from which they will never again fall into this world, into
the mouth of death.

5.7.7.

evam karma-visuddhya visuddha-sattvasyantar-hridayakasa-sa rire
brahmani bhagavati vasudeve maha-purusa-rupopalaksane
srivatsakaustubha-vana-malari-dara-gadadibhir upalaksite
nija-purusa-hrllikhitenatmani purusa-rupena virocamana uccaistaram
bhaktir anudinam edhamana-rayajayata.

evam--thus; karma-visuddhya--by offering everything for the service of
the Supreme Personality of Godhead and not desiring any results of his
pious activities; visuddha-sattvasya--of Bharata Maharaja. whose
existence was completely purified; antah-hr daya-akasa-sarire--the
Supersoul within the heart, as meditated on by yogis; brahmani--into
impersonal Brahman, which is worshiped by impersonalist jnanis;
bhagavati--unto the Supreme Personality of Godhead; vasudeve--the son
of Vasudeva, Lord Krsna; maha-purusa--of the Supreme Person; rupa--of
the form; upalaksane--having the symptoms; srivatsa--the mark on the
chest of the Lord; kaustubha--the Kaustubha gem used by the Lord; vana-

mala--flower garland; ari-dara--by the disc and conchshell; gada
-adibhih--by the club and other symbols; upalaksite--being recognized;
nija-purusa-hrt-likhitena--which is situated in the heart of His own
devotee like an engraved picture; atmani--in his own mind; purusa-
rupena--by His personal form; virocamane--shining; uccaistaram--on a
very high level; bhaktih--devotional service; anudinam--day after day;
edhamana--increasing; raya--possessing force; ajayata--appeared.

In this way, being purified by ritualistic sacrifices, the heart
of Maharaja Bharata was completely uncontaminated. His devotional
service unto Vasudeva, Lord Krsna, increased day after day. Lord Krsna,
the son of Vasudeva, is the original Personality of Godhead manifest as
the Supersoul [Paramatma] as well as the impersonal Brahman. Yogis
meditate upon the localized Paramatma situated in the heart, jnanis
worship the impersonal Brahman as the Supreme Absolute Truth, and
devotees worship Vasudeva, the Supreme Personality of Godhead, whose
transcendental body is described in the sastras. His body is decorated
with the Srivatsa, the Kaustubha jewel and a flower garland, and His
hands hold a conchshell, disc, club and lotus flower. Devotees like
Narada always think of Him within their hearts.

TO ATTAIN BLISS, ONE'S MEDITATION MUST BE FREE OF MATERIAL
ENCUMBRANCES; THEREFORE ONE SHOULD MEDITATE ONLY UPON THE
TRANSCENDENTAL ATTRIBUTES OF THE SUPREME LORD.
(Vs. 3.3.14)

1.1.1

om namo bhagavate vasudevaya
janmady asya yato 'nvayad itaratas carthesv abhijnah svarat
tene brahma hrda ya adi-k avaye muhyanti yat surayah
tejo-vari-mrdam yatha vinimayo yatra tri-sargo 'mrsa
dhamna svena sada nirasta-kuhakam satyam param dhimahi

om--O my Lord; namah--offering my obeisances; bhagavate--unto
the Personality of Godhead; vasudevaya--unto Vasudeva (the son
of Vasudeva), or Lord Sri Krsna, the primeval Lord; janma-adi--
creation, sustenance and destruction; asya--of the manifested
universes; yatah--from whom; anvayat--directly; itaratah--indirectly;
ca--and; arthesu--purposes; abhijnah--fully cognizant; sva-rat--fully
independent; tene--imparted; brahma--the Vedic knowledge; hrda--
consciousness of the heart; yah--one who; adi-kavaye--unto the original
created being; muhyanti--are illusioned; yat--about whom; surayah--
great sages and demigods; tejah--fire; vari--water; mrdam--earth;
yatha--as much as; vinimayah--action and reaction; yatra--whereupon;
tri-sargah--three modes of creation, creative faculties; amrsa--almost
factual; dhamna--along with all transcendental paraphernalia; svena--
self-sufficiently; sada--always; nirasta--negation by absence; kuhakam-
illusion; satyam--truth; param--absolute; dhimahi--I do meditate upon.

O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality
of Godhead, I offer my respectful obeisances unto You. I meditate upon
Lord Sri Krsna because He is the Absolute Truth and the primeval cause
of all causes of the creation, sustenance and destruction of the
manifested universes. He is directly and indirectly conscious of all
manifestations, and He is independent because there is no other cause
beyond Him. It is He only who first imparted the Vedic knowledge unto
the heart of Brahmaji, the original living being. By Him even the great
sages and demigods are placed into illusion, as one is bewildered by
the illusory representations of water seen in fire, or land seen on
water. Only because of Him do the material universes, temporarily

manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth.

THE SUPREME LORD HAS TWO KINDS OF TRANSCENDENTAL FORMS: HIS ORIGINAL FORM AS ANANDAMAYA KRSNA AND HIS INNUMERABLE PASTIME FORMS BEGINNING WITH THE FIVEFOLD EXPANSIONS OF NARAYANA, VASUDEVA, SANKARSANA, PRADYUMNA AND ANIRUDDHA. THESE TWO KINDS OF FORMS GIVE BLISS TO HIS DEVOTEES. PERSONS WHOSE MINDS ARE ENGROSSED IN MATTER MAY MEDITATE UPON FIVE ASPECTS OF HIS UNIVERSAL FORM (ANNAMAYA-PURUSA, PRANAMAYA-PURUSA, ETC.). WHEN THEIR MINDS ARE PURIFIED, THEY MAY THEN MEDITATE UPON HIS TRANSCENDENTAL FORMS. (Vs. 3.3.15)

12.11.21

vasudevah sankarsanah
pradyumnah purusah svayam
aniruddha iti brahman
murti-vyuhoh 'bhidhiyate

vasudevah sankarsanah pradyumnah--Vasudeva, Sankarsana and Pradyumna;
purusah--the Supreme Personality of Godhead; svayam--Himself;
aniruddhah--Aniruddha; iti--thus; brahman--O brahmana, Saunaka; murtih-
vyuhah--the expansion of personal forms; abhidhiyate--so designated.

Vasudeva, Sankarsana, Pradyumna and Aniruddha are the names of the direct personal expansions of the Supreme Godhead, O brahmana Saunaka.

6.9.26-27

yo nah sapatnair bhramsam ardyamanan
devarsitiryannrsu nitya eva
krtavataras tanubhih sva-mayaya
krtvatmasat pati yuge yuge ca

tam eva devam vayam atma-daivatam
param pradhanam purusam visvam anyam
vrajama sarve saranam saranyam
svanam sa no dhasyati sam mahatma

yah--He who; nah--us; sapatnaih--by our enemies, the demons; bhramsam--almost always; ardyamanan--being persecuted; deva--among the demigods; rsi--the saintly persons; tiryak--the animals; nrsu--and men; nityah--always; eva--certainly; krtavata--appearing as an incarnation; tanubhih--with different forms; sva-mayaya--by His internal potency; krtvatmasat--considering very near and dear to Him; pati--protects; yuge yuge--in every millennium; ca--and; tam--Him; eva--indeed; devam--the Supreme Lord; vayam--all of us; atma-daivatam--the Lord of all living entities; param--transcendental; pradhanam--the original cause of the total material energy; purusam--the supreme enjoyer; visvam--whose energy constitutes this universe; anyam--separately situated; vracam--we approach; sarve--all; saranam--she lter; saranyam--suitable as shelter; svanam--unto His own devotees; sah--He; nah--unto us; dhasyati--shall give; sam--good fortune; mahatma--the Supersoul.

By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vamanadeva, the incarnation of strength among the demigods; Parasurama, the incarnation among saints; Nrsimhadeva and Varaha, incarnations

among animals; and Matsya and Kurma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Krsna and Lord Rama. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virata-rupa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

3.24.31

tany eva te 'bhirupani
rupani bhagavams tava
yani yani ca rocante
sva jananam aru pinah

tani--those; eva--truly; te--Your; abhirupani--suitable; rupani--forms; bhagavan--O Lord; tava--Your; yani yani--whichever; ca--and; rocante--are pleasing; sva jananam--to Your own devotees; arupinah--of one with no material form.

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

1.3.28

ete camsa-kalah pumsah
krsnas tu bhagavan svayam
indrari-vyakulam lokam
mrdyanti yuge yuge

ete--all these; ca--and; amsa--plenary portions; kalah--portions of the plenary portions; pumsah--of the Supreme; krsnah--Lord Krsna; tu--but; bhagavan--the Personality of Godhead; svayam--in person; indrari--the enemies of Indra; vyakulam--disturbed; lokam--all the planets; mrdyanti--gives protection; yuge yuge--in different ages.

All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists.

5.18.31

yad-rupam etan nija-mayayarpitam
artha-svarupam bahu-rupa-rupitam
sankhya na yasyasty ayathopalambhanat
tasmai namas te 'vyapadesa-rupine

yat--of whom; rupam--the form; etat--this; nija-mayaya arpitam--manifested by Your personal potency; artha-svarupam--this entire visible cosmic manifestation; bahu-rupa-rupitam--manifested in various forms; sankhya--the measurement; na--not; yasya--of which; asti--there is; ayatha--falsely; upalambhanat--from perceiving; tasmai--unto Him (the Supreme Lord); namah--my respectful obeisances; te--unto You; avyapadesa--cannot be ascertained by mental speculation; rupine--whose real form.

My dear Lord, this visible cosmic manifestation is a demonstration

of Your own creative energy. Since the countless varieties of forms within this cosmic manifestation are simply a display of Your external energy, this virata-rupa [universal body] is not Your real form. Except for a devotee in transcendental consciousness, no one can perceive Your actual form. Therefore I offer my respectful obeisances unto You.

5.26.39

srutva sthulam tatha suksmam
rupam bhagavato yatih
sthule nirjitam atmanam
sanaih suksmam dhiya nayed iti

srutva--after hearing of (from the disciplic succession); sthulam--gross; tatha--as well as; suksmam--subtle; rupam--form; bhagavatah--of the Supreme personality of Godhead; yatih--a sannyasi or devotee; sthule--the gross form; nirjitam--conquered; a tmanam--the mind; sanaih--gradually; suksmam--the subtle. spiritual form of the Lord; dhiya--by intelligence; nayed--one should lead it to; iti--thus.

One who is interested in liberation, who accepts the path of liberation and is not attracted to the path of conditional life, is called yati, or a devotee. Such a person should first control his mind by thinking of the virata-rupa, the gigantic universal form of the Lord, and then gradually think of the spiritual form of Krsna [sac-cid-ananda-vigraha] after hearing of both forms. Thus one's mind is fixed in samadhi. By devotional service one can then realize the spiritual form of the Lord, which is the destination of devotees. Thus his life becomes successful.

MEDITATION UPON THE UNIVERSAL FORM IS INDIRECTLY MEDITATION UPON KRSNA,
WHO IS THE ALL-KNOWING SOUL (ATMA) OF EVERYTHING.
(Vs. 3.3.16)

10.14.55,56

krsnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so 'py atra
dehivabhati mayaya

krsnam--Lord Krsna, the Supreme Personality of Godhead; enam--this; avehi--just try to understand; tvam--you; atmanam--the Soul; akhila-atmanam--of all living entities; jagat-dhitaya--for the benefit of the whole universe; sah--He; api--certainly; atra--here; dehi--a human being; iva--like; abhati--appears; mayaya--by His internal potency.

You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

vastuto janatam atra
krsnam sthasnu carisnu ca
bhagavad-rupam akhila
nanyad vastv iha kincana

vastutah--in fact; janatam--for those who understand; atra--in this world; krsnam--Lord Krsna; sthasnu--stationary; carisnu--moving; ca--and; bhagavad-rupam--the manifest forms of the Personality of

Godhead; akhila--everything; na--nothing; anyat--else; vastu--substance; iha--here; kincana--at all.

Those in this world who understand Lord Krsna as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krsna.

OBJECTION: TAITTIRIYA UPANISAD STATES THAT THE ATMA IS THE PRANAMAYA, ETC. HOW CAN IT BE THEREFORE ARGUED THAT THE ATMA IS THE SUPREME LORD?

REPLY: THE ATMA IS THE ALL-KNOWING SUPREME LORD, BECAUSE BEFORE THE UNIVERSAL MANIFESTATION, ONLY HE EXISTED.
(Vs. 3.3.17)

2.9.33

aham evasam evagre
nanyad yat sad-asat param
pascad aham yad etac ca
yo 'vasisyete ta so 'smy aham

aham--I, the Personality of Godhead; eva--certainly; asam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--all those; sat--the effect; asat--the cause; param--the supreme; pascad--at the end; aham--I, the Personality of Godhead; yat--all these; etac--creation; ca--also; yah--everything; avasisyeta--remains; sah--that; asmi--I am; aham--I, the Personality of Godhead.

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

10.40.1-4

sri-akrura uvaca
nato 'smy aham tvakhila-hetu-hetum
narayanam purusam adyam avyayam
yan-nabhi-jatad aravinda kosad
brahmavirasid yata esa lokah

sri-akrurah uvaca--Sri Akura said; natah--bowed down; asmi--am; aham--I; tva--to You; akhila--of all; hetu--causes; hetum--the cause; narayanam--Lord Narayana; purusam--the Supreme Person; adyam--original; avyayam--inexhaustible; yat--from whose; nabhi--navel; jatad--which was generated; aravinda--of a lotus plant; kosad--from the whorl; brahma--Brahma; avirasat--appeared; yatah--from whom; esah--this; lokah--world.

Sri Akura said: I bow down to You, the cause of all causes, the original and inexhaustible Supreme Person, Narayana. From the whorl of the lotus born from Your navel, Brahma appeared, and by his agency this universe has come into being.

bhus toyam agnih pavanam kham adir
mahan ajadir mana indriyani
sarvendriyatha vibudhas ca sarve
ye hetavas te jagato 'nga-bhutah

bhuh--earth; toyam--water; agnih--fire; pavanam--air; kham--ether; adih--and its source, false ego; mahan--the mahat-tattva; aja--

the total material nature; adih--her source, the Supreme Lord; manah--the mind; indriyani--the senses; sarva-indriya--of all the senses; arthah--the objects; vibudhah--the demigods; ca--and; sarve--all; ye--which; hetavah--causes; te--Your; jagatah--of the universe; anga--from the body; bhutah--generated.

Earth; water; fire; air; ether and its source, false ego; the mahat-tattva; the total material nature and her source, the Supreme Lord's purusa expansion; the mind; the senses; the sense objects; and the senses presiding deities--all these causes of the cosmic manifestation are born from Your transcendental body.

naite svarupam vidur atmanas te
hy ajadayo 'natmataya grhitah
ajo 'nubaddhah sa gunair ajaya
gunat param veda na te svarupam

na--do not; ete--these (elements of creation); svarupam--the true identity; viduh--know; atmanah--of the Supreme Soul; te--You; hi--indeed; aja-adayah--headed by the total material nature; anatmataya--by the status of being nonliving matter; grhitah--seized; ajah--Lord Brahma; anubaddhah--bound up; sah--he; gunaih--by the modes; ajayah--of material nature; gunat--to these modes; param--transcendental; veda na--he does not know; te--Your; svarupam--true form.

The total material nature and these other elements of creation certainly cannot know You as You are, for they are manifested in the realm of dull matter. Since You are beyond the modes of nature, even Lord Brahma, who is bound up in these modes, does not know Your true identity.

tvam yogino yajanty addha
maha-purusam isvaram
sadhyaatmam sadhibhutam ca
sahidaivam ca sadhavah

tvam--for You; yoginah--yogis; yajanti--perform sacrifice; addha--certainly; maha-purusam--for the Supreme Personality; isvaram--the Godhead; sa-adhyaatmam--(the witness of) the living entities; sa-adhibhutam--of the material elements; ca--and; sa-adhidaivam--of the controlling demigods; ca--and; sadhavah--purified persons.

Pure yogis worship You, the Supreme Personality of Godhead, by conceiving of You in the threefold form comprising the living entities, the material elements that constitute the living entities' bodies, and the controlling deities of those elements.

SRI KRSNA IS THE ORIGINAL ANANDAMAYA PURUSA. HE IS ATTAINED BY THE YOGI WHO GETS FREE OF THE KOSAS, THE SOUL'S SUBTLE COVERINGS (ANNAMAYA, PRANAMAYA, ETC.), BY RENDERING PURE DEVOTIONAL SERVICE TO THE LOTUS FEET OF THE SUPREME LORD.
(Vs. 3.3.18)

10.84.26
tasyadya te dadrsimanghrim aghaughamarsa-
tirthaspadam hrdis krtam suvipakva-yogaih
utsikta-bhakty-upahatasaya-jiva-kosa
apur bhavad-gatim athanugrhana bhaktan

tasya--His; adya--today; te--Your; dadrsima--we have seen; anghrim--the feet; agha--of sins; ogha--floods; marsa--which undo; tirtha--of the holy pilgrimage site (the Ganges); aspadam--the source; hrdis--in the heart; krtam--placed; su--well; vipakva--matured; yogaih--by those whose practice of yoga; utsika--fully developed; bhakti--by devotional service; upahata--destroyed; asaya--the material mentality; jiva--of the individual soul; kosah--whose external covering; apuh--they attained; bhavat--Your; gatim--destination; atha--therefore; anugrhana--please show mercy; bhaktan--to Your devotees.

Today we have directly seen Your feet, the source of the holy Ganges, which washes away volumes of sins. Perfected yogis can at best meditate upon Your feet within their hearts. But only those who render You wholehearted devotional service and in this way vanquish the soul's covering--the material mind--attain You as their final destination. Therefore kindly show mercy to us, Your devotees.

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 ≥Adhikarana 8: The Supreme Lord is the father. ≥
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 IT IS NOT UNAPPROPRIATE TO MEDITATE UPON THE SUPREME LORD AS THE FATHER,
 FOR HE IS ATTAINED BY LOVE.
 (Vs. 3.3.19)

1.11.4-5
 tatropanita-balayo
 raver dipam ivadrtah
 atmara mam purna-kamam
 nija-labhena nityada

prity-utphulla-mukhah procur
 harsa-gadgadaya gira
 pitaram sarva-suhrdam
 avitaram ivarbhakah

tatra--thereupon; upanita--having offered; balayah--presentations; raveh--up to the sun; dipam--lamp; iva--like; adrtah--being evaluated; atma-aramam--unto the self-sufficient; purna-kamam--fully satisfied; nija-labhena--by His own potencies; nityada--one who supplies incessantly; priti--affection; utphulla-mukhah--cheerful faces; procuh--said; harsa--gladdened; gadgadaya--ecstatic; gira--speeches; pitaram--unto the father; sarva--all; suhrdam--friends; avitaram--the guardian; iva--like; arbhakah--wards.

The citizens arrived before the Lord with their respective presentations, offering them to the fully satisfied and self-sufficient one, who, by His own potency, incessantly supplies others. These presentations were like the offering of a lamp to the sun. Yet the citizens began to speak in ecstatic language to receive the Lord, just as wards welcome their guardian and father.

1.11.7
 bhavaya nas tvam bhava visva-bhavana
 tvam eva matatha suhrt-patih pita
 tvam sad-gurur nah paramam ca daivatam
 yasyanuvrttya krtino babhuvima

bhavaya--for welfare; nah--for us; tvam--Your Lordship; bhava--just become; visva-bhavana--the creator of the universe; tvam--Your Lordship; eva--certainly; mata--mother; atha--as also; suhrt--well-

wisher; patih--husband; pita--father; tvam--Your Lordship; sat-guruh--spiritual master; nah--our; paramam--the supreme; ca--and; daivatam--worshipable Deity; yasya--whose; anuvrttya--following in the footsteps; krtinah--successful; babhuvima--we have become.

O creator of the universe, You are our mother, well-wisher, Lord, father, spiritual master and worshipable Deity. By following in Your footsteps we have become successful in every respect. We pray, therefore, that You continue to bless us with Your mercy.

3.25.38

na karhicin mat-parah santa-rupe
nanksyanti no me 'nimiso ledhi hetih
yesam aham priya atma sutas ca
sakha guruh suhrdo daivam istam

na--not; karhicit--ever; mat-parah--My devotees; santa-rupe--O mother; nanksyanti--will lose; no--not; me--My; animisah--time; ledhi--destroys; hetih--weapon; yesam--of whom; aham--I; priyah--dear; atma--self; sutas--son; ca--and; sakha--friend; guruh--preceptor; suhrdah--benefactor; daivam--Deity; istam--chosen.

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

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≥Adhikarana 9: The personal form of the Supreme Lord is to be ≥
≥meditated upon. ≥

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OBJECTION: ONLY BY UNDIVIDED MEDITATION CAN ONE ATTAIN LIBERATION.
THEREFORE ONE MUST MEDITATE UPON THE IMPERSONAL FEATURE OF THE ABSOLUTE TRUTH. PERSONAL FEATURES LIKE EYES, EARS AND HANDS DISTRACT THE MEDITATOR FROM FULL CONCENTRATION.

REPLY: ALTHOUGH THE PERSONAL FEATURES OF THE SUPREME LORD'S TRANSCENDENTAL FORM ARE DISTINCT, THEY DO NOT DISTRACT. THE ALL-ATTRACTIVE FEATURES OF THE LORD'S FORM ARE THEMSELVES THE GOAL OF MEDITATION, FOR THEY AWARD LIBERATION.
(Vs. 3.3.20)

3.25.35,36

pasyanti te me rucirany amba santah
prasanna-vaktraruna-locanani
rupani divyani vara-pradani
sakam vacam sprhaniyam vadanti

pasyanti--see; te--they; me--My; rucirani--beautiful; amba--O other; santah--devotees; prasanna--smiling; vaktra--face; aruna--like the morning sun; locanani--eyes; rupani--forms; divyani--transcendental; vara-pradani--benevolent; sakam--with Me; vacam--words; sprhaniyam--favorable; vadanti--they speak.

O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

tair darsaniyavayavair udara-
vilasa-haseksita-vama-suktaih
hrtatmano hrta-pranams ca bhaktir
anicchato me gatim anvim prayunkte

taih--by those forms; darsaniya--charming; avayavaih--whose limbs; udara--exalted; vilasa--pastimes; hasa--smiling; iksita--glances; vama--pleasing; suktaih--whose delightful words; hrta--captivated; atmanah--their minds; hrta--captivated; pranah--their senses; ca--and; bhaktih--devotional service; anicchatah--unwilling; me--My; gatim--abode; anvim--subtle; prayunkte--secures.

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

INDIVIDUAL SOULS WHO ARE IN TOUCH WITH THE SUPREME LORD THROUGH SERVICE ARE EMPOWERED BY CERTAIN SPECIFIC QUALITIES OF HIS. SUCH EMPOWERED SOULS ARE KNOWN AS SAKTYAVESA AVATARAS.
(Vs. 3.3.21)

6.4.45

brahma bhavo bhavantas ca
manavo vibudhesvarah
vibhutayo mama hy eta
bhutanam bhuti-hetavah

brahma--Lord Brahma; bhavah--Lord Siva; bhavantah--all of you prajapatis; ca--and; manavah--the Manus; vibudha-isvarah--all the different demigods (such as the sun, the moon, Venus, Mars and Jupiter, who are all in charge of various activities for the welfare of the world); vibhutayah--expansions of energy; mama--My; hi--indeed; etah--all these; bhutanam--of all the living entities; bhuti--of welfare; hetavah--causes.

Lord Brahma, Lord Siva, the Manus, all the other demigods in the higher planetary systems, and you, prajapatis, who are increasing the population, are working for the benefit of all living entities. Thus you, expansions of My marginal energy, are incarnations of My various qualities.

ONE SHOULD NOT MEDITATE UPON THESE EMPOWERED INCARNATIONS AS BEING THE SUPREME LORD HIMSELF. THEY ARE ONLY PARTIAL EXPANSIONS.
(Vs. 3.3.22)

6.17.32

naham virinco na kumara-naradau
na brahma-putra munayah suresah
vidama yasyehitam amsakamsaka
na tat-svarupam prthag-isa-maninah

na--not; aham--I (Lord Siva); virincah--Lord Brahma; na--nor; kumara--the Asvini-kumaras; naradau--the great saint Narada; na--nor; brahma-putrah--the sons of Lord Brahma; munayah--great saintly persons; sura-isah--all the great demigods; vidama--know; yasya--of whom; ihitam--activity; amsaka-amsakah--those who are parts of the parts; na--

not; tat--His; sva-rupam--real personality; prthak--separate; isa--rulers; maninah--who consider ourselves to be.

Neither I [Lord Siva], nor Brahma, nor the Asvini-kumaras, nor Narada or the other great sages who are Brahma's sons, nor even the demigods can understand the pastimes and personality of the Supreme Lord. Although we are part of the Supreme Lord, we consider ourselves independent, separate controllers, and thus we cannot understand His identity.

THIS TRUTH IS REVEALED TO NARADA MUNI, WHO HIMSELF IS A SAKTYAVESA AVATARA.
(Vs. 3.3.23)

2.9.42

mayam vividisan visnor
mayesasya maha-munih
maha-bhagavato rajan
pitaram paryatosayat

mayam--energies; vividisan--desiring to know; visnoh--of the Personality of Godhead; maya-isasya--of the master of all energies; maha-munih--the great sage; maha-bhagavatah--the first-class devotee of the Lord; rajan--O King; pitaram--unto his father; paryatosayat--very much pleased.

Narada very much pleased his father and desired to know all about the energies of Visnu, the master of all energies, for Narada was the greatest of all sages and greatest of all devotees, O King.

2.9.44

tasma idam bhagavatam
puranam dasa-laksanam
proktam bhagavata praha
pritah putraya bhuta-krt

tasmai--thereupon; idam--this; bhagavatam--the glories of the Lord or the science of the Lord; puranam--Vedic supplement; dasa-laksanam--ten characteristics; proktam--described; bhagavata--by the Personality of Godhead; praha--said; pritah--in satisfaction; putraya--unto the son; bhuta-krt--the creator of the universe.

Thereupon the supplementary Vedic literature, Srimad-Bhagavatam, which was described by the Personality of Godhead and which contains ten characteristics, was told with satisfaction by the father [Brahma] to his son Narada.

1.6.38

aho devarsir dhanyo 'yam
yat-kirtim sarngadhanvanah
gayam madyann idam tantrya
ramayat aturam jagat

aho--all glory to; devarsih--the sage of the gods; dhanyah--all success; ayam yat--one who; kirtim--glories; sarnga-dhanvanah--of the Personality of Godhead; gayam--singing; madyan--taking pleasure in; idam--this; tantrya--by means of the instrument; ramayati--enlivens; aturam--distressed; jagat--world.

All glory and success to Srila Narada Muni because he glorifies the activities of the Personality of Godhead, and so doing he himself takes

pleasure and also enlivens all the distressed souls of the universe.

THE SUPREME LORD IS DISTINGUISHABLE FROM HIS EMPOWERED PARTS AND PARCELS BECAUSE HE IS THE BEST OF ALL LIVING ENTITIES; HE IS ALL-PERVADING, AND HE IS THE MAINTAINER OF THE UNIVERSE.

(Vs. 3.3.24)

7.8.8

sa is varah kala urukramo 'sav
ojah sahad sattva-balendriyatma
sa eva visvam paramah sva-saktibhih
srjaty avaty atti guna-trayesah

sah--He (the Supreme Personality of Godhead); isvarah--the supreme controller; kalah--the time factor; urukramah--the Lord, whose every action is uncommon; asau--that one; ojah--the strength of the senses; sahad--the strength of the mind; sattva--steadiness; bala--bodily strength; indriya--and of the senses themselves; atma--the very self; sah--He; eva--indeed; visvam--the whole universe; paramah--the supreme; sva-saktibhih--by His multifarious transcendental potencies; srjati--creates; avati--maintains; atti--winds up; guna-traya-isah--the master of the material modes.

The Supreme Personality of Godhead, who is the supreme controller and time factor, is the power of the senses, the power of the mind, the power of the body, and the vital force of the senses. His influence is unlimited. He is the best of all living entities, the controller of the three modes of material nature. By His own power, He creates this cosmic manifestation, maintains it and annihilates it also.

THE UNIQUE QUALITIES OF THE SUPREME LORD ARE TAUGHT IN THE PURUSA-SUKTA HYMN OF THE RIG VEDA; THIS HYMN IS NOT APPLICABLE TO ANY OTHER BEING.

(Vs. 3.3.25)

10.1.20

tatra gatva jagannatham
deva-devam vrsakapim
pursuam purusa-suktena
upatasthe samahitah

tatra--there (on the shore of the ocean of milk); gatva--after going; jagannatham--unto the master of the entire universe, the Supreme Being; deva-devam--the Supreme God of all gods; vrsakapim--the Supreme Person, Visnu, who provides for everyone and diminishes everyone's suffering; purusam--the Supreme Person; purusa-suktena--with the Vedic mantra known as Purusa-sukta; upatasthe--worshiped; samahitah--with full attention.

After reaching the shore of the ocean of milk, the demigods worshiped the Supreme Personality of Godhead, Lord Visnu, the master of the whole universe, the supreme God of all gods, who provides for everyone and diminishes everyone's suffering. With great attention, they worshiped Lord Visnu, who lies on the ocean of milk, by reciting the Vedic mantras known as the Purusa-sukta.

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≥Adhikarana 10: The destructive attributes of the Supreme Lord. ≥

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ONE SHOULD NOT WORSHIP THE LORD TO DESTROY ONE'S ENEMIES.

(Vs. 3.3.26)

3.29.8

abhisandhaya yo himsam
dambham matsaryam eva va
samrambhi bhinna-drk bhavam
mayi kuryat sa tamasah

abhisandhaya--having in view; yah--he who; himsam--violence; dambham--pride; matsaryam--envy; eva--indeed; va--or; samrambhi--angry; bhinna--separate; drk--whose vision; bhavam--devotional service; mayi--to Me; kuryat--may do; sah--he; tamasah--in the mode of ignorance.

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

3.29.23

dvisatah para-kaye mam
manino bhinna-darsinah
bhutesu baddha-vairasya
na manah santim rcchati

dvisatah--of one who is envious; para-kaye--towards the body of another; mam--unto Me; maninah--offering respect; bhinna-darsinah--of a separatist; bhutesu--towards living entities; baddha-vairasya--of one who is inimical; na--not; manah--the mind; santim--peace; rcchati--attains.

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

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≥Adhikarana 11: Philosophical meditation upon the Supreme Lord. ≥
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JNANA-YOGA, OR PHILOSOPHICAL MEDITATION UPON THE SUPREME LORD, IS
RECOMMENDED FOR LEARNED BRAHMANAS WHO SEEK LIBERATION; BUT WHEN PURE
DEVOTION TO THE LORD IS ATTAINED, JNANA-YOGA IS USELESS. THUS
BRHAD-ARANYAKA UPANISAD (4.4.21) DECLARES, 'LET A WISE BRAHMANA
PRACTICE DEVOTION AFTER HE HAS REALIZED THE SUPREME LORD. LET HIM NOT
SEEK AFTER MANY WORDS, FOR THAT IS MERE WEARINESS OF THE TONGUE.'
(Vs. 3.3.27)

3.9.41

purtena tapasa yajnair
danair yoga-samadhina
raddham nihsreyasam pumsam
mat-pritis tattvavin-matam

purtena--by traditional good work; tapasa--by penances; yajnaih--by sacrifices; danaih--by charities; yoga--by mysticism; samadhina--by trance; raddham--success; nihsreyasam--ultimately beneficial; pumsam--of the human being; mat--of Me; priti--satisfaction; tattva-
vit--expert transcendentalist; matam--opinion.

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

IN PURE DEVOTIONAL SERVICE, THERE IS NO BONDAGE TO BE LIBERATED FROM.

THEREFORE JNANA-YOGA IS UNNECESSARY FOR A DEVOTEE. WHATEVER IS ATTAINABLE BY OTHER YOGA SYSTEMS IS EASILY AVAILABLE TO THE DEVOTEE. (Vs. 3.3.28)

3.29.11-13

mad-guna-sruti-matrena
mayi sarva-guhasaye
mano-gatir avicchinnā
yathā gangāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya
nirguṇasya hy udahrtam
ahaituky avyavahita
ya bhaktih puruṣottame

mat--of Me; guṇa--qualities; sruti--by hearing; matrena--just; mayi--towards Me; sarva-guḥa-asaye--residing in everyone's heart; manah-gatih--the heart's course; avicchinnā--continuous; yathā--as; gangā--of the Ganges; āmbhasā--of the water; āmbudha u--towards the ocean; lakṣaṇam--the manifestation; bhakti-yogasya--of devotional service; nirguṇasya--unadulterated; hi--indeed; udahrtam--exhibited; ahaituki--causeless; avyavahita--not separated; ya--which; bhaktih--devotional service; puruṣa-uttame--towards the Supreme Personality of Godhead.

The manifestation of unadulterated devotional service is exhibited when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord.

salokya-sarsti-samīpya-
sarūpyaikatvam apy uta
dīyamanam na grhṇanti
vina mat-sevanam janah

salokya--living on the same planet; sarsti--having the same opulence; samīpya--to be a personal associate; sarūpya--having the same bodily features; ekatvam--oneness; api--also; uta--even; dīyamanam--being offered; na--not; grhṇanti--do accept; vina--without; mat--My; sevanam--devotional service; janah--pure devotees.

A pure devotee does not accept any kind of liberation--salokya, sarsti, samīpya, sarūpya or ekatva--even though they are offered by the Supreme Personality of Godhead.

11.20.31-33

tasman mad-bhakti-yuktasya
yogino vai mad-atmanah
na jñānam na ca vairāgyam
prayah streya bhaved iha

tasmāt--therefore; mad-bhakti-yuktasya--of one who is engaged in My loving service; yoginah--of a devotee; vai--certainly; mat-atmanah--whose mind is fixed in Me; na--not; jñānam--the cultivation of renunciation; prayah--generally; śreyah--the means of achieving perfection; bhavet--may be; iha--in this world.

Therefore, for a devotee engaged in My loving service, with mind fixed on Me, the cultivation of knowledge and renunciation is generally

not the means of achieving the highest perfection within this world.

yat karmabhir yat tapasa
jnana-vairagyatas ca yat
yogena dana-dharmena
streyobhir itarair api

sarvam mad-bhakti-yogena
mad-bhakto labhate 'njasa
sargapavargam mad-dhama
kathancid yadi vanchati

yat--that which is obtained; karmabhih--by fruitive activities; yat--that which; tapasa--by penance; jnana--by cultivation of knowledge; vairagyatah--by detachment; ca--also; yat--that which is achieved; yogena--by the mystic yoga system; dana--by charity; dharmena--by religious duties; sreyobhih--by precesses for making life auspicious; itaraih--by others; api--indeed; sarvam--all; mat-bhakti-yogena--by loving service unto Me; mat-bhaktah--My devotee; labhate--achieves; anjasa--easily; svarga--promotion to heaven; apavargam--liberation from all misery; mat-dhama--residence in My abode; kathancit--somehow or other; yadi--if; vanchati--he desires.

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving devotional service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

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≥Adhikarana 12: Both vaidhi- and ruci-bhakti-yoga award liberation. ≥

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OBJECTION: IT IS NOT CERTAIN THAT BHAKTI-YOGA AWARDS LIBERATION.
THE VEDIC SCRIPTURES GIVE INDICATION OF TWO KINDS OF BHAKTI, ONE IN
THE MOOD OF REVERENTIAL ADHERENCE TO RULES AND REGULATIONS (VAIDHI),
THE OTHER IN THE MOOD OF SPONTANEOUS LOVE (RUCI). IT IS UNCERTAIN
WHICH OF THESE TWO IS THE RIGHT MEANS TO SALVATION.

REPLY: THERE IS NO CONFLICT BETWEEN VAIDHI- AND RUCI-BHAKTI, BECAUSE
BOTH ARE TAUGHT BY COMPASSIONATE MADHYAMA-ADHIKARIS IN ORDER TO HELP
NEOPHYTES ADVANCE ON THE PATH OF PURE DEVOTION BACK HOME, BACK TO
GODHEAD.
(Vs. 3.3.29)

1.5.23-27

aham puratita-bhave 'bhavam mune
dasyas tu kasyascana veda-vadinam
nirupito balaka eva yoginam
susrusane pravrsi nirviviksatam

aham--I; pura--formerly; atita-bhave--in the previous
millennium; abhavam--became; mune--O muni; dasyah--of the maidservant;
tu--but; kasyascana--certain; veda-vadinam--of the followers of
Vedanta; nirupitah--engaged; balakah--boy servant; eva--only; yaginam--
of the devotees; susrusane--in the service of; pravrsi--during the four
months of the rainy season; nirviviksatam--living together.

O muni, in the last millennium I was born as the son of a certain
maidservant engaged in the service of brahmanas who were following

the principles of Vedanta. When they were living together during the four months of the rainy season, I was engaged in their personal service.

te mayy apetakhila-capale 'rbhake
dante 'dhrta-kridanake 'nuvartini
cakruh krpam yadyapi tulya-darsanah
susrusamane munayo 'lpa-bhasini

te--they; mayi--unto me; apeta--not having undergone; akhila--all kinds of; capale--proclivities; arbhake--unto a boy; dante--having controlled the senses; adhrta-kridanake--without being accustomed to sportinghabits; anuvartini--obedient; cakruh--did bestow; krpam--causelessmercy; yadyapi--although; tulya-darsanah--impartial by nature; susrusamane--unto the faithful; munayah--the muni followers of the Vedanta; alpa-bhasini--one who does not speak more than required.

Although they were impartial by nature, those followers of the Vedanta blessed me with their causeless mercy. As far as I was concerned, I was self-controlled and had no attachment for sports, even though I was a boy. In addition, I was not naughty, and I did not speak more than required.

ucchista-lepan anumodito dvijaih
sakrt sma bhunje tad-apasta-kilbisah
evam pravrttasya visuddha-cetasas
tad-dharma evatma-rucih prajayate

ucchista-lepan--the remnants of foodstuff; anumoditah--being permitted; dvijaih--by the Vedantist brahmanas; sakrt--once upon a time; sma--in the past; bhunje--took; tat--by that action; apasta--eliminated; kilbisah--all sins; evam--thus; pravrttasya--being engaged; visuddha-cetasah--of one whose mind is purified; tat--that particular; dharmah--nature; eva--certainly; atma-rucih--transcendental attraction; prajayate--was manifested.

Once only, by their permission, I took the remnants of their food, and by so doing all my sins were at once eradicated. Thus being engaged, I became purified in heart, and at that time the very nature of the transcendentalist became attractive to me.

tatranvham krsna-kathah pragayatam
anugrahenasrnavam manoharah
tah sraddhaya me 'nupadam visrnavatah
prijasravasy anga mamabhavad rucih

tatra--thereupon; anu--every day; aham--I; krsna-kathah--narration of Lord Krsna's activities; pragayatam--describing; anugrahena--by causeless mercy; asrnavam--giving aural reception; manah-harah--attractive; tah--those; sraddhaya--respectfully; me--unto me; anupadam--every step; visrnavatah--hearing attentively; prijasravasi--of the Personality of Godhead; anga--O Vyasadeva; mama--mine; abhavad--it so became; rucih--taste.

O Vyasadeva, in that association and by the mercy of those great Vedantists, I could hear them describe the attractive activities of Lord Krsna. And thus listening attentively, my taste for hearing of the Personality of Godhead increased at every step.

tasmims tada labdha-rucer maha-mate
prijasravasy askhalita matir mama

yayaham etat sad-asat sva-mayaya
pasye mayi brahmani kalpitam pare

tasmin--it being so; tada--at that time; labdha--achieved; ruceh--
taste; maha-mate--O great sage; priyasravasi--upon the Lord;
askhalitamati--uninterrupted attention; mama--mine; yaya--by which;
aham--I; etat--all these; sat-asat--gross and subtle; svamayaya--one's
own ignorance; pasye--see; mayi--in me; brahmani--the Supreme;
kalpitam--is accepted; pare--in the Transcendence.

O great sage, as soon as I got a taste for the Personality
of Godhead, my attention to hear of the Lord was unflinching. And as my
taste developed, I could realize that it was only in my ignorance that
I had accepted gross and subtle coverings, for both the Lord and I are
transcendental.

11.2.46

isvare tad-adhinesu
balisesu dvisatsu ca
prema-maitri-krpopeksa
yah karoti sa madhyamah

isvare--unto the Supreme Personality of Godhead; tat-adhinesu--
to persons who have taken fully to Krsna consciousness; balisesu--unto
the neophytes or the ignorant; dvisatsu--to persons envious of Krsna
and Krsna's devotees; ca--and; prema--love; maitri--friendship; krpa--
mercy; upeksah--negligence; yah--anyone who; karoti--does; sah--he;
madhyamah--a second-class devotee.

An intermediate or second-class devotee, called madhyama-adhikari,
offers his love to the Supreme Personality of Godhead, is a sincere
friend to all the devotees of the Lord, shows mercy to ignorant people
who are innocent and disregards those who are envious of the Supreme
Personality of Godhead.

BOTH VAIDHI- AND RUCI-BHAKTI LEAD TO LIBERATION. THERE IS NO
CONTRADICTION IN THE VEDIC SCRIPTURES.

(Vs. 3.3.30)

7.1.30,31

kamad dvesad bhayat snehad
yatha bhaktyesvare manah
avesya tad-agham hitva
bahavas tad-gatim gatah

kamat--from lust; dve sat--from hatred; bhayat--from fear; snehat--
from affection; yatha--as well as; bhaktya--by devotion; inare--in
the Supreme; manah--the mind; avesya--absorbing; tat--of that; agham--
sin; hitva--giving up; bahavah--many; tat--of that; gatim--path of
liberation; gatah--attained.

Many, many persons have attained liberation simply by thinking
of Krsna with great attention and giving up sinful activities. This
great attention may be due to lusty desires, inimical feelings, fear,
affection or devotional service. I shall now explain how one receives
Krsna's mercy simply by concentrating one's mind upon Him.

gopyah kamad bhayat kamso
dvesac caidyadayo nrpah
sambandhad vrsnayah snehad

yuyam bhaktya vayam vibho

gopyah--the gopis; kamah--out of lusty desires; bhayat--out of fear; kamsah--King Kamsa; dvesat--out of envy; caidya-adayah--Sisupala and others; nrpah--kings; sambandhat--out of kinship; vrsnayah--the Vrsnis or the Yadavas; snehat--out of affection; yuyam--you (the Pandavas); bhaktya--by devotional service; vayam--we; vibho--O great King.

My dear King Yudhisthira, the gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees, by our devotional service, have obtained the mercy of Krsna.

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≥Adhikarana 13: Of the two forms of bhakti-yoga, ruci-bhakti is ≥
≥superior. ≥
¿fffÿ
BECAUSE IT IS THE NATURE OF THE SUPREME LORD TO LOVE HIS DEVOTEES,
RUCI-BHAKTI, THE PATH OF SPONTANEOUS LOVE, IS THE BEST.
(Vs. 3.3.31)

10.9.21
nayam sukhapo bhagavan
dehinam gopi ka-sutah
jnaninam catma-bhutanam
yatha bhaktimatam iha

na--not; ayam--this; sukha-apah--very easily obtainable, or an object of happiness; bhagavan--the Supreme Personality of Godhead; dehinam--of persons in the bodily concept of life, especially the karmis; gopika-sutah--Krsna, the son of mother Yasoda (Krsna as the son of Vasudeva is called Vasudeva, and as the son of mother Yasoda He is known as Krsna); jnaninam ca--and of the jnanis, who try to be free from material contamination; atma-bhutanam--of self-sufficient yogis; yatha--as; bhakti-matam--of the devotees; iha--in this world.

The Supreme Personality of Godhead, Krsna, the son of mother Yasoda, is accessible to devotees engaged in spontaneous loving service, but He is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self.

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≥Adhikarana 14: The processes of bhakti-yoga. ≥
¿fffÿ
BHAKTI-YOGA (DEVOTIONAL SERVICE) TO THE SUPREME LORD MAY BE 'ANGA' (OF A SINGLE PROCESS) OR 'ANEKANGA' (OF MANIFOLD PROCESSES).
(Vs. 3.3.32)

12.3.51
kaler dosa-nidhe rajann
asti hy eko mahan gunah
kirtanad eva krsnasya
mukta-sangah param vrajet

kaleh--of the age of Kali; dosa-nidheh--in the ocean of faults; rajan--O King; asti--there is; hi--certainly; ekah--one; mahan--very great; gunah--good quality; kirtanat--by chanting; eva--certainly;

krsnasya--of the holy name of Krsna; mukta-sangah--liberated from material bondage; param--to the transcendental spiritual kingdom; vrajet--one can go.

My dear King, although Kali-yuga is an ocean of faults, there is still one good quality about this age: Simply by chanting the Hare Krsna maha-mantra, one can become free from material bondage and be promoted to the transcendental kingdom.

7.5.23-24

sri-prahrada uvaca
sravanam kirtanam visnoh
smaranam pada-sevanam
arcanam vandanam dasyam
sakhyam atma-nivedanam

iti pumsarpita visnau
bhaktis cen nava-laksana
kriyeta bhagavaty addha
tan manye 'dhitam uttamam

sri-prahradah uvaca--Prahlada Maharaja said; sravanam--hearing; kirtanam--chanting; visnoh--of Lord Visnu (not anyone else); smaranam--remembering; pada-sevanam--serving the feet; arcanam--offering worship (with sodasopacara, the sixteen kinds of paraphernalia); vandanam--offering prayers; dasyam--becoming the servant; sakhyam--becoming the best friend; atma-nivedanam--surrendering everything, whatever one has; iti--thus; pumsa arpita--offered by the devotee; visnau--unto Lord Visnu (not to anyone else); bhaktih--devotional service; cet--if; nava-laksana--possessing nine different processes; kriyeta--one should perform; bhagavati--unto the Supreme Personality of Godhead; addha--directly or completely; tat--that; manye--I consider; adhitam--learning; uttamam--topmost.

Prahlada Maharaja said: Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Visnu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) --these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Krsna through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge.

OBJECTION: IT IS NOT PROPER TO SAY THAT THE KNOWLEDGE OF THE SUPREME LORD ATTAINED THROUGH DEVOTIONAL SERVICE RELEASES ONE FROM MATERIAL BONDAGE. BRAHMA, RUDRA, INDRA AND OTHER DEMIGODS KNOW THE LORD, BUT THEY DWELL IN THE MATERIAL WORLD. INDEED, SOMETIMES THEY EVEN OPPOSE THE LORD.

REPLY: THEIR SERVICE TO THE SUPREME LORD IS MAINTENANCE OF THE VARIOUS DEPARTMENTS OF THE UNIVERSE. AFTER THEIR ALLOTTED TIME AT THEIR POSTS IS COMPLETE, THE LESSER DEMIGODS GO TO BRAHMALOKA. WHEN THE UNIVERSE IS DISSOLVED, THEY GO WITH BRAHMA TO THE SPIRITUAL WORLD. THE DEMIGODS' APPARENT OPPOSITION TO THE WILL OF THE SUPREME LORD IS A KIND OF LILA (PASTIME) PERFORMED AT THE LORD'S BEHEST, IN ORDER THAT HIS ULTIMATE AUTHORITY OVER ALL LIVING BEINGS BE DEMONSTRATED.

(Vs. 3.3.33)

5.17.22-23

yasyadya asid guna-vigraho mahan
vijñana-dhisnyo bhagavan ajah kila
yat-sambhavo 'ham tri-vṛta sva-tejasa
vaikarikam tamasam aindriyam srje

ete vayam yasya vase mahatmanah sthitah
sakunta iva sutra-yantritah
mahan aham vaikṛta-tamasendriyah
srjama sarve yad-anugrahad idam

yasya--from whom; adyah--the beginning; asit--there was; guna-vigraha--the incarnation of the material qualities; mahan--the total material energy; vijñana--of full knowledge; dhisnyah--the reservoir; bhagavan--the most powerful; ajah--Lord Brahma; kila--certainly; yat--from whom; sambhava--born; aham--I; tri-vṛta--having three varieties according to the three modes of nature; sva-tejasa--by my material strength; vaikarikam--all the demigods; tamasam--material elements; aindriyam--the senses; srje--I create; ete--all of these; vayam--we; yasya--of whom; vase--under the control; maha-atmanah--great personalities; sthitah--situated; sakuntah--vultures; iva--like; sutra-yantritah--bound by rope; mahan--the mahat-tattva; aham--I; vaikṛta--the demigods; tamasa--the five material elements; indriyah--senses; srjamah--we create; sarve--all of us; yat--of whom; anugrahat--by the mercy; idam--this material world.

From that Supreme Personality of Godhead appears Lord Brahma, whose body is made from the total material energy, the reservoir of intelligence predominated by the passionate mode of material nature. From Lord Brahma, I myself am born as a representation of false ego known as Rudra. By my own power I create all the other demigods, the five elements and the senses. Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements and senses, and even Lord Brahma and I myself, like birds bound by a rope. Only by the Lord's grace can we create, maintain and annihilate the material world. Therefore I offer my respectful obeisances unto the Supreme Being.

3.32.6

nivṛtti-dharma-nirata
nirmama nirahankṛtah
sva-dharmaptena sattvena
parisuddhena cetasa

nivṛtti-dharma--in religious activities for detachment; niratah--constantly engaged; nirmamah--without a sense of proprietorship; nirahankṛtah--without false egoism; sva-dharma--by one's own occupational duties; aptena--executed; sattvena--by goodness; parisuddhena--completely purified; cetasa--by consciousness.

By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

3.32.10

evam paretya bhagavantam anupravista

ye yogino jita-marun-manaso viragah
tenaiva sakam amrtam purusam puranam
brahma pradhanam upayanty agatabhimanah

evam--thus; paretya--having gone a long distance; bhagavantam--
Lord Brahma; anupravistah--entered; ye--those who; yoginah--yogis;
jita--controlled; marut--the breathing; manasah--the mind; viragah--
detached; tena--with Lord Brahma; eva--indeed; sakam--together; amrtam--
the embodiment of bliss; purusam--unto the Personality of Godhead;
puranam--the oldest; brahma pradhanam--the Supreme Brahman; upayanti--
they go; agata--not gone; abhimanah--whose false ego.

The yogis who become detached from the material world by
practice of breathing exercises and control of the mind reach the
planet of Brahma, which is far, far away. After giving up their bodies,
they enter into the body of Lord Brahma, and therefore when Brahma
is liberated and goes to the Supreme Personality of Godhead, who is the
Supreme Brahman, such yogis can also enter into the kingdom of God.

10.27.12,13
mayedam bhagava gostha-
nasayasara-vayubhih
cestitam vihate yajne
manina tivra-manyuna

maya--by me; idam--this; bhagavan--O Lord; gostha--of Your cowherd
community; nasaya--for the destruction; asara--by hard rain; vayubhih--
and wind; cestitam--enacted; vihate--when it was disrupted; yajne--my
sacrifice; manina--(by me) who was falsely proud; tivra--fierce;
manyuna--whose anger.

My dear Lord, when my sacrifice was disrupted I became fiercely
angry because of false pride. Thus I tried to destroy Your cowherd
community with severe rain and wind.

tvayesanugrhito 'smi
dhvasta-stambho vrthodyamah
isvaram gurum atmanam
tvam aham saranam gatah

tvaya--by You; isa--O Lord; anugrhitah--shown mercy; asmi--I
am; dhvasta--shattered; stambhah--my false pride; vrtha--fruitless;
udyamah--my attempt; isvaram--the Supreme Lord; gurum--the spiritual
master; atmanam--the true Self; tvam--to you; aham--I; saranam--for
shelter; gatah--have come.

O Lord, You have shown mercy to me by shattering my false pride
and defeating my attempt [to punish Vrndavana]. To You, the Supreme
Lord, spiritual master and Supreme Soul, I have now come for shelter.

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≥Adhikarana 15: The form of the Supreme Lord is inconceivable. ≥
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BRHAD-ARANYAKA UPANISAD (3.8.8) DECLARES THE AKSARA (THE IMPERISHABLE)
TO BE NEITHER COARSE NOR FINE, GREAT NOR SMALL, TALL NOR SHORT, NEITHER
FIERY NOR FLUID, WITHOUT SHADOW OR DARKNESS, WITHOUT AIR OR ETHER,
WITHOUT ATTACHMENT, WITHOUT TASTE, WITHOUT SMELL, WITHOUT EYES, WITHOUT
EARS, WITHOUT SPEECH, WITHOUT MIND, WITHOUT LIGHT, WITHOUT BREATH,
WITHOUT A MOUTH, WITHOUT MEASURE, WITHOUT AN INSIDE OR AN OUTSIDE,
EATING NOTHING AND BEING EATEN BY NOTHING. IMPERSONALISTS TAKE THIS

STATEMENT TO MEAN THAT THE SUPREME LORD MUST THEREFORE HAVE NO FORM.
BUT THE REAL MEANING IS THAT HIS FORM IS INCONCEIVABLE.
(Vs. 3.3.34)

8.3.24

sa vai na devasura-martya-tiryan
na stri na sandho na puman na jantuh
nayam gunah karma na san na casan
nisedha-seso jayatad asesah

sah--that Supreme Personality of Godhead; vai--indeed; na--is not; deva--
demigod; asura--demon; mar tyā--human being; tiryak--bird or beast; na--
neither; stri--woman; na--nor; sandah--neuter; na--neither; puman--man;
na--nor; jantuh--living being or animal; na ayam--nor is He; gunah--
material quality; karma--fruitive activity; na--is not; sat--
manifestation; na--nor; ca--also; asat--nonmanifestation; nisedha--
of the discrimination of neti neti ("not this, not this"); sesah--He is
the end; jayatad--all glories unto Him; asesah--who is unlimited.

He is neither demigod nor demon, neither human nor bird or beast.
He is not woman, man, or neuter, nor is He an animal. He is not
a material quality, a fruitive activity, a manifestation or
nonmanifestation. He is the last word in the discrimination of "not
this, not this," and He is unlimited. All glories to the Supreme
Personality of Godhead!

5.5.19

idam sariram mama durvibhavyam
sattvam hi me hridayam yatra dharmah
prsthe krto me yad adharmā arad
ato hi mam rsabham prahur aryah

idam--this; sariram--transcendental body, sac-cid-ananda-vigraha;
mama--My; durvibhavyam--inconceivable; sattvam--with no tinge of
the material modes of nature; hi--indeed; me--My; hridayam--heart;
yatra--wherein; dharmah--the real platform of religion, bhakti-yoga;
prsthe--on the back; krtah--made; me--by Me; yat--because; adharmah--
irreligion; arad--far away; atah--therefore; hi--indeed; mam--
Me; rsabham--the best of the living beings; prahuh--call; aryah--those
who are advanced in spiritual life, or the respectable superiors.

My transcendental body [sac-cid-ananda-vigraha] looks exactly like
a human form, but it is not a material human body. It is inconceivable.
I am not forced by nature to accept a particular type of body; I take
on a body by My own sweet will. My heart is also spiritual, and I
always think of the welfare of My devotees. Therefore within My heart
can be found the process of devotional service, which is meant for
the devotees. Far from My heart have I abandoned irreligion [adharmā]
and nondevotional activities. They do not appeal to Me. Due to all
these transcendental qualities, people generally pray to Me as
Rsabhadeva, the Supreme Personality of Godhead, the best of all living
entities.

THE DEVOTEE SHOULD ALWAYS MEDITATE ON THE PRIMARY CHARACTERISTICS
OF THE SUPREME LORD (HIS ETERNAL, ALL-KNOWING, ALL-BLISSFUL FORM). HIS
SECONDARY CHARACTERISTICS, E.G. THE PHYSICAL CHARACTERISTICS OF THE
UNIVERSAL FORM, NEED NOT BE MEDITATED UPON SEPARATELY.
(Vs. 3.3.35)

1.3.30

THE MUNDAKA UPANISAD (2.2.7) SPEAKS OF THE SUPREME LORD'S ABODE AS 'DIYVA-PURI' ('A DIVINE CITY'). THE IMPERSONALISTS THINK THE DIVYA-PURI IS ONLY AN ALLEGORY; BUT THE DIVINE CITY FACTUALLY EXISTS WITHIN THE REALM OF BRAHMAN JUST AS IF IT WERE MADE OF MATERIAL ELEMENTS. YET IT IS VISIBLE IN ITS WONDERFUL VARIEGATEDNESS ONLY TO THE SUPREME LORD'S CONFIDENTIAL DEVOTEES.

(Vs. 3.3.36)

3.15.12-16

brahmovaca
manasa me suta yusmat-
purvajah sanakadayah
cerur vihayasa lokal
lokesu vigata-sprhah

brahma uvaca--Lord Brahma said; manasah--born from the mind; me--my; sutah--sons; yusmat--than you; purva jah--born previously; sanakadayah--headed by Sanaka; ceruh--traveled; vihayasa--by traveling in outer space or flying in the sky; lokan--to the material and spiritual worlds; lokesu--among the people; vigata-sprhah--without any desire.

Lord Brahma said: My four sons Sanaka, Sanatana, Sanandana and Sanat-kumara, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

ta ekada bhagavato
vaikunthasyamatmanah
yayur vaikuntha-nilayam
sarva-loka-namaskrtam

te--they; ekada--once upon a time; bhagavatah--of the Supreme Personality of Godhead; vaikunthasya--of Lord Visnu; amalatmanah--being freed from all material contamination; yayuh--entered; vaikuntha-nilayam--the abode named Vaikuntha; sarva-loka--by the residents of all the material planets; namaskrtam--worshiped.

After thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikunthas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

vasanti yatra purusah
sarve vaikuntha-murtayah
ye 'nimitta-nimittena
dharmenaradhayan harim

vasanti--they live; yatra--where; purusah--persons; sarve--all; vaikuntha-murtayah--having a four-handed form similar to that of the Supreme Lord, Visnu; ye--those Vaikuntha persons; animitta--without desire for sense gratification; nimittena--caused by; dharmena--by devotional service; aradhayan--continuously worshiping; harim--unto the Supreme Personality of Godhead.

In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

yatra cadyah puman aste
bhagavan sabda-gocarah
sattvam vistabhya virajam
svanam no mrdayan vrsah

yatra--in the Vaikuntha planets; ca--and; adyah--original; puman--
person; aste--is there; bhagavan--the Supreme Personality of
Godhead; sabda-gocarah--understood through the Vedic literature;
sattvam--the mode of goodness; vistabhya--accepting; virajam--
uncontaminated; svanam--of His own associates; nah--us; mrdayan--
increasing happiness; vrsah--the personification of religious
principles.

In the Vaikuntha planets is the Supreme Personality of Godhead,
who is the original person and who can be understood through the Vedic
literature. He is full of the uncontaminated mode of goodness, with
no place for passion or ignorance. He contributes religious progress
for the devotees.

yatra naihsreyasam nama
vanam kama-dughair drumaih
sarvartu-sribhir vibhrajat
kaivalyam iva murtimat

yatra--in the Vaikuntha planets; naihsreyasam--auspicious; numa--named;
vanam--forests; kama-dughair--yielding desire; drumaih--with trees;
sarva--all; rtu--seasons; sribhir--with flowers and fruits; vibhrajat--
splendid; kaivalyam--spiritual; iva--as; murtimat--personal.

In those Vaikuntha planets there are many forests which are very
auspicious. In those forests the trees are desire trees, and in all
seasons they are filled with flowers and fruits because everything in
the Vaikuntha planets is spiritual and personal.

OBJECTION: THERE IS NO SENSE IN ARGUING THAT WITHIN BRAHMAN THERE IS
A CITY OF BRAHMAN IN WHICH BRAHMAN LIVES; IT IS ENOUGH TO SAY 'ALL IS
BRAHMAN,' FOR WITHIN BRAHMAN THERE ARE NO DISTINCTIONS.

REPLY: IT HAS BEEN SHOWN PREVIOUSLY THAT BRAHMAN IS BLISS AND AT THE
SAME TIME POSSESSES BLISS. IN THE SAME WAY, WHILE THE SUPREME LORD AND
HIS ABODE ARE THE SELF-SAME ABSOLUTE TRUTH, STILL THE LORD DWELLS WITHIN
HIS OWN ABODE.

(Vs. 3.3.37)

10.28.14,15,17
iti sancintya bhagavan
maha-karuniko harih
darsayam asa lokam svam
gopanam tamash param

iti--in these words; sancintya--considering to Himself; bhagavan--the
Supreme Personality of Godhead; maha-karunika--the most merciful;
harih--Lord Hari; darsayam asa--showed; lokam--the planet, Vaikuntha;
svam--His own; gopanam--to the cowherd men; tamash--material darkness;
param--beyond.

Thus deeply considering the situation, the all-merciful Supreme
Personality of Godhead Hari revealed to the cowherd men His abode,
which is beyond material darkness.

satyam jnanam anantam yad
brahma-jyotih sanatanam
yad dhi pasyanti munayo
gunapaye samahitah

satyam--indestructible; jnanam--knowledge; anantam--unlimited; yat--which; brahma--the absolute; jyotih--effulgence; sanatanam--eternal; yat--which; hi--indeed; pasyanti--see; munayah--sages; guna--the modes of material nature; apaye--when they subside; samahitah--absorbed in trance.

Lord Krsna revealed the indestructible spiritual effulgence, which is unlimited, conscious and eternal. Sages see that spiritual existence in trance, when their consciousness is free of the modes of material nature.

nandadays tu tam drstva
paramananda-nivrtah
krsnam ca tatra cchandobhih
stuyamanam su-vismitah

nanda-adayah--the cowherd men headed by Nanda Maharaja; tu--and; tam--that; drstva--seeing; parama--supreme; ananda--by ecstasy; nivrtah--overwhelmed with joy; krsnam--Lord Krsna; ca--and; tatra--there; chandobhih--by the Vedic hymns; stuyamanam--being praised; su--very much; vismitah--surprised.

Nanda Maharaja and the other cowherd men felt the greatest happiness when they say that transcendental abode. They were especially amazed to see Krsna Himself there, surrounded by the personified Vedas, who were offering Him prayers.

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≥Adhikarana 17: The potency by which the Supreme Lord manifests His ≥
≥variegatedness. ≥

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OBJECTION: BRHAD-ARANYAKA UPANISAD (4.4.19) DECLARES, 'THE SUPREME IS DEVOID OF VARIETY.' THIS REFUTES THE STANDPOINT THAT WITHIN BRAHMAN THERE IS AN ABODE IN WHICH THE PERSONALITY OF GODHEAD DWELLS WITH HIS DEVOTEES.

REPLY: CERTAINLY NO MATERIAL VARIETY EXISTS WITHIN THE REALM OF THE ABSOLUTE. BUT BY THE LORD'S TRANSCENDENTAL POTENCY (CIT-SAKTI), SPIRITUAL VARIEGATEDNESS BEGINNING WITH BLISS AND KNOWLEDGE ARE ETERNALLY MANIFEST WITHIN BRAHMAN.
(Vs. 3.3.39)

1.7.23

tvam adyah purusah saksad
isvarah prakrteh parah
mayam vyudasya cic-chaktya
kaivalye sthita atmani

tvam adyah--You are the original; purusah--the enjoying personality; saksat--directly; isvarah--the controller; prakrteh--of material nature; parah--transcendental; mayam--the material energy; vyudasya--one who has thrown aside; cit-saktya--by dint of internal potency; kaivalye--in pure eternal knowledge and bliss; sthitah--placed; atmani--own self.

You are the original Personality of Godhead who expands Himself all over the creations and is transcendental to material energy. You have cast away the effects of the material energy by dint of Your spiritual potency. You are always situated in eternal bliss and transcendental knowledge.

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≥Adhikarana 18: The Goddess of Fortune ≥
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THE SUPREME LORD'S TRANSCENDENTAL POTENCY IS LAKSMI-DEVI, THE GODDESS
OF FORTUNE. SHE IS IS THE SOURCE OF ALL BLISSFUL VARIETY ENJOYED BY
THE LORD. EXPANDED EVERYWHERE WITH THE SUPERSOUL, SHE IS ALL-PERVADING.
SHE AWARDS LIBERATION.
(Vs. 3.3.39)

6.19.13

guna-vyaktir iyam devi
vyanjako guna-bhug bhavan
tvam hi sarva-sariry atma
srih sarirendriyasayah
nama-rupe bhagavati
pratyayas tvam apasrayah

guna-vyaktih--the reservoir of qualities; iyam--this; devi--goddess;
vyanjakah--manifest; guna-bhuk--the enjoyer of the qualities; bhavan--
-You; tvam--You; hi--indeed; sarva-sariry atma--the Supersoul of all
living entities; srih--the goddess of fortune; sarira--the body;
indriya--senses; asayah--and the mind; nama--name; rupe--and form;
bhagavati--Laksmi; pratyayah--the cause of manifestation; tvam--You;
apasrayah--the support.

Mother Laksmi, who is here, is the reservoir of all spiritual qualities, whereas You manifest and enjoy all these qualities. Indeed, You are actually the enjoyer of everything. You live as the Supersoul of all living entities, and the goddess of fortune is the form of their bodies, senses and minds. She also has a holy name and form, whereas You are the support of all such names and forms and the cause for their manifestation.

GODDESS LAKSMI IS THE FORM OF PURE DEVOTION TO THE SUPREME LORD.
(Vs. 3.3.41)

6.19.12

tasya adhisvarah saksat
tvam eva purusah parah
tvam sarva-yajna ijyeyam
kriyeyam phala-bhug bhavan

tasyah--of her; adhisvarah--the master; saksat--directly; tvam--You;
eva--certainly; purusah--the person; parah--supreme; tvam--You; sarva-
yajnah--personified sacrifice; ijya--worship; iyam--this (Laksmi);
kriya--activities; iyam--this; phala-bhuk--the enjoyer of the fruits;
bhavan--You.

My Lord, You are the master of energy, and therefore You are the Supreme Person. You are sacrifice [yajna] personified. Laksmi, the embodiment of spiritual activities, is the original form of worship offered unto You, whereas You are the enjoyer of all sacrifices.

10.29.37

srir yat padambuja-rajasa cakame tulasya
labdhvapi vaksasi padam kila bhrtya-justam
yasyah sva-viksana utanya-sura-prayasas
tadvad vayam ca tava pada-rajah prapannah

srih--the goddess of fortune, wife of Lord Narayana; yat--as; pada-ambuja--of the lotus feet; rajah--the dust; cakame--desired; tulasya--together with Tulasi-devi; labdhva--having obtained; api--even; vaksasi--upon His chest; padam--her position; kila--indeed; bhrtya--by servants; justam--served; yasyah--whose (Laksmi's); sva--upon themselves; viksan--for the sake of the glance; uta--on the other hand; anya--of the other; sura--demigods; prayasa--the endeavor; tadvat--in the same way; vayam--we; ca--also; tava--Your; pada--of the feet; rajah--the dust; prapannah--have approached for shelter.

Goddess Laksmi, whose glance is sought after by the demigods with great endeavor, has achieved the unique position of always remaining on the chest of her Lord, Narayana. Still, she desires the dust of His lotus feet, even though she has to share that dust with Tulasi-devi and indeed with the Lord's many other servants. Similarly, we have approached the dust of Your lotus feet for shelter.

THE ORIGINAL LAKSMI, SRIMATI RADHARANI, IS THE JEWEL OF BEAUTIFUL YOUNG GIRLS. LORD KRSNA ENJOYS AMOROUS PASTIMES WITH HIS POTENCY THE WAY A YOUNG BOY ENJOYS GAZING AT HIMSELF IN THE MIRROR.
(Vs. 3.3.42)

10.29.3
drstva kumudvantam akhanda-mandalam
ramananabham nava-kunkumarunam
vanam ca tat-komala-gobhi ranjitam
jagau kalam vama-drsam manoharam

drstva--observing; kumud-vantam--causing the night-blooming kumuda lotuses to open; akhanda--unbroken; mandalam--the disk of whose face; rama--of the goddess of fortune; anana--(resembling) the face; abham--whose light; nava--new; kunkuma--with vermilion powder; arunam--reddened; vanam--the forest; ca--and; tat--of that moon; komala--gentle; gobhih--by the rays; ranjitam--colored; jagau--He played His flute; kalam--sweetly; vama-drsam--for the girls who had charming eyes; manah-haram--enchanted.

Lord Krsna saw the unbroken disk of the full moon glowing with the red effulgence of newly applied vermilion, as if it were the face of the goddess of fortune. He also saw the kumuda lotuses opening in response to the moon's presence and the forest gently illumined by its rays. Thus the Lord began to play sweetly on His flute, attracting the minds of the beautiful-eyed gopis.

10.33.2
tatarabhata govindo
rasa-kridam anuvrataih
stri-ratnair anvitah pritair
anyonyabaddha-bahubhih

tatra--there; arabhata--began; govinda--Lord Krsna; rasa-kridam--the pastimes of the rasa dance; anuvrataih--by the faithful (gopis); stri--of women; ratnaih--the jewels; anvitah--joined; pritair--who were satisfied; anyonya--among one another; abaddha--entwining; bahubhih--their arms.

There on the Yamuna's banks Lord Govinda then began the pastime of the rasa dance in the company of those jewels among women, the faithful gopis, who joyfully linked their arms together.

10.33.19

krtva tavantam atmanam
yavatir gopa-yositah
reme sa bhagavams tabhir
atmaramo 'pi lilaya

krtva--making; tavantam--expanded that many times; atmanam--Himself; yavatih--as many as; gopa-yositah--cowherd women; reme--enjoyed; sah--He; bhagavan--the Supreme Lord; tabhih--with them; atma-aramah--self-satisfied; api--although; lilaya--as a pastime.

Expanding Himself as many times as there were cowherd women to associate with, the Supreme Lord, though self-satisfied, playfully enjoyed their company.

10.33.7

pada-nyasair bhuja-vidhutibhih sa-smitair bhru-vilasair
bhajyan madhyais cala-kuca-pataih kundalair ganda-lolaih
svidyan-mukhyah kavara-rasanagranthayah krsna-vadhvo
gayantyas tam tadita iva ta megha-cakre virejuh

pada--of their feet; nyasaih--by the placement; bhuja--of their hands; vidhutibhih--by the gestures; sa-smitaih--smiling; bhru--of their eyebrows; vilasaih--by the playful movements; bhajyan--bending; madhyaih--by their middles; cala--moving; kuca--covering their breasts; pataih--by the cloths; kundalaih--by their earrings; ganda--on their cheeks; lolaih--rolling; svidyan--perspiring; mukhyah--whose faces; kavara--the braids of their hair; rasana--and their bells; agranthayah--having tightly tied; krsna-vadhvah--the consorts of Lord Krsna; gayantyah--singing; tam--about Him; taditah--bolts of lightning; iva--as if; tah--they; megha-cakre--in a range of clouds; virejuh--shone.

As the gopis sang in praise of Krsna, their feet danced, their hands gestured, and their eyebrows moved with playful smiles. With their braids and belts tied tight, their waists bending, their faces perspiring, the garments on their breasts moving this way and that, and their earrings swinging on their cheeks, Lord Krsna's young consorts shone like streaks of lightning in a mass of clouds.

10.33.16

evam parisvanga-karabhimarsa
snigdheksanoddama-vilasa-hasaih
reme rameso vraja-sundaribhir
yatharbhakah sva-pratibimba-vibhramah

evam--thus; parisvanga--with embracing; kara--by His hand; abhimarsa--with touching; snigdha--affectionate; iksana--with glances; uddama--broad; vilasa--playful; hasaih--with smiles; reme--He took pleasure; rama--of the goddess of fortune; isah--the master; vraja-sundaribhih--with the young women of the cowherd community; yatha--just as; arbhakah--a boy; sva--His own; pratibimba--with the reflection; vibhramah--whose playing.

In this way Lord Krsna, the original Lord Narayana, master of the goddess of fortune, took pleasure in the company of the young women of

Vraja by embracing them, caressing them and glancing lovingly at them as He smiled His broad, playful smiles. It was just as if a child were playing with his own reflection.

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≥Adhikarana 19: Lord Krsna is worshipable in all of His forms. ≥

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LORD SRI KRSNA IS THE ORIGINAL PERSONALITY OF GODHEAD. HE ENJOYS
WONDERFUL PASTIMES IN HIS OWN EXPANDED FORMS LIKE LORD BALARAMA, THE
CATUR-VYUHA AND THE DASA-AVATARAS. EACH OF THE UNLIMITED FORMS OF
GODHEAD IS THE WORSHIPABLE SRI KRSNA HIMSELF.

(Vs. 3.3.43)

10.40.16

yani yaniha rupani
kridanartham bibharsi hi
tair amrsta-suco loka
muda gayanti te yasah

yani yani--which various; iha--in this material world; rupani--forms;
kridana--of play; artham--for the sake; bibharsi--You manifest; hi--
indeed; tair--by them; amrsta--cleansed; sucu--of their unhappiness;
loka--people; muda--joyfully; gayanti--sing; te--Your; yasah--glories.

To enjoy Your pastimes You manifest Yourself in various forms in
this material world, and these incarnations cleanse away all the
unhappiness of those who joyfully chant Your glories.

10.8.13

asan varnas trayo hy asya
grhnato 'nuyugam tanuh
suklo raktas tatha pita
idanim krsnatam gatah

asan--were assumed; varnah trayah--three colors; hi--indeed; asya--of
your son Krsna; grhnatah--accepting; anuyugam tanuh--transcendental
bodies according to the different yugas; suklah--sometimes white;
raktah--sometimes red; tatha--as well as; pitah--sometimes yellow;
idanim krsnatam gatah--at the present moment He has assumed a blackish
color.

Your son Krsna appears as an incarnation in every millennium. In
the past, He assumed three different colors--white, red and yellow--and
now He has appeared in a blackish color. [In another Dvapara-yuga, He
appeared (as Lord Ramacandra) in the color of suka, a parrot. All such
incarnations have now assembled in Krsna.]

10.2.40

matsyasva-kacchapa-nrsimha-varaha-hamsa-
rajanya-vipra-vibudhesu krtavatah
tvam pasi nas tri-bhuvanam ca yathadhunesa
bharam bhuvo hara yaduttama vandanam te

matsya--the fish incarnation; asva--the horse incarnation; kacchapa--
the tortoise incarnation; nrsimha--the Narasimha incarnation; varaha--
the Varaha incarnation; hamsa--the swan incarnation; rajanya--
incarnations as Lord Ramacandra and other ksatriyas; vipra--
incarnations as brahmanas like Vamanadeva; vibudhesu--among the
demigods; krtavatah--appeared as incarnations; tvam--Your Lordship;
pasi--please save; nah--us; tri-bhuvanam ca--and the three worlds;

yatha--as well as; adhuna--now; is a--O Supreme Lord; bharam--burden; bhuvah--of the earth; hara--please diminish; yadu-uttama--O Lord Krsna, best of the Yadus; vandanam te--we offer our prayers unto You.

O supreme controller, Your Lordship previously accepted incarnations as a fish, a horse, a tortoise, Narasimhadeva, a boar, a swan, Lord Ramacandra, Parasurama and, among the demigods, Vamanadeva, to protect the entire world by Your mercy. Now please protect us again by Your mercy by diminishing the disturbances in this world. O Krsna, best of the Yadus, we respectfully offer our obeisances unto You.

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≥Adhikarana 20: The spiritual master. ≥

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ONLY BY THE MERCY OF THE SPIRITUAL MASTER IS A PERSON ABLE TO HEAR ABOUT KRSNA AND ENGAGE IN HIS DEVOTIONAL SERVICE. THUS THE SUPREME LORD KRSNA IS DELIVERED AS A GIFT BY THE SPIRITUAL MASTER TO THE DISCIPLE.
(Vs. 3.3.44)

11.10.5
yaman abhiksnam seveta
niyaman mat-parah kvacit
mad-abhijnam gurum santam
upasita mad-atmakam

yaman--major regulative principles, such as not to kill; abhiksnam--always; seveta--one should observe; niyaman--minor regulations, such as cleansing the body; mat-parah--one who is devoted to Me; kvacit--as far as possible; mat-abhijnam--one who knows Me as I am in My personal form; gurum--the spiritual master; santam--peaceful; upasita--one should serve; mat-atmakam--who is not different from Me.

One who has accepted Me as the supreme goal of life should strictly observe the scriptural injunctions forbidding sinful activities and, as far as possible, should execute the injunctions prescribing minor regulative duties such as cleanliness. Ultimately, however, one should approach a bona fide spiritual master who is full in knowledge of Me as I am, who is peaceful, and who by spiritual elevation is not different from Me.

11.12.24
evam gurupasanayaika-bhaktya
vidya-kutharena sitena dhira
viviscya jivasayam apramattah
sampadya catmanam atha tyajastram

evam--thus (with the knowledge I have given you); guru--of the spiritual master; upasanaya--developed by worship; eka--unalloyed; bhaktya--by loving devotional service; vidya--of knowledge; kutharena--by the ax; sitena--sharp; dhira--one who is steady by knowledge; viviscya--cutting down; jiva--of the living entity; asayam--the subtle body (filled with designations created by the three modes of material nature); apramattah--being very careful in spiritual life; sampadya--achieving; ca--and; atmanam--the Supreme Personality of Godhead; atha--then; tyaja--you should give up; astram--the means by which you achieved perfection.

With steady intelligence, you should develop unalloyed devotional service by careful worship of the spiritual master, and with the

sabde pare ca nisnatam
brahmany upasamasrayam

tasmat--therefore; gurun--a spiritual master; prapadyeta--one should take shelter of; jijnasuh--being inquisitive; sreyah uttamam--about the highest good; sabde--in the Vedas; pare--in the Supreme; ca--and; nisnatam--perfectly knowledgeable; brahmani--(in these two aspects) of the Absolute Truth; upasana-asrayam--fixed in detachment from material affairs.

Therefore any person who seriously desires real happiness must seek a bona fide spiritual master and take shelter of him by initiation. The qualification of the bona fide guru is that he has realized the conclusions of the scriptures by deliberation and is able to convince others of these conclusions. Such great personalities, who have taken shelter of the Supreme Godhead, leaving aside all material considerations, should be understood to be bona fide spiritual masters.

tatra bhagavatan dharman
siksed gurv-atma-daivatah
amayayanuvrttya yais
tusyed atmatma-do harih

tatra--there (in the association of the spiritual master); bhagavatan dharman--the science of devotional service; sikset--should learn; guru-atma-daivatah--he for whom the spiritual master is his very life and worshipable deity; amayaya--without deceit; anuvrttya--by faithful service; yaih--by which (devotional service); tusyet--can be satisfied; atma--the Supreme Soul; atma-dah--who bestows His own self; harih--Lord Hari.

Accepting the bona fide spiritual master as one's life and soul and worshipable deity, the disciple should learn from him the process of pure devotional service. The Supreme Personality of Godhead, Hari, the soul of all souls, is inclined to give Himself to His pure devotees. Therefore, the disciple should learn from the spiritual master to serve the Lord without duplicity and in such a faithful and favorable way that the Supreme Lord, being satisfied, will offer Himself to the faithful disciple.

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≥Adhikarana 22: The individual soul never becomes Lord Krsna. ≥
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THE GOPALA-TAPANI UPANISAD ESTABLISHES LORD KRSNA AS THE SUPREME
ABSOLUTE TRUTH. YET THIS UPANISAD ALSO DECLARES THAT THE DEVOTEE
SHOULD THINK, 'I AM HE' (SO 'HAM). BUT THIS DOES NOT MEAN THAT THE
DEVOTEE SHOULD THINK HE IS IDENTICAL TO THE SUPREME LORD. IT MEANS ONE
SHOULD MEDITATE UPON KRSNA'S PASTIMES IN ECSTASY. DEVOTEES WHO BECOME
FULLY ABSORBED IN MEDITATION UPON SRI KRSNA'S LILA SOMETIMES CRY OUT
IN ECSTASY, 'I AM KRSNA!'
(Vs. 3.3.46)

6.16.63
etavan eva manujair
yoga-naipunya-buddhibhih
svarthah sarvatmana jneyo
yat paratmaika-darsanam

etavan--this much; eva--indeed; manujaih--by human beings; yoga--by the process of linking with the Supreme by bhakti-yoga; naipunya--endowed

with expertise; buddhibhih--who have intelligence; sva-arthah--the ultimate goal of life; sarva-atmana--by all means; jneyah--to be known; yat--which; para--of the transcendental Lord; atma--and of the soul; eka--of the oneness; darsanam--understanding.

Persons who try to reach the ultimate goal of life must expertly observe the Supreme Absolute Person and the living entity, who are one in quality in their relationship as part and whole. This is the ultimate understanding of life. There is no better truth than this.

10.30.3

gati-smita-preksana-bhasanadisu
priyah priyasya pratirudha-murtayah
asav aham ty ity abalas tad-atmika
nyavedisu krsna-vihara-vibhramah

gati--in His movements; smita--smiling; preksana--beholding; bhasana--talking; adisu--and so on; priyah--the dear gopis; priyasya--of their beloved; pratirudha--fully absorbed; murtayah--their bodies; asau--He; aham--I; tu--actually; iti--speaking thus; abalah--the women; tat-atmikah--identifying with Him; nyavedisuh--they announced; krsna-vihara--caused by the pastimes of Krsna; vibhramah--whose intoxication.

Because the beloved gopis were absorbed in thoughts of their beloved Krsna, their bodies imitated His way of moving and smiling, His way of beholding them, His speech and His other distinctive features. Deeply immersed in thinking of Him and maddened by remembering His pastimes, they declared to one another, 'I am Krsna!'

IN HIS TRANSCENDENTAL ABODE, THE SUPREME LORD ETERNALLY ENJOYS HIS DEVOTEES' PERSONAL SERVICE. HE DECLARES HIMSELF DEPENDENT UPON THE LOVE OF HIS DEVOTEES. THERE IS NO QUESTION OF HIM ENDING THEIR LOVING SERVICE, WHICH HE VALUES MORE THAN ANYTHING ELSE, BY MERGING HIS DEVOTEES' IDENTITIES INTO HIS OWN.

(Vs. 3.3.47)

6.16.25

om namo bhagavate maha-purusaya mahanubhavaya maha-vibhuti-pataye
sakala-satvata-parivrdha-nikara-kara-kamala-
kudmalopalalitacaravaravinda-yugala parama-paramesthin namas te.

om--O Supreme Personality of Godhead; namah--respectful obeisances; bhagavate--unto You, the Lord, who are full in six opulences; maha-purusaya--the supreme enjoyer; maha-anubhavaya--the most perfect realized soul, or the Supersoul; maha-vibhuti-pataye--the master of all mystic power; sakala-satvata-parivrdha--of all the best devotees; nikara--of the multitude; kara-kamala--of the lotus hands; kudmala--by the buds; upalalita--served; carana-aravinda-yugala--whose two lotus feet; parama--topmost; paramesthin--who are situated in the spiritual planet; namas te--respectful obeisances unto You.

O transcendental Lord, who are situated in the topmost planet of the spiritual world, Your two lotus feet are always massaged by a multitude of the best devotees with their lotus-bud hands. You are the Supreme Personality of Godhead, complete in six opulences. You are the supreme person mentioned in the Purusa-sukta prayers. You are the most perfect, self-realized master of all mystic power. Let me offer my respectful obeisances unto You.

9.5.63,64

sri-bhagavan uvaca
aham bhakta-paradhino
hy asvatantra iva dvija
sadhuhir grasta-hrdayo
bhaktair bhakta jana-priyah

sri-bhagavan uvaca--the Supreme Personality of Godhead said; aham--
I; bhakta-paradhinah--am dependent on the will of My devotees; hi--
indeed; asvatantrah--am not independent; iva--exactly like that; dvija--
O brahmana; sadhubih--by pure devotees, completely free from
all material desires; grasta-hrdayah--My heart is controlled;
bhaktaih--because they are devotees; bhakta-jana-priyah--I am dependent
not only on My devotee but also on My devotee's devotee (the devotee's
devotee is extremely dear to Me).

The Supreme Personality of Godhead said to the brahmana:
I am completely under the control of My devotees. Indeed, I am not at
all independent. Because My devotees are completely devoid of material
desires, I sit only within the cores of their hearts. What to speak of
My devotee, even those who are devotees of My devotee are very dear to Me.

naham atmanam asase
mad-bhaktaih sadhubhir vina
sriyam catyantikim brahman
yesam gatir aham para

na--not; aham--I; atmanam--transcendental bliss; asase--desire; mat-
bhaktaih--with My devotees; sadhubih--with the
saintly persons; vina--without them; sriyam--all My six opulences; ca-
also; atyantikim--the supreme; brahman--O brahmana; yesam--of whom;
gatih--destination; aham--I am; para--the ultimate.

O best of the brahmanas, without saintly persons for whom I am the only
destination, I do not desire to enjoy My transcendental bliss and My
supreme opulences.

9.5.68

sadhavo hrdayam mahyam
sadhunam hrdayam tv aham
mad-anything te na jananti
naham tebhyo manag api

sadhavah--the pure devotees; hrdayam--in the core of the heart; mahyam--
of Me; sadhunam--of the pure devotees also; hrdayam--in the core of
the heart; tu--indeed; aham--I am; mat-anything--anything else but me;
te--they; na--not; jananti--know; na--not; aham--I; tebhyah--than
them; manag api--even by a little fraction.

The pure devotee is always within the core of My heart, and I am
always in the heart of the pure devotee. My devotees do not know
anything else but Me, and I do not know anyone else but them.

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≥Adhikarana 23: Full realization of the Absolute Truth is the only ≥

≥means to liberation.

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SOME ARGUE THAT LIBERATION IS ATTAINED WHEN THE SENSES ARE PERFECTLY
ENGAGED IN VEDIC SACRIFICE (RITUALS, MEDITATION, ETC.). OTHERS ARGUE
THAT LIBERATION IS ATTAINED WHEN SACRIFICE IS PERFORMED IN KNOWLEDGE OF
THE REVEALED SCRIPTURES. THE FACT IS, LIBERATION IS ATTAINED ONLY WHEN

ONE REALIZES THE ABSOLUTE TRUTH IN FULL AS THE SUPREME PERSONALITY OF GODHEAD. SUCH REALIZATION IS POSSIBLE ONLY THROUGH BHAKTI-YOGA.
(Vs. 3.3.48)

11.28.25

samahitaih kah karanair gunatmabhir
guno bhaven mat-suvivikta-dhamnah
viksipyamanair uta kim nu dusanam
ghanair upetair vigatai raveh kim

samahitaih--which are perfectly concentrated in meditation; kah--what; karanaih--by senses; guna-atmabhih--which are basically manifestations of the modes of nature; gunah--virtue; bhavet--will be; mat--My; su-vivikta--who has properly ascertained; dhamnah--the personal identity; viksipyamanaih--which are being agitated; uta--on the other hand; kim--what; nu--indeed; dusanam--blame; ghanaih--by clouds; upetaih--which have come; vigataih--or which have gone away; raveh--of the sun; kim--what.

For one who has properly realized My personal identity as the Supreme Godhead, what credit is there if his senses--mere products of the material modes--are perfectly concentrated in meditation. And on the other hand, what blame is incurred if his senses happen to become agitated? Indeed, what does it mean to the sun if the clouds come and go?

11.28.34

yatha hi bhanor udayo nr-caksusam
tamo nihanyan na tu sad vidhatte
evam samiksa nipuna sati me
hanyat tamisram purusasya buddheh

yatha--as; hi--indeed; bhanoh--of the sun; udayah--the rising; nr--human; caksusam--of eyes; tamah--the darkness; nihanyat--destroys; na--not; tu--but; sat--objects that exist; vidhatte--creates; evam--similarly; samiksa--full realization; nipuna--potent; sati--true; me--of Me; hanyat--destroys; tamisram--the darkness; purusasya--of a person; buddheh--in the intelligence.

When the sun rises it destroys the darkness covering men's eyes, but it does not create the objects they then see before them, which in fact were existing all along. Similarly, potent and factual realization of Me will destroy the darkness covering a person's true consciousness.

11.11.48

prayena bhakti-yogena
sat-sangena vinoddhava
nopayo vidyate samyak
prayanam hi satam aham

prayena--for all practical purposes; bhakti-yogena--devotional service unto Me; sat-sangena--which is made possible by association with My devotees; vina--without; uddhava--O Uddhava; na--not; upayah--any means; vidyate--there is; samyak--that actually works; prayanam--the true path of life or actual shelter; hi--because; satam--of liberated souls; aham--I.

My dear Uddhava, I am personally the ultimate shelter and way of life for saintly liberated persons, and thus if one does not engage in My loving devotional service, which is made possible by associating

LIBERATION IS ATTAINED BY WORSHIPPING SAINTLY DEVOTEES, FOR THIS PLEASES
LORD KRSNA.
(Vs. 3.3.51)

5.12.12

rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va-
na cchandasa naiva jalagni-suryair
vina mahat-pada-rajo-'bhisekam

rahugana--O King Rahugana; etat--this knowledge; tapasa--by severe
austerities and penances; na yati--does not become revealed; na--not;
ca--also; ijjaya--by a great arrangement for worshiping the Deity;
nirvapanat--or from finishing all material duties and accepting
sannyasa; grhat--from ideal householder life; va--or; na--nor;
chandasa--by observing celibacy or studying Vedic literature; na eva--
nor; jala-agni-suryaih--by severe austerities such as keeping oneself
in water, in a burning fire or in the scorching sun; vina--without;
mahat--of the great devotees; pada-rajah--the dust of the lotus feet;
abhisekam--smearing all over the body.

My dear King Rahugana, unless one has the opportunity to smear his
entire body with the dust of the lotus feet of great devotees, one
cannot realize the Absolute Truth. One cannot realize the Absolute
Truth simply by observing celibacy [brahmacarya], strictly following
the rules and regulations of householder life, leaving home as a
vanaprastha, accepting sannyasa, or undergoing severe penances in
winter by keeping oneself submerged in water or surrounding oneself in
summer by fire and the scorching heat of the sun. There are many other
processes to understand the Absolute Truth, but the Absolute Truth is
only revealed to one who has attained the mercy of a great devotee.

11.12.1-2

sri-bhagavan uvaca
na rodhayati mam yogo
na sankyam dharma eva ca
na svadhyayas tapas tyago
nesta-purtam na daksina

vratani yajnas chandamsi
tirthani niyama yamah
yathavarundhe sat-sangah
sarva-sangapaho hi mam

sri-bhagavan uvaca--the Supreme Personality of Godhead said; na
rodhayati--does not control; mam--Me; yogah--the astanga-yoga system;
na--neither; sankhyam--the analytic study of the material elements;
dharma--ordinary piety such as nonviolence; eva--indeed; ca--also; na--
neither; svadhyayah--chanting the Vedas; tapah--penances; tyagah--the
renounced order of life; na--nor; ista-purtam--the performance of
sacrifice and public welfare activities such as digging wells or
planting trees; na--neither; na--neither; daksina--charity; vratani--
taking vows such as fasting completely on Ekadasi; yajnah--worship of
the demigods; chandamsi--chanting confidential mantras; tirthani--going
to holy places of pilgrimage; niyamah--following major instructions for
spiritual discipline; yamah--and also minor regulations; yatha--as;
avarundhe--brings under control; sat-sangah--association with My
devotees; sarva--all; sanga--material association; apahah--removing;
hi--certainly; mam--Me.

The Supreme Personality of Godhead said: My dear Uddhava, by associating with My pure devotees one can destroy one's attachment for all objects of material sense gratification. Such purifying association brings Me under the control of My devotee. One may perform the astanga-yoga system, engage in philosophical analysis of the elements of material nature, practice nonviolence and other ordinary principles of piety, chant the Vedas, perform penances, take to the renounced order of life, execute sacrificial performances and dig wells, plant trees and perform other public welfare activities, give in charity, carry out severe vows, worship the demigods, chant confidential mantras, visit holy places or accept major and minor disciplinary injunctions, but even by performing such activities one does not bring Me under his control.

1.2.16

susrusoh sraddadhanasya
 vasudeva-katha-rucih
 syan mahat-sevaya viprah
 punya-tirtha-nisevanat

susrusoh--one who is engaged in hearing; sraddadhanasya--with care and attention; vasudeva--in respect to Vasudeva; katha--the message; rucih--affinity; syat--is made possible; mahat-sevaya--by service rendered to pure devotees; viprah--O twice-born; punya-tirtha--those who are cleansed of all vice; nisevanat--by service.

O twice-born sages, by serving those devotees who are completely freed from all vice, great service is done. By such service, one gains affinity for hearing the messages of Vasudeva.

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 ≥Adhikarana 25: Liberated souls have different relationships with Sri ≥
 ≥Krsna. ≥

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 AS THERE THERE ARE DIFFERENT KINDS OF KNOWLEDGE (E.G. BOOKLEARNING AND WISDOM), SO THERE ARE DIFFERENT PERCEPTIONS OF THE SUPREME LORD.
 (Vs. 3.3.52)

3.32.26

jnana-matram param brahma
 paramatmesvarah puman
 drsy-adibhiih prthag bhavair
 bhagavan eka iyate

jnana--knowledge; matram--only; param--transcendental; brahma--Brahman; parama-atma--Paramatma; isvarah--the controller; puman--Supersoul; drsi-adibhiih--by philosophical research and other processes; prthag bhavair--according to different processes of understanding; bhagavan--the Supreme personality of Godhead; ekah--alone; iyate--is perceived.

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramatma, as the Supreme Personality of Godhead or as the purusa-avatara.

3.32.32

jnana-yogas ca man-nistho
 nairgunyo bhakti-laksanah
 dvayor apy eka evartho
 bhagavac-chabda-laksanah

jnana-yogah--philosophical research; ca--and; mat-nisthah--directed towards Me; nairgunyah--free from the material modes of nature; bhakti--devotional service; laksanah--named; dvayoh--of both; api--moreover; ekah--one; eva--certainly; arthah--purpose; bhagavat--the Supreme Personality of Godhead; sabda--by the word; laksanah--signified.

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

3.32.33

tasmat tvam sarva-bhavena
bhajasva paramesthinam
tat-gunasrayaya bhaktya
bhajaniya-padam bujam

tasmat--therefore; tvam--you (Devahuti); sarva-bhavena--with loving ecstasy; bhajasva--worship; paramesthinam--the Supreme Personality of Godhead; tat-guna--the qualities of the Lord; asrayaya--connected with; bhaktya--by devotional service; bhajaniya--worshipable; pada-ambujam--whose lotus feet.

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshipping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

AS DEATH ALONE DOES NOT GIVE LIBERATION, SO ALSO ORDINARY KNOWLEDGE (BASED UPON MATERIAL SENSES, MIND AND INTELLIGENCE) OF THE SUPREME LORD DOES NOT GIVE LIBERATION. REAL LIBERATION MEANS FREEDOM FROM THE SUBTLE MATERIAL COVERINGS OF THE SOUL. THIS IS ACHIEVED BY PURE DEVOTIONAL SERVICE.

(Vs. 3.3.53)

10.2.32

ye 'nye 'ravindaksa vimukta-maninas
tvayy asta-bhavad avisuddha-buddhayah
aruhyā krcchrena param padam tatah
patanty adho 'nadrta-yusmad-anghrayah

ye anye--anyone, or all others; aravinda-aksa--O lotus-eyed one; vimukta-maninah--falsely considering themselves free from the bondage of material contamination; tvayi--unto You; asta-bhavad--speculating in various ways but not knowing or desiring more information of Your lotus feet; avisuddha-buddhayah--whose intelligence is still not purified and who do not know the goal of life; aruhya--even though achieving; krcchrena--by undergoing severe austerities, penances and hard labor; param padam--the highest position (according to their imagination and speculation); tatah--from that position; patanti--they fall; adhah--down into material existence again; anadrta--neglecting devotion to; yusmat--Your; anghrayah--lotus feet.

[Someone may say that aside from devotees, who always seek shelter at the Lord's lotus feet, there are those who are not devotees but who have accepted different processes for attaining salvation. What happens to them? In answer to this question, Lord Brahma and the other demigods said:] O lotus-eyed Lord, although nondevotees who accept severe

austerities and penances to achieve the highest position may think themselves liberated, their intelligence is impure. They fall down from their position of imagined superiority because they have no regard for Your lotus feet.

3.25.32,33

sri-bhagavan uvaca
devanam guna-linganam
anusravika-karmanam
sattva evaika-manaso
vrttih svabhaviki tu ya
animitta bhagavati
bhaktih siddher gariyasi

sri-bhagavan uvaca--the Supreme Personality of Godhead said; devanam--of the senses or of the presiding deities of the senses; guna-linganam--which detect sense objects; anusravika--according to scripture; karmanam--which work; sattve--unto the mind or unto the Lord; eva--only; eka-manasah--of a man of undivided mind; vrttih--inclination; svabhaviki--natural; tu--in fact; ya--which; animitta--without motive; bhagavati--to the Personality of Godhead; bhaktih--devotional service; siddheh--than salvation; gariyasi--better.

Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

jarayat asu ya kosam
nigirnam analo yatha

jarayati--dissolves; asu--quickly; ya--which; kosam--the subtle body; nigirnam--things eaten; analah--fire; yatha--as.

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

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≥Adhikarana 26: How to attain pure Krsna consciousness. ≥
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PURE KRSNA CONSCIOUSNESS, OR LIBERATION IN DEVOTIONAL SERVICE, IS
ATTAINED BY THAT PERSON WHOM IT PLEASES THE LORD TO CHOOSE. THE LORD
CHOOSES THAT PERSON WHO PLEASES HIM BY LOVING SERVICE, EVEN IF THAT
PERSON FALLS DOWN. HE DOES NOT CHOOSE THE RENUNCIATES WHO ATTEMPT TO
ATTAIN HIM BY MEANS OTHER THAN LOVING DEVOTIONAL SERVICE.
(Vs. 3.3.54)

10.87.39,40

yadi na samuddharanti yatayo hrdis kama-jata
duradhigamo 'satam hrdis gato 'smrta-kantha-manih
asu-trpa-yoginam ubhayato 'py asukham bhagavann
anapagatantakad anadhirudha-padad bhavatah

yadi--if; na samuddharanti--they do not uproot; yatayah--persons in the renounced order of life; hrdis--in their hearts; kama--of material desire; jatah--the traces; duradhigamah--impossible to be realized;

asatam--for the impure; hrdis--in the heart; gatah--having entered; asmrta--forgotten; kantha--on one's neck; manih--a jewel; asu--their life airs; trpa--who gratify; yoginam--for practioners of yoga; ubhayatah--in both (worlds); api--even; asukham--unhappiness; bhagavan--O Personality of Godhead; anapagata--not gone away; antakat--from death; anadhirudha--unobtained; padat--whose kingdom; bhavatah--from You.

Members of the renounced order who fail to uproot the last traces of material desire in their hearts remain impure, and thus You do not allow them to understand You. Although You are present within their hearts, for them You are like a jewel worn around the neck of a man who has totally forgotten it is there. O Lord, those who practice yoga only for sense gratification must suffer punishment both in this life and the next: from death, who will not release them, and from You, whose kingdom they cannot reach?

tvad-avagami na veti bhavad-uttha-subhasubhayor
guna-vigunanvayams tarhi deha-bhrtam ca girah
anu-yugam anv-aham sa-guna gita-paramparaya
sravana-bhrtto yatas tvam apavarga-gatir manu-jaih

tvat--you; avagami--one who understands; na veti--does not pay regard; bhavat--from You; uttha--rising; subha-asubhayoh--of the auspiciousness and inauspiciousness; guna-viguna--of good and bad; anvayan--to the attributions; tarhi--consequently; deha-bhrtam--of embodied living beings; ca--also; girah--the words; anu-yugam--in every age; anu-aham--every day; sa-guna--O You who are endowed with qualities; gita--of recitation; paramparaya--by the chain of succession; sravana--through hearing; bhrtah--carried; yatah--because of this; tvam--You; apavarga--of liberation; gatih--the ultimate goal; manujaih--by human beings, descendants of Manu.

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendants, and thus You become his ultimate salvation.

10.2.33

tatha na te madhava tavakah kvacid
bhrazyanti margat tvayi baddha-sauhrdah
tvayabhigupta vicaranti nirbhaya
vinayakanikapa-murdhasu prabho

tatha--like them (the nondevotees); na--not; te--they (the devotees); madhava--O Lord, husband of the goddess of fortune; tavakah--the followers of the devotional path, the devotees; kvacid--in any circumstances; bhrazyanti--fall down; margat--from the path of devotional service; tvayi--unto You; baddha-sauhrdah--because of being fully attached to Your lotus feet; tvaya--by You; abhiguptah--always protected from all dangers; vicaranti--they move; nirbhayah--without fear; vinayaka-anikapa--the enemies who maintain paraphernalia to oppose the bhakti cult; murdhasu--on their heads; prabho--O Lord.

O Madhava, Supreme Personality of Godhead, Lord of the goddess of fortune, if devotees completely in love with You sometimes fall from the path of devotion, they do not fall like nondevotees, for You still

protect them. Thus they fearlessly traverse the heads of their opponents and continue to progress in devotional service.

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≥Adhikarana 27: The Supreme Lord resides within the bodies of the ≥
≥living entities. ≥

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THE LORD RESIDES WITHIN THE ORGANS OF THE PHYSICAL BODY. HE IS PLEASED
WHEN HIS PRESENCE THERE IS WORSHIPED IN THE BODY OF HIS DEVOTEE.
(Vs. 3.3.55)

10.87.18 (See above)

11.11.42

suryo 'gnir brahmana gavo
vaisnavah kham maruj jalam
bhur atma sarva-bhutani
bhadra puja-padani me

suryah--the sun; agnih--fire; brahmanah--the brahmanas; gava--the cows; vaisnavah--the devotee of the Lord; kham--the sky; marut--the wind; jalam--water; bhuh--the earth; atma--the individual soul; sarva-bhutani--all living entities; bhadra--O saintly Uddhava; puja--of worship; padani--the places; me--of Me.

O saintly Uddhava, please know that you may worship Me in the sun, fire, brahmanas, cows, Vaisnavas, sky, wind, water, earth, individual soul and all living entities.

1.13.10

bhavad-vidha bhagavatas
tirtha-bhutih svayam vibho
tirthi-kurvanti tirthani
svantah-sthena gadabhrtā

bhavad--your good self; vidhah--like; bhagavatah--devotees; tirtha--the holy places of pilgrimage; bhutih--converted into; svayam--personally; vibho--O powerful one; tirthi-kurvanti--make into a holy place of pilgrimage; tirthani--the holy places; sva-antah-sthena--having been situated in the heart; gada-bhrta--the Personality of Godhead.

My Lord, devotees like your good self are verily holy places personified. Because you carry the Personality of Godhead within your heart, you turn all places into places of pilgrimage.

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≥Adhikarana 28: A devotee attains the object of his devotion. ≥

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CHANDOGYA UPANISAD (3.14.1) DESCRIBES TWO MOODS OF WORSHIP OF THE
SUPREME LORD: MADHURYA (SWEETNESS) AND AISVARYA (OPULENCE). ACCORDING
TO THE MOOD OF WORSHIP, THE DEVOTEE ATTAINS AN ETERNAL RELATIONSHIP
WITH A CORRESPONDING FORM OF THE SUPREME LORD.
(Vs. 3.3.56)

3.9.11

tvam bhakti-yoga-paribhavita-hrt-saroja
asse sruteksita-patho nanu natha pumsam
yad-yad-dhiya ta urugaya vibhavayanti
tat-tad-vapuh pranayase sad-anugrahaya

tvam--unto You; bhakti-yoga--in devotional service; paribhavita--being one hundred percent engaged; hrt--of the heart; saroje--on the lotus; asse--You reside; sruta-iksita--seen through the ear; pathah--the path; nanu--now; natha--O my Lord; pumsam--of the devotees; yat-yat--whichever; dhiya--by meditating; te--Your; urugaya--O multiglorious; vibhavayanti--they specifically think of; tat-tat--the very same; vapuh--transcendental form; pranayase--do You manifest; sat-anugrahaya--to show Your causeless mercy.

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

ACCORDING TO THE DESIRE OF THE SUPREME LORD, DEVOTEES RELISH PARTICULAR FLAVORS OF DEVOTION, EVEN THOUGH THEY APPRECIATE ALL FORMS OF DEVOTIONAL SERVICE TO ALL FORMS OF THE LORD. THUS PARTICULAR DEVOTEES ASSUME PARTICULAR ROLES OF LOVING SERVICE TO PARTICULAR FORMS OF THE LORD.

(Vs. 3.3.57)

10.40.7

anye ca samskrtatmano
vidhinabhihitena te
yajanti tvan-mayas tvam vai
bahu-murty-eka-murtikam

anye--others; ca--and; samskrta--purified; atmanah--whose intelligence; vidhina--by the injunctions (of such scriptures as the Pancaratra); abhihitena--presented; te--by you; yajanti--worship; tvat-mayah--filled with thought of You; tvam--You; vai--indeed; bahu-murti--having many forms; eka-murtikam--having one form.

And yet others--those whose intelligence is pure--follow the injunctions of Vaisnava scriptures promulgated by You. Absorbing their minds in thought of You, they worship You as the one Supreme Lord manifesting in multiple forms.

5.17.18

bhaje bhajanyarana-pada-pankajam
bhagasya krtsnasya param parayanam
bhaktesv alam bhavita-bhuta-bhavanam
bhavapaham tva bhava-bhavam isvaram

bhaje--I worship; bhajanya--O worshipable Lord; arana-pada-pankajam--whose lotus feet protect His devotees from all fearful situations; bhagasya--of opulences; krtsnasya--of all different varieties (wealth, fame, strength, knowledge, beauty and renunciation); param--the best; parayanam--the ultimate shelter; bhaktesu--to the devotees; alam--beyond value; bhavita-bhuta-bhavanam--who manifests His different forms for the satisfaction of His devotees; bhava-apaham--who stops the devotees' repetition of birth and death; tva--unto You; bhava-bhavam--who is the origin of the material creation; isvaram--the Supreme Personality of Godhead.

O my Lord, You are the only worshipable person, for You are the Supreme Personality of Godhead, the reservoir of all opulences. Your secure lotus feet are the only source of protection for all Your devotees, whom You satisfy by manifesting Yourself in various forms.

O my Lord, You deliver Your devotees from the clutches of material existence. Nondevotees, however, remain entangled in material existence by Your will. Kindly accept me as Your eternal servant.

AFTER LIBERATION, THE DEVOTEE ETERNALLY SERVES THAT FORM OF THE LORD TO WHOM HE DEVELOPED ATTACHMENT.

(Vs. 3.3.58)

7.1.32,33

gopyah kamad bhayat kamsa
dvesac caidyadayo nrapah
sambandhad vrsnayah snehad
yuyam bhaktya vayam vibho

gopyah--the gopis; kamad--out of lusty desires; bhayat--out of fear; kamsah--King Kamsa; dvesac--out of envy; caidya-adayah--Sisupala and others; nrapah--kings; sambandhat--out of kinship; vrsnayah--the Vrsnis or the Yadavas; snehad--out of affection; yuyam--you (the Pandavas); bhaktya--by devotional service; vayam--we; vibho--O great King.

My dear King Yudhisthira, the gopis by their lusty desires, Kamsa by his fear, Sisupala and other kings by envy, the Yadus by their familial relationship with Krsna, you Pandavas by your great affection for Krsna, and we, the general devotees, by our devotional service, have obtained the mercy of Krsna.

katamo 'py na venah syat
pancanam purusam prati
tasmad kenapy upayena
manah krsne nivesayet

katamah api--anyone; na--not; venah--the atheistic King Vena; syat--would adopt; pancanam--of the five (previously mentioned); purusam--the Supreme Personality of Godhead; prati--in regard to; tasmad--therefore; kenapi--by any; upayena--means; manah--the mind; krsne--in Krsna; nivesayet--one should fix.

Somehow or other, one must consider the form of Krsna very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Krsna's form in any of these five ways, cannot attain salvation. Therefore, one must somehow think of Krsna, whether in a friendly way or inimically.

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≥Adhikarana 29: The multiple forms and pastimes of the one Supreme ≥
≥Lord. ≥

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THOUGH A DEVOTEE CULTIVATING BHAVA-BHAKTI AS DESCRIBED ABOVE WORSHIPS A PARTICULAR FORM OF THE SUPREME LORD, HE ALWAYS REMEMBERS THAT THE MOST IMPORTANT FEATURE OF THE LORD IS HIS ENDLESS VARIETY OF FORMS AND PASTIMES. ONLY BY UNDERSTANDING THIS FEATURE OF THE SUPREME LORD CAN ONE KNOW THE MEANING OF 'ETERNAL PASTIMES.'

(Vs. 3.3.59)

2.1.39

sa samadhi-vrtty-anubhuta-sama
atma yatha svapna janeksitaikah
tam satyam ananda-nidhim bhajeta
nanyatra sajjed yata atma-patah

sah--He (the Supreme Person); samadhi-vrtti--the process of realization by all sorts of intelligence; anubhuta--cognizant; sarve--everyone; atma--the Supersoul; yatha--as much as; svapna jana--a person dreaming; iksita--seen by; ekah--one and the same; tam--unto Him; satyam--the Supreme Truth; ananda-nidhim--the ocean of bliss; bhajeta--must one worship; na--never; anyatra--anything else; sajjet--be attached; yatah--whereby; atma-patah--degradation of oneself.

One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

2.10.36

sa vacya-vacakataya
bhagavan brahma-rupa-dhrk
nama-rupa-kriya dhatte
sakarmakarmakah parah

sah--He; vacya--by His forms and activities; vacakataya--by His transcendental qualities and entourage; bhagavan--the Personality of Godhead; brahma--absolute; rupa-dhrk--by accepting visible forms; nama--name; rupa--form; kriya--pastimes; dhatte--accepts; sakarma--engaged in work; akarmakah--without being affected; parah--transcendence.

He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

10.69.2 (See above)

2.9.32

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

yavan--as I am in eternal form; aham--Myself; yatha--as much as; bhavah--transcendental existence; yat--those; rupa--various forms and colors; guna--qualities; karmakah--activities; tatha--so and so; eva--certainly; tattva-vijnanam--factual realization; astu--let it be; te--unto you; mat--My; anugrahat--by causeless mercy.

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities--let all be awakened within you by factual realization, out of My causeless mercy.

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≥Adhikarana 30: The different forms of the Supreme Lord are to be ≥
≥worshiped each in their own particular way. ≥

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11.5.20

sri-karabhajana uvaca
krtam treta dvaparam ca
kalir ity esu kesavah
nana-varnabhidhakaro
nanaiva vidhinejyate

sri-karabhajana uvaca--Sri Karabhajana said; krtam--Satya; treta--Treta; dvaparam--Dvapara; ca--and; kalih--Kali; iti--thus named; esu--in those ages; kesavah--the Supreme Lord, Kesava; nana--various; varna--having complexions; abhidha--names; akarah--and forms; nana--various; eva--similarly; vidhina--by processes; ijjate--is worshiped.

Sri Karabhajana replied: In each of the four yugas, or ages--Krta, Treta, Dvapara, and Kali--Lord Kesava appears with various complexions, names and forms and is thus worshiped by various processes.

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≥Adhikarana 31: Ekanta bhakti, or steadfast devotion. ≥
¿ffŸ
ONE SHOULD DEDICATE HIMSELF TO MEDITATING UPON AND RENDERING DEVOTIONAL SERVICE TO A PARTICULAR FORM OF THE LORD AS PRESCRIBED BY A PARTICULAR COMMUNITY OF SAINTLY DEVOTEES. THIS IS EKANTA-BHAKTI, THE BEST WAY TO CULTIVATE PURE LOVE OF GODHEAD.
(Vs. 3.3.61)

3.6.37
ekanta-labham vacaso nu pumsam
susloka-mauler guna-vadam ahuh
srutes ca vidvadbhir upakrtayam
katha-sudhayam upasamprayoga m

eka-anta--the one which has no comparison; labham--gain; vacasah--by discussions; nu pumsam--after the Supreme Person; susloka--pious; mauleh--activities; guna-vadam--glorification; ahuh--it is so said; sruteh--of the ear; ca--also; vidvadbhir--by the learned; upakrtayam--being so edited; katha-sudhayam--in the nectar of such a transcendental message; upasamprayogam--serves the real purpose, being nearer to.

The highest perfectional gain of humanity is to engage in discussions of the activities and glories of the Pious Actor. Such activities are so nicely arranged in writing by the greatly learned sages that the actual purpose of the ear is served just by being near them.

3.25.25
satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj josnad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

satam--of pure devotees; prasangat--through the association; mama--My; virya--wonderful activities; samvidah--by discussion of; bhavanti--become; hrt--to the heart; karna--to the ear; rasa-ayanah--pleasing; kathah--the stories; tat--of that; josnat--by cultivation; asu--quickly; apavarga--of liberation; vartmani--on the path; sraddha--firm faith; ratih--attraction; bhaktih--devotion; anukramisyati--will follow in order.

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

10.40.7

anye ca samskrtatmano
vidhinabhihitena te
yajanti tvan-mayas tvam vai
bahu-murty-eka-murtikam

anye--others; ca--and; samskrta--purified; atmanah--whose intelligence;
vidhina--by the injunctions (of such scriptures as the Pancaratra);
abhihitena--presented; te--by you; yajanti--worship; tvat-mayah--filled
with thought of You; tvam--You; vai--indeed; bahu-murti--having many
forms; eka-murtikam--having one form.

And yet others--those whose intelligence is pure--follow the
injunctions of Vaisnava scriptures promulgated by You. Absorbing their
minds in thought of You, they worship You as the one Supreme Lord
manifesting in multiple forms.

/fff∅
≥Adhikarana 32: Kamyapuja, or worship for material benefit. ≥
¿fffŸ
EKANTI-BHAKTAS PERFORM NITYA-PUJA, OR STEADFAST WORSHIP AIMED AT PERSONAL
ASSOCIATION WITH THE SUPREME LORD. BUT EVEN IF ONE HAS OTHER DESIRES, HE
SHOULD WORSHIP THE SUPREME LORD ALONE.
(Vs. 3.3.62)

2.3.10

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

akamah--one who has transcended all material desires; sarva-kamah--one
who has the sum total of material desires; va--either; moksa-kamah--
one who desires liberation; udara-dhih--with broader intelligence;
tivrena--with great force; bhakti-yogena--by devotional service to the
Lord; yajeta--should worship; purusam--the Lord; param--the supreme
whole.

A person who has broader intelligence, whether he be full of all
material desire, without any material desire, or desiring liberation,
must by all means worship the supreme whole, the Personality of Godhead.

5.19.27

satyam disaty arthitam arthito nram
naivarthado yat punar arthita yatah
svayam vidhatte bhajatam anicchatam
icchapidhanam nija-pada-pallavam

satyam--certainly; disati--He offers; arthitam--the object prayed for;
arthitah--being prayed to; nram--by the human beings; na--not; eva--
indeed; artha-dah--the bestower of benedictions; yat--which; punah--
again; arthita--a demand for a benediction; yatah--from which; svayam--
personally; vidhatte--He gives; bhajatam--unto those engaged in His
service; anicchatam--although not desiring it; iccha-pidhanam--which
covers all desirable things; nija-pada-pallavam--His own lotus feet.

The Supreme Personality of Godhead fulfills the material desires
of a devotee who approaches Him with such motives, but He does not
bestow benedictions upon the devotee that will cause him to demand more
benedictions again. However, the Lord willingly gives the devotee

shelter at His own lotus feet, even though such a person does not aspire for it, and that shelter satisfies all his desires. That is the Supreme Personality's special mercy.

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≥Adhikarana 33: How to meditate upon the form of the Supreme Lord. ≥
¿fffÿ
ONE SHOULD MEDITATE UPON THE LIMBS OF THE SUPREME LORD'S TRANSCENDENTAL
BODY, THE FINAL FOCUS BEING HIS SMILING FACE.
(Vs. 3.3.63)

2.2.13

ekaikaso 'ngani dhiyanubhavayet
padadi yavad dhasitam gadabhrtah
jitam jitam sthanam apohya dharayet
param param suddhyati dhir yatha yatha

eka-ekasah--one to one, or one after another; angani--limbs; dhiya--by attention; anubhavayet--meditate upon; pada-adi--legs, etc.; yavat--until; hasitam--smiling; gada-bhrtah--the personality of Godhead; jitam jitam--gradually controlling the mind; sthanam--place; apohya--leaving; dharayet--meditate upon; param param--higher and higher; suddhyati--purified; dhih--intelligence; yatha yatha--as much as.

The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.

3.28.31

tasyavalokam adhikam krpayatighora-
tapa-trayopasamanaya nirstam aksnoh
snigdha-smitanugunitam vipula-prasadam
dhyayec ciram vipula-bhavanaya guhayam

tasya--of the Personality of Godhead; avalokam--glances; adhikam--frequent; krpayat--with compassion; atighora--most fearful; tapa-traya--threefold agonies; upasamanaya--soothing; nirstam--cast; aksnoh--from His eyes; snigdha--loving; smita--smiles; anugunitam--accompanied by; vipula--abundant; prasadam--full of grace; dhyayet--he should contemplate; ciram--for a long time; vipula--full; bhavanaya--with devotion; guhayam--in the heart.

The yogis should contemplate with full devotion the compassionate glances frequently cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees. His glances, accompanied by loving smiles, are full of abundant grace.

THERE ARE STATEMENTS IN THE SCRIPTURES THAT MAY BE MISUNDERSTOOD TO MEAN THAT ONE SHOULD MEDITATE UPON A PARTICULAR FEATURE OF THE SUPREME LORD'S FORM AT THE EXCLUSION OF ALL OTHER FEATURES.
(Vs. 3.3.64)

3.28.33

dhyananam prahasitam bahuladharostha-
bhasarunayita-tanu-dvija-kunda-pankti
dhyayet svadeha-kuhare 'vasitasya visnor
bhaktyardrayarpita-mana na prthag didrkset

dhyana-ayanam--easily meditated upon; prahasitam--the laughter; bahula--abundant; adhara-ostha--of His lips; bhasa--by the splendor; arunayita--rendered rosy; tanu--small; dvija--teeth; kunda-pankti--like a row of jasmine buds; dhyayet--he should meditate upon; svadeha-kuhare--in the core of his heart; avasitasya--who resides; visnoh--of Visnu; bhaktya--with devotion; ardaya--steeped in love; arpita-manah--his mind being fixed; na--not; prthak--anything else; didrkset--he should desire to see.

With devotion steeped in love and affection, the yogi should meditate within the core of his heart upon the laughter of Lord Visnu. The laughter of Visnu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogi should no longer desire to see anything else.

SUCH STATEMENTS REALLY MEAN THAT THE BHAKTI-YOGI SHOULD FIX HIS MIND ONLY UPON THE FORM OF THE SUPREME LORD AND NOTHING ELSE, BECAUSE IN THIS WAY THE DEVOTEE RECEIVES THE BLESSINGS OF THE LORD. BUT THE MEDITATION OF THE BHAKTI-YOGI SHOULD BE 'SAMAGRA-ANGAM', ON ALL OF THE LORD'S LIMBS.

3.28.18

kirtanya-tirtha-yasasam
punya-sloka-yasaskaram
dhyayed devam samagrangam
yavan na cyavate manah

kirtanya--worth singing; tirtha-yasasam--the glories of the Lord; punya-sloka--of the devotees; yasah-karam--enhancing the glory; dhyayet--one should meditate; devam--upon the Lord; samagra-angam--all the limbs; yavat--as much as; na--not; cyavate--deviates; manah--the mind.

The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

OBJECTION: EACH OF THE LIMBS OF THE SUPREME LORD IS AS AUSPICIOUS AS THE OTHER LIMBS. WHAT IS THE WRONG IN FIXING ONE'S MEDITATION UPON ONLY ONE ASPECT OF THE LORD'S FORM, KNOWING THAT WITHIN THAT ASPECT ALL OTHERS ARE CONTAINED?

(Vs. 3.3.66)

3.28.21,22

sancintayed bhagavatas caranaravindam
vajrankusa-dhvaja-saroruha-lanchanad hyam
uttunga-rakta-vilasan-nakha-cakravala-
jyotsnabhir ahata-mahad-dhrdayandhakaram

sancintayet--he should concentrate; bhagavatah--of the Lord; caranaravindam--on the lotus feet; vajra--thunderbolt; ankusa--goad (rod for driving elephants); dhvaja--banner; saroruha--lotus; lanchana--marks; adhyam--adorned with; uttunga--prominent; rakta--red; vilasat--brilliant; nakha--nails; cakravala--the circle of the moon; jyotsnabhir--with splendor; ahata--dispelled; mahat--thick; hridaya--of the heart; andhakaram--darkness.

The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orbit of the moon and dispels the thick gloom of one's heart.

yac-chauca-nihsrta-sarit-pravarodakena
tirthena murdhny adhikrtena sivah sivo 'bhut
dhyatur manah-samala-saila-nisrsta-vajram
dhyayec ciram bhagavatas carana-ravindam

yat--the Lord's lotus feet; sauca--washing; nihsrta--gone forth; sarit-pravara--of the Ganges; udakena--by the water; tirthena--holy; murdhni--on his head; adhikrtena--borne; sivah--Lord Siva; sivah--auspicious; abhut--became; dhyatur--of the meditator; manah--in the mind; samala-saila--the mountain of sin; nisrsta--hurled; vajram--thunderbolt; dhyayet--one should meditate; ciram--for a long time; bhagavatah--of the Lord; carana-aravindam--on the lotus feet.

The blessed Lord Siva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

REPLY: THE SCRIPTURAL INJUNCTION IS THAT ONE SHOULD MEDITATE UPON EACH OF THE SUPREME LORD'S LIMBS IN THE PROPER SEQUENCE. ONE SHOULD NOT BY IMAGINATION COLLECT THE LIMBS TOGETHER, THINKING THAT ANY ONE CONTAINS ALL THE OTHERS.
(Vs. 3.3.67)

3.28.20
tasml labdha-padam cittam
sarvavayava-samsthitam
vilaksyaikatra samyujyad
ange bhagavato munih

tasmin--on the form of the Lord; labdha-padam--fixed; cittam--the mind; sarva--all; avayava--limbs; samsthitam--fixed upon; vilaksya--having distinguished; ekatra--in one place; samyujyat--should fix the mind; ange--on each limb; bhagavatah--of the Lord; munih--the sage.

In fixing his mind on the eternal form of the Lord, the yogi should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

ONE SHOULD MEDITATE UPON THE LIMBS AND FEATURES OF THE SUPREME LORD'S FORM AS THEY ARE ACTUALLY SEEN.
(Vs. 3.3.68)

3.28.34
evam harau bhagavati pratilabdha-bhavo
bhaktya dravad-dhrdaya utpulkah pramodat
autkanthya-baspa-kalaya muhur ardyamanas
tac capi citta-badisam sanakair viyunkte

evam--thus; harau--towards Lord Hari; bhagavati--the Personality of Godhead; pratilabdha--developed; bhavah--pure love; bhaktya--by devotional service; dravat--melting; hrdayah--his heart; utpulkah--

5. Qualifications for attaining Vidya.
6. A devotee illuminated by Vidya does not commit sins, though he is independent.
7. The svanistha devotee.
8. The parinistha devotee.
9. The nirapeksa devotee.
10. Why the nirapeksa devotee is the best.
11. The Supreme Lord provides the nirapeksa-bhakta with all necessities.
12. The duty of one who has attained Vidya.
13. How to become fixed in Vidya.
14. Vidya is most confidential.
15. When does Vidya manifest?
16. Liberation is the fruit of Vidya.

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≥Adhikarana 1. Vidya (the goddess of divine knowledge and beloved of ≥
≥Visnu) is the fulfiller of all desire. ≥

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VIDYA (TRANSCENDENTAL KNOWLEDGE OF THE SUPREME LORD ATTAINED BY PURE
DEVOTIONAL SERVICE TO THE SUPREME LORD) OPENS THE WAY TO PURUSARTHA (ALL
THAT IS TO BE ATTAINED BY THE HUMAN BEING)--NOT ONLY MOKSA (LIBERATION),
BUT DHARMA (PIETY), ARTHA (PROSPERITY) AND KAMA (ENJOYMENT) AS WELL.
(Vs. 3.4.1)

2.2.23

yogesvaranam gatim ahur antar-
bahis-tri-lokyah pavanantar-atmanam
na karmabhis tam gatim apnuvanti
vidya-tapo-yoga-samadhi-bhajam

yoga-isvaranam--of the great saints and devotees; gatim--destination;
ahuh--it is said; antah--within; bahih--without; tri-lokyah--of the
three planetary systems; pavana-antah--within the air; atmanam--of the
subtle body; na--never; karmabhih--by fruitive activities; tam--that;
gatim--speed; apnuvanti--achieve; vidya--devotional service; tapah--
austerities; yoga--mystic power; samadhi--knowledge; bhajam--of those
who entertain.

The transcendentalists are concerned with the spiritual body. As
such, by the strength of their devotional service, austerities, mystic
power and transcendental knowledge, their movements are unrestricted,
within and beyond the material worlds. The fruitive workers, or the
gross materialists, can never move in such an unrestricted manner.

11.20.32-33

yat karmabhir yat tapasa
jnana-vairagyatas ca yat
yogena dana-dharmena
sreyobhir itarair api

sarvam mad-bhakti-yogena
mad-bhakto labhate 'njasa
svargapavargam mad-dhama
kathancid yadi vanchati

yat--that which is obtained; karmabhih--by fruitive activities; yat--
that which; tapasa--by penance; jnana--by cultivation of knowledge;
vairagyatah--by detachment; ca--also; yat--that which is achieved;
yogena--by the mystic yoga system; dana--by charity; dharmena--by
religious duties; sreyobhih--by process for making life auspicious;

itaraih--by others; api--indeed; sarvam--all; mat-bhakti-yogena--by loving service unto Me; mat-bhaktah--My devotee; labhate--achieves; anjasa--easily; svarga--promotion to heaven; apavargam--liberation from all misery; mat-dhama--residence in My abode; kathancit--somehow or other; yadi--if; vanchati--he desires.

Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions.

7.7.48

tasmad arthas ca kamas ca
dharmas ca yad-apasrayah
bhajatanihayatmanam
aniham harim isvaram

tasmat--therefore; arthah--ambitions for economic development; ca--and; kamah--ambitions for satisfaction of the senses; ca--also; dharmah--duties of religion; ca--and; yat--upon whom; apasrayah--dependent; bhajata--worship; anihaya--without desire for them; atmanam--the Supersoul; aniham--indifferent; harim--the Supreme Personality of Godhead; isvaram--the Lord.

The four principles of advancement in spiritual life--dharma, artha, kama and moksa--all depend on the disposition of the Supreme Personality of Godhead. Therefore, my dear friends, follow in the footsteps of devotees. Without desire, fully depend upon the disposition of the Supreme Lord, worship Him, the Supersoul, in devotional service.

9.4.66

mayi nirbaddha-hridayah
sadhavah sama-darsanah
vase kurvanti mam bhaktya
sat-striyah sat-patim yatha

mayi--unto Me; nirbaddha-hridayah--firmly attached in the core of the heart; sadhavah--the pure devotees; sama-darsanah--who are equal to everyone; vase--under control; kurvanti--they make; mam--unto Me; bhaktya--by devotional service; sat-striyah--chaste women; sat-patim--unto the gentle husband; yatha--as.

As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control.

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≥Adhikarana 2: Sage Jaimini's objections. ≥

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SAGE JAIMINI, THE KARMA-MIMAMSA AUTHORITY, HOLDS THAT VIDYA IS SUBORDINATE TO KARMA-KANDA (PRESCRIBED ACTIVITIES UNDER VARNASARAMA-DHARMA). THE SCRIPTURAL PASSAGES GLORIFYING VIDYA ARE POETIC EXAGGERATIONS (ARTHAVADA), LIKE THE PASSAGE THAT GLORIFIES SACRIFICIAL LADLES MADE OF THE WOOD OF AUSPICIOUS TREES. JUST AS SUCH LADLES ENHANCE THE PERFORMANCE OF SACRIFICE, SO DOES VIDYA (SCRIPTURAL KNOWLEDGE) ENHANCE THE PERFORMANCE OF KARMA. KARMA IS THE LIFE-LONG DUTY OF THE HUMAN BEING AND IS THE ONLY CAUSE OF LIBERATION. THE SCRIPTURAL PASSAGES THAT ADVISE THE RENUNCIATION

OF KARMA ARE MEANT FOR INVALIDS WHO HAVE NO OTHER MEANS FOR SALVATION.
(Vs. 3.4.2)

6.3.25

prayena veda tad idam na mahajano 'yam
devya vimohita-matir bata mayayalam
trayyam jadi-krta-matir madhu-puspitayam
vaitanike mahati karmani yujyamanah

prayena--almost always; veda--know; tat--that; idam--this; na--not;
mahajanah--great personalities besides Svayambhu, Sambhu and the other
ten; ayam--this; devya--by the energy of the Supreme Personality of
Godhead; vimohita-matih--whose intelligence is bewildered; bata--
indeed; mayaya--by the illusory energy; alam--greatly; trayyam--in the
three Vedas; jadi-krta-matih--whose intelligence has been dulled;
madhu-puspitayam--in the flowery Vedic language describing the results
of ritualistic performances; vaitanike--in the performances mentioned
in the Vedas; mahati--very great; karmani--fruitive activities;
yujyamanah--being engaged.

Because they are bewildered by the illusory energy of the Supreme
Personality of Godhead, Yajnavalkya, Jaimini and other compilers of
the religious scriptures cannot know the secret, confidential religious
system of the twelve mahajanas. They cannot understand the transcendental
value of performing devotional service or chanting the Hare Krsna mantra.
Because their minds are attracted to the ritualistic ceremonies mentioned
in the Vedas--especially the Yajur Veda, Sama Veda and Rg Veda--their
intelligence has become dull. Thus they are busy collecting the ingredients
for ritualistic ceremonies that yield only temporary benefits, such as
elevation to Svargaloka for material happiness. They are not attracted to
the sankirtana movement; instead, they are interested in dharma, artha,
kama and moksa.

1.2.22

ato vai kavayo nityam
bhaktim paramaya muda
vasudeve bhagavati
kurvanti atma-prasadanam

atah--therefore; vai--certainly; kavayah--all transcendentalists;
nityam--from time immemorial; bhaktim--service unto the Lord; paramaya--
supreme; muda--with great delight; vasudeve--Sri Krsna; bhagavati--the
Personality of Godhead; kurvanti--do render; atma--self; prasadanam--
that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists
have been rendering devotional service to Lord Krsna, the Personality of
Godhead, with great delight, because such devotional service is enlivening
to the self.

1.8.36

srnvanti gayanti grnanti abhiksnasah
smaranti nandanti tavehitam janah
ta eva pasyanti acirena tavakam
bhava-pravahoparamam padambujam

srnvanti--hear; gayanti--chant; grnanti--take; abhiksnasah--
continuously; smaranti--remember; nandanti--take pleasure; tava--Your;
ihitam--activities; janah--people in general; te--they; eva--certainly;
pasyanti--can see; acirena--very soon; tavakam--Your; bhava-pravaha--

the current of rebirth; uparamam--cessation; pada-ambujam--lotus feet.

O Krsna, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

SAGE JAIMINI CONTINUES: GREAT PERSONALITIES LIKE JANAKA AND ASVAPATI CONTINUED TO FOLLOW THE KARMA-KANDA INJUNCTIONS EVEN AFTER THEY HAD ATTAINED BRAHMA-VIDYA. IF MERE VIDYA IS ENOUGH TO INSURE LIBERATION, THEY WOULD NOT HAVE EXERTED THEMSELVES USELESSLY IN THE PERFORMANCE OF PRESCRIBED DUTIES.

(Vs. 3.4.3)

5.1.23

iti ha vava sa jagati-patir isvarecchayadhinivesita-karmadhikaro
'khila jagad-bandha-dhvamsana-paranubhavasya bhagavata
adipurusasyanghri-yugalanavarata-dhyananubhavena
parirandhitakasayasayo 'vadato 'pi mana-var dhano mahatam mahitalam
anusasasa.

iti--thus; ha vava--indeed; sah--he; jagati-patih--the emperor of the whole universe; isvara-icchaya--by the order of the Supreme personality of Godhead; adhinivesita--completely engaged; karma-adhikarah--in material affairs; akhila jagat--of the entire universe; bandha--bondage; dhvamsana--destroying; para--transcendental; anubhavasya--whose influence; bhagavatah--of the Supreme personality of Godhead; adi-purusasaya--the original person; anghri--on the lotus feet; yugala--two; anavarata--constant; dhyana-anubhavena--by meditation; parirandhita--destroyed; kasaya--all the dirty things; asayah--in his heart; avadatah--completely pure; api--although; mana-var dhanah--just to give honor; mahatam--to superiors; mahitalam--the material world; anu sasasa--ruled.

Following the order of the Supreme Personality of Godhead, Maharaja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Maharaja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.

SAGE JAIMINI CONTINUES: CHANDOGYA UPANISAD (1.1.8) CONFIRMS THAT VIDYA IS SUBORDINATE TO KARMA.

(Vs. 3.4.4)

7.11.7

dharmamulam hi bhagavan
sama-vedamayo harih
smrtam ca tad-vidam rajan
yena catma prasidati

dharmamulam--the root of religious principles; hi--indeed; bhagavan--the Supreme Personality of Godhead; sarva-veda-mayah--the essence of all Vedic knowledge; harih--the Supreme Being; smrtam ca--and the scriptures; tat-vidam--of those who know the Supreme Lord; rajan--O King; yena--by which (religious principle); ca--also; atma--the soul, mind, body and everything; prasidati--become fully satisfied.

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.

11.3.46

vedoktam eva kurvano
nihsango 'rpitam isvare
naiskarmyam labhate siddhim
rocanartha phala-sruti

veda-uktam--the regulated activities described by the Vedas; eva--certainly; kurvanah--performing; nihsangah--without attachment; arpitam--offered; isvare--to the Supreme Lord; naiskarmyam--of liberation from material work and its reactions; labhate--one achieves; siddhim--the perfection; rocana-artha--for the purpose of giving encouragement; phala-srutih--the promise of material results given in the Vedic scriptures.

By executing without attachment the regulated activities prescribed in the Veda, offering the results of such work to the Supreme Lord, one attains the perfection of freedom from the bondage of material work. The material fruitive results offered in the revealed scriptures are not the actual goal of Vedic knowledge, but are meant for stimulating the interest of the performer.

SAGE JAIMINI CONTINUES: BRHAD-ARANYAKA UPANISAD (4.4.2) DECLARES THAT BOTH VIDYA AND KARMA TAKE HOLD OF A MAN AFTER DEATH AND CARRY HIM TO THE HEAVENLY REGIONS; THEREFORE, VIDYA IS NOT INDEPENDENT OF KARMA. (Vs. 3.4.5)

9.19.20

drstam srutam asad buddhva
nanudhyayen na sandiset
samsrtim catma-nasam ca
tatra vidvan sa atma-drk

drstam--the material enjoyment we experience in our present life; srutam--material enjoyment as promised to the fruitive workers for future happiness (either in this life or in the next, in the heavenly planets and so on); asat--all temporary and bad; buddhva--knowing; na--not; anudhyayet--one should even think of; na--nor; sandiset--should actually enjoy; samsrtim--prolongation of material existence; ca--and; atma-nasam--forgetfulness of one's own constitutional position; ca--as well as; tatra--in such a subject matter; vidvan--one who is completely aware; sah--such a person; atma-drk--a self-realized soul.

One who knows that material happiness, whether good or bad, in this life or in the next, on this planet or on the heavenly planets, is temporary and useless, and that an intelligent person should not try to enjoy or even think of such things, is the knower of the self. Such a self-realized person knows quite well that material happiness is the very cause of continued material existence and forgetfulness of one's own constitutional position.

SAGE JAIMINI CONTINUES: THE TAITTIRIYA SAMHITA COMMANDS THAT ONLY BRAHMANAS POSSESSING VIDYA ARE TO ACT AS SACRIFICIAL PRIESTS. THEREFORE VIDYA, BEING A PREREQUISITE TO KARMA, IS SUBORDINATE. (Vs. 3.4.6)

6.7.32,33

vrnimahe tvopadhyayam
brahmistham brahmanam gurum
yathanjasa vijesyamah
sapatnams tava tejasa

vrnimahe--we choose; tva--you; upadhyayam--as teacher and spiritual master; brahmistham--being perfectly aware of the Supreme Brahman; brahmanam--a qualified brahmana; gurum--the perfect spiritual master; yatha--so that; anjasa--very easily; vijesyamah--we shall defeat; sapatnan--our rivals; tava--your; tejasa--by the power of austerity.

Since you are completely aware of the Supreme Brahman, you are a perfect brahmana, and therefore you are the spiritual master of all orders of life. We accept you as our spiritual master and director so that by the power of your austerity we may easily defeat the enemies who have conquered us.

na garhayanti hy arthesu
yavisthanghry-abhivadanam
chandobhyo 'nyatra na brahman
vayo jyaisthyasya karanam

na--not; garhayanti--forbid; hi--indeed; arthesu--in acquiring interests; yavistha-anghri--at the lotus feet of a junior; abhivadanam--offering obeisances; chandobhyah--the Vedic mantras; anyatra--apart from; na--not; brahman--O brahmana; vayah--age; jyaisthyasya--of seniority; karanam--the cause.

The demigods continued: Do not fear criticism for being younger than us. Such etiquette does not apply in regard to Vedic mantras. Except in relationship to Vedic mantras, seniority is determined by age, but one may offer respectful obeisances even to a younger person who is advanced in chanting Vedic mantras. Therefore although you are junior in relationship to us, you may become our priest without hesitation.

SAGE JAIMINI CONTINUES: IT IS ENJOINED IN THE ISOPANISAD (2) THAT EVEN ONE WHO IS ENLIGHTENED SHOULD ASPIRE TO PERFORM KARMA FOR HUNDREDS OF YEARS (I.E. THROUGHOUT THE DURATION OF HIS LIFE); THEREFORE WHETHER ONE HAS VIDYA OR NOT, HE IS OBLIDGED TO PERFORM KARMA.
(Vs. 3.4.7)

11.20.9

tavat karmani kurvita
na nirvidyeta yavata
mat-katha-sravanadau va
sraddha yavan na jayate

tavat--up to that time; karmani--fruitive activities; kurvita--one should execute; na nirvidyeta--is not satiated; yavata--as long as; mat-katha--of discourses about Me; sravana-adau--in the matter of sravanam, kirtanam and so on; va--or; sraddha--faith; yavat--as long as; na--not; jayate--is awakened.

As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by sravanam kirtanam visnoh, one has to act according to the regulative principles of the Vedic injunctions.

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≥Adhikarana 3: Srila Vyasadeva's reply.

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SRILA VYASADEVA REPLIES: VIDYA IS SUPERIOR TO KARMA BECAUSE THAT IS THE
VERSION OF THE REVEALED SCRIPTURES. KARMA IS ONLY AN INDIRECT FIRST
STEP ON THE VEDIC PATH TO VIDYA (FULL KRSNA CONSCIOUSNESS). THE DIRECT
METHOD TO VIDYA IS BHAJAN (WORSHIP OF THE SUPREME LORD); ONE WHO TAKES
TO BHAJAN MAY ABANDON PRESCRIBED DUTIES WITHOUT FEAR.

(Vs. 3.4.8)

11.20.6-8

sri-bhagavan uvaca
yogas trayo maya prokta
nrnam sreya-vidhitsaya
jnanam karma ca bhaktis ca
nopayo 'nyo 'sti kutracit

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yogah--
processes; trayah--three; maya--by Me; prokta--described; nrnam of
human beings; sreya--perfection; vidhitsaya--desiring to bestow;
jnanam--the path of philosophy; karma--the path of work; ca--also;
bhaktih--the path of devotion; ca--also; na--no; upayah--means; anyah--
other; asti--exists; kutracit--whatsoever.

The Supreme Personality of Godhead said: My dear Uddhava, because
I desire that human beings may achieve perfection, I have presented
three paths of advancement--the path of knowledge, the path of work and
the path of devotion. Besides these three there is absolutely no other
means of elevation.

nirvinnanam jnana-yogo
nyasinam iha karmasu
tesv anirvinna-cittanam
karma-yoga tu kaminam

nirvinnanam--for those who are disgusted; jnana-yogah--the path of
philosophical speculation; nyasinam--for those who are renounced; iha--
among these three paths; karmasu--in ordinary material activities;
tesu--in those activities; anirvinna--not disgusted; cittanam--for
those who have consciousness; karma-yogah--the path of karma-yoga; tu-
indeed; kaminam--for those who still desire material happiness.

Among these three paths, jnana-yoga, the path of philosophical
speculation, is recommended for those who are disgusted with material
life and are thus detached from ordinary, fruitive activities. Those
who are not disgusted with material life, having many desires yet to
fulfill, should seek perfection through the path of karma-yoga.

yadrcchaya mad-kathadau
jata-sraddhas tu yah puman
na nirvinno nati-sakto
bhakti-yogo 'sya siddhi-dah

yadrcchaya--somehow or other by good fortune; mat-katha-adau--in the
narrations, songs, philosophy, dramatical performances, etc., that
describe My glories; jata--awakened; sraddhah--faith; tu--indeed; yah--
one who; puman--a person; na--not; nirvinnah--disgusted; na--not; ati-
saktah--very attached; bhakti-yogah--the path of loving devotion; asya-
his; siddhi-dah--will award perfection.

If somehow or other by good fortune one develops faith in hearing and chanting My glories, such a person, being neither very disgusted nor attached to material life, should achieve perfection through the path of loving devotion to Me.

1.5.17

tyaktva sva-dharmam caranambujam harer
bhajann apakvo 'tha patet tato yadi
yatra kva vabhadram abhud amusya kim
ko vartha apto 'bhajatam sva-dharmatah

tvaktva--having forsaken; sva-dharmam--one's own occupational engagement; carana-ambujam--the lotus feet; hareh--of Hari (the Lord); bhajan--in the course of devotional service; apakvah--immature; atha--for the matter of; patet--falls down; tatah--from that place; yadi--if; yatra--whereupon; kva--what sort of; va--or (used sarcastically); abhadram--unfavorable; abhud--shall happen; amusya--of him; kim--nothing; kah va arthah--what interest; aptah--obtained; abhajatam--of the nondevotee; sva-dhar matah--being engaged in occupational service.

One who has forsaken his material occupations to engage in the devotional service of the Lord may sometimes fall down while in an immature stage, yet there is no danger of his being unsuccessful. On the other hand, a nondevotee, though fully engaged in occupational duties, does not gain anything.

THAT KARMA IS SUBORDINATE TO VIDYA IS UNDERSTOOD FROM THE LIVES OF GREAT DEVOTEES OF THE SUPREME LORD.

(Vs. 3.4.9)

5.7.12

tayettham avirata-purusa-paricaryaya bhagavati
pravardhama-na-nuraga-bhara-druta-hrdaya-saithilyah praharsa-
vegenatmany
udbhidyamana-roma-pulaka-kulaka
autkanthya-pravrtta-pranayabaspa-niruddhavaloka-nayana evam
nija-ramanarunacarana ravindanudhyana-paricita-bhakti-yogena
pariplutaparamahlada-gambhira-hrdaya-hradavaga-dha-dhisanas tam api
kriyamanam bhagavat-saparyam na sasmara.

taya--by that; ittham--in this manner; avirata--constant; purusa--of the Supreme Lord; paricaryaya--by service; bhagavati--unto the Supreme Personality of Godhead; pravardhamana--constantly increasing; anuraga--of attachment; bhara--by the load; druta--melted; hrdaya--heart; saithilyah--laxity; praharsa-vegena--by the force of transcendental ecstasy; atmani--in his body; udhidyamana-roma-pulaka-kulakah--standing of the hair on end; autkanthya--because of intense longing; pravrtta--produced; pranaya-baspa-niruddha-avaloka-nayanah--awakening of tears of love in the eyes, obstructing the vision; evam--thus; nija-ramana-aruna-carana-aravinda--on the Lord's reddish lotus feet; anudhyana--by meditating; paricita--in creased; bhakti-yogena--by dint of devotional service; paripluta--spreading everywhere; parama--highest; ahlada--of spiritual bliss; gambhira--very deep; hrdaya-hrada--in the heart, which is compared to a lake; avagadha--immersed; dhisana--whose intelligence; tam--that; api--although; kriyamanam--executing; bhagavat--of the Supreme Personality of Godhead; saparyam--the worship; na--not; sasmara--remembered.

That most exalted devotee, Maharaja Bharata, in this way engaged constantly in the devotional service of the Lord. Naturally his love

for Vasudeva, Krsna, increased more and more and melted his heart. Consequently he gradually lost all attachment for regulative duties. The hairs of his body stood on end, and all the ecstatic bodily symptoms were manifest. Tears flowed from his eyes, so much so that he could not see anything. Thus he constantly meditated on the reddish lotus feet of the Lord. At that time, his heart, which was like a lake, was filled with the water of ecstatic love. When his mind was immersed in that lake, he even forgot the regulative service to the Lord.

CHHANDOGYA UPANISAD (1.1.8) IS REFERRING TO UDGITA-VIDYA, A PARTICULAR KIND OF RITUALISTIC KNOWLEDGE, AND NOT BRAHMA-VIDYA, KNOWLEDGE OF THE SUPREME PERSONALITY OF GODHEAD. WHILE UDGITA-VIDYA IS AN ASPECT OF KARMA-KANDA RITUALISM, BRAHMA-VIDYA IS NOT.
(Vs. 3.4.10)

7.3.30

tvam sapta-tantun vitanosi tanva
trayya catur-hotraka-vidyaya ca
tvam eka atmatmavatam anadir
ananta-oarah kavir antaratma

tvam--you; sapta-tantun--the seven kinds of Vedic ritualistic ceremonies, beginning from the agnistoma-yajna; vitanosi--spread; tanva--by your body; trayya--the three Vedas; catuh-hotraka--of the four kinds of Vedic priests, known as hota, adhvaryu, brahma and udgata; vidyaya--by the necessary knowledge; ca--also; tvam--you; ekah--one; atma--the Supersoul; atma-vatam--of all living entities; anadih--without beginning; ananta-parah--without end; kavir--the supreme inspirer; antah-atma--the Supersoul within the core of the heart.

My dear Lord, by Your form as the Vedas personified and through knowledge relating to the activities of all the yajnic brahmanas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agnistoma. Indeed, you inspire the yajnic brahmanas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

7.6.26

dharmartha-kama iti yo 'bhihitas tri-varga
iksa trayi naya-damau vividha ca varta
manye tad etad akhila nigamasya satyam
svatmarpanam sva-suhrdah paramasya pumsah

dharma--religion; artha--economic development; kama--regulated sense gratification; iti--thus; yah--which; abhihitah--prescribed; tri-vargah--the group of three; iksa--self-realization; trayi--the Vedic ritualistic ceremonies; naya--logic; damau--and the science of law and order; vividha--varieties of; ca--also; varta--occupational duties, or one's livelihood; manye--I consider; tat--them; etad--these; akhila--all; nigamasya--of the Vedas; satyam--truth; sva-atma-arpanam--the full surrendering of one's self; sva-suhrdah--unto the supreme friend; paramasya--the ultimate; pumsah--personality.

Religion, economic development and sense gratification--these are described in the Vedas as tri-varga, or three ways to salvation. Within these three categories are education and self-realization; ritualistic ceremonies performed according to Vedic injunction; logic; the science of law and order; and the various means of earning one's livelihood. These are the external subject matters of study in the Vedas, and

therefore I consider them material. However, I consider surrender to the lotus feet of Lord Visnu to be transcendental.

THE STATEMENT FROM THE TAITTIRIYA SAMHITA THAT A KNOWER OF BRAHMAN SHOULD BE APPOINTED TO PERFORM SACRIFICE REFERS TO A BRAHMANISTHA (A FAITHFUL STUDENT OF THE SABDA-BRAHMAN, THE VEDIC SOUND) WHOSE KNOWLEDGE IS SABDA-JNANA (ROTE LEARNING OF THE VEDIC SOUND). IT DOES NOT REFER TO A BRAHMAVIT (A KNOWER OF THE SUPREME BRAHMAN, THE PERSONALITY OF GODHEAD). THE BRAHMAVIT IS SITUATED IN PURE CONSCIOUSNESS AND THUS ENGAGES IN LOVING DEVOTIONAL SERVICE, NOT MATERIAL RITUALS.

(Vs. 3.4.12)

6.3.32

srnvatam grnatam viryany
uddamani harer muhuh
yatha sujataya bhaktya
suddhyen natma vratadibhih

srnvatam--of those hearing; grnatam--and chanting; viryani--the wonderful activities; uddamani--able to counteract sin; hareh--of the Supreme Personality of Godhead; muhuh--always; yatha--as; su jataya--easily brought forth; bhaktya--by devotional service; suddhyet--may be purified; na--not; atma--the heart and soul; vrata-adibhih--by performing ritualistic ceremonies.

One who constantly hears and chants the holy name of the Lord and hears and chants about His activities can very easily attain the platform of pure devotional service, which can cleanse the dirt from one's heart. One cannot achieve such purification merely by observing vows and performing Vedic ritualistic ceremonies.

4.29.46

yada yasyanugrhnati
bhagavan atma-bhavitah
sa jahati matim loke
vede ca parinisthitam

yada--when; yasya--whom; anugrhnati--favors by causeless mercy; bhagavan--the Supreme Personality of Godhead; atma-bhavitah--realized by a devotee; sah--such a devotee; jahati--gives up; matim--consciousness; loke--in the material world; vede--in the Vedic functions; ca--also; parinisthitam--fixed.

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

ONE WHO IS SITUATED IN BRAHMA-VIDYA (KRSNA CONSCIOUSNESS) CANNOT BE ENGAGED IN KARMA. THERE IS THEREFORE NO INJUNCTION THAT HE MUST CONTINUE PERFORMING RITUALISTIC KARMAS EVEN AFTER ATTAINING LIBERATION. RATHER, HE IS ENJOINED TO WORK FOR KRSNA.

(Vs. 3.4.13)

11.2.50

na kama-karma-bijanam
yasya cetasi sambhavah
vasudevaika-nilayah
sa vai bhagavatottamah

sa--never; kama--of lust; karma--fruitive work; bijanam--or of material hankerings, which are the seeds of fruitive activity; yasya--of whom; cetasi--in the mind; sambhavah--chance to arise; vasudeva-eka-nilayah--one for whom the Supreme Lord, Vasudeva, is the only shelter; sah--he; vai--indeed; bhagavata-uttamah--is a first-class devotee.

One who has taken exclusive shelter of the Supreme Lord, Vasudeva, becomes free from fruitive activities, which are based on material lust. In fact, one who has taken shelter of the lotus feet of the Lord is freed from even the desire to enjoy material sense gratification. Plans for enjoying sex life, social prestige and money cannot develop within his mind. Thus he is considered bhagavatottama, a pure devotee of the Lord on the highest platform.

6.11.23

traivargikayasa-vighatam asmat-
patir vidhatte purusasya sakra
tato 'numeyo bhagavat-prasado
yo durlabho 'kincana-gocarao 'nyaih

traivargika--for the three objectives, namely religiosity, economic development, and satisfaction of the senses; ayasa--of endeavor; vighatam--the ruin; asmat--our; patih--Lord; vidhatte--performs; purusasya--of a devotee; sakra--O Indra; tatah--whereby; anumeyah--to be inferred; bhagavat-prasadah--the special mercy of the Supreme Personality of Godhead; yah--which; durlabhah--very difficult to obtain; akincana-gocarah--within the reach of the unalloyed devotees; anyaih--by others, who aspire for material happiness.

Our Lord, the Supreme Personality of Godhead, forbids His devotees to endeavor uselessly for religion, economic development and sense gratification. O Indra, one can thus infer how kind the Lord is. Such mercy is obtainable only by unalloyed devotees, not by persons who aspire for material gains.

1.5.33-35

amayo yas ca bhutanam
jayate yena suvrata
tad eva hy amayam dravyam
na punati cikitsitam

amayah--diseases; yah ca--whatever; bhutanam--of the living being; jayate--become possible; yena--by the agency; suvrata--O good soul; tat--that; eva--very; hi--certainly; amayam--disease; dravyam--thing; na--does it not; punati--cure; cikitsitam--tr eated with.

O good soul, does not a thing, applied therapeutically, cure a disease which was caused by that very same thing?

evam nram kriya-yogah
sarve samsrti-hetavah
ta evatma-vinasaya
kalpante kalpita pare

evam--thus; nram--of the human being; kriya-yogah--all activities; sarve--everything; samsrti--material existence; hetavah--causes; te--that; eva--certainly; atma--the tree of work; vinasaya--killing; kalpante--become competent; kalpita--dedicated; pare--unto the Transcendence.

Thus when all man's activities are dedicated to the service of the Lord, those very activities which caused his perpetual bondage become the destroyer of the tree of work.

yad atra kriyate karma
bhagavat-paritosanam
jnanam yat tad adhinam hi
bhakti-yoga-samanvitam

yat--whatever; atra--in this life or world; kriyate--does perform;
karma--work; bhagavat--unto the Personality of Godhead; paritosanam--
satisfaction of; jnanam--knowledge; yat tat--what is so called;
adhinam--dependent; hi--certainly; bhakti-yoga--devotional;
samanvitam--dovetailed with bhakti-yoga.

Whatever work is done here in this life for the satisfaction of the mission of the Lord is called bhakti-yoga, or transcendental loving service to the Lord, and what is called knowledge becomes a concomitant factor.

SAGE JAIMINI MISINTERPRETS THE ISOPANISAD MANTRA, WHICH IS ACTUALLY A GLORIFICATION OF VIDYA THAT SAYS: 'ONE IN KRSNA CONSCIOUSNESS CAN PERFORM KARMA FOR HUNDREDS OF YEARS AND NOT BE BOUND BY ANY RESULT.' SUCH IS THE POWER OF KRSNA CONSCIOUSNESS THAT EVEN IF A DEVOTEE ENGAGES IN ROUTINE WORK FOR MAINTAINING THE BODY, HE IS NOT SUBJECT TO REACTIONS. (Vs. 3.4.14)

8.1.10,14,15
atmavasyam idam visvam
yat kincij jagatyam jagat
tena tyaktena bhunjitha
ma grdhah kasya svid dhanam

atma--the Supersoul; avasyam--living everywhere; idam--this universe;
visvam--all universes, all places; yat--whatever; kincit--everything
that exists; jagatyam--in this world, everywhere; jagat--everything,
animate and inanimate; tena--by Him; tyaktena--allotted; bhunjithah--
you may enjoy; ma--do not; grdhah--accept; kasya svid--of anyone else;
dhanam--the property.

Within this universe, the Supreme Personality of Godhead in His Supersoul feature is present everywhere, wherever there are animate or inanimate beings. Therefore, one should accept only that which is allotted to him; one should not desire to in fringe upon the property of others.

athagre rsayah karman-
ihante 'karma-hetave
ihamano hi purusah
prayo 'niham prapadyate

atha--therefore; agre--in the beginning; rsayah--all learned rsis,
saintly persons; kamaani--fruitive activities; ihante--execute; akarma-
-freedom from fruitive results; hetave--for the purpose of; ihamanah--
engaging in such activities; hi--indeed; p urusah--a person; prayah--
almost always; aniham--liberation from karma; prapadyate--attains.

Therefore, to enable people to reach the stage of activities that are not tinged by fruitive results, great saints first engage people in

fruitive activities, for unless one begins by performing activities as recommended in the sastras, one cannot reach the stage of liberation, or activities that produce no reactions.

ihate bhagavan iso
na hi tatra visajjate
atma-labhena purna-rtho
navasidanti ye 'nu tam

ihate--engages in activities of creation, maintenance and annihilation;
bhagavan--the Supreme Personality of Godhead, Krsna; isah--the supreme controller; na--not; hi--indeed; tatra--in such activities; visajjate--He becomes entangled; atma-labhena--because of His own gain; purna-arthah--who is self-satisfied; na--not; avasidanti--are disheartened; ye--persons who; anu--follow; tam--the Supreme Personality of Godhead.

The Supreme Personality of Godhead is full in opulence by His own gain, yet He acts as the creator, maintainer and annihilator of this material world. In spite of acting in that way, He is never entangled. Hence devotees who follow in His footsteps are also never entangled.

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≥Adhikarana 4: One graced by Vidya is liberated. ≥
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SCRIPTURAL TEXTS DECLARE THAT A BRAHMAVIT INCURS NEITHER PIOUS REACTIONS FROM HIS OBSERVATION OF KARMA-KANDA DUTIES NOR IMPIOUS REACTIONS FROM HIS NEGLECT OF THEM, BECAUSE HE IS NOT INTERESTED IN SENSE GRATIFICATION. KARMA-KANDA DUTIES ARE ALWAYS IMPURE BECAUSE THEY PERTAIN ONLY TO SENSE GRATIFICATION; THEREFORE OBSERVING THEM OR NEGLECTING THEM AFFECTS ONLY SENSE GRATIFICATION. FOR A DEVOTEE, PIETY AND SIN ARE DEFINED IN TERMS OF DEVOTIONAL SERVICE TO THE SUPREME LORD. (Vs. 3.4.15)

11.20.26-30
sve sve 'dhikare ya nistha
sa gunah parikirtitah
karmanam jatya-suddhanam
anena niyamah krtah
guna-dosa-vidhanena
sanganam tyajaneccchaya

sve sve--each in his own; adhikare--position; ya--which; nistha--steady practice; sah--this; gunah--piety; parikirtitah--is thoroughly declared; karmanam--of fruitive activities; jati--by nature; asuddhanam--impure; anena--by this; niyamah--disciplinary control; krtah--is established; guna--of piety; dosa--of sin; vidhanesa--by the rule; sanganam--of association with different types of sense gratification; tyajana--of renunciation; icchaya--by the desire.

It is firmly declared that the steady adherence of transcendentalists to their respective spiritual positions constitutes real piety and that sin occurs when a transcendentalist neglects his prescribed duty. One who adopts this standard of piety and sin, sincerely desiring to give up all past association with sense gratification, is able to subdue materialistic activities, which are by nature impure.

jata-sraddho mat kathasu
nirvinnah sarva-karmasu
veda dukkhatmakan kaman
parityage 'py anisvarah

tato bhajeta mam pritah
sraddhalur drdha-niscayah
jusamanas ca tan kaman
duhkodarkams ca garhayan

jata--one who has awakened; sraddhah--faith; mat-kathasu--in the descriptions of My glories; nirvinnah--disgusted; sarva--with all; karmasu--activities; veda--he knows; dukha--misery; atmakan--constituted of; kaman--all types of sense gratification; parityage--in the process of renouncing; api--although; anisvarah--unable; tatah--due to such faith; bhajeta--he should worship; mam--Me; pritah--remaining happy; sraddhaluh--being faithful; drdha--resolute; niscayah--conviction; jusamanah--engaging in; ca--also; tan--that; kaman--sense gratification; dukha--misery; udarkan--leading to; ca--also; garhayan--repenting of.

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense gratification leads to a miserable result, and he sincerely repents such activities.

proktena bhakti-yogena
bhajato masakrn muneh
kama hrdaya nasyanti
sarve mayi hrdis sthite

proktena--which has been described; bhakti-yogena--by devotional service; bhajatah--who is worshiping; ma--Me; asakrt--constantly; muneh--of the sage; kamah--material desires; hrdayah--in the heart; masyanti--are destroyed; sarve--all of them; mayi--in Me; hrdis--when the heart; sthite--is firmly situated.

When an intelligent person engages constantly in worshiping Me through loving devotional service as described by Me, his heart becomes firmly situated in Me. Thus all material desires within the heart are destroyed.

bhidyate hrdaya-granthis
chidyante sarva-samsayah
ksiyante casya karmani
mayi drste 'khilatmani

bhidyate--pierced; hrdaya--heart; granthih--knots; chidyante--cut to pieces; sarva--all; samsayah--misgivings; ksiyante--terminated; ca--and; asya--his; karmani--chain of fruitive actions; mayi--when I; drste--am seen; akhila-atmani--as the Supreme Personality of Godhead.

The knot in the heart is pierced, all misgivings are cut to pieces and the chain of fruitive actions is terminated when I am seen as the Supreme Personality of Godhead.

VIDYA DESTROYS KARMA AT ALL STAGES, EVEN PRARABDHA KARMA (REACTIONS NOW IN EFFECT IN THE FORM OF THE PRESENT BODY). IN A PURE DEVOTEE, PRARABDHA KARMA SO DESTROYED IS LIKE A SINGED CLOTH--THOUGH IT STILL LOOKS LIKE CLOTH, IT FALLS TO PIECES AT THE SLIGHTEST TOUCH. SIMILARLY, WITH THE DEATH OF THE PRESENT BODY A LIBERATED DEVOTEE'S PRARABDHA KARMA UTTERLY

DISSOLVES, WITHOUT GENERATING THE REACTION OF A NEXT BIRTH.
(Vs. 3.4.16)

5.1.16

mukto 'pi tavad bibhryat sva-deham
arabdham asnann abhimana-sunyah
yathanubhutam pratiyata-nidrah
kim tv anya-dehaya gunan na vrnkte

muktah--a liberated person; api--even; tavat--so long; bibhryat--must maintain; sva-deham--his own body; arabdham--obtained as a result of past activity; asnan--accepting; abhimana-sunyah--without erroneous conceptions; yatha--as; anubhutam--what was perceived; pratiyata-nidrah--one who has awakened from sleep; kim tu--but; anya-dehaya--for another material body; gunan--the material qualities; na--never; vrnkte--enjoys.

Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.

1.6.28

prayujyamane mayi tam
suddham bhagavatim tanum
arabdha-karma-nirvano
nyapatat panca-bhautikah

prayujyamane--having been awarded; mayi--on me; tam--that; suddham--transcendental; bhagavatim--fit for associating with the Personality of Godhead; tanum--body; arabdha--acquired; karma--fruitive work; nirvanah--prohibitive; nyapatat--quit; panca-bh autikah--body made of five material elements.

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

THOSE DEVOTEES WHO ARE URDHVA-RETAHSU (STRICTLY CELIBATE) ARE EXAMPLES OF THIS. HAVING TRIUMPHED OVER KARMA BY THEIR VIDYA, THEY DEMONSTRATE THE INDEPENDENCE OF THE LATTER FROM THE FORMER. OBLIVIOUS TO THE BODY, THEY ARE INNOCENT OF THE DUALITY OF PIETY AND SIN.

(Vs. 3.4.17)

11.6.46

vata-vasana ya rsayah
sramana urdhva-mantinah
brahmakhyam dhama te yanti
santah sannyasino 'malah

vata-vasanah--dressed by the air (naked); ye--those who are; rsayah--sages; sramanah--strict observers of spiritual practices; urdhva-mantinah--who have conserved their semen to the point that it has risen up to their heads; brahma-akhyam--known as Brahman; dhama--the (impersonal) spiritual abode; te--they; yanti--to go; santah--peaceful; sannyasinah--members of the renounced order of life; amalah--sinless.

Naked sages who seriously endeavor in spiritual practice, who have

raised their semen upward, who are peaceful and sinless members of the renounced order, attain the spiritual abode called Brahman.

11.7.11

dosa-buddhyobhayatito
nisedhan na nivartate
guna-buddhya ca vihitam
na karoti yatharbhakah

dosa-buddhya--because of thinking that such action is wrong; ubhaya-atitah--one who has transcended both (the conceptions of mundane right and wrong); nisedhat--from what is forbidden; na nivartate--he does not desist; guna-buddhya--because of thinking it is good; ca--also; vihitam--what is enjoined; na karoti--he does not do; yatha--just like; arbhakah--a young child.

One who has transcended material good and evil automatically acts in accordance with religious injunctions and avoids forbidden activities. The self-realized person does this spontaneously, like an innocent child, and not because he is thinking in terms of material good and evil.

11.13.36

deham ca nasvaram avasthitam utthitam va
siddho na pasyati yato 'dhyagamat svarupam
daivad apetam atha daiva-vasad upetam
vaso yatha parikrtam madira-madandhah

deham--the material body; ca--also; nasvaram--to be destroyed; avasthitam--seated; utthitam--risen; va--or; siddhah--one who is perfect; na pasyati--does not see; yathah--because; adhyagamat--he has achieved; sva-rupam--his actual spiritual identity; daivat--by destiny; apetam--departed; atha--of thus; daiva--of destiny; vasat--by the control; upetam--achieved; vasah--clothes; yatha--just as; parikrtam--placed on the body; madira--of liquor; mada--by the intoxication; andhah--blinded.

Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not take notice, just as a drunken man does not notice the situation of his outward dress.

SAGE JAIMINI MAINTAINS THAT AN ENLIGHTENED SOUL WHO HAS TRANSCENDED THE BODY MUST NOT NEGLECT HIS PRESCRIBED DUTIES, THOUGH HE MAY PERFORM THEM ACCORDING TO HIS OWN METHOD (E.G. INSTEAD OF CHANTING THE GAYATRI MANTRA AT SUNRISE, NOON AND SUNSET, HE MAY CHANT IT AT OTHER TIMES, AS HE CHOOSES). WERE AN ENLIGHTENED SOUL TO GIVE UP VARNASRAMA DUTIES ALTOGETHER (EXCEPT FOR REASONS OF INVALIDITY), HE WOULD BE CONDEMNED. THE VARNASARAMA DUTIES ARE PRESCRIBED IN THE SRUTI AND SMRTI SCRIPTURES, EACH OF WHICH IS COMPARED TO AN EYE. A BRAHMANA NEGLECTING THESE TWO SOURCES OF DUTY IS LIKE A PERSON WHO RUNS WITH CLOSED EYES.
(Vs. 3.4.18)

11.2.35

ya asthaya naro rajan
na pramadyeta karhicit
dhavan nimilya va netre
na skhalen na pated iha

yan--which (means); asthaya--accepting; narah--a man; rajan--O King; na
pramadyeta--is not bewildered; karhicit--ever; dhavan--running;
nimilya--closing; va--or; netra--his eyes; na skhalet--will not trip;
na patet--will not fall; iha--on this path.

O King, one who accepts this process of devotional service to the
Supreme Personality of Godhead will never blunder on his path in this
world. Even while running with eyes closed, he will never trip or
fall.

BUT SRILA VYASADEVA MAINTAINS THAT A KRSNA CONSCIOUS PERSON IS NOT
BOUND BY THE RESPONSIBILITIES THAT ORDINARY PERSONS ARE OBLIGED TO
FULFIL.

(Vs. 3.4.19)

11.5.41

devarsi-bhutapta-nrnam pitrnam
na kinkaro nayam rni ca rajan
sarvatmana yah saranam saranyam
gato mukundam parihrtya kartam

deva--of the demigods; rsi--of the sages; bhuta--of ordinary living
entities; apta--of friends and relatives; nrnam--of ordinary men;
pitrnam--of the forefathers; na--not; kinkarah--the servant; na--nor;
ayam--this one; nri--debtor; ca--also; rajan--O King; sarva-atmana--
with his whole being; yah--a person who; saranam--shelter; saranyam--
the Supreme Personality of Godhead, who affords shelter to all; gatah--
approached; mukundam--Mukunda; parihrtya--giving up; kartam--duties.

O King, one who has given up all material duties and has taken full
shelter of the lotus feet of Mukunda, who offers shelter to all, is not
indebted to the demigods, great sages, ordinary living beings, relatives,
friends, mankind or even one's forefathers who have passed away. Since
all such classes of living entities are part and parcel of the Supreme
Lord, one who has surrendered to the Lord's service has no need to serve
such persons separately.

A KRSNA CONSCIOUS PERSON DOES NOT FOLLOW PRESCRIBED CODES OF BEHAVIOR
BECAUSE OF A FEAR OF SIN OR SOCIAL CENSURE; HE FOLLOWS THEM BY HIS OWN
SWEET WILL.

(Vs. 3.4.20)

11.18.28

jnana-nistho virakto va
mad-bhakto vanapeksakah
sa-lingan asramams tyaktva
cared avidhi-gocarah

jnana--to philosophical knowledge; nisthah--dedicated; viraktah--
detached from external manifestations; va--either; mat-bhaktah--my
devotee; va--or; anapeksakah--not desiring even liberation; sa-lingan--
with their rituals and external regulations; asramam--the duties
pertaining to particular statuses of life; tyaktva--giving up; caret--
one should conduct oneself; avidhi-gocarah--beyond the range of rules
and regulations.

A learned transcendentalist dedicated to the cultivation of
knowledge and thus detached from external objects, or My devotee who is
detached even from desire for liberation--both neglect those duties

based on external rituals or paraphernalia. Thus their conduct is beyond the range of rules and regulations.

11.18.36

saucam acamanam snanam
na tu codanaya caret
anyams ca niyaman jnani
yathaham lilayesvarah

saucam--general cleanliness; acamanam--purifying the hands with water;
snanam--taking bath; na--not; tu--indeed; codanaya--by force; caret--
one should perform; anyan--other; ca--also; niyaman--regular duties;
jnani--one who has realized knowledge of Me; yatha--just as; aham--I;
lilaya--by My own desire; isvarah--the Supreme Lord.

Just as I, the Supreme Lord, execute regulative duties by My own free will, similarly, one who has realized knowledge of Me should maintain general cleanliness, purify his hands with water, take bath and execute other regulative duties not by force but by his own free will.

IT IS NOT ARTHAVADA (HYPERBOLE) THAT ENJOINS A FULLY KRSNA CONSCIOUS PERSON TO OBSERVE CUSTOMS OF CLEANLINESS OUT OF HIS OWN FREE WILL. IT IS VIDHI (SCRIPTURAL RULE). DEVOTEES ON THE PARAMAHAMSA PLATFORM ADHERE TO RULES AND REGULATIONS PRESCRIBED FOR THEM BY THE SUPREME LORD HIMSELF. THIS VIDHI IS VERY DIFFERENT FROM THAT FOLLOWED BY LESS ADVANCED KARMIS, JNANIS AND DEVOTEES.
(Vs. 3.4.21)

11.18.29

budho balak-vat kridet
kusalo jada-vac caret
vaded unmatta-vad vidvan
go-caryam naigamas caret

budhah--although intelligent; balaka-vat--like a child (oblivious to honor and dishonor); kridet--he should enjoy life; kusalah--although expert; jada-vat--like a stunted person; caret--he should act; vadet--he should speak; unmatta-vat--like an insane person; vidvan--although most learned; go-caryam--unrestricted behavior; naigamah--although expert in Vedic injunctions; caret--he should perform.

Although most wise, the paramahamsa should enjoy life like a child, oblivious to honor and dishonor; although most expert, he should behave like a stunted, incompetent person; although most learned, he should speak like an insane person; and although a scholar learned in Vedic regulations, he should behave in an unrestricted manner.

THE VIDHI FOLLOWED BY THE PARAMAHAMSA DEVOTEES IS THE VIDHI OF BHAVA (TRANSCENDENTAL ECSTASY).
(Vs. 3.4.22)

3.32.22

tasmat tvam sarva-bhavana
bhajasva paramesthinam
tad-gunasrayaya bhaktya
bhajaniya-padam bujam

tasmat--therefore; tvam--you (Devahuti); sarva-bhavana--with loving ecstasy; bhajasva--worship; paramesthinam--the Supreme Personality of

Godhead; tat-guna--the qualities of the Lord; asrayaya--connected with; bhaktya--by devotional service; bhajaniya--worshipable; pada-ambujam--whose lotus feet.

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshiping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

IN A LAST ATTEMPT TO PROMOTE KARMA OVER VIDYA, THE SUPPORTERS OF SAGE JAIMINI MAY DISMISS THE NARRATIONS ABOUT THE ACTIVITIES OF PARAMAHAMSA DEVOTEES FOUND IN VEDANTA LITERATURE AS BEING ONLY PARIPLAVA ('FILLER MATERIAL' TO BE RECITED DURING LAPSES IN THE YAJNA CEREMONY). BUT IN FACT THESE NARRATIONS CONSTITUTE THE ESSENTIAL WISDOM OF THE VEDAS.

(Vs. 3.4.23)

1.3.40,41

idam bhagavatam nama
puranam brahma-sammitam
uttama-sloka-caritam
cakara bhagavan rsih
nihsreyasaya lokasya
dhanyam svasty-ayanam mahat

idam--this; bhagavatam--book containing the narration of the Personality of Godhead and His pure devotees; nama--of the name; puranam--supplementary to the Vedas; brahma-sammitam--incarnation of Lord Sri Krsna; uttama-sloka--of the Personality of Godhead; caritam--activities; cakara--compiled; bhagavan--incarnation of the Personality of Godhead; rsih--Sri Vyasadeva; nihsreyasaya--for the ultimate good; lokasya--of all people; dhanyam--fully successful; svasti-ayanam--all-blissful; mahat--all-perfect.

This Srimad-Bhagavatam is the literary incarnation of God, and it is compiled by Srila Vyasadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful and all-perfect.

tad idam grahayam asa
sutam atmavatam varam
sama-vedetihasanam
saram saram samuddhrtam

tat--that; idam--this; grahayam asa--made to accept; sutam--unto his son; atmavatam--of the self-realized; varam--most respectful; sarva--all; veda--Vedic literatures (books of knowledge); itihasanam--of all the histories; saram--cream; saram--cream; samuddhrtam--taken out.

Sri Vyasadeva delivered it to his son, who is the most respected among the self-realized, after extracting the cream of all Vedic literatures and histories of the universe.

SUCH NARRATIONS COMPRISE THE MOST CONFIDENTIAL PORTIONS OF THE VEDAS, FOR THEY DIRECTLY TEACH BRAHMA-VIDYA (KNOWLEDGE OF THE SUPREME BRAHMAN). BRAHMAN IS DEFINED IN THE VEDANTA-SUTRA 1.1.2 AS THE TRANSCENDENTAL SOURCE OF CREATION, MAINTENANCE AND DESTRUCTION OF THE UNIVERSE.

(Vs. 3.4.24)

1.10.24

sa va ayam sakhy anugita-sat-katho
vedesu guhyesu ca guhyavadibhih
ya eka iso jagad-atma-lilaya
srjaty avaty atti na tatra sajjate

sah--He; vai--also; ayam--this; sakhi--O my friend; anugita--described;
sat-kathah--the excellent pastimes; vedesu--in the Vedic literatures;
guhyesu--confidentially; ca--as also; guhyava-adibhih--by the
confidential devotees; yah--one who; ekah--one only; isah--the supreme
controller; jagat--of the complete creation; atma--Supersoul; lilaya--
by manifestation of pastimes; srjati--creates; avati atti--also
maintains and annihilates; na--never; tatra--there; sajjate--becomes
attached to it.

O dear friends, here is that very Personality of Godhead whose
attractive and confidential pastimes are described in the confidential
parts of Vedic literature by His great devotees. It is He only who
creates, maintains and annihilates the material world and yet remains
unaffected.

THUS THE STANDPOINT THAT BRAHMA-VIDYA IS IN ANY WAY VALIDATED BY THE
PERFORMANCE OF RITUALISTIC KARMA IS REFUTED.
(Vs. 3.4.25)

7.7.51,52

nalam dvijatvam devatvam
rsitvam vasuratmajah
prinanaya mukundasya
na vrttam na bahu jnata

na danam na tapo nejya
na saucam na vratani ca
priyate 'malaya bhaktya
harir anyad vidambanam

na--not; alam--sufficient; dvijatvam--being a perfect, highly qualified
brahmana; devatvam--being a demigod; rsitvam--being a saintly person;
va--or; asura-atma jah--O descendants of asuras; prinanaya--for
pleasing; mukundasya--of Mukunda, the Supreme Personality of Godhead;
na vrttam--not good conduct; na--not; bahu-jnata--vast learning; na--
neither; danam--charity; na tapah--no austerity; na--nor; ijya--
worship; na--nor; saucam--cleanliness; na vratani--nor execution of
great vows; ca--also; priyate--is satisfied; amalaya--by spotless;
bhaktya--devotional service; harih--the Supreme Lord; anyat--other
things; vidambanam--only show.

My dear friends, O sons of the demons, you cannot please the
Supreme Personality of Godhead by becoming perfect brahmanas, demigods
or great saints or by becoming perfectly good in etiquette or vast
learning. None of these qualifications can awaken the pleasure of the
Lord. Nor by charity, austerity, sacrifice, cleanliness or vows can one
satisfy the Lord. The Lord is pleased only if one has unflinching,
unalloyed devotion to Him. Without sincere devotional service, everything
is simply a show.

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≥Adhikarana 5: Qualifications for attaining Vidya.

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BRHAD-ARANYAKA UPANISAD (4.4.22) DECLARES THAT BEFORE ONE IS ELIGIBLE

TO RECEIVE BRAHMA-VIDYA, HE MUST HAVE STUDIED THE VEDAS, PERFORMED SACRIFICE, GIVEN CHARITY, AND ENGAGED IN PENANCE AND FASTING. THE NEXT VERSE DECLARES THAT HE MUST HAVE THE QUALIFICATIONS OF SAMA (AN EQUIPOISED MIND), DAMA (CONTROLLED SENSES), UPARATI (INDIFFERENCE TO LOSS AND GAIN), TITIKSA (TOLERANCE) AND SAMADHANA (FULL ABSORPTION IN TRANSCENDENTAL CONSCIOUSNESS). ONE WHO IS KRSNA CONSCIOUS IS UNDERSTOOD TO HAVE ALREADY ATTAINED ALL THESE QUALIFICATIONS.
(Vs. 3.4.25)

3.33.7

aho bata sva-paco 'to gariyan
yaj jihvagre varate nama tubhyam
tepus tapas te juhuvuh sasnuh arya
brahmanucur nama grnanti ye te

aho bata--oh, how glorious; sva-pacah--a dog-eater; atah--hence; gariyan--worshipable; yat--of whom; jihva-agre--on the tip of the tongue; varate--is; nama--the holy name; tubhyam--unto You; tepuh tapah--practiced austerities; te--they; juhuvuh--executed fire sacrifices; sasnuh--took bath in the sacred rivers; arya--Aryans; brahma anucuh--studied the Vedas; nama--the holy name; grnanti--accept; ye--they who; te--Your.

Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Aryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

10.12.11

ittham satam brahma-sukhanubhutyā
dasyam gatanam para-daivatena
mayasritanam nara-darakena sakam
vijahruh kṛta-punya-punjab

ittham--in this way; satam--of the transcendentalists; brahma-sukha-anubhutyā--with Kṛṣṇa, the source of brahma-sukha (Kṛṣṇa is Parabrahman, and from Him originates His personal effulgence); dasyam--servitorship; gatanam--of the devotees who have accepted; para-daivatena--with the Supreme Personality of Godhead; maya-asritanam--for those in the clutches of material energy; nara-darakena--with Him who is like an ordinary child; sakam--along with; vijahruh--enjoyed; kṛta-punya-punjab--all these boys, who had accumulated the results of life after life of pious activities.

In this way, all the cowherd boys used to play with Kṛṣṇa, who is the source of the Brahman effulgence for jñānis desiring to merge into that effulgence, who is the Supreme Personality of Godhead for devotees who have accepted eternal servitorship, and who for ordinary persons is but another ordinary child. The cowherd boys, having accumulated the results of pious activities for many lives, were able to associate in this way with the Supreme Personality of Godhead. How can one explain their great fortune?

THESE QUALIFICATIONS ARE PRELIMINARY. AFTER BRAHMA-VIDYA IS ATTAINED THEY SHOULD BE SURRENDERED TO THE SERVICE OF THE SUPREME LORD, BECAUSE THEIR PURPOSE IS ACCOMPLISHED.
(Vs. 3.4.26)

11.19.1

sri-bhagavan uvaca
yo vidya-sruta-sampannah
atmavan nanumanikah
maya-matram idam jnatva
jnanam ca mayi sannyaset

sri-bhagavan uvaca--the Supreme Personality of Godhead said; yah--one who; vidya--with realized knowledge; sruta--and preliminary scriptural knowledge; sampannah--endowed; atma-van--self-realized; na--not; anumanikah--engaged in impersonal speculation; maya--illusion; matram--only; idam--this universe; jnatva--knowing; jnanam--such knowledge and the means of achieving it; ca--also; mayi--to Me; sannyaset--one should surrender.

The Supreme Personality of Godhead said: A self-realized person who has cultivated scriptural knowledge up to the point of enlightenment and who is free from impersonal speculation, understanding the material universe to be simply illusion, should surrender unto Me both that knowledge and the means by which he achieved it.

OF THE TWO VERSES FROM BRHAD-ARANYAKA UPANISAD REFERRED TO IN VS. 3.4.25, THE FIRST (22) GIVES EXTERNAL QUALIFICATIONS. THE SECOND (23) GIVES INTERNAL QUALIFICATIONS, WHICH ARE MOST ESSENTIAL. (Vs. 3.4.27)

11.18.17

maunanihanilayama
danda vag-deha-cetasam
na hy ete yasya santi anga
venubhir na bhaved yatih

mauna--avoiding useless speech; aniha--giving up fruitive activities; anila-ayamah--controlling the breathing process; dandah--strict disciplines; vak--of the voice; deha--of the body; cetasam--of the mind; na--not; hi--indeed; ete--these disciplines; yasya--of whom; santi--exist; anga--My dear Uddhava; venubhir--by bamboo rods; na--never; bhavet--is; yatih--a real sannyasi.

One who has not accepted the three internal disciplines of avoiding useless speech, avoiding useless activities and controlling the life air can never be considered a sannyasi merely because of his carrying bamboo rods.

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≥Adhikarana 6: A devotee illuminated by Vidya does not commit sins, ≥
≥though he is independent. ≥

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IN TIMES OF EMERGENCY, THE VEDIC SCRIPTURES PERMIT PEOPLE TO PERFORM ACTS THAT WOULD NORMALLY BE SINFUL, AS IN THE CASE OF EATING UNCLEAR FOOD.

(Vs. 3.4.28)

5.26.15

yas tv iha vai nija-veda-pathad anapady apagatah pakhandam
copagatas tam asi-patrvanam pravesya kasaya praharanti tatra hasav
itas tato dhavamana ubhayato dharais tala-vanasi-patrais
chidyamanasarvango ha hato 'smiti paramaya vedanaya murcchitah pade pade

nipatati sva-dharmaha pakhandanugatam phalam bhunkte.

yah--anyone who; tu--but; iha--in this life; vai--indeed; nija-veda-pathat--from his own path, recommended by the Vedas; anapadi--even without an emergency; apagatah--deviated; pakhandam--a concocted, atheistic system; ca--and; upagatah--gone to; tam--him; asi-patrvanam--the hell known as Asi-patrvana; pravesya--making enter; kasaya--with a whip; praharanti--they beat; tatra--there; ha--certainly; asau--that; itah tatah--here and there; dhavamanah--running; ubhayatah--on both sides; dharaiah--by the edges; tala-vana-asi-patraih--by the swordlike leaves of palm trees; chidyamana--being cut; sarva-angah--whose entire body; ha--alas; hatah--killed; asmi--I am; iti--thus; paramaya--with severe; vedanaya--pain; murcchitah--fainted; pade pade--at every step; nipatati--falls down; sva-dharma-ha--the killer of his own principles of religion; pakhandanugatam phalam--the result of accepting an atheistic path; bhunkte--he suffers.

If a person deviates from the path of the Vedas in the absence of an emergency, the servants of Yamaraja put him into the hell called Asi-patrvana, where they beat him with whips. When he runs hither and thither, fleeing from the extreme pain, on all sides he runs into palm trees with leaves like sharpened swords. Thus injured all over his body and fainting at every step, he cries out, "Oh, what shall I do now! How shall I be saved!" This is how one suffers who deviates from the accepted religious principles.

IF A SAINTLY PERSON ACCEPTS UNCLEAN FOOD, HIS CONSCIOUSNESS IS NOT AFFECTED.
(Vs. 3.4.29,30)

6.18.15

hradasya dhamanir bharya-
suta vatapim ilvalam
yo 'gastyaya tv atithaye
pece vatapim ilvalah

hradasya--of Hlada; dhamanir--Dhamani; bharya--the wife; asuta--gave birth to; vatapim--Vatapi; ilvalam--Ilvala; yah--he who; agastyaya--to Agastya; tu--but; atithaye--his guest; pece--cooked; vatapim--Vatapi; ilvalah--Ilvala.

The wife of Hlada was named Dhamani. She gave birth to two sons, named Vatapi and Ilvala. When Agastya Muni became Ilvala's guest, Ilvala served him a feast by cooking Vatapi, who was in the shape of a ram.

HOWEVER, EVEN THOUGH A SAINTLY PERSON IS NOT AFFECTED BY THE CHANCE INGESTION OF UNCLEAN FOOD, HE RESPECTS THE VEDIC REGULATION OF TAKING ONLY PURE FOODS UNLESS THERE IS AN EMERGENCY.
(Vs. 3.4.31)

11.18.18

bhiksam catusu varnesu
vigarhyan varjayams caret
saptagan asanklptams
tusyet labdhena tavata

bhiksum--charity obtained by begging; catusu--among the four; varnesu--occupational divisions of society; vigarhyan--abominable, impure; varjayan--rejecting; caret--one should approach; sapta--seven; agaran--houses; asanklptam--without calculation or desire; tusyet--one should

be satisfied; labdhena--with that obtained; tavata--with just that amount.

Rejecting those houses that are polluted and touchable, one should approach without previous calculation seven houses and be satisfied with that which is obtained there by begging. According to necessity, one may approach each of the four occupational orders of society.

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≥Adhikarana 7: The svanistha devotee.

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THE SVANISTHA DEVOTEE IS A BRAHMANA GRHASTHA WHO RIGIDLY EXECUTES THE PRESCRIBED DUTIES OF VARNA AND ASRAMA AS HIS DEVOTIONAL SERVICE TO THE SUPREME LORD. BEING SOMEWHAT ATTRACTED BY THE SUPREME LORD'S MYSTIC OPULENCES WITHIN AND BEYOND THE COSMIC MANIFESTATION, THE SVANISTHA DEVOTEE ADHERES TO VEDIC RITUALISM AS A MEANS OF STRENGTHENING HIS BRAHMA-VIDYA, NOT AS A MEANS OF SENSE GRATIFICATION. BY PLEASING THE SUPREME LORD THROUGH HIS VARNASRAMA ACTIVITIES, HE GRADUALLY RISES BEYOND THE MATERIAL PLANETS AND ATTAINS LIBERATION IN THE VAIKUNTHA-LOKA. (Vs. 3.4.33)

1.2.13

atah pumbhir dvija-srestha
varnasrama-vibhagasah
svanusthitasya dharmasya
samsiddhir hari-tosanam

atah--so; pumbhiih--by the human being; dvija-sresthah--O best among the twice-born; varna-asrama--the institution of four castes and four orders of life; vibhagasah--by the division of; svanusthitasya--of one's own prescribed duties; dharmasya--occupational; samsiddhih--the highest perfection; hari--the Personality of Godhead; tosanam--pleasing.

O best among the twice-born, it is therefore concluded that the highest perfection one can achieve by discharging the duties prescribed for one's own occupation according to caste divisions and orders of life is to please the Personality of Godhead.

11.18.46,47

iti sva-dharma-nirnikta
sattvo nirjnata-mad-gatih
jnana-vijnana-sampanno
na cirta samupaiti mam

iti--thus; sva-dharma--by performing his prescribed duty; nirnikta--having purified; sattvah--his existence; nirjnata--completely understanding; mat-gatih--My supreme position; jnana--with knowledge of the scriptures; vijnana--and realized knowledge of the soul; sampannah--endowed; na cirat--in the near future; samupaiti--completely achieves; mam--Me.

Thus, one who has purified his existence by execution of his prescribed duties, who fully understands My supreme position and who is endowed with scriptural and realized knowledge, very soon achieves Me.

varnasramavatam dharma
esa acara-laksana
sa eva mad-bhakti-yuto
nihsreyasa-karah parah

varnasrama-vatam--of the followers of the varnasrama system; dharmah--religious principle; esah--this; acarah--by proper behavior according to the authorized tradition; laksanah--characterized; sah--this; eva--indeed; mat-bhakti--with devotional service to Me; yutah--conjoined; nihsreyasa--the highest perfection of life; karah--giving; parah--supreme.

Those who are followers of this varnasrana system accept religious principles according to authorized traditions of proper conduct. When such varnasrama duties are dedicated to Me in loving service, they award the supreme perfection of life.

3.32.6,7

nivrtti-dharma-nirata
nirmama nirahankrtah
sva-dharmaptaena sattvena
parisuddhena cetasa

nivrtti-dharma--in religious activities for detachment; niratah--constantly engaged; nirmamah--without a sense of proprietorship; nirahankrtah--without false egoism; sva-dharma--by one's own occupational duties; aptena--executed; sattvena--by goodness; parisuddhena--completely purified; cetasa--by consciousness.

By executing one's occupational duties, acting with detachment and without a sense of proprietorship or false egoism, one is posted in one's constitutional position by dint of complete purification of consciousness, and by thus executing so-called material duties he can easily enter into the kingdom of God.

surya-dvarena te yanti
purusam visvato-mukham
paravaresam prakrtim
asyotpatty-anta-bhavanam

surya-dvarena--through the path of illumination; te--they; yanti--approach; purusam--the Personality of Godhead; visvatah-mukham--whose face is turned everywhere; para-avara-isam--the proprietor of the spiritual and material worlds; prakrtim--the material cause; asya--of the world; utpatti--of manifestation; anta--of dissolution; bhavanam--the cause.

Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

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≥Adhikarana 8: The parinistha devotee. ≥

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THE PARINISTHA DEVOTEE IS A HOUSEHOLDER WHO RIGIDLY PRACTICES BHAGAVATA-DHARMA (DIRECT DEVOTIONAL SERVICE TO THE SUPREME LORD). INCIDENTALLY, BECAUSE OF SOCIAL CONSIDERATIONS, HE ALSO MAY EXECUTE THE CONVENTIONAL DUTIES OF HIS VARNA AND ASRAMA. BUT IN ALL HIS ACTIVITIES, HE REMEMBERS THE SUPREME PERSONALITY OF GODHEAD.
(Vs. 3.4.34)

2.1.6

etavan sankhya-yogabhyam

sva-dharma-parinisthaya
janma-labhah parah pumsam
ante narayana-smrtih

etavan--all these; sankhya--complete knowledge of matter and spirit;
yogabhyam--knowledge of mystic power; sva-dharma--particular
occupational duty; parinisthaya--by full perception; janma--birth;
labhah--gain; parah--the supreme; pumsam--of a person; ante--at the
end; narayana--the Personality of Godhead; smrtih--remembrance.

The highest perfection of human life, achieved either by complete
knowledge of matter and spirit, by practice of mystic powers, or by
perfect discharge of occupational duty, is to remember the Personality
of Godhead at the end of life.

2.5.15,16

narayana-para veda
deva narayana-ngajah
narayana-para loka
narayana-para makhah

narayana--the Supreme Lord; parah--is the cause and is meant for;
vedah--knowledge; devah--the demigods; narayana--the Supreme Lord; anga
jah--assisting hands; narayana--the personality of Godhead; parah--for
the sake of; lokah--the planets; narayana--the Supreme Lord; parah--
just to please Him; makhah--all sacrifices.

The Vedic literatures are made by and are meant for the Supreme
Lord, the demigods are also meant for serving the Lord as parts of His
body, the different planets are also meant for the sake of the Lord,
and different sacrifices are performed just to please Him.

narayana-para yogo
narayana-param tapah
narayana-param jnanam
narayana-para gatih

narayana-parah--just to know Narayana; yogah--concentration of mind;
narayana-param--just with an aim to achieve Narayana; tapah--austerity;
narayana-param--just to realize a glimpse of Narayana; jnanam--culture
of transcendental knowledge; narayana-para--the path of salvation ends
by entering the kingdom of Narayana; gatih--progressive path.

All different types of meditation or mysticism are means for
realizing Narayana. All austerities are aimed at achieving Narayana.
Culture of transcendental knowledge is for getting a glimpse of
Narayana, and ultimately salvation is entering the kingdom of Narayana.

4.29.46

yada yasyanugrhnati
bhagavan atma-bhavitah
sa jahati matim loke
vede ca parinisthitam

yada--when; yasya--whom; anugrhnati--favors by causeless mercy;
bhagavan--the Supreme Personality of Godhead; atma-bhavitah--realized
by a devotee; sah--such a devotee; jahati--gives up; matim--
consciousness; loke--in the material world; vede--in the Vedic
functions; ca--also; parinisthitam--fixed.

When a person is fully engaged in devotional service, he is favored by the Lord, who bestows His causeless mercy. At such a time, the awakened devotee gives up all material activities and ritualistic performances mentioned in the Vedas.

11.2.34,36

ye vai bhagavata prokta
upaya hy atma-labhaye
anjah pumsam avidusam
viddhi bhagavatam hi tan

ye--which; vai--indeed; bhagavata--by the Supreme Personality of Godhead; prokta--spoken; upayah--means; hi--indeed; atma-labdhaye--for realizing the Supreme Soul; anjah--easily; pumsam--by persons; avidusam--less intelligent; viddhi--know; bhagavatan--to be bhagavata-dharma; hi--certainly; tan--these.

Even ignorant living entities can very easily come to know the Supreme Lord if they adopt those means prescribed by the Supreme Lord Himself. The process recommended by the Lord is to be known as bhagavata-dharma, or devotional service to the Supreme Personality of Godhead.

kayena vaca manasendriyair va
buddhyatmana vanusrta-svabhavat
karoti yad yat sakalam parasmai
narayanayeti samarpayet tat

kayena--with the body; vaca--speech; manasa--mind; indriyaih--senses; va--or; buddhya--with the intelligence; atmana--the purified consciousness; va--or; asusrta--followed; svabhavat--according to one's conditioned nature; karoti--one does; yat yat--whatever; sakalam--all; parasmai--to the Supreme; naryanaya iti--thinking, "This is for Narayana"; samarpayet--he should offer.

In accordance with the particular nature one has acquired in conditioned life, whatever one does with the body, words, mind, senses, intelligence or purified consciousness one should offer to the Supreme, thinking, "This is for the pleasure of Lord Narayana."

THE PARINISTHA DEVOTEE IS NOT AT FAULT FOR NEGLECTING THE CONVENTIONAL DUTIES OF HIS VARNA AND ASRAMA WHEN IMMERSSED IN REMEMBRANCE OF THE SUPREME LORD. INDEED, ORDINARY RELIGIOUS DUTIES ARE FULL OF FAULT.
(Vs. 3.4.35)

6.16.41

visama-matir na yatra nmam
tvam aham iti mama taveti ca yad anyatra
visama-dhiya racito yah
sa hy avisuddhah ksayisnur adharmabahulah

visama--unequal (your religion, my religion; your belief, my belief); matih--consciousness; na--not; yatra--in which; nrna-m--of human society; tvam--you; aham--I; iti--thus; mama--my; tava--your; iti--thus; ca--also; yat--which; anyatra--elsewhere (in religious systems other than bhagavata-dharma); visama-dhiya--by this unequal intelligence; racitah--made; yah--that which; sah--that system of religion; hi--indeed; avisuddhah--not pure; ksayisnuh--temporary; adharmabahulah--full of irreligion.

Being full of contradictions, all forms of religion but bhagavata-dharma work under conceptions of fruitive results and distinctions of "you and I" and "yours and mine." The followers of Srimad-Bhagavatam have no such consciousness. They are all Krsna conscious, thinking that they are Krsna's and Krsna is theirs. There are other, low-class religious systems, which are contemplated for the killing of enemies or the gain of mystic power, but such religious systems, being full of passion and envy, are impure and temporary. Because they are full of envy, they are full of irreligion.

11.2.35

ya asthaya naro rajan
na pramadyeta karhicit
dhavan nimilya va netre
na skhalen na pated iha

yan--which (means); asthaya--accepting; narah--a man; rajan--O King; na pramadyeta--is not bewildered; karhicit--ever; dhavan--running; nimilya--closing; va--or; netra--his eyes; na skhalet--will not trip; na patet--will not fall; iha--on this path.

O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world. Even while running with eyes closed, he will never trip or fall.

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≥Adhikarana 9: The nirapeksa devotee.

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NIRAPEKSA DEVOTEES BELONG TO NO VARNA AND ASRAMA. BRHAD-ARANYAKA UPANISAD PRESENTS GARGI VACAКNAVI AS AN EXAMPLE OF A NIRAPEKSA DEVOTEE. THOUGH AN UNMARRIED WOMAN, SHE WAS A GREAT SAGE WHO PUT QUESTIONS TO YAJNAVALKYA CONCERNING BRAHMAN. NIRAPEKSA DEVOTEES POSSESS BRAHMAVIDYA EVEN THOUGH THEY ARE OUTSIDE THE VARNASRAMA SYSTEM.

(Vs. 3.4.36)

11.12.3-6,7

sat-sangena hi daiteya
yatudhana mrgah khagah
gandharvapsaro nagah
siddhas carana-guhyakah

vidyadhara manusyesu
vaisyah sudrah striyo 'ntyajah
rajas-tamah-prakrtayas
tasmims tasmims yuge yuge

bahavo mat-padam praptas
tvastra-kayadhavadayah
vrsaparva balir bano
mayas catha vibhisanah

sugrivo hanuman rkso
gajo grdhro vanikpathah
vyadhah kubja vraje gopyo
yajna-patnyas tathapare

sat-sangena--by association with My devotees; hi--certainly; daiteyah--the sons of Diti; yatudhanah--demons; mrgah--animals; khagah--birds; gandharva--Gandharvas; apsarah--the society girls of heaven; nagah--snakes; siddhah--residents of Siddhaloka; carana--the Caranas; guhyaka-

-the Guhyakas; vidyadharah--the residents of Vidyadharaloka; manusyesu--among the human beings; vaisyah--mercantile men; sudrah--laborers; striyah--women; antyajah--uncivilized men; rajah-tamah-praktayah--those bound in the modes of passion and ignorance; tasmin tasmin--in each and every; yuge yuge--age; bahavah--many living entities; mat--My; padam--abode; praptah--achieved; tvastra--Vrtrasura; kayadhava--Prahlada Maharaja; adayah--and others like them; vrsaparva--named Vrsaparva; balih--Bali Maharaja; banah--Banasura; maya--the demon Maya; ca--also; atha--thus; vibhisanah--Vibhisana, the brother of Ravana; sugrivah--the monkey king Sugriva; hanuman--the great devotee Hanuman; rksah--Jambavan; gajah--the devotee-elephant Gajendra; grdhrach--Jatayu the vulture; vanikpathah--the merchant Tuladhara; vyadhah--Dharma-vyadha; kubja--the former prostitute Kubja, saved by Lord Krsna; vraje--in Vrndavana; gopyah--the gopis; yajna-patnyah--the wives of the brahmanas performing sacrifice; tatha--similarly; apare--others.

In every yuga many living entities entangled in the modes of passion and ignorance gained the association of My devotees. Thus, such living entities as the Daityas, Raksasas, birds, beasts, Gandharvas, Apsaras, Nagas, Siddhas, Caranas, Guhyakas and Vidyadharas, as well as such lower-class human beings as the vaisyas, sudras, women and others, were able to achieve My supreme abode. Vrtrasura, Prahlada Maharaja and others like them also achieved My abode by association with My devotees, as did personalities such as Vrsaparva, Bali Maharaja, Banasura, Maya, Vibhisana, Sugriva, Hanuman, Jambavan, Gajendra, Jatayu, Tuladhara, Dharma-vyadha, Kubja, the gopis in Vrndavana and the wives of the brahmanas who were performing sacrifice.

te nadhita-sruti-gana
 nopasita-mahattamah
 avratatapta-tapasah
 mat-sangan mam upagatah

te--they; na--not; adhita--having studied; sruti-ganah--the Vedic literatures; na--not; upasita--having worshiped; mahat-tamah--great saints; avrata--without vows; atapta--not having undergone; tapasah--austerities; mat-sangat--simply by association with Me and My devotees; mam--Me; upagatah--they achieved.

The persons I have mentioned did not undergo serious studies of the Vedic literatures, nor did they worship great saintly persons, nor did they execute severe vows or austerities. Simply by association with Me and My devotees, they achieved Me.

THE SCRIPTURES REVEAL THAT BRAHMA-VIDYA IS AWAKENED IN THE NIRAPEKSA DEVOTEES BY SATSANGA (HEARING ABOUT KRSNA FROM HIS PURE DEVOTEES). THE NIRAPEKSA DEVOTEES ARE UNDERSTOOD TO HAVE PREVIOUSLY DISCHARGED ALL PRELIMINARY DUTIES OF VARNA AND ASRAMA; THUS THEY ARE ABLE TO TAKE FULL ADVANTAGE OF SATSANGA AND BE QUICKLY PURIFIED OF ANY TAIN OF MATERIAL CONTAMINATION.

(Vs. 3.4.37)

5.12.12

rahuganaitat tapasa na yati
 na cejyaya nirvapanad grhad va-
 na cchandasa naiva jalagni-suryair
 vina mahat-pada-rajo-'bhisekam

rahugana--O King Rahugana; etat--this knowledge; tapasa--by severe austerities and penances; na yati--does not become revealed; na--not;

ca--also; ijjaya--by a great arrangement for worshiping the Deity; nirvapanat--or from finishing all material duties and accepting sannyasa; grhat--from ideal householder life; va--or; na--nor; chandasa--by observing celibacy or studying Vedic literature; na eva--nor; jala-agni-suryaih--by severe austerities such as keeping oneself in water, in a burning fire or in the scorching sun; vina--without; mahat--of the great devotees; pada-rajah--the dust of the lotus feet; abhisekam--smearing all over the body.

My dear King Rahugana, unless one has the opportunity to smear his entire body with the dust of the lotus feet of great devotees, one cannot realize the Absolute Truth. One cannot realize the Absolute Truth simply by observing celibacy [brahmacarya], strictly following the rules and regulations of householder life, leaving home as a vanaprastha, accepting sannyasa, or undergoing severe penances in winter by keeping oneself submerged in water or surrounding oneself in summer by fire and the scorching heat of the sun. There are many other processes to understand the Absolute Truth, but the Absolute Truth is only revealed to one who has attained the mercy of a great devotee.

6.2.32

athapi me durbhagasya
vibudhottama-darsane
bhavitavyam mangalena
yenatma me prasidati

atha--therefore; api--although; me--of me; durbhagasya--so unfortunate; vibudha-uttama--exalted devotees; darsane--because of seeing; bhavitavyam--there must be; mangalena--auspicious activities; yena--by which; atma--self; me--my; prasidati--actually becomes happy.

I am certainly most abominable and unfortunate to have merged in an ocean of sinful activities, but nevertheless, because of my previous spiritual activities, I could see those four exalted personalities who came to rescue me. Now I feel exceedingly happy because of their visit.

2.2.37

pibanti ye bhagavata atmanah satam
kathamrtam sravana-putesu sambhrtam
punanti te visaya-vidusitasayam
vrajanti tac-carana-saroruhantikam

pibanti--who drink; ye--those; bhagavatah--of the Personality of Godhead; atmanah--of the most dear; satam--of devotees; katha-amrtam--the nectar of the messages; sravana-putesu--within the earholes; sambhrtam--fully filled; punanti--purify; te--their; visaya--material enjoyment; vidusita-asayam--polluted aim of life; vrajanti--do go back; tat--the Lord's; carana--feet; saroruha-antikam--near the lotus.

Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

THE NIRAPEKSA DEVOTEES ARE BLESSED BY THE SPECIAL MERCY OF THE SUPREME LORD.

(Vs. 3.4.38)

1.6.23,24

matir mayi nibaddheyam

na vipadyeta karhicit
praja-sarga-nirodhe 'pi
smrtis ca mad-anugrahat

matih--intelligence; mayi--devoted to Me; nibaddha--engaged; iyam--
this; na--never; vipadyeta--separate; karhicit--at any time; praja--
living beings; sarga--at the time of creation; nirodhe--also at the
time of annihilation; api--even; smrtih--remembrance; ca--and; mat--
Mine; anugrahat--by the mercy of.

Intelligence engaged in My devotion cannot be thwarted at any
time. Even at the time of creation, as well as at the time of
annihilation, your remembrance will continue by My mercy.

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≥Adhikarana 10: Why the nirapeksa devotee is the best. ≥
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BECAUSE OF HIS ATTAINMENT OF PERFECT BRAHMA-VIDYA BY THE SPECIAL MERCY
OF THE LORD, THE NIRAPEKSA DEVOTEE CROSSES OVER THE OBSTACLE OF
HOUSEHOLD LIFE. BEFORE VIDYA IS FULLY MANIFEST IN THE HEART, HOUSEHOLD
LIFE IS AN EFFECTIVE BRAKE AGAINST THE ANIMAL PROPENSITIES.
NONETHELESS, IT MUST BE RENOUNCED AT THE FINAL STAGE. A NIRAPEKSA
DEVOTEE IS AUTOMATICALLY A SANNYASI BECAUSE HE STANDS OUTSIDE THE
BOUNDS OF ALL SOCIAL CONSIDERATIONS.
(Vs. 3.4.39)

7.13.1
sri-narada uvaca
kalpas tv evam parivrajya
deha-matrasasitah
gramaika-ratra-vidhina
nirapeksas caren mahim

sri-naradah uvaca--Sri Narada Muni said; kalpah--a person who is
competent to undergo the austerities of sannyasa, the renounced order
of life, or to prosecute studies in transcendental knowledge; tu--but;
evam--in this way (as described previously); parivrajya--fully
understanding his spiritual identity and thus traveling from one place
to another; deha-matra--keeping only the body; avasesitah--at last;
grama--in a village; eka--one only; ratra--of passing a night;
vidhina--in the process; nirapeksah--without dependence on any material
thing; caret--should move from one place to another; mahim--on the
earth.

Sri Narada Muni said: A person able to cultivate spiritual knowledge
should renounce all material connections, and merely keeping the body
inhabitable, he should travel from one place to another, passing only one
night in each village. In this way, without dependence in regard to
the needs of the body, the sannyasi should travel all over the world.

11.2.40
evam-vratah sva-priyah-nama-kirtya
jatanurago druta-citta ucchaih
hasaty atho roditi rauti gayaty
unmada-van nrtyati loka-bahyah

evam-vratah--when one thus engages in the vow to chant and dance; sva--
own; priya--very dear; nama--holy name; kirtya--by chanting; jata--in
this way develops; anuragah--attachment; drutah-cittah--with a melted
heart; ucchaih--loudly; hasati--laughs; atho--also; roditi--cries;

rauti--becomes agitated; gayati--chants; unmada-vat--like a madman;
nrtyati--dancing; loka-bahyah--without caring for outsiders.

By chanting the holy name of the Supreme Lord, one comes to the stage of love of Godhead. Then the devotee is fixed in his vow as an eternal servant of the Lord, and he gradually becomes very much attached to a particular name and form of the Supreme Personality of Godhead. As his heart melts with ecstatic love, he laughs very loudly or cries or shouts. Sometimes he sings and dances like a madman, for he is indifferent to public opinion.

THE NIRAPEKSA DEVOTEES CANNOT FALL DOWN FROM THEIR POSITION BECAUSE
1) THEY ARE COMPLETELY DETACHED FROM MATTER, THEIR SENSES BEING ENGAGED ONLY IN PURE DEVOTIONAL SERVICE; 2) THEIR HEARTS ARE FREE FROM MATERIAL DESIRES, AND 3) THEY HAVE TRANSCENDED HOUSEHOLD AFFAIRS.
(Vs. 3.4.40)

11.20.35,36
nairapeksyam param prahur
nihsreyasam analpakam
tasman nirasiso bhaktir
nirapeksasya me bhavet

nairapeksyam--not desiring anything except devotional service; param--the best; prahuh--it is said; nihsreyasam--highest stage of liberation; analpakam--great; tasmā--therefore; nirasisah--of one who does not seek personal rewards; bhaktih--loving devotional service; nirapeksa--of one who only sees Me; me--unto Me; bhavet--may arise.

It is said that complete detachment is the highest stage of freedom. Therefore, one who has no personal desire and does not pursue personal rewards can achieve loving devotional service unto Me.

na mayy ekanta-bhaktanam
guna-dosodbhava gunah
sadhunam sama-cittanam
buddheh param upeyusam

na--not; mayi--in Me; eka-anta--unalloyed; bhaktanam--of the devotees; guna--recommended as good; dosa--forbidden as unfavorable; udbhavah--arising from such things; gunah--piety and sin; sadhunam--of those who are free from material hankering; sama-cittanam--who maintain steady spiritual consciousness in all circumstances; buddheh--that which can be conceived by material intelligence; param--beyond; upeyusam--of those who have achieved.

Material piety and sin, which arise from the good and evil of this world, cannot exist within My unalloyed devotees, who, being free from material hankering, maintain steady spiritual consciousness in all circumstances. Indeed, such devotees have achieved Me, the Supreme Lord, who am beyond anything that can be conceived by material intelligence.

7.15.35
kamadibhir anavidham
prasantakhila-vrtti yat
cittam brahma-sukha-sprstam
naivottistheta karhicit

kama-adibhih--by various lusty desires; anavidham--unaffected;
prasanta--calm and peaceful; akhila-vrtti--in every respect, or in all

activities; yat--that which; cittam--consciousness; brahma-sukha-sprstam--being situated on the transcendental platform in eternal bliss; na--not; eva--indeed; uttistheta--can come out; karhicit--at any time.

When one's consciousness is uncontaminated by material lusty desires, it becomes calm and peaceful in all activities, for one is situated in eternal blissful life. Once situated on that platform, one does not return to materialistic activities.

4.21.32

vinirdhutasesa-mano-malah puman
asanga-vijnana-visesa-viryavan
yad-anghri-mule krta-ketanah punar
na samsrtim klesa-vaham prapadyate

vinirdhuta--being specifically cleansed; asesa--unlimited; manah-malah--mental speculation or the dirt accumulated in the mind; puman--the person; asanga--being disgusted; vijnana--scientifically; visesa--particularly; virya-van--being strengthened in bhakti-yoga; yat--whose; anghri--lotus feet; mule--at the root of; krta-ketanah--taken shelter; punar--again; na--never; samsrtim--material existence; klesa-vaham--full of miserable conditions; prapadyate--takes to.

When a devotee takes shelter at the lotus feet of the Supreme Personality of Godhead, he is completely cleansed of all misunderstanding or mental speculation, and he manifests renunciation. This is possible only when one is strengthened by practicing bhakti-yoga. Once having taken shelter at the root of the lotus feet of the Lord, a devotee never comes back to this material existence, which is full of the threefold miseries.

NIRAPEKSA DEVOTEES NEVER ASPIRE FOR THE POSTS OF DEMIGODS BECAUSE THESE POSITIONS ARE TEMPORARY, AND BECAUSE NIRAPEKSA DEVOTEES HAVE NO SUCH DESIRES.

(Vs. 3.4.41)

11.14.14

na paramesthyam na mahendra-dhisnyam
na sarvabhaumam na rasadhipatyam
na yoga-siddhir apunar-bhavam va
mayy arpitatmecchati mad vininyat

na--not; paramesthyam--the position or abode of Lord Brahma; na--never; maha-indra-dhisnyam--the position of Lord Indra; na--neither; sarvabhaumam--empire on the earth; na--nor; rasa-adhipatyam--sovereignty in the lower planetary systems; na--never; yoga-siddhih--the eightfold yoga perfections; apunah-bhavam--liberation; va--nor; mayi--in Me; arpita--fixed; atma--consciousness; icchati--he desires; mat--Me; vina--without; anyat--anything else.

One who has fixed his consciousness on Me desires neither the position or abode of Lord Brahma or Lord Indra, nor an empire on the earth, nor sovereignty in the lower planetary systems, nor the eightfold perfections of yoga, nor liberation from birth and death. Such a person desires Me alone.

11.14.28

tasmad asad-abhidhyanam
yatha svapna-manoratham

hitva mayi samadhatsva
mano mad-bhava-bhavitam

tasmāt--therefore; asat--material; abhidhyanam--process of elevation which absorb one's attention; yatha--just as; svapna--in a dream; manah-ratham--mental concoction; hitva--giving up; mayi--in Me; samadhatsva--completely absorb; manah--the mind; mat-bhava--by consciousness of Me; bhavitam--purified.

Therefore, one should reject all material processes of elevation, which are like the mental creations of a dream, and should completely absorb one's mind in Me. By constantly thinking of Me, one becomes purified.

5.14.41

karma-vallim avalambya tata apadah kathancin narakad vimuktah
punar apy evam samsaradhvani vartamano nara-loka-sartham upayati
evam upari gato 'pi.

karma-vallim--the creeper of fruitive activities; avalambya--taking shelter of; tata--from that; apadah--dangerous or miserable condition; kathancin--somehow or other; narakat--from the hellish condition of life; vimuktah--being freed; punar api--again; evam--in this way; samsara-adhvani--on the path of material existence; vartamanah--existing; nara-loka-sa-artham--the field of self-interested material activities; upayati--he enters; evam--thus; upari--above (in the higher planetary systems); gatah api--although promoted.

When the conditioned soul accepts the shelter of the creeper of fruitive activity, he may be elevated by his pious activities to higher planetary systems and thus gain liberation from hellish conditions, but unfortunately he cannot remain there. After reaping the results of his pious activities, he has to return to the lower planetary systems. In this way he perpetually goes up and comes down.

WORSHIP OF THE SUPREME LORD IS THE ONLY NOURISHMENT OF THE NIRAPEKSA DEVOTEES. THEY DESIRE NOTHING ELSE, WHETHER ON EARTH, HEAVEN OR IN HELL.
(Vs. 3.4.42)

6.17.28,31

narayana-parah sarve
na kutasca na bibhyati
svargapavarga-narakesv
api tulyartha-darsinah

narayana-parah--pure devotees, who are interested only in the service of Narayana, the Supreme Personality of Godhead; sarve--all; na--not; kutasca--anywhere; bibhyati--are afraid; svarga--in the higher planetary systems; apavarga--in liberation; narakesu--and in hell; api--even; tulya--equal; artha--value; darsinah--who see.

Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord.

vasudeve bhagavati
bhaktim udvahatam nram
jnana-vairagya-viryanam

na hi kascid vyapasrayah

vasudeve--to Lord Vasudeva, Krsna; bhagavati--the Supreme personality of Godhead; bhaktim--love and faith in devotional service; udvahatam--for those who are carrying; nram--men; jnana-vairagya--of real knowledge and detachment; viryanam--possessing the powerful strength; na--not; hi--indeed; kascit--anything; vyapasrayah--as interest or shelter.

Persons engaged in devotional service to Lord Vasudeva, Krsna, have naturally perfect knowledge and detachment from this material world. Therefore such devotees are not interested in the so-called happiness or so-called distress of this world.

BECAUSE THE SUPREME LORD IS ATTACHED TO THEM, AND BECAUSE THEY ARE ATTACHED TO HIM, THE NIRAPEKSA DEVOTEES DWELL EVER-OUTSIDE THE CLUTCHES OF THE ILLUSORY ENERGY.

(Vs. 3.4.43)

11.2.55

visrjati hrdayam na yasya saksad
dharir avasabhihito 'py aghaughana-sah
pranaya-rasanaya dhrtanghri-padmah
sa bhavati bhagavata-pradhana uktah

visrjati--He leave; hrdayam--the heart; na--never; yasya--of whom; saksat--Himself; harih--Lord Hari; avasa--accidentally; abhihitah--called; api--even though; agha--of sins; ogha--heaps; nasah--who destroys; pranaya--of love; rasanaya--by ropes; dhrtah--held; anghri-padmah--His lotus feet; sah--he; bhavati--is; bhagavata-pradhanah--the foremost devotee; uktah--called.

The Supreme Personality of Godhead is so kind to the conditioned souls that if they call upon Him by speaking His holy name, even unintentionally or unwillingly, the Lord is inclined to destroy innumerable sinful reactions in their hearts. Therefore, when a devotee who has taken shelter of the Lord's lotus feet chants the holy name of Krsna with genuine love, the Supreme Personality of Godhead can never give up the heart of such a devotee. One who has thus captured the Supreme Lord within his heart is to be known as bhagavata-pradhana, the most exalted devotee of the Lord.

11.14.16

nirapeksam munim santam
nirvairam sama-darsanam
anuvrajamy aham nityam
puyeyety anghri-renubhih

nirapeksam--without personal desire; munim--always thinking of assisting Me in My pastimes; santam--peaceful; nirvairam--not inimical to anyone; sama-darsanam--equal consciousness everywhere; anuvrajami--follow; aham--I; nityam--always; puyeya--I may be purified (I will purify the universe within Me); iti--thus; anghri--of the lotus feet; renubhih--by the dust.

With the dust of my devotees' lotus feet I desire to purify the material worlds, which are situated within Me. Thus, I always follow the footsteps of My pure devotees, who are free from all personal desire, rapt in thought of My pastimes, peaceful, without any feelings of enmity, and of equal disposition everywhere.

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≥Adhikarana 11: The Supreme Lord provides the nirapeksa-bhakta with ≥
≥all necessities. ≥

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WITHOUT THEIR HAVING TO PETITION HIM, THE SUPREME LORD TAKES CARE OF
ALL THE NEEDS OF HIS NIRAPEKSA DEVOTEES.
(Vs. 3.4.44)

7.4.38

asinah paryatann asnan
sayanah prapiban bruvan
nanusandhatta etani
govinda-parirambhitah

asinah--while sitting; paryatan--while walking; asnan--while eating;
sayanah--while lying down; prapiban--while drinking; bruvan--while
talking; na--not; anusandhatte--knew; etani--all these activities;
govinda--by the Supreme Personality of Godhead, who enlivens the
senses; parirambhitah--being embraced.

Prahlada Maharaja was always absorbed in thought of Krsna. Thus,
being always embraced by the Lord, he did not know how his bodily
necessities, such as sitting, walking, eating, lying down, drinking and
talking, were being automatically performed.

THE SUPREME LORD SELLS HIMSELF TO HIS NIRAPEKSA DEVOTEES.
(Vs. 3.4.45)

5.24.21

tad bhaktanam atmavatam sarvesam atmany atmada atmatayaiva.

tat--that; bhaktanam--of great devotees; atma-vatam--of self-realized
persons like Sanaka and Sanatana; sarvesam--of all; atmani--to the
Supreme Personality of Godhead, who is the soul; atma-de--who gives
Himself without hesitation; atmataya--who is the Supreme Soul,
Paramatma; eva--indeed.

The Supreme Personality of Godhead, who is situated in everyone's
heart as the Supersoul, sells Himself to His devotees such as Narada
Muni. In other words, the Lord gives pure love to such devotees and
gives Himself to those who love Him purely. Great, self-realized mystic
yogis such as the four Kumaras also derive great transcendental bliss
from realizing the Supersoul within themselves.

BECAUSE THE NIRAPEKSA DEVOTEES SO UTTERLY AND EXCLUSIVELY DEPEND UPON
THE SUPREME LORD, HE LOVINGLY DEVOTES HIMSELF TO THEIR NEEDS. INDEED,
HE BECOMES LIKE A SACRIFICIAL PRIEST WHOSE ONLY DUTY IS TO SATISFY THE
YAJAMANA (THE PERSON FOR WHOM THE SACRIFICE IS TO BENEFIT).
(Vs. 3.4.46)

7.10.9

vimuncati yada kaman
manavo manasi sthitan
tarhy eva pundarikaksa
bhagavattvaya kalpate

vimuncati--gives up; yada--whenever; kaman--all material desires;
manavah--human society; manasi--within the mind; sthitan--situated;
tarhi--at that time only; eva--indeed; pundarika-aksa--O lotuseyed

Lord; bhagavattvaya--to be equally as opulent as the Lord; kalpate--becomes eligible.

O my Lord, when a human being is able to give up all the material desires in his mind, he becomes eligible to possess wealth and opulence like Yours.

9.4.64,65

naham atmanam asase
mad-bhaktaih sadhubhir vina
sriyam catyantikim brahman
yesam gatih aham para

na--not; aham--I; atmanam--transcendental bliss; asase--desire; mat-bhaktaih--with My devotees; sadhubhir--with the saintly persons; vina--without them; sriyam--all My six opulences; ca--also; atyantikim--the supreme; brahman--O brahmana; yesam--of whom; gatih--destination; aham--I am; para--the ultimate.

O best of the brahmanas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.

ye daragara-putrapta-
pranan vittam imam param
hitva mam saranam yatah
katham tams tyaktum utsahe

ye--those devotees of Mine who; dara--wife; agara--house; putra--children, sons; apta--relatives, society; pranam--even life; vittam--wealth; imam--all these; param--elevation to the heavenly planets or becoming one by merging into Brahman; hitva--giving up (all these ambitions and paraphernalia); mam--unto Me; saranam--shelter; yatah--having taken; katham--how; tam--such persons; tyaktum--to give them up; utsahe--I can be enthusiastic in that way (it is not possible).

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?

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≥Adhikarana 12: The duty of one who has attained Vidya. ≥
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BY MEDITATION UPON THE SUPREME LORD, ALL RELIGIOUS DUTIES ARE SATISFIED THROUGH THE MIND. BY HEARING ABOUT HIM, ALL RELIGIOUS DUTIES ARE SATISFIED THROUGH THE EARS. BY CHANTING HIS GLORIES, THEY ARE SATISFIED THROUGH THE VOICE.
(Vs. 3.4.47)

7.11.7

dharma-mulam hi bhagavan
sama-vedamayo harih
smrtam ca tad-vidam rajan
yena catma prasidati

dharma-mulam--the root of religious principles; hi--indeed; bhagavan--the Supreme Personality of Godhead; sarva-veda-mayah--the essence of all Vedic knowledge; harih--the Supreme Being; smrtam ca--and the scriptures; tat-vidam--of those who know the Supreme Lord; rajan--O

King; yena--by which (religious principle); ca--also; atma--the soul, mind, body and everything; prasidati--become fully satisfied.

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.

6.3.22

etavan eva loke 'smin
pumsam dharmah parah smrtah
bhakti-yogo bhagavati
tan-nama-grahanadibhih

etavan--this much; eva--indeed; loke asmin--in this material world; pumsam--of the living entities; dharmah--the religious principles; parah--transcendental; smrtah--recognized; bhakti-yogah--bhakti-yoga, or devotional service; bhagavati--to the Supreme Personality of Godhead (not to the demigods); tat--His; nama--of the holy name; grahana-adibhih--beginning with chanting.

Devotional service, beginning with the chanting of the holy name of the Lord, is the ultimate religious principle for the living entity in human society.

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≥Adhikarana 13: How to become fixed in Vidya.

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THE GOAL OF ALL ASRAMAS IS TO ATTAIN BRAHMA-VIDYA, OR KRSNA CONSCIOUSNESS. IT IS NOT THAT THE GRHASTHA ASRAMA IS EXEMPT FROM THIS RESPONSIBILITY; INDEED, THE GRHASTHA ASRAMA CONTAINS WITHIN IT THE RESPONSIBILITIES OF ALL THE OTHER ASRAMAS (A HOUSEHOLDER IS ENJOINED TO BE CELIBATE EXCEPT FOR BEGETTING CHILDREN, HE MUST BE NONVIOLENT, HE MUST WORSHIP THE LORD, ETC.). THEREFORE MEMBERS OF THE GRHASTHA ASRAMA ARE ESPECIALLY ADVISED TO STRIVE FOR BRAHMA-VIDYA.

(Vs. 3.4.48)

7.15.67

etair anyais ca vedoktair
vartamanah sva-karmabhih
grhe 'py asya gatim yayad
rajams tad-bhakti-bhan narah

etaih--by these ways; anayih--by other ways; ca--and; veda-uktaih--as directed in the Vedic literatures; vartamanah--abiding; sva-karmabhih--by one's occupational duties; grhe api--even at home; asya--of Lord Krsna; gatim--destination; yayat--can reach; rajan--O King; tat-bhakti-bhak--who renders devotional service unto the Supreme Personality of Godhead; narah--any person.

O King, one should perform his occupational duties according to these instructions, as well as other instructions given in the Vedic literature, just to remain a devotee of Lord Krsna. Thus, even while at home, one will be able to reach the destination.

5.1.17,18

bhayam pramattasya vanesv api syad
yatah sa aste saha-sat-sapatnah

jitendriasyatma-rater budhasya
grhasramah kim nu karoty avadyam

bhayam--fear; pramattasya--of one who is bewildered; vanesu--in forests; api--even; syat--there must be; yatah--because; sah--he (one who is not self-controlled); aste--is existing; saha--with; sat-sapatnah--six co-wives; jita-indriyasya--for one who has already conquered the senses; atma-rateh--self-satisfied; budhasya--for such a learned man; grha-asramah--household life; kim--what; nu--indeed; karoti--can do; avadyam--harm.

Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives--the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.

yah sat sapatnan vijigisamano
grhesu nirvisya yateta purvam
atyeti durgasrita urjitarin
ksinesu kamam vicared vipascit

yah--anyone who; sat--six; sapatnan--adversaries; vijigisamanah--desiring to conquer; grhesu--in household life; nirvisya--having entered; yateta--must try; purvam--first; atyeti--conquers; durga-asritah--being in a fortified place; urjita-arin--very strong enemies; ksinesu--decreased; kamam--lusty desires; vicaret--can go; vipascit--the most experienced, learned.

One who is situated in household life and who systematically conquers his mind and five sense organs is like a king in his fortress who conquers his powerful enemies. After one has been trained in household life and his lusty desires have decreased, he can move anywhere without danger.

WHEN BRAHMA-VIDYA IS AWAKENED IN A PERSON, AND HE LOSES INTEREST IN ALL WORLDLY CONCERNS, HE MAY TAKE SANNYASA IMMEDIATELY, NO MATTER WHAT HIS PRESENT ASRAMA MAY BE. INDEED, AS EXPLAINED PREVIOUSLY, KRSNA CONSCIOUS PERSONS WHO BELONG TO NO VARNA OR ASRAMA TAKE SANNYASA.
(Vs. 3.4.49)

1.13.26,27
gata-svartham imam deham
virakto mukta-bandhanah
avijnata-gatir jahyat
sa vai dhira udahrtah

gata-sva-artham--without being properly utilized; imam--this; deham--material body; viraktah--indifferently; mukta--being freed; bandhanah--from all obligations; avijnata-gatih--unknown destination; jahyat--one should give up this body; sah--such a person; vai--certainly; dhira--undisturbed; udahrtah--is said to be so.

He is called undisturbed who goes to an unknown, remote place and, freed from all obligations, quits his material body when it has become useless.

yah svakat parato veha
jata-nirveda atmavan
hrdi krtva harim gehat

pravrajat sa narottamah

yah--anyone who; svakat--by his own awakening; paratah va--or by hearing from another; iha--here in this world; jata--becomes; nirvedah--indifferent to material attachment; atmavan--consciousness; hrdis--within the heart; krtva--having been taken by; harim--the Personality of Godhead; gehat--from home; pravrajat--goes away; sah--he is; narattamah--the first-class human being.

He is certainly a first-class man who awakens and understands, either by himself or from others, the falsity and misery of this material world and thus leaves home and depends fully on the Personality of Godhead residing within his heart.

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≥Adhikarana 14: Vidya is most confidential. ≥
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BRAHMA-VIDYA (KRSNA CONSCIOUSNESS), BEING THE MOST CONFIDENTIAL WISDOM,
IS NOT TO BE REVEALED TO UNFIT PERSONS.
(Vs. 3.4.50)

3.32.39,40
naitat khalayopadisen
navinitaya karhicit
na stabdhaya na bhinnaya
naiva dharma-dhvajaya ca

na--not; etat--this instruction; khalaya--to the envious; upadiset--one should teach; na--not; avinitaya--to the agnostic; karhicit--ever; na--not; stabdhaya--to the proud; na--not; bhinnaya--to the misbehaved; na--not; eva--certainly; dharma-dhvajaya--to the hypocrites; ca--also.

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

na lolupayopadisen
na grharudha-cetase
nabhaktaya ca me jatu
na mad-bhakta-dvisam api

na--not; lolupaya--to the greedy; upadiset--one should instruct; na--not; grha-arudha-cetase--to one who is too attached to family life; na--not; abhaktaya--to the nondevotee; ca--and; me--of Me; jatu--ever; na--not; mat--My; bhakta--devotees; dvisam--to those who are envious of; api--also.

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

11.29.30
naitat tvaya dambhikaya
nastikaya sathaya ca
asusrusor abhaktaya
durvinitaya diyatam

na--not; etat--this; tvaya--by you; dambhikaya--to a hypocrite; nastikaya--to an atheist; sathaya--to a cheat; ca--and; asusrusoh--to

one who does not listen with faith; abhaktaya--to a nondevotee; durvinitaya--to one who is not humbly submissive; diyatam--should be given.

You should not share this instruction with anyone who is hypocritical, atheistic or dishonest, or with anyone who will not listen faithfully, who is not a devotee, or who is simply not humble.

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≥Adhikarana 15: When does Vidya manifest? ≥
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IF THERE IS NO OBSTRUCTION, BRAHMA-VIDYA OR FULL KRSNA CONSCIOUSNESS
WILL MANIFEST IN THE ASPIRANT'S PRESENT LIFETIME. IF THERE IS AN
OBSTRUCTION, IT WILL MANIFEST IN THE NEXT LIFE. SPIRITUAL PROGRESS IS
NEVER IN VAIN.
(Vs. 3.4.51)

1.5.19
na vai jano jatu kathancanavrajem
mukunda-sevy anyavad anga samsrtim
smaran mukundanghry-upaguhanam punar
vihatum icchen na rasa-graho janah

na--never; vai--certainly; janah--a person; jatu--at any time;
kathancana--somehow or other; avrajem--does not undergo; mukunda-sevi--
the devotee of the Lord; anyavat--like others; anga--O my dear;
samsrtim--material existence; smaran--remembering; mukunda-anghri--the
lotus feet of the Lord; upaguhanam--embracing; punar--again; vihatum--
willing to give up; icchet--desire; na--never; rasa-grahah--one who has
relished the mellow; janah--person.

My dear Vyasa, even though a devotee of Lord Krsna sometimes falls down somehow or other, he certainly does not undergo material existence like others [fruitive workers, etc.] because a person who has once relished the taste of the lotus feet of the Lord can do nothing but remember that ecstasy again and again.

1.6.21
hantasmin janmani bhavan
ma mam drastum iharhati
avipakva-kasayanam
durdarso 'ham kuyoginam

hanta--O Narada; asmin--this; janmani--duration of life; bhavan--
yourself; ma--not; mam--Me; drastum--to see; iha--here; arhati--
deserve; avipakva--immature; kasayanam--material dirt; durdarsah--
difficult to be seen; aham--I; kuyoginam--incomplete in service.

O Narada [the Lord spoke], I regret that during this lifetime you will not be able to see Me anymore. Those who are incomplete in service and who are not completely free from all material taints can hardly see Me.

4.11.14
samprasanne bhagavati
purusah praktair gunaih
vimukto jiva-nirmukto
brahma nirvanam rcchati

samprasanne--upon satisfaction; bhagavati--of the Supreme Personality of Godhead; purusah--a person; praktaih--from the material; gunaih--

modes of nature; vimuktah--being liberated; jiva-nirmuktah--freed from the subtle body also; brahma--unlimited; nirvanam--spiritual bliss; rcchati--achieves.

One who actually satisfies the Supreme Personality of Godhead during one's lifetime becomes liberated from the gross and subtle material conditions. Thus being freed from all material modes of nature, he achieves unlimited spiritual bliss.

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≥Adhikarana 16: Liberation is the fruit of Vidya. ≥
¿fffÿ
LIBERATION IS THE FRUIT OF THE CULTIVATION OF BRAHMA-VIDYA (KRSNA
CONSCIOUSNESS).
(Vs. 3.4.52)

3.25.25
satam prasangan mama virya-samvido
bhavanti hrt-karna-rasayanah kathah
taj josnad asv apavarga-vartmani
sraddha ratir bhaktir anukramisyati

satam--of pure devotees; prasangat--through the association; mama--My;
virya--wonderful activities; samvidah--by discussion of; bhavanti--
become; hrt--to the heart; karna--to the ear; rasa-ayanah--pleasing;
kathah--the stories; tat--of that; josnat--by cultivation; asu--
quickly; apavarga--of liberation; vartmani--on the path; sraddha--firm
faith; ratih--attraction; bhaktih--devotion; anukramisyati--will follow
in order.

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

4.24.59
na yasya cittam bahir-atha-vibhramam
tamo-guhayam ca visuddham avisat
yad-bhakti-yoganugrhitam anjasa
munir vicaste nanu tatra te gatim

na--never; yasya--whose; cittam--heart; bahih--external; artha--
interest; vibhramam--bewildered; tamah--darkness; guhayam--in the hole;
ca--also; visuddham--purified; avisat--entered; yat--that; bhakti-yoga-
-devotional service; anugrhitam--being favored by; anjasa--happily;
munih--the thoughtful; vicaste--sees; nanu--however; tatra--there; te--
Your; gatim--activities.

The devotee whose heart has been completely cleansed by the process of devotional service and who is favored by Bhaktidevi does not become bewildered by the external energy, which is just like a dark well. Being completely cleansed of all material contamination in this way, a devotee is able to understand very happily Your name, fame, form, activities, etc.

THE SADHANA, OR PRACTICE OF DEVOTIONAL SERVICE (HEARING, CHANTING, ETC.),
MUST BE PERFORMED REPEATEDLY.
(Vs. 4.1.1)

1.8.36

srnvanti gayanti grnanti abhiksnasah
smaranti nandanti tavehitam janah
ta eva pasyanti acirena tavakam
bhava-pravahoparamam padambujam

srnvanti--hear; gayanti--chant; grnanti--take; abhiksnasah--
continuously; smaranti--remember; nandanti--take pleasure; tava--Your;
ihitam--activities; janah--people in general; te--they; eva--certainly;
pasyanti--can see; acirena--very soon; tavakam--Your; bhava-pravaha--
the current of rebirth; uparamam--cessation; pada-ambujam--lotus feet.

O Krsna, those who continuously hear, chant and repeat Your
transcendental activities, or take pleasure in others' doing so,
certainly see Your lotus feet, which alone can stop the repetition of
birth and death.

REPETITION IS REQUIRED IN ORDER TO DESTROY OFFENSES.
(Vs. 4.1.2)

1.2.18

nasta-prayesu abhadresu
nityam bhagavata-sevaya
bhagavaty uttama-sloke
bhaktir bhavati naisthiki

nasta--destroyed; prayesu--almost to nil; abhadresu--all that is
inauspicious; nityam--regularly; bhagavata--Srimad-Bhagavatam, or the
pure devotee; sevaya--by serving; bhagavati--unto the Personality of
Godhead; uttama--transcendental; sloke--prayers; bhaktih--loving
service; bhavati--comes into being; naisthiki--irrevocable.

By regular attendance in classes on the Bhagavatam and by
rendering of service to the pure devotee, all that is troublesome to
the heart is almost completely destroyed, and loving service unto the
Personality of Godhead, who is praised with transcendental songs, is
established as an irrevocable fact.

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≥Adhikarana 2: The Supreme Lord is to be worshiped as the Self of all ≥
≥selves. ≥

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THE SUPREME LORD IS TO BE WORSHIPED AS THE ALL-PERVADING SOUL OF ALL
SOULS, WHOSE NATURE IS ETERNITY, KNOWLEDGE AND BLISS, AND WHOSE FORM IS
PERSONAL.

(Vs. 4.1.3)

10.14.55,56

krsnam enam avehi tvam
atmanam akhilatmanam
jagad-dhitaya so'py atra
dehivabhati mayaya

krsnam--Lord Krsna, the Supreme Personality of Godhead; enam--this;
avehi--just try to understand; tvam--you; atmanam--the Soul; akhila-
atmanam--of all living entities; jagad-hitaya--for the benefit of the

whole universe; sah--He; api--certainly; atra--here; dehi--a human being; iva--like; abhati--appears; mayaya--by His internal potency.

You should know Krsna to be the original Soul of all living entities. For the benefit of the whole universe, He has, out of His causeless mercy, appeared as an ordinary human being. He has done this by the strength of His internal potency.

vastuto janatam atra
krsnam sthasnu carisnu ca
bhagavad-rupam akhilaam
nanyad vastv iha kincana

vastutah--in fact; janatam--for those who understand; atra--in this world; krsnam--Lord Krsna; sthasnu--stationary; carisnu--moving; ca--and; bhagavad-rupam--the manifest forms of the Personality of Godhead; akhilaam--everything; na--nothing; anyat--else; vastu--substance; iha--here; kincana--at all.

Those in this world who understand Lord Krsna as He is see all things, whether stationary or moving, as manifest forms of the Supreme Personality of Godhead. Such enlightened persons recognize no reality apart from the Supreme Lord Krsna.

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≥Adhikarana 3: His symbolic expansions should not be worshiped as His ≥
≥own Self. ≥

¿ffŸ
WORSHIP OF THE SUPREME LORD AS THE ALL-PERVADING SELF DOES NOT ENTAIL
THE WORSHIP OF ORDINARY LIVING ENTITIES OR MATERIAL ELEMENTS AS
THEMSELVES BEING THE SUPREME LORD. THESE ARE HIS SEPARATE SYMBOLIC
EXPANSIONS. THE DEVOTEE WORSHIPS THE LORD ALONE, WHO DWELLS WITHIN
THESE EXPANSIONS.
(Vs. 4.1.4)

11.2.41
kham vayum agnim salilam mahim ca
jyotimsi sattvani diso drumadin
sarit-samudrams ca hareh sariram
yat kim ca bhutam pranamet anyayah

kham--ether; vayum--air; agnim--fire; salilam--water; mahim--earth; ca--and; jyotimsi--the sun, moon and other celestial luminaries; sattvani--all living beings; disah--the directions; drumad-adin--trees and other immovable creatures; sarit--the rivers; samudran--and oceans; ca--also; hareh--of the Supreme Lord, Hari; sariram--the body; yat kim ca--whatever; bhutam--in created existence; pranamet--one should bow to; anyayah--thinking nothing to be separate from the Lord.

A devotee should not see anything as being separate from the Supreme Personality of Godhead, Krsna. Ether, fire, air, water, earth, the sun and other luminaries, all living beings, the directions, trees and other plants, the rivers and oceans--whatever a devotee experiences he should consider to be an expansion of Krsna. Thus seeing everything that exists within creation as the body of the Supreme Lord, Hari, the devotee should offer his sincere respects to the entire expansion of the Lord's body.

/fff∅
≥Adhikarana 4: That Supreme Self is the Isvara, the Supreme ≥

≥Controller. The Isvara is to be known as Brahman. ≥
¿fffÿ
THE ALL-PERVADING SUPREME SELF IS THE ISVARA (SUPREME CONTROLLER). HE
IS TO MEDITATED UPON AS BRAHMAN.
(Vs. 4.1.5)

1.8.18
kunty uvaca
namasye purusam tvadyam
isvaram prakrteh param
alaksyam sarva-bhutanam
antar bahir avasthitam

kunty uvaca--Srimati Kunti said; namasye--let me bow down; purusam--the
Supreme Person; tva--You; adyam--the original; isvaram--the controller;
prakrteh--of the material cosmos; param--beyond; alaksyam--the
invisible; sarva--all; bhutanam--of living beings; antah--within;
bahih--without; avasthitam--existing.

Srimati Kunti said: O Krsna, I offer my obeisances unto You
because You are the original personality and are unaffected by the
qualities of the material world. You are existing both within and
without everything, yet You are invisible to all.

3.29.36
etat bhagavato rupam
brahmanah paramatmanah
param pradhanam pumsam
daivam karma-vicestitam

etat--this; bhagavatah--of the Supreme Personality of Godhead; rupam--
form; brahmanah--of Brahman; parama-atmanah--of Paramatma; param--
transcendental; pradhanam--chief; purusam--personality; daivam--
spiritual; karma-vicestitam--whose activities.

This purusa whom the individual soul must approach is the eternal
form of the Supreme Personality of Godhead, who is known as Brahman and
Paramatma. He is the transcendental chief personality, and His activities
are all spiritual.

/fffø
≥Adhikarana 5: The personal form of the Supreme Lord is the origin of ≥
≥all material manifestations. ≥
¿fffÿ
THE LIMBS OF THE SUPREME LORD'S TRANSCENDENTAL PERSONAL FORM ARE THE
ORIGIN OF THE FEATURES OF THE COSMIC MANIFESTATION (SUN, MOON, FIRE,
ETC.).
(Vs. 4.1.6)

8.5.34-36
somam mano yasya samamananti
divaukasam yo balam andha ayuh
iso naganam prajanah prajanam
prasidatam nah sa maha-vibhutih

somam--the moon; manah--the mind; yasya--of whom (of the Supreme
Personality of Godhead); samamananti--they say; divaukasam--of the
denizens of the upper planetary systems; yah--who; balam--the
strength; andhah--the food grains; ayuh--the duration of life; isah--
the Supreme Lord; naganam--of the trees; prajanah--the source of

breeding; prajanam--of all living entities; prasidatam--may He be pleased; nah--upon us; sah--that Supreme Personality of Godhead; maha-vibhutih--the source of all opulences.

Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulences, be pleased with us.

agnir mukham yasya tu jata-veda
jatah kriya-kanda-nimitta janma
antah-samudre 'nupacan sva-dhatun
prasidatam nah sa maha-vibhutih

agnih--fire; mukham--the mouth through which the Supreme Personality of Godhead eats; yasya--of whom; tu--but; jata-veda--the producer of wealth or of all necessities of life; jatah--produced; kriya-kanda--ritualistic ceremonies; nimitta--for the sake of; janma--formed for this reason; antah-samudre--within the depths of the ocean; anupacan--always digesting; sva-dhatun--all elements; prasidatam--may be pleased; nah--upon us; sah--He; maha-vibhutih--the supremely powerful.

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

yac-caksur asit taranir deva-yanam
trayimayo brahmana esa dhisnyam
dvaram ca mukter amrtam ca mrtyuh
prasidatam nah sa maha-vibhutih

yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-yanam--the predominating deity for the path of deliverance for the demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the place for realization; dvaram ca--as well as the gateway; mukteh--for liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--the cause of death; prasidatam--may He be pleased; nah--upon us; sah--that Supreme Personality of Godhead; maha--vibhutih--the all-powerful.

The sun-god marks the path of liberation, which is called arciradi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

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≥Adhikarana 6: How to perform dhyana (meditation). ≥
¿fffÿ
CHANTING THE PRANAVA OMKARA, OR THE HOLY NAME OF THE LORD, CONSTITUTES
DHYANA (MEDITATION). THE MEDITATOR IS TO ASSUME A SITTING POSTURE.
(Vs. 4.1.7)

dese sucau same rajan
samsthapyasanam atmanah
sthiram sukham samam tasminn
asitarjv-anga om iti

dese--in a place; sucau--very sacred; same--level; rajan--O King;
samsthapyasana--placing; asanam--on the seat; atmanah--one's self; sthiram--
very steady; sukham--comfortably; samam--equipoised; tasmin--on that
sitting place; asita--one should sit down; rju-angah--the body
perpendicularly straight; om--The Vedic mantra pranava; iti--in this
way.

My dear King, in a sacred and holy place of pilgrimage one should
select a place in which to perform yoga. The place must be level and
not too high or low. There one should sit very comfortably, being
steady and equipoised, keeping his body straight, and thus begin
chanting the Vedic pranava.

THE MIND IS TO BE FOCUSED UPON THE SUPREME LORD.
(Vs. 4.1.8)

4.8.44
pranayamena tri-vrta
pranendriya-mano-malam
sanair vyudasyabhidyayen
manasa guruna gurum

pranayamena--by breathing exercises; tri-vrta--by the three recommended
ways; prana-indriya--the life air and the senses; manah--mind; malam--
impurity; sanaih--gradually; vyudasya--giving up; abhidhyayet--meditate
upon; manasa--by the mind; guruna--undisturbed; gurum--the supreme
spiritual master, Krsna.

After sitting on your seat, practice the three kinds of breathing
exercises, and thus gradually control the life air, the mind and the
senses. Completely free yourself from all material contamination, and
with great patience begin to meditate on the Supreme Personality of
Godhead.

THE MIND IS TO BE FIXED.
(Vs. 4.1.9)

11.14.46
dhyanenettham su-tivrena
yunjato yogino manah
samyasyaty asu nirvanam
dravya-jnana-kriya-bhramah

dhyanena--by meditation; ittham--as thus mentioned; su-tivrena--
extremely concentrated; yunjatah--of one practicing; yoginah--of the
yogi; manah--the mind; samyasyati--will go together; asu--quickly;
nirvanam--to extinction; dravya-jnana-kriya--based on perception of
material objects, knowledge and activities; brahmah--the illusory
identification.

When the yogi thus controls his mind by intensely concentrated
meditation, his illusory identification with material objects,
knowledge and activities is very quickly extinguished.

THE SCRIPTURES REPEATEDLY AFFIRM THAT MEDITATION IS TO BE PERFORMED IN

A SITTING POSTURE.
(Vs. 4.1.10)

3.28.8

sucáu dese pratisthapyá
vijitasana asanam
tasmin svasti samasina
rju-kayah samabhyaset

sucáu dese--in a sanctified place; pratisthapyá--after placing; vijita-
asanah--controlling the sitting postures; asanam--a seat; tasmin--in
that place; svasti samasina--sitting in an easy posture; rju-kayah--
keeping the body erect; samabhyaset--one should practice.

After controlling one's mind and sitting postures, one should
spread a seat in a secluded and sanctified place, sit there in an easy
posture, keeping the body erect, and practice breath control.

/fffø
≥Adhikarana 7: Time, place, and circumstances for meditation. ≥
¿ffŸ
WHERE, WHEN AND HOW THE MIND MAY BE SINGLY FOCUSED UPON THE SUPREME
LORD IS TO BE ACCEPTED AS APPROPRIATE FOR MEDITATION.
(Vs. 4.1.11)

4.8.54,58,61

om namo bhagavate vasudevaya
mantrenanena devasya
kuryad dravyamayim budhah
saparyam vividhair dravyair
desa-kala-vibhagavit

om--O my Lord; namah--I offer my respectful obeisances; bhagavate--unto
the Supreme Personality of Godhead; vasudevaya--unto the Supreme Lord,
Vasudeva; mantrena--by this hymn, or mantra; anena--this; devasya--of
the Lord; kuryat--one should do; drav yamayim--physical; budhah--one
who is learned; saparyam--worship by the prescribed method; vividhah--
with varieties; dravyaih--paraphernalia; desa--according to country;
kala--time; vibhaga-vit--one who knows the divisions.

Om namo bhagavate vasudevaya. This is the twelve-syllable mantra
for worshiping Lord Krsna. One should install the physical forms of the
Lord, and with the chanting of the mantra one should offer flowers and
fruits and other varieties of foodstuffs exactly according to the rules
and regulations prescribed by authorities. But this should be done in
consideration of place, time, and attendant conveniences and inconveniences.

paricarya bhagavato
yavatyah purva-sevitah
ta mantra-hridayenaiva
prayunjyan mantra-murtaye

paricaryah--service; bhagavatah--of the Personality of Godhead;
yavatyah--as they are prescribed (as above mentioned); purva-sevitah--
recommended or done by previous acaryas; tah--that; mantra--hymns;
hridayena--within the heart; eva--certainly; prayunjyat--one should
worship; mantra-murtaye--who is nondifferent from the mantra.

One should follow in the footsteps of previous devotees regarding
how to worship the Supreme Lord with the prescribed paraphernalia, or

one should offer worship within the heart by reciting the mantra to the Personality of Godhead, who is nondifferent from the mantra.

viraktas cendriya-ratau
bhakti-yogena bhuyasa
tam nirantara-bhavana
bhajetaddha vimuktaye

viraktah ca--completely renounced order of life; indriya-ratau--in the matter of sense gratification; bhakti-yogena--by the process of devotional service; bhuyasa--with great seriousness; tam--unto Him (the Supreme); nirantara--constantly, twenty-four hours daily; bhavana--in the topmost stage of ecstasy; bhajeta--must worship; addha--directly; vimuktaye--for liberation.

If one is very serious about liberation, he must stick to the process of transcendental loving service, engaging twenty-four hours a day in the highest stage of ecstasy, and he must certainly be aloof from all activities of sense gratification.

/fffø
≥Adhikarana 8: The worship of the Supreme Lord continues even after ≥
≥liberation. ≥

¿fffÿ
THE WORSHIP OF THE SUPREME LORD DOES NOT STOP UPON THE MEDITATOR'S
ACHIEVING LIBERATION. THE SCRIPTURES REVEAL THAT IT CONTINUES IN THE
HEREAFTER.
(Vs. 4.1.12)

1.4.3
nigama-kalpa-taror galitam phalam
suka-mukhad amrta-drava-samyutam
pibata bhagavatam rasam alayam
muhur aho rasika bhuvi bhavukah

nigama--the Vedic literatures; kalpa-taroh--the desire tree; galitam--fully matured; phalam--fruit; suka--Sri Sukadeva Gosvami, the original speaker of Srimad-Bhagavatam; mukhat--from the lips of; amrta--nectar; drava--semisolid and soft and therefore easily swallowable; samyutam--perfect in all respects; pibata--do relish it; bhagavatam--the book dealing in the science of the eternal relation with the Lord; rasam--juice (that which is relishable); alayam--until liberation, or even in a liberated condition; muhuh--always; aho--O; rasikah--those who are full in the knowledge of mellows; bhuvi--on the earth; bhavukah--expert and thoughtful.

O expert and thoughtful men, relish Srimad-Bhagavatam, the mature fruit of the desire tree of Vedic literatures. It emanated from the lips of Sri Sukadeva Gosvami. Therefore this fruit has become even more tasteful, although its nectarean juice was already relishable for all, including liberated souls.

1.7.10
suta uvaca
atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

sutah uvaca--Suta Gosvami said; atmaramah--those who take pleasure in

atma (generally, spirit self); ca--also; munayah--sages; nirgranthah--freed from all bondage; api--in spite of; urukrame--unto the great adventurer; kurvanti--do; ahaitukim--unalloyed; bhaktim--devotional service; ittham-bhuta--such wonderful; gunah--qualities; harih--of the Lord.

All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

1.2.22

ato vai kavayo nityam
bhaktim paramaya muda
vasudeve bhagavati
kurvanti atma-prasadanim

atah--therefore; vai--certainly; kavayah--all transcendentalists; nityam--from time immemorial; bhaktim--service unto the Lord; paramaya--supreme; muda--with great delight; vasudeve--Sri Krsna; bhagavati--the Personality of Godhead; kurvanti--do render; atma--self; prasadanim--that which enlivens.

Certainly, therefore, since time immemorial, all transcendentalists have been rendering devotional service to Lord Krsna, the Personality of Godhead, with great delight, because such devotional service is enlivening to the self.

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≥Adhikarana 9: By attainment of Vidya, karma from the present life is ≥
≥not binding, and karma accumulated from past lives is destroyed. ≥
¿ooŸ
A KRSNA CONSCIOUS PERSON IS LIBERATED FROM ALL MATERIAL ASSOCIATION IN
THE PRESENT LIFE, AND THEREFORE IS NOT BOUND BY HIS ACTIONS. THE CHAIN
OF KARMA FROM PREVIOUS LIFETIMES IS DESTROYED.
(Vs. 4.1.13)

1.2.21,21

evam prasanna-manaso
bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate

evam--thus; prasanna--enlivened; manasah--of the mind; bhagavat-bhakti--the devotional service of the Lord; yogatah--by contact of; bhagavat--regarding the Personality of Godhead; tattva--knowledge; vijnanam--scientific; mukta--liberated; sangasya--of the association; jayate--becomes effective.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

bhidyate hrdaya-granthis
chidyante sarva-samsayah
ksiyante casya karmani
drsta evatmanisvare

bhidyate--pierced; hrdaya--heart; granthih--knots; chidyante--cut to pieces; sarva--all; samsayah--misgivings; ksiyante--terminated; ca--and; asya--his; karmani--chain of fruitive actions; drste--having seen; eva--certainly; atmani--unto the self; isvare--dominating.

Thus the knot in the heart is pierced, and all misgivings are cut to pieces. The chain of fruitive actions is terminated when one sees the self as master.

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≥Adhikarana 10: The same applies to punya-karma (good karma). ≥
¿fffÿ
THE REACTIONS OF GOOD DEEDS FROM PREVIOUS LIVES ARE DESTROYED ALONG WITH BAD REACTIONS. PIOUS ACTS PERFORMED BY THE LIBERATED SOUL IN HIS PRESENT LIFE CANNOT CLING HIM AND CAUSE HIM TO TAKE BIRTH AGAIN.
(Vs. 4.1.14)

7.10.13
bhogena punyam kusalena papam
kalevaram kala javena hitva
kirtim visuddham sura-loka-gitam
vitaya mam esyasi mukta-bandhah

bhogena--by feelings of material happiness; punyam--pious activities or their results; kusalena--by acting piously (devotional service is the best of all pious activities); papam--all kinds of reactions to impious activities; kalevaram--the material body; kala javena--by the most powerful time factor; hitva--giving up; kirtim--reputation; visuddham--transcendental or fully purified; sura-loka-gitam--praised even in the heavenly planets; vitaya--spreading all through the universe; mam--unto Me; esyasi--you will come back; mukta-bandhah--being liberated from all bondage.

My dear Prahlada, while you are in this material world you will exhaust all the reactions of pious activity by feeling happiness, and by acting piously you will neutralize impious activity. Because of the powerful time factor, you will give up your body, but the glories of your activities will be sung in the upper planetary systems, and being fully freed from all bondage, you will return home, back to Godhead.

/fffø
≥Adhikarana 11: The prarabdha-karma, manifest as the present body, is ≥
≥destroyed with the demise of the body of a liberated soul. ≥
¿fffÿ
WHATEVER FRUITS OF GOOD OR EVIL KARMA THAT ARE DESTINED TO MANIFEST WITHIN THE PRESENT BODY OF A PURE DEVOTEE ARE PERSONALLY MANAGED BY THE SUPREME LORD. THUS THE LIBERATED SOUL ENGAGES HIS BODY IN THE SERVICE OF THE SUPREME LORD WITHOUT ANXIETY. WHEN THE BODY IS GIVEN UP AT THE END OF LIFE, THE DEVOTEE'S PRARABDHA KARMA COMES TO AN END.
(Vs. 4.1.15)

3.28.38
deho 'pi daiva-vasagah khalu karma yavat
svarambhakam pratisamiksata eva sasuh
tam sa-prapancam adhirudha-samadhi-yogah
svapnam punar na bhajate pratibuddha-vastuh

dehah--the body; api--moreover; daiva-vasa-gah--under the control of the Personality of Godhead; khalu--indeed; karma--activities; yavat--as

much as; sva-arambhakam--begun by himself; pratisamiksate--continues to function; eva--certainly; sa-asuh--along with the senses; tam--the body; sa-prapancam--with its expansions; adhirudha-samadhi-yogah--being situated in samadhi by yoga practice; svapnam--born in a dream; punah--again; na--not; bhajate--he does accept as his own; pratibuddha--awake; vastuh--to his constitutional position.

The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in samadhi, the highest perfectional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

10.87.40

tvad-avagami na vetti bhavad-uttha-subhasbhayor
guna-vigunanvayams tarhi deha-bhrtam ca girah
anu-yugam anv-aham sa-guna gita-paramparaya
sravana-bhrtto yatas tvam apavarga-gatir manu-jaih

tvat--You; avagami--one who understands; na vetti--does not pay regard; bhavat--from You; uttha--rising; subha-asubhayoh--of the auspiciousness and inauspiciousness; guna-viguna--of good and bad; anvayan--to the attributions; tarhi--consequently; deha-bhrtam--of embodied living beings; ca--also; girah--the words; anu-yugam--in every age; anu-aham--every day; sa-guna--O You who are endowed with qualities; gita--of recitation; paramparaya--by the chain of succession; sravana--through hearing; bhrtah--carried; yatah--because of this; tvam--You; apavarga--of liberation; gatih--the ultimate goal; manu-jaih--by human beings, descendants of Manu.

When a person realizes You, he no longer cares about his good and bad fortune arising from past pious and sinful acts, since it is You alone who control this good and bad fortune. Such a realized devotee also disregards what ordinary living beings say about him. Every day he fills his ears with Your glories, which are recited in each age by the unbroken succession of Manu's descendents, and thus You become his ultimate salvation.

3.22.35-37

ayata-yamas tasyasan
yamah svantara-yapanah
srnvato dhyayato visnoh
kurvato bruvatah kathah

ayata-yamah--time never lost; tasya--of Manu; asan--were; yamah--the hours; sva-antara--his duration of life; yapanah--bringing to an end; srnvatah--hearing; dhyayatah--contemplating; visnoh--of Lord Visnu; kurvatah--acting; bruvatah--speaking; kathah--the topics.

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

sa evam svantaram ninye
yuganam eka-saptatim
vasudeva-prasangena
paribhuta-gati-trayah

sah--he (Svayambhuva Manu); evam--thus; sva-antaram--his own period; ninye--passed; yuganam--of the cycles of four ages; eka-saptatim--seventy-one; vasudeva--with Vasudeva; prasangena--by topics connected; paribhuta--transcended; gati-trayah--the three destinations.

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vasudeva and always engaged in matters regarding Vasudeva. Thus he transcended the three destinations.

sarira manasa divya
vaiyase ye ca manusah
bhautikas ca katham klesa
badhante hari-samsrayam

sarirah--pertaining to the body; manasah--pertaining to the mind; divyah--pertaining to supernatural powers (demigods); vaiyase--O Vidura; ye--those; ca--and; manusah--pertaining to other men; bhautikah--pertaining to other living beings; ca--and; ka tham--how; klesah--miserics; badhante--can trouble; hari-samsrayam--one who has taken shelter of Lord Krsna.

Therefore, O Vidura, how can persons completely under the shelter of Lord Krsna in devotional service be put into miserics pertaining to the body, the mind, nature, and other men and living creatures?

/fffø
≥Adhikarana 12: Vidya does not destroy the nitya-karmas of a devotee. ≥
¿fffÿ
REGULATED ACTIVITIES THAT LEAD TO VIDYA ARE CALLED NITYA-KARMAS
(ETERNAL DUTIES). THOUGH ALL OTHER FORMS OF A DEVOTEE'S KARMA ARE
DESTROYED UPON THE ATTAINMENT OF VIDYA, THE NITYA-KARMAS ARE NOT
DESTROYED BECAUSE THEY SUPPORT VIDYA.
(Vs. 4.1.16)

7.15.38-39
grhasthasya kriya-tyago
vrata-tyago vator api
tapasvino grama-seva-
bhikso indriya-lolata

asramapasada hy ete
khalv asrama-vidambanah
deva-maya-vimudhams tan
upeksetanukampaya

grhasthasya--for a person situated in householder life; kriya-tyagah--to give up the duty of a householder; vrata-tyagah--to give up vows and austerity; vator--for a brahmachari; api--also; tapasvinah--for a vanaprastha, one who has adopted a life of austerities; grama-seva--to live in a village and serve the people therein; bhiksoh--for a sannyasi who lived by begging alms; indriya-lolata--addicted to sense enjoyment; asrama--of the spiritual orders of life; apasadah--the most abominable; hi--in deed; ete--all these; khalu--indeed; asrama-vidambanah--imitating and therefore cheating the different spiritual orders; deva-maya-vimudhan--who are bewildered by the external energy of the Supreme Lord; tan--them; upekseta--one should reject and not accept as genuine; anukampaya--or by compassion (teach them real life).

It is abominable for a person living in the grhastha-asrama to give up the regulative principles, for a brahmacari not to follow the brahmacari vows while living under the care of the guru, for a vanaprastha to live in the village and engage in so-called social activities, or for a sannyasi to be addicted to sense gratification. One who acts in this way is to be considered the lowest renegade. Such a pretender is bewildered by the external energy of the Supreme Personality of Godhead, and one should either reject him from any position, or taking compassion upon him, teach him, if possible, to resume his original position.

/fff0

≥Adhikarana 13: Some pure devotees throw off all karma and leave ≥
≥the material world immediately upon attaining Vidya. ≥

¿ffŸ
SOME NIRAPEKSA DEVOTEES HAVE BEEN KNOWN TO IMMEDIATELY GIVE UP THE BODY AND ITS ATTENDENT KARMAS OUT OF INTENSE EAGERNESS TO ATTAIN THE ASSOCIATION OF THE SUPREME LORD WITHOUT DELAY (THAT IS, THEY DID NOT WAIT FOR THE NATURAL DEMISE OF THE BODY).
(Vs. 4.1.17)

10.29.10-11
dusaha-prestha-viraha-
tivra-tapa-dhutasubhah
dhyana-praptacyutaslesa
nirvryta ksina-mangalah

tam eva paramatmanam
jara-buddhyapi sangatah
jahur guna-mayam deham
sadyah praksina-bandhanah

duhsaha--intolerable; prestha--from their beloved; viraha--from separation; tivra--intense; tapa--by the burning pain; dhuta--removed; asubhah--all inauspicious things in their hearts; dhyana--by meditation; prapta--obtained; acyuta--of the infallible Lord Sri Krsna; aslesa--caused by the embrace; nirvryta--by the joy; ksina--reduced to nil; mangalah--their auspicious karmic reactions; tam--Him; eva--even though; parama-atmanam--the Supersoul; jara--a paramour; buddhya--thinking Him to be; api--nevertheless; sangatah--getting His direct association; jahuh--they gave up; guna-mayam--composed of the modes of material nature; deham--their bodies; sadyah--immediately; praksina--thoroughly counteracted; bandhanah--all their bondage of karma.

For those gopis who could not go to see Krsna, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Krsna is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies.

VIDYA IS SO POTENT THAT IT MAY DESTROY PRARABDHA-KARMA IMMEDIATELY, EVEN BEFORE THE DEVOTEE HAS FINISHED LIVING OUT THE REACTIONS DUE IN HIS PRESENT BODY. THUS HE ATTAINS THE SUPREME DESTINATION IN THIS VERY LIFE (I.E. WITHOUT HAVING TO WAIT FOR HIS DESTINED APPOINTMENT WITH DEATH).
(Vs. 4.2.18)

3.25.27

asevayayam prakrter gunanam
jnanena vairagya-vijrmbhitena
yogena mayy arpitaya ca bhaktya
mam pratyag-atmanam ihavarundhe

asevaya--by not engaging in the service; ayam--this person; prakrteh
gunanam--of the modes of material nature; jnanena--by knowledge;
vairagya--with renunciation; vijrmbhitena--developed; yogena--by
practicing yoga; mayi--unto Me; arpitaya--fixed; ca--and; bhaktya--with
devotion; mam--unto Me; pratyak-atmanam--the Absolute Truth; iha--in
this very life; avarundhe--one attains.

Thus by not engaging in the service of the modes of material
nature but by developing Krsna consciousness, knowledge in
renunciation, and by practicing yoga, in which the mind is always
fixed in devotional service unto the Supreme Personality of Godhead,
one achieves My association in this very life, for I am the Supreme
Personality, the Absolute Truth.

THE PURE DEVOTEE THROWS OFF BOTH SUBTLE AND GROSS BODIES. HE ATTAINS
HIS OWN SPIRITUAL FORM WITH WHICH HE ASSOCIATES ETERNALLY WITH THE
SUPREME LORD.

(Vs. 4.1.19)

3.25.33,34

jarayaty asu ya kosam
nigirnam analo yatha

jarayati--dissolves; asu--quickly; ya--which; kosam--the subtle body;
nigirnam--things eaten; analah--fire; yatha--as.

Bhakti, devotional service, dissolves the subtle body of the
living entity without separate effort, just as fire in the stomach
digests all that we eat.

naikatmatam me sprhayanti kecin
mat-pada-sevabhirata mad-ihah
ye 'nyonyato bhagavatah prasajya
sabhajayante mama paurusani

na--never; eka-atmatam--merging into oneness; me--My; sprhayanti--they
desire; kecit--any; mat-pada-seva--the service of My lotus feet;
abhiratah--engaged in; mat-ihah--endeavoring to attain Me; ye--those
who; anyonyatah--mutually; bhagavatah--pure devotees; prasajya--
assembling; sabhajayante--glorify; mama--My; paurusani--glorious
activities.

A pure devotee, who is attached to the activities of devotional
service and who always engages in the service of My lotus feet, never
desires to become one with Me. Such a devotee, who is unflinchingly
engaged, always glorifies My pastimes and activities.

11.14.25

yathagnina hema malam jahati
dhmatam punah svam bhajate ca rupam
atma ca karmanusayam vidhuya
mad-bhakti-yogena bhajaty atho mam

yatha--just as; agnina--by fire; hema--gold; malam--impurities; jahati-

- merge into the acit-sakti of Brahman.
8. The enlightened soul departs by way of the susumna-nadi.
 9. Regardless of the time of departure, the enlightened soul follows the rays of the sun.
 10. Regardless of the time of departure, the enlightened soul ascends to the spiritual world.

/fff∅
 ≥Adhikarana 1: When the soul departs the body, the senses and their ≥
 ≥functions merge into the mind. ≥
 ¿fffŸ
 JUST AS WATER EVAPORATES AND BECOMES INDISTINGUISHABLE FROM AIR, SO
 DOES SPEECH AND THE FUNCTION OF SPEECH MERGE INTO THE MIND AT THE TIME
 OF DEATH.
 (Vs. 4.2.1)

2.2.15
 sthiram sukham casanam asthito yatir
 yada jhasur imam anga lokam
 kale ca dese ca mano na sajjayet
 pranam niyacchen manasa jitasuh

sthiram--without being disturbed; sukham--comfortable; ca--also;
 asanam--sitting accommodation; asthitah--being situated; yatih--the
 sage; yada--whenever; jhasuh--desires to give up; imam--this; anga--O
 King; lokam--this body; kale--in time; ca--and ; dese--in a proper
 place; ca--also; manah--the mind; na--not; sajjayet--may not be
 perplexed; pranam--the senses; niyacchet--must control; manasa--by the
 mind; jita-asuh--conquering the life air.

O King, whenever the yogi desires to leave this planet of human
 beings, he should not be perplexed about the proper time or place, but
 should comfortably sit without being disturbed and, regulating the life
 air, should control the senses by the mind.

11.16.42
 vacam yaccha mano yaccha
 pranam yacchendriyani ca
 atmanam atmana yaccha
 na bhuyah kalpase 'dhvane

vacam--speech; yaccha--control; manah--the mind; yaccha--control;
 pranam--your breathing; yaccha--control; indriyani--the senses; ca--
 also; atmanam--the intelligence; atmana--by purified intelligence;
 yaccha--control; na--never; bhuyah--again; kalpase--you will fall;
 adhvane--on the path of material existence.

Therefore, control your speaking, subdue the mind, conquer the
 life air, regulate the senses and through purified intelligence bring
 your rational faculties under control. In this way you will never
 again fall onto the path of material existence.

AFTER SPEECH MERGES INTO THE MIND, ALL THE OTHER SENSES FOLLOW.
 (Vs. 4.2.2)

1.15.41
 vacam juhava manasi
 tat prana itare ca tam
 mrtyav apanam sotsargam
 tam pancatve hy ajohavit

vacam--speeches; juhava--relinquished; manasi--into the mind; tat prane--mind into breathing; itare ca--other senses also; tam--into that; mrtyau--into death; apanam--breathing; sa-utsargam--with all dedication; tam--that; pancatve--into the body made of five elements; hi--certainly; ajohavit--amalgamated it.

Then he amalgamated all the sense organs into the mind, then the mind into life, life into breathing, his total existence into the embodiment of the five elements, and his body into death. Then, as pure self, he became free from the material conception of life.

/fffø
 ≥Adhikarana 2: The mind merges into the prana. ≥
 ¿fffÿ
 THE MIND INTO WHICH THE SENSES ARE MERGED THEREAFTER MERGES INTO THE PRANA (LIFE AIR).
 (Vs. 4.2.3)

1.5.41 (See above)

/fffø
 ≥Adhikarana 3: The prana merges into the individual self. ≥
 ¿fffÿ
 THE PRANA, HARBORING THE SUBTLE SENSES AND THE MIND, MERGES INTO THE INDIVIDUAL SELF (JIVA).
 (Vs. 4.2.4)

1.15.42
 tritve hutva ca pancatvam
 tac caikatve 'juhon munih
 sarvam atmany ajuhavid
 brahmany atmanam avyaye

tritve--into the three qualities; hutva--having offered; ca--also; pancatvam--five elements; tat--that; ca--also; ekatve--in one nescience; ajuhote--amalgamated; munih--the thoughtful; sarvam--the sum total; atmani--in the soul; ajuhavit--fixed; brahmani--unto the spirit; atmanam--the soul; avyaye--unto the inexhaustible.

Thus annihilating the gross body of five elements into the three qualitative modes of material nature, he merged them in one nescience and then absorbed that nescience in the self, Brahman, which is inexhaustible in all circumstances.

/fffø
 ≥Adhikarana 4: The self merges into the subtle elements. ≥
 ¿fffÿ
 THE SELF AND THE PRANA THEN MERGE INTO THE SUBTLE MATERIAL ELEMENTS WHICH FORM THE BASIS OF THE CONDITIONED SOUL'S NEXT GROSS BODY.
 (Vs. 4.2.5)

10.1.39,40
 dehe pancatvam apanne
 dehi karmanugo 'vasah
 dehantaram anuprapya
 praktanam tyajate vapuh

dehe--when the body; pancatvam apanne--turns into five elements; dehi--the proprietor of the body, the living being; karma-anugah--following

the reactions of his own fruitive activities; avasah--spontaneously, automatically; deha-antaram--another body (made of material elements); anuprapya--receiving as a result; praktanam--the former; tyajate--gives up; vapuh--body.

When the present body turns to dust and is again reduced to five elements--earth, water, fire, air and ether--the proprietor of the body, the living being, automatically receives another body of material elements according to his fruitive activities. When the next body is obtained, he gives up the present body.

vrajams tisthan padaikena
yathaivaikena gacchati
yatha trna jalaukaivam
dehi karma-gatim gatah

vrajan--a person, while traveling on the road; tisthan--while standing; pada ekena--on one foot; yatha--as; eva--indeed; ekena--by another foot; gacchati--goes; yatha--as; trna jalauka--a worm on a vegetable; evam--in this way; dehi--the living entity; karma-gatim--the reactions of fruitive activities; gatah--undergoes.

Just as a person traveling on the road rests one foot on the ground and then lifts the other, or as a worm on a vegetable transfers itself to one leaf and then gives up the previous one, the conditioned soul takes shelter of another body and then gives up the one he had before.

SOME THINK THE INDIVIDUAL SOUL ENTERS INTO ONE ELEMENT ONLY (NAMELY FIRE, OR TEJAS), BUT THIS A MISUNDERSTANDING OF THE STATEMENTS OF SCRIPTURE.
(Vs. 4.2.6)

7.2.46
bhutendriya-mano-lingan
dehan uccavacan vibhuh
bhajaty utsrjati hy anyas
tac capi svena tejasa

bhuta--by the five material elements; indriya--the ten senses; manah--and the mind; lingan--characterized; dehan--gross material bodies; ucca-avacan--high class and low class; vibhuh--the individual soul, which is the lord of the body and senses; bhajati--achieves; utsrjati--gives up; hi--indeed; anyah--being different; tat--that; ca--also; api--indeed; svena--by his own; tejasa--power of advanced knowledge.

The five material elements, the ten senses and the mind all combine to form the various parts of the gross and subtle bodies. The living entity comes in contact with his material bodies, whether high or low, and later gives them up by his personal prowess. This strength can be perceived in a living entity's personal power to possess different types of bodies.

/fffØ
≥Adhikarana 5: Thus do all souls--ignorant and enlightened alike-- ≥
≥meet with death. ≥

¿fffŸ
FOR IGNORANT AND ENLIGHTENED SOULS ALIKE, THE EXPERIENCE OF DEATH AS
DESCRIBED HERETOFORE--THE MERGING OF THE SENSES INTO THE MIND, THE
MERGING OF THE MIND INTO THE PRANA, THE MERGING OF THE PRANA INTO THE

SELF, AND THE MERGING OF THE SELF INTO THE SUBTLE ELEMENTS--IS THE SAME. IN THIS WAY DOES ALL PHYSICAL PERCEPTION CEASE FOR BOTH THE WISE AND THE FOOLISH.
(Vs. 4.2.7)

3.31.45-46,47
dravyopalabdhi-sthanasya
dravyeksayogyata yada
tat pancatvam aham-manad
utpattir dravya-darsanam

yathaksnor dravyavayava-
darsanayogyata yada
tadaiva caksuso drastur
drastrtvayogyatanayoh

dravya--of objects; upalabdhi--of perception; sthanasya--of the place;
dravya--of objects; iksha--of perception; ayogyata--incapability; yada--
when; tat--that; pancatvam--death; aham-manad--from the misconception
of "I"; utpattih--birth; dravya--the physical body; darsanam--viewing;
yatha--just as; aksnoh--of the eyes; dravya--of objects; avayava--
parts; darsana--of seeing; ayogyata--incapability; yada--when; tada--
then; eva--indeed; caksusah--of the sense of sight; drastuh--of the
seer; drastrtva--of the faculty of seeing; ayogyata--incapability;
anayoh--of both of these.

When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

tasman na karyah santraso
na karpanyam na sambhramah
buddhva jiva-gatim dhiro
mukta-sangas cared iha

tasmat--on account of death; na--not; karyah--should be done;
santrasah--horror; na--not; karpanyam--miserliness; na--not;
sambhramah--eagerness for material gain; buddhva--realizing; jiva-
gatim--the true nature of the living entity; dhirah--steadfast; mukta-
sangah--free from attachment; caret--one should move about; iha--in
this world.

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.

BUT SCRIPTURE DECLARES THAT EVEN THOUGH HE IS YET WITHIN THE BODY,
THE SOUL BLESSED BY BRAHMA-VIDYA IS ALREADY LIBERATED AND WILL NOT TAKE
BIRTH AGAIN.
(Vs. 4.2.8)

1.2.15
yad-anudhyasina yuktah
karma-granthi-nibandhanam

chindanti kovidas tasya
ko na kuryat katha-ratim

yat--which; anudhya--remembrance; asina--sword; yukta--being equipped
with; karma--reactionary work; granthi--knot; nibandhanam--interknit;
chindanti--cut; kovidah--intelligent; tasya--His; kah--who; na--not;
kuryat--shall do; katha--messages; ratim--attention.

With sword in hand, intelligent men cut through the binding knots
of reactionary work [karma] by remembering the Personality of Godhead.
Therefore, who will not pay attention to His message?

10.14.58

samasrita ye pada-pallava-plavam
mahat-padam punya-yaso murareh
bhavambudhir vatsa-padam param padam
padam padam yad vipadam na tesam

samasritah--having taken shelter; ye--those who; pada--of the feet;
pallava--like flower buds; plavam--which are a boat; mahat--of the
total material creation, or of the great souls; padam--the shelter;
punya--supremely pious; yasah--whose fame; mura-areh--of the enemy of
the demon Mura; bhava--of the material existence; ambudhah--the ocean;
vatsa-padam--the hoof-print of a calf; param padam--the supreme abode,
Vaikuntha; padam padam--at every step; yat--where; vipadam--of material
miseries; na--none; tesam--for them.

For those who have accepted the boat of the lotus feet of the
Lord, who is the shelter of the cosmic manifestation and is famous as
Murari, the enemy of the Mura demon, the ocean of the material world is
like the water contained in a calf's hoof-print. Their goal is param
padam, Vaikuntha, the place where there are no material miseries, not
the place where there is danger at every step.

THOUGH THE SUBTLE BODY OF SUCH AN ENLIGHTENED SOUL PERSISTS FOR AS LONG
AS HE IS EVEN SLIGHTLY ASSOCIATED WITH THE MATERIAL ELEMENTS, IT IS
PURIFIED OF THE INFLUENCE OF THE MODES OF NATURE DUE TO HIS ATTACHMENT
TO THE SUPREME LORD. SINLESS AND SELF-REALIZED, THE SOUL BLESSED BY
BRAHMA-VIDYA IS NOT BEWILDERED BY MATERIAL EXISTENCE.
(Vs. 4.2.9)

3.25.15-18

cetah khalv asya bandhaya
muktaye catmano matam
gunesu saktam bandhaya
ratam va pumsi muktaye

cetah--consciousness; khalu--indeed; asya--of him; bandhaya--for
bondage; muktaye--for liberation; ca--and; atmanah--of the living
entity; matam--is considered; gunesu--in the three modes of nature;
saktam--attracted; bandhaya--for conditional life; ratam--attached; va-
-or; pumsi--in the Supreme Personality of Godhead; muktaye--for
liberation.

The stage in which the consciousness of the living entity is
attracted by the three modes of material nature is called conditional
life. But when that same consciousness is attached to the Supreme
Personality of Godhead, one is situated in the consciousness of
liberation.

aham mamabhimano'tthaih
kama-lobhadibhir malaih
vitam yada manah suddham
aduhkham asukham samam

aham--I; mama--mine; abhimana--from the misconception; utthaih--produced; kama--lust; lobha--greed; adibhih--and so on; malaih--from the impurities; vitam--freed; yada--when; manah--the mind; suddham--pure; aduhkham--without distress; asukham--without happiness; samam--equipoised.

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

tada purusa atmanam
kevalam prakrteh param
nirantaram svayam-jyotir
animanam akhanditam

tada--then; purusah--the individual soul; atmanam--himself; kevalam--pure; prakrteh param--transcendental to material existence; nirantaram--nondifferent; svayam jyotih--self-effulgent; animanam--infinitesimal; akhanditam--not fragmented.

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

jnana-vairagya-yuktena
bhakti-yuktena catmana
paripasyaty udasinam
prakrtim ca hataujasam

jnana--knowledge; vairagya--renunciation; yuktena--equipped with; bhakti--devotional service; yuktena--equipped with; ca--and; atmana--by the mind; paripasyati--one sees; udasinam--indifferent; prakrtim--material existence; ca--and; hata-ojasam--reduced in strength.

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

THUS IS MATERIAL BONDAGE LOOSENED. BUT IT IS SMASHED ONLY WHEN THE ENLIGHTENED SOUL RELINQUISHES THE SUBTLE BODY.
(Vs. 4.2.10)

12.5.5.
ghate bhinne ghatakasa
akasah syad yatha pura
evam dehe mrte jivo
brahma sampadyate punah

ghate--a pot; bhinne--when it is broken; ghata-akasa--the sky within the pot; akasah--sky; syat--remains; yatha--as; pura--previously; evam--similarly; dehe--the body; mrte--when it is given up, in the liberated condition; jivah--the individual soul; brahma--his spiritual status;

sampadyate--attains; punah--once again.

When a pot is broken, the portion of the sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity.

3.9.33

yada rahitam atmanam
bhutendriya-gunasayaih
svarupena mayopetam
pasyan svarajyam rcchati

yada--when; rahitam--freed from; atmanam--self; bhuta--material elements; indriya--material senses; guna-asayaih--under the influence of the material modes of nature; svarupena--in pure existence; maya--by Me; upetam--approaching; pasyan--by seeing; svarajyam--spiritual kingdom; rcchati--enjoy.

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

WHEN AN ENLIGHTENED SOUL DEPARTS, HIS BODY GROWS COLD. THE COOLING OF THE GROSS BODY AT DEATH IS THE SYMPTOM OF ITS SEPARATION FROM THE SUBTLE BODY. THUS IT CAN BE SEEN THAT EVEN A SOUL ILLUMINED BY VIDYA RETAINS THE SUBTLE BODY AFTER HE LEAVES THE GROSS BODY.
(Vs. 4.2.11)

4.28.46

yada nopalabhetanghrav
usmanam patyur arcati
asit samvigna-hrdaya
yutha-bhrasta mrgi yatha

yada--when; na--not; upalabheta--could feel; anghrau--in the feet; usmanam--heat; patyuh--of her husband; arcati--while serving; asit--she became; samvigna--anxious; hrdaya--at heart; yutha-bhrasta--bereft of her husband; mrgi--the she-deer; yatha--as.

While she was serving her husband by massaging his legs, she could feel that his feet were no longer warm and could thus understand that he had already passed from the body. She felt great anxiety upon being left alone. Bereft of her husband's company, she felt exactly as the deer feels upon being separated from its mate.

WHEN THE ENLIGHTENED SOUL LEAVES THE BODY, THE LIFE AIR GOES WITH HIM.
(Vs. 4.2.12-14)

2.2.21

tasmad bhruvor antaram unnayeta
niruddha-saptayatano 'napeksah
sthitva muhurtardham akuntha-drstir
nirbhidyā murdhan visrjet param gatah

tasmad--from there; bhruvoh--of the eyebrows; antaram--in between; unnayeta--should be brought in; niruddha--by blocking; sapta--seven; ayatanah--outlets of the life air; anapeksah--independent of all material enjoyment; sthitva--by keeping; muhurta--of a moment; ardhm--

half; akuntha--back home, back to Godhead; drstih--one whose aim is targeted like that; nirbhidyā--punching; murdhan--the cerebral hole; visrjet--should give up his body; param--the Supreme; gatah--having gone to.

Thereafter the bhakti-yogi should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme.

/fff∅

≥Adhikaranas 6-7: The subtle elements surrounding the soul illumined ≥
≥by Vidya then merge into the acit-sakti of Brahman. ≥

¿fffÿ
PROPELLED BY VIDYA, THE ENLIGHTENED SOUL RISES IN HIS SUBTLE BODY TO SATYALOKA, THE PLANET OF BRAHMA. THEREAFTER HE PASSES THROUGH THE LAYERS OF THE UNIVERSE, WHERE ONE AFTER ANOTHER THE SUBTLE ELEMENTS OF THE ENLIGHTENED SOUL'S BODY COMBINE WITH THE ACIT-SAKTI (THE MATERIAL POTENCY) OF THE SUPERSOUL. THUS HE RELINQUISHES HIS MATERIAL IDENTITY ALTOGETHER.

(Vs. 4.2.15-16)

2.2.28-30

tato visesam pratipadya nirbhayas
tenatmanapo 'nala-murtir atvaran
jyotirmayo vayum upetya kale
vayv-atmana kham brhad atma-lingam

tatah--thereafter; visesam--particularly; pratipadya--by obtaining; nirbhayah--without any doubt; tena--by that; atmana--pure self; apah--water; anala--fire; murtih--forms; atvaran--by surpassing; jyotih--mayah--effulgent; vayum--atmosphere; upetya--having reached there; kale--in due course of time; vayu--air; atmana--by the self; kham--ethereal; brhat--great; atma-lingam--the real form of the self.

After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing and airy, until he reaches the ethereal stage.

ghranena gandham rasanena vai rasam
rupam ca drstya svasanam tvacaiva
srotrena copetya nabho-ganatvam
pranena cakutim upaiti yogi

ghranena--by smelling; gandham--aroma; rasanena--by taste; vai--exactly; rasam--palate; rupam--forms; ca--also; drstya--by vision; svasanam--contact; tvaca--touch; eva--as it were; srotrena--by vibration of the ear; ca--also; upetya--by achieving; nabhah-ganatvam--identification of ether; pranena--by sense organs; ca--also; akutim--material activities; upaiti--attains; yogi--the devotee.

The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.

≥Adhikarana 8: The enlightened soul departs by way of the susumna- ≥
≥nadi. ≥

¿fffÿ
THE DOORWAY TO LIBERATION IS THE SUSUMNA-NADI, A SUBTLE CHANNEL THROUGH
WHICH THE ENLIGHTENED SOUL PASSES FROM THE HEART OF HIS LAST BODY INTO
THE HIGHER REGIONS OF THE UNIVERSE.

(Vs. 4.2.17)

2.2.24

vaisvanaram yati vihayasa gatah
susumnaya brahma-pathena socis a
vidhuta-kalko 'tha harer udastat
prayati cakram nrpa saiumaram

vaisvanaram--the controlling deity of fire; yati--goes; vihayasa--by
the path in the sky (the Milky Way); gatah--by passing over; susumnaya--
by the Susumna; brahma--Brahmaloka; pathena--on the way to; socisa--
illuminating; vidhuta--being washed off; kalkah--dirt; atha--
thereafter; hareh--of Lord Hari; udastat--upwards; prayati--does reach;
cakram--circle; nrpa--O King; saiumaram--named Sisumara.

O King, when such a mystic passes over the Milky Way by the
illuminating Susumna to reach the highest planet, Brahmaloka, he goes
first to Vaisvanara, the planet of the deity of fire, wherein he
becomes completely cleansed of all contaminations, and thereafter he
still goes higher, to the circle of Sisumara, to relate with Lord Hari,
the Personality of Godhead.

/fffø

≥Adhikarana 9: Regardless of the time of departure, the enlightened ≥
≥soul follows the rays of the sun. ≥

¿fffÿ
WHETHER THE ENLIGHTENED DEVOTEE LEAVES THE BODY BY DAY OR NIGHT, HE
FOLLOWS THE RAYS OF THE SUN ALONG THE PATH OF LIBERATION. HIS JOURNEY
IS ILLUMINATED BY THE SUPREME LORD.

(Vs. 4.2.18)

8.5.36

yac-caksur asit taranir deva-yanam
trayimayo brahmana esa dhisnyam
dvaram ca mukter amrtam ca mrtyuh
prasidatam nah sa maha-vibhutih

yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-
yanam--the predominating deity for the path of deliverance for the
demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic
knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the
place for realization; dvaram ca--as well as the gateway; mukteh--for
liberation; amrtam--the path of eternal life; ca--as well as; mrtyuh--
the cause of death; prasidatam--may He be pleased; nah--upon us; sah--
that Supreme Personality of Godhead; maha--vibhutih--the all-powerful.

The sun-god marks the path of liberation, which is called
arciradi-vartma. He is the chief source for understanding of the
Vedas, he is the abode where the Absolute Truth can be worshiped, He
is the gateway to liberation, and he is the source of eternal life as
well as the cause of death. The sun-god is the eye of the Lord. May
that Supreme Lord, who is supremely opulent, be pleased with us.

3.25.9

ya adyo bhagavan pumsam
isvaro vai bhavan kila
lokasya tamasandhasya
caksuh surya ivoditah

yah--He who; adyah--the origin; bhagavan--the Supreme Personality of Godhead; pumsam--of all living entities; isvarah--the Lord; vai--in fact; bhavan--You; kila--indeed; lokasya--of the universe; tamasa--by the darkness of ignorance; andhasya--blinded; caksuh--eye; suryah--the sun; iva--like; uditah--risen.

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

/fffø
≥Adhikarana 10: Regardless of the time of departure, the enlightened ≥
≥soul ascends to the spiritual world. ≥
¿ffÿ
EVEN IF THE DEVOTEE LEAVES HIS BODY DURING THE SOUTHERN COURSE OF THE
SUN, HE ATTAINS THE SPIRITUAL WORLD BY THE GRACE OF THE SUPREME LORD.
(Vs. 4.2.19)

3.32.7
surya-dvarena te yanti
purusam visvato-mukham
paravaresam prakrtim
asyotpatty-anta-bhavanam

surya-dvarena--through the path of illumination; te--they; yanti--approach; purusam--the Personality of Godhead; visvatah-mukham--whose face is turned everywhere; para-avara-isam--the proprietor of the spiritual and material worlds; prakrtim--the material cause; asya--of the world; utpatti--of manifestation; anta--of dissolution; bhavanam--the cause.

Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

THE TWO PATHS OF DEPARTURE USED BY YOGIS--THE DEVAYANA PATH (BY WAY OF DAYLIGHT DURING THE NORTHERN COURSE OF THE SUN) AND THE PITRIYANA PATH (BY WAY OF MOONLIGHT DURING THE SOUTHERN COURSE OF THE SUN)--ARE WELL-KNOWN TO THE DEVOTEES. BEING BLESSED BY BRAHMA-VIDYA, THE DEVOTEES ARE NEVER BEWILDERED BY THE CIRCUMSTANCES OF THEIR QUITTING THE BODY.
(Vs. 4.2.20-21)

ya ete pitr-devanam
ayane veda-nirmite
sastrena caksusa veda
jana-stho 'pi na muhyati

yah--one who; ete--on this path (as recommended above); pitr-devanam--known as pitr-yana and deva-yana; ayane--on this path; veda-nirmite--recommended in the Vedas; sastrena--by regular study of the scriptures; caksusa--by enlightened eyes; veda--is fully aware; jana-sthah--a person situated in a material body; api--even though; na--never; muhyati--is bewildered.

≥Adhikarana 1: The first stage of the soul's journey to the spiritual ≥
≥world is called arcis. ≥

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THE FIRST STAGE OF THE DEVAYANA PATH TO THE SPIRITUAL WORLD IS CALLED
ARCIS (RAY). THE SOUL ATTAINS ARCIS AS IT DEPARTS THE CHAMBER OF THE
HEART BY WAY OF THE SUSUMNA-NADI.
(Vs. 4.3.1)

3.32.6,7

nivrtti-dharma-nirata
nirmama nirahankrtah
sva-dharmaptaena sattvena
parisuddhena cetasa

nivrtti-dharma--in religious activities for detachment; niratah--
constantly engaged; nirmamah--without a sense of proprietorship;
nirahankrtah--without false egoism; sva-dharma--by one's own
occupational duties; aptena--executed; sattvena--by goodness;
parisuddhena--completely purified; cetasa--by consciousness.

By executing one's occupational duties, acting with detachment and
without a sense of proprietorship or false egoism, one is posted in
one's constitutional position by dint of complete purification of
consciousness, and by thus executing so-called material duties he can
easily enter into the kingdom of God.

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purusam visvato-mukham
paravaresam prakrtim
asyotpatty-anta-bhavanam

surya-dvarena--through the path of illumination; te--they; yanti--
approach; purusam--the Personality of Godhead; visvatah-mukham--whose
face is turned everywhere; para-avara-isam--the proprietor of the
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yat--that which; caksuh--eye; asit--became; taranir--the sun-god; deva-
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demigods; trayi-mayah--for the sake of guidance in karma-kanda Vedic
knowledge; brahmanah--of the supreme truth; esah--this; dhisnyam--the
place for realization; dvaram ca--as well as the gateway; mukteh--for
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arciradi-vartma. He is the chief source for understanding of the

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≥Adhikarana 2: Therefore all stages of the journey are called ≥
≥arciradi. ≥

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THE ARCIRADI-VARTMA INCLUDES THE STAGES OF DAY (DINA), WHITE FORTNIGHT (SUKLAPAKSA), NORTHERN COURSE OF THE SUN (UTTARAYANA), YEAR (SAMVATSARA), HEAVEN (DEVALOKA), WIND (VAYU), SUN (ADITYA), MOON (CANDRA), LIGHTNING (VIDYUT), WATER (VARUNA), INDRA AND CATURMUKHA BRAHMA. THIS LIST OF STAGES IS COLLATED FROM VARIOUS UPANISADIC TEXTS. NO ONE TEXT ENUMERATES THEM ALL.
(Vs. 4.3.2-3)

8.5.36 (See above)

7.15.54,55

agnih suryo diva prahnah
suklo rakottaram sva-rat
visvo 'tha taijasah prajnas
turya atma samanvayat

agnih--fire; suryah--sun; diva--day; prahnah--the end of the day; suklah--the bright fortnight of the moon; raka--the full moon at the end of the sukla-paksa; uttaram--the period when the sun passes to the north; sva-rat--the Supreme Brahman or Lord Brahma; visvah--gross designation; atha--Brahmaloka, the ultimate in material enjoyment; taijasah--subtle designation; prajnah--the witness in the causal designation; turyah--transcendental; atma--the soul; samanvayat--as a natural consequence.

On his path of ascent, the progressive living entity enters the different worlds of fire, the sun, the day, the end of the day, the bright fortnight, the full moon, and the passing of the sun in the north, along with their presiding demigods. When he enters Brahmaloka, he enjoys life for many millions of years, and finally his material designation comes to an end. He then comes to a subtle designation, from which he attains the causal designation, witnessing all previous states. Upon the annihilation of this causal state, he attains his pure state, in which he identifies with the Supersoul. In this way the living entity becomes transcendental.

deva-yanam idam prahur
bhutva bhutvanupurvasah
atma-yajy upasantatma-
hy atma-stho na nivartate

deva-yanam--the process of elevation known as deva-yana; idam--on this (path); prahuh--it is said; bhutva bhutva--having repeated birth; anupurvasah--consecutively; atma-yaji--one who is eager for self-realization; upasanta-atma--completely free from all material desires; hi--indeed; atma-sthah--situated in his own self; na--not; nivartate--does return.

This gradual process of elevation for self-realization is meant for those who are truly aware of the Absolute Truth. After repeated birth on this path, which is known as deva-yana, one attains these

consecutive stages. One who is completely free from all material desires, being situated in the self, need not traverse the path of repeated birth and death.

/fffø
≥Adhikarana 3: Each stage indicates an ativahika-devata (guide of the ≥
≥soul). ≥

¿fffÿ
THE ARCIRADI VARTMANA IS CALLED DEVAYANA BECAUSE AT EACH STAGE THE SOUL
IS GUIDED BY AN ATIVAHIKA-DEVA TO THE NEXT HIGHER STAGE. (ATI MEANS
'GREAT', VAH MEANS 'CARRY'.) AFTER GUIDING THE SOUL OUT OF THE HEART,
THE ARCIS-DEVA TURNS HIM OVER TO THE DINA-DEVA, WHO TURNS HIM OVER TO
THE SUKLA-DEVA, ETC.
(Vs. 4.3.4-5)

5.20.45

suryena hi vibhajante
disah kham dyaur mahi bhida
svargapavargau naraka
rasaukamsi ca sarvasah

suryena--by the sun-god within the sun planet; hi--indeed; vibhajante--are divided; disah--the directions; kham--the sky; dyauh--the heavenly planets; mahi--the earthly planets; bhida--other divisions; svarga--the heavenly planets; apavargau--and the places for liberation; narakah--the hellish planets; rasaukamsi--such as Atala; ca--also; sarvasah--all.

O King, the sun-god and the sun planet divide all the directions of the universe. It is only because of the presence of the sun that we can understand what the sky, the higher planets, this world and the lower planets are. It is also only because of the sun that we can understand which places are for material enjoyment, which are for liberation, which are hellish and subterranean.

5.20.12

sva-gobhih pitr-devebhyo
vibhajan krsna-suklayoh
prajanam sarvasam raja-
ndhah somo na astv iti

sva-gobhih--by expansion of his own illuminating rays; pitr-devebhyah--unto the pitas and the demigods; vibhajan--dividing; krsna-suklayoh--into the two fortnights, dark and light; prajanam--of the citizens; sarvasam--of all; raja--the king; andhah--food grains; somah--the moon-god; nah--toward us; astv--let him remain favorable; iti--thus.

[The inhabitants of Salmalidvipa worship the demigod of the moon in the following words.] By his own rays, the moon-god has divided the month into two fortnights, known as sukla and krsna, for the distribution of food grains to the pitas and the demigods. The demigod of the moon is he who divides time, and he is the king of all the residents of the universe. We therefore pray that he may remain our king and guide, and we offer him our respectful obeisances.

/fffø
≥Adhikarana 4: The amanava-purusa. ≥

¿fffÿ
THE SERVANTS OF THE SUPREME LORD, WHO ARE CALLED AMANAVA-PURUSA OR NON-MORTAL PERSONS, CONDUCT THE DEVOTEES WHO HAVE SURPASSED THE MOON (I.E.

≥Adhikarana 5: The amanava-purusa leads the soul to the planet of ≥

≥Caturmukha Brahma, declares Sage Badari. ≥

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SAGE BADARI HOLDS THAT THE AMANAVA-PURUSA LEADS ALL SOULS WHO TRAVERSE
THE ARCIRADI-VARTMA TO THE SAGUNA BRAHMAN (THE PLANET OF CATURMUKHA
BRAHMA).

(Vs. 4.3.7)

8.21.3

vavandire yat-smarananubhavatah
svayambhuvam dhama gata akarmakam
athanghraye pronomitaya visnor
upaharat padma-bhavo 'rhanodakam
samarcya bhaktyabhyagnac chuci-srava
yan-na bhi-pankeruha-sambhavah svayam

vavandire--offered their prayers; yat-smarana-anubhavatah--simply by
meditating on whom; svayambhuvam--of Lord Brahma; dhama--the residence;
gatah--had achieved; akarmakam--which cannot be achieved by fruitive
activities; atha--thereupon; anghraye--unto the lotus feet;
pronomitaya--offered obeisances; visnoh--of Lord Visnu; upaharat--
offered worship; padma-bhavah--Lord Brahma, who appeared from the lotus
flower; arhana-udakam--oblation by water; samarcya--worshiping;
bhaktya--in devotional service; abhyagnat--pleased him; suci-sravah--
the most celebrated Vedic authority; yat-nabhi-pankeruha-sambhavah
svayam--Lord Brahma, who personally appeared from the lotus in the
navel of whom (the Personality of Godhead).

And still others were those who had attained residence in Brahmalo-
ka not by ordinary karma but by advanced Vedic knowledge. After devotedly
worshiping the upraised lotus feet of the Supreme Lord with oblations
of water, Lord Brahma, who was born of the lotus emanating from Lord
Visnu's navel, offered prayers to the Lord.

THE SCRIPTURES TEACH THAT BRAHMA-LOKA IS THE SHELTER OF THE PIOUS SOULS,
SAGE BADARI ARGUES.

(Vs. 4.3.8)

8.5.17

nisamyaitat sura-gana
mahendra-varunadayah
nadyagacchan svayam mantrair
mantrayanto viniscitam

tato brahma-sabham jagmur
meror murdhani sarvasah
sarvam vijnapayam cakruh
pranatah paramesthine

nisamya--hearing; etat--this incident; sura-ganah--all the demigods;
maha-indra--King Indra; varuna-adayah--Varuna and other demigods; na--
not; adhyagacchan--reached; svayam--personally; mantrair--by
deliberation; mantrayantah--discussing; viniscitam --a real conclusion;
tatah--thereupon; brahma-sabham--to the assembly of Lord Brahma;
jagmuh--they went; meroh--of Sumeru Mountain; murdhani--on the top;
sarvasah--all of them; sarvam--everything; vijnapayam cakruh--they
informed; pranatah--offered o beisances; paramesthine--unto Lord
Brahma.

Lord Indra, Varuna and the other demigods, seeing their lives in

such a state, consulted among themselves, but they could not find any solution. Then all the demigods assembled and went together to the peak of Sumeru Mountain. There, in the assembly of Lord Brahma, they fell down to offer Lord Brahma their obeisances, and then they informed him of all the incidents that had taken place.

SAGE BADARI THINKS THAT REACHING BRAHMA-LOKA IS AS GOOD AS LIBERATION, FOR THE SOULS WHO TAKE SHELTER OF BRAHMA WILL GO WITH HIM TO THE SPIRITUAL WORLD (MAHA-VISNU LOKA) WHEN THE COSMOS IS ANNHILATED. (Vs. 4.3.9-11)

3.32.10

evam paretya bhagavantam anupravista
ye yogino jita-marun-manaso viragah
tenaiva sakam amrtam purusam puranam
brahma pradhanam upayanty agatabhimanah

evam--thus; paretya--having gone a long distance; bhagavantam--Lord Brahma; anupravistah--entered; ye--those who; yoginah--yogis; jita--controlled; marut--the breathing; manasah--the mind; viragah--detached; tena--with Lord Brahma; eva--indeed; sakam--together; amrtam--the embodiment of bliss; purusam--unto the personality of Godhead; puranam--the oldest; brahma pradhanam--the Supreme Brahman; upayanti--they go; agata--not gone; abhimanah--whose false ego.

The yogis who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahma, which is far, far away. After giving up their bodies, they enter into the body of Lord Brahma, and therefore when Brahma is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogis can also enter into the kingdom of God.

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≥Adhikarana 6: The amanava-purusa leads the soul to the Supreme ≥
≥Brahman, declares sage Jaimini. ≥

¿fffŸ
BUT SAGE JAIMINI ARGUES THAT THE SOULS WHO TRAVERSE THE ARCIRADI-VARTMA
ARE TAKEN BY THE AMANAVA-PURUSA DIRECTLY TO THE MAHAPURUSA.

(Vs. 4.3.12)

3.32.32

jnana-yogas ca man-nistho
nairgunyo bhakti-laksanah
dvayor apy eka evartho
bhagavac-chabda-laksanah

jnana-yogah--philosophical research; ca--and; mat-nisthah--directed towards Me; nairgunyah--free from the material modes of nature; bhakti--devotional service; laksanah--named; dvayoh--of both; api--moreover; ekah--one; eva--certainly; arthah--purpose; bhagavat--the Supreme Personality of Godhead; sabda--by the word; laksanah--signified.

Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

THE SCRIPTURES DECLARE THAT THE SUPREME SOUL IS THE GOAL OF DAHARA

VIDYA (THE PROCESS OF THE YOGIC CONQUEST OF THE LIFE AIR). SO THINKS
SAGE JAIMINI.
(Vs. 4.3.13)

2.2.15,16

sthiram sukham casanam asthito yatir
yada jhasur imam anga lokam
kale ca dese ca mano na sajjayet
pranan niyacchen manasa jitasuh

sthiram--without being disturbed; sukham--comfortable; ca--also;
asanam--sitting accommodation; asthitah--being situated; yatih--the
sage; yada--whenever; jhasuh--desires to give up; imam--this; anga--O
King; lokam--this body; kale--in time; ca--and ; dese--in a proper
place; ca--also; manah--the mind; na--not; sajjayet--may not be
perplexed; pranan--the senses; niyacchet--must control; manasa--by the
mind; jita-asuh--conquering the life air.

O King, whenever the yogi desires to leave this planet of human
beings, he should not be perplexed about the proper time or place, but
should comfortably sit without being disturbed and, regulating the life
air, should control the senses by the mind.

manah sva-buddhyamalaya niyamyā
ksetra jna etam ninayet tam atmani
atmanam atmany avarudhya dhiro
labdhopasantir virameta krtyat

manah--the mind; sva-buddhya--by his own intelligence; amalaya--
unalloyed; niyamyā--by regulating; ksetra jne--unto the living entity;
etam--all of them; ninayet--merge; tam--that; atmani--the self;
atmanam--the self; atmani--in the Superself; avarudhya--being locked
up; dhirah--the fully satisfied; labdha-upas-antih--one who has
attained full bliss; virameta--ceases from; krtyat--all other
activities.

Thereafter, the yogi should merge his mind, by his unalloyed
intelligence, into the living entity, and then merge the living entity
into the Superself. And by doing this, the fully satisfied living
entity becomes situated in the supreme stage of satisfaction, so that
he ceases from all other activities.

THE PLANET OF CATURMUKHA BRAHMA IS NOT THE PURUSARTHA (GOAL OF LIFE),
BECAUSE EVEN BRAHMA MEDITATES UPON MAHA-VISNU, HOLDS SAGE JAIMINI.
THEREFORE ALL SOULS WHO LEAVE THIS WORLD BY THE ARCIRADI-VARTMA ARE
SURE TO ATTAIN THE SUPREME LORD.
(Vs. 4.3.14)

3.33.2

devahutih uvaca
athapy ajo 'ntah-salile sayanam
bhutendriyarthatma-mayam vapus te
guna-pravaham sad-asesa-bijam
dadhyau svayam yaj jatharabja jatah

devahutih uvaca--Devahuti said; atha api--moreover; ajah--Lord Brahma;
antah-salile--in the water; sayanam--lying; bhuta--the material
elements; indriya--the senses; artha--the sense objects; atma--the
mind; mayam--pervaded by; vapuh--body; te--Your; guna-pravaham--the
source of the stream of the three modes of material nature; sat--

manifest; asesa--of all; bijam--the seed; dadhyau--meditated upon;
svayam--himself; yat--of whom; jathara--from the abdomen; abja--from
the lotus flower; jatah--born.

Devahuti said: Brahma is said to be unborn because he takes birth
from the lotus flower which grows from Your abdomen while You lie in
the ocean at the bottom of the universe. But even Brahma simply
meditated upon You, whose body is the source of unlimited universes.

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≥Adhikarana 7: The judgement of Srila Vyasadeva. ≥
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SRILA VYASADEVA DECLARES THAT THREE KINDS OF DEVOTEES (SVANISTHA,
PARINISTHA AND NIRAPEKSA), WHO DIRECTLY MEDITATE UPON THE TRANSCENDENTAL
FORM OF THE SUPREME LORD, ARE GUIDED BY THE AMANAVA-PURUSA TO THE LORD
HIMSELF. THE WORSHIPERS OF FIVE FIRES (PANCAGNI) ENTER THE PLANET OF
CATURMUKHA BRAHMA, TO GO WITH HIM TO THE SUPREME AFTER THE DISSOLUTION
OF THE UNIVERSE. THE INDIRECT WORSHIPERS OF THE LORD, WHO WORSHIP HIM
SYMBOLICALLY, ATTAIN RELATIVE PERFECTIONS IN THE MATERIAL WORLD.
(Vs. 4.3.15)

3.32.6
nivr̥tti-dharma-nirata
nirmama nirahankrtah
sva-dharmaptaena sattvena
parisuddhena cetasa

nivr̥tti-dharma--in religious activities for detachment; niratah--
constantly engaged; nirmamah--without a sense of proprietorship;
nirahankrtah--without false egoism; sva-dharma--by one's own
occupational duties; aptena--executed; sattvena--by goodness;
parisuddhena--completely purified; cetasa--by consciousness.

By executing one's occupational duties, acting with detachment and
without a sense of proprietorship or false egoism, one is posted in
one's constitutional position by dint of complete purification of
consciousness, and by thus executing so-called material duties he can
easily enter into the kingdom of God.

3.32.11
atha tam sarva-bhutanam
hrt-padmesu krtalayam
srutanubhavam saranam
vraja bhavena bhamini

atha--therefore; tam--the Supreme Personality of Godhead; sarva-
bhutanam--of all living entities; hrt-padmesu--in the lotus hearts;
kr̥ta-alayam--residing; sruta-anubhavam--whose glories you have heard;
saranam--unto the shelter; vraja--go; bhavena--by devotional service;
bhamini--My dear mother.

Therefore, My dear mother, by devotional service take direct shelter
of the Supreme Personality of Godhead, who is seated in everyone's heart.

5.20.33
yat tat karmamayam lingam
brahma-lingam jano 'rcayet
ekantam advayam santam
tasmai bhagavate nama iti

yat--which; tat--that; karma-mayam--obtainable by the Vedic ritualistic system; lingam--the form; brahma-lingam--which makes known the Supreme Brahman; janah--a person; arcayet--must worship; ekantam--who has full faith in the one Supreme; advayam--nondifferent; santam--peaceful; tasmai--unto him; bhagavate--the most powerful; namah--our respects; iti--thus.

Lord Brahma is known as karma-maya, the form of ritualistic ceremonies, because by performing ritualistic ceremonies one may attain his position and because the Vedic ritualistic hymns become manifest from him. He is devoted to the Supreme Personality of Godhead without deviation, and therefore in one sense he is not different from the Lord. Nevertheless, he should be worshiped not as the monists worship him, but in duality. One should always remain a servitor of the Supreme Lord, the supreme worshipable Deity. We therefore offer our respectful obeisances unto Lord Brahma, the form of manifest Vedic knowledge.

2.6.43-45

aham bhavo yajna ime prajesa
daksadayo ye bhavad-adayas ca
svarloka-palah khagaloka-pala
nrloka-palas talaloka-palah

gandharva-vidyadhara-caranesa
ye yaksa-raksoraga-naga-nathah
ye va rsinam rsabhah pitrnam
daityendra-siddhesvara-danavendra
anye ca ye preta-pisaca-bhuta-
kusmanda-yado-mrga-paksy-adhisah

yat kinca loke bhagavan mahasvad
ojah-sahasvad balavat ksamavat
sri-hri-vibhuty-atmavad adbhutarnam
tattvam param rupavad asva-rupam

aham--myself (Brahmaji); bhavah--Lord Siva; yajnah--Lord Visnu; ime--all these; praja-isah--the father of the living beings; daksa-adayah--Daksa, Marici, Manu, etc.; ye--those; bhavat--yourself; adayah ca--and the bachelors (Sanat-kumara and his brot hers); svarloka-palah--the leaders of the heavenly planets; khagaloka-palah--the leaders of space travelers; nrloka-palah--the leaders of mankind; talaloka-palah--the leaders of the lower planets; gandharva--the residents of Gandharvaloka; vidyadhara--the residents of the Vidyadhara planet; carana-isah--the leaders of the Caranas; ye--as also others; yaksa--the leaders of the Yaksas; raksa--demons; uraga--snakes; naga-nathah--the leaders of Nagaloka (below the earth); ye--others; va--also; rsinam--of the sages; rsabhah--the chief; pitrnam--of the forefathers; daitya-indra--leaders of the atheists; siddha-isvara--leaders of the Siddhaloka planets (spacemen); danava-indrah--leaders of the non-Aryans; anye--besides them; ca--also; ye--those; preta--dead bodies; pisaca--evil spirits; bhuta--jinn; kusmanda--a special type of evil spirit; yadah--aquatics; mrga--animals; paksi-adhisah--giant eagles; yat--anything; kim ca--and everything; loke--in the world; bhagavat--possessed of bhaga, or extraordinary power; mahasvat--of a special degree; ojah-sahasvat--specific mental and sensual dexterity; balavat--possessed of strength; ksamavat--possessed of forgiveness; sri--beauty; hri--ashamed of impious acts; vibhuti--riches; atmavat--possessed of intelligence; adbhuta--wonderful; arnam--race; tattvam--specific truth; param--transcendental; rupavat--as if the form of; asva-rupam--not the form of the Lord.

I myself [Brahma], Lord Siva, Lord Visnu, great generators of living beings like Daksa and Prajapati, yourselves [Narada and the Kumaras], heavenly demigods like Indra and Candra, the leaders of the Bhurloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyadhara planets, the leaders of the Caranaloka planets, the leaders of the Yaksas, Raksas and Uragas, the great sages, the great demons, the great a theists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kusmandas, great aquatics, great beasts and great birds, etc.--in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless--may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

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≥Adhikarana 8: Certain nirapeksa devotees are conducted by the Supreme≥
 ≥Lord Himself. ≥

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 SCRIPTURE REVEALS THAT CERTAIN NIRAPEKSA DEVOTEES WHO WHOLEHEARTEDLY
 SURRENDERED TO THE LORD IN THE MIDST OF EXTREME SUFFERING WERE
 DELIVERED FROM MATERIAL EXISTENCE BY THE SUPREME LORD HIMSELF.
 (Vs. 4.3.16)

8.3.31

tam tadvad artam upalabhya jagan-nivasah
 stotram nisamya divijaih saha samstuvadbhiih
 chandomayena garudena samuhyamanas
 cakrayudho 'bhyagamad asu yato gajendrah

tam--unto him (Gajendra); tadvat--in that way; artam--who was very depressed (because of being attacked by the crocodile); upalabhya--understanding; ja gat-nivasah--the Lord, who exists everywhere; stotram--the prayer; nisamya--hearing; divijaih--the denizens of the heavenly planets; saha--with; samstuvadbhiih--who were offering their prayers also; chandomayena--with the speed He desired; garudena--by Garuda; samuhyamanah--being carried; cakra--carrying His disc; ayudhah--and other weapons, like the club; abhyagamat--arrived; asu--immediately; yatah--where; gajendrah--the King of the elephants, Gajendra, was situated.

After understanding the awkward condition of Gajendra, who had offered his prayers, the Supreme Personality of Godhead, Hari, who lives everywhere, appeared with the demigods, who were offering prayers to Him. Carrying His disc and other weapons, He appeared there on the back of His carrier, Garuda, with great speed, according to His desire. Thus He appeared before Gajendra.

8.4.6

gajendro bhagavat-sparsad
 vimukto jnana-bandhanat
 prapto bhagavato rupam
 pita-vasas catur-bhujah

gajendrah--the King of the elephants, Gajendra; bhagavat-sparsat--because of being touched by the hand of the Supreme Personality of Godhead; vimuktah--was immediately freed; ajnana-bandhanat--from all kinds of ignorance, especially the bodily concept of life; praptah--

9. The liberated soul cannot create a universe.
10. The liberated soul never returns to the material world.

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≥Adhikarana 1: The form of the souls in the liberated state. ≥
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WHEN THE SOUL ATTAINS BRAHMAN, HIS OWN SPIRITUAL FORM IS REVEALED.
(Vs. 4.4.1)

1.3.32-34
atah param yad avyaktam
avyudha-guna-brmhitam
adrstasruta-vastutvat
sa jivo yat punar-bhavah

atah--this; param--beyond; yat--which; avyaktam--unmanifested; avyudha--without formal shape; guna-brmhitam--affected by the qualities; adrsta--unseen; asruta--unheard; vastutvat--being like that; sah--that; jivah--living being; yat--that which; punar-bhavah--takes birth repeatedly.

Beyond this gross conception of form is another, subtle conception of form which is without formal shape and is unseen, unheard and unmanifest. The living being has his form beyond this subtlety, otherwise he could not have repeated births.

yatrema sad-asad-rupe
pratisiddhe sva-samvida
avidyayatmani krte
iti tad brahma-darsanam

yatra--whenever; ime--in all these; sat-asat--gross and subtle; rupe--in the forms of; pratisiddhe--on being nullified; sva-samvida--by self-realization; avidyaya--by ignorance; atmani--in the self; krte--having been imposed; iti--thus; tat--that is; brahma-darsanam--the process of seeing the Absolute.

Whenever a person experiences, by self-realization, that both the gross and subtle bodies have nothing to do with the pure self, at that time he sees himself as well as the Lord.

yady esoparata devi
maya vaisaradi matih
sampanna eveti vidur
mahimni sve mahiyate

yadi--if, however; esa--they; uparata--subsided; devi maya--illusory energy; vaisaradi--full of knowledge; matih--enlightenment; sampannah--enriched with; eva--certainly; iti--thus; viduh--being cognizant of; mahimni--in the glories; sve--of the self; mahiyate--being situated in.

If the illusory energy subsides and the living entity becomes fully enriched with knowledge by the grace of the Lord, then he becomes at once enlightened with self-realization and thus becomes situated in his own glory.

1.6.28
prayujyamane mayi tam
suddham bhagavatim tanum
arabdha-karma-nirvano
nyapatat panca-bhautikah

prayujyamane--having been awarded; mayi--on me; tam--that; suddham--transcendental; bhagavatim--fit for associating with the Personality of Godhead; tanum--body; arabdha--acquired; karma--fruitive work; nirvanah--prohibitive; nyapatat--quit; panca-bh autikah--body made of five material elements.

Having been awarded a transcendental body befitting an associate of the Personality of Godhead, I quit the body made of five material elements, and thus all acquired fruitive results of work [karma] stopped.

THE SUPREME BENEDICTION FOR THE SOUL IS TO ATTAIN HIS ORIGINAL FORM IN ASSOCIATION WITH THE SUPREME BRAHMAN. SO TEACHES CATURMUKHA BRAHMA, THE MASTER OF VEDIC KNOWLEDGE WITHIN THIS UNIVERSE.
(Vs. 4.4.2)

10.14.32
aho bhagyam aho bhagyam
nanda-gopa-vrajaukasam
yan-mitram paramanandam
purnam brahma sanatanam

aho--what great; bhagyam--fortune; aho--what great; bhagyam--fortune; nanda--of Maharaja Nanda; gopa--of the other cowherd men; vraja-okasam--of the inhabitants of Vrajabhumi; yat--of whom; mitram--the friend; parama-anandam--the supreme bliss; purnam--complete; brahma--the Absolute Truth; sanatanam--eternal.

How greatly fortunate are Nanda Maharaja, the cowherd men and all the other inhabitants of Vrajabhumi. There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

OBJECTION: THAT SELF-EFFULGENT REALM WHERE THE LIBERATED SOULS ATTAIN BODIES IS THE ADITYALOKA (THE SUN), WHICH IS ATTAINABLE BY THE ARCIRADI-VARTMA.

REPLY: THAT SELF-EFFULGENT REALM IS NOT THE SUN. IT IS VISNULOKA, THE ETERNAL REALM OF THE SUPREME BRAHMAN, WHO IS THE PERSONALITY OF GODHEAD.
(Vs. 4.4.3)

4.12.26,27,30
anasthitam te pitrbhir
anyair apy anga karhicit
atistha jagatam vandyam
tad visnoh paramam padam

anasthitam--never achieved; te--your; pitrbhiih--by forefathers; anyaih--by others; api--even; anga--O Dhruva; karhicit--at any time; atistha--please come and live there; jagatam--by the inhabitants of the universe; vandyam--worshipable; tat--that; visnoh--of Lord Visnu; paramam--supreme; padam--situation.

Dear King Dhruva, neither your forefathers nor anyone else before you ever achieved such a transcendental planet. The planet known as Visnuloka, where Lord Visnu personally resides, is the highest of all. It is worshipable by the inhabitants of all other planets within the universe. Please come with us and live there eternally.

etad vimana-pravaram

uttamasloka-maulina
upasthapitam ayusmann
adhirodhum tvam arhasi

etat--this; vimana--airplane; pravaram--unique; uttamasloka--the Supreme Personality of Godhead; maulina--by the head of all living entities; upasthapitam--sent; ayusman--O immortal one; adhirodhum--to board; tvam--you; arhasi--are worthy.

O immortal one, this unique airplane has been sent by the Supreme Personality of Godhead, who is worshiped by selected prayers and who is the chief of all living entities. You are quite worthy to board such a plane.

tadottanapadah putro
dadarsantakam agatam
mrtyor murdhni padam dattva
arurohadbhitam grham

tada--then; uttanapadah--of King Uttanapada; putrah--son; dadarsa--could see; antakam--death personified; agatam--approached him; mrtyoh murdhni--on the head of death; padam--feet; dattva--placing; aruroha--got up; adbhitam--wonderful; grham--on the airplane which resembled a big house.

When Dhruva Maharaja was attempting to get on the transcendental plane, he saw death personified approach him. Not caring for death, however, he took advantage of the opportunity to put his feet on the head of death, and thus he got up on the airplane, which was as big as a house.

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≥Adhikarana 2: The liberated soul is united with the Supreme Lord. ≥
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MANY UPANISADIC PASSAGES DESCRIBE LIBERATION AS THE ABSORPTION OF THE SOUL INTO BRAHMAN. THIS INITIAL STAGE OF THE SOUL'S ENTRY INTO THE EFFULGENT BRAHMAN SPHERE IS CALLED SAYUJYA-MUKTI. HAVING ATTAINED THE SPIRITUAL WORLD, THE SOUL MAY ATTAIN FOUR HIGHER KINDS OF MUKTI, ALL OF WHICH SHARE THE QUALITY OF UNITY ESTABLISHED IN SAYUJYA-MUKTI.
(Vs. 4.4.4)

10.12.33
pinahi-bhogotthitam adbhitam mahaj
jyotih sva-dhamna jvalayat disa dasa
pratiksya khe 'vasthitam isa-nirgamam
vivesa tasmin misatam divaukasam

pina--very great; ahi-bhoga-utthitam--issuing from the serpent's body, which was meant for material enjoyment; adbhitam--very wonderful; mahat--great; jyotih--effulgence; sva-dhamna--by his own illumination; jvalayat--making glaring; disa dasa--all the ten directions; pratiksya--waiting; khe--in the sky; avasthitam--individually staying; isa-nirgamam--until the Supreme Personality of Godhead, Krsna, came out; vivesa--entered; tasmin--in the body of Krsna; misatam--while observing; divaukasam--all the demigods.

From the body of the gigantic python, a glaring effulgence came out, illuminating all directions, and stayed individually in the sky until Krsna came out from the corpse's mouth. Then, as all the demigods looked on, this effulgence entered into Krsna's body.

10.12.38

naitad vicitram manujarbha-mayinah
paravaranam paramasya vedhasah
agho 'pi yat-sparsana-dhauta-patakah
prapatma-samyam tv asatam sudurlabham

na--not; etat--this; vicitram--is wonderful; manuja-arbha-mayinah--of Krsna, who appeared as the son of Nanda Maharaja and Yasoda, being compassionate upon them; para-avaranam--of all causes and effects; paramasya vedhasah--of the supreme creator; aghah api--Aghasura also; yat-sparsana--simply by the slight association of whom; dhauta-patakah--became freed from all contamination of material existence; prapa--became elevated; atma-samyam--to a body exactly resembling that of Narayana; tu--but; as atam sudurlabham--which is not at all possible to be obtained by contaminated souls (but everything can be possible by the mercy of the Supreme Lord).

Krsna is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller. When Krsna appeared as the son of Nanda Maharaja and Yasoda, He did so by His causeless mercy. Consequently, for Him to exhibit His unlimited opulence was not at all wonderful. Indeed, He showed such great mercy that even Aghasura, the most sinful miscreant, was elevated to being one of His associates and achieving sarupya-mukti, which is actually impossible for materially contaminated persons to attain.

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≥Adhikarana 3: The attributes of the liberated soul. ≥
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SAGE JAIMINI THINKS THE LIBERATED SOUL ATTAINS THE EIGHT PERFECTIONAL GUNAS (QUALITIES) OF THE SUPREME LORD. BUT SAGE AUDULOMI THINKS THE LIBERATED SOUL ATTAINS NIRGUNA (UNQUALIFIED) CONSCIOUSNESS, ONE WITH BRAHMAN.

SRILA VYASADEVA DECLARES THAT THE LIBERATED SOUL ATTAINS BOTH.
(Vs. 4.4.5-7)

1.7.10

suta uvaca
atmaramas ca munayo
nirgrantha apy urukrame
kurvanty ahaitukim bhaktim
ittham-bhuta-guno harih

sutah uvaca--Suta Gosvami said; atmaramah--those who take pleasure in atma (generally, spirit self); ca--also; munayah--sages; nirgranthah--freed from all bondage; api--in spite of; urukrame--unto the great adventurer; kurvanti--do; ahaitukim--unalloyed; bhaktim--devotional service; ittham-bhuta--such wonderful; gunah--qualities; harih--of the Lord.

All different varieties of atmaramas [those who take pleasure in atma, or spirit self], especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls.

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 ≥Adhikarana 4: The liberated soul is satya-sankalpa. ≥
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 THE LIBERATED SOUL IS SATYA-SANKALPA, I.E. ALL HIS DESIRES ARE
 AUTOMATICALLY SATISFIED.
 (Vs. 4.4.8)

3.25.37
 atho vibhutim mama mayavinas tam
 aisvaryam astangam anupravrttam
 sriyam bhagavatim vasprhayanti bhadram
 parasya me te 'snuvate tu loke

atho--then; vibhutim--opulence; mama--of Me; mayavinah--of the Lord of
 maya; tam--that; aisvaryam--mystic perfection; asta-angam--consisting
 of eight parts; anupravrttam--following; sriyam--splendor; bhagavatim--
 of the kingdom of God; va--or; asprhay anti--they do not desire;
 bhadram--blissful; parasya--of the Supreme Lord; me--of Me; te--those
 devotees; asnuvate--enjoy; tu--but; loke--in this life.

Thus because he is completely absorbed in thought of Me, the
 devotee does not desire even the highest benediction obtainable in the
 upper planetary systems, including Satyaloka. He does not desire the
 eight material perfections obtained from mystic yoga, nor does he desire
 to be elevated to the kingdom of God. Yet even without desiring them,
 the devotee enjoys, even in this life, all the offered benedictions.

3.23.42
 kim durapadanam tesam
 pumsam uddama-cetasam
 yair asritas tirtha-padas
 carano vyasanatyayah

kim--what; durapadanam--difficult to achieve; tesam--for those; pumsam--
 -men; uddama-cetasam--who are determined; yaih--by whom; asritah--
 taken refuge; tirtha-pada--of the Supreme Personality of Godhead;
 caranah--feet; vyasana-atyayah--which vanquish dangers.

What is difficult to achieve for determined men who have taken
 refuge of the Supreme Personality of Godhead's lotus feet? His feet are
 the source of sacred rivers like the Ganges, which put an end to the
 dangers of mundane life.

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 ≥Adhikarana 5: The liberated soul is under the control of the Supreme ≥
 ≥Lord, and no one else. ≥
 ¿fffÿ
 THE LIBERATED SOUL IS ACCOUNTABLE ONLY TO THE SUPREME LORD. NO ONE ELSE
 CAN HAVE A CLAIM ON THE LIBERATED SOUL, FOR HE TAKES SHELTER OF NO ONE
 ELSE BUT THE LORD.
 (Vs. 4.4.9)

11.5.41,42
 devarsi-bhutapta-nrnam pitr-nam
 na kinkaro nayam rni ca rajan
 sarvatmana yah saranam saranyam-
 gato mukundam parihrtya kartam

One who has given up all material duties and taken full shelter at
 the lotus feet of Mukunda, who gives shelter to all, is not indebted to

the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one's forefathers who have passed away.

sva-pada-mulam bhajatah priyasya
tyaktanya-bhavasya harih paresah
vikarma yac cotpatitam kathancid
dhunoti sarvam hrđi sannivistah

The Lord is so kind to His devotee that even though the devotee sometimes falls into the entanglement of vikarma--acts against the Vedic directions--the Lord at once rectifies the mistakes within the heart of a devotee. This is because the devotees are very dear to the Lord.

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≥Adhikarana 6: Does the liberated soul have a body? ≥
¿ffÿ
SAGE BADARI THINKS THAT A BODY IS ALWAYS THE PRODUCT OF KARMA, AND IS ALWAYS PAINFUL. THEREFORE THE LIBERATED SOUL CAN HAVE NO BODY. BUT SAGE JAIMINI ARGUES THAT THE LIBERATED SOUL HAS A BODY.

SRILA VYASADEVA DECLARES THAT THE LIBERATED SOUL HAS BOTH A BODY AND NO BODY (I.E. HE HAS A SPIRITUAL BODY, NOT A MATERIAL BODY).
(Vs. 4.4.10-12)

7.1.35
dehendriyasu-hinanam
vaikuntha-pura-vasinam
deha-sambandha-sambaddham
etat akhyatum arhasi

deha--of a material body; indriya--material senses; asu--life breath; hinanam--of those devoid; vaikuntha-pura--of Vaikuntha; vasinam--of the residents; deha-sambandha--in a material body; sambaddham--bondage; etat--this; akhyatum arhasi--please desc ribe.

The bodies of the inhabitants of Vaikuntha are completely spiritual, having nothing to do with the material body, senses or life air. Therefore, kindly explain how associates of the Personality of Godhead were cursed to descend in material bodies like ordinary persons.

3.15.14-16
vasanti yatra purusah
sarve vaikuntha-murtayah
ye 'nimitta-nimittena
dharmenaradhayan harim

vasanti--they live; yatra--where; purusah--persons; sarve--all; vaikuntha-murtayah--having a four-handed form similar to that of the Supreme Lord, Visnu; ye--those Vaikuntha persons; animitta--without desire for sense gratification; nimittena--caused by; dharmena--by devotional service; aradhayan--continuously worshiping; harim--unto the Supreme Personality of Godhead.

In the Vaikuntha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

yatra cadyah puman aste
bhagavan sabda-gocarah

sattvam vistabhya virajam
svanam no mrdayan vrsah

yatra--in the Vaikuntha planets; ca--and; adyah--original; puman--
person; aste--is there; bhagavan--the Supreme Personality of Godhead;
sabda-gocarah--understood through the Vedic literature; sattvam--the
mode of goodness; vistabhya--accepting; viraj am--uncontaminated;
svanam--of His own associates; nah--us; mrdayan--increasing happiness;
vrsah--the personification of religious principles.

In the Vaikuntha planets is the Supreme Personality of Godhead,
who is the original person and who can be understood through the Vedic
literature. He is full of the uncontaminated mode of goodness, with no
place for passion or ignorance. He contributes religious progress for
the devotees.

yatra naihsreyasam nama
vanam kama-dughair drumaih
sarvartu-sribhir vibhrajat
kaivalyam iva murtimat

yatra--in the Vaikuntha planets; naihsreyasam--auspicious; numa--named;
vanam--forests; kama-dughaih--yielding desire; drumaih--with trees;
sarva--all; rtu--seasons; sribhih--with flowers and fruits; vibhrajat--
splendid; kaivalyam--spiritual; iva--as ; murtimat--personal.

In those Vaikuntha planets there are many forests which are very
auspicious. In those forests the trees are desire trees, and in all
seasons they are filled with flowers and fruits because everything in
the Vaikuntha planets is spiritual and personal.

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≥Adhikarana 7: The liberated soul is an enjoyer. ≥
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THE LIBERATED SOUL IS AN ENJOYER. IN SAYUJYA-MUKTI, THE SOUL ENJOYS
TRANSCENDENTAL BLISS WITHOUT A SPIRITUAL BODY LIKE A SLEEPING PERSON
ENJOYS DREAMS. THE BLISS OF PERSONAL LIBERATION, IN WHICH THE SOUL
MANIFESTS A SPIRITUAL BODY, IS FAR GREATER. THE DESIRE OF THE
LIBERATED SOUL TO ENJOY IS NOT MATERIALLY MOTIVATED, FOR HIS PLEASURE
IS THE MERCY OF THE SUPREME LORD.
(Vs. 4.4.13-14)

4.9.10

ya nirvrtis tanu-bhrtam tava pada-padma-
dhyana bhavaj jana-katha-sravanena va syat
sa brahmani sva-mahimany api natha ma bhut
kim tv antakasi-lulitat patatam vimanat

ya--that which; nirvrtih--bliss; tanu-bhrtam--of the embodied; tava--
Your; pada-padma--lotus feet; dhyana--from meditating upon; bhavaj
jana--from Your intimate devotees; katha--topics; sravanena--by
hearing; va--or; syat--comes into being; sa--that bliss; brahmani--in
the impersonal Brahman; sva-mahimani--Your own magnificence; api--
even; natha--O Lord; ma--never; bhut--exists; kim--what to speak of;
tu--then; antaka-asi--by the sword of death; lulitat--being destroyed;
patatam--of those who fall down; vimanat--from their airplanes.

My Lord, the transcendental bliss derived from meditating upon
Your lotus feet or hearing about Your glories from pure devotees is so
unlimited that it is far beyond the stage of brahmananda, wherein one

≥Adhikarana 8: The liberated soul is all-knowing.

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THE LIBERATED STATE IS NOT A STATE OF UNCONSCIOUSNESS, LIKE DEEP SLEEP
OR DEATH. IT IS A STATE OF EXALTED CONSCIOUSNESS, WHEREIN THE LAMPLIGHT
OF PURE WISDOM REVEALS ALL THINGS.
(Vs. 4.4.15-16)

10.3.24

sri-devaky uvaca
rupam yat tat prahur avyaktam adyam
brahma jyotir nirgunam nirvikaram
satta-matram nirvisesam niriham
sa tvam saksad visnur adhyatma-dipah

sri-devaki uvaca--Sri Devaki said; rupam--form or substance; yat tat--
because You are the same substance; prahuh--You are sometimes called;
avyaktam--not perceivable by the material senses (atah sri-krasa-namadi
na bhaved grahyam indriyaih); adyam--You are the original cause;
brahma--You are known as Brahman; jyotih--light; nirgunam--without
material qualities; nirvikaram--without change, the same form of Visnu
perpetually; satta-matram--the original substance, the cause of
everything; nirvisesam--You are present everywhere as the Supersoul
(within the heart of a human being and within the heart of an animal,
the same substance is present); niriham--without material desires; sah--
that Supreme Person; tvam--Your Lordship; saksat--directly; vi snuh--
Lord Visnu; adhyatma-dipah--the light for all transcendental knowledge
(knowing You, one knows everything: yasmin vijñate sarvām evam vijñatam
bhavati).

Sri Devaki said: My dear Lord, there are different Vedas, some of
which describe You as unperceivable through words and the mind. Yet You
are the origin of the entire cosmic manifestation. You are Brahman, the
greatest of everything, full of effulgence like the sun. You have no
material cause, You are free from change and deviation, and You have no
material desires. Thus the Vedas say that You are the substance. Therefore,
my Lord, You are directly the origin of all Vedic statements, and by
understanding You, one gradually understands everything. You are different
from the light of Brahman and Paramatma, yet You are not different from
them. Everything emanates from You. Indeed, You are the cause of all
causes, Lord Visnu, the light of all transcendental knowledge.

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≥Adhikarana 9: The liberated soul cannot create a universe.

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THE LIBERATED SOUL IS ENDOWED WITH THE POTENCY OF THE SUPREME LORD, BUT
TO A LIMITED DEGREE. HE CANNOT CREATE A UNIVERSE.
(Vs. 4.4.17)

6.4.49-50

sa vai yada mahadevo
mama viryopabrmhitah
mene khilam ivatmanam
udyatah svarga-karmani

atha me 'bhihito devas
tapo 'tapyata darunam
nava visva-srjo yusman
yenadav asrjad vibhuh

sah--that Lord Brahma; vai--indeed; yada--when; maha-devah--the chief

of all the demigods; mama--My; virya-upabrmhitah--being increased by the potency; mene--thought; khilam--incapable; iva--as if; atmanam--himself; udyatah--attempting; svarga-karmani--in the creation of the universal affairs; atha--at that time; me--by Me; abhihitah--advised; devah--that Lord Brahma; tapah--austerity; atapyata--performed; darunam--extremely difficult; nava--nine; visva-srjah--important personalities to create the universe; yusman--all of you; yena--by whom; adau--in the beginning; asrjat--created; vibhuh--the great.

When the chief lord of the universe, Lord Brahma [Svayambhu], having been inspired by My energy, was attempting to create, he thought himself incapable. Therefore I gave him advice, and in accordance with My instructions he underwent extremely difficult austerities. Because of these austerities, the great Lord Brahma was able to create nine personalities, including you, to help him in the functions of creation.

7.8.40

sri-brahmovaca
nato 'smy anantaya duranta-saktaye
vicitra-viryaya pavitra-karmane
visvasya sarga-sthiti-samyaman gunaih
sva-lilaya sandadhate 'vyayatmane

sri-brahma uvaca--Lord Brahma said; natah--bowed down; asmi--I am; anantaya--unto the unlimited Lord; duranta--very difficult to find an end to; saktaye--who possesses different potencies; vicitra-viryaya--having varieties of prowess; pavitra-karmane--whose actions have no reaction (even though doing contrary things, He remains without contamination by the material modes); visvasya--of the universe; sarga--creation; sthiti--maintenance; samyaman--and annihilation; gunaih--by the material qualities; sva-lilaya--very easily; sandadhate--performs; avyaya-atmane--whose personality never deteriorates.

Lord Brahma prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You.

2.5.11,12

yena sva-rocisa vinam
rocitam rocamy aham
yatharko 'gnir yatha somo
yatharksa-graha-tara kah

yena--by whom; sva-rocisa--by His own effulgence; vinam--all the world; rocitam--already created potentially; rocamy--do manifest; aham--I; yatha--as much; arkah--the sun; agnih--fire; yatha--as; somah--the moon; yatha--as also; rksa--the firmament; graha--the influential planets; tarakah--the stars.

I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

tasmai namo bhagavate
vasudevaya dhimahi
yan-mayaya durjayaya

mam vadanti jagad-gurum

tasmai--unto Him; namah--offer my obeisances; bhagavate--unto the Personality of Godhead; vasudevaya--unto Lord Krsna; dhimahi--do meditate upon Him; yat--by whose; mayaya--potencies; durjayaya--invincible; mam--unto me; vadanti--they say; jagat--the world; gurum--the master.

I offer my obeisances and meditate upon Lord Krsna [Vasudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

OBJECTION: THERE ARE SCRIPTURAL STATEMENTS THAT A MUKTA-JIVA CAN CREATE A UNIVERSE.

REPLY: BRAHMA AND THE OTHER DEMIGODS ARE JIVAS WHO ASSIST THE SUPREME LORD IN UNIVERSAL CREATION. THE SCRIPTURES SAY THAT LIBERATED SOULS MAY PAUSE AT THE BRAHMA-LOKA AND OTHER DEVA-LOKAS TO RECEIVE OFFERINGS MADE BY THE DEMIGODS, WHO HONOR TRANSCENDENTALISTS ON THEIR WAY BACK TO GODHEAD. BUT THESE GESTURES OF RESPECT DO NOT INDICATE THAT THE LIBERATED SOULS BECOME THE SUPREME CREATOR.
(Vs. 4.4.18)

4.8.20

yasyanghri-padmam paricarya vina-
vibhavanayatta-gunabhipatteh
ajo 'dhyatis that khalu paramesthyam
padam jitatma-svasanabhivandyam

yasya--whose; anghri--leg; padmam--lotus feet; paricarya--worshiping; vina--universe; vibhavanaya--for creating; atta--received; guna-abhipatteh--for acquiring the required qualifications; ajah--the unborn (Lord Brahma); adhyatisthat--became situated; khalu--undoubtedly; paramesthyam--the supreme position within the universe; padam--position; jita-atma--one who has conquered his mind; svasana--by controlling the life air; abhivandyam--worshipable.

Suniti continued: The Supreme Personality of Godhead is so great that simply by worshiping His lotus feet, your great-grandfather, Lord Brahma, acquired the necessary qualifications to create this universe. Although he is unborn and is the chief of all living creatures, he is situated in that exalted post because of the mercy of the Supreme Personality of Godhead, whom even great yogis worship by controlling the mind and regulating the life air [prana].

10.87.28

tvam akaranah sva-rad akhila-karaka-sakti-dharas
tava balim udvahanti samadanty ajayanimisah
varsa-bhujo 'khila-ksiti-pater iva visva-srjo
vidadhati yatra ye tv adhikrta bhavatas cakitah

tvam--You; akaranah--devoid of material senses; sva-rat--self-effulgent; akhila--of all; karaka--sensory functions; sakti--of the potencies; dharah--the maintainer; tava--You; balim--tribute; udvahanti--carry; samadanti--and partake of; ajaya--along with material nature; animisah--the demigods; varsa--of districts of a kingdom; bhujah--the rulers; akhila--entire; ksiti--of the land; pateh--of the lord; iva--as if; visva--of the universe; srjah--the creators; vidhadhati--execute; yatra--in which; ye--they; tu--indeed; adhikrta--assigned; bhavatah--of You; cakitah--afraid.

Though You have no material senses, You are the self-effulgent sustainer of everyone's sensory powers. The demigods and material nature herself offer You tribute, while also enjoying the tribute offered them by their worshipers, just as subordinate rulers of various districts in a kingdom offer tribute to their lord, the ultimate proprietor of the land, while also enjoying the tribute paid them by their own subjects. In this way the universal creators faithfully execute their assigned services out of fear of You.

4.12.34

tatra tatra prasamsadbhiih
pathi vaimanikaih suraih
avakiryamano dadrse
kusumaih kramaso grahan

tatra tatra--here and there; prasamsadbhiih--by persons engaged in the praise of Dhruva Maharaja; pathi--on the path; vaimanikaih--carried by different types of airplanes; suraih--by the demigods; avakiryamanah--being covered; dadrse--could see; kusumaih--by flowers; kramasah--one after another; grahan--all the planets of the solar system.

While Dhruva Maharaja was passing through space, he gradually saw all the planets of the solar system, and on the path he saw all the demigods in their airplanes showering flowers upon him like rain.

OBJECTION: IF THE LIBERATED SOUL ENJOYS SERVICE RENDERED BY THE DEVAS IN THE HEAVENLY REALM, THEN HE IS NO DIFFERENT FROM THE CONDITIONED SOULS WHO, IMPELLED BY DESIRES FOR SENSE GRATIFICATION, ENTER HEAVEN BY WAY OF THE KARMA-KANDA PROCESS.

REPLY: THE LIBERATED SOUL DOES NOT SEE THE MATERIAL BODY AND THE MATERIAL WORLD AS ENJOYABLE. HE SEES THEM AS THE ENERGY OF THE SUPREME LORD. EVEN IF HE ENGAGES HIS SENSES IN SENSE GRATIFICATION, IT IS ONLY TO SERVE THE LORD BY THE PROPER EXECUTION OF HIS DHARMA. THE MUKTA JIVA IS NEVER ATTACHED TO MATTER. HIS ENJOYMENT IS TRANSCENDENTAL.
(Vs. 4.4.19)

4.9.6,7

dhruva uvaca
yo 'ntah pravisya mama vacam imam prasuptam
sanjivayaty akhila-sakti-dharah sva-dhamna
anyams ca hasta-carana-sravana-tvag-adin
pranan namo bhagavate purusaya tubhyam

dhruvah uvaca--Dhruva Maharaja said; yah--the Supreme Lord who; antah--within; pravisya--entering; mama--my; vacam--words; imam--all these; prasuptam--which are all inactive or dead; sanjivayati--rejuvenates; akhila--universal; sakti--energy; dharah--possessing; sva-dhamna--by His internal potency; anyan ca--other limbs also; hasta--like hands; carana--legs; sravana--ears; tvak--skin; adin--and so on; pranan--life force; namah--let me offer my obeisances; bhagavate--unto the Supreme Personality of Godhead; purusaya--the Supreme Person; tubhyam--unto You.

Dhruva Maharaja said: My dear Lord, You are all-powerful. After entering within me, You have enlivened all my sleeping senses--my hands, legs, ears, touch sensation, life force and especially my power of speech. Let me offer my respectful obeisances unto You.

ekas tvam eva bhagavann idam atma-saktya
mayakhyayoru-gunaya mahad-ady-asesam
srstvanuvisya purusas tad-asad-gunesu
naneva darusu vibhavasuvad vibhasi

ekah--one; tvam--you; eva--certainly; bhagavan--O my Lord; idam--this material world; atma-saktya--by Your own potency; maya-akhyaya--of the name maya; uru--greatly powerful; gunaya--consisting of the modes of nature; mahat-adi--the mahat-tattva, etc.; asesam--unlimited; srstva--after creating; anuvisya--then after entering; purusah--the Supersoul; tat--of maya; asat-gunesu--into the temporarily manifested qualities; nana--variously; iva--as if; darusu--into pieces of wood; vibhavasuvat--just I like fire; vibhasi--You appear.

My Lord, You are the supreme one, but by Your different energies You appear differently in the spiritual and material worlds. You create the total energy of the material world by Your external potency, and after creation You enter within the material world as the Supersoul. You are the Supreme Person, and through the temporary modes of material nature You create varieties of manifestation, just as fire, entering into wood of different shapes, burns brilliantly in different varieties.

4.12.11,14

sarvatmany acyute 'sarve
tivraugham bhaktim udvahan
dadarsatmani bhutesu
tam evavasthitam vibhum

sarva-atmani--unto the Supersoul; acyute--infallible; asarve--without any limit; tivra-ogham--with unrelenting force; bhaktim--devotional service; udvahan--rendering; dadarsa--he saw; atmani--in the Supreme Spirit; bhutesu--in all living entities; tam--Him; eva--only; avasthitam--situated; vibhum--all-powerful.

Dhruva Maharaja rendered devotional service unto the Supreme, the reservoir of everything, with unrelenting force. While carrying out his devotional service to the Lord, he could see that everything is situated in Him only and that He is situated in all living entities. The Lord is called Acyuta because He never fails in His prime duty, to give protection to His devotees.

evam bahu-savam kalam
mahatmavicalendriyah
tri-vargaupayikam nitva
putrayadan nrpasanam

evam--thus; bahu--many; savam--years; kalam--time; maha-atma--great soul; avicala-indriyah--without being disturbed by sense agitation; tri-varga--three kinds of worldly activities; aupayikam--favorable for executing; nitva--having passed; putraya--to his son; adat--he handed over; nrpa-asanam--the royal throne.

The self-controlled great soul Dhruva Maharaja thus passed many, many years favorably executing three kinds of worldly activities, namely religiosity, economic development and satisfaction of all material desires. Thereafter he handed over the charge of the royal throne to his son.

THE LIBERATED SOUL, THOUGH SITUATED IN ETERNITY, KNOWLEDGE AND BLISS, IS NOT ENDOWED WITH INFINITE KNOWLEDGE AND BLISS. HE IS ATOMIC IN

SIZE, EVEN IN THE SELF-REALIZED STATE.
(Vs. 4.4.20)

3.25.17

tada purusa atmanam
kevalam prakrteh param
nirantaram svayam-jyotir
animanam akhanditam

tada--then; purusah--the individual soul; atmanam--himself; kevalam--pure; prakrteh param--transcendental to material existence; nirantaram--nondifferent; svayam jyotih--self-effulgent; animanam--infinitesimal; akhanditam--not fragmented.

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

OBJECTION: BUDDHI, MATERIAL INTELLIGENCE, IS ATOMIC. WHEN THE SOUL IS FREED OF THIS COVERING, HE IS VIBHU OR ALL-PERVADING.

REPLY: BECAUSE THE THE LIBERATED SOUL ENJOYS THE MERCY OF THE SUPREME LORD, HE ENJOYS ON THE SAME LEVEL AS THE LORD. BUT THAT DOES NOT MEAN HE HAS BECOME EQUAL TO THE LORD IN ALL RESPECTS.
(Vs. 4.4.21)

11.14.12

mayy arpitatmanah sabhya
nirapeksasya sarvatah
mayatmana sukham yat tat
kutah syad visayatmanam

mayi--in Me; arpita--fixed; atmanah--of one whose consciousness; sabhya--O learned Uddhava; nirapeksasya--of one bereft of material desires; sarvatah--in all respects; maya--with Me; atmana--with the Supreme Personality of Godhead or with one's own spiritual body; sukham--happiness; yat tat--such; kutah--how; syat--could it be; visaya--in material sense gratification; atmanam--of those who are attached.

O learned Uddhava, those who fix their consciousness on Me, giving up all material desires, share with Me a happiness that cannot possibly be experienced by those engaged in sense gratification.

8.12.11

sa tvam samihitam adah sthiti janma-nasam
bhutehitam ca jagato bhava-bandha-moksau
vayur yatha visati kham ca caracakhyam
sarvam tad-atmakatayavagamo 'varuntse

sah--Your Lordship; tvam--the Supreme Personality of Godhead; samihitam--which has been created (by You); adah--of this material cosmic manifestation; sthiti janma-nasam--creation, maintenance and annihilation; bhuta--of the living entities; ihitam ca--and the different activities or endeavors; jagatah--of the whole world; bhava-bandha-moksau--in being implicated and being liberated from material complications; vayuh--the air; yatha--as; visati--enters; kham--in the vast sky; ca--and; cara-acara -akhyam--and everything, moving and nonmoving; sarvam--everything; tat--that; atmakataya--because of Your presence; avagamah--everything is known to You; avaruntse--You are all-

pervading and therefore know everything.

My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.

2.6.36,37

nato 'smy aham tac-caranam samiyusam
bhavac-chidam svasty-ayanam sumangalam
yo hy atma-maya-vibhavam sma paryagad
yatha nabhah svantam athapare kutah

natah--let me offer my obeisances; asmi--am; aham--I; tat--the Lord's;
caranam--feet; samiyusam--of the surrendered soul; bhavat-chidam--that
which stops repetition of birth and death; svasti-ayanam--perception of
all happiness; su-mangalam--all-auspicious; yah--one who; hi--exactly;
atma-maya--personal energies; vibhavam--potency; sma--certainly;
paryagat--cannot estimate; yatha--as much as; nabhah--the sky; sva-
antam--its own limit; atha--therefore; apare--others; kutah--how.

Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

naham na yuyam yad-rtam gatim vidur
na vamadevah kim utapare surah
tan-mayaya mohita-buddhayas tv idam
vinirmitam catma-samam vicaksmah

na--neither; aham--I; yuyam--all you sons; yat--whose; rtam--factual;
gatim--movements; viduh--do know; na--nor; vamadevah--Lord Siva; kim--
what; uta--else; apare--others; surah--demigods; tat--by His; mayaya--
by the illusory energy; mohita--bewildered; buddhayah--with such
intelligence; tu--but; idam--this; vinirmitam--what is created; ca--
also; atma-samam--by dint of one's personal ability; vicaksmah--
observe.

Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.

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≥Adhikarana 10: The liberated soul never returns to the material ≥
≥world.

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THE SABDA (VEDIC SOUND) DECLARES THAT THE LIBERATED SOUL NEVER RETURNS
AGAIN TO THE CYCLE OF REPEATED BIRTH AND DEATH.

(Vs. 4.4.22)

9.4.68

sadhavo hrdayam mahyam
sadhunam hrdayam tv aham

mad-anyat te na jananti
naham tebhyo manag api

sadhavah--the pure devotees; hrdayam--in the core of the heart; mahyam--of Me; sadhunam--of the pure devotees also; hrdayam--in the core of the heart; tu--indeed; aham--I am; mat-anyat--anything else but me; te--they; na--not; jananti--know; na--not; aham--I; tebhya--than them; manak api--even by a little fraction.

The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them.

9.4.65

ye daragara-putrapta-
pranan vittam imam param
hitva mam saranam yatah
katham tams tyaktum utsahe

ye--those devotees of Mine who; dara--wife; agara--house; putra--children, sons; apta--relatives, society; pranam--even life; vittam--wealth; imam--all these; param--elevation to the heavenly planets or becoming one by merging into Brahman; hitva--giving up (all these ambitions and paraphernalia); mam--unto Me; saranam--shelter; yatah--having taken; katham--how; tam--such persons; tyaktum--to give them up; utsahe--I can be enthusiastic in that way (it is not possible).

Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?
