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Prameya-ratnāvalī

The Jewels of Truth

translated by Kuśakratha dāsa

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First Prameya

TEXT 1

jayati śrī-govindo

*gopīnāthaḥ sa madana-gopālaḥ
vakṣyāmi yasya kṛpayā
prameya-ratnāvaliṁ sūkṣmām*

jayati—all glories; *śri-govindaḥ*—to Lord Govinda; *gopīnāthaḥ*—to Lord Gopīnātha; *saḥ*—to Him; *kṛpayā*—by the mercy; *prameya*—of philosophy; *ratna*—of jewels; *avalim*—the series; *sūkṣmam*—subtle and excellent;

All glories to Lord Govinda, who is known as Gopīnātha and Madana-Gopāla. By His mercy, I shall now speak this excellent and subtle book Prameya-ratnāvali (Jewels of the Vaiṣṇava Philosophy).

TEXT 2

*bhakty-ābhāsenāpi teṣaṁ dadhāne
dharmādhyakṣe viśva-niṣṭāri-nāmnī
nityānandādvaita-caitanya-rūpe
tattve tasmin nityam astām ratir naḥ*

bhakti—of devotional service; *ābhāsenā*—ty the dim reflection; *api*—even; *toṣam*—satisfaction; *dadhāne*—experience; *dharmā*—of religious activities; *adhyakṣe*—the controllers; *viśva*—the universe; *niṣṭāri*—delivering; *nāmnī*—the chanting of their holy names; *nityānanda*—Lord Nityānanda; *advaita*—Lord Advaita; *caitanya*—Lord Caitanya; *rūpe*—consisting of; *tattve*—truths; *tasmin*—to them; *nityam*—constantly; *astām*—let there be; *ratih*—intense devotion; *naḥ*—on our part.

We pray that we may develop intense constant devotion for Lord Caitanya Mahāprabhu, Lord Nityānanda Prabhu, and Lord Advaita Prabhu, the controllers of all religious activities. They are pleased even with the dim reflection of devotional service. The chanting of Their holy names delivers the entire universe.

TEXT 3

*ānandatīrtha-nāmā sukha-
maya-dhāmā yatir jīyāt
samsārārnava-taraṇiṁ yam
iha janāḥ kīrtayanti budhāḥ*

ānandatīrtha-nāma—Madhvācārya, who is known as Ānandatīrtha; *sukhamaya*—consisting of transcendental bliss; *dhāma*—abode; *yatih*—sannyāsi; *jīyāt*—all glories; *samsāra*—of material existence; *arṇava*—the ocean; *taraṇim*—the boat for crossing; *yam*—whom; *iha*—in this world; *janāḥ*—persons; *kīrtayanti*—glorify; *budhāḥ*—intelligent and learned.

All glories to Śrīla Madhvācārya Svāmī, the abode of transcendental

happiness. Those who are learned and intelligent glorify him, for he is like a boat which enables the conditioned souls to cross beyond this realm of repeated birth and death.

TEXT 4

*bhavati vicintya viduṣā
niravakāra guru-paramaparā nityam
ekāntitvaṁ sidhyati yayod-
ayati yena hari-toṣam*

bhavati—there is; *vicintya*—should be considered; *viduṣā*—free from fault; *niravakara*—free from impurity; *guru*—of spiritual masters; *paramaparā*—disciplic succession; *nityam*—always; *ekantitvam*—exclusive and unalloyed devotional service; *sidhyati*—becomes perfect; *yayā*—by which; *udayati*—arises; *yena*—by whom; *hari*—of Lord Hari; *toṣam*—the satisfaction.

A discriminating person pleases Lord Hari by remembering the faultless disciplic succession of bona-fide spiritual masters, who enable one to attain the perfection of unalloyed devotional service.

TEXT 5

*yad uktam padma-purāṇe
samprādyā-vihīnā ye
mantrās te niṣphalā matāḥ
ataḥḥ kalau bhaviṣyanti
catvāraḥ sampradāyinaḥ*

*śrī-brahma-rudra-sanakā
vaiṣṇavāḥ kṣīti-pāvanāḥ
catvāras te kalau bhavyā
hy utkale puruṣottamāt*

yad—which; *uktam*—is spoken; *padma-purāṇe*—in the Padma Purāṇa; *sampradāya-vihīnāḥ*—those who are not connected to the bona-fide disciplic succession; *ye*—those who; *mantrāḥ*—mantras; *te*—they; *niṣphalāḥ*—without result; *matāḥ*—are considered; *ataḥḥ*—for this reason; *kalau*—in the age of Kali; *bhaviṣyanti*—there will be; *catvāraḥ*—four; *sampradāyāḥ*—bona-fide disciplic successions; *śrī*—from Lakṣmī-devī; *brahma*—from Lord Brahmā; *rudra*—from Lord Śiva; *sanakāḥ*—and from Sanaka and the Kumāra sons of Brahmā; *vaiṣṇavāḥ*—in relation to Lord Viṣṇu; *kṣīti*—the world; *pavanāḥ*—purifying; *catvāraḥ*—four; *te*—they; *kalau*—in the age of kali; *bhavyāḥ*—will be; *hi--indeed*; *utkale*—in Orissa; *puruṣottamāt*—from Jagannātha Puri.

The Padma Purāṇa explains: "Unless one is initiated by a bona-fide spiritual

master in the disciplic succession, the mantra he might have received is without any effect. For this reason four Vaiṣṇava disciplic successions, inaugurated by Lakṣmī-devī, Lord Brahmā, Lord Śiva, and the four Kumāras, will appear in the holy place of Jagannātha Purī, and purify the entire earth during the age of Kali."

TEXT 6

*rāmṇujam śrīḥ svī-cakre
madhvācāryam caturmukhaḥ
śrī-viṣṇu-svāminam rudro
nimbādityam catuḥsanāḥ*

rāmānujam—Rāmānuja; *śrīḥ*—Lakṣmī-devī; *svī-cakre*—selected; *madhvācāryam*—Madhvācārya; *caturmukhaḥ*—Lord Brahmā; *śrī-viṣṇu-svāminam*—Viṣṇu Svāmī; *rudraḥ*—Lord Śiva; *nimbādityam*—Nimbārka; *catuḥsanāḥ*—the four Kumāras.

Lakṣmī-devī chose Rāmānujācārya to represent her disciplic succession. In the same way Lord Brahmā chose Madhvācārya, Lord Śiva chose Viṣṇu Svāmī, and the four Kumāras chose Nimbārka.

TEXT 7

tatra guru-paramparā yathā

*śrī-krṣṇa-brahma-devarṣi-
bādarāyaṇa-samjñakān
śrī-madhva-śrī-padmanābha-
śrīman-nṛhari-mādhavān*

*akṣobhya-jayatīrtha-śrī-
jñānasindhu-dayānidhīn
śrī-vidyānidhi-rājendra-
jayadharmān kramād vayam*

*puruṣottama-brāhmaṇya-
vyāsātīrthāms ca samstumah
tato lakṣmīpatiṁ śrīman-
mādhavendraṁ ca bhaktitaḥ*

*tac-chiśyān śrīśvarādvaita-
nityānandān jagad-gurūn
devam īśvara-śiśyam śrī-
caitanyam ca bhajāmahe
śrī-krṣṇa-prema-dānena
yena nistaritam jagat*

tatra—in this connection; *guru*—of bona-fide spiritual masters; *paramparā*—the disciplic succession; *yathā*—just as; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *brahmā*—Brahmā; *devarṣi*—Nārada; *badarāyaṇa*—Vyāsa; *saṁjñakān*—named; *śrī-madhva*—Madhvācārya; *śrī-padmanābha*—Padmanābha; *śrīmat-nṛhari*—Nṛhari; *mādhavan*—Mādhava; *akṣobhya*—Akṣobhya; *jayatīrtha*—Jayatīrtha; *śrī-jñānāsindhu*—Jñānāsindhu; *dayānidhīn*—Dayānidhi; *śrī-vidyānidhi*—Vidyānidhi; *rājendra*—Rājendra; *jayadharmān*—Jayadharmā; *kramāt*- one after another; *vayam*—we; *puruṣottama*—Puruṣottama; *brahmaṇya*—Brahmaṇya; *vyāsātīrtha*—Vyāsātīrtha; *ca*—and; *samstumaḥ*—offer prayers; *tataḥ*—then; *lakṣmīpatim*—Lakṣmīpati; *śrīmat-mādhavendram*—Mādhavendra Puri; *ca*—and; *bhaktitaḥ*—with devotion; *tat*—his; *śiṣyan*—disciples; *śrī-īśvara*—Īśvara Puri; *Advaita- Advaita Prabhu*; *nityānandān*—Nityānanda Prabhu; *jagat*—of the entire universe; *gurūn*—spiritual masters; *devam*—the disciple; *śrī-caitanya*—Lord Caitanya Mahāprabhu; *ca*—and; *bhajāmahe*—we worship; *śrī-kṛṣṇa*—of Śrī Kṛṣṇa; *prema*—of pure love; *dānena*—by the gift; *yena*—by whom; *nistāritam*—delivered; *jagat*—the universe.

With great devotion we glorify the spiritual masters in the Gauḍīya Vaiṣṇava disciplic successions. A list of their names follows: 1) Kṛṣṇa, the Supreme Personality of Godhead, 2) Brahmā, 3) Nārada, 4) Vyāsa, 5) Madhvācārya, 6) Padmanābha, 7) Nṛhari, 8) Mādhava, 9) Akṣobhya, 10) Jayatīrtha, 11) Jñānāsindhu, 12) Dayānidhi, 13) Vidyānidhi, 14) Rājendra, 15) Jayadharmā, 16) Puruṣottama, 17) Brāhmaṇya, 18) Vyāsātīrtha, 19) Lakṣmīpati, 20) Mādhavendra Purī, and 21) Īśvara Purī, Advaita Prabhu and Nityānanda Prabhu (who were all disciples of Mādhavendra Purī). We worship Īśvara Purī's disciple, Lord Caitanya Mahāprabhu, the Supreme Personality of Godhead, who delivered the entire universe by granting the gift of kṛṣṇa-prema (pure love of Kṛṣṇa).

TEXT 8

atha prameyāny uddiśante

*śrī-madhvaḥ prāha viṣṇuṁ paratamam akhilāmnāya-vedyaṁ ca viśvaṁ
satyaṁ bhedaṁ ca jīvān hari-carāṇa-juṣas tāratamyāṁ ca teṣāṁ
mokṣaṁ viṣṇu-aṅghri-lābhaṁ tad-amala-bhajānaṁ tasya hetuṁ pramāṇaṁ
pratyākṣādi-trayaṁ cety upadiśati hariḥ kṛṣṇa-caitanya-candraḥ*

atha—now; *prameyāni*—philosophical truths; *uddiśante*—delineate; *śrī-madhvaḥ*—Madhvācārya; *prāha*—said; *viṣṇuṁ*—Lord Viṣṇu; *paratamam*—is the Supreme Absolute truth; *akhila*—all; *āmnāya*—by the Vedic scriptures; *vedyam*—knowable; *ca*—and; *viśvam*—the material universe; *satyam*—is real; *bhedaṁ*—distinction; *ca*—and; *jīvān*—the living entities; *hari*—of Lord Hari; *carāṇa*—of the lotus feet; *juṣaḥ*—servants; *tāratamyāṁ*—distinction (in that some are liberated and some conditioned); *ca*—and; *teṣāṁ*—of them; *mokṣam*—liberation; *viṣṇu*—of Lord Viṣṇu; *aṅghri*—of the lotus feet; *lābham*—the attainment; *tat*—of the Lord; *amala*—pure; *bhajānaṁ*—devotional service; *tasya*—of that hetuṁ—the cause; *pramāṇam*—evidence; *pratyākṣa*—by direct perception; *ādi*—headed; *trayaṁ*—group of three; *ca*—and; *iti*—thus; *upadiśati*—teaches; *hariḥ*—the Supreme

Personality of Godhead; *see pg nine*—Lord Caitanya Mahāprabhu.

A summary of the Vaiṣṇava philosophy follows

Madhvācārya taught that 1) Lord Viṣṇu is the Absolute Truth, than whom nothing is higher, 2) He is known by study of the Vedas, 3) the material world is real, 4) the jīvas (living entities) are different from Lord Viṣṇu 5) the Jīvas are by nature servants of Lord Viṣṇu's lotus feet, 6) In both the conditioned and liberated condition, the jīvas are situated in higher and lower statuses, 7) liberation does not mean an impersonal merging, but the attainment of Lord Viṣṇu's lotus feet, 8) Pure devotional service grants liberation, 9) direct perception, logic, and Vedic authority are the three sources of actual knowledge. These same truths are also taught by the Supreme Personality of Godhead Himself in His appearance as Śrī Caitanya Mahāprabhu.

TEXT 9(a)

*pāratamya prakaraṇam
śrī-viṣṇoḥ paramatvam
yathā śrī-gopālopaniṣadi*

tasmāt kṛṣṇa eva paro devaṁ taṁ dhyāyet taṁ raset tam bhajet tam yajet. iti.

pāratamya—about Lord Viṣṇu's supremacy; *prakaraṇam*—chapter; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *paramatvam*—the position of the Absolute Truth; *yathā*—just as; *śrī-gopāla-upaniṣadi*—in the Gopāla-tapanī Upaniṣad; *tasmāt*—therefore; *kṛṣṇaḥ*—Kṛṣṇa; *eva*—certainly; *paraḥ*—is the Supreme; *devaṁ*—that Supreme Lord; *taṁ*—upon Him; *dhyāyet*—one should meditate; *taṁ*—Him; *raset*—one should chant the holy name; *taṁ*—Him; *bhajet*—one should serve; *taṁ*—Him; *yajet*—one should worship; *iti*—thus.

1. Lord Viṣṇu is the Absolute Truth, than whom, nothing is higher

Lord Viṣṇu's supremacy is described in the Gopāla-tapanī Upaniṣad:
"Therefore, Kṛṣṇa is the Supreme Absolute Truth, and nothing is higher than Him. One should meditate upon Him, chant His holy names, serve, and worship Him."

TEXT 9 (b)

śvetāśvataroṇiṣadi ca

*jñatvā devaṁ sarva-pāśāpahaṇiḥ
kṣīṇaiḥ kleśair janma-mṛtyu-prahāṇiḥ
tasyābhidyānāt trīyaṁ deha-bhede
viśvaiśvaryaṁ kevalam āpta-kāmaḥ
etaj jñeyaṁ nityam evātma-saṣṭhaṁ*

nātaḥ pāram veditavyam hi kiñcit

śvetāśvatara-upaniṣadi—in the Śvetāśvatara Upaniṣad; *ca-* and; *jñatvā*—having understood; *devam*—the Supreme Personality of Godhead; *sarva*—all; *pāśa*—ropes; *apahaniḥ*—removed; *kṣīnaiḥ*—destroyed; *kleśaiḥ*—with material sufferings; *janma*—of birth; *mṛtyuḥ*—and death; *prahaniḥ*—destruction; *tasya*—of Him; *abhidhyānāt*—from constant remembrance; *tr̥tīyam*—the spiritual world; *deha*—of the gross and subtle material body; *bhede*—on the destruction; *viśva*—complete; *aiśvaryam*—with opulence; *devalam*—beyond the touch of material energy; *āpta*—attained; *kāmaḥ*—all desires; *etat*—this; *jñeyam*—knowable; *nityam*—eternal; *ātma-samsthā*—the Absolute Truth; *na*—not; *ataḥ*—than Him; *param*—superior; *veditavyam*—may be known; *hi*—indeed; *kiñcit*—at all.

This is confirmed in the Śvetāśvatara Upaniṣad "When one understands the Supreme Personality of Godhead, then the ropes of illusion which bind one to this material world become cut, the material miseries end, and the repetition of birth and death in the cycle of transmigration also ends. By constantly remembering the Supreme Lord, at the time of death one attains the fully opulent spiritual world, far beyond the touch of matter, and all his desires become fulfilled. In this way he directly perceives the Supreme Personality of Godhead, than whom there is nothing higher to be known." (1.11)

TEXT 9 (c)

gītāsu ca

*mattaḥ parataram nānyat
kiñcid asti dhanañjaya*

gītāsu—in the Bhagavad-gītā; *ca*—and; *mattaḥ*—beyond Myself; *parataram*—superior; *na*—not; *anyat*—anything; *kiñcit*—something; *asti*—there is; *dhanañjaya*—O conqueror of wealth.

This is also confirmed in the Bhagavad-gītā (7.7), where Kṛṣṇa says "O conqueror of wealth (Arjuna), there is no truth superior to Me."

TEXT 10

*hetuvād vibhu-caitanya-
nandatvadi-guṇāśrayāt
nitya-lakṣmy-ādimatvāc ca
kṛṣṇaḥ paratamo mataḥ*

hetuvāt—because of being the original cause of everything; *vibhu*—all powerful; *caitanya*—consciousness; *ānanda*—of bliss; *tva*—because of the state; *ādi*—etc.; *guṇa*—of all transcendental qualities; *āśrayāt*—because of being the reservoir; *nitya*—eternally; *lakṣmī*—by the goddess of fortune; *ādi*—and others;

matvāt—because of being served with great reverence; *ca*—and; *kṛṣṇaḥ*—Kṛṣṇa; *paratamaḥ*—the ultimate; *mataḥ*—is considered.

Kṛṣṇa is accepted as the highest truth because He is the origin of both the material and spiritual worlds, because His spiritual form is all-powerful, all-cognizant, and full of transcendental bliss, because He is the reservoir of all auspicious spiritual qualities, and because He is served with great reverence and affection by hundreds and thousands of goddesses of fortune, and uncountable millions of other devotees as well.

TEXT 11 (a)

sarva-hetutvam, yathāhuḥ śvetāśvataṛaḥ

*ekaḥ sa devo bhagavān vareṇyo
yoni-svabhavān adhitiṣṭhaty ekaḥ
yac ca svabhāvaṁ pacati viśva-yoniḥ
pacyāms ca sarvān pariṇamayet yaḥ*

sarva—of everything; *hetutvam*—the state of being the origin; *yathā*—just as; *ahuḥ*—explains; *śvetāśvataṛaḥ*—the Śvetāśvatara Upaniṣad; *ekaḥ*—one; *saḥ*—He; *devaḥ*—Supreme Personality of Godhead; *bhagavān*—full of all opulences; *vareṇyaḥ*—worshipable; *yoni-svabhavān*—all material elements; *adhitiṣṭhati*—he establishes; *ekaḥ*—alone; *yac*—which; *ca*—and; *sva-bhāvam*—nature of the living entity; *pacati*—creates; *viśva*—of the universe; *yoniḥ*—the origin; *pacyan*—developed; *ca*—and; *sarvān*—all; *pariṇamayet*—transforms; *yaḥ*—who.

The Supreme Lord is the source of everything. This is confirmed in the Svetaśvatara Upaniṣad (5.4-5):

"The one supremely opulent and worshipable Personality of Godhead is the origin of the entire universe. He creates the material elements and their attributes, and He also transforms those elements."

TEXT 11 (b)

vibhu-caitanyānandatvam, yathā kaṭhake

*mahāntaṁ vibhum ātmānaṁ
matvā dhīre na śocati*

vibhu—all powerful; *caitanya*—conscious of everything; *ānanda*—of bliss; *tvam*—the state; *yathā*—just as; *kaṭhake*—in the Kaṭha Upaniṣad; *mahantam*—supremely worshipable; *vibhum*—full of all powers and opulences; *ātmānam*—Supreme Person; *matvā*—having understood; *dhīraḥ*—an intelligent person who knows the distinction between material bondage and liberation; *na*—does not; *śocati*—lament for any material distress.

That the Lord is all powerful, all-cognizant, and all-blissful is confirmed in the following verse from the Kaṭha Upaniṣad (1.2.22)"An intelligent person, who understands the distinction between material bondage and liberation, ends all material bondage when he understands the supremely worshipable Personality of Godhead, who is full of all powers and opulences."

TEXT 11 (c)

*vijñāna-sukha-rūpatvam
ātma-śabdena bodhyate
anena mukta-gamyatvaṁ
vyutpatter iti tad-vidaḥ*

vijñāna—of transcendental knowledge; *sukha*—and bliss; *rūpatvam*—the state of having a form; *ātmā*—"ātmā"; *śabdena*—by the word; *bodhyate*—is understood; *anena*—by this; *mukta*—by the liberated souls; *gamyatvam*—understandable; *vyutpatter*—derivation; *iti*—thus; *tad*—the truth; *vidaḥ*—those who know.

Those learned in spiritual matters know that the word "ātmā" means "that which is full of spiritual knowledge and bliss". This knowledge and bliss is possessed both by the Supreme Personality of Godhead and the liberated individual living entities.

TEXT 12 (a)

vājasaneyis cāhuḥ

*vijñānam ānandaṁ brahma
ratir dātum parāyaṇam*

vājasaneyiḥ—The Vājasaneya-brāhmaṇa; *ca*—and; *āhuḥ*--explains; *vijñānam*—full of knowledge; *ānandaṁ*—and bliss; *brahma*—the supreme spirit; *ratih*—giving the result of sacrifice; *datum*—to the worshipper; *parāyaṇam*—the Absolute Truth.

The Vājasaneya-brāhmaṇa (3.9.28) also explains: "The Supreme Spirit, who is full of knowledge and bliss, grants the results to those who worship Him with sacrifice."

TEXT 12 (b)

śrī-gopālopaniṣadi ca

*tam ekaṁ govindaṁ
sac-cid-ānanda-vigraham*

śrī-gopāla-upaniṣadi—in the Gopāla-Tapanī Upaniṣad; *ca*—also; *tam*—to Him;

ekam—one; *govindam*—Govinda; *sat*—eternal; *cit*—full of knowledge; *ānanda*—and bliss; *vigraham*—form.

The Gopāla-tapanī Upaniṣad (1.35) also confirms: "Lord Govinda is beyond the duality of the material world, and He is not different from His form which is eternal, full of knowledge and bliss."

TEXT 12 (c)

*mūrtatvaṃ pratipattavyaṃ
cit-sukhasyaiva rāgavat
vijñāna-ghana-śabdādi-
kīrtanāc cāpi tasya tat
deha-dehi-bhidā nastīty
etenaivopadarśitam*

mūrtatvaṃ—the state of having a form; *pratipattavyaṃ*—may be understood; *cit*—spiritual; *sukhasya*—of bliss; *eva*—certainly; *rāgavat*—just as a melody; *vijñāna*—of the Lord's supreme knowledge; *ghana*—"ghana"; *śabda*—with the word; *adi*—the mantra which begins with; *kīrtanāt*—from the description; *ca*—and; *api*—also; *tasya*—of Him; *tat*—that; *deha*—of the body; *dehi*—of the possessor of the body; *bhidā*—difference; *na*—not; *asti*—is; *iti*—thus; *etena*—by this; *eva*—certainly; *upadarśitam*—is revealed.

Lord Govinda possesses a form of spiritual bliss, just as a melody, although apparently formless, actually possesses a subtle form within the mind. The mantra beginning "vijñāna-ghana" confirms that the Lord's form is not material, but a spiritual manifestation which is eternal and full of knowledge and bliss, and that there is no difference between the Lord and His spiritual form.

TEXT 13 (a)

mūrtasyaiva vibhutvam, yathā muṇḍake

vṛkṣa iva stabdho divi tiṣṭhaty ekas tenedaṃ pūrṇaṃ puruṣeṇa sarvam.

mūrtasya—of the form; *eva*—certainly; *vibhutvam*—the state of being all-powerful and opulent; *yathā*—just as; *muṇḍake*—in the Muṇḍaka Upaniṣad; *vṛkṣaḥ*—a tree; *iva*—just as; *stabdhaḥ*—fixed; *divi*—in the spiritual sky; *tiṣṭhati*—is situated; *ekaḥ*—one; *tena*—by Him; *idam*—this; *pūrṇam*—perfect and complete; *puruṣeṇa*—by the person; *sarvam*—everything.

The Muṇḍaka Upaniṣad confirms that the Lord's form possesses unlimited potency: "The Supreme Person appears like a tree situated in the spiritual sky. From that tree the perfect and complete spiritual and material worlds have become manifested."

TEXT 13 (b)

*dyu-stho 'pi nikhila-vyāpīty
ākhyānān mūrtimān vibhuḥ
yugapat dhyātṛ-vṛndeṣu
sākṣāt-kārāc ca tādrśaḥ*

dyu—in the spiritual sky; *stah*—remaining; *api*—although; *nikhila*—everywhere; *vyāpi*—pervading; *iti*—thus; *ākhyānam*—from the description of the Vedas; *mūrtimān*—possessing a form; *vibhuḥ*—all-powerful; *yugapat*—simultaneously; *dhyātṛ*—to the perfect living beings; *vṛndeṣu*—to the community; *sākṣāt-kārāt*—by direct perception; *ca*—and; *tādrśaḥ*—the same.

The Vedic mantras explain that the all-powerful Absolute Truth possesses a spiritual form, and although He remains in the spiritual sky, He is simultaneously present everywhere. He personally appears within the heart of the perfect devotees who constantly meditate upon Him.

TEXT 14 (a)

śrī-daśame ca

*na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiś cāntar
jagato yo jagac ca yaḥ*

śrī-daśame—in the Tenth Canto of Śrīmad-Bhāgavatam; *ca*—also; *na*—not; *ca*—also; *antaḥ*—interior; *na*—nor; *bahiḥ*—exterior; *yasya*—whose; *na*—neither; *pūrvam*—beginning; *na*—nor; *api*—indeed; *ca*—also; *aparam*—end; *pūrvā-aparam*—the beginning and the end; *bahiḥ ca antaḥ*—the external and the internal; *jagataḥ*—of the whole cosmic manifestation; *yaḥ*—one who is; *jagat ca yaḥ*—and who is everything in creation in total.

This is confirmed in the Śrīmad-Bhāgavatam (10.9.13): "The Supreme Personality of Godhead has no beginning and no end, no exterior and no interior, no front and no rear. In other words, He is all-pervading. Because He is not under the influence of the element of time, for Him there is no difference between past, present and future; He exists in his own transcendental form at all times. Being absolute, beyond relativity, He is free from distinctions between cause and effect, although He is the cause and effect of everything."

TEXT 14 (b)

śrī-gītāsu ca

*mayā tatam idam sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāham teṣv avasthitaḥ*

*na ca mat-sthāni bhūtāni
paśya me yogam aiśvaram*

śrī-gītasu—in the Bhagavad-gītā; *ca*—also; *mayā*—by Me; *tatam*—spread; *idam*—all these manifestations; *sarvaṁ*—all; *jagat*—cosmic manifestation; *avyakta-mūrtinā*—unmanifested form; *mat-sthāni*—unto Me; *sarva-bhūtāni*—all living entities; *na*—not; *ca*—also; *aham*—I; *teṣu*—in them; *avasthitaḥ*—situated; *na*—never; *ca*—also; *mat-sthāni*—situated in Me; *bhūtāni*—all creation; *paśya*—just see; *me*—My; *yogam aiśvaram*—inconceivable mystic power.

The Lord confirms in the Bhagavad-gītā (9.4-5): "By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them. And yet everything that is created does not rest in Me. Behold my mystic opulence!"

TEXT 14 (c)

*acintya-śaktir astīṣe
yoga-śabdena cocyate
virodha-bhañjikā sā syād
iti tattva-vidāṁ matam*

acintya—inconceivable; *śaktiḥ*—potency; *asti*—there is; *īṣe*—in the supreme Personality of Godhead; *yoga*—"yoga"; *śabdena*—by the word; *ca*—and; *ucyate*—is explained; *virodha*—contradiction; *bhañjika*—resolving; *sa*—that potency; *syāt*—is; *iti*—thus; *tattva*—the truth; *vidāṁ*—of those who understand; *matam*—the opinion.

The fact that the Supreme Personality of Godhead possesses inconceivable potency (*yogam aiśvaram*) resolves the apparent contradiction in this statement by the Lord. This is the opinion of those who know the truth.

TEXT 15 (a)

*ādinā sarva-jñātvam, yathā muṇḍake
yaḥ sarva-jñāḥ sarva-vit*

ādinā—by the word ādi (etc.) (found in verse 10); *sarva-jñātvam*—omniscience; *yathā*—just as; *muṇḍake*—in the Muṇḍaka Upaniṣad; *yaḥ*—who; *sarva*—everything; *jñāḥ*—knows; *sarva*—all; *vit*—perceives.

By the use of the word "ādi" (etc.) in text 10, the Lord's omniscience may be

inferred. This is confirmed in the Muṇḍaka Upaniṣad (2.2.7): "The Supreme Personality of Godhead is omniscient."

TEXT 15 (b)

ānanditvaṁ ca, taittirīyake

*ānandaṁ brahmaṇo vidvān
na vibheti kutaścana*

ānanditvam—the state of being full of transcendental bliss; *ca*—also; *taittirīyake*—in the Taittirīya Upaniṣad; *ānandaṁ*—spiritual bliss; *brahmaṇaḥ*—of the Supreme Personality of Godhead; *vidvān*—a person who knows; *na*—does not; *bibheti*—fear; *kutaścana*—anything.

That the Lord is full of transcendental bliss is confirmed in the Taittirīya Upaniṣad (2.4.1): "One who understands the transcendental bliss of the Supreme Personality of Godhead, no longer fears anything."

TEXT 15 (c)

prabhutva-suhṛttva-jñānadatva-mocakatvāmi ca, śvetāśvatara-śrutau

*sarvasya prabhum īśānaṁ
sarvasya śaraṇaṁ suhṛt
prajñā ca tasmāt prasṛtā purāṇī
saṁsāra-bandha-sthiti-mokṣa-hetuḥ*

prabhutva—the state of being the supreme master; *suhṛttva*—the state of being the supreme friend; *jñānadatva*—the state of being the supreme teacher; *mocakatvāni*—the state of being the ultimate deliverer; *ca*—and; *śvetāśvatara-śrutau*—in the following quotes from the Śvetāśvatara Upaniṣad; *sarvasya*—of everyone; *prabhum*—the master; *īśānaṁ*—the controller; *sarvasya*—of everyone; *śaraṇaṁ*—the shelter; *suhṛt--and friend*; *prajñā*—spiritual knowledge; *ca*—and; *tasmāt*—from Him; *prasṛtā*—becomes manifest; *purāṇī*—eternal; *saṁsāra*—of material existence; *bandha*—of the bondage; *sthiti*—from the situation; *mokṣa*—of liberation; *hetuḥ*—the cause.

That the Lord is the supreme master, friend, teacher, and deliverer is confirmed in the following quotes from the Śvetāśvatara Upaniṣad:

"The Personality of Godhead is everyone's supreme master, controller, shelter and friend." (3.17)

"The Personality of Godhead is the teacher who reawakens the eternal spiritual knowledge of the conditioned souls." (4.18)

"The Personality of Godhead delivers the conditioned souls from the bondage of repeated birth and death." (6.16)

TEXT 15 (d)

mādhuryam ca śrī-gopālopaniṣadi

*sat-puṇḍarīka-nayanam
meghābham vaidyutāmbaram
dvi-bhujam mauna-mudrāḍhyam
vana-mālinam īśvaram*

mādhuryam—the charming beauty of the Lord; *ca*—and; *śrī-gopāla-upaniṣadi*—in the Gopāla-tapanī Upaniṣad; *sat*—manifested; *puṇḍarīka*—like lotus flowers; *nayanam*—eyes; *megha*—of a fresh rain-cloud; *ābham*—splendor; *vaidyuta*—as splendid as lightning; *ambaram*—garments; *dvi*—with two; *bhujam*—arms; *mauna-mudrāḍhyam*—full of transcendental knowledge; *īśvaram*—the Supreme Controller.

The Lord's charming beauty is described in the Gopāla-tāpanī Upaniṣad (1.13): "The Supreme Personality of Godhead appears as splendid as a fresh rain-cloud, and His eyes are as beautiful as lotus flowers. He has two arms and wears garments as yellow as lightning. He is decorated with a garland of forest flowers, and He is full of transcendental knowledge."

TEXT 16

*na bhinnā dharmiṇo dharmā
bheda-bhānam viśeṣataḥ
yasmāt kālaḥ sarvadāstīty
ādi-dhīr viduṣām api*

na—not; *bhinnāḥ*—different; *dharmiṇaḥ*—from the possessor of qualities; *dharmāḥ*—qualities; *bheda*—distinction; *bhānam*—appearance; *viśeṣataḥ*—specifically; *yasmāt*—from whom; *kālaḥ*—time; *sarvadā*—eternally; *asti*—exists; *iti*—thus; *ādi*—original; *dhīḥ*—intelligence; *viduṣām*—among the learned philosophers; *api*—and.

The Supreme Personality of Godhead is not different from His transcendental form and attributes, and any apparent distinction is an illusion. He is the original learned philosopher, and He is the source of eternal time.

TEXT 17

evam uktam nārada-pañcarātre

nirdoṣa-pūrṇa-guṇa-vigraha ātma-tantro
niścetanātmaka-śarīra-guṇaiś ca hīnaḥ
ānānda-mātra-kara-pāda-mukhodarādiḥ
sarvatra ca svagata-bheda-vivarjitātmā

evam—in this way; *uktam*—described; *nārada-pañcarātre*—in the Nārada Pañcarātra; *nirdoṣa*—without fault; *pūrṇa*—full; *guṇa*—of transcendental attributes; *vigrahaḥ*—form; *ātma-tantraḥ*—independent; *niścetana*—material; *ātmaka*—mind; *śarīra*—body; *guṇaiḥ*—and attributes; *ca*—and; *hīnaḥ*—without; *ānānda*—spiritual bliss; *mātra*—exclusively consisting of; *kara*—hands; *pāda*—feet; *mukha*—face; *udara*—belly; *ādiḥ*—etc.; *sarvatra*—in every respect; *ca*—and; *svagata*—from Himself; *bheda*—with a difference; *vivarjita*—devoid of; *ātmā*—Supreme Personality of Godhead.

This is described in the Nārada Pañcarātra: "The independent Supreme Personality of Godhead possesses a spiritual form full of perfect and faultless qualities. He is not different from the hands, feet, face, belly, or other parts of his form, which are all made exclusively of transcendental bliss."

TEXT 18 (a)

atha nitya-lakṣmīkātvaṁ, yathā viṣṇu-purāṇe

*nityaiva sa jagan-mātā
viṣṇuḥ śrīr anapāyini
yathā sarvagato viṣṇus
tathaveyaṁ dvijottama*

atha—now; *nitya*—eternal; *lakṣmīkātvaṁ*—position of Lakṣmī-devī; *yathā*—just as; *viṣṇu-purāṇe*—in the Viṣṇu Purāṇa; *nitya*—eternal; *eva*—certainly; *sā*—she; *jagat*—of the universe; *mātā*—the mother; *viṣṇoḥ*—to Lord Viṣṇu; *śrīḥ*—Śrīmatī Lakṣmīdevī, the goddess of fortune; *anapāyini*—eternally faithful; *yathā*—just as; *sarva-gataḥ*—all-pervading; *viṣṇuḥ*—Lord Viṣṇu; *tathā*—in the same way; *eva*—certainly; *iyam*—she; *dvija*—of brāhmaṇas; *uttama*—O best.

The eternal transcendental position of Śrīmatī Lakṣmī-devī is described in the Viṣṇu Purāṇa: "O best of the brāhmaṇas, Lord Viṣṇu's transcendental potency, Śrīmatī Lakṣmīdevī, is His constant faithful companion. She is eternal, and she is the mother of the entire material universe. She is all-pervading, just as Lord Viṣṇu is."

TEXT 18 (b)

*viṣṇoḥ syūḥ śaktayas tistrās
tāsu ya kīrtitā parā
saiva śrīs tad-abhinneti
prāha śiṣyān prabhur mahān*

viṣṇoḥ—of Lord Viṣṇu; *syuḥ*—there are; *saktayah*—potencies; *tisrah*—three; *tāsu*—among them; *yā*—that which; *kīrtitā*—is glorified; *parā*—as the transcendental and superior; *sā*—she; *eva*—certainly; *śrīḥ*—Śrīmatī Lakṣmī-devī; *tat*—with the Lord; *abhinna*—not different; *iti*—thus; *prāha*—spoke; *śiṣyān*—to His students; *prabhuḥ mahān*—Lord Caitanya Mahāprabhu.

Lord Caitanya Mahāprabhu instructed His disciples in the following way:
"Śrīmatī Lakṣmī-devī is the best of Lord Viṣṇu's three potencies, and She is not different from the Lord Himself."

TEXT 18 (c)

tatra trīśakti-viṣṇuḥ, yathā śvetāśvatara-upaniṣadi

*parasya saktir vividhaiva śrūyate
svabhāvīkī jñāna-bala-kriyā ca*

pradhāna-kṣetrajña-patir guṇeṣaḥ

tatra—in this connection; *tri-śakti*—possessing three potencies; *viṣṇuḥ*—Lord Viṣṇu; *yathā*—just as; *śvetāśvatara-upaniṣadi*—in the Śvetāśvatara Upaniṣad; *parā*—supreme; *asya*—of the Supreme Personality of Godhead; *śaktiḥ*—potency; *vividhā*—various; *eva*—certainly; *śrūyate*—is heard; *svabhāvīkī*—according to nature; *jñāna*—potency of knowledge; *bala*—potency of eternal existence; *kriyā*—potency of spiritual bliss; *ca*—and; *pradhāna*—the unmanifested material nature; *kṣetrajña*—and the individual living entities; *patiḥ*—the master; *guṇa*—of the three modes of material nature; *īśaḥ*—the master.

The Śvetāśvatara Upaniṣad (6.8) describes the three energies of Lord Viṣṇu:
"It has been heard in the Vedas that Lord Viṣṇu possesses multifarious potencies, which may be divided into three categories: 1. the potency of transcendental knowledge, 2. the potency of eternal existence, and 3. the potency of spiritual bliss. Lord Viṣṇu is also the master of all living entities, and the controller of the material cosmos both in its unmanifested stage, and its developments of the three modes of nature."

TEXT 19 (a)

śrī-viṣṇu-purāṇe ca

*viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathā paraā
avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate*

śrī-viṣṇu-purāṇe—in the Viṣṇu Purāṇa; *ca*—and; *viṣṇu-śaktiḥ*—the potency of

Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetrajaṇa-ākhyā*—the potency known as *kṣetrajaṇa*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjña*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

The Viṣṇu Purāṇa explains: "The potency of Lord Viṣṇu is summarized in three categories: namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities."

TEXT 19 (b)

paraiva viṣṇv-abhinnā śrīr ity uktam. tatraiva

*kalā-kaṣṭha-nimeṣādi-
kāla-sūtrasya gocare
yasya śaktiḥ na śuddhasya
prasīdatu sa no hariḥ*

parā—transcendental potency; *viṣṇu*—than Lord Viṣṇu; *abhinna*—not different; *śrīḥ*—Śrīmatī Lakṣmī-devī; *iti*—thus; *uktam*—spoken; *tatra*—there; *eva*—certainly; *kāla*—seconds; *kaṣṭha*—seconds; *nimeṣa*—moment; *ādi*—etc; *kāla*—of time; *sūtrasya*—of the measuring string; *gocare*—within the perception; *yasya*—of whom; *śaktiḥ*—potency; *na*—not; *śuddhasya*—free from all material impurity; *prasīdatu*—may be merciful; *saḥ*—He; *naḥ*—to us; *hariḥ*—Lord Hari.

Śrīmatī Lakṣmī-devī, the supreme spiritual potency, is non-different from Lord Viṣṇu:

The spiritual potencies of the Lord are described in the following verses from Viṣṇu Purāṇa: "Lord Hari's transcendental potency cannot be measured by the string of time, calibrated in minutes and seconds. May that supremely pure Personality of Godhead be merciful to us.

TEXT 19 (c)

*procyate paramaśo yo
yah śuddho 'py upacārataḥ
prasīdatu sa no viṣṇur
ātmā yaḥ sarva-dehinām*

procyate—is described; *parama-īśaḥ*—the supreme controller; *yaḥ*—who; *yaḥ*—who; *śuddhaḥ*—pure; *api*—and; *upacārataḥ*—served; *prasīdatu*—may be merciful; *saḥ*—He; *naḥ*—to us; *viṣṇuḥ*—Viṣṇu; *ātmā*—Supersoul; *yaḥ*—who; *sarva*—of all; *dehinām*—living entities in the material world.

"Lord Viṣṇu is described as the supreme controller, free from all material impurity. He is the object of Śrīmatī Lakṣmī-devī's service, and He is the Supersoul of all conditioned living entities. May He be merciful to us."

TEXT 19 (d)

eṣa paraiva tri-vṛd ity uktam tatraiva

*hlādinī sandhinī samvit
tvayy ekā sarva-saṁsthitau
hlāda-tāpakarī miśrā
tvayi no guṇa-varjite*

esa—this; *para*—superior potency; *eva*—certainly; *tri-vṛt*—three-fold; *iti*—thus; *uktam*—described; *tatra*—there; *eva*—indeed; *hlādinī*—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayi*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things; *hlāda*—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayi*—in You; *no*—not; *guṇa-varjite*—who are without the three modes of material nature.

The Viṣṇu Purāṇa explains that the Lord's spiritual potency has three aspects: "O Lord, You are the support of everything. The three attributes *hlādinī* (pleasure potency), *sandhinī* (existence potency), and *samvit* (knowledge potency) exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

TEXT 20 (a)

*eko 'pi viṣṇur ekāpi
lakṣmīs tad-anapāyinī
sva-siddhair bahubhir veśair
bahur ity abhidhīyate*

ekaḥ—one; *api*—although; *viṣṇuḥ*—Lord Viṣṇu; *eka*—one; *api*—although; *lakṣmī*—Lakṣmī-devī; *tat*—of Him; *anapāyinī*—the constant associate; *sva-siddhaiḥ*—spiritually perfect; *bahubhiḥ*—by many; *veśaiḥ*—appearances; *bahuḥ*—many; *iti*—thus; *abhidhīyate*—is described.

Lord Viṣṇu is one, and His constant associate Lakṣmī-devī is also one. Assuming many different spiritual forms, they appear to have become many.

TEXT 20 (b)

tatraikatve satyeva viṣṇor bahutvam, śrī-gopālopaniṣadi

*eko vaṣī sarvagaḥ kṛṣṇa idya
eko 'pi san bahudhā yo 'vabhāti
tam pīṭhastham ye tu yajanti dhīrās
te śām sukham śāśvatam netareṣām*

tatra—in this connection; *ekatve*—in the oneness; *satya*—the truth; *iva*—as if; *viṣṇoḥ*—of Lord Viṣṇu; *bahutvam*—the state of being many; *śrī-gopāla-upaniṣadi*—in the Gopāla Tāpanī Upaniṣad; *ekaḥ*—one; *vaṣī*—the supreme controller; *sarvagaḥ*—all-pervading; *kṛṣṇaḥ*—Lord Kṛṣṇa; *idyah*—supremely worshipable; *ekaḥ*—one; *api*—although; *san*—being; *bahudhā*—in many forms; *yah*—who; *avabhāti*—manifests; *tam*—Him; *pīṭhastham*—in His transcendental abode; *ye*—those who; *yajanti*—worship; *dhīrāḥ*—intelligent persons; *teṣām*—of them; *sukham*—happiness; *śāśvatam*—eternal; *na*—not; *itareṣām*—of others.

The Gopāla-tāpanī Upaniṣad (1.21) confirms that Lord Viṣṇu is one, although He manifests in many forms: "Lord Kṛṣṇa is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. Those who are intelligent worship that Supreme Lord, who remains in His spiritual abode. Those persons attain the eternal transcendental happiness which is not available for others."

TEXT 20 (c)

atha lakṣmyās tad yathā

parāsyā śaktir vividhaiva śrūyate. ity ādi.

atha—now; *lakṣmyāḥ*—of Lakṣmī-devī; *tat*—that; *yathā*—just as; *parā*—supreme; *asyā*—of the Supreme Personality of Godhead; *śaktiḥ*—potency; *vividhā*—various; *eva*—certainly; *śrūyate*—is heard; *iti*—thus; *ādi*—etc.

Śrīmatī Lakṣmī-devī also manifests in many forms. This is confirmed in the Śvetāśvatara Upaniṣad (6.8): "It has been heard in the Vedas that Lord Viṣṇu's transcendental potency manifests in many forms."

TEXT 21 (a)

*pūrtiḥ sarvatrikī yady apy
aviśeṣā tathāpi hi
tāratamyam ca tac-chakti-
vyākty-vyākti-kṛtam bhavet*

pūrtiḥ—perfection and completeness; *sarvatrikī*—at all times and circumstances; *yady api*—although; *aviśeṣa*—without any distinction; *tathā api*—nevertheless; *hi*—indeed; *tāratamyam*—distinction of superiority and inferiority; *ca*—and; *tat*—of Him; *śakti*—of the potency; *vyakti*—manifest; *avyakti-kṛtam*—and unmanifest; *bhavet*—may be.

Although all of the transcendental forms of Viṣṇu and Lakṣmī are always equally perfect and complete in all circumstances, these forms are considered higher and lower according to the different qualities and potencies which they manifest or refrain from manifesting.

TEXT 21 (b)

tatra niṣṇoḥ sarvatrikī pūrtir yathā vājasaneyake

*"pūrṇam adaḥ pūrṇam idam
pūrṇāt pūrṇam udacyate
pūrṇasya pūrṇam ādāya
pūrṇam evāvaśiṣyate"*

tatra—in this connection; *viṣṇoḥ*—of Lord Viṣṇu; *sarvatrikī*— in all circumstances; *pūrtiḥ*—perfection and completeness; *yathā*—just as; *vājasaneyike*—in the Bṛhad-āraṇyaka Upaniṣad; *om*—the complete whole; *pūrṇam*—perfectly complete; *adaḥ*— that; *pūrṇam*—perfectly complete; *idam*—this phenomenal world; *pūrṇāt*—from the all-perfect; *pūrṇam*—complete unit; *udacyate*—is produced; *pūrṇasya*—of the complete whole; *pūrṇam*—completely, all; *ādāya*—having been taken away; *pūrṇam*—the complete balance; *eva*—even; *evaśiṣyate*—is remaining.

Lord Viṣṇu is always perfect and complete. This is described in the Bṛhad-āraṇyaka Upaniṣad (5.1.1): "The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance."

TEXT 21 (c)

mahā-varāhe ca

*sarve nityāḥ śāśvatāś ca
dehās tasya parātmanah
hānopādāna-rahitā
naiva prakrtijāḥ kvacit*

mahā-varāhe—in the Mahā-varāha Purāṇa; *ca*—and; *sarve*—all; *nityāḥ*—eternal; *śāśvatāḥ*—imperishable; *ca*—and; *dehāḥ*—forms; *tasya*—of Him; *para-ātmanah*—of the Supreme Personality of Godhead; *hāna*—destruction; *upādāna*—origin; *rahitāḥ*—devoid of; *na*—not; *eva*—certainly; *prakrti-jāḥ*—produced from the material energy; *kvacit*—at any time.

The Mahā-varāḥa Purāṇa also explains: "The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy.

TEXT 21 (d)

*paramānanda-sandohā
jñāna-mātraś ca sarvataḥ
sarve sarva-guṇaiḥ pūrṇāḥ
sarva-doṣa-vivarjitāḥ*

parama—transcendental; *ānanda*—of bliss; *sandohāḥ*—the great abundance; *jñāna*—of knowledge; *matrāḥ*—exclusively; *ca*—and; *sarvataḥ*—all; *sarve*—all; *guṇaiḥ*—auspicious transcendent qualities; *pūrṇāḥ*—filled; *sarva*—all; *doṣa*—of defects; *vivarjitāḥ*—devoid.

"All the forms of the Supreme Personality of Godhead are completely filled with transcendental bliss, knowledge and all auspicious qualities. These spiritual forms of the Lord are free from all material defects."

TEXT 22 (a)

atha śriyaḥ sā yathā śrī-viṣṇu-purāṇe

*evam yathā jagat-svāmī
deva-devo janārdanaḥ
avataram karoty eṣa
tathā śrīś tat-sahāyini*

atha—now; *śrīyāḥ*—of Śrīmatī Lakṣmī; *sā*—she; *yathā*—just as; *śrī-viṣṇu-purāṇe*—in the Viṣṇu Purāṇa; *evam*—in the same way; *yathā*—just as; *jagat*—of the universe; *svāmī*—the lord; *deva*—of all demigods; *devaḥ*—the master; *janārdanaḥ*—Lord Janārdana; *avatāram*—incarnation; *karoti*—manifests; *eṣaḥ*—He; *tathā*—in the same way; *śrīḥ*—Śrīmatī Lakṣmī-devī; *tat*—His; *sahāyini*—eternal companion.

Śrīmatī Lakṣmī-devī is described in the same way in the Viṣṇu Purāṇa: "Just as Lord Janardana, the controller of the universe and master of the demigods incarnates in different forms, so also does His eternal consort, Śrīmatī Lakṣmī-devī.

TEXT 22 (b)

*punaś ca padmād udbhūtā
ādityo 'bhūd yada hariḥ*

*yadā ca bhārgavo rāmas
tadābhūd dhāriṇī tv iyam*

punaḥ—again; *ca*—and; *padmāt*—from the lotus; *udbhūtā*—born; *adityaḥ*—as the son of Aditi (Lord Vāmana); *abhūt*—became manifest; *yadā*—when; *hariḥ*—Lord Hari; *yadā*—when; *ca*—and; *bhārgavaḥ*—in the dynasty of Bhṛḡu; *rāmaḥ*—Lord Paraśurāma; *tadā*—then; *abhūt*—appeared; *dhāriṇī*—as Dhāriṇī; *tu*—indeed; *iyam*—she.

"When Lord Hari appeared as Vāmana, the son of Āditi, Lakṣmī-devī appeared as Padmā, and when the Lord appeared as Paraśurāma, she appeared as Dhāriṇī.

TEXT 22 (c)

*rāghavatve 'bhavat sītā
rukmiṇī kṛṣṇa-janmani
anyeṣu cāvatāreṣu
viṣṇor eṣā sahāyinī*

rāghavatve—in the appearance of Lord Rāmacandra; *abhavat*—she became; *sītā*—Sītā-devī; *rukmiṇī*—Princess Rukmiṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *janmani*—in the incarnation; *anyeṣu*—in others; *ca*—and; *avatāreṣu*—during the incarnations; *viṣṇoḥ*—of Lord Viṣṇu; *eṣā*—she; *sahāyinī*—the consort.

"When the Lord appeared as Rāmacandra, she became Sītā-devī, and when He descended in His original form as Lord Kṛṣṇa, she was Princess Rukmiṇī. In Lord Viṣṇu's many other incarnations, she always appeared as the Lord's consort.

TEXT 22 (d)

*devatve deva-deheyam
manuṣatve ca mānuṣī
viṣṇor dehānurupam vai
karoty eṣātmanas tanum
syāt svarūpā-satī pūrtir
ihaikyaṣ iti vin-matam*

devatve—when the Lord appears as a demigod; *deva*—of demigod; *dehā*—assuming the form; *iyam*—she; *manuṣatve*—when the Lord incarnates as a human being; *ca*—and; *manuṣī*—in the form of a human; *viṣṇoḥ*—of Lord Viṣṇu; *deha*—of the form; *anurūpam*—corresponding; *vai*—certainly; *karoti*—manifests; *eṣā*—she; *ātmanaḥ*—of Herself; *tanum*—the form; *syāt*—there is; *sva-rūpa-satī*—related to her transcendental form; *pūrtiḥ*—perfection and completeness; *iha*—in this connection; *aikyāt*—because of non-difference; *iti*—thus; *vit*—of the transcendental scholars; *matam*—the opinion.

"Lakṣmī-devī appears in different forms, corresponding to the forms of Lord Viṣṇu. When the Lord appears as a demigod, she assumes a demigod-like form, and when He appears in a human-like form, she assumes a human-like form also. As the Lord's transcendental potency, she is not different from Him, and her spiritual forms are all perfect and complete. This is the opinion of the learned transcendentalists."

TEXT 23 (a)

atha tathāpi tāratamyam

atha śrī-viṣṇoḥ tad yathā śrī-bhāgavate (1.3.28)

*ete cāmśa-kalāḥ puṁsaḥ
kṛṣṇas tu bhagavān svayam*

atha—now; *tathā api*—nevertheless; *tāratamyam*—distinction of superior and inferior; *atha*—now; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *tat*—that; *yathā*—just as; *śrī-bhāgavate*—in the Śrīmad-Bhāgavatam; *ete*—all these; *ca*—and; *amśa*—plenary portions; *kalāḥ*—portions of the plenary portions; *puṁsaḥ*—of the Supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Personality of Godhead; *svayam*—in person.

Some forms of the Lord are considered superior to other forms of the Lord. In this connection the Śrīmad-Bhāgavatam (1.3.28) explains: "All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Śrī Kṛṣṇa is the original Personality of Godhead."

TEXT 23 (b)

*aṣṭamas tu tayor āsīt
svayam eva hariḥ kila*

aṣṭamaḥ—the eighth; *tu*—indeed; *tayor*—of Vasudeva and Devakī; *āsīt*—was; *svayam*—personally; *eva*—indeed; *hariḥ*—Lord Hari; *kila*—certainly.

"The Supreme Personality of Godhead appeared in His original form as the eighth son of Vasudeva and Devakī."

TEXT 24 (a)

atha śrīs tad yathā puruṣa-bodhinyām atharvopaniṣadi

*"gokulākhye māthuramaṇḍale" ity upakramya
"dve parśve candrāvalī rādhikā ca" ity abhidhāya*

paratra "yasya amṣe lakṣmī-durgādika-śaktiḥ" iti.

atha—now; *śrīḥ*—the goddess of fortune; *tat*—that; *yathā*—just as; *puruṣa-bodhinyām*—in the Puruṣa-bodhinī; *atharva*—of the Atharva Veda; *upaniṣadi*—in the Upaniṣad; *gokula*—Gokula; *ākhye*— in the place named; *mathurā*—of Mathurā; *maṇḍale*—in the district; *iti*—thus; *upakramya*—having begun; *dve*—two; *pārśve*— at the sides; *candrāvalī*—Candrāvalī; *rādhikā*—Śrīmatī Rādhārāṇī; *ca*—and; *iti thus*; *abhidhāya*—describing by name; *paratra*—in another place; *yasyāḥ*—of Her; *amṣe*—as parts; *lakṣmī*—Lakṣmī; *durgā*—Durgā; *ādika*—beginning with; *śaktiḥ*— the Lord's potencies; *iti*—thus.

The same differing importance of forms applies to Śrīmatī Lakṣmī-devī. The Puruṣa-bodhinī Upaniṣad of the Atharva Veda explains:

"In the supreme abode of Gokula in the district of Mathurā, Śrīmatī Rādhārāṇī and Śrīmatī Candrāvalī-devī stand at the left and right side of Lord Kṛṣṇa."

"Śrīmatī Rādhārāṇī expands Herself as Lakṣmī, Durgā, and many other potencies of the Lord which are all her incarnations."

TEXT 24 (b)

gautamīya-tantre ca

*devī kṛṣṇamayī proktā
rādhikā para-devatā
sarva-lakṣmīmayi sarva-
kāntiḥ sammohinī parā*

gautamīya-tantre—in the Gautamīya Tantra; *ca*—and; *devī*—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*— Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-mayī*—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sammohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

This is also confirmed in the Gautamīya Tantra: "The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. she possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

TEXT 25 (a)

atha nitya-dhāmatvam ādi-śabdāt, yathā chāndogye

*sa bhagavaḥ kasmin pratiṣṭhitaḥ. iti.
sve mahimni. iti*

*muṇḍake ca
divye pure hy esa samvyomny ātmā pratiṣṭhitaḥ. iti*

atha—now; nitya—eternal; dhāmatvam—the state of the abode; ādi—"ādi"; śabdāt—from the word; yathā—just as; chāndogye—in the Chāndogya Upaniṣad; saḥ—He; bhagavaḥ—O Sanat-kumāra; kasmin—where?; pratiṣṭhitaḥ—is situated; iti—thus; sve—in His own; mahimni—glorious abode; iti—thus; muṇḍake—in the Muṇḍaka Upaniṣad; divye—splendid; pure—in the abode; hi—certainly; eṣaḥ—He; samvyomni—in the spiritual sky; ātmā—the supreme Personality of Godhead; pratiṣṭhitaḥ—is situated; iti—thus.

The Lord's eternal abode may be understood by the use of the word "ādi" (etc.) in the quote from the Puruṣa-bodhinī Upaniṣad. In this connection, the following question and answer are found in the Chāndogya Upaniṣad:

"O Sanat-kumāra, where does the Supreme Personality of Godhead reside?"
"He resides in His own splendid abode."

The Muṇḍaka Upaniṣad also confirms:

"The Supreme Personality of Godhead resides in His own splendid abode in the spiritual sky."

TEXT 25 (b)

*ṛkṣu ca
tam vām vastuny uṣmasi gamādhye yatra gāvo bhūri-śṛṅgā ayāsaḥ.*

*atrāha
tad urugāyasya kṛṣṇaḥ paramam padam avabhāti bhūri. iti.*

ṛkṣu—in the Ṛg Veda; ca—and; tam—that; vām—of the divine couple (Śrī Śrī Rādhā and Kṛṣṇa); vastuni—the transcendental abodes; uṣmasi—we desire; gamādhye—to attain; yatra—where; gāvaḥ—surabhi cows; bhūri—with excellent; śṛṅgāḥ—horns; ayāsaḥ—move about; atra—in the same scripture; āha—the seer describes; tat—that; urugāyasya—of Lord Kṛṣṇa, who is glorified by the liberated souls; kṛṣṇaḥ—and who fulfills all the desires of the devotees; paramam—transcendental; padam—abode; avabhāti—is splendidly manifest; bhūri—unlimitedly; iti--thus.

The Ṛg Veda (1.154.6) explains: "We desire to attain the transcendental abode of Śrī Śrī Rādhā and Kṛṣṇa, which is full of splendid surabhi cows."

The Śruti also explains: "Unlimited Vaikuṅṭha planets are the abode of Lord Kṛṣṇa, who is glorified by the liberated souls and who fulfills all the desires of the devotees."

TEXT 26 (a)

*śrī-gopālopaniṣadi ca
tāsām madhye sākṣād brahma gopāla-purī hi. iti.*

śrī-gopāla-upaniṣadi—in the Gopāla Tāpanī Upaniṣad; *ca*—and; *tāsām*—of the seven holy cities of Bhārata-varṣa; *madhye*—in the midst; *sākṣāt*—directly; *brahma*—the spiritual world; *gopāla*—of Lord Gopāla; *purī*—the city; *hi*—certainly; *iti*—thus.

The Gopāla-tāpanī Upaniṣad explains: "Among the seven sacred cities of Bhārata, the city of Mathurā, where Lord Gopāla resides, is a direct manifestation of the spiritual world."

TEXT 26 (b)

jitānte tanre ca

*lokam vaikuṅṭha-nāmānam
divyad-sad-guṇya-saṁyutam
avaiṣṇavānām aprāpyam
guṇa-traya-vivarjitam*

jitānte tanre—in the Jitānta Tantra; *ca*—and; *lokam*—world; *vaikuṅṭha*—Vaikuṅṭha; *nāmānam*—named; *divyat*—spiritual; *sat*—six; *guṇya*—attributes; *saṁyutam*—endowed; *avaiṣṇavānām*—by the non-devotees; *aprāpyam*—unattainable; *guṇa*—modes of material nature; *traya*—of the three; *vivarjitam*—devoid.

The Jitānta Tantra explains: "Unattainable by the non-devotees, free from the influence of the three modes of material nature, and filled with the six spiritual opulences, the supreme abode of the Personality of Godhead is known as Vaikuṅṭha.

TEXT 26 (c)

*nitya-siddhaiḥ samākīrṇam
tan-mayaiḥ pañca-kālikaiḥ
sabhā-prāsāda-saṁyuktam
vanaiś copavanaiḥ śubham*

nitya-siddhaiḥ—with the eternally liberated souls; *samākīrṇam*—filled; *tan-mayaiḥ*—by the Lord's spiritual associates; *pañca-kālikaiḥ*—engaged in the five activities of approaching the Lord, accepting things from Him, worshipping Him, hearing about and remembering Him; *sabhā*—great halls; *prāsāda*—and palaces;

samyuktam—endowed; *vanaiḥ*—with forests; *ca*—and; *upavanaiḥ*—gardens; *śubham*—very splendid.

"Appearing very splendid with gardens, forests, halls and great palaces, that *Vaikuṅṭha* world is inhabited by the Supreme Lord's liberated associates who are always engaged in the devotional activities of approaching the Lord, associating with Him, worshipping, hearing about and remembering Him at every moment.

TEXT 26 (d)

vāpi-kūpa-tadāgaiś ca
vṛkṣa-śaṅḍaiḥ sumaṅḍitam
aprākṛtaṁ surair vandyam
ayutārka-sama-prabham

vāpi—with lakes; *kūpa*—wells; *tadāgaiḥ*—ponds; *ca*—and; *vṛkṣa*—of desire-trees; *śaṅḍaiḥ*—with multitudes; *sumaṅḍitam*—nicely decorated; *aprākṛtaṁ*—beyond the influence of material nature; *suraiḥ*—by the demigods; *vandyam*—worshipable; *ayuta*—millions; *arka*—of suns; *sama*—equal; *prabham*—splendor.

"That *Vaikuṅṭha* world is beyond the reach of the material nature, and it is worshipped by the demigods. It is nicely decorated with wells, ponds, lakes, and various desire-trees, and it is as effulgent as millions of suns."

TEXT 26 (e)

brahma-saṁhitāyām ca
sahasra-patram kamalam
gokulākhyam mahat-padam
tat-karṇikāram tad-dhāma
tad-anantāmśa-sambhavam

brahma-saṁhitāyām—in the *Brahma-saṁhitā*; *ca*—and; *sahasra*—thousands; *patram*—of petals; *kamalam*—lotus flower; *gokula*—Gokula; *ākhyam*—named; *mahat*—great; *padam*—abode; *tat*—of that; *karṇikāram*—the whorl; *tat*—that; *dhāma*—abode; *tat*—that; *ananta*—unlimited; *amśa*—parts; *sambhavam*—born.

The *Brahma-saṁhitā* (verse 2) presents the following description: "The superexcellent station of *Kṛṣṇa*, which is known as Gokula, has thousands of petals and corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of *Kṛṣṇa*."

TEXT 27 (a)

*prapañce svātmakām lokam
avatarya maheśvaraḥ
āvirbhavati tatreti
mataṁ brahmādi-śabdataḥ*

prapañce—in the jurisdiction of the material energy; *sva*—ātmakam—own; *lokam*—abode; *avatarya*—having caused to descend; *maheśvaraḥ*—the Supreme Personality of Godhead; *āvirbhavati*—manifests; *tatra*—there; *iti*- thus; *matam*—the opinion; *brahma*—of Brahmā- ādi—and others; *śabdataḥ*—from the words.

The Supreme Personality of Godhead brings His own spiritual realm within the jurisdiction of the material world, and then personally appears there. This is the opinion of Lord Brahmā and the other learned spiritualists.

TEXT 27 (b)

*govinde sac-cid-ānande
nara-dāraakatā yathā
ajñair nirūpyate tadvad
dhāmni prakṛtitā kila*

govinde—for Lord Govinda; *sat*—whose form is eternal; *cit*—full of knowledge; *ānande*—and bliss; *nara*—human; *dāraakatā*—the state of being a child; *yathā*—just as; *ajñaiḥ*—by the ignorant; *nirūpyate*; is considered; *tadvat*—to that extent; *dhāmni*—to the Lor's spiritual abode; *prakṛtitā*—the state of being material; *kila*—indeed.

Just as they consider the eternal, omniscient and blissful spiritual form of Lord Kṛṣṇa to be only the form of an ordinary human child, the foolish also consider the Lord's spiritual abodes to be simply a manifestation of material energy.

TEXT 28 (a)

*atha nitya-līlātvam ca. tathāhi śrutiḥ
yad gatam bhavac ca bhaviṣyac ca. iti.*

*eko devo nitya-līlānurakto
bhakta-vyāpī bhakta-hṛdy antarātmā. iti ca.*

atha—now; *nitya*—eternal; *līlātvam*—the state of performing pastimes; *ca*—and; *tathā hi*—furthermore; *śrutiḥ*—in the Vedas; *yad*—which; *gatam*—happened in the past; *bhavat*—happens at present; *bhaviṣyat*—will occur in the future; *ca*—and; *iti*—thus; *ekaḥ*—one; *devaḥ*—Supreme Personality of Godhead; *nitya*—eternal; *līlā*—by pastimes; *anuraktaḥ*—delighted; *bhakta*—for the devotees; *vyāpī*—all-pervading; *bhakta*—of the devotees; *hṛdi*—within the heart; *antarātmā*—the Supersoul.

The Supreme Lord Performs eternal pastimes. This is confirmed in the Bṛhad-āraṇyaka Upaniṣad: "The Supreme Lord performs pastimes eternally: in the past, present and future."

The Atharva Veda explains: "The one supreme Personality of Godhead is eternally engaged in many, many transcendental forms in relationships with His unalloyed devotees."

TEXT 28 (b)

smṛtiś ca

*janma karma ca me divyam
evam yo etti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām iti so'rjuna*

smṛtiḥ—the smṛti; *ca*—and; *janma*—birth; *karma*—work; *ca*—also; *me*—of Mine; *divyam*—transcendental; *evam*—like this; *yaḥ*—anyone who; *vetti*—knows; *tattvataḥ*—in teality; *tyaktvā*—leaving aside; *deham*—this body; *punaḥ*—again; *janma*—birth; *na*—never; *eti*—does attain; *mām*—unto Me; *eti*—does attain; *saḥ*—he; *arjuna*—O Arjuna.

The Lord Himself explains in Bhagavad-gita (4.9): "One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 29

*rūpānantyāj janānantyād
dhāmānantyāc ca karma tat
nityam syāt tad-abhedāc cety
uditam tattva-vittamaiḥ*

rūpa—of the Lord's spiritual forms; *anantyāt*—because of the numberlessness; *jana*—of the Lord's associates; *anantyāt*—because of the numberlessness; *dhāma*—of the Lord's abodes; *anantyāt*—because of the infinite extent; *ca*—and; *karma*—pastimes; *tat*—these; *nityam*—eternal; *syāt*—are; *tat*—from them; *abhedāt*—because Hi is not different; *ca*—and; *iti*—thus; *uditam*—described; *tattva*—vittamaiḥ—by the learned transcendentalists, who know the truth.

Because the Lord's forms, followers, and abodes are all unlimited, and because the Lord's forms and abodes are not different from Him, the learned transcendentalists have described that the Lord's pastimes are eternally manifest.

Second Prameya

TEXT 1 (a)

*athakhilāmnāya-vedyatvam. yathā śrī-gopālopaniṣadi
yo 'sau sarvair vedair gīyate. iti.*

*kaṭhake ca—
sarve veda yat-padam āmananti
tapāmsi sarvāṇi ca yad vadanti*

atha—now; *akhila*—all; *āmnāya*—by the Vedas; *vedyatvam*—the state of being known; *yathā*—just as; *śrī-gopālopaniṣadi*—in the Gopāla-tāpanī Upaniṣad; *yaḥ*—who- asau—He; *sarvaiḥ*—by all; *vedaiḥ*—the Vedas; *gīyate*—is glorified; *iti*—thus; *kaṭhake*—in the Kaṭha Upaniṣad; *sarve*—all; *vedaḥ*—the Vedas; *yat*—whose; *padam*—lotus feet; *āmananti*—worship; *tapāmsi*—austerities; *sarvāṇi*—all; *ca*—and; *yad*—whom; *vadanti*—glorify.

2. The Supreme Personality of Godhead is known by study of the Vedas:

The Gopāla-tāpanī Upaniṣad confirms this: "All the Vedas proclaim the glories of the Supreme Personality of Godhead."

And the Kaṭha Upaniṣad (1.2.15) also confirms it: "All the Vedas worship the Supreme Lord's lotus feet, and all austerities proclaim His glories."

TEXT 1 (b)

śrī-hari-vaṁśe ca

*vede rāmāyaṇe caiva
purāṇe bhārata tathā
ādāv ante ca madhye ca
hariḥ sarvatra gīyate*

śrī-hari-vaṁśe—in the Hari-vaṁśa; *ca*—and; *vede*—in the Vedas; *rāmāyaṇe*—in the Rāmāyaṇa; *ca*—and; *eva*—certainly; *purāṇe*—in the Purāṇas; *bhārata*—in the Mahābhārata; *tathā*—in the same way; *ādau*—in the beginning; *ante*—in the middle; *ca*—and; *madhye*—in the middle; *ca*—and; *hariḥ*—the supreme Personality of Godhead; *sarvatra*—everywhere; *gīyate*—is glorified.

The Hari-vaṁśa states: "In the Vedic literature, including the Rāmāyaṇa, Purāṇas ad Mahābhārata, from the very beginning (adau), to the end (ante ca), as well as within the middle (madhye ca), only Hari, the supreme Personality of Godhead, is explained."

TEXT 2

*sākṣāt paramparābhyām
vedā gāyanti mādham sarve
vedāntāḥ kila sākṣād
apare tebhyaḥ paramparayā*

sākṣāt—directly; *paramparābhyām*—systematically; *vedāḥ*—the four Vedas; *gāyanti*—glorify; *mādham*—Lord Mādhava; *sarve*—all; *vedāntāḥ*—the Vedānta-sūtras; *kila*—indeed; *sākṣāt*—directly; *apare tebhyaḥ*—other Vedic literatures; *paramparayā*—systematically.

The four Vedas, Vedānta-sūtras, and supplementary Vedic literatures, all directly and systematically glorify the Supreme Personality of Godhead, Lord Mādhava.

TEXT 3

*kvacit kvacid avācyatvam
yat vedeṣu vilokyate
kārtsnena vācyam na bhaved
iti syāt tatra saṅgatiḥ
anyathā tu tad ārambhe
vyarthaḥ syād iti me matiḥ*

kvacit kvacit—here and There; *avācyatvam*—indescribability; *yat*—which; *vedeṣu*—in the Vedas; *vilokyate*—is observed; *kārtsnena*—with completeness; *vācyam*—able to be described; *na*—not; *bhaved*—may be; *iti*—thus; *syāt*—is; *tatra*—there; *saṅgatiḥ*—the appropriate interpretation; *anyathā*—otherwise; *tu*—indeed; *tat*—that; *ārambhe*—endeavor; *vyarthaḥ*—useless and illogical; *syāt*—is; *iti*—thus; *me*—my; *matiḥ*—opinion.

At different places in the Vedic literatures the absolute truth is said to be indescribable. This means that His qualities are unlimited and He cannot be adequately described. It is my opinion that any other interpretation of this is illogical and senseless.

TEXT 4

*śabda-pravṛtti-hetūnām
jāty-ādīnām abhāvataḥ
brahma-nirdharmakam vācyam
naivety āhur vipaścitaḥ*

śabda—of words; *pravṛtti*—employment; *hetūnām*—of the causes; *jāti*—of birth; *ādīnām*—and other things (qualities, activities, manes, etc.); *abhāvataḥ*—because

of the non-existence; *brahma*—of the Supreme; *nirdharmikam*—without attributes; *vācyam*—description; *na*—not; *eva*—certainly; *iti*—thus; *āhuḥ*—speak; *vipāścitaḥ*—those who understand the Supreme.

They who understand the actual nature of spirit never say that the supreme never takes birth, or that He is devoid of qualities, pastimes and names, which constitute the realm describable by words. Those who are learned do not say that the Supreme cannot be described by words.

TEXT 5

sarvaiḥ śabdair avācye tu
lakṣaṇā na bhaved ataḥ
lakṣyam ca na bhaved dharmā-
hīnam brahmeti me matam

sarvaiḥ—by all; *śabdair*—words; *avācye*—not describeable; *tu*—indeed; *lakṣaṇā*—character; *na*—not; *bhaved*—is; *ataḥ*—therefore; *lakṣyam*—characterizeable; *ca*—and; *na*—not; *bhaved*—may be; *dharmā*—of attributes; *hīnam*—devoid; *brahma*—the Supreme Absolute; *iti*—thus; *me*—my; *matam*—opinion.

I do not consider that the Absolute Truth is without attributes and therefore beyond the descriptive power of words.

Third Prameya

TEXT 1 (a)

atha viśva—satyatvam.

sva-śaktyā sṛṣṭavān viṣṇur
yathārtham sarva-vij jagat
ity uktaḥ satyam evaitad
vairāgyārtham asat-vacaḥ

atha—now; *viśva*—of the material world; *satyatvam*—the reality; *sva*—own; *śaktyā*—by the potency; *sṛṣṭavān*—created; *viṣṇuḥ*—Lord Viṣṇu; *yathā-artham*—real; *sarva-vit*—omniscient; *jagat*—the material world; *iti*—thus; *ukteḥ*—from this statement; *satyam*—reality; *eva*—certainly; *etat*—this; *vairāgya-artham*—for the purpose of renunciation; *asat-vacaḥ*—it is described as asat (temporary) in the Vedas.

3. The Material World is Real

Because omniscient Lord Viṣṇu created this material world with His own

potency, therefore it is real. The word *asat* used to describe the material world in the Vedas should be interpreted to mean temporary, not unreal. Describing the temporality of this world, the Vedas instruct us in the importance of renunciation.

TEXT 1 (b)

tathā hi śvetāśvataropaniṣadi

*ya eko'varno bahudhā-śakti-yogād
varṇān anekān nihitārtho dadhāti*

tathā hi—furthermore; *śvetāśvataropaniṣadi*—in the Śvetāśvatara Upaniṣad; *yaḥ*—who; *ekaḥ*—one without a second; *avarṇaḥ*—without any material qualities; *bahudhā*—many; *śakti*—of potencies; *yogāt*—because of contact; *varṇān*—different classes of human beings, demigods, and animals; *anekān*—many; *nihitārthaḥ*—desiring to create; *dadhāti*—created.

The Śvetāśvatara Upaniṣad (4.1) explains: "The Absolute Truth, who is one without a second, and who possesses no material attributes, desired to manifest the material world, and created the different classes of human beings, animals and demigods."

TEXT 1 (c)

śrī-viṣṇu-purāṇe ca

*ekadeśa-sthitastāgner
jyotsnā vistariṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat*

eka-deśa—in one place; *sthitasya*—situated; *agneḥ*—of a fire; *jyotsnā*—the effulgence; *vistariṇī*—spread; *yathā*—just as; *parasya*—of the supreme; *brahmaṇaḥ*—spirit; *śaktiḥ*—energy; *tathā*—in the same way; *idam*—this; *akhilam*—entire; *jagat*—world.

The Viṣṇu Purāṇa explains: "Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire which spreads illumination for a long distance, although it is situated in one place."

TEXT 1 (d)

īśopaniṣadi

*sa paryagāc chukram akāyam avraṇam
asnāviraṁ śuddham apāpa-viddham
kavir manīṣī paribhūḥ svayambhūr
yāthātathyato 'rthān vyadadhāc chāśvatībhyaḥ
samābhyaḥ*

īśopaniṣadi—in the *Īśopaniṣad*; *saḥ*—that person; *paryagāt*—must know in fact; *śukram*—the omnipotent; *akāyam*—unembodied; *avraṇam*—without reproach; *asnāviraṁ*—without veins; *śuddham*—antiseptic; *apāpa-viddham*—prophylactic; *kaviḥ*—omniscient; *manīṣī*—philosopher; *paribhūḥ*—the greatest of all; *svayambhūḥ*—self-sufficient; *yāthātathyataḥ*—just in pursuance of; *arthān*—desirables; *vyadadhāt*—awards; *śāśvatībhyaḥ*—immemorial; *samābhyaḥ*—time.

The *Īśopaniṣad* explains: "Such a person must factually know the greatest of all, who is unembodied, omniscient, beyond reproach, without veins, pure and uncontaminated, the self-sufficient philosopher who has been fulfilling everyone's desire since time immemorial."

TEXT 2

śrī-viṣṇu-purāṇe ca

*tad etad akṣayam nityam
jagan muni-varākhilam
avirbhāva-tirobhāva
janma-nāśa-vikalpavat*

śrī-viṣṇu-purāṇe—in the *Viṣṇu Purāṇa*; *ca*—and; *tad*—that; *etat*—this; *akṣayam*—imperishable; *nityam*—eternal; *jagat*—material world; *muni*—of sages; *vara*—O best; *akhilam*—entire; *āvirbhāva*—manifestation; *tirobhāva*—disappearance; *janma*—birth; *nāśa*—destruction; *vikalpavat*—only the appearance.

The *Viṣṇu Purāṇa* explains: "O best of the sages, this entire material world is eternal and imperishable. When it is manifested from the Supreme, it only appears to have begun its existence, and when it again enters the Supreme, it only appears to be destroyed."

TEXT 3

mahābharate ca

*brahma satyam tapaḥ satyam
satyam caiva prajāpatiḥ
satyād bhūtāni jātāni
satyam bhūtam ayam jagat*

mahābhārate—in the *Mahābhārata*; *ca*—and; *brahma*—the Supreme Personality

of Godhead; *satyam*—is real; *tapah*—austerity; *satyam*—is real; *satyam*—real; *ca*—and; *eva*—certainly; *prajāpatiḥ*—Brahmā, the creator of the living beings; *satyāt*—from the reality; *bhūtāni*—the living entities; *jātāni*—are born; *satyam*—real; *bhūtam*—manifested; *ayam*—this; *jagat*—material world.

The Mahābhārata explains: "The Supreme Personality of Godhead, whose form eternal, full of knowledge and bliss, is real. Austerities are real, and Lord Brahmā is also real. Because the living entities and the material world have taken birth from the supreme reality, they are also real."

TEXT 4

ātmā vā idam ity ādau
vana-līna-vihaṅgavat
sattvaṁ viśvasya māhtavyam
ity uktam veda-vedibhiḥ

ātmā—the Supreme Absolute; *vai*—certainly; *idam*—this; *iti*—thus; *ādau*—in the beginning; *vana*—in the forest; *līna*—disappeared; *vihaṅgavat*—like a bird; *sattvam*—reality; *viśvasya*—of the material world; *mantavyam*—should be considered; *iti*—thus; *uktam*—spoken; *veda*—of the Vedas; *vedibhiḥ*—by the knowers.

When the Vedas explain that in the beginning only the supreme exists, it may be understood that at that time the material world rests within the supreme in its dormant state and remains invisible, just as a bird which has disappeared into a forest. In this way the knowers of the Vedas assert the reality of the material world.

Fourth Prameya

TEXT 1 (a)

atha viṣṇuto jīvanām bhedaḥ
tathā hi śvetāsvatarāḥ paṭhanti
dvā suparṇā sayujā sakhāyā
samānam vṛkṣam pariśasvajāte
tayor anyañ pippalam svādv atty
anaśnann anyo 'bhicākaṣīti

atha—now; *viṣṇutaḥ*—from Viṣṇu; *jīvanām*—of the living entities; *bhedaḥ*—the distinction; *tathā hi*—furthermore; *śvetāsvataraḥ*—the Śvetāśvatara Upaniṣad; *paṭhanti*—reads; *dva*—two; *suparṇā*—birds; *sayujā*—associated; *sakhāyā*—friends; *samānam*—the same; *vṛkṣam*—tree; *pariśasvajate*—contacting; *tayor*—of the two;

anyah—the other; *pippalam*—banyan fruit; *svādu*—palatable; *atti*—eats; *anaśnan*—not eating; *anyah*—the other; *abhicākaṣīti*—observes.

4. The jīvas (living entities) are different from Lord Viṣṇu:

The Śvetāśvatara Upaniṣad (4.6-7) explains: "Two birds reside in the metaphorical banyan tree of the material body. One of them is engaged in eating the material happiness and distress which is the fruit of that tree, while the other does not eat, but only witnesses the actions of his friend. The witness is the Supreme Lord Viṣṇu, and the fruit-eater is the living entity.

TEXT 1 (b)

samāne vṛkṣe puruṣo nimagnaḥ
hy anīśaya śocati muhyamānaḥ
juṣṭam sadā paśyaty anyam īśam
asya mahimānam eti vīta-śokaḥ

samāne—same; *vṛkṣe*—on the tree; *puruṣaḥ*—person; *nimagnaḥ*—entered; *hi*—certainly; *anīśayā*—helplessly; *śocati*—laments; *muhyamānaḥ*—bewildered; *juṣṭam*—happy; *sadā*—continually; *paśyati*—sees; *anyam*—the other; *īśam*—the Supreme Personality of Godhead; *asya*—of Him; *mahimānam*—the glories; *eti*—goes; *vīta*—free from; *śokaḥ*—lamentation.

"Although the two birds are on the same tree, the eating bird is fully engrossed with anxiety and moroseness as the enjoyer of the fruits of the tree. But if in some way or other he turns his face to His friend who is the Lord and knows His glories_at once the suffering bird becomes free from all anxieties."

TEXT 2

bṛhat-saṁhitāyām
upakramopasaṁhārāv
abhyāso 'pūrvata-phalam
artha-vādopapatti ca
liṅgam tātparyā-nirṇaye
iti tātparyā-liṅgāni
sad yāny āhur manīṣiṇaḥ
bhede tāni pratīyante
tenāsau tasya gocarāḥ

bṛhat-saṁhitāyām—in the Bṛhat-saṁhitā; *upakrama*—beginning; *upasaṁharau*—and end; *abhyāsaḥ*—repetition; *apūrvata-phalam*—not known by the material senses; *artha-vāda*—prayers; *upapatti*—and logic; *ca*—and; *liṅgam*—characteristic; *tātparyā*—in determining the meaning; *nirṇaye*—in the

establishment; *iti--thus*; *tātparya*—of a correct understanding; *lingāni*—characteristics; *ṣaṭ*—six; *yāni*—which; *āhuḥ*—describe; *manīṣiṇaḥ*—philosophers; *bhede*—in difference; *tāni*—they; *pratīyante*—are proved; *tena tena*—by that; *asau*—this tasya—of that; *gocaraḥ*—the field of perception.

The Bṛhat-saṁhitā explains: "Learned philosophers have concluded that the correct interpretation of the Vedic texts is determined by understanding—their beginning and concluding statements, what is repeatedly stated within them, evidence presented within them which is beyond the power of the limited material senses to perceive, and the prayers and logical arguments presented within them. A correct understanding of these six elements leads to a proper interpretation of the Vedas. By studying in this way one comes to the correct interpretation—that the living entities are different from the Supreme."

TEXT 3 (a)

kim ca muṇḍake

yadā paśyaḥ paśyate rukma-varṇam
kārtāram īsam puruṣam brahma-yonim
tadā vidvān puṇya-pāpe vidhūya
nirañjanaḥ paramam samyam upaiti

kim ca—and furthermore; *muṇḍake*—in the Muṇḍaka Upaniṣad; *tadā*—when; *paśyaḥ*—the seer; *paśyate*—sees; *rukma*—of gold; *varṇam*—the color; *kārtāram*—the supreme actor; *īsam*—of Godhead; *puruṣam*—the Personality; *brahma*—of the Supreme Brahman; *yonim*—the source; *tadā*—then; *vidvān*—the learned devotee; *puṇya*—pious deeds; *pāpe*—s well as sins; *vidhūya*—having cleansed; *nirañjanaḥ*—free from material contact; *paramam*—supreme; *samyam*—equality; *upaiti*—attains.

The Muṇḍaka Upaniṣad (3.1.3) explains: "One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, becomes free from the reactions to past pious and sinful deeds, and becomes liberated, attaining the same transcendental platform as the Lord."

TEXT 3 (b)

kāṭhake ca

yathodakam śuddhe śuddham
āsiktaṁ tadṛg eva bhavati
evam mune vijānata
ātmā bhavati gautama

kāṭhake—in the Kāṭha Upaniṣad; *ca*—and; *yathā*—just as; *udakam*—water;

śuddhe—in the pure; *śuddham*—pure; *āsiktam*—cast; *tadr̥k*—like that; *eva*—certainly; *bhavati*—becomes; *evam*—in this way; *mune*—O sage; *viḡānataḥ*—of one situated in transcendental knowledge; *ātmā*—the supreme spirit; *gautama*—O Naciketa.

The Kaṭha Upaniṣad (2.1.15) explains: "O Naciketa, when a drop of pure water is thrown into a reservoir of pure water, the drop does not change its nature in any way. In the same way, the individual living entity, when situated in transcendental knowledge, does not change his nature when he comes into contact with the Supreme Personality of Godhead, but retains his individuality in all respects."

TEXT 4 (a)

brahmāham eko jivo 'smi
nānye jivo na ceśvaraḥ
mad-avidyā-kalpitas te
syūr itītham ca dūṣitam
anyathā nitya ity ādi-
śruty-artho nopapadyate

brahma—the Supreme Brahman; *aham*—I; *ekaḥ*—one; *jivaḥ*—living entity; *asmi*—am; *na*—not; *anye*—others; *jīvaḥ*—living entities; *na*—not; *ca*—and; *īśvaraḥ*—Supreme Personality of Godhead; *mat*—of me; *avidyā*—by ignorance; *kalpitaḥ*—imagined; *te*—they; *syuḥ*—may come into existence; *iti*—thus; *ittham*—in this say; *ca*—and; *dūṣitam*—the polluted conclusion; *anyathā*—otherwise; *nitya-iti-ādi*—beginning with the word nitya; *śruti*—of the Vedas; *artha*—the meaning; *na*—not; *upapadyate*—may be interpreted.

The impersonalist followers of Śaṅkarācārya proclaim:

"I, the living entity, am the only supreme, and other living entities, as well as the Supreme Personality of Godhead, do not actually exist, but are only imagined in the mind when there is ignorance of my actual nature." This is their polluted conclusion.

The following Vedic quotation, beginning with the word nitya, presents the actual truth. It is stated so clearly that the impersonalists cannot twist a different meaning from it.

TEXT 4 (b)

tatha hi kathāḥ paṭhanti

nityo nityānām cetanaś cetanānām
eko bahūnām yo vidadhāti kāmān
tam ātmastham ye 'nupaśyanti dhīrās
teṣām śāntiḥ śāśvatī netareṣām

tathā hi—furthermore; *hi*—certainly; *kaṭhaḥ*—the Kaṭha Upaniṣad; *paṭhanti*—reads; *nityaḥ*—a single eternal; *nityānām*—among the many eternal; *cetanaḥ*—a single conscious being; *cetanānām*—among many conscious beings; *ekaḥ*—one; *bahūnām*—of the many; *yaḥ*—who; *vidadhāti*—grants; *kāmān*—the desires; *tam*—Him; *ātmastham*—situated within the heart; *ye*—those who; *anupaśyanti*—see; *dhīrāḥ*—saintly persons; *teṣām*—of them; *śāntiḥ*—peace; *śāsvatī*—eternal; *na*—not; *itareṣām*—of others.

The Kaṭha Upaniṣad (2.2.13) explains: "Of all eternal, there is one who is the chief eternal. Of all conscious living entities, there is one who is the chief conscious entity. That supreme living entity, the Personality of Godhead, maintains the others, and fulfills their desires according to their merits. Only saintly persons, who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace."

TEXT 5

ekasmād īśvarān nityāc
cetanāt tadṛśā mithaḥ
bhidyante bahavo jīvās
tena bhedaḥ sanātanaḥ

ekasmāt—one; *īśvarāt*—supreme Personality of Godhead; *nityāt*—eternal; *cetanāt*—conscious; *tadṛśaḥ*—like this; *mithaḥ*—mutually; *bhidyante*—are distinct entities; *bahavaḥ*—the many; *jīvāḥ*—individual souls; *tena*—by this; *bhedaḥ*—distinction; *sanātanaḥ*—eternal.

This verse states that both the Supreme Personality of Godhead and the individual loving entities are eternal and conscious. By affirming the eternity of both the one and the many, the distinction between them is described as eternal.

Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that the impersonalists may object that the distinction between the living entity (jīva) and the Supreme (īśvara) is not an eternal distinction. To support their view they may quote many verses from the Upaniṣads, such as sarvaṁ khalv idam brahma (everything is brahman), and tat tvam asi śvetaketo (O Śvetaketu, you are that). Śrīla Baladeva Vidyābhūṣaṇa replies to their objections in the following way:

TEXT 6 (a)

prāṇaikadhīna-vṛttitvād
rāgādeḥ prānatā yathā
tathā brahmādhīna-vṛtter
jagato brahmatocyate

prāṇa—life force; *eka*—exclusively dependent; *vṛttivāt*—because of the nature; *rāga*—ādeḥ—of the senses; *prāṇatā*—the life force; *yathā*—just as; *tathā*—in the same way; *brahma*—the supreme; *adhīna-vṛtteḥ*—completely dependent; *jagataḥ*—from the material universe; *brahma*—the distinct Supreme; *ucyate*—is described.

Just as the life-force is different from the senses of the material body which are completely dependent upon it, in the same way the Supreme Lord is distinct from the material world which is completely dependent upon Him.

TEXT 6 (b)

tatha hi chāndogye paṭhyate

na vai vāco na cakṣūmsi na śrotrāṇi na manāmsīty ācakṣate. prāṇa ity ācakṣate. prāṇo hy evaitāni sarvāṇi bhavati. iti.

tathā hi—moreover; *chāndogye*—in the Chāndogya Upaniṣad; *paṭhyate*—it is read; *na*—not; *vai*—certainly; *vacaḥ*—words; *na*—nor; *cakṣūmsi*—eyes; *na*—nor; *śrotrāṇi*—ears; *na*—nor; *manāmsi*—minds; *iti*—thus; *ācakṣate*—names; *prāṇaḥ*—the life-force; *iti*—thus; *ācakṣate*—he names; *prāṇaḥ*—the life-force; *hi*—indeed; *eva*—certainly; *etāni*—them; *sarvāṇi*—all; *bhavati*—is; *iti*—thus.

The Chāndogya Upaniṣad (5.1.15) explains in this connection: "The different senses, such as the voice, sense of sight, sense of hearing, and the mind, are all known as the life-force, but the actual life-force is different from all these senses, which are dependent upon it. They are named after the life-force, although it is actually different from them."

Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in this connection that the māyāvādīs may argue that the Vedas say: "sarvaṁ khalv idaṁ brahma (everything is brahman)" and "tat tvam asi śvetaketo (O Śvetaketu, you are that)", and therefore the only thing in existence is impersonal brahman, and everything else is an illusion. To counter this argument, Baladeva Vidyābhūṣaṇa quotes this verse from the Chāndogya Upaniṣad, where there is an explanation of how everything is brahman. The various senses are dependent upon the life-force, and therefore, they are collectively known as the life-force, although the actual life-force is different from them. In this way the senses are designated as the life-force because they are manifested from the life-force, although they are actually different from it. In the same way, the individual living entities have emanated from the Supreme Brahman, and they are therefore designated Brahman to show their source of origin, although they are actually different from the Supreme Brahman.

TEXT 7

*brahma-vyāpyatvataḥ kaiścij jagad brahmeti manyate.
yad uktaṁ śrī-viṣṇu-purāṇe*

yo 'yam tavāgato deva
samīpam devatā-gaṇaḥ
satyam eva jagat-sraṣṭā
yataḥ sarvagato bhavān

brahma—by the Absolute Truth; *vyāpyatvataḥ*—because of being present everywhere; *kaiścit*—by some; *jagat*—the material universe; *brahma*—identical with the Supreme; *manyate*—is considered; *yat*—which uktam—spoken; *śrī-viṣṇu-purāṇe*—in the Viṣṇu Purāṇa; *yaḥ*—who; *ayam*—this; *tava*—to You; *āgataḥ*—approached; *deva*—O Lord; *samīpam*—near; *devatā*—of demigods; *gaṇaḥ*—the host; *satyam*—the eternally real Supreme Personality of Godhead; *eva*—certainly; *jagat*—of the material world; *sraṣṭā*—the creator; *yataḥ*—because; *sarvagataḥ*—all-pervading; *bhavān*—You.

Some maintain that because the Supreme is all-pervading, the material universe must be identical with Him.

The Viṣṇu Purāṇa dispels this misconception: "O Supreme Personality of Godhead, although You have created this material universe, and although You are everywhere present within it, You are nevertheless eternally distinct from it."

TEXT 8

pratibimba-pariccheda-
pakṣau yau svī-kṛtau paraiḥ
vibhutvāviṣayatvābhyām
tau vidvadbhir nirākṛtau

pratibimba—a reflected manifestation; *pariccheda*—a different manifestation; *pakṣau*—the two parties; *yau*—which; *svī-kṛtau*—accepted; *paraiḥ*—by others; *vibhutva*—because of all-pervasiveness; *aviṣayatvābhyām*—because of being beyond the reach of the material senses; *tau*—they; *vidvadbhiḥ*—by those who know the truth; *nirākṛtau*—not accepted.

Some maintain that the universe is identical with the Supreme because the universe is the Supreme's reflected image, and others say that they are identical because the Supreme has divided Himself into the various pieces that constitute the universe. Those who are wise do not accept these faulty arguments, because they know that the Supreme is simultaneously all-pervading and beyond the reach of the material senses.

Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains the defect in the arguments of these two groups of māyāvādīs. The first group of māyāvādīs say that just as the sun or moon may be reflected in various pots or reservoirs of water, in the same way, the Supreme reflects Himself—the reflections being the individual living entities. This view cannot be maintained because the Supreme is, by His very nature, all-pervading. Something all-pervading cannot be reflected anywhere, just as the all-pervading dimension of space, upon which all the material elements rest,

cannot be reflected anywhere.

The opinion of the second camp of *māyāvādīs* is that the Supreme has cut Himself into many little pieces which are the individual living entities and the material elements. This view cannot be held because the Supreme is *aviśaya*—spiritual, beyond the reach of the material senses. Because the Supreme is spiritual, imperishable, and without change, He cannot be cut into many pieces as the *māyāvādīs* say.

TEXT 9

*advaitam brahmaṇo bhinnam
bhinnam vā tvayocyate
ādye dvaitāpattir ante
siddha-sādhanatā śruteḥ*

advaitam—the Supreme Brahman, who is one without a second; *brahmaṇaḥ*—from the Brahman; *bhinnam*—different; *abhinnam*—not different; *vā*—or; *tvayā*—by you; *ucyate*—spoken; *ādye*—in the beginning; *dvaita*—of difference; *āpattiḥ*—attainment; *ante*—in the end; *siddha*—perfection; *sādhanatā*—attainment; *śruteḥ*—from the Vedas.

O *Māyāvādīs*, you insist that the individual living entities and the Supreme are identical, even though this view contradicts all the descriptions found in the Vedic texts.

TEXT 10

*alīkam nirguṇam brahma
pramāṇāviśayatvataḥ
śraddheyam viduṣām naivety
ucire tattva-vādināḥ*

alīkam—untrue; *nirguṇam*—without attributes; *brahma*—Supreme; *pramāṇa*—of evidence; *aviśayatvataḥ*—because of the non-perception; *śraddhā*—faith; *iyam*—this; *viduṣām*—of those who are intelligent and learned in the spiritual science; *na*—not; *eva*—certainly; *iti*—thus; *ucire*—said; *tattva*—of the truth; *vādināḥ*—the knowers.

There is no evidence to support the erroneous conception that the Supreme is an amorphous mass without any qualities. Those who know the truth declare that those learned in the spiritual science never accept such a conclusion.

Note: In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that the three sources of evidence—direct perception, logic, and scriptural revelation—tell us that although the Supreme is devoid of material qualities, He possesses innumerable spiritual qualities. That the Supreme possesses spiritual qualities (*bhagavān*) in the ultimate issue is described in the Śrīmad-Bhāgavatam

(1.2.11):

*vadanti tat tattva-vidas
tattvaṃ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

"Learned transcendentalists who know the Absolute Truth call this non-dual substance Brahman, Paramātmā or Bhagavān (full of all opulences)."

Fifth Prameya

TEXT 1

*atha jīvānām bhagavad-dāsatvam
tathā hi śvetāśvataṛaḥ paṭhanti*

*tam īśvarānām paramaṃ maheśvaram
tam daivtānām paramaṃ ca daivatam
patim patīnām paramaṃ parastāt
vidāma devaṃ bhuvaneśam īḍyam*

atha—now; *jīvānām*—of the individual living entities; *bhagavat*—of the Supreme Personality of Godhead; *dāsatvam*—the state of being the servants; *tathā hi*—furthermore; *śvetāśvataṛaḥ*—the Śvetāśvatara Upaniṣad; *paṭhanti*—reads; *tam*—Him; *īśvaram*—controller; *tam*—Him; *daivatānām*—of all the demigods; *paramaṃ*—supreme; *ca*—and; *daivatam*—worshippable deity; *patim*—the director; *patīnām*—of all directors; *paramaṃ*—greater; *parastāt*—than the greatest; *vidāma*—we understand; *devaṃ*—the Supreme Lord; *bhuvana*—of the entire world; *īśam*—the master; *īḍyam*—worshipable.

5. The *jīvas* (living entities) are by nature the servants of the Supreme Personality of Godhead:

The Śvetāśvatara Upaniṣad (6.7) explains: "The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods, and is the supreme director of all directors. Therefore, He is transcendental to all kinds of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes."

TEXT 2 (a)

smṛtiś ca

*brahma śambhus tathaivārkaś
candramāś ca śatakratuḥ
evam ādyās tathaivānye
yuktā vaiṣṇava-tejasā*

smṛtiḥ—the Smṛti-śāstra; *ca*—and; *brahma*—Brahmā; *śambhuḥ*—Śiva; *tathā*—in the same way; *eva*—certainly; *arkaḥ*—Sūrya; *candramāḥ*—Candra; *śatakratuḥ*—Indra; *evam*—in this way; *ādyāḥ*—beginning with; *tathā*—in the same way; *anye*—others; *yuktāḥ*—engaged; *vaiṣṇava*—of Lord Viṣṇu; *tejasā*—by the prowess.

The Smṛti-śāstra declares: "Brahmā, Śiva, Sūrya, Candra, Indra, and all the other demigods are appointed to their posts by Lord Viṣṇu and given extraordinary powers by Him. They are all the servants of Lord Viṣṇu."

TEXT 2 (b)

*sa-brahmakāḥ sa-rudrās ca
sendrā devā maharṣibhiḥ
arcayanti sura-śreṣṭham
devam nārāyaṇam harim*

sa-brahmakāḥ—with many Brahmās; *sa-rudrāḥ*—with many Śivas; *ca*—and; *sa-indrāḥ*—with many Indras; *devāḥ*—demigods; *mahā-ṛṣibhiḥ*—with the great sages; *arcayanti*—worship; *sura*—of all the demigods; *śreṣṭham*—the best; *devam*—the Supreme Personality of Godhead; *nārāyaṇam*—known as Nārāyaṇa; *harim*—and Hari.

The Śāstras explain: "Innumerable Brahmās, Śivas, Indras, sages and demigods, all worship the Supreme Lord Nārāyaṇa, the best of the demigods."

TEXT 2 (c)

padme ca, jīva-lakṣaṇe

*dāsa-bhūto harer eva
nānyasyaiva kadācana*

padme—in the Padma Purāṇa; *jīva*—of the living entities; *lakṣaṇe*—in the description; *dāsa-bhūtaḥ*—a servant; *hareḥ*—of Lord Hari; *eva*—certainly; *na*—not; *anyasya*—of anyone else; *kadācana*—at any time.

The Padma Purāṇa describes the nature of the jīva (individual living entity) in the following way: "By nature the living entity is eternally the servant of the Supreme Personality of Godhead, Lord Hari. He is never the servant of Brahmā, Śiva, or anyone else."

Sixth Prameya

TEXT 1

atha jīvanām tārāmyam

*anu-caitanya-rūpatva-
jñānitvādyā-viśeṣataḥ
samye saty api jīvanām
tārāmyam ca sādhanāt*

atha—now; *jīvanām*—of the living entities; *tārāmyam*—gradations of importance; *anu*—minute; *caitanya*—consciousness; *rūpatva*—possessing; *jñānitva*—the state of possessing knowledge; *ādyā*—beginning with; *viśeṣataḥ*—particularly; *samye*—equality; *sati*—being so; *api*—although; *jīvanām*—of the living entities; *tārāmyam*—gradation; *ca*—and; *sādhanāt*—because of activities, or because of advancement in devotional service.

6. In both conditioned and liberated states, the jīvas are situated in higher and lower statuses.

Although all living entities are equally conscious and full of knowledge, according to the small capacity of an individual soul, they nevertheless manifest that original spiritual nature in varying degrees. The extent to which that original nature is uncovered is determined by their purity and devotion to the Supreme Lord.

TEXT 2 (a)

tatrānuktam uktam śvetāśvataraiḥ

*bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
bhāgo jīvaḥ sa vijñeyaḥ
sa cānantyāya kalpate*

tatra—there; *anuktam*—not described; *uktam*—described; *śvetāśvataraiḥ*—in the Śvetāśvatara Upaniṣad; *bala-agra*—the tip of a hair; *śata-bhāgasya*—of one hundredth; *śatadhā*—into one hundred parts; *kalpitasya*—divided; *ca*—and; *bhāgaḥ*—minute portion; *jīvaḥ*—the living entity; *saḥ*—that; *vijñeyaḥ*—to be understood; *saḥ*—that; *ca*—and; *anantāya*—for the unlimited; *kalpate*—worthy.

The Śvetāśvatara Upaniṣad (5.9) describes the individual spirit soul: "When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit-soul."

TEXT 2(b)

caitanya-rūpatvam jñānitvādikam ca ṣaṭ-praśnyam

*eṣa hi draṣṭā spraṣṭā śrotā ghrātā rasayitā mantā boddhā kartā vijñānātmā puruṣaḥ.
iti.*

caitanya-rūpatvam—state of being conscious; *jñānitva*—state of possessing knowledge; *ādikam*—beginning with; *ca*—and; *ṣaṭ*—six; *praśnyam*—in the Praśna Upaniṣad; *eṣaḥ*—he; *hi*—indeed; *draṣṭā*—the seer; *spraṣṭā*—*the one who touches*; *śrotā*—the hearer; *ghrātā*—the one who smells; *rasayitā*—the one who tastes; *mantā*—the one who thinks; *boddhā*—the one who understands; *kartā*—the doer; *vijñāna*—full of knowledge; *ātmā*—soul; *puruṣaḥ*—person; *iti*—thus.

The Praśna Upaniṣad (4.9) explains the soul's consciousness, knowledge and other qualities: "It is the individual soul who perceives the activities of the senses. It is he who sees, touches, hears, smells, tastes, thinks, and understands."

TEXT 3 (a)

ādinā guṇena deha-vyāpitvam ca. śrī-gītāsu

*yathā prakāśayaty ekaḥ
kṛtsnam lokam imam raviḥ
kṣetram kṣetrī tathā kṛtsnam
prakāśayati bhārata*

ādinā—beginning with; *guṇena*—qualities; *deha*—in the body; *vyāpitvam*—omnipresence; *ca*—and; *gītāsu*—in Bhagavad-gītā; *yathā*—as; *prakāśayati*—illuminates; *ekaḥ*—one; *kṛtsnam*—the whole; *kam*—universe; *imam*—this; *raviḥ*—the sun; *kṣetra*—this body; *kṣetrī*—the soul; *tathā*—similarly; *kṛtsnam*—all *prakāśayati*—illuminates; *bhārata*—son of Bharata.

The soul pervades the material body, as Bhagavad-gītā (13.34) explains: "O son of Bharata, as the sun alone illuminates all this universe, so does the living entity, one within the body, illuminate the entire body with consciousness."

TEXT 3 (b)

*āha caiva sūtrakāraḥ
guṇād bālārokavad iti.
guṇa-nityatvam uktaṁ vājasaneyibhiḥ
avināśi vā are ayam ātmānuchitti-dharma. iti.*

āha—said; *ca*—and *eva*—certainly; *sūtrakāraḥ*—the author of Vedānta-sūtra; *guṇāt*—by spiritual qualities; *bāla*—newly risen; *arka*—sun; *vat*—like; *iti*—thus; *guṇa*—of the qualities; *nityatvam*—eternality; *uktam*—described; *vājasaneyibhiḥ*—ty Yājñavalkya; *avināśī*—without destruction; *vā*—or; *are*—Oh; *ayam*—this; *ātmā*—soul; *anucchitti-dharma*—cannot be cut.

The author of Vedānta-sūtra explains (2.3.14): "Just as the newly risen sun remains in one place and yet fills the entire sky with light, in the same way the individual soul, although remaining in one place, pervades the entire body by consciousness."

Yājñavalkya Muni (in the Bṛhad-āraṇyaka Upaniṣad, 4.5.14) describes the eternity of the soul: "O Maitreyi, the soul is imperishable, and can never be cut or changed."

TEXT 4 (a)

evam sāmye 'pi vaisāmyam
aiḥikam karmabhiḥ sphuṭam
prāhaḥ paratrikam tat tu
bhakti-bhedaiḥ su-kovidāḥ

evam—in this way; *sāmye*—in equality; *api*—although; *vaisāmyam*—inequality; *aiḥikam*—in this world; *karmabhiḥ*—by activities; *sphuṭam*—manifested; *prāhuḥ*—describe; *paratrikam*—the spiritual world; *tat*—that; *tu*—and; *bhakti*—of devotion; *bhedaiḥ*—by distinctions; *su-kovidāḥ*—those learned in the spiritual science.

They who are learned in the spiritual science say that although in one sense all individual souls are equal, they manifest different activities in the material world, and even in the spieitual world, they possess different degrees of pure devotion for the Supreme Personality of Godhead.

TEXT 4 (b)

tathā hi kauthumāḥ paṭhanti

yathā-kratur asmiḥ loke puruṣo bhavati tathetaḥ pretya bhavati. iti.

smṛtiś ca

yādṛśī bhavanā sāmye siddhir bhavati tāḍṛśī. iti.

tathā hi—moreover; *kauthumāḥ*—the Kauthumīya recension of the Vedas; *paṭhanti*—read; *yathā*—according to; *kratuḥ*—sacrifice; *asmiḥ*—inthis; *loke*—world; *puruṣaḥ*—a person; *bhavati*—becomes; *tathā*—in the same way; *itaḥ*—from that; *pretya*—in the next world; *bhavati*—becomes; *iti*—thus; *smṛtiḥ*—in the Smṛti-śāstra; *yādṛśī*—in whatever extent; *bhavanā*—devotional meditation; *sāmye*—in

equality; *siddhiḥ*—perfection; *bhavati*—becomes; *tādṛśī*—like that; *iti*—thus.

The following explanation is found in the Kauthumīya recension of the Vedas: "The degree to which one engages in devotional activities in this world determines his status in the next world."

The Smṛti-śāstra also confirms: "The extent to which one is devoted to the Supreme Personality of Godhead determines the degree of his spiritual perfection."

TEXT 4 (c)

śānty-ādyā rati-paryantā
ye bhāvāḥ pañca kīrtitāḥ
tair devaṁ smarataṁ puṁsām
tāratamyam mitho matam

śānti—the neutral-rasa; *ādyā*—gigining with; *rati*—the mādhyura-rasa; *paryantā*—culminating in; *ye*—those; *bhāvāḥ*—mellows of loving exchange; *pañca*—five; *kīrtitāḥ*—are described; *taiḥ*—by them; *devam*—one who should remember; *puṁsām*—of the living entities; *tāratamyam*—gradation; *mithaḥ*—mutual; *matam*—are considered.

Neutrality, servitorship, friendship, parenthood, and conjugal love are described as the five mellows of loving exchange with the Supreme Personality of Godhead. Those who meditate upon the Lord in these different mellows attain the appropriate different destinations. In this way, the living entities possess different gradations of good-fortune.

Seventh Prameya

TEXT 1 (a)

atha śrī-kṛṣṇa-prāpter mokṣatvaṁ. yathā

jñātvā devaṁ sarva-pāśāpahanir ity ādi.
eko vaśī sarvaḡaḥ kṛṣṇa īdya ity ādi ca.

atha—now; *śrī-kṛṣṇa*—of Lord Kṛṣṇa; *prāpteḥ*—of the attainment; *mokṣatvaṁ*—the state of liberation; *yathā*—just as; *jñātvā*—having understood; *devam*—the Supreme Personality of Godhead; *sarva*—all; *pāśa*—the ropes of entanglement in material existence; *apahāniḥ*—destroyed; *iti*—thus; *ādi*—etc. (The entire verse reads *jñātvā devaṁ sarva-pāśāpahanīḥ, kṣīṇaiḥ kleśair janma-mṛtyu-prahāniḥ tasyābhidyānāt trītiyaṁ deha-bhede, viśvaiśvaryaṁ kevalā*); *āpta-kāmāḥ*; *ekaḥ*—one; *vaśī*—all powerful; *sarvaḡaḥ*—all-peravding; *kṛṣṇaḥ*—Lord Kṛṣṇa; *īdyaḥ*—supremely worshipable; *iti*—thus; *ādi*—etc. (The entire verse reads *eko vaśī sarvaḡaḥ kṛṣṇa īdya eko 'pi san badhudhā yo vibhāti tam pīṭhastham ye 'nubhajanti*

dīrās teṣām sukhaṁ śāśvataṁ netareṣām).

7. Liberation does not mean an impersonal merging, but the attainment of direct association with Lord Kṛṣṇa:

The Śvetāśvatara Upaniṣad (1.14) explains: "By understanding the truth of the Supreme Personality of Godhead from a bona-fide spiritual master, one becomes free from the entangling ropes of identification with the material body, as well as the various miseries and the trap of repeated birth and death which spring from that false-identification. By constantly meditating on the Supreme Lord, he becomes free from the subtle material body of mind, intelligence and false-ego. He attains the form of an eternally liberated associate of the Supreme Lord in the spiritual world, and all his desires become fulfilled."

The Gopāla-tāpanī Upaniṣad (1.21) also explains: "Lord Kṛṣṇa is the all-powerful, all-pervading Supreme Personality of Godhead, and He is the object of the prayers and worship of the demigods. Intelligent persons worship Him as He resides in His own spiritual abode. They thus attain the eternal transcendental bliss which is not available for others."

TEXT 1 (b)

*bahudhā bahubhir veśair
bhāti kṛṣṇaḥ svayaṁ prabhuḥ
tam iṣtvā tat-pade nitye
sukhaṁ tiṣṭhanti mokṣiṇaḥ*

bahudhā—in many ways; *bahubhiḥ*—with many; *veśaiḥ*—forms; *bhāti*—is manifested; *kṛṣṇaḥ*—Kṛṣṇa; *svayaṁ*—personally; *prabhuḥ*—the Supreme Personality of Godhead; *tam*—Him; *iṣtvā*—having worshipped; *tat*—His; *pade*—in the spiritual abode; *nitye*—eternal; *sukhaṁ*—bliss; *tiṣṭhanti*—situated; *mokṣiṇaḥ*—liberated.

The Supreme Personality of Godhead is manifested in many forms—but His original form is Lord Kṛṣṇa. Those who worship that original form of Lord Kṛṣṇa become liberated from this material world, and attain transcendental bliss in the Lord's eternal abode.

Eighth Prameya

TEXT 1 (a)

*athaikānta-bhakter mokṣa-hetutvam
yathā śrī-gopāla-tāpanyām
bhaktir asya bhajanaṁ tad iha-mūtropādhi-nairāsyenamusmin manaḥ-kalpanam etad
eva naiṣkarmyam.*

atha—now; *eka-anta*—unalloyed; *bhakteḥ*—of devotional service; *mokṣa*—of

liberation; *hetutvam*—the state of being the cause; *yathā*—just as; *śrī-gopāla-tāpanyām*—in the Gopāla-tāpanī Upaniṣad; *bhaktiḥ*—devotional service; *asya*—of Him; *bhajanam*—worship; *tat*—that; *iha*—in this world; *mutra*—in the next world; *upādhi*—designations; *nairasyena*—renunciation; *amusmin*—among us; *manah*—of the mind; *kalpanam*—meditation; *etat*—that; *eva*—certainly; *naiṣkarmyam*—freedom from the bonds of karma.

8. Pure devotional service grants liberation:

The Gopāla-tāpanī Upaniṣad (1.15) explains: "Devotional service means worship and meditation directed to the Supreme Personality of Godhead. Such devotional service frees one from the desire for sense-gratification both in this life and the next, and breaks the bonds of karma."

TEXT 1 (b)

nārada-pañcarātre ca

*sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeṣa-
sevanam bhaktir ucyate*

nārada-pañcarātre—in the Nārada-pañcarātra; *ca*—and; *sarva-upādhi-vinirmuktaṁ*—free from all kinds of material designations, or free from all desires except the desire to render service to the Supreme Personality of Godhead; *tat-paratvena*—by the sole purpose of serving the Supreme Personality of Godhead. *nirmalam*—uncontaminated by the effects of speculative philosophical research or fruitive activity; *hṛṣīkeṇa*—by purified senses freed from all designations; *hṛṣīkeṣa*—of the master of the senses; *sevanam*—the service to satisfy the senses; *bhaktiḥ*—devotional service; *ucyate*—is called.

The Nārada-pañcarātra also explains: "Bhakti, or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and, simply by being employed in the service of the Lord, one's senses are purified."

TEXT 2 (a)

navadhā caiṣā bhavati. yad-uktaṁ śrī-bhāgavate

*śravaṇam kīrtanam viṣṇoḥ
smaraṇam pāda-sevanam
arcanaṁ vandanam dāsyam
sakhyam ātma-nivedanam*

*iti pumsārpitā viṣṇau
bhaktiś cen nava-lakṣaṇā
kriyeta bhagavaty addhā
tan manye 'dhītam uttamam*

navadhā—nine-fold; *ca*—and; *eṣā*—this; *bhavati*—is; *yat*—which; *uktam*—spoken; *śrī*—bhāgavate—in the Śrīmad-Bhāgavatam; *śrī-prahrādaḥ uvāca*—Prahāda Mahārāja said; *śravaṇam*—hearing; *kīrtanam*—chanting; *viṣṇoḥ*—o Lord Viṣṇu (not anyone else); *smaraṇam*—remembering; *pāda-sevanam*—serving the feet; *arcanam*—offering worship (with ṣoḍaśopacāra, the sixteen kinds of paraphernalia); *vandanam*—offering prayers; *dāsyam*—becoming the servant; *sakhyam*—becoming the best friend; *ātma-nivedanam*—surrendering everything, whatever one has; *iti*—thus; *pumsā arpitā*—offered by the devotee; *viṣṇau*—unto Lord Viṣṇu (not to anyone else); *bhaktiḥ*—devotional service; *cet*—if; *nava-lakṣaṇā*—possessing nine different processes; *kriyeta*—one should perform; *bhagavati*—unto the Supreme Personality of Godhead; *addhā*—directly or completely; *tat*—that; *manye*—I consider; *adhītam*—learning; *uttamam*—topmost.

The Lord's devotional service consists of nine parts, as the Śrīmad-Bhāgavatam (7.5.23-24) explains: "Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, 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 Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."

TEXT 2 (b)

*sat-sevā guru-sevā ca
deva-bhāvena ced bhavet
dadaiṣā bhagavad-bhaktir
labhyate nānyathā kvacit*

sat—of the devotees; *sevā*—service; *guru*—of the spiritual master; *sevā*—service; *ca*—and; *deva*—of the Supreme Personality of Godhead; *bhāvena*—with meditation; *cet*—if; *bhavet*—may be; *tadā*—then; *eṣā*—this; *bhagavat*—of the Supreme Lord; *bhaktiḥ*—devotional service; *labhyate*—is attained; *na*—not; *anyathā*—otherwise; *kvacit*—under any circumstance.

If one engages in the service of the devotees and the spiritual master, considering them equal to the Supreme Personality of Godhead, then he may attain the devotional service of the Lord. There is no other way in which this service may be obtained.

TEXT 3 (a)

deva-bhāvena sat-sevā. yathā taittirīyake

atithi-devo bhava. iti.

deva—as the Supreme Lord; *bhāvena*—with the conception; *sat*—of the devotees; *sevā*—service; *yathā*—just as; *taittirīyake*—in the Taittirīya Upaniṣad; *atithi*—as a guest; *devaḥ*—the Supreme Personality of Godhead; *bhava*—please become; *iti*—thus.

That one should serve the devotees, considering them equal to the Supreme Personality of Godhead Himself, is described in the Taittirīya Upaniṣad (1.10): "One should serve devotee in the same way as one serves the Supreme Personality of Godhead Himself."

TEXT 3 (b)

tayā tad-bhaktir yathā śrī-bhāgavate

*naiṣāṁ matis tāvad urukramāṅghrim
spr̥ṣaty anarthāpagamo yad-arthaḥ
mahīyasāṁ pāda-rajo- 'bhisekaṁ
niṣkiñcanānām na vṛṇīta yāvat*

tayā—by this; *tad-bhaktiḥ*—this devotional service to Him; *yathā*—as; *śrī-bhāgavate*—in Śrīmad-Bhāgavatam; *na*—not; *eṣāṁ*—of these; *matiḥ*—the consciousness; *tāvat*—that long; *urukrama-āṅghrim*—the litus feet of the Supreme Personality of Godhead, who is famous for performing uncommon activities; *spr̥ṣati*—does touch; *anrtha*—of unwanted things; *apagamaḥ*—the disappearance; *yad*—of which; *arthaḥ*—the purpose; *mahīyasāṁ*—of the great souls (the mahātmās, or devotees); *pāda-rajah*—by the dust of the litus feet; *abhiṣekam*—consecration; *niṣkiñcanānām*—of devotees who have nothing to do with this material world; *na*—not; *vṛṇīta*—may accept; *yāvat*—as long as.

The Śrīmad-Bhāgavatam (7.5.32) confirms that this is the only way to attain the Lord's devotional service: "Unless they smear upon their bodies the dust of the lotus feet of a Vaiṣṇava completely freed from material contamination, persons very much inclined toward materialistic life cannot be attached to the lotus feet of the Lord, who is glorified for His uncommon activities. Only by becoming Kṛṣṇa conscious and taking shelter at the lotus feet of the Lord in this way can one be freed from material contamination."

TEXT 4(a)

*deva-bhāvena guru-sevā yathā taittirīyake
ācārya-devo bhava. iti.*

deva—as the Supreme Personality of Godhead; *bhāvena*—considering; *guru*—of the spiritual master; *sevā*—service; *yathā*—just as; *taittirīyake*—in the Taittirīya Upaniṣad; *ācārya*—the spiritual master; *devaḥ*—as the Supreme Personality of Godhead; *bhava*—please be; *iti*—thus.

That one should also serve the spiritual master as the Supreme Personality of Godhead is confirmed in the Taittirīya Upaniṣad (1.10): "One should serve the spiritual master in the same way one serves the Supreme Personality of Godhead Himself."

TEXT 4 (b)

śvetāśvataropaniṣadi ca

*yasya deve parā bhaktir
yathā deve tathā gurau
tasyaite kathitā hy arthāḥ
prakāśante mahātmanāḥ*

śvetāśvataropaniṣadi—in the Śvetāśvatara Upaniṣad; *yasya*—of whom; *deve* for the Supreme Personality of Godhead; *parā*—supreme; *bhaktiḥ*—devotion; *yathā*—just as; *deve*—for the Lord; *tathā*—in the same way; *gurau*—for the spiritual master; *yasya*—of him; *ete*—they; *kathitāḥ*—explained; *hi*—certainly; *arthāḥ*—the meaning of the Vedic literatures; *prakāśante*—become manifested; *mahā-ātmanāḥ*—for such a great soul.

The Śvetāśvatara Upaniṣad (6.23) also explains: "Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed."

TEXT 4 (c)

taya tad-bhaktir yatha śrī-bhagavate

*tasmād guruṃ prapadyeta
jijñāsuḥ śreya uttamam
śabde pare ca niṣṇātam
brahmaṇy upasamjāśrayam*

*tatra bhāgavatān dharmān
śikṣed gurvātma-daivataḥ
amāyayānuvṛtṭyā yais
tuṣyed ātmātmado hariḥ*

tayā—by that; *tat*—for the Supreme Personality of Godhead; *bhaktiḥ*—devotion; *yathā*—just as; *śrī-bhāgavate*—in the Śrīmad-Bhāgavatam; *tasmāt*—therefore; *gurum*—to the spiritual master; *prapadyeta*—one should surrender; *jijñāsuḥ*—eager to know; *śreyasḥ uttamam*—the supreme goal of life; *śabde pare*—in the transcendental messages of the Vedas; *ca*—also; *niṣṇātam*—expert; *brahmaṇi*—of the Supreme Personality of Godhead; *upasamāśrayam*—taken shelter; *tatra*—in this regard; *bhagavatan*—of the Supreme Lord; *dharman*—the devotional service; *śikṣet*—should teach; *guru-ātma-daivataḥ*—one who has taken the service of the guru as his life and soul; *amāyayā*—with non-duplicitous; *anuvṛtṭyā*—behavior; *yaiḥ*—by this; *tuṣyet*—may be satisfied; *ātmā*—the Supreme Lord; *ātma-daḥ*—giving Himself; *hariḥ*—Hari.

That one should be devoted to the Spiritual Master in the same way that he is devoted to the Supreme Lord is described in the Śrīmad-Bhāgavatam (11.3.22-23): "Any person who is seriously desirous of achieving real happiness must seek out a bona-fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona-fide spiritual masters. One who takes the instructions of such a bona-fide spiritual master as his life and soul, and sincerely worships and serves him, considering him equal to the Supreme as worshipable as the Supreme Personality of Godhead, greatly satisfies the Supreme Lord, who then gives Himself to such a sincere devotee. The Lord gives such a devotee the power to preach His message."

TEXT 5

avāpta-pañca-saṁskāro
labdha-dvividha-bhaktikaḥ
sākṣāt-kṛtya hariṁ tasya
dhāmni nityam pramodate

avāpta—attained; *pañca*—five; *saṁskāraḥ*—purificatory rites; *labdha*—attained; *dvi-vidha*—two-fold; *bhaktikaḥ*—devotional service; *sākṣāt-kṛtya*—directly attaining; *hariṁ*—Lord Hari; *tasya*—of Him; *dhāmni*—in the spiritual abode; *nityam*—eternally; *pramodate*—rejoices.

One who has passed through the five purificatory rituals, and been initiated into the *vaidhī* and *rāga* stages of devotional service, may directly perceive Lord Hari, and attain the eternal bliss of serving Him in the spiritual abode.

TEXT 6 (a)

tathā pañca-saṁskārāḥ. yathā smṛtau padmottara-khaṇḍe

*tapah puṇḍram tathā nāma
mantra yāgaś ca pañcamah
amī hi pañca saṁskārāḥ
paramaikānti-hetavaḥ*

tathā—in this way; *pañca*—five; *saṁskārāḥ*—purificatory procedures; *yathā*—just as; *smṛtau*—in the Smṛti; *padma-uttara-khaṇḍe*—in the Uttara-khaṇḍa of the Padma Purāṇa; *tapah*—austerity; *puṇḍram*—tilaka markings; *tathā*—in the same way; *nāma*—chanting the Lord's holy names; *mantraḥ*—chanting various mantras; *yagaḥ*—worshipping the Śālagrāma-śila and other deities; *ca*—and; *pañcamah*—the fifth; *amī*—these; *hi*—indeed; *pañca*—five; *saṁskārāḥ*—purificatory procedures; *parama*—supreme; *aikānti*—of causeless devotional service; *hetavaḥ*—the causes.

These five purificatory procedures are described in the Padma Puṛaṇa, Uttara Khaṇḍa: "1. Austerity, 2. wearing tilaka markings, 3. Accepting a new name at the time of initiation, 4. chanting various mantras glorifying the Lord, and 5. engaging in the performance of sacrifice, are the five purificatory procedures which grant the Lord's unalloyed devotional service."

TEXT 6 (b)

*tapo 'tra tāpta-cakrādi-
mudrā-dhāraṇam ucyate
tenaiva hari-nāmādi-
mudrā cāpy upalakṣyate*

tapah—austerity; *atra*—here; *tapta*—hot; *cakra*—cakra; *adi*—and other symbols of Lord Viṣṇu; *mudrā*—the marks; *dhāraṇam*—wearing; *ucyate is described*; *tena*—by this; *eva*—certainly; *hari*—of Lord Hari; *nāma*—the holy names; *ādi*—beginning with; *mudrā*—marks of the Lord; *ca*—and; *api*—also; *upalakṣyate*—is observed.

In this verse the word austerity means to accept the branded marks of Lord Viṣṇu (the cakra, lotus, conch and mace) and also the marks of His holy names.

Note: Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that this difficult austerity is not actually needed. The previous great devotees have set the example of marking the body with the Lord's holy names and symbols drawn in sandalwood paste. This is quite sufficient.

TEXT 6 (c)

yathā smṛtau

*hari-nāmākṣarair gātram
aṅkayec candanādīnā
sa loka-pavano bhūtvā
tasya lokam avāpnuyāt*

yathā—just as; *smṛtau*—in the Smṛti-sastra; *hari*—of Lord Hari; *nāma*—of the holy names; *akṣaraiḥ*—with the letters; *candana*—with sandalwood paste; *ādinā*—and other similar substances; *saḥ*—he; *loka*—of the entire world; *pavanaḥ*—the purifier; *bhūtvā*—having become; *tasya*—of the Supreme Lord; *lokam*—the planet; *avāpnuyāt*—may attain.

The Smṛti-śāstra explains: "One who marks his body with the letters of Lord Hari's holy names drawn in sandalwood paste or other similar substances, purifies the entire world and becomes eligible to enter the Lord's spiritual abode."

TEXT 6 (d)

puṇḍram syād ūrdhva-puṇḍram tac
chāstre bahu-vidham smṛtam
hari-mandiram tat-pāda-
kṛty-ādyāti-śubhāvaham

puṇḍram—the word *puṇḍram*; *syāt*—may be; *ūrdhva-puṇḍram*—tilaka markings; *tat*—that; *śāstre*—in the scriptures; *bahu-vidham*—in many ways; *smṛtam*—is considered; *hari*—of Lord Hari; *mandiram*—the temple; *tat*—the Lord's; *pāda*—of the lotus feet; *ākṛti*—with the form; *ādya*—etc.; *ati*—very; *śubha*—auspicious; *avaham*—causing.

The word *puṇḍram* in the previous quote from the Padma Purāṇa (6a) means tilaka markings, many varieties of which have been described in the scriptures. By marking the body with tilaka, or with the forms of the Lord's lotus feet, or other auspicious marks, the body is sanctified and designated as temple of Lord Hari.

TEXT 6 (e)

nāmātra gaditam sadbhir
hari-bhṛtyatva-bodhakam
mantra 'ṣṭadāsa-varṇādiḥ
sveṣṭa-deva-vapur mataḥ

nāma—the name; *atra*—here; *gaditam*—described; *sadbhiḥ*—by the saintly devotees; *hari*—of Lord Hari; *bhṛtyatva*—the state of being Lord's Hari's servant; *bodhakam*—indicating; *mantraḥ*—the mantra; *aṣṭadāsa*—eighteen; *varṇa*—letters; *ādiḥ*—beginning with; *sva*—own; *iṣṭa*—worshippable; *deva*—of the deity; *vapurḥ*—the form; *mataḥ*—considered.

The word *nāma* means name. This means that when one is initiated by a spiritual master, one should accept a new name indicating that he is a servant of Lord Hari. The mantra referred to is the eighteen syllable Gopāla mantra, which

is considered non-different from the spiritual form of the Lord.

TEXT 6 (f)

*śālagrāmādi-pūjā tu
yāga-śabdena kathyate
pramāṇāny eṣu dṛśyāni
purāṇādiṣu sādhubhiḥ*

śālagrāma—the Śālagrāma-śilā; *ādi*—beginning with; *pūjā*—worship; *tu*—and; *yāga*—yāga; *śabdena*—by the words; *kathyate*—is described; *pramāṇāni*—evidences; *eṣu*—among them; *dṛśyāni*—are seen; *purāṇa*—in the Purāṇas; *ādiṣu*—and other Vedic literatures; *sādhubhiḥ*—by the saintly devotees.

By the word *yāga*, the worship of Śālagrāma-śilā and other deity forms of the Lord is described. In this way, the saintly devotees find many references in the Purāṇas and other Vedic literatures to describe the five purificatory processes.

TEXT 7

*navadhā bhakti-vidhi-ruci-
pūrvā dvedhā bhaved yayā kṛṣṇaḥ
bhūtvā svayaṁ prasanno
dadāti tat tad īpsitam dhāma*

navadhā—nine-fold; *bhakti*—devotional service; *vidhi*—the beginning stage of following the rules and regulations without spontaneous attraction; *ruci*—spontaneous attraction; *pūrvā*—beginning; *bhaved*—may be; *yayā*—by which; *kṛṣṇaḥ*—Kṛṣṇa; *bhūtvā*—having become; *svayaṁ*—Himself; *prasannaḥ*—pleased; *dadāti*—grants; *tat*—this; *tad*—and that; *īpsitam*—desired; *dhāma*—abode.

The nine-fold process of devotional service described in Text 2a may be considered in two stages. The first stage is called *vidhi-bhakti*, or following the rules and regulations of *bhakti*. The second stage is called *ruci*, and it is attained when there is spontaneous attraction to Kṛṣṇa and His service. Lord Kṛṣṇa becomes personally very satisfied by this loving service, He fulfills all the desires of His servitor and brings him back to the spiritual realm.

TEXT 8

*vidhinābhyarcyate devas
catur-bāhv-adi-rūpa-dhṛk
rucyātmakena tenāsau
nṛ-liṅgaḥ paripūjyate*

vidhinā—by the rules and regulations; *abhyarcyate*—is worshiped; *devaḥ*—the

Supreme Personality of Godhead; *catuḥ*—four; *bāhu*—arms; *ādi*—and other; *rūpa*—forms; *dhṛk*—manifesting; *ruci-ātmakena*—by spontaneous attraction; *tena*—by this; *asau*—He; *nṛ-liṅgaḥ*—appearing as a human being, the son of Yaśodā-devī; *paripūjyate*—is worshipped.

By the process of vidhi-bhakti, the Supreme Personality of Godhead is worshipped in His Nārāyaṇa feature, manifesting four, or sometimes eight or ten arms. By the process of ruci-bhakti, the Lord is worshipped in His original human-like form as the son of Yaśodā.

TEXT 9

*tulasy-aśvattha-dhātry-ādi-
pūjanam dhāma-niṣṭhatā
aruṇodaya-viddhas tu
santyaajyo hari-vāsaraḥ
janmāṣṭamy-ādikam sūryo-
daya-viddham parityajet*

tulasī—of the tulasi plant; *asvattha*—of the banyan tree; *dhātrī*—of the amālakī tree; *ādi*—beginning with; *pūjanam*—worship; *dhāma*—in the holy place where the Lord performed His pastimes; *niṣṭhatā*—residence; *aruṇodaya-viddhaḥ*—if mixed with the daśamī; *tu*—but; *santyaajyaḥ*—should be abandoned; *hari-vasaraḥ*—ekādaśī; *janmāṣṭamī*—janmāṣṭamī; *ādikam*—beginning with; *surodaya-viddham*—if mixed with the śaptamī; *parityajet*—one should abandon.

One should worship the *tulasī* plant, the banyan and amalaki trees, and everything else which is in relationship with the Lord. One should not fast on the ekādaśī day which partly falls on the daśamī, and one should not fast on the janmāṣṭamī day which falls on the śaptamī.

TEXT 10

*loka-saṅgraham anvicchan
nitya-naimittikam budhaḥ
pratiṣṭhitaś caret karma
bhakti-prādhānyam atyajan*

loka—of the devotees; *saṅgraham*—the association; *anvicchan*—desiring; *nitya*—regular; *naimittikam*—and occasional; *budhaḥ*—the learned devotees; *pratiṣṭhitaḥ*—fixed; *caret*—should perform; *karma*—action; *bhakti*—devotional service; *prādhānyam*—principally; *atyajan*—not abandoning.

A learned and intelligent devotee, fixed in service to the Lord, should reside in a holy place, aspire for the association of advanced devotees, and engage in the regular and special activities of devotional service.

TEXT 11

*daśa nāmāparādhāms tu
yatnataḥ parivarjayet*

daśa—ten; *nāma*—to the holy name; *aparādhān*—offenses; *tu*—also; *yatnataḥ*—with great endeavor; *parivarjayet*—one should avoid.

One should carefully avoid the ten offenses in the chanting of the holy name of the Lord.

TEXT 12

*kṛṣṇāvāpti-phalā bhaktir
ekāntātrābhidhīyate
jñāna-vairāgya-pūrvā sā
phalam sadyaḥ prakāśayet*

kṛṣṇa—of Kṛṣṇa; *avāpti*—the attainment; *phala*—the fruit; *bhaktiḥ*—devotional service; *ekāntā*—unalloyed; *atra*—here; *abhidhīyate*—is described; *jñāna*—with scriptural knowledge; *vairāgya*—and renunciation; *pūrvā*—formerly; *sā*—that; *phalam*—fruit; *prakāśayet*—causes to become manifest.

Unalloyed devotional service, which causes one to attain Kṛṣṇa, is described here. When that devotion is enriched with renunciation and scriptural scholarship, it very quickly bears fruit.

Ninth Prameya

TEXT 1

*atha pratyakṣānumāna-śabdānām eva pramāṇatvam
yathā śrī-bhāgavate*

*śrutiḥ pratyakṣam aitihyam
anumānam catuṣṭayam*

atha—now; *pratyakṣa*—direct perception; *anumāna*—logic; *śabdānām*—and Vedic authority; *eva*—certainly; *pramāṇatvam*—sources of evidence; *yathā*—just as; *śrī-bhāgavate*—in the Śrīmad-Bhāgavatam (11.16.17); *śrutiḥ*—the four Vedas; *pratyakṣam*—direct perception; *aitihyam*—the Purāṇas and historical records; *anumānam*—and logic; *catuṣṭayam*—four sources of evidence.

9. Direct Perception, logic and Vedic revelation are three sources of actual knowledge:

This is described in the Śrīmad-Bhāgavatam (11.16.17): "The Four Vedas, direct perception, the Purāṇas and Vedic histories, as well as logic are four sources of actual knowledge."

TEXT 2

*pratyakṣam anumānam ca
yat-sācivyaena śuddhimat
māyā-muṇḍāvalokādau
pratyakṣām vyabhicāri yat*

pratyakṣam—direct perception; *anumānam*—logic; *ca*—also; *yat*—to which; *sācivyaena*—favorable; *śuddhimat*—pure; *māyā-muṇḍa*—of those bewildered by the illusory energy of the Lord; *avaloka*—in the vision; *ādau*—beginning with; *pratyakṣam*—direct perception; *vyabhicāri*—evidence; *yat*—which.

Direct perception and logic are actual sources of knowledge when they confirm the authoritative statements found in Vedic revelation. Only foolish persons bewildered by the illusory material energy of the Lord accept the misleading evidence of direct sensory perception.

TEXT 3

*anumā cāti-dhūme 'drau
vṛṣṭi-nirvāpitāgnike
ataḥ pramāṇam tat tac sa
svatantram naiva sammatam*

anumā—logic; *ca*—also; *ati-dhūme*—with much smoke; *adrau*—on a mountain; *vṛṣṭi*—by rain; *nirvapita*—extinguished; *agnike*—on a fire; *ataḥ*—from this; *pramāṇam*—evidence; *tat*—this; *tac*—and that; *ca*—also; *sva-tantram*—independent; *na-not*; *eva*—certainly; *sammata*—considered.

Logic and mental speculation are inconclusive and unreliable sources of knowledge. They may be compared to the forest fire on top of a hill which has just been extinguished by showers of rain, and thus yields no light, but only a great quantity of smoke. Intelligent persons do not therefore consider logic and sensory perception to be independent and infallible sources of knowledge, but rather they are dependent assistants to the principal source of knowledge: the Vedic revelation.

TEXT 4

*anukūlo matas tarkaḥ
śuṣkas tu parivarjitaḥ*

anukūlah—favorable to the knowledge revealed in the scriptures; *mataḥ*—considered; *tarkaḥ*—logic; *śuṣkaḥ*—dry; *tu*—but; *parivarjitaḥ*—rejected.

When logic confirms the Vedic revelation, it should be accepted, but otherwise not.

TEXT 5 (a)

*tathā hi vājasaneyinaḥ
ātmā vā are draṣṭavyaḥ śrotavyo mantavyo nididhyāsītavyaḥ. iti.*

tathā hi—furthermore; *hi*—indeed; *vājasaneyinaḥ*—Yājñavalkya explains in the Bṛhad-āraṇyaka Upaniṣad; *ātmā*—the Supreme Personality of Godhead; *vai*—certainly; *are*—O Maitreyi; *draṣṭavyaḥ*—should be seen; *śrotavyaḥ*—should be heard; *mantavyaḥ*—should be understood; *nididhyāsītavyaḥ*—should be meditated upon; *iti*—thus.

The proper use of logic is described by Yājñavalkya Muni in the Bṛhad-āraṇyaka Upaniṣad (4.5.6): "O Maitreyi, one should directly perceive the supreme Personality of Godhead by hearing about Him from a bona-fide spiritual master. In this way one can properly understand His position, and constantly meditate upon Him."

TEXT 5 (b)

*kaṭhake
naiṣā tarkeṇa matir apaneyā proktāny eva jñānāya preṣṭha.iti.*

kaṭhake—in the Kaṭha Upaniṣad; *na*—not; *eṣaḥ*—He; *tarkeṇa*—simply by logic; *apaneyā*—is brought; *proktāni*—the elucidations of a bona-fide spiritual master; *eva*—certainly; *jñānāya*—for actual knowledge; *preṣṭha*—O dear Naciketa; *iti*—thus.

Logic which has no foundation in scriptural revelation is described in the Kaṭha Upaniṣad (1.2.9): "My dear Naciketa, simply by logic one will never be able to understand the Supreme Personality of Godhead, but only by the descriptions of a realized spiritual master."

TEXT 6

smṛtiś ca

*pūrvāparavirodhena
ki 'trārtho 'bhimato bhavet
ity ādyam uhanam tarkaḥ*

śuṣka-tarkaṁ tu varjayet

smṛtiḥ—the Smṛti-śāstra; *ca*—and; *pūrvāpara*—with the previous Vedic authorities; *avirodhena*—not in disagreement; *kaḥ*—what; *atra*—in this connection; *arthaḥ*—the meaning; *abhimataḥ*—accepted; *bhavet*—may be; *iti*—thus; *ādyam*—beginning; *uhanam*—guesswork speculation; *tarkaḥ*—logic; *śuṣka*—dry; *tarkam*—logic; *tu*—indeed; *varjayet*—one should reject.

The Smṛti-śāstra confirms: "One should reject the dry logic that considers: 'How important is it that one's reasoning follow the conclusion previously described in Vedic revelation? It cannot be very important.' Such logic leads one to the process known as speculative guessing."

TEXT 7 (a)

*nāveda-viduṣāṁ yasmād
brahmādir upajāyate
yac caupaniṣadam brahma
tasmān mukhyā śrutir matā*

na—not; *aveda-viduṣāṁ*—dried-up philosophers who do not accept the Vedic conclusion; *yasmāt*—for this reason; *brahma*—of the Supreme Personality of Godhead; *dhīḥ*—the proper understanding; *upajāyate*—is produced; *yat*—which; *ca*—and; *aupaniṣadam*—described in the Upaniṣads; *brahma*—the Supreme; *tasmāt*—therefore; *mukhya*—most important; *śrutiḥ*—the Vedas; *matā*—are considered.

The Supreme Personality of Godhead is described in the statements of the Upaniṣads, and for this reason Vedic revelation is the best of all sources of knowledge. They who spurn the Vedic revelation do not have the power to properly understand the Supreme.

TEXT 7 (b)

tathā hi śrutiḥ

*navedavin manute tam bṛhantam. iti.
aupaniṣadam puruṣam prcchāmi. iti.*

tathā hi—furthermore; *śrutiḥ*—the Vedas explain; *na*—not; *aveda-vit*—one ignorant of the Vedic revelation; *manute*—understands; *tam*—Him; *bṛhantam*—the greatest; *iti*—thus; *aupaniṣadam*—described in the Upaniṣads; *puruṣam*—Supreme Person; *prcchāmi*—I am inquiring about; *iti*—thus.

This conclusion is confirmed in the Vedas:

"One ignorant of Vedic knowledge cannot actually understand the

Supreme." (Śruti-śāstra)

"Please tell me about the Supreme Personality of Godhead who is revealed in the Upaniṣads." (Bṛhad-āraṇyaka 3.9.26)

Concluding Words

TEXT 1

*śrī-madhva-mate hariḥ paratamaḥ satyaṁ jagat tattvato
bhedo jīva-gaṇā harer anucarā nicocca-bhāvaṁ gataḥ
muktir naija-sukhānubhūtir amalā bhaktiś ca tat-sādhanam
akṣādi-tritayaṁ pramāṇam akhilāmnāyaika-vedyo harir iti*

śrī-madhva—of Śrī Madhvācārya; *mate*—in the conception; *hariḥ*—Hari; *paratamaḥ*—is the Absolute Truth; *satyaṁ*—real; *jagat*—the material world is; *tattvataḥ*—in truth; *bhedāḥ*—distinction; *jīva*—of living entities; *gaṇāḥ*—the multitudes; *hareḥ*—of Lord Hari; *anucāra*—the servants; *nīca*—lowly; *ucca*—and exalted; *bhāvaṁ*—position; *gataḥ*—attained; *muktiḥ*—liberation; *naija*—own; *sukha*—bliss *anubhūtiḥ*—the experience; *amalā*—pure; *bhaktiḥ*—devotional service; *ca*—and; *tat*—to that end; *sādhanam*—the means; *akṣa*—direct perception; *ādi*—beginning with; *tritayaṁ*—three; *pramāṇam*—sources of knowledge; *akhila*—all; *āmnāya*—by the Vedas; *eka*—exclusively; *vedyaḥ*—knowable; *hariḥ*—Hari; *iti*—thus.

The Philosophy of Madhvācārya may be summarized in the following way: 1. Lord Hari is the Absolute Truth, and nothing is greater than He, 2. the material world is real, 3. the jīvas (living entities) are different from Lord Hari, 4. the jīvas are by nature Lord Hari's servants, 5. the jīvas are situated in varying positions both in the material and spiritual worlds, 6. liberation does not mean an impersonal merging, but the experience of the bliss of devotional service, 7. Pure devotional service grants liberation, 8. direct perception, logic, and Vedic revelation are the three sources of knowledge, and 9. Lord Hari is revealed in the Vedic scriptures.

TEXT 2

*ānandatīrthai racitāni yasyām
prameya-ratnāni navaiva santi
prameya-ratnāvalir ādareṇa
pradhībhir eṣā hṛdaye nidheyā*

ānandatīrthaiḥ—by Madhvācārya; *racitāni*—written; *yasyām*—in which; *prameya*—of philosophical truths; *nava*—nine; *eva*—certainly; *santi*—are; *prameya-ratnāvaliḥ*—this book, Prameya-ratnāvali; *ādareṇa*—with great respect; *pradhībhiḥ*—by those who are intelligent; *eṣā*—this book; *hṛdaye*—in the heart or upon the chest; *nidheyā*—should be placed.'

The nine jewels of philosophical truth formulated by Madhvācārya have been described in this book. Let those who are actually intelligent, respectfully place this book, Prameya-ratnāvali, within their hearts.

TEXT 3

*nityam nivasatu hṛdaye
caitanyaātmā murārīḥ naḥ
niravedyo nirvṛtimān
gajapatir anukampayā yasya*

nityam—eternally; *nivasatu*—may reside; *hṛdaye*—in the heart; *caitanya*—either spiritual, or Lord Caitanya; *ātmā*—form; *murārīḥ*—Lord Kṛṣṇa; *naḥ*—our; *niravedyaḥ*—purified; *nirvṛtimān*—and liberated; *gajapatīḥ*—either Gajendra, the king of the elephants, or Mahārāja Pratāparudra; *anukampayā*—by the mercy; *yasya*—of whom.

This concluding verse may be interpreted either for Lord Kṛṣṇa or Lord Caitanya. Interpreted for Lord Kṛṣṇa, it may be translated in the following way.

May Lord Kṛṣṇa, whose form is spiritual and full of knowledge, and who mercifully purified and delivered Gajendra, the king of the elephants, eternally reside within our hearts.

Interpreted for Lord Caitanya, the same verse may be translated in the following way.

May Lord Caitanya, who is actually Lord Kṛṣṇa, the Supreme Personality of Godhead, and who mercifully purified and delivered Mahārāja Pratāparudra, eternally reside within our hearts.