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Sri Paramatma-sandarbha

Maṅgalācaraṇa

tau santoṣayatā santau
śrīla-rūpa-sanātanau
dakṣiṇātyena bhāṭṭena
punar etad vivicyate
rmaḥ
tasyādyam granthanā-lekham
kranta-vyutkranta-khaṇḍitam
paryālocyātha paryāyam
kṛtvā likhati jīvakaḥ

tau-them; santoṣayatā-pleasing; santau-saintly; śrīla-rūpa-sanātanau-Śrī Rupa and Sanatana Gosvamis; dakṣiṇātyena-from south India; bhāṭṭena-by Śrī Gopala Bhatta Gosvami; punaḥ-again; etad-this; vivicyate-is described; tasya-of him; ādyam-original; granthanā-lekham-writing; kranta-vyutkranta-various arguments; khaṇḍitam-refuting; paryālocya-considering; atha-now; paryāyam-systematic arrangement; kṛtvā-doing; likhati-writes; jīvakaḥ-Jiva Gosvami.

Śrīla Gopāla Bhāṭṭa Gosvāmī, the great philosopher from the southern provinces who greatly pleased Śrīla Rūpa Gosvāmī and Śrīla Sanātana Gosvāmī, left many valuable notes that defeat various philosophical misconceptions. Systematically arranging these notes, and considering their content, Jiva Gosvami writes this book.

Anuccheda 1

Text 1

atha paramātmā vivriyate. yadyapi paramātmatvaṁ vaikuṅṭhe 'pi prabhor asti. tad api ca bhagavattāṅgam tat syād ittham jagad-gataṁ vācyam. tatra taṁ jagad-gata-

jīva-nirūpana-pūrvakam nirūpayati dvābhyām

atha-now; paramātmā-th Supersoul; vivriyate.-is described; yadyapi-although; paramātmavam-the nature of the Supersoul; vaikunṭhe-in Vaikuntha; api-also; prabhoḥ-of the Supreme Personality of Godhead; asti.-is; tad api-nevertheless; ca-also; bhagavattā-of the nature of the Supreme Personality of Godhead; aṅgam--a part; tat-that; syāt-is; ittham-thus; jagad-gatam-gone to the material world; vācyam.-to be said; tatra-there; tam-that; jagad-gata-gone to the material world; jīva-of the individual spirit soul; nirūpana-description; pūrvakam-previous; nirūpayati-dscribes; dvābhyām-with two.

Now the Supersoul will be described. Although the Lord's Supersoul feature is also manifested in the spiritual world of Vaikunṭha, it is generally said to that the Supreme Lord's Supersoul expansion is present primarily in the material world. The individual spirit souls and the Supersoul, both present in the material world, are described in the following two verses (Śrīmad-Bhāgavatam 5.11.12-13):

Text 2

kṣetrajña etā manasā vibhūtīḥ
jīvasya māyā-racitasya nityāḥ
āvirhitāḥ kvāpi tirohitās ca
śuddho vicaṣṭe hy aviśuddha-kartuḥ

kṣetrajña-the individual soul; etā-all these; manasā-of the mind; vibhūtīḥ-different activities; jīvasya-of the living entity; māyā-racitasya-created by the external material energy; nityāḥ-from time immemorial; āvirhitāḥ-sometimes manifested; kvāpi-somewhere; tirohitāḥ ca-and not manifested; śuddhaḥ-purified; vicaṣṭe-sees this; hi-certainly; aviśuddha-unpurified; kartuḥ--of the doer.

"The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jīvan-mukta) can see all these things vividly.*

Text 3

kṣetrajña ātmā puruṣaḥ puraṇaḥ
sākṣāt svayam-jyotir ajaḥ pareśaḥ
nārāyaṇo bhagavān vāsudevaḥ
sva-māyayātmāny avadhīyamānaḥ

kṣetrajña-the Supreme Personality of Godhead; ātmā-all-pervading, present everywhere; puruṣaḥ-the unrestricted controller, who has unlimited power;

purāṇaḥ-the original; sāksāt-perceivable by hearing from the authorities and by direct perception; svayam-personal; jyotiḥ-manifesting His bodily rays (the Brahman effulgence); ajaḥ-never born; pareśaḥ-the Supreme Personality of Godhead; nārāyaṇaḥ-the resting place of all living entities; bhagavān-the Supreme Personality of Godhead with six full opulences; vāsudevaḥ-the shelter of everything, manifested and nonmanifest; sva-māyayā-by His own potency; ātmani-in His own self, or in the ordinary living entities; avadhīyamānaḥ-existing as the controller.

"There are two kinds of kṣetrajña: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others. He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old-age, or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead."*

Text 4

yaḥ śuddho 'pi māyātaḥ paro 'pi māyā-racitasya vakṣyamāṇasya sarva-kṣetrasya māyayā kalpitasya manaso 'ntaḥkaraṇasyaitāḥ prasiddhā vibhūtī vṛttī vicaṣṭe viśeṣena paśyati. paśyamīṣ tatrāviṣṭo bhavati. sa khalv asau jīva-nāma sva-śarīra-dvaya-lakṣaṇa-kṣetrasya jñātrtvāt kṣetrajña ucyata ity arthaḥ.

yaḥ-who; śuddhaḥ-pure; api-although; māyātaḥ-maya; paraḥ-above; api-even; māyā-racitasya-created by maya; vakṣyamāṇasya-which will be explained; sarva-kṣetrasya-of all fields; māyayā-by maya; kalpitasya-created; manasaḥ-of the mind; antaḥkaraṇasya-of the mind; etāḥ-they; prasiddhā-proved; vibhūtīḥ-vibhūtis; vṛttīḥ-actions; vicaṣṭe-sees; viśeṣena-specifically; paśyati-sees; paśyamīḥ-seeing; tatra-there; āviṣṭaḥ-entered; bhavati.-is; sa-he; khalv-indeed; asau-he; jīva-nāma-called the jiva; sva-śarīra-dvaya-lakṣaṇa-characterized by two bodies; kṣetrasya-of the field; jñātrtvāt-because of being the knower; kṣetrajña-the knower of the field; ucyata-is said; iti-thus; arthaḥ.-the meaning.

This verse means: "Even though he is by nature pure (śuddhaḥ), that is to say beyond the touch of the illusory potency māyā, the individual spirit soul sees (vicaṣṭe) the (etāḥ) activities (vibhūtīḥ) of the mind (manasaḥ), the mind having been created by the illusory potency māyā (māyā-racitasya). The mind sees all fields of activity. The mind will be further described later in this book. By seeing these activities, the individual soul, who is called the `jīva', enters into them. Because he thus has knowledge of two different material bodies, the soul is thus called `kṣetrajña' (the knower of the field of action)."

Text 5

tad uktam

yayā sammohito jīva
ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate. iti.

tat-that; uktam-said; yayā-by whom; sammohitaḥ-illusioned; jīva-the living entities; ātmānam-self; tri-guṇātmakam-conditioned by the three modes of nature, or a product of matter; paraḥ-transcendental; api-in spite of; manute-takes it for granted; anartham-things not wanted; tat-by that; kṛtam ca-reaction; abhipadyate-undergoes thereof; iti-thus.

The conditioned soul is also described in these words of Śrīmad-Bhāgavatam (1.7.5):

"Due to this external energy, the living entity, although transcendental to the three modes of material nature, thinks of himself as a material product and thus undergoes the reactions of material miseries."*

Text 6

tasya manasaḥ. kīdṛśatayā māyā-racitasya. tatrāha jīvasya jīvopādhitayā jīva-tādātmyena racitasya. tataś ca tat-tayopacaryamānasyety arthaḥ. tataś ca kīdṛśasya. aviśuddham bhagavad-bahirmukham karma karotīti tādṛśasya. kīdṛśir vibhūtiḥ. nityā anādita evānugataḥ. atra ca kadā kīdṛśir ity apekṣayam āha jāgrat-svapnayor avirbhūtaḥ suṣuptau tirohitāś ceti.

tasya-of that; manasaḥ.-mind; kīdṛśatayā-withwhat?; māyā-racitasya.-created by maya; tatra-there; āha-said; jīvasya-of the soul; jīva-the soul; upādhitayā-with the designation; jīva-tādātmyena-by the identity of the soul; racitasya.-created; tataḥ-then; ca-and; tat-that; tayā-by that; upacaryamānasya-honored; iti-thus; arthaḥ-the meaning; tataḥ-then; ca-and; kīdṛśasya.-like what?; aviśuddham-impure; bhagavat-the Supreme Personality of Godhead; bahirmukham-outside; karma-deeds; karoti-does; iti-thus; tādṛśasya.-like that; kīdṛśiḥ-like what?; vibhūtiḥ-actions; nityā-eternal; anādita-from time immemorial; eva-indeed; anugataḥ-followed; atra-here; ca-and; kadā-when?; kīdṛśiḥ-like what?; iti-thus; apekṣayam-in this matter; āha-said; jāgrat-svapnayor-of waking and dream; avirbhūtaḥ-manifested; suṣuptau-in dreamless sleep; tirohitāḥ-disappeared; ca-and; iti-thus.

Here someone may ask: "How does the illusory energy māyā create (māyā-racitasya) the material mind (manasaḥ)?" The answer is given in the word "jīvasya", which means "by making the individual soul think that the external material body is his true identity".

Then someone may ask: "What happens then?" The answer is that the soul then engages in impure material activities that have no relation to the Supreme Personality of Godhead.

Then someone may ask: "What are these material activities (vibhūtiḥ) like?" The answer is given in the word "nityāḥ", which means "they have been existing from time immemorial".

Then someone may ask: "When are these material activities manifested?" The answer is given that they are manifest in the wakening state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear (tirohitāś ca).

Text 7

yas tu purāṇo jāgrat-kāraṇa-bhūtaḥ puruṣaḥ ādya 'vatāraḥ puruṣaḥ parasya ity-
ādinā dvitiyādaḥ prasiddhaḥ.

yaḥ-who; tu-indeed; purāṇaḥ-ancient; jāgrat-kāraṇa-bhūtaḥ-the creator of the waking state; puruṣaḥ-the Supreme Personality of Godhead; ādya 'vatāraḥ puruṣaḥ parasya ity-ādinā-Śrīmad-Bhāgavatam 2.6.42; dvitiyādaḥ-in the beginning of the Second Canto; prasiddhaḥ-proved.

That the Supreme Personality of Godhead is the creator of the waking state is explained in these words of Śrīmad-Bhāgavatam (2.6.42):

"Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving."*

Text 8

sākṣād eva svayam-jyotiḥ sva-prakāśaḥ. na tu jīva-vad anyāpekṣayā. ajo
janmādi-śūnayaḥ. pareṣāṃ brahmādinām apīśaḥ. nāraṃ jīva-samūhaḥ sva-
niyamyatvenāyanam yasya saḥ. bhagavān aiśvaryādy-amśa-vān. bhagavad-amśatvāt.
vāsudevaḥ sarva-bhūtānām āśrayaḥ.

sākṣāt-directly; eva-indeed; svayam-jyotiḥ-self-manifest; sva-prakāśaḥ.-self-manifest; na-not; tu-but; jīva-vat-like the individual soul; anya-on others; apekṣayā-dependent; ajaḥ-unborn; janmādi-śūnayaḥ.-free fo birth and other material changes; pareṣāṃ-of others; brahmādinām-beginning with the demigod Brahma; api-also; īśaḥ-the master; nāraṃ-naraṃ; jīva-samūhaḥ-the aggregate of all spirit souls; sva-niyamyatvena-by controlling; ayanam-the resting place; yasya-of whom; saḥ.-He; bhagavān-the Supreme Personality of Godhead; aiśvarya-opulences; ādi-beginning; amśa-parts; vān-possessing; bhagavad-amśatvāt-because of being a part and parcel fo the Supreme Personality of Godhead; vāsudevaḥ-Vāsudeva; sarva-bhūtānām-of all living entities; āśrayaḥ-the shelter.

Here (in the verse quoted in text 3) the word "svayam-jyotiḥ" means "The Supreme Personality of Godhead is manifested according to His own wish". This means that the Supreme Lord is not like the individual souls, who are dependent on others. The word "ajaḥ" means that the Lord is free of material birth and other material transformations. The word "pareśaḥ" means that the Supreme Personality of Godhead is master of Brahmā and all other living beings. The word "nārāyaṇaḥ" means that because He is the supreme controller, the Supreme Personality of Godhead is also the resting place (ayana) of all living entities (nāra). The word "bhagavān" means that the Lord is the master of all opulences. The word "vāsudevaḥ" means that the Lord is the shelter of all living entities.

Text 9

sva-māyayā sva-rūpa-śaktyā ātmani sva-svarūpe avadhīyamāno
'vasthāpyamānaḥ. karma-karṭṛ-prayogaḥ. māyāyām māyike 'py antaryāmitvena
praviṣṭo 'pi svarūpa-śaktyā svarūpa-stha eva. na tu tat-saṁśakta ity arthaḥ.
vāsudevatvena sarva-kṣetra-jñatṛtvāt so 'paraḥ. māyā-mohito jīvo māyā-rahitaḥ
śuddhaḥ kṣetrajña ātmā paramātmēti.

sva-māyayā-sva-mayaya; sva-rūpa-śaktyā-by His internal potency; ātmani-atmani; sva-svarūpe-in His own transcendental form; avadhīyamānaḥ-avadhīyamanah; avasthāpyamānaḥ-being established; karma-karṭṛ-prayogaḥ-the instrumental case; māyāyām-in maya; māyike-in the world created by maya; api-also; antaryāmitvena-as the Supersoul; praviṣṭaḥ-entered; api-also; svarūpa-śaktyā-by His internal potency; svarūpa-stha-situated in Himself; eva.-indeed; na-not; tu-but; tat-saṁśakta-attached to that; iti-thus; arthaḥ.-the meaning; vāsudevatvena-as Vasudeva; sarva-kṣetra-jñatṛtvāt-because of being the knower of all fields; saḥ-He; aparaḥ-without superior; māyā-mohitaḥ-bewildered by maya; jīvaḥ-the individual spirit soul; māyā-rahitaḥ-without maya; śuddhaḥ-pure; kṣetrajña-knower of the field; ātmā-the Soul; paramātmēti the Supersoul; iti-thus.

The words "sva-māyayā ātmani avadhīyamānaḥ" mean "by His own internal potency (sva-māyayā) He has manifested (avadhīyamānaḥ) the world within Himself (ātmani)". Therefore in this passage the Lord is in the instrumental case. Thus the Lord enters the world created by the illusory potency māyā and, by the power of His own internal potency, there He manifests His spiritual form of the Supersoul. However, He never becomes attached to that world of māyā. That is the meaning. Here the Lord is called "vāsudevaḥ" because He is the knower of all fields of activities, and therefore no one is superior to Him. The individual spirit soul is bewildered by the illusory potency māyā, but the Supersoul (kṣetrajña ātmā) is never bewildered by māyā. He is always pure.

Text 10

tad evam api mukhyam kṣetrajñatvam paramātmany eva. tad uktam sarvam pumān veda guṇāṁś ca taj-jñō na veda sarvajñam anantam īde iti.

tat-that; evam-thus; api-also; mukhyam-primary; kṣetrajñatvam-the state of being the knower of the field of activity; paramātmāni-in the Supersoul; eva.-indeed; tat-that; uktam-said; sarvam pumān veda guṇāṁś ca taj-jñō na veda sarvajñam anantam īde iti-Śrīmad-Bhāgavatam 6.4.24.

Thus the primary meaning here is that the Supersoul is the knower of all fields of activity. This is described in the following words of Śrīmad-Bhāgavatam (6.4.25):

"Nevertheless, the living being is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 11

tathā śrī-gītopaniṣatsu

idam śarīram kaunteya
kṣetram ity abhidhīyate
etad yo vetti tam prāhuḥ
kṣetrajñam iti tad-vidaḥ

tathā-so; śrī-gītopaniṣatsu-in Śrī Bhagavad-gītā 13.2; idam-this; śarīram-body; kaunteya-O son of Kuntī; kṣetram-the field; iti-thus; abhidhīyate-is called; etad-this; yaḥ-anyone; vetti-knows; tam-him; prāhuḥ-is called; kṣetrajñam-knower of the body; iti-thus tad-vidaḥ-one who knows.

This is also described in Bhagavad-gītā (13.2-3), where the Supreme Personality of Godhead explains:

"This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field.*

Text 12

kṣetrajñam cāpi mām viddhi
sarva-kṣetreṣu bhārata
kṣetra-kṣetrajñayor jñānam
yat taj jñānam matam mama. iti.

kṣetrajñam-the knower; ca-also; api-certainly; mām-Me; viddhi-know; sarva-all; kṣetreṣu-in bodily fields; bhārata-O son of Bharata; kṣetra-field of activities (the body); kṣetrajñayoḥ-the knower of the field; jñānam-knowledge; yat-that which is

taught; taj-that; jñānam-knowledge; matam-opinion; mama.-My; iti-thus.

"O scion of Bharata, you should understand that I am also the knower in all bodies, and to understand this body and its owner is called knowledge. That is My opinion."*

Text 13

atra khalu kṣetrajñam cāpi mām viddhi iti sarveṣu api kṣetreṣu mām ca kṣetrajñam viddhi. na tu jīvam iva sva-sva-kṣetra evety artha iti. na ca jīveśayoh samānādhikārānyena nirviśeṣa-cid-vastv eva jñeyatayā nirdiśati. sarva-kṣetreṣu ity asya vaiyarthyaṅpatteḥ.

atra-here; khalu-indeed; kṣetrajñam cāpi mām viddhi iti-the words "kṣetrajñam cāpi mām viddhi"; sarveṣu-in all; api-even; kṣetreṣu-fields; mām-Me; ca-and; kṣetrajñam-the knower of the field; viddhi.-know; na-not; tu-but; jīvam-the individual spirit soul; iva-like; sva-sva-kṣetre-their own fields; eva-indeed; iti-thus; arthaḥ-the meaning; iti.-thus; na-not; ca-also; jīva-of the individual soul; īśayoh-of the Supreme Personality of Godhead; samānādhikārānyena-by equality; nirviśeṣa-without variety; cit-spiritual; vastv-substance; eva-indeed; jñeyatayā-by what is to be known; nirdiśati-indicates; sarva-kṣetreṣu-in all fields; iti-thus; asya-of Him; vaiyarthya-useless; āpatteḥ-because of the improper conclusion.

Here the words "kṣetrajñam cāpi mām viddhi", which in prose order become "mām ca kṣetrajñam viddhi", mean "I am also the knower in all bodies". Thus the Supreme Personality of Godhead is not at all like the individual spirit soul, for the individual soul knows his own body only. That is the meaning. Therefore one should not accept the impersonalist theory, which states that the individual soul and the Supreme Personality of Godhead are equal. The impersonalist interpretation of the words "sarva-kṣetreṣu" here is complete nonsense.

Text 14

jñeyam yat tat pravakṣyāmi ity-ādinā. sarvataḥ pāṇi-padam tat sarvato 'kṣi-siro-mukham ity-ādinā ca sa-viśeṣasya nirdekṣyamānatvāt.

jñeyam yat tat pravakṣyāmi ity-ādinā-in Bhagavad-gīta 13.12; sarvataḥ pāṇi-padam tat sarvato 'kṣi-siro-mukham ity-ādinā-in Bhagavad-gīta 13.13; ca-also; sa-viśeṣasya-the personalist idea, that They are different; nirdekṣyamānatvāt-because it will be shown.

This is so because the personalist idea, that the individual soul and the Supersoul are different, will be affirmed in these words of Bhagavad-gītā (13.12-13):

"I shall now explain the knowable. knowing which you will taste the eternal. This is beginningless and it is subordinate to Me. It is called Brahman, the spirit, and it lies beyond the cause and effect of this material world.*

"Everywhere are His hands and legs, His eyes and faces, and He hears everything. In this way the Supersoul exists."*

Text 15

amānitvam ity-ādinā jñānasya ca tathopadekṣyamānatvāt.

amānitvam ity-ādinā-Bhagavad-gita 13.8; jñānasya-of knowledge; ca-also; tathā-so; upadekṣyamānatvāt-because of what will be taught.

Further evidence that the personalist idea is correct is given by the Supreme Lord Himself when He defines the true meaning of knowledge in these words (Bhagavad-gītā 13.8-12):

"Humility, pridelessness, non-violence, tolerance, simplicity, approaching a bona fide spiritual master, cleanliness, steadiness and self-control, renunciation of the objects of sense gratification, absence of false ego, the perception of the evil of birth, death, old-age, and disease, non-attachment to children, wife, home, and the rest, and evenmindedness amid pleasant and unpleasant events, constant and unalloyed devotion to Me, resorting to solitary places, detachment from the general mass of people, accepting the importance of self-realization, and philosophical search for the Absolute Truth-all these I thus declare to be knowledge, and what is contrary to these is ignorance."*

Text 16

kiṁ ca kṣetrajñāṁ cāpi ity atra tat tvam asi itivat samānādhikarānyena tan-nirviśeṣa-jñāne vivakṣite kṣetra-kṣetrajñayor jñānam ity evānūdyate. na tu kṣetra-kṣetrajñayor jñānam iti.

kiṁ ca-furthermore; kṣetrajñāṁ cāpi iti-these words; atra-here; tat-that; tvam-you; asi-are; iti-thus; vat-like; samānādhikarānyena-by equality; tan-nirviśeṣa-in the absence of distinction; jñāne-in knowledge; vivakṣite-desired to be said; kṣetra-kṣetrajñayor jñānam iti-these words; eva-indeed; anūdyate-is said; na-not; tu-but; kṣetra-kṣetrajñayor jñānam iti-these words.

However, if in Bhagavad-gītā 13.3 the Supreme Lord had wished to teach that the individual souls are not different from Him, and if this Gītā passage were then like the Chāndogya Upaniṣad's (6.8.7) declaration "tat tvam asi" (You are that), then the Lord would have said "kṣetrajñeśvarayor jñānam" (to understand the two knowers of this body, who are both the Supreme Personality of Godhead, is called

knowledge). He would not have said what He actually did say: "kṣetra-jñāyor jñānam" (to understand this body and its owner is called knowledge).

Text 17

kintu kṣetra-kṣetra-jñāyor ity asyāyam arthaḥ. dvi-vidhayor api kṣetra-kṣetra-jñāyor yaj-jñānam tan mamaiva jñānam matam. anyārthaś ca parāmarśaḥ iti nyāyena maj-jñānaika-tātparyakam ity arthaḥ. jñeyasyaikatvenaiva nirdiṣṭatvād yogyatvāc ca.

kintu-however; kṣetra-kṣetra-jñāyoḥ-of the field and the knower of the field; iti-thus; asya-of this; ayam-this; arthaḥ.-the meaning; dvi-vidhayoḥ-of two kinds; api-also; kṣetra-kṣetra-jñāyoḥ-of the field and the knower of the field; yaj-jñānam-which knowledge; tat-that; mama-of Me; eva-indeed; jñānam-knowledge; matam.-the opinion; anyārthaś ca parāmarśaḥ iti nyāyena-by Vedānta-sūtra 1.3.20; maj-jñāna-knowledge of Me; eka-only; tātparyakam-the meaning; iti-thus; arthaḥ-the meaning; jñeyasya-of the object of knowledge; ekatvena-by being one; eva-indeed; nirdiṣṭatvāt-because of being taught; yogyatvāt-because of the propriety; ca.-also.

Here is the true meaning of the words "kṣetra-kṣetra-jñāyoḥ": "To understand the two different persons who know this body is called knowledge. That is My opinion." This is also confirmed in the following words of Śrī Vedānta-sūtra (1.3.21):

anyārthaś ca parāmarśaḥ

"The meaning here is that the individual soul is different from the Supreme."

Thus, ultimately, the Supreme Lord says here: "True knowledge is knowledge of Me". This is so because here a single object of knowledge is described. That is the proper understanding.

Text 18

na ca nirīśvara-saṅkhya-vat kṣetra-kṣetra-jñā-mātra-vibhāgād atra jñānam matam. mām ity aneśvarasyāpekṣitatvāt. na ca vivarta-vāda-vad īśvarasyāpi bhrama-mātra-pratīta-puruṣatvam. tad-vacana-lakṣaṇa-sa-veda-gītādi-śāstrāṇām apramāṇyāt bauddha-vādāpatteḥ. tasyām ca satyam bauddhānām iva vivarta-vādinām tad-vyākhyānāyukteḥ.

na-not; ca-also; nirīśvara-saṅkhya-vat-like atheistic sankhya theory; kṣetra-kṣetra-jñā-of the field and the knower of the field; mātra-only; vibhāgāt-because of the distinction; atra-here; jñānam-knowledge; matam.-considered; mām-Me; iti-thus; anena-by this; īśvarasya-of the Supreme Personality of Godhead; apekṣitatvāt-because of being in relation to; na-not; ca-also; vivarta-vāda-vat-like the impersonalist theory of transformation; īśvarasya-of the Supreme Personality of

Godhead; api-even; bhrama-bewilderment; mātra-only; pratīta-believed; puruṣatvam-the status of the Supreme Personality of Godhead; tad-vacana-by those words; lakṣaṇa-characterized; sa-with; veda-the Vedas; gītā-the Bhagavad-gītā; ādi-beginning with; śāstrāṇām-of scriptures; apramāṇyāt-because of not providing evidence; bauddha-vādāpatteḥ-of the theory of the Buddhists; tasyām-in that; ca-also; satyam-truth; bauddhānām-of the Buddhists; iva-like; vivarta-vādinām-of the impersonalists; tad-vyākhyāna-of that interpretation; ayukteḥ-because of being illogical.

The knowledge here is not like the atheistic sāṅkhya theory, which accepts only the individual soul and the field of the soul's perception. The reason is given here in the word "mām" (Me). With this word the Supreme Personality of Godhead affirms that He Himself is the proper object of knowledge. Nor is the knowledge described here like the impersonalists' theory that the Supreme Personality of Godhead is an illusion and only foolish people believe that the Supreme Personality of Godhead really exists. This idea of the impersonalists is not supported by the Vedas, Bhagavad-gītā, and other scriptures, for this idea is the same as the idea of the Buddhists. The impersonalists and the Buddhists actually share the same philosophy, a philosophy that is wildly illogical.

Text 19

na ca tasya satya-puruṣatve 'pi nirviśeṣa-jñānam eva mokṣa-sādhanam iti tādiya-śāstrāntarataḥ samāhāryam. evaṁ satata-yuktā ye ity-ādi pūrvādhyāye nirviśeṣa-jñānasya heyatvena vivakṣitatvāt.

na-not; ca-also; tasya-of that; satya-truth; puruṣatve-in personality; api-also; nirviśeṣa-jñānam-the impersonalist theory; eva-indeed; mokṣa-sādhanam-the way to attain liberation; iti-thus; tādiya-of that; śāstra-scriptures; antarataḥ-from within; samāhāryam-to be collected; evaṁ satata-yuktā ye ity-ādi-Bhagavad-gita 12.1; pūrvādhyāye-in the previous chapter; nirviśeṣa-jñānasya-of the impersonalist theory; heyatvena-the status of being worthy to be rejected; vivakṣitatvāt-because of desiring to say.

Many quotes may be gathered from the scriptures to prove that the impersonalist idea of the Supreme Personality of Godhead does not lead to final liberation. For example, in the previous chapter of Bhagavad-gītā it is said that the impersonalist theory should be rejected. There it is said (Bhagavad-gītā 12.1-2):

"Arjuna inquired: Which is considered to be more perfect: those who are properly engaged in Your devotional service, or those who worship the impersonal Brahman, the unmanifested?*

"The Supreme Personality of Godhead said: He whose mind is fixed on My personal form, always engaged in worshiping Me with great and transcendental faith, is considered by Me to be most perfect."*

Text 20

tatraiva ca ye tu sarvāṇi karmāṇi ity-ādinānanya-bhaktān uddiśya teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt ity anena taj-jñānāpekṣāpi nāḍṛteti.

tatraiva ca ye tu sarvāṇi karmāṇi ity-ādinānanya-bhaktān uddiśya teṣām aham samuddhartā mṛtyu-saṁsāra-sāgarāt ity anena taj-jñānāpekṣāpi nāḍṛteti.

The impersonalist theory is also criticized in these words spoken by the Supreme Personality of Godhead Himself (Bhagavad-gītā 12.6-7):

"For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Pṛthā, for him I am the swift deliverer from the ocean of birth and death."*

Text 21

tad uktam ekādaśe svayam-bhagavatā yat karmabhir yat tapasā ity ādi.

tad uktam ekādaśe svayam-bhagavatā yat karmabhir yat tapasā ity ādi-Śrīmad-Bhāgavatam 11.20.32-33.

The Supreme Personality of Godhead again criticizes it in these words (Śrīmad-Bhāgavatam 11.20.32-33):

"Everything that can be achieved by fruitive activities, penance, knowledge, detachment, mystic yoga, charity, religious duties, and all other means of perfecting life is easily achieved by My devotee through loving service unto Me. If somehow or other My devotee desires promotion to heaven, liberation, or residence in My abode, he easily achieves such benedictions."***

Text 22

mokṣa-dharme ca

yā vai sādhana-sampattiḥ
puruṣārtha-catuṣṭaye
tayā vinā tad āpnoti
naro nārāyaṇāśrayaḥ. iti.

mokṣa-dharme-in the Moksa-dharma; ca-and; yā-which; vai-indeed; sādhanasampattiḥ-the result of religious practice; puruṣārtha-the goal of life; catuṣṭaye-fourfold; tayā-by that; vinā-without; tat-that; āpnoti-attains; naraḥ-a person;

nārāyaṇāśrayaḥ.-who has taken shelter of Lord Nārāyaṇa; iti-thus.

This is also confirmed by the following words of Śrī Mokṣa-dharma:

"A person who takes shelter of Lord Nārāyaṇa attains the four goals of life. He does not need to perform any other spiritual activities other than taking shelter of the Lord."

Text 23

atra tu pūrvādhyāya-viślāghitam tad evāvṛthā-kartum sa-viśeṣatayā nirdiśya

atra-here; tu-but; pūrvādhyāya-the previous chapter; viślāghitam-praised; tat-that; eva-indeed; avṛthā-not useless; kartum-to make; sa-viśeṣatayā-with the personalist idea of spiritual variety; nirdiśya-indicating.

So the previous chapter's (Chapter 12 of Bhagavad-gītā) praise of the personal conception of God shall not go in vain, the Supreme Personality of Godhead again praises the personalist idea in these words (Bhagavad-gītā 13.8):

Text 24

iti kṣetram tatha jñānam
jñeyam caktam samāsataḥ
mad-bhakta etad vijñāya
mad-bhāvāyopapadyate

iti-thus; kṣetram-field of activities (the body); tatha-also; jñānam-knowledge; jñeyam-knowable; ca-also; uktam-describe; samāsataḥ-in summary; mad-bhaktaḥ-My devotee; etad-allthis; vijñāya-after understanding; mad-bhāvāya-My nature; upapadyate-attains.

"Thus the field of activities (the body), knowledge, and the knowable have been summarily described by Me. Only My devotees can understand this thoroughly and thus attain to My nature."*

Text 25

ity antena bhakti-samvalitatayā sukarārtha-prayaṁ kṛtam. ata evātra vyaṣṭi-kṣetrajña eva bhaktatvena nirdiṣṭaḥ. samaṣṭi-kṣetrajñas tu jñeyatveneti kṣetra-kṣetrajña-jñānābhyām saha jñeyasya pāṭhād anusmārya tad-anantaram ca tasya tasya ca jivatvam īśvaratvam ca kṣaram neti darśitam.

iti-thus; antena-ending; bhakti-samvalitatayā-mixed with devotional service; sukarārtha-prayam-easily done; kṛtam-done; ata eva-therefore; atra-here; vyaṣṭi-the individual; kṣetrajña-knower of the field; eva-indeed; bhaktatvena-as a devotee; nirdiṣṭaḥ.-is indicated; samaṣṭi-cumulative; kṣetrajñaḥ-knower of the field; tu-indeed; jñeyatvena-as the object of knowledge; iti-thus; kṣetra-kṣetrajña-of the field and the knower of the field; jñānābhyām-both kinds of knowledge; saha-with; jñeyasya-of the object of knowledge; pāṭhāt-from the description of scripture; anumārya-from the smṛti-sastra; tat-that; anantaram-after; ca-also; tasya-of that; tasya-of that; ca-also; jīvatvam-the nature of the individual spirit soul; īśvaratvam-the nature of the Supreme Personality of Godhead; ca-also; kṣaram-the fallible; na-not; iti-thus; darśitam-shown.

Thus it is explained that by engaging in devotional service one may easily understand all this. The knower of one field of activities (body) is the individual soul, the devotee of the Lord. The knower of all fields of activities (bodies) is the Supreme Personality of Godhead, who is the object of knowledge for the individual souls. The truth about the field of activities (the body) and the knower of the field (the spirit soul) should be understood by studying the scriptures. The individual spirit soul is thus one person and the Supreme Personality of Godhead is a different person. The scriptures reveal that the Supreme Personality of Godhead is never fallible.

Text 26

yataḥ

puruṣaḥ prakṛti-stho hi
 bhunkte prakṛti-sthān guṇān
 kāraṇam guṇa-saṅgo 'sya
 sad-asad-yoni-janmasu

yataḥ-because; puruṣaḥ-the living entity; prakṛti-sthaḥ-being situated in the material energy; hi-certainly; bhunkte-enjoys; prakṛti-sthān-produced by the material nature; guṇān-modes of nature; kāraṇam-cause; guṇa-saṅgaḥ-association with the modes of nature; asya-of the living entity; sad-asat-good and bad; yoni-species of life; janmasu-birth.

The fallible individual spirit soul who resides in the material world is described in these words of Bhagavad-gītā (13.22):

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with the material nature. Thus he meets with good and evil amongst various species."*

Text 27

iti jīvasya prakṛti-sthatvaṁ nirdiśya svataḥ tasyāprākṛtatva-darśanāya sphuṭam evākṣaratvaṁ jñāpitam

iti-thus; jīvasya-of the individual soul; prakṛti-sthatvam-the situation in the material world; nirdiśya-describing; svataḥ-personally; tasya-of him; aprākṛtatva-the situation beyond the material world; darśanāya-to reveal; sphuṭam-clearly; eva-indeed; akṣaratvam-infallibility; jñāpitam-taught.

In this way the individual soul in the material world is described. To reveal the truth about the world beyond the realm of matter, the eternal and infallible Supreme Lord is described in these words (Bhagavad-gītā 13.23):

Text 28

upadraṣṭānumantā ca
bhartā bhoktā maheśvaraḥ
paramātmēti cāpy ukto
dehe 'smin puruṣaḥ paraḥ

upadraṣṭā-overseer; anumantā-permitter; ca-also; bhartā-master; bhoktā-supreme enjoyer; maheśvaraḥ-the Supreme Lord; paramātmā-Supersoul; iti-thus; ca-and; api-also; uktaḥ-is said; dehe-in this body; asmin-this; puruṣaḥ-enjoyer; paraḥ-transcendental.

"Yet in this body there is another, a transcendental enjoyer, who is the Lord, the supreme proprietor, who exists as the overseer and permitter, and who is known as the Supersoul."*

Text 29

iti jīvāt paratvena nirdiṣṭasya paramātmākhyā-puruṣasya tu kaimutyenaiva tad darśitam

iti-thus; jīvāt-to the individual soul; paratvena-superior; nirdiṣṭasya-explained; paramātmākhyā-called the Supersoul; puruṣasya-of the Supreme Personality of Godhead; tu-but; kaimutyenaiva-how much greater?; tat-that; darśitam-revealed.

Superior to the individual soul is the Supreme Personality of Godhead, who appears here in a form called "Paramātmā" (the Supersoul). How much is the Supersoul superior to the individual soul? The Bhagavad-gītā (15.16-17) reveals:

Text 30

dvāv imau puruṣau loke
kṣaraś cākṣara eva ca
kṣaraḥ sarvāṇi bhūtāni
kūṭa-stho 'kṣara ucyaṭe

dvau-two; imau-in this (world); puruṣau-living entities; loke-in the world;
kṣaraḥ-fallible; ca-and; akṣara-infallible; eva-certainly; ca-and; kṣaraḥ-the fallible;
sarvāṇi-all; bhūtāni-living entities; kūṭa-sthaḥ-in oneness; akṣara-infallible; ucyaṭe-
is said.

"There are two classes of beings, the fallible and the infallible. In the material world every entity is fallible, and in the spiritual world every entity is called infallible.*

Text 31

uttamaḥ puruṣas tv anyaḥ
paramātmety udāhṛtaḥ
yo loka-trayam āviśya
bibharty avyaya īśvaraḥ

uttamaḥ-the best; puruṣaḥ-personality; tv-but; anyaḥ-another; parama-the
supreme; ātmā-Self; iti-thus; udāhṛtaḥ-said; yaḥ-one who; loka-of the universe;
trayam-the three divisions; āviśya-entering; bibharti-maintaining; avyaya-
inexhaustible; īśvaraḥ-the Lord.

"Besides these two, there is the greatest living personality, the Lord Himself, who has entered into these worlds and is maintaining them."*

Text 32

ity atra jīvasyāpy akṣaratvaṁ kaṅthoktam eva. tatropadraṣṭā parama-sākṣī.
anumantā tat-tat-karmānurūpaḥ pravartakaḥ. bhartā poṣakaḥ. bhoktā pālayitā.
maheśvaraḥ sarvādhikartā. paramātmā sarvāntaryāmīti vyākhyeyam.

iti-thus; atra-here; jīvasya-of the individual soul; api-also; akṣaratvam-
infallibility; kaṅthoktam-personal testimony; eva-indeed; tatra-there; upadraṣṭā-
upadrasta; parama-sākṣī.-supreme witness; anumantā-anumanta; tat-tat-
karmānurūpaḥ-in relation to various activities; pravartakaḥ-the instigator; bhartā-
bharta; poṣakaḥ.-the maintainer; bhoktā-bhokta; pālayitā.-the protector;
maheśvaraḥ-mahesvara; sarvādhikartā-the controller of all; paramātmā-paramatma;
sarvāntaryāmī-who resides in everyone's heart; iti-thus; vyākhyeyam.-to be
explained.

In these words the Lord Himself declares that the individual spirit soul is also infallible. In Bhagavad-gītā 13.23, “upadraṣṭā” means "the supreme witness", “anumantā” means "the permitter of various activities", "bhartā" means "the maintainer", "bhoktā" means "the protector", “maheśvaraḥ” means "the ruler of all", “paramātmā” means "the Supersoul who resides in the hearts of all".

Text 33

uttara-padyayos tu kūṭasthaḥ eka-rūpatayā tu yaḥ kāla-vyāpī sa kūṭasthaḥ ity amara-koṣād avagatārthaḥ. asau śuddha-jīva eva uttamaḥ puruṣas tv anyaḥ ity uttarāt.

uttara-padyayoḥ-in the next two verses; tu-indeed; kūṭasthaḥ-kutastha; eka-rūpatayā-with one form; tu-indeed; yaḥ-who; kāla-time; vyāpī-pervading; sa-he; kūṭasthaḥ-kutastha; iti-thus; amara-koṣāt-from Amara-kosa; avagatārthaḥ.-the meaning is understood; asau-this; śuddha-pure; jīva-soul; eva-indeed; uttamaḥ-superior; puruṣaḥ-person; tv-indeed; anyaḥ-another; iti-thus; uttarāt-from the better.

In the following two verses (Bhagavad-gītā 15.16-17) the word "kūṭasthaḥ" is defined by the Amara-kośa dictionary in these words:

"The word `kūṭasthaḥ' means `He whose form does not change in the course of time'."

The "kūṭasthaḥ" is thus the pure, liberated individual soul. The Lord then says "uttamaḥ puruṣas tv anyaḥ" (Above even the liberated soul is the greatest living personality, the Lord Himself).

Text 34

tad evam atrāpi kṣetra-kṣetrajña-sarva-kṣetrajña uktaḥ. atra cottarayor anya ity anena bhinnayor eva sator akṣarayor na tat-tad-rūpatā-parityāgaḥ sambhaved iti na kadācid api nirviśeṣa-rūpeṇāvasthitir iti darśitam.

tat-that; evam-thus; atra-here; api-also; kṣetra-kṣetrajña-of the field and the knower of the field; sarva-kṣetrajña-the knower of all fields; uktaḥ.-said; atra-here; ca-and; uttarayoḥ-in the following two; anya-another; iti-thus; anena-by this; bhinnayoḥ-different; eva-indeed; satoḥ-of the two beings; akṣarayor-infallible; na-not; tat-tad-rūpatā-the various forms; parityāgaḥ-abandonment; sambhaved-may be; iti-thus; na-not; kadācit-ever; api-also; nirviśeṣa-rūpeṇāvasthitiḥ-the situation of having a form without qualities; iti-thus; darśitam-revealed.

In this way the field of activities (the body), the knower of that field, and the knower of all fields (all bodies) are described. In the following two verses

(Bhagavad-gītā 15.16-17) the word "anyaḥ" (another) indicates that there are two distinct infallible beings. Thus in liberation the individual soul does not become formless. Thus it is revealed that the Supreme and the individual soul are never formless.

Text 35

tasmāt mad-bhāvāyopapadyate iti yad uktam. tad api tat-sārṣṭi-prāpti-tātparyakam. tad evaṁ dvayor akṣaratvena sāmye 'pi jīvasya hīna-śaktivāt prakṛty-aviṣṭasya tan-nivṛṭty-artham īśvara eva bhajanīyatvena jñeya iti bhāvaḥ.

tasmāt-therefore; mad-bhāvāyopapadyate-"mad-bhāvāyopapadyate"; iti-thus; yat-which; uktam.-said; tat-that; api-also; tat-of Him; sarṣṭi-the liberation of possessing opulences like those of the Supreme Personality of Godhead; prāpti-attainment; tātparyakam-the meaning; tat-that; evam-thus; dvayoḥ-of both; akṣaratvena-with infallibility; sāmye-in equality; api-even; jīvasya-of the individual spirit soul; hīna-without; śaktivāt-because of the nature of potency; prakṛti-into matter; aviṣṭasya-entered; tan-nivṛṭty-artham-for the sake of renouncing that; īśvara-the Supreme Personality of Godhead; eva-indeed; bhajanīyatvena-because of being the object of worship; jñeya-to be known; iti-thus; bhāvaḥ-the meaning.

Although the Lord clearly says (Bhagavad-gītā 13.19) "mad-bhāvāyopapadyate" (the devotees attain to My nature), the meaning here is that the devotees attain transcendental opulences like those of the Lord Himself, not that they become the Lord. Although the Lord and the individual soul are both equally infallible, the individual soul is not as powerful as the Lord. That is why the individual soul is trapped in the material world and why, in order to become free of that trap of material existence, the individual soul must worship the Supreme Lord. That is the meaning.

Text 36

tasmāt idam śarīram ity ādikam punar ittham vivecanīyam. idam iti sva-svāparokṣam ity arthaḥ. śarīra-kṣetrayor ekaikatvena grahaṇam atra vyakti-paryavasānena jāti-puraskāreṇaiveti gamyate sarva-kṣetreṣu iti bahu-vacanenānuvādāt.

tasmāt-therefore; idam śarīram ity ādikam-Bhagavad-gita 13.2; punaḥ-again; ittham-thus; vivecanīyam-to be considered; idam-idam; iti-thus; sva-svāparokṣam-visible; iti-thus; arthaḥ.-the meaning; śarīra-of the body; kṣetrayoḥ-of the two fields; ekaikatvena-with oneness; grahaṇam-to be accepted; atra-here; vyakti-manifestation; paryavasānena-with the determination; jāti-birth; puraskāreṇa-placing first; eva-indeed; iti-thus; gamyate-is attained; sarva-kṣetreṣu-in all fields; iti-thus; bahu-vacanena-by the the plural number; anuvādāt-from the statement.

Let us now consider again the statement of Bhagavad-gītā 13.2 ("This body, O son of Kuntī, is called the field, and one who knows this body is called the knower of the field."*). The word "idam" (this) means "this thing that is directly perceived". The word "sarva-kṣetreṣu" (in all bodies) in Bhagavad-gīta 13.3 is plural because the conditioned soul in the material accepts many sets of two material bodies, one after another.

Note: The conditioned soul has two material bodies: 1. the subtle body of mind, intelligence and false ego, and 2. the gross body of senses and limbs.

Text 37

etad yo vetti ity atra deho 'savo 'kṣa manavaḥ ity ādau sarvaṁ pumān veda guṇāṁś ca taj-jñāḥ ity ukta-diśā kṣetrajña etā manaso vibhūtiḥ ity ukta-diśā ca jānātīty arthaḥ.

etad yo vetti ity atra-in Bhagavad-gīta 13.2; deho 'savo 'kṣa manavaḥ ity ādau sarvaṁ pumān veda guṇāṁś ca taj-jñāḥ ity ukta-diśā-Śrīmad-Bhāgavatam 6.4.25; kṣetrajña etā manaso vibhūtiḥ ity ukta-diśā-Śrīmad-Bhāgavatam 5.11.12-13; ca-also; jānāti-knows; iti-thus; arthaḥ-the meaning.

These statements of Bhagavad-gītā 13.2 are confirmed by the following words of Śrīmad-Bhāgavatam (6.4.25):

"Because they are only matter, the body, the life airs, the external and internal senses, the five gross elements, and the subtle sense objects (form, taste, smell, sound, and touch) cannot know their own nature, the nature of the other senses, or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

These statements are again confirmed by these words of Śrīmad-Bhāgavatam (5.11.12-13):

"The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and in the dream state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jīvan-mukta) can see all these things vividly.*

"There are two kinds of kṣetrajña: the living entity, as explained above, and the Supreme Personality of Godhead, who is explained as follows. He is the all-pervading cause of creation. He is full in Himself and is not dependent on others.

He is perceived by hearing and direct perception. He is self-effulgent and does not experience birth, death, old-age, or disease. He is the controller of all the demigods, beginning with Lord Brahmā. He is called Nārāyaṇa and He is the shelter of living entities after the annihilation of the material world. He is full of all opulences and He is the resting place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead."*

Text 38

kṣetrajñam cāpi mām viddhi ity atra mām svayaṁ bhagavantam eva sarveṣv api samaṣṭi-vyaṣṭi-rūpeṣu kṣetreṣu. na tu pūrva-kṣetrajña-vat nija-nija-kṣetra eva kṣetrajñam ca viddhīti.

kṣetrajñam cāpi mām viddhi ity atra-in the words ksetrajnam capi mam viddhi; mām-mam; svayam-personally; bhagavantam-the Supreme Personality of Godhead; eva-indeed; sarveṣv-in all; api-also; samaṣṭi-vyaṣṭi-rūpeṣu-in individual forms and in the totality of all forms; kṣetreṣu-in fields; na-not; tu-but; pūrva-kṣetrajña-vat-like the previous knower of the field; nija-nija-kṣetra-each in his own field; eva-indeed; kṣetrajñam-the knower of the field; ca-and; viddhi-please know; iti-thus.

In Bhagavad-gītā 13.3 the Supreme Lord's declaration "kṣetrajñam cāpi mām viddhi" (You should understand that I am also the knower in all bodies) means that the Supreme Personality of Godhead knows what is happening in every body and in the entire universe as a whole. In this way He is not like the individual spirit souls, who each know only what his happening within his own limited sphere of perception.

Text 39

tad uktam viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat iti.

tad uktam viṣṭabhyāham idam kṛtsnam ekāṁśena sthito jagat iti-Bhagavad-gita 10.42.

The Supreme Personality of Godhead again declares this in these words (Bhagavad-gītā 10.42):

"With a single fragment of Myself I pervade and support this entire creation."*

Text 40

yatra gaty-antaram nāsti. tatraiva lakṣaṇāmaya-kaṣṭam āśriyate. tathāpi tena sāmānādhikaraṇyaṁ yadi vivakṣitam syāt tarhi kṣetrajñam cāpi mām viddhi ity etāvad eva tam ca mām viddhīty etāvad eva vā procyate. na tu sarva-kṣetreṣu bhāratety adhikam api. kintu kṣetrajña etā manaso vibhūtiḥ ity ādi-vat kṣetrajña-

dvayam api vaktavyam eva syāt. tathā ca brahma-sūtram gūhām praviṣṭāv ātmānau hi tad-darśanāt iti.

yatra-where; gati-goal; antaram-another; na-not; asti-is; tatra-there; eva-indeed; lakṣaṇamaya-consisting of characteristics; kaṣṭam-difficulty; āśriyate-is attained; tathāpi-nevertheless; tena-by this; sāmānādhikarāṇyam-equality; yadi-if; vivakṣitam-wished to be said; syāt-may be; tarhi-then; kṣetrajñam cāpi mām viddhi iti-the words ksetrajnam capi mam viddhi; etāvat-like that; eva-indeed; tam-Him; ca-and; mām-Me; viddhi-please know; iti-thus; etāvat-like that; eva-indeed; vā-or; procyate.-is said; na-not; tu-but; sarva-kṣetreṣu-in all fields; bhārata-O bharata; iti-thus; adhikam-beginning; api.-also; kintu-however; kṣetrajña etā manaso vibhūtiḥ ity ādi-Śrīmad-Bhāgavatam 5.11.12; vat-like; kṣetrajña-dvayam-two knowers of the field; api-also; vaktavyam-to be said; eva-indeed; syāt-may be; tathā-so; ca-and; brahma-sūtram-Vedānta-sutra; gūhām-the cave of the heart; praviṣṭāv-entered; ātmānau-two souls; hi-indeed; tad-darśanāt-from the description of the scriptures; iti.-thus.

In this passage (Bhagavad-gītā 13.3) there is no object other than "mām" (Me). Therefore here it is difficult to reject the direct, literal interpretation and accept instead a secondary, allegorical, round-about interpretation of these words. If one insists on trying to interpret these words in such a way that they may affirm that the individual soul is identical with the Supreme, the only way he can do it is by re-writing the clear statement "kṣetrajñam cāpi mām viddhi" (You should understand that I am also the knower in all bodies) so that it reads instead "kṣetrajñam tam cāpi mām viddhi" (You should understand that the individual soul and I are the knowers in all bodies). However, it is not possible to thus re-write the words of scripture, and thus it is not possible to say that anyone but the Supreme Personality of Godhead is the knower in all bodies, as the words "sarva-kṣetreṣu bhārata" declare. Therefore it must be said that two different persons are knowers of the field of activities This is confirmed by Śrīmad-Bhāgavatam 5.11.12-13 (quoted here in text 37) and it is also confirmed by these words of Vedānta-sūtra (1.2.11):
gūhām praviṣṭāv ātmānau hi tad-darśanāt iti.

"Two persons reside in the heart, for that is the conclusion of scripture."

Text 41

tad-vaividhyam eva copasamhṛtam puruṣaḥ prakṛti-stho hi ity-ādinā. tasmād upakramārthasyopasamhārādhīnatvād eṣa evārthaḥ samāñjaṣaḥ. yathoktam brahma-sūtra-kṛdbhiḥ asad-vyapadeān neti cen na dharmāntareṇa vākya-śeṣāt iti.

tat-that; vaividhyam-variety; eva-indeed; ca-also; upasamhṛtam-concluded; puruṣaḥ prakṛti-stho hi ity-ādinā-in Bhagavad-gita 13.22; tasmāt-therefore; upakrama-beginning; arthasya-of the meaning; upasamhāra-conclusion; adhīnatvāt-because of dependence; eṣa-this; eva-indeed; arthaḥ-the meaning;

samañjasaḥ-properly; yathā-as; uktam-said; brahma-sūtra-kṛdbhiḥ-by the distinguished author of Vedānta-sūtra; asat-non-existence; vyapadeāt-because of the teaching; na-not; iti-thus; cet-if; na-not; dharma-nature; antareṇa-by another; vākya-of the words; śeṣāt-because of the remainder; iti-thus.

That the Supreme Personality of Godhead and the individual spirit soul are different persons may be inferred by this description of the conditioned soul (Bhagavad-gītā 13.22):

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil amongst various species."*

That the Supreme Personality of Godhead and the individual spirit soul are different persons is explained again and again in all the scriptures, from the beginning to the end. For example, the author of Vedānta-sūtra (Vedānta-sūtra 2.1.17) declares:

"If someone says that the individual soul and the Supreme are not different, then I reply: No. That cannot be so, for all the scriptures declare that they have very different natures."

Text 42

atha kṣetra-kṣetrajñayor jñānam ity atra yat kṣetre jñānendriya-gatam tenāgatam ca jñānam darśayiṣyate. yac ca pūrvatra-kṣetrajñe nija-nija-kṣetra-jñānam darśitam. tat-tan-maj-jñānāmśasya kṣetreṣu chāyā-rūpatvāt kṣetrajñeṣu yat kiñcid aṁśāṁśatayā praveān mamaiva jñānam matam iti. tasmāt sādḥuktam mukhyam kṣetrajñatvam paramātmany eveti.

atha-now; kṣetra-kṣetrajñayor jñānam ity atra-in Bhagavad-gīta 13.3; yat-what; kṣetre-in the field of activities; jñānendriya-to the knowledge-acquiring senses; gatam-gone; tena-by that; āgatam-arrived; ca-and; jñānam-knowledge; darśayiṣyate-will be shown; yat-what; ca-and; pūrvatra-in the previous place; kṣetrajñe-in the knower of the field; nija-nija-each in his own; kṣetra-field; jñānam-knowledge; darśitam.-is shown; tat-tat-various; mat-of Me; jñāna-of knowledge; aṁśasya-of a part; kṣetreṣu-in fields of activity; chāyā-rūpatvāt-because of having the form of a shadow; kṣetrajñeṣu-among the knowers of the fields; yat-what; kiñcit-something; aṁśa-aṁśatayā-as the part of a part; praveān-entrance; mama-of Me; eva-indeed; jñānam-knowledge; matam-opinion; iti.-thus; tasmāt-therefore; sādḥu-well; uktam-said; mukhyam-primary meaning; kṣetrajñatvam-the state of being the knower of the field; paramātmani-in the Supersoul; eva-indeed; iti-thus.

The field of activities described in Bhagavad-gītā 13.3 is the part of the world that is perceived by the knowledge-acquiring senses. The knowledge thus obtained

will be further described later in this book. As was previously explained, each individual soul has direct knowledge only of his own small field of perception. Thus the knowledge obtained by the individual soul is only a shadow of the knowledge obtained by the Lord. The individual soul has only a very small part of a part of the knowledge possessed by the Supreme Lord. Therefore it is truly said that the Supreme Personality of Godhead is the primary, the most important knower of the field of action.

Text 43

atra śrī-bhagavataḥ paramātma-rūpeṇāvirbhāvo 'pi ajani ca yanmayam tad avimucya niyanṭṛ bhavet ity ukta-diśā śakti-viśeṣāliṅgitād yasmād evāṁśāj jīvānām āvirbhāvas tenaiveti jñeyam.

atra-here; śrī-bhagavataḥ-of the Supreme Personality of Godhead; paramātma-rūpeṇa-in the form of the Supersoul; āvirbhāvaḥ-appearance; api-even; ajani ca yanmayam tad avimucya niyanṭṛ bhavet ity ukta-diśā-in Śrīmad-Bhāgavatam 10.87.30; śakti-potency; viśeṣa-specific; āliṅgitād-because of being embraced; yasmād-because; eva-indeed; āṁśāt-because of a part; jīvānām-of the individual spirit souls; āvirbhāvaḥ-manifestation; tena-by Him; eva-indeed; iti-thus; jñeyam-to be known.

The Supersoul described here is a direct manifestation of the Supreme Personality of Godhead. The individual spirit souls are potencies of the Lord. They are parts and parcels of the Lord. This is described in the following prayer of Śrīmad-Bhāgavatam (10.87.30):

"O Supreme eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore, real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 44

tad uktam tatraiva viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat ity ādi.

tat-that; uktam-said; tatra-there; eva-indeed; viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat ity ādi-Bhagavad-gīta 10.42.

That the Supreme Personality of Godhead and the individual spirit soul are different may also be inferred by these words spoken by the Supreme Personality

of Godhead Himself (Bhagavad-gītā 10.42):

"With a single fragment of Myself I pervade and support this entire universe."*

Text 45

śrī-viṣṇu-purāṇe ca

yasyāyutāyutāmsāmśe
viśva-śaktir iyam sthitā
para-brahma-svarūpasya
praṇamāma tam avyayam iti.

śrī-viṣṇu-purāṇe-in Śrī Viṣṇu Purāṇa; ca-also; yasya-of whom; ayuta-ayuta-of a thousands of thousands; aṁśa-of a part; aṁśe-of a part; viśva-śaktiḥ-the potency of the universe; iyam-this; sthitā-situated; para-brahma-svarūpasya-of the form fo the Supreme Personality of Godhead; praṇamāma-I bow down; tam-to Him; avyayam-eternal and unchanging; iti.-thus.

This difference may also be inferred from the following words of Śrī Viṣṇu Purāṇa (1.9.52):

"I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested."

Text 46

pūrṇa-śuddha-śaktis tu kalā-kaṣṭhā-nimeṣādi ity anena darśitā.

pūrṇa-perfect; śuddha-pure; śaktiḥ-potency; tu-indeed; kalā-kaṣṭhā-nimeṣādi iti-thus; anena-by this; darśitā-revealed.

The perfect and pure potency of the Lord is also described in these words of Śrī Viṣṇu Purāṇa (1.9.44):

"Seconds, minutes, hours, and all other units of time are all manifested from the potency of t#e Supreme Personality of Godhead."

Text 47

tathā śrī-nārada-pañcarātre

śrī-nārada uvāca

śuddha-sargam aham deva
jñātum icchāmi tattvataḥ
sarga-dvayasya caivāsya
yaḥ paratvena vartate

tathā-so; śrī-nārada-pañcarātre-in Śrī narada-pmacratra; śrī-nārada-Śrī Narada;
uvāca-said; śuddha-pure; sargam-creation; aham-I; deva-O Lord; jñātum-to
understand; icchāmi-I desire; tattvataḥ-in truth; sarga-dvayasya-of the two worlds;
ca-and; eva-indeed; asya-of that; yaḥ-who; paratvena-by superiority; vartate-is.

In Śrī Nārada-pañcarātra, Śrī Nārada Muni says:

"O Lord, I wish to understand Your pure spiritual realm. You are the Supreme Personality of Godhead, and the spiritual and the material worlds rest in You."

Text 48

tatraitat pūrvoktaḥ prādhānikaḥ śaktaś cety etat sarga-dvayasyeti jñeyam. śrī-
bhagavān uvāca

tatra-there; etat-this; pūrva-previous; uktaḥ-said; prādhānikaḥ-primary; śaktaḥ-
potency; ca-and; iti-thus; etat-this; sarga-dvayasya-of the two worlds; iti-thus;
jñeyam-to be known; śrī-bhagavān-the Supreme Personality of Godhead; uvāca-
said.

In this part of Śrī Nārada-pañcarātra, the Supreme Personality of Godhead answered Nārada's question. After explaining that both spiritual and material worlds are manifested from His potency, the Supreme Personality of Godhead said:

Text 49

yaḥ sarva-vyāpako devaḥ
para-brahma ca śāśvatam
cit-sāmānyam jagaty asmin
paramānanda-lakṣaṇam

yaḥ-who; sarva-vyāpakaḥ-all-pervading; devaḥ-the Supreme Personality of
Godhead; para-brahma-the Supreme Spirit; ca-and; śāśvatam-eternally; cit-
sāmānyam-spirit; jagati-in the world; asmin-this; paramānanda-lakṣaṇam-the
nature of bliss.

"The Supreme Personality of Godhead and the impersonal Brahman are both eternal. Spiritual and full of bliss, They are also manifested in the material world.

Text 50

vāsudevād abhinnaṁ tu
vahnny-arkendu-śata-prabham
vāsudevo 'pi bhagavāṁs
tad-dharmā parameśvaraḥ

vāsudevāt-from Lord Vāsudeva; abhinnaṁ-not different; tu-indeed; vahnny-arkendu-śata-prabham-splendid like hundreds of fires, suns, and moons; vāsudevaḥ-Lord Vasudeva; api-also; bhagavāṁḥ-the Supreme Personality of Godhead; tad-dharmā-His nature; parameśvaraḥ-the supreme controller.

"Splendid like many hundreds of fires, suns, and moons, the impersonal Brahman is not different than Lord Vāsudeva. Lord Vāsudeva is the Supreme Personality of Godhead. His nature is that He is the supreme controller.

Text 51

svām dīptim kṣobhayaty eva
tejasā tena vai yutam
prakāśa-rūpo bhagavān
acyutaṁ cāsṛjad dvija

svām-own; dīptim-effulgence; kṣobhayati-agitates; eva-indeed; tejasā-with splendor; tena-by that; vai-indeed; yutam-endowed; prakāśa-manifested; rūpaḥ-form; bhagavān-the Supreme Personality of Godhead; acyutaṁ-infallible; ca-also; asṛjat-created; dvija-O brahmana.

"O brāhmaṇa, when He removes the covering of His own Brahman effulgence, the Supreme Personality of Godhead reveals His original, eternal, transcendental form.

Text 52

so 'cyuto 'cyuta-tejaś ca
svarūpaṁ vitanoti vai
āśṛitya vāsudevam ca
khasṭho megho jalam yathā

saḥ-He; acyutaḥ-infallible; acyuta-tejaḥ-infallible power; ca-and; svarūpaṁ-form; vitanoti-manifests; vai-indeed taking shelter; āśṛitya vāsudevam-Vāsudeva; ca-and; khasṭhaḥ-staying in the sky; meghaḥ-a cloud; jalam-water; yathā-as.

"He is all-powerful and invincible, and His potency is also all-powerful and invincible. As a cloud in the sky showers rain, so the Supreme Personality of Godhead reveals His original form.

Text 53

kṣobhayitvā svam ātmānam
satya-bhāsvara-vigraham
utpādayām āsa tadā
samudrormir jalam yathā

kṣobhayitvā-agitating; svam-own; ātmānam-self; satya-bhāsvara-vigraham-spiritual and effulgent form; utpādayām āsa-manifested; tadā-then; samudrormiḥ-waves in the ocean; jalam-water; yathā-as.

"As the ocean manifests many waves, so the Supreme Personality of Godhead manifests many glorious and effulgent transcendental forms.

Text 54

sa cinmayaḥ prakāśātmā
utpādyātmānam ātmanā
puruṣākhyam anantaṁ ca
prakāśa-prasaram mahat

saḥ-He; cinmayaḥ-spiritual; prakāśātmā-manifest self; utpādyātmānam-of manifestatuions; ātmanā-by Himself; puruṣākhyam-called the Puruṣa; anantaṁ-limitless; ca-also; prakāśa-prasaram-manifestation; mahat-great.

"In this way the spiritual and glorious Supreme Personality of Godhead manifests His limitless form known as the Puruṣa-avatāra.

Text 55

sa ca vai sarva-jīvanām
āśrayaḥ parameśvaraḥ
antaryāmī sa teṣām vai
taraḥnām ivāmbaram

saḥ-He; ca-and; vai-indeed; sarva-jīvanām-of all spirit souls; āśrayaḥ-the shelter; parameśvaraḥ-the Supreme Personality of Godhead; antaryāmī-the Supersoul; sa-He; teṣām-of them; vai-indeed; taraḥnām-of stars; iva-like; ambaram-the sky.

"In this way He is the shelter and controller of all souls. He is the Supersoul residing in the hearts of all beings. As stars rest in the great sky, so everything rests in Him.

Text 56

sendhanaḥ pāvako yadvat
sphuliṅga-nicayaṁ dvija
anicchataḥ prerayati
tadvad eṣa paraḥ prabhuḥ

sendhanaḥ-with fuel; pāvakaḥ-fire; yadvat-as; sphuliṅga-nicayam-many sparks; dvija-O brahmana; anicchataḥ-without desiring; prerayati-sends; tadvat-in that way; eṣa-He; paraḥ-supreme; prabhuḥ-Lord.

"As a blazing fire spontaneously manifests many sparks, so the Supreme Personality of Godhead spontaneously manifests the many individual souls.

Text 57

prāg-vāsanā-nibandhānām
bandhānām ca vimuktaye
tasmād viddhi tad-amśāms tām
sarvāmśām tam ajaṁ prabhum. iti.

prāk-previous; vāsanā-material desires; nibandhānām-bound; bandhānām-bound; ca-and; vimuktaye-for liberation; tasmāt-from that; viddhi-please know; tad-amśān-His parts and parcels; tām-them; sarvāmśām-fo whom everything is a part; tam-to Him; ajam-the unborn; prabhum-Lord; iti.-thus.

"Know that all living beings are part and parcel of the unborn Supreme Personality of Godhead. When the individual souls, trapped by their own past material desires, come to this material world, the Supreme Personality of Godhead follows them to set them free."

Text 58

ata eva yat tu brahmādaḥ śrī-pradyumnasya. manv-ādaḥ śrī-viṣṇoḥ. rudrādaḥ śrī-saṅkarṣaṇasyāntaryāmitvaṁ śruyate. tan-nānāmśam ādāyavātīrṇasya tasyaiva tat-tad-amśena tat-tad-antaryāmitvam iti mantavyam.

ata eva-therefore; yat-what; tu-but; brahmādaḥ-beginning with Brahma; śrī-pradyumnasya.-of Śrī Pradyumna; manv-ādaḥ-beginning with Manu; śrī-viṣṇoḥ-of Śrī Viṣṇu; rudrādaḥ-beginning with Śiva; śrī-saṅkarṣaṇasya-of Śrī Saṅkarṣaṇa; antaryāmitvam-the status of teh Supersoul residing in the hearts fo all living

beinmgs; śrūyate.-is heard in the scriptures; tan-nānāṁśam-various parts of Him; ādāya-accepting; avātīrṇasya-incarnated; tasya-of Him; eva-indeed; tat-tad-amśena-by the various parts; tat-tat-various; antaryāmitvam-the status of the Supersoul; iti-thus; mantavyam-to be considered.

Manifesting His form of Lord Pradyumna, the Supreme Personality of Godhead becomes the Supersoul of Brahmā and others. Manifesting His form of Lord Viṣṇu, the Supreme Personality of Godhead becomes the Supersoul of Manu and others. Manifesting His form of Lord Saṅkarṣaṇa, the Supreme Personality of Godhead becomes the Supersoul of Śiva and others. This is confirmed by the words of the scriptures. Thus descending to the material world in His different partial forms, the Lord becomes the Supersoul residing in the hearts of all living beings.

Text 59

ata eva rudrasya śrī-saṅkarṣaṇa-prakṛtitvaṁ puruṣa-prakṛtitvaṁ cety ubhayam apy āmnātāṁ prakṛtim ātmanaḥ saṅkarṣaṇa-samjñāṁ bhava upadhāvata ity ādau. adāv abhūc chata-dhṛtiḥ ity ādau ca.

ata eva-therefore; rudrasya-of Śiva; śrī-saṅkarṣaṇa-prakṛtitvam-the nature of Lord Saṅkarṣaṇa; puruṣa-prakṛtitvam-the nature of the puruṣa-avatāra; ca-and; iti-thus; ubhayam-both; api-also; āmnātāṁ-described in the scriptures; prakṛtim-nature; ātmanaḥ-of the self; saṅkarṣaṇa-samjñāṁ-named Saṅkarṣaṇa; bhava-nature; upadhāvata-attains; iti-thus; ādau.-Śrīmad-Bhāgavatam 5.17.16; ādau abhūc chata-dhṛtiḥ ity ādau-Śrīmad-Bhāgavatam 11.4.5; ca-also.

That Lord Śiva is manifested from the puruṣa-avatāra Lord Saṅkarṣaṇa is confirmed by the following two quotes from scripture. In Śrīmad-Bhāgavatam (5.17.16) it is said:

"Lord Śiva knows that Lord Saṅkarṣaṇa is the original cause of his own existence, and thus he always meditates upon Him in trance."*

In Śrīmad-Bhāgavatam (11.4.5) it is also said:

"In the beginning, the original Supreme Personality manifested the form of Brahmā through the material mode of passion in order to create this universe. The Lord manifested His form as Viṣṇu, the Lord of sacrifice and protector of the twice-born brāhmaṇas and their religious duties to maintain the universe. And when the universe is to be annihilated the same Supreme Lord employs the material mode of ignorance and manifests the form of Rudra. The created living beings are thus always subject to the forces of creation, maintenance, and destruction."***

Text 60

eṣa eva

bhūtātmā cendriyātmā ca
prādhānātmā tathā bhavān
ātmā ca paramātmā ca
tvam ekaḥ pañcadhā sthitaḥ

ity ādau vivṛtaḥ.

eṣaḥ-He; eva-indeed; bhūtātmā-the soul of the material elements; ca-and; indriyātmā-the soul of the senses; ca-and; prādhānātmā-the soul of the primordial origin of matter; tathā-so; bhavān-You; ātmā-the soul; ca-and; paramātmā-the Supersoul; ca-and; tvam-You; ekaḥ-alone; pañcadhā-in five ways; sthitaḥ.-manifested; iti-thus; ādau-beginning; vivṛtaḥ.-manifested.

In the Viṣṇu Purāṇa (5.18.50) it is said:

"O Lord, You are the soul of the gross material elements, the soul of the material senses, the soul of matter's subtle origin, the soul, and the Supersoul. In these five ways You are manifested."

Text 61

tasmāt sarvāntaryāmī puruṣa eva brahmeti paramātmēti ity ādau
paramātmātvena nirdiṣṭa iti sthitam.

tasmāt-therefore; sarvāntaryāmī-the Supersoul present in the hearts of all; puruṣa-the ourusa-avatara; eva-indeed; brahmeti paramātmēti ity ādau-Śrīmad-Bhāgavatam 1.2.11; paramātmātvena-as the Supersoul; nirdiṣṭa-indicated; iti-thus; sthitam-situated.

The Supersoul, who is the puruṣa-avatāra situated in the hearts of all, is also described in these words of Śrīmad-Bhāgavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramātmā, and Bhagavān."*

Here the word "Paramātmā" indicates the Supersoul.

Text 62

vyākhyātaṁ ca svāmibhiḥ tasmai namo bhagavate brahmaṇe paramātmāne ity
atra varuṇa-stutau paramātmāne sarva-jīva-niyantre iti.

vyākhyātam-explained; ca-also; svāmibhiḥ-by Śrīla Śrīdhara Svāmī; tasmai namo bhagavate brahmaṇe paramātmāne ity atra-Śrīmad-Bhāgavatam 10.28.7; varuṇa-stutau-in the prayers of Varuṇa; paramātmāne-to the Supersoul; sarva-jīva-of all individual souls; niyantre-the controller; iti-thus.

The Supersoul is also described in these prayers spoken by Varuṇa (Śrīmad-Bhāgavatam 10.28.7):

"I offer my respectful obeisances to the Absolute Truth, who is Brahman, Paramātmā, and Bhagavān."

Śrīla Śrīdhara Svāmī comments on this verse:

"Here the word `paramātmāne' means `the controller of all individual souls'."

Text 63

asya paramātmāno māyopādhitaya puruṣatvam tūpacaritam eva. tad uktam vaiṣṇave eva

asya-of Him; paramātmānaḥ-the Supersoul; māyā-of maya; upādhitayā-by the designation; puruṣatvam-the status of the puruṣa-avatara; tu-but; upacaritam-honored; eva.-indeed; tat-that; uktam-said; vaiṣṇave-in the Viṣṇu Purāṇa; eva-indeed

When He appears in the material world, the Supersoul is called the puruṣa-avatāra. This is described in the following words of Śrī Viṣṇu Purāṇa (6.8.58-59):

Text 64

nānto 'sti yasya na ca yasya samudbhavo 'sti
vṛddhir na yasya pariṇāma-vivarjitasya
nāpakṣayaṁ ca samupaiti avikalpa-vastu
yas taṁ nato 'smi puruṣottamam ādyam īdyam

na-not; antaḥ-end; asti-is; yasya-of whom; na-not; ca-and; yasya-of whom; samudbhavaḥ-birth; asti-is; vṛddhiḥ-growth; na-not; yasya-of whom; pariṇāma-transformation; vivarjitasya-without; na-not; apakṣayam-dwindling; ca-and; samupaiti-attains; avikalpa-without doubt; vastu-substance; yaḥ-whom; taṁ-to Him; nataḥ-bowed down; asmi-I am; puruṣottamam-to the Supreme Person; ādyam-origin; īdyam-worshipable.

"I bow down before the puruṣa-avatāra, who is the origin of all and the final object of worship. For Him there is no death, no birth, no growth, no change, no

decay, and no doubt.

Text 65

tasyaiva yo 'nu guṇa-bhug bahudhaika eva
śuddho 'py aśuddha iva mūr̥ti-vibhāga-bhedaiḥ
jñānānvitaḥ sakala-sattva-vibhūti-kartā
tasmai nato 'smi puruṣāya sadāvyayāya. iti.

tasya-of Him; eva-indeed; yaḥ-who; anu-following; guṇa-bhug-the master of transcendental opulences; bahudhā-in many ways; eka-one; eva-indeed; śuddhaḥ-pure; api-although; aśuddha-impure; iva-like; mūr̥ti-vibhāga-bhedaiḥ-with many forms; jñāna-knowledge; anvitaḥ-with; sakala-sattva-vibhūti-kartā-the creator of all transcendental opulences; tasmai-to Him; nataḥ-bowed down; asmi-I am; puruṣāya-to the Supreme Person; sadā-always; avyayāya-eternal; iti.-thus.

"I bow down before the puruṣa-avatāra, who is the master of transcendental virtues. who manifests many forms, who may seem to be impure although in truth He is completely pure, and who is the master of all transcendental knowledge and opulences."

Text 66

atra tasyaiva anu pūrvoktāt parameśvarāt samantaram. bahudhā brahmādi-rūpeṇa aśuddha iva sṛṣṭy-ādiṣv āsaktā iva mūr̥ti-vibhāgānām dakṣādi-manv-ādi-rūpānām bhedaiḥ sarva-sattvānām vibhūti-kartā vistara-kṛt iti svāmi-pādāḥ.

atra-here; tasya-of Him; eva-indeed; anu-following; pūrvā-previous; uktāt-from the statement; parameśvarāt-from the Supreme Personality of Godhead; samantaram-different; bahudhā-in many ways; brahmādi-beginning with Brahma; rūpeṇa-with the nform; aśuddha-impure; iva-as if; sṛṣṭy-ādiṣv-beginning with creation; āsaktā-attached; iva-as if; mūr̥ti-vibhāgānām-of many forms; dakṣādi-manv-ādi-rūpānām-beginning with Dakṣa and Manu; bhedaiḥ-with difference; sarva-all; sattvānām-existences; vibhūti-opulences; kartā-the creator; vistara-of extension; kṛt-the creator; iti-thus; svāmi-pādāḥ-Śrīla Śrīdhara Svāmī.

Śrīla Śrīdhara Svāmī comments:

"Here the word `anu' indicates that the puruṣa-avatāra is manifested from the previously described Supreme Personality of Godhead, `bahudhā' means `with the form of Brahmā and many other forms', `aśuddha iva' means `as if He were attached to the material creation', `mūr̥ti-vibhāga-bhedaiḥ' means `in the form of Dakṣa, Manu, and many other forms', and `sakala-sattva-vibhūti-kartā' means `who creates all the opulences manifested by the living entities'."

Text 67

tatra guṇa-bhug iti sad-guṇy-ānanda-bhedoktety arthaḥ.

tatra-there; guṇa-bhuk-guṇa-bhuk; iti-thus; ṣaḍ-six; guṇi-virtues; ānanda-bliss; bheda-different; uktā-said; iti-thus; arthaḥ-the meaning.

Here the word "guṇa-bhuk" means "with the bliss of the six virtues".

Texts 68 and 69

yat tat sūkṣmam avijñeyam
avyaktam acalam dhruvam
indriyair indriyārthaiś ca
sarva-bhūtaiś ca varjitam

sa hy antarātmā bhūtānām
kṣetrajñāś ceti kathyate
tri-guṇa-vyatirikto vai
puruṣaś ceti kalpitaḥ

iti mokṣa-dharme 'pi nārāyaṇīyopakhyāne.

yat-what; tat-that; sūkṣmam-subtle; avijñeyam-unknowable; avyaktam-unmanifested; acalam-unmoving; dhruvam-eternal; indriyaiḥ-by the senses; indriyārthaiḥ-by the purpose of the senses; ca-also; sarva-bhūtaiḥ-by all material elements; ca-and; varjitam-without; sa-He; hi-indeed; antarātmā-the Supersoul within the heart; bhūtānām-of the living entities; kṣetrajñāḥ-the knower of the field of action; ca-and; iti-thus; kathyate-is said; tri-guṇa-vyatiriktaḥ-beyond the modes of nature; vai-indeed; puruṣaḥ-the puruṣa-avatāra; ca-also; iti-thus; kalpitaḥ-considered; iti-thus; mokṣa-dharme 'pi nārāyaṇīyopakhyāne-in the Mokṣa-dharma, Nārāyaṇīyopakhyāna, the puruṣa-avatāra.

In the Mokṣa-dharma, Nārāyaṇīyopakhyāna (334.29-30), the puruṣa-avatāra is described in these words:

"It is said that the puruṣa-avatāra is very subtle, inconceivable, unmanifested, unchanging, and eternal. He is untouched by the material senses, material sense desires, and the material elements. He is the Supersoul present in the hearts of all living beings and He directly perceives all that happens everywhere and in every body. He is untouched by the modes of material nature."

Text 70

śrutayo 'py enam śuddhatvenaiva varṇayanti

śrutayaḥ-the Sruti-sastra; api-also; enam-Him; śuddhatvena-with purity; eva-indeed; varṇayanti-describe.

The Śruti-śāstras also affirm that the puruṣa-avatāra is completely pure. For example, in the Śvetāśvatara Upaniṣad (6.11 and 4.5) it is said:

Text 71

eko devaḥ sarva-bhūteṣu gūḍhaḥ
sarva-vyāpī sarva-bhūtāntarātmā
karmādhyakṣaḥ sarva-bhūtādhivāsaḥ
sākṣī cetaḥ kevalo nirguṇaś ca

ekaḥ-one; devaḥ-Supreme Personality of Godhead; sarva-bhūteṣu-in all living entities; gūḍhaḥ-hidden; sarva-vyāpī-all-pervading; sarva-bhūtāntarātmā-the Supersoul in the hearts of all living beings; karma-of actions; adhyakṣaḥ--the witness; sarva-bhūta-in all living beings; adhivāsaḥ-the residence; sākṣī-the witness; cetaḥ-the heart; kevalaḥ-transcendental; nirguṇaḥ-beyond the modes of material nature; ca-and.

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

Text 72

ajām ekām lohita-śukla-kṛṣṇām
bahvīḥ prajāḥ janayantīm sa-rūpāḥ
ajo hy eko juṣamāṇo 'nuśete
jahāty enām bhukta-bhogam ajo 'nyaḥ. ity ādyaḥ.

ajām-unborn; ekām-one; lohita-śukla-kṛṣṇām-red, white, and black; bahvīḥ-many; prajāḥ-children; janayantīm-givign birth; sa-rūpāḥ-like herself; ajaḥ-unborn; hi-indeed; ekaḥ-one; juṣamāṇaḥ-doing; anuśete-follows; jahāti-abandons; enām-here; bhukta-bhogam-finished enjoyment; ajaḥ-unborn; anyaḥ-another; iti-thus; ādyaḥ.-beginning.

"A unborn man enjoys an unborn red, white, and black woman who bears many children like herself. Another unborn man renounces this woman and will not enjoy with her."

Note: The unborn woman is the material nature. The colors red, white, and black are the modes of passion, goodness, and ignorance. The many children are the ingredients of the material universes. The first unborn man is the individual spirit soul trapped in material existence. The second unborn man is the Supersoul, who is always aloof from the material nature.

Text 73

tasmāt sadhu vyākhyātām kṣetrajña etaḥ ity ādi padya-dvayam. śrī-brāhmaṇo rahūgaṇam.

tasmāt-therefore; sadhu-well; vyākhyātām-explained; kṣetrajña etaḥ ity ādi-Śrīmad-Bhāgavatam 5.11.12-13; padya-dvayam-two verses; śrī-brāhmaṇaḥ-the brahmana; rahūgaṇam-to King Rahūgaṇa.

The puruṣa-avatāra was also nicely described in the two verses of Śrīmad-Bhāgavatam (5.11.12-13) quoted in the beginning of this anuccheda. Those verses were spoken by a brāhmaṇa to King Rahūgaṇa.

Anuccheda 2

Text 1

atha tasyāvirbhāve yogyatā pragvad bhaktir eva jñeyā. āvirbhāvas tridhā. yathā nārādīya-tantre

atha-now; tasya-of Him; āvirbhāve-in the manifestation; yogyatā-suitability; pragvat-as before; bhaktiḥ-devotional service; eva-indeed; jñeyā-to be understood; āvirbhāvaḥ-manifestation; tridhā-so; yathā-as; nārādīya-tantre-in the Narada Tantra.

Now will be explained the truth that the puruṣa-avatāra reveals Himself in response to the soul's devotion. The puruṣa-avatāra manifests three forms, which are described in the following words of the Nārada Tantra:

Text 2

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
prathamam mahataḥ sraṣṭr

dvitīyaṁ tv aṇḍa-saṁsthitaṁ
tṛtīyaṁ sarva-bhūtasthaṁ
tāni jñatvā vimucyate. iti.

viṣṇoḥ-of Lord Viṣṇu; tu-certainly; trīṇi-three; rūpāṇi-forms; puruṣākhyāni-celebrated as the puruṣa; athaḥ-how; viduḥ-they know; prathamam-one of them; mahataḥ- sraṣṭṛ-the creator of the total material energy; dvitīyam-the second; tu-but; aṇḍa-saṁsthitaṁ-situated within the universe; tṛtīyam-the third; sarva-bhūtasthaṁ-within the hearts fo all living beings; tāni-these three; jñatvā-knowing; vimucyate.-one becomes liberated; iti.-thus.

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy (mahat), the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā."*

Text 3

tatra prathamah yathāgneḥ kṣudrā visphulingā vyuccaranti. sa aikṣata ity ādy ukto mahā-samaṣṭi-jīva-prakṛtyor ekatāpannayoḥ draṣṭety eka eva.

tatra-there; prathamah-the first; yathā-as; agneḥ-from fire; kṣudra-tiny; visphulinga-sparks; vyuccaranti-are manifested; sa-He; aikṣata-saw; iti-thus; ādi-beginning; uktaḥ-said; mahā-samasti-jīva-prakṛtyoḥ-of the total of all individual souls and material nature; ekatapannayoḥ-oneness; drastā-the seer iti-thus; eka-one; eva.-indeed

The first puruṣa-avatāra is described in these words of the Bṛhad-āraṇyaka Upaniṣad (2.1.20):

yathāgneḥ kṣudrā visphulingā vyuccaranti

"As many tiny sparks are manifested from a great fire, so many individual spirit souls are manifested from the Supreme."

In the Bṛhad-āraṇyaka Upaniṣad (1.2.5) it is also said:
sa aikṣata

"The Supreme Lord glanced and the material creation became manifested."

In this way it is explained that with His glance the first puruṣa-avatāra manifested the material nature and the conditioned state of the individual spirit souls.

Text 4

ayam eva saṅkarṣaṇa iti. mahā-viṣṇur iti ca. brahma-saṁhitāyām yathā tal-
liṅgam bhagavān śambhur jyotiḥ-rūpaḥ sanātanah. tasminn āvirabhūl liṅge mahā-
viṣṇur jagat-patiḥ. sahasra-śīrṣā puruṣaḥ ity ārabhya

ayam-He; eva-indeed; saṅkarṣaṇa-Saṅkarṣaṇa; iti.-thus; mahā-viṣṇuḥ-Mahā-
viṣṇu; iti-thus; ca.-also; brahma-saṁhitāyām-in Brahma-saṁhitā; yathā tal-liṅgam
bhagavān śambhur jyotiḥ-rūpaḥ sanātanah-Brahma-samhita 5.13; tasminn
āvirabhūl liṅge mahā-viṣṇur jagat-patiḥ-Brahma-samhita 5.16. sahasra-śīrṣā
puruṣaḥ iti-Brahma-samhita 5.17; ārabhya-beginning.

The first puruṣa-avatāra is known as Lord Saṅkarṣaṇa and Lord Mahā-Viṣṇu.
He is described in the following words of Brahma-saṁhitā (5.8, 5.10, and 5.11):

"The divine plenary portion of Kṛṣṇa creates the mundane world. At creation
there appears a divine halo of the nature of His own subjective portion (svāmśa).
This halo is divine Śambhu, the masculine symbol or manifested emblem of the
Supreme Lord. This halo is the dim twilight reflection of the supreme eternal
effulgence. This masculine symbol is the subjective portion of divinity who
functions as progenitor of the mundane world, subject to the supreme regulatrix
(niyati)."

"The Lord of the world, Mahā-Viṣṇu, is manifest in Śambhu by His subjective
portion in the form of His glance."

"The Lord of the mundane world, Mahā-Viṣṇu, possesses thousands of
thousands of heads, eyes, and hands. He is the source of thousands of thousands of
avatāras in His thousands of thousands of subjective portions. He is the creator of
thousands of thousands of individual souls."

Text 5

nārāyaṇaḥ sa bhagavān
āpas tasmāt sanātanāt
āvirāsīt kāraṇārṇo-
nidhiḥ saṅkarṣaṇātmakaḥ
yoga-nidrām gatas tasmin
sahasrāmśaḥ svayam mahān

nārāyaṇaḥ-Nārāyaṇa; sa-He; bhagavān-the Supreme Personality of Godhead;
āpaḥ-water; tasmāt-from Him; sanātanāt-eternal; āvirāsīt-manifested; kāraṇārṇo-
nidhiḥ-the Causal ocean; saṅkarṣaṇātmakaḥ-Lord Sankarsana; yoga-nidrām-divine
sleep; gataḥ-attained; tasmin-in that; sahasrāmśaḥ-a thousand parts; svayam-
personally; mahān-great.

The first puruṣa-avatāra is also described in these words of Brahma-saṁhitā (5.13 and 5.14):

"The same Mahā-Viṣṇu is spoken of by the name of `Nārāyaṇa' in this mundane world. From that eternal portion has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Saṅkarṣaṇa who abides in Paravyoma, above the supreme puruṣa with thousands of subjective portions, reposes in the state of divine sleep (yoga-nidrā) in the waters of the spiritual causal ocean.**

Text 6

tad-roma-bila-jāleṣu
bijaṁ saṅkarṣaṇasya ca
haimāny aṇḍāni jātāni
mahā-bhūtāvṛtāni tu ity ādi.

tad-roma-bila-jāleṣu-in the many bodily pores; bijaṁ-seed; saṅkarṣaṇasya-of Lord Sankarsana; ca-also; haimāni-golden; aṇḍāni-eggs; jātāni-born; mahā-bhūtāvṛtāni-covered with the five elements; tu-indeed; iti-thus; ādi.-beginning.

"The spiritual seeds of Saṅkarṣaṇa existing in the pores of skin of Mahā-Viṣṇu are born as so many golden sperms. These sperms are covered with five great elements."**

Text 7

liṅgam iti yasyāyutāyutāmśāṁse viśva-śaktir iyaṁ sthitā ity anusāreṇa tasya mahā-bhagavataḥ śrī-govindasya puruṣotpādatvāl liṅgam iva liṅgam yaḥ khalv aṁśa-viśeṣas tad eva śambhuḥ. śambhu-śabdasya mukhyāyā vṛtter āśraya ity arthaḥ. liṅge bhagavata evāṅga-viśeṣa iti tat-prakaraṇa-labdham.

liṅgam-lingam; iti-thus; yasya-of whom; ayuta-ten thousand; ayuta-ten thousand aṁśa-part; aṁse-of a part; viśva-śaktiḥ-the potency of the universe; iyaṁ-this; sthitā-situated; iti-thus; anusāreṇa-following; tasya-of Him; mahā-bhagavataḥ-the Supreme Personality of Godhead; śrī-govindasya-Lord Govinda; puruṣa-the purusa; utpādatvāl-from the manifestation; liṅgam-linga; iva-like; liṅgam-linga; yaḥ-which; khalv-indeed; aṁśa-viśeṣaḥ-a specific part; tat-that; eva-indeed; śambhuḥ.-Śiva; śambhu-śabdasya-of the word Sambhu; mukhyaya-primary meaning; vṛtteḥ-of the action; āśraya-the shelter; iti-thus; arthaḥ-the meaning; liṅge-in the linga; bhagavata-of the Supreme Personality of Godhead; eva-indeed; aṅga-part; viśeṣa-specific; iti-thus; tat-prakaraṇa-labdham-the explanation.

The word "liṅga" (masculine symbol) described in the passage from Brahma-saṁhitā (5.8) quoted here in text 4, is explained in the following words of Śrī

Viṣṇu Purāṇa (1.9.52, quoted in this book in anucceda 1, text 45):

"I bow down before the eternal and changeless Supreme Personality of Godhead, whose form is spiritual. By a million-millionth part of His power the material world is manifested."

The "liṅga" is thus manifested from Lord Govinda, the Supreme Personality of Godhead. Thus Lord Śiva is a partial manifestation of Lord Govinda. The word "śambhu" here means "the resting place of activities". Thus it is explained that the "liṅga" is a partial manifestation of the Supreme Personality of Godhead.

Text 8

atha dvitīya-puruṣaḥ yat sṛṣṭvā tad evānuprāviśat ity ādy uktaḥ samaṣṭi-jīvaṅtaryāmī teṣāṃ brahmāṇḍātmakānāṃ bahu-bhedād bahu-bhedaḥ.

atha-now; dvitīya-puruṣaḥ-the second purusa-avatara; yat-which; sṛṣṭvā-creating; tat-that; eva-indeed; anuprāviśat-entered; iti-thus; ādi-beginning; uktaḥ-said; samaṣṭi-all; jīva-souls; antaryāmī-the Supersoul residing in the heart; teṣāṃ-of them; brahmāṇḍātmakānāṃ-the material universes; bahu-bhedāt-many difference; bahu-bhedaḥ-many different.

Now the second puruṣa-avatāra will be described. In the Taittirīya Upaniṣad (2.6.2) it is said:

"The Supreme Personality of Godhead creates the material world and then enters it."

These words describe the Supreme Lord's becoming the Supersoul present in the hearts of all living entities. There are many different material universes, and the Lord enters all of them to become the Supersoul.

Text 9

tatraiva sūkṣmāntaryāmī pradyumnaḥ sthūlāntaryāmy aniruddha iti kvacit. anena mahā-vaikuṅṭha-sthāḥ saṅkarṣaṇādayas tad-amśinaḥ. ye tu cittādy-adhiṣṭhātāro vāsudevādayas te tad-amśā evety ādi vivecanīyam.

tatra-there; eva-indeed; sūkṣma-subtle; antaryāmī-Supersoul; pradyumnaḥ-Pradyumna; sthūla-gross; antaryāmi-Supersoul; aniruddha-Aniruddha; iti-thus; kvacit.-somewhere; anena-by this; mahā-vaikuṅṭha-sthāḥ-staying in Maha-Vaikuṅṭha; saṅkarṣaṇādayaḥ-beginning with Lord Saṅkarṣaṇa; tad-amśinaḥ.-His parts; ye-who; tu-indeed; cittādy-adhiṣṭhātaraḥ-the presiding Deity of the mind and other senses; vāsudevādayaḥ-headed by Lord Vāsudeva; te-They; tad-amśā-parts of Him; eva-certainly; iti-thus; ādi-beginning; vivecanīyam.-to be said

Lord Pradyumna is the Supersoul presiding over the subtle elements. Lord Aniruddha is the Supersoul presiding over the gross elements. Lord Saṅkarṣaṇa and other expansions reside in Mahā-Vaikuṅṭha. Lord Vāsudeva and other expansions preside over the mind and senses. In this way it is explained.

Text 10

ṛṭī[6]yo 'pi puruṣaḥ,,

dvā suparṇā sayujā sakhāyā
samānam vṛkṣam praiśasvajāte
tayor anyañ pippalam svādv atty
anaśnann anyo 'bhicakāśīti

ṛṭī[6]yaḥ-third; api-also; puruṣaḥ-purusa-avatara; dvā-two; suparṇā-birds; sayujā-together; sakhāyā-friends; samānam-the same; vṛkṣam-tree; praiśasvajāte-reside; tayor-of them; anyañ-another; pippalam-pippala; svādv-delicious; atty-eats; anaśnann-not eating; anyañ-another; abhicakāśī-watches; iti-thus.

The third puruṣa-avatāra is also described in these words of Śvetāśvatara Upaniṣad (4.6-7):

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 11

ity ādy ukto vyaṣṭy-āntaryāmī. teṣām bahu-bhedād bahu-bhedaḥ. atra
prathamasyāvīrbhāvo yathā

iti-thus; ādi-beginning; uktaḥ-said; vyaṣṭi-of the individual; antaryāmī-the Supersoul; teṣām-of them; bahu-bhedāt-because of many differences; bahu-bhedaḥ-many different; atra-here; prathamasya-of the first; āvīrbhāvaḥ-manifestation; yathā-as.

These words describe the Supersoul as He appears in the hearts of the many living entities. Because there are many different living entities, the Supersoul appears many times in this way. The first puruṣa-avatāra is described in these words of Śrīmad-Bhāgavatam (2.6.42):

Text 12

ādyo 'vatāraḥ puruṣaḥ parasya iti.

ādyo 'vatāraḥ puruṣaḥ parasya iti-Śrīmad-Bhāgavatam 2.6.42.

"Lord Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and nonmoving."*

Text 13

ṭikā ca parasya bhūmnaḥ puruṣaḥ prakṛti-pravartakaḥ. yasya sahasra-śīrṣā ity ādy ukto lilā-vigrahaḥ sa ādyo 'vatāraḥ ity eṣā.

ṭikā-commentary; ca-and; parasya-parasya; bhūmnaḥ-of the Supreme Personality of Godhead; puruṣaḥ-puruṣa; prakṛti-pravartakaḥ.-who puts the material nature into action; yasya-of whom; sahasra-śīrṣā ity ādi-Ṛg Veda 10.90.1; uktaḥ-said; lilā-vigrahaḥ-pastime form; sa-He; ādyāḥ-first; avatāraḥ-incarnation; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Here the word 'parasya' means 'of the Bhūma-puruṣa' and 'puruṣaḥ' means 'He who puts the material energy in motion'. This pastime form of the Lord, who is described here by the words 'ādyo 'vatāraḥ', is also described in these words of the Ṛg Veda (10.90.1):

"In His form of the puruṣa-avatāra, a form with thousands of heads, thousands of eyes, and thousands of feet, the Lord filled the universe and went ten fingers beyond it."

Text 14

atra cānyatra cāvatāratvam nāmaika-pada-vibhūty-āvirbhāvatvam jñeyam. śrī-brahmā śrī-nāradam.

atra-here; ca-also; anyatra-in another place; ca-also; avatāratvam-the status of an incarnation; nāma-name; eka-pada-vibhūti-the opulence of one quarter; āvirbhāvatvam-manifestation; jñeyam-to be known; śrī-brahmā-Śrī Brahma; śrī-nāradam-to Śrī Narada.

In other places in scripture are also described the Lord's incarnations within the

material world, a world that bears the name "eka-pada-vibhūti" (the world that is one-fourth of the Supreme Lord's opulence). The verse quoted in the beginning of this anuccheda was spoken by Śrī Brahmā to Śrī Nārada.

Anuccheda 3

Text 1

dvitīyasya yathā

kālena so 'jaḥ puruṣāyuṣābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayam tad antar hṛdaye 'vabhātam
apaśyatāpasyata yan na pūrvam
mṛṇāla-gaurāyata-śeṣa-bhoga-
paryāṅka ekam puruṣam śayānam ity ādi.

dvitīyasya-of the second; yathā-as; kālena-in due course of time; saḥ-he; ajaḥ-the self born Brahma; puruṣāyuṣā-by the duration of his age; abhipravṛtta-being engaged; yogena-in meditation; virūḍha-developed; bodhaḥ-intelligence; svayam-automatically; tad antar hṛdaye-in the heart; avabhātam-manifested; apaśyata-saw; apasyata-did see; yat-which; na-not; pūrvam-before; mṛṇāla-lotus flower; gaura-white all over; āyata-gigantic; śeṣa-bhoga-body of Śeṣa-nāga; paryāṅka-on the bed; ekam-alone; puruṣam-the Supreme Person; śayānam-was lying; iti-thus; ādi.-beginning.

The second puruṣa-avatāra is described in these words (Śrīmad-Bhāgavatam 3.8.22-30):

"At the end of Brahmā's one hundred years, when his meditation was complete, he developed the required knowledge, and as a result he could see in his heart the Supreme within himself, whom he could not see before with the greatest endeavor.
*

"Brahmā could see that on the water there was a gigantic lotuslike white bedstead, the body of Śeṣa-nāga, on which the Personality of Godhead was lying alone. The whole atmosphere was illuminated by the rays of the jewels bedecking the hood of Śeṣa-nāga, and that illumination dissipated all the darkness of those regions.*

"The luster of the transcendental body of the Lord mocked the beauty of the coral mountain. The coral mountain is very beautifully dressed by the evening sky, but the yellow dress of the Lord mocked its beauty. There is gold on the summit of the mountain, but the Lord's helmet, bedecked with jewels, mocked it. The mountain's waterfalls, herbs, etc., with a panorama of flowers, seem like garlands, but the Lord's gigantic body, and His hands and legs, decorated with jewels, pearls, tulasī leaves, and flower garlands, mocked the scene on the mountain.*

"His transcendental body, unlimited in length and breadth, occupied the three planetary systems, upper, middle, and lower. His body was self-illuminated by unparalleled dress and variegatedness and was properly ornamented.*

"The Lord showed His lotus feet by raising them. His lotus feet are the source of all awards achieved by devotional service free from material contamination. Such awards are for those who worship Him in pure devotion. The splendor of the transcendental rays from His moonlike toenails and fingernails appeared like the petals of a flower.*

"He also acknowledged the service of the devotees and vanquished their distress by His beautiful smile. The reflection of His face, decorated with earrings, was so pleasing because it dazzled with the rays from His lips and the beauty of His nose and eyebrows.*

"My dear Vidura, the Lord's waist was covered with yellow cloth resembling the saffron dust of the kadamba flower, and it was encircled by a well-decorated belt. His chest was decorated with the śrīvatsa marking and a necklace of unlimited value.*

"As a sandalwood tree is decorated with fragrant flowers and branches, the Lord's body was decorated with valuable jewels and pearls. He was the self-situated tree, the Lord of all others in the universe. And as a sandalwood tree is covered with many snakes, so the Lord's body was covered by the hoods of Ananta.*

"Like a great mountain, the Lord stands as the abode for all moving and nonmoving living entities. He is the friend of the snakes because Lord Ananta is His friend. As a mountain has thousands of golden peaks, so the Lord was seen with the thousands of golden-helmeted hoods of Ananta-nāga. And as a mountain is sometimes filled with jewels, so His transcendental body was fully decorated with valuable jewels. As a mountain is sometimes submerged in the ocean water, so the Lord is sometimes submerged in the water of devastation."*

Text 2

ayam garbhodaka-sthaḥ sahasra-śiṛṣā pradyumna eva. puruṣāyuṣā vatsara-śatena yogo bhakti-yogaḥ. etad agre 'pi avyakta-mūlam ity atra avyaktam pradhānam mūlam adho-bhāgo yasyety arthaḥ. bhuvanāṅghripendram iti bhuvanāni caturdaśa tad-rūpā aṅghripās teṣām indram tan-niyantṛtvena vartamaṇam ity arthaḥ. śrī-maitreya viduram.

ayam-He; garbhodaka-sthaḥ-staying on the Garbha ocean; sahasra-śiṛṣā-with a thousand heads; pradyumna-Pradyumna; eva.-indeed; puruṣāyuṣā-puruṣāyuṣā; vatsara-śatena-with a hundred years; yogaḥ-yoga; bhakti-yogaḥ.-devotional yoga; etad-this; agre-before; api-aslo; avyakta-mūlam ity atra-Śrīmad-Bhāgavatam 3.8.29; avyaktam-avyakta; pradhānam-pradhana; mūlam-root; adho-bhāgaḥ-below; yasya-of whom; iti-thus; arthaḥ.-the meaning; bhuvanāṅghripendram-bhuvanāṅghripendram; iti-thus; bhuvanāni-worlds; caturdaśa-fourteen; tad-rūpā-the forms; aṅghripāḥ-trees; teṣām-of them; indram-Indra; tan-niyantṛtvena-as the controller; vartamaṇam-being so; iti-thus; arthaḥ.-the meaning; śrī-maitreyaḥ-Śrī Maitreya; viduram-to Vidura.

These verses describe the thousand-headed Lord Pradyumna who resides on the Garbha Ocean. The word "puruṣāyusā" means "for a hundred years", "and "yogena" means "by practicing the yoga of devotional service". In Śrīmad-Bhāgavatam 3.8.29 the word "avyakta-mūlam" means "the root of pradhāna, the unmanifested origin of matter", and "bhuvanāṅghripendram" means "because He is the Supreme Controller, He is like the king of the trees that are the fourteen material worlds". This verse was spoken by Śrī Maitreya to Vidura.

Anuccheda 4

Text 1

ṭṭīyasyāvīrbhāvo yathā

kecit sva-dehāntar-hṛdayāvakāṣe
pradea-mātram puruṣam vasantam
catur-bhujam kañja-rathāṅga-śaṅkha-
gadādharam dhāraṇayā smaranti. ity ādi.

ṭṭīyasya-of the third; āvirbhāvaḥ-manifestation; yathā-as; kecit-others; sva-dehāntaḥ-within the body; hṛdayāvakāṣe-in the region of the heart; pradea-mātram-measuring only eight inches; puruṣam-the Personality of Godhead; vasantam-residing; catur-bhujam-with four hands; kañja-lotus; rathāṅga-the wheel of a chariot; śaṅkha-conchshell; gadādharam-and with a club in the hand; dhāraṇayā-conceiving in that way; smaranti.-do meditate upon Him; iti-thus; ādi.-beginning.

The third puruṣa-avatāra is described in these words of Śrīmad-Bhāgavatam (2.2.8):

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

Text 2

pradeam tarjany-aṅguṣṭhayor vistāras tat-pramāṇam hṛdy apekṣayā tu
manuṣyādhikāratvāt iti nyāyena. śrī-śukaḥ.

pradeam-pradesa; tarjany-aṅguṣṭhayoḥ-of the forefinger and thumb; vistāraḥ-extent; tat-pramāṇam-that measurement; hṛdi-the heart; apekṣayā-in relation to; tu-indeed; manuṣya-of a human being; adhikāratvāt-because of the qualification; iti-thus; nyāyena.-by the Vedānta-sutra; śrī-śukaḥ-Śrī Sukadeva Gosvami.

Here the word "pradeśa" means "the distance between the forefinger and thumb. In the Vedānta-sūtra (1.3.25) it is said:

hr̥dy apekṣayā tu manuṣyādhikāratvāt

"The Supreme Personality of Godhead indeed appears in the hearts of human beings."

Anuccheda 5

Text 1

evam puruṣasyāneka-vidhatve 'pi dṛṣṭāntenaikyam upapādayati

evam-thus; puruṣasya-of the puruṣa-avatara; aneka-vidhatve-in many ways; api-also; dṛṣṭāntena-by an example; aikyam-oneness; upapādayati-teaches.

Although He appears in many forms, the puruṣa-avatāra is one person. This is shown by the following example given in Śrīmad-Bhāgavatam (5.11.14):

Text 2

yathānilaḥ sthāvara-jaṅgamānām
ātma-svarūpeṇa niviṣṭa īśet
evam paro bhagavān vāsudevaḥ
kṣetrajña ātmedam anupraviṣṭaḥ

yathā-as much as; anilaḥ-the air; sthāvara-of the nonmoving living entities; jaṅgamānām-and of the moving living entites; ātma-svarūpeṇa-by His expansion as the Supersoul; niviṣṭa-entered; īśet-controls; evam-thus; paraḥ-transcendental; bhagavān-the Supreme Personality of Godhead; vāsudevaḥ-the shelter of everything; kṣetrajña-known as ksetrajna; ātmā-the vital force; idam- this material world; anupraviṣṭaḥ-entered within.

"He is full of all opulences, and He is the resting place of everything material. He is therefore known as Vāsudeva, the Supreme Personality of Godhead. By His own potency He is present within the hearts of all living entities, just as the air or vital force is within the bodies of all beings, moving and nonmoving. In this way He controls the body. In His partial feature the Supreme Personality of Godhead enters all bodies and controls them."*

Text 3

ātma-svarūpeṇa praṇa-rūpeṇa niviṣṭa īśed īśitā niyamayati. idam viśvam.

ātma-svarūpeṇa-ātma-svarūpeṇa; praṇa-rūpeṇa-in the form of the vital force; niviṣṭa-entered; īśet-controls; īśitā-is the controller; niyamayati-controls; idam-this; viśvam.-universe.

Here the word "ātma-svarūpeṇa" means "in the form of the vital force", "niviṣṭa īśet" means "He enters and controls", and "idam" means "this material universe".

Text 4

śrutiś ca

vāyur yathaiko bhuvanam praviṣṭo
rūpam rūpam pratirūpo babhūva
ekas tathā sarva-bhūtāntarātmā
rūpam rūpam pratirūpo bahiś ca

iti kāṭhake.

śrutiḥ-the Sruti-sastra; ca-also; vāyuḥ-air; yatha-as; ekaḥ-one; bhuvanam-world; praviṣṭaḥ-entered; rūpam-form; rūpam-form; pratirūpaḥ-in every form; babhūva-was; ekaḥ-one; tathā-so; sarva-bhūtāntarātmā-the Supersoul in the hearts of all living beings; rūpam-form; rūpam-form; pratirūpaḥ-in every form; bahiḥ-outside; ca-also; iti-thus; kāṭhake--in the Katha Upaniṣad.

A similar example is given in these words of the Katha Upaniṣad (2.2.10):

"As the air that enters all living beings is one, so the Supersoul who enters the hearts of all living beings is a single person."

Text 5

śrī-brāhmaṇo rahūgaṇam.

śrī-brāhmaṇaḥ-a brahmana; rahūgaṇam-to King Rahugana.

The verse quoted in the beginning of this anuccheda was spoken by a brāhmaṇa to King Rahūgaṇa.

Anuccheda 6

Text 1

tathā

eka eva paro hy ātmā
sarveṣām eva dehinām
nāneva gr̥hyate mūḍhair
yathā jyotir yathā nabhaḥ

tathā-so; eka-one; eva-indeed; paraḥ-t; hi-indeed; ātmā-Supersoul; sarveṣām-of all; eva-indeed; dehinām-embodied beings; nānā-many; iva-as if; gr̥hyate-is accepted; mūḍhaiḥ-by fools; yathā-as; jyotiḥ-light; yathā-as; nabhaḥ-the sky.

That the many forms of the Supersoul are all one person only is also confirmed by the following example given in Śrīmad-Bhāgavatam (10.54.44):

"Bewildered fools think that the Supersoul, who resides in all embodied beings, is many different persons. The truth is that He is a single transcendental person. As the sky is one, and as a flame is one, so the Supersoul is a single person."

Text 2

dehinām jīvānām. ātmā paramātmā. śrī-baladevaḥ śrī-rukmiṇīm.

dehinām-dehinām; jīvānām.-of the individual spirit souls; ātmā-atma;
paramātmā.-the Supersoul; śrī-baladevaḥ-Śrī Baladeva; śrī-rukmiṇīm-to Śrī
Rukmiṇī.

Here the word "dehinām" means "of the individual spirit souls", and the word "ātmā" means "the Supersoul". This verse was spoken by Lord Balarāma to Śrīmatī Rukmiṇī.

Anuccheda 7

Text 1

evam

eka eva paro hy ātmā

bhūteṣv ātmany avasthitaḥ
yathendur uda-pātreṣu
bhūtāny ekātmakāni ca

evam-thus; eka-one; eva-indeed; paraḥ-transcendental; hi-indeed; ātmā-Supersoul; bhūteṣv-in the living beings; ātmani-in the heart; avasthitaḥ-situated; yathā-as; induḥ-the moon; uda-pātreṣu-in bodies of water; bhūtāni-elements; eka-one; ātmakāni--of the Supreme Personality of Godhead; ca-also.

That the Supersoul is a single person is also confirmed by the following words of Śrīmad-Bhāgavatam (11.18.32):

"As the moon reflected in many bodies of water is a single moon, and as the entire material creation is the energy of the single Supreme Lord, so the Supersoul residing in the hearts of all living beings is a single person."

Text 2

bhūteṣu jīveṣu eka eva para ātmā. na tv asau jīva-vat tatra tatra lipto bhavatiṣy
aha ātmāni sva-svarūpa evāvasthitaḥ. bhūtāni jīva-deha api yena kāraṇa-
rūpeṇaikātmakānīti. śrī-bhagavān uddhavam.

bhūteṣu-bhūteṣu; jīveṣu-in the individual spirit souls; eka-one; eva-indeed; para-t; ātmā.-Supersoul; na-not; tv-but; asau-He; jīva-vat-like the individual soul; tatra-there; tatra-there; liptaḥ-anointed; bhavati-is; iti-thus; aha-said; ātmani-in the Supersoul; sva-svarūpa-in His own form; eva-indeed; avasthitaḥ-situated; bhūtāni-the material elements; jīva-deha-the body of the individual soul; api-even; yena-by which; kāraṇa-rūpeṇa-as the cause; eka-one; ātmakāni-self; iti-thus; śrī-bhagavān-the Supreme Personality of Godhead; uddhavam-to Uddhava.

Here the word "bhūteṣu" means "in the individual spirit souls". The Supersoul residing in those souls is a single person (eka eva paro hy ātmā). However, the Supersoul is not like the individual souls, who are contaminated by the touch of material nature. "Atmani" means "situated in His own form", and "bhūtāni" means "the material bodies of the individual souls". "Ātmakāni" indicates that the Supreme Lord is the creator of the material bodies.

Anuccheda 8

Text 1

evam ekasya puruṣasya nānātvam upapadya tasya punar aṁśā vivriyante. atra
dvi-vidhā aṁśāḥ svāṁśā vibhinnāṁśās ca. vibhinnāṁśās taṣṭha-śakty-ātmakā jīvā

iti vakṣyate. svāmśās tu guṇa-lilādy-avatāra-bhedena vividhāḥ. tatra lilādy-avatāraḥ prasaṅga-saṅgatya śrī-kṛṣṇa-sandarbhe vakṣyante.

evam-thus; ekasya-of one; puruṣasya-purusa-avatar; nānātvam-variety; upapadya-is explained; tasya-of Him; punaḥ-again; aṁśā-parts; vivriyante-are explained; atra-here; dvi-vidhā-two kinds; aṁśāḥ-parts; svāmśā-own parts; vibhinnāmśāḥ-separated parts; ca.-also; vibhinnāmśāḥ-separated parts; taṭastha-śakty-ātmakā-marginal potency; jīvā-individual souls; iti-thus; vakṣyate.-will be explained; svāmśāḥ-own parts; tu-but; guṇa-lilādy-avatāra-bhedena-with differences of guṇa and lila avatars; vividhāḥ.-various; tatra-there; lilādy-avatāraḥ-beginning with lila avatars; prasaṅga-saṅgatya-by contact; śrī-kṛṣṇa-sandarbhe-in Śrī Kṛṣṇa-sandarbha; vakṣyante.-will be explained; guṇāvatāra-guṇa avatars; yathā-as.

In this way it has been explained that although the puruṣa-avatāra is a single person, He nevertheless expands in many different forms. The Supreme Personality of Godhead has two kinds of expansions: 1. svāmśā (personal expansions), and 2. vibhinnāmśā (separated expansions). The Lord's separated expansions are the individual spirit souls, who are all the Lord's marginal potency (taṭastha-śakti). The Lord's personal expansions are His many incarnations, such as His guṇa-avatars and līlā-avatāras. The Lord's līlā-avatāras and other incarnations will be described later in the Śrī Kṛṣṇa-sandarbha.

Text 2

guṇāvatāra yathā

ādāv abhūc chata-dhṛti rajasāsyā sarge
viṣṇuḥ sthitau kratu-patir dvija-dharma-setuḥ
rudro 'py ayaya tamasā puruṣaḥ sa ādya
ity udbhava-sthiti-layaḥ satatam prajāsu

guṇāvatāra-guṇa-avatāras; yathā-as; ādāv-in the beginning; abhūt-was; chata-dhṛti-Brahma; rajasā-with passion; asya-of whom; sarge-in the creation; viṣṇuḥ-Lord Viṣṇu; sthitau-in the situation; kratu-patiḥ-the Lord of sacrifice; dvija-dharma-setuḥ-the religious duties of the brahmanas; rudraḥ-Lord Siva; api-also; apayāya-for destruction; tamasā-with ignorance; puruṣaḥ-th purusa avatara; sa-He; ādya-transcendental; iti-thus; udbhava-creation; sthiti-maintenance; layaḥ-and destruction; satatam-always; prajāsu-in the living entities.

The guṇa-avatāras are described in these words of Śrīmad-Bhāgavatam (11.4.5):

"In the beginning of creation the Supreme Personality of Godhead manifested the incarnation of Brahmā to create the world through the mode of passion, Viṣṇu, the master of sacrifices and the object of the brahmanas' worship, to maintain the world through the mode of goodness, and Śiva to destroy the world through the mode of ignorance. In this way the residents of the material world are always

subject to creation, maintenance, and destruction."

Text 3

sa yugapat guṇa-trayadhiṣṭhātādyah puruṣaḥ pṛthak pṛthag api tat-tad-guṇādhiṣṭhāna-līlayaiva ādau rajasā asya jagataḥ sarge visarge kārye śata-dhṛtir brahmābhūt. sthitau viṣṇuḥ sattveneti śeṣaḥ.

sa-He; yugapat-at the same time; guṇa-trayadhiṣṭhātādyah-beginning with the controllers of the three modes; puruṣaḥ-the puruṣa; pṛthak pṛthag-specific; api-also; tat-tad-guṇādhiṣṭhāna-līlayā-by the pastime of controlling the modes; eva-indeed; ādau-beginning; rajasā-by passion; asya-of that; jagataḥ-universe; sarge-in creation; visarge-in secondary creation; kārye-in action; śata-dhṛtiḥ-Brahma; brahmā-Brahma; abhūt.-was; sthitau-in maintenance; viṣṇuḥ-Viṣṇu; sattvena-with goodness; iti-thus; śeṣaḥ-the remainder.

This verse means that the puruṣa-avatāra (ādyaḥ puruṣaḥ) is the controller of all three modes of nature. In His pastime of controlling the various modes, He first becomes Brahmā (śata-dhṛtiḥ) and with the modes of passion (rajasā) engages in the activities of secondary creation (sarge). Then He becomes Viṣṇu who employs the mode of goodness. In this way the remainder of the verse is to be understood.

Text 4

tatra sāksād guṇānuktiś ca tasyāti-rohita-svarūpatayā tat-sambandhopacārasyaḥ uttāṅkanam ayuktam ity abhiprāyeṇa. pālana-kartṛtvena kratu-patis tat-phala-dātā. yajña-rūpaḥ tu līlavatāra-madhye eva śrī-brahmaṇā dvitīye gaṇitaḥ.

tatra-there; sāksāt-directly; guṇa-mode; anuktiḥ-non-statement; ca-and; tasya-of that; ati-rohita-svarūpatayā-with an expanded form; tat-sambandha-in relation; upacārasya-of worship; api-also; uttāṅkanam-binding; ayuktam-improper; iti-thus; abhiprāyeṇa.-the meaning; pālana-kartṛtvena-by protection; kratu-patiḥ-kratu-pati; tat-phala-dātā.-the giver of results; yajña-rūpaḥ-the form of yajna; tu-indeed; līlavatāra-madhye-among the ilavataras; eva-indeed; śrī-brahmaṇā-by Brahma; dvitīye-in the second; gaṇitaḥ-considered.

Note that in this verse the mode of goodness is not specifically stated in relation to Lord Viṣṇu. This is because Lord Viṣṇu is beyond all the modes of material nature and it is not really proper to say that He has contact with the material modes. Because He is the protector, Lord Viṣṇu gives the results of all sacrifices. That is the meaning of the word "kratu-patiḥ". This is explained by Lord Brahmā in the Second Canto of Śrīmad-Bhāgavatam.

Text 5

dvijānām dharmānām ca setuḥ pālaka ity arthaḥ. tasmā tasyāpy apyayāya
rudro 'bhūḍ ity anena prakāreṇodbhava-sṭhiti-layā bhavanti. atra brahma-
rudrayor avatārasāro mokṣa-dharme vivikto 'sti. yathā

dvijānām-of the Brahmanas; dharmānām-of duties; ca-and; setuḥ-the bridge;
pālaka-the protector; iti-thus; arthaḥ.-the meaning; tasmā-by ignorance; tasya-of
Him; api-also; apyayāya-for destruction; rudraḥ-Rudra; abhūt-was; iti-thus; anena-
by Him; prakāreṇa-by the way; udbhava-creation; sṭhiti-maintenance; layā-
destruction; bhavanti-are; iti-thus; atra-here; brahma-rudrayoḥ-of Brahma and
Siva; avatārasāraḥ-the occasion of being incarnations; mokṣa-dharme-in the
Moksa-dharma; viviktaḥ-distinguished; asti-is; yathā-as.

The word "dvija-dharma-setuḥ" means "the protector of the brāhmaṇas'
duties". The Lord also becomes Śiva to destroy the universe by employing the
mode of ignorance (tasmā apyayāya rudraḥ). In this way the creation,
maintenance, and destruction of the universes is performed (udbhava-sṭhiti-layāḥ).
The position of Brahmā and Śiva as guṇa-avatāras is described in the following
words of the Mokṣa-dharama:

Text 6

brāhme rātri-kṣaye prāpte
tasya hy amita-tejasaḥ
prasādāt pradurabhavat
padmam padma-nibheḥṣaṇa

brāhme-of Brahma; rātri-kṣaye-the end of the day; prāpte-attained; tasya-of him;
hi-indeed; amita-tejasaḥ-limitless power; prasādāt-from the mercy; pradurabhavat-
was manifested; padmam-lotus; padma-nibheḥṣaṇa-O lotus-eyed one.

"O lotus-eyed one, at the end of Brahmā's day a lotus flower is manifested from
the mercy of the limitlessly powerful Lord.

Text 7

tato brahmā samabhavat
sa tasyaiva prasāda-jaḥ
ahnaḥ kṣaye lalātāc ca
suto devasya vai tathā
krodhāviṣṭasya samjajñe
rudraḥ saṁhāra-kāraḥ. iti.

tataḥ-from that; brahmā-Brahma; samabhavat-born; sa-he; tasya-of him; eva-

indeed; prasāda-jaḥ-born from the mercy; ahnaḥ-of the day; kṣaye-at the end; lalāṭāt-from the forehead; ca-and; sutaḥ-son; devasya-of the Lored; vai-indeed; tathā-so; krodha-anger; āviṣṭasya-entered; samjajñe-is born; rudraḥ-Rudra; saṁhāra-kāraḥ.-the destroyer; iti.-thus.

"From this lotus is born Brahmā. Thus Brahmā is born from the Supreme Lord's mercy. At the end of his day Brahmā becomes angry and from his forehead Śiva is born."

Text 8

śrī-viṣṇoḥ tu tṛtīye dṛśyate

tal-loka-padmaṁ sa u eva viṣṇuḥ
pravīviśat sarva-guṇāvabhāsam
tasmin svayam vedamayo vidhātā
svāyambhuvaṁ yaṁ sma vadanti so 'bhūt. iti.

śrī-viṣṇoḥ-of Lord Viṣṇu; tu-indeed; tṛtīye-in the third; dṛśyate-is seen; tat-that; loka-universal; padmaṁ-lotus flower; sa-He; u-certainly; eva-factually; viṣṇuḥ-the Lord; pravīviśat-entered into; sarva-all; guṇāvabhāsam-reservoir of all modes of nature; tasmin-in which; svayam-in person; vedamayaḥ-the personality of Vedic wisdom; vidhātā-controller of the universe; svāyambhuvaṁ-self-born; yaṁ-whom; sma-in the past; vadanti-do say; saḥ-He; abhūt-generated; iti.-thus.

Lord Viṣṇu is described in the following words of Śrīmad-Bhāgavatam (3.8.15):

"into that universal lotus flower Lord Viṣṇu personally entered as the Supersoul, and when it was thus impregnated with all the modes of material nature, the personality of Vedic wisdom, whom we call the self-born, was generated."*

Text 9

asyārthaḥ tal-lokātmakam padmam. sarva-guṇān jīva-bhogyān arthān
avabhāsayatīti tathā. tad yasmāj jātam sa śrī-nārāyaṇākhyāḥ puruṣa eva viṣṇu-
samjñāḥ san sthāpana-rūpāntaryāmitāyai pravīviśat. prakarṣeṇāluṭpa-
śaktitayaivāviśat. svārthe nic. tasmin śrī-viṣṇuṇa labdha-sthitau padme punaḥ
sṛṣṭy-arthaṁ svayam eva brahmābhūt. sthitasyaiva mrd-āder ghaṭāditaya sṛṣṭeḥ.

asya-of that; arthaḥ-the meaning; tal-lokātmakam-of that world; padmam.-the lotus; sarva-guṇān-all modes; jīva-bhogyān-the soul's experience; arthān-meaning; avabhāsayatīti-manifests; iti-thus; tathā.-so; tat-that; yasmāt-from whom; jātam-born; sa-He; śrī-nārāyaṇākhyāḥ-named Śrī Narayana; puruṣa-the purusa; eva-indeed; viṣṇu-samjñāḥ-named Visnu; san-being so; sthāpana-rūpa-the form of

maintaining; antaryāmitāyai-to the Supersoul; pravīśat.-entered; prakarṣeṇa-pulling; alupta-not omitted; śaktitaya-with the potency; aivāviśat-entered; svārthe-meaning; nic.-nic; tasmin-in that; śrī-viṣṇuna-by Lord Viṣṇu; labdha-attained; sthitau-in maintenance; padme-lotus; punaḥ-again; sṛṣṭy-artham-for creation; svayam-personally; eva-indeed; brahmā-Brahma; abhūt-was; sthitasya-situated; eva-indeed; mrd-ādeḥ-beginning with clay; ghaṭāditaya-beginning with a pot; sṛṣṭeḥ-of creation.

Here the word "tal-loka-padman" means "that lotus world", "sarva-guṇāvabhāsam" means "the manifestation of the modes of nature experienced by the individual souls", "viṣṇuḥ pravīśat" means Lord Viṣṇu, who is known as Nārāyaṇa, entered to become the maintainer and the Supersoul". The Lord entered by the power of His invincible potency. Here is used the grammatical form called nic. Then, in order to create the material world, Lord Viṣṇu entered this (tasmin) lotus flower and personally (svayam) became Brahmā. Then, as a potter fashions pots and other things from clay, the Lord fashioned the material universe from the various material ingredients.

Text 10

ata eva sthity-ādaye hari-viriñci-hareti samjñāḥ ity anyatrāpi.

ata eva-therefore; sthity-ādaye hari-viriñci-hareti samjñāḥ iti-Śrīmad-Bhāgavatam 1.2.23; anyatra-in another place; api-also.

This is also described in the following words of Śrīmad-Bhāgavatam (1.2.23):

"The transcendental Supreme Personality of Godhead is indirectly associated with the three modes of material nature, namely passion, goodness, and ignorance, and just for the material world's creation, maintenance, and destruction He accepts the three qualitative forms of Brahmā, Viṣṇu, and Śiva."*

Text 11

śrī-draviḍo nimim.

śrī-draviḍaḥ-Śrī Draviḍa; nimim-to Nimi.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Draviḍa to King Nimi.

Anuccheda 9

Text 12

evam yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca ity ādau tripāt iti.

evam-thus; yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca ity ādau tripāt iti-Śrīmad-Bhāgavatam 3.9.16.

This is also described in the following prayer addressed to Lord Viṣṇu (Śrīmad-Bhāgavatam 3.9.16):

"Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks-as me, Śiva, and You, the almighty-for creation, maintenance, and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation."*

Text 13

ṭīkā ca yo vai ekas tripāt trayo brahmādayaḥ padāḥ skandhā yasya ity eṣā.

ṭīkā-commentary; ca-and yo vai ekas tripāt-yo vai ekas tripāt; trayaḥ-three; brahmādayaḥ-beginning with Brahma; padāḥ-padas; skandhāḥ-trunks; yasya-of whom; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"The words `yo vai ekas tripāt' mean `the guṇa-avatāras headed by Brahmā are three trunks from Him'."

Text 14

vṛkṣa-rūpatvena tad-varṇaṇād eṣāṁ skandhatvam. brahmā śrī-garbhodaśāyīnam

vṛkṣa-rūpatvena-with the form of a tree; tad-varṇaṇāt-from that description; eṣāṁ-of them; skandhatvam.-the status of trunks; brahmā-Brahma; śrī-garbhodaśāyīnam-to Śrī Gaṛbhodakaśāyī Viṣṇu.

Thus they are described as trunks of a tree. This verse was spoken by Brahmā to Śrī Garbhodakaśāyī Viṣṇu.

Anuccheda 10

Text 1

teṣām āvirbhāvo yathā

tapyamānam tri-bhuvanam
praṇayāmaidhasāgninā
nirgatena muner mūrdhnaḥ
samīkṣya prabhavas trayāḥ

teṣām-of them; āvirbhāvaḥ-the manifestation; yathā-as; tapyamānam-while practicing austerities; tri-bhuvanam-the three worlds; praṇayāma-practice by breathing exercise; edhasā-fuel; agninā-by the fire; nirgatena-issuing out; muneḥ-of the great sage; mūrdhnaḥ-the top of the head; samīkṣya-looking over; prabhavas trayāḥ-the three great gods (Brahma, Viṣṇu, and Maheśvara).

The guṇa-avatāras are also described in these words of Śrīmad-Bhāgavatam (4.1.21-22):

"When Atri Muni was engaged in these severe austerities, a blazing fire came out of his head by virtue of his breathing exercise, and that fire was seen by the three principal deities of the three worlds.*

Text 2

apsaro-muni-gandharva-
siddha-vidyadharaḥ
vitāyamāna-yaśasas
tad-āśrama-padam yayuḥ. iti ādi.

apsaraḥ-heavenly society women; muni-great sages; gandharva-the inhabitants of the Gandharva planet; siddha-of Siddhaloka; vidyadhara-other demigods; uragaiḥ-the inhabitants of Nagaloka; vitāyamāna-being spread; yaśasaḥ-fame, reputation; tat-his; āśrama-padam-hermitage; yayuḥ.-wen; iti-thus; ādi.-beginning.

"At that time, the three Deities approached the hermitage of Atri Muni, accompanied by the denizens of the heavenly planets, such as the celestial beauties, the Gandharvas, the Siddhas, the Vidyādhara, and the Nāgas. Thus they entered the āśrama of the great sage, who had become famous by his austerities."*

Text 3

muner atreḥ. śrī-maitreya viduram.

muneḥ-muneḥ; atreḥ.-of Atri; śrī-maitreyaḥ-Śrī Maitreya; viduram-to Vidura.

Here the word "muneḥ" means "of Atri Muni". This verse was spoken by Śrī Maitreya to Vidura.

Anuccheda 11

Text 1

yathā vā

sarasvatyās taṭe rājan
ṛṣayaḥ satram āsate
vitarkaḥ samabhūt teṣāṃ
triṣv adhīṣeṣu ko mahān ity ādi itihāsaḥ.

yathā-as; vā-or; sarasvatyāḥ-of the Sarasvati; taṭe-on the bank; rājan-O king; ṛṣayaḥ-sages; satram-sacrifice; āsate-do; vitarkaḥ-sipute; samabhūt-arose; teṣāṃ-of them; triṣv-in the three; adhīṣeṣu-demigods; kaḥ-who?; mahān-the greatest; iti-thus; ādi-beginning; itihāsaḥ-the story.

This is also described in the story narrated in Śrīmad-Bhāgavatam, Canto Ten, Chapter Eighty-nine, which begins with this verse (Śrīmad-Bhāgavatam 10.89.1):

"Long ago there was an assembly of great sages on the bank of the river Sarasvatī, and they performed a great sacrifice of the name Satrayajña. In such assemblies, the great sages present usually discuss Vedic subject matters and philosophical topics, and in this particular meeting the following question was raised: The three predominating deities of the material world, namely Lord Brahma, Lord Viṣṇu, and Lord Śiva, are directing all the affairs of this cosmos, but who among them is the Supreme?"*

Text 2

atra śrī-viṣṇoḥ sthānam ca kṣīrodādikam pādmottara-khaṇḍāu jagat-pālana-nimittika-nivedanārtham brahmādayas tatra muhur gacchantīti prasiddheḥ. viṣṇulokatayā prasiddheś ca. bṛhat-sahasra-nāmni ca kṣīrābdhi-mandira iti tan-nāma-gāne paṭhyate. śvetadvīpa-pateḥ kvacid aniruddhatayā khyātīś ca. tasya sāksād evāvīrbhāva ity apekṣayeti. śrī-śukaḥ.

atra-here; śrī-viṣṇoḥ-of Lord Viṣṇu; sthānam-the position; ca-and; kṣīrodādikam-beginning with the milk ocean; pādmottara-khaṇḍāu-beginning with the Padma Purana, Uttara-khanda; jagat-of thwe worlds; pālana-protection;

nimittika-cause; nivedana-request; artham-for the purpose; brahmādayaḥ-headed by Brahmā; tatra-there; muhuḥ-again and again; gacchanti-go; iti-thus; prasiddheḥ.-from the proof; viṣṇulokatayā-as the planet of Lord Viṣṇu; prasiddheḥ-from the proof; ca.-also; bṛhat-sahasra-nāmni-in the Bṛhat-sahasra-nāma; ca.-also; kṣīrābdhi-mandira-in the abode of the milk ocean; iti-thus; tan-nāma-gāne-in chanting His holy names; paṭhyate-is read; śvetadvīpa-pateḥ-of the master of Svetadvīpa; kvacit-somewhere; aniruddhatayā-as Aniruddha; khyātiḥ-celebrated; ca.-and; tasya-of Him; sāksāt-directly; eva-indeed; āvirbhāva-manifestation; iti-thus; apekṣayā-in relation; iti.-thus; śrī-śukaḥ-Śrī Sukadeva Gosvami.

This truth (that Lord Viṣṇu is the Supreme) is also proved by the fact that Brahmā and the other demigods again and again go to the milk-ocean and the other abodes of Lord Viṣṇu to beg the Lord for protection, and also by the fact that the transcendental realm of Lord Viṣṇu is celebrated above all others. For example, the Lord's abode is glorified in the Bṛhat-sahasra-nāma, which counts "kṣīrābdhi-mandira" (He whose palace is on the milk-ocean) among Lord Viṣṇu's names. In some places in the scriptures, Lord Aniruddha is called "śvetadvīpa-pati" (the master of Śvetadvīpa). Lord Aniruddha is a direct incarnation of Lord Viṣṇu. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anucchedas 12 and 13

Text 1

evam parīkṣayā tatra tri-devyās tāratamyam api sphuṭam. tatha cānyatra dvayenāha

evam-thus; parīkṣayā-by a test; tatra-there; tri-devyāḥ-the three demigods; tāratamyam-the various statuses; api-also; sphuṭam.-clearly seen; tathā-so; ca.-also; anyatra-in another place; dvayena-by two verses; āha-said.

In this story (Śrīmad-Bhāgavatam, Canto Ten, Chapter Eighty-nine) a certain test clearly determines the relative importance of the three Deities (Viṣṇu, Brahmā, and Śiva). The relative of importance of these three Deities is also explained in two verses of Śrīmad-Bhāgavatam. The first of these verses is given here (Śrīmad-Bhāgavatam 1.2.23):

Text 2

sattvaṁ rajas tama iti prakṛter guṇās tair

yuktaḥ paraḥ puruṣa eka ihāsyā dhatte
sthity-ādaye hari-viriñca-hareti-samjñāḥ
śreyāmsi tatra khalu sattva-tanor nr̥ṇām syuḥ

sattvam-goodness; rajaḥ-passion; tama-the darkness of ignorance; iti-thus; prakṛteḥ-of material nature; guṇāḥ-qualities; taiḥ-by them; yuktaḥ-associated with; paraḥ-transcendental; puruṣaḥ-the personality; eka-one; iha asya-of this material world; dhatte-accepts; sthity-ādaye-for the matter of creation, maintenance, and destruction, etc.; hari-Viṣṇu, the Personality of Godhead; viriñca-Brahma; hara-Lord Śiva; iti-thus; samjñāḥ-different features; śreyāmsi-ultimate benefit; tatra-therein; khalu-of course; sattva-goodness; tanoḥ-form; nr̥ṇām-of the human being; syuḥ-derived.

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

Text 3

iha yadyapy eka eva paraḥ pumān asya viśvasyā sthity-ādaye sthiti-sṛṣṭi-layārtham taiḥ sattvādibhir yuktaḥ pṛthak pṛthak tat-tad-adhiṣṭhātā. tathāpi paras tad-asamsliṣṭaḥ san hari-viriñci-hareti samjñā bhinnā dhatte. tat-tad-rūpeṇāvīrbhāvātīty arthaḥ. tathāpi tatra teṣāṃ madhye śreyāmsi dharmārtha-kāma-mokṣa-bhakty-ākhyāni sattva-tanor adhiṣṭhita-sattva-śakteḥ śrī-viṣṇor eva syuḥ.

iha-here; yadyapi-although; eka-one; eva-indeed; paraḥ-supreme; pumān-person; asya-of this; viśvasyā-universe; sthity-ādaye-beginning with maintenance; sthiti-sṛṣṭi-laya-maintenance, creation, and destruction; artham-the meaning; taiḥ-by them; sattvādibhiḥ-beginning with goodness; yuktaḥ-engaged; pṛthak pṛthak-separately; tat-tad-adhiṣṭhātā-the controller of them; tathāpi-nevertheless; paraḥ-supreme; tad-asamsliṣṭaḥ-not touched by them; san-being so; hari-viriñci-hara-Brahma, Viṣṇu, and Śiva; iti-thus; samjñā-names; bhinnā-different; dhatte.-places; tat-tad-rūpeṇa-in these forms; āvīrbhāvati-manifests; iti-thus; arthaḥ-the meaning; tathāpi-still; tatra-theer; teṣāṃ-of them; madhye-in the midst; śreyāmsi-the best; dharmārtha-kāma-mokṣa-bhakty-ākhyāni-called religion, economic development, sense gratification, liberation, and devotional service; sattva-tanoḥ-of the form of goodness; adhiṣṭhita-manifested; sattva-śakteḥ-of the power of goodness; śrī-viṣṇoḥ-of Lord Viṣṇu; eva-indeed; syuḥ.-are.

This verse means: "Even though (api) He employs goodness and the other modes of material nature (taiḥ) to create, maintain, and destroy (sthity-ādaye) the material universe, the one (ekaḥ) Supreme Person (paraḥ) remains always untouched by these three modes. In this way He appears as the three forms Viṣṇu,

Brahmā, and Śiva (hari-viriñca-hareti-samjñāḥ). Nevertheless, the best results are obtained from Lord Viṣṇu, who is the master of the potency of goodness (sattva-tanoḥ). These best results are religion, economic development, sense gratification, liberation, and devotional service."

Text 4

ayam bhāvaḥ upādhi-dṛṣṭyā tau dvau sevamāne rajas-tamasor ghora-vimūḍhatvāt bhavanto 'pi dharmārtha-kāma nāti-sukhadā bhavanti. tathopādhi-tyāgena sevamāne bhavann api mokṣo na sākṣān na jaṭhiti. kintu katham api paramātmāmśa evāyam ity anusandhānābhyāsenaiiva paramātmana eva bhavitā.

ayam-this; bhāvaḥ-the meaning; upādhi-dṛṣṭyā-by the sight of designations; tau-they; dvau-both; sevamāne-serving; rajas-tamasoḥ-of passion and ignorance; ghora-vimūḍhatvāt-because of being horribly bewildered; bhavantaḥ-being; api-even; dharmārtha-kāma-religion, economic development, and sense gratification; na-not; ati-great; sukhadā-bringing happiness; bhavanti-are; tathā-so; upādhi-tyāgena-by renouncing designations; sevamāne-serving; bhavann-being so; api-even; mokṣaḥ-liberation; na-not; sākṣāt-directly; na-not; jaṭhiti.-at once; kintu-however; katham api-in some way; paramātmāmśa-a part of the Supersoul; eva-indeed; ayam-this; iti-thus; anusandhānābhyāsenaiiva-by searching; eva-indeed; paramātmana-of the Supersoul; eva-indeed; bhavitā-will be.

Here is the meaning: One who worships Brahmā or Śiva with the idea that they are the deities of the modes of passion and ignorance obtains only religion, economic development, and sense gratification, which bring only very little happiness, as his result. He obtains only this because he is completely bewildered by the modes of passion and ignorance. Even if he abandons the idea that Brahmā and Śiva are the Deities of specific modes, such a person cannot at once attain true liberation. Only when he understands that Brahmā and Śiva are partial expansions of the Supersoul, and when he strives to find the Supersoul, can that person attain true liberation.

Text 5

tatra tatra sākṣāt paramātmākāreṇāprakāśāt tasmāt tābhyām śreyāmsi na bhavantīti. athopādhi-dṛṣṭyāpi śrī-viṣṇum sevamāne sattvasya śāntatvāt dharmārtha-kāma api sukhadāḥ.

tatra tatra-there; sākṣāt-directly; paramātmā-of the Supersoul; ākāreṇa-as a form; aprakāśāt-because of non manifestation; tasmāt-from that; tābhyām-by them; śreyāmsi-the best; na-not; bhavanti-are; iti-thus; atha-then; upādhi-dṛṣṭyā-by seeing the designation; api-also; śrī-viṣṇum-Lord Viṣṇu; sevamāne-serving; sattvasya-of goodness; śāntatvāt-because of being peaceful; dharmārtha-kāma-religion, sense gratification, and liberation; api-also; sukhadāḥ.-giving happiness.

If one does not see them as expansions of the Supersoul, one will not attain auspiciousness by worshipping Brahmā and Śiva. However, even thinking Him only the Deity of the mode of goodness, if one worships Lord Viṣṇu, one will attain auspiciousness. Such a person will easily attain whatever happiness may be obtained from religion, economic development, and sense gratification. He obtains this because of the peaceful and auspicious nature of the mode of goodness.

Text 6

tatra niṣkāmatvena tu na sevamāne sattvāt sañjāyate jñānam iti. kaivalyaṁ sattvikam jñānam iti cokter mokṣaś ca sāksāt.

tatra-there; niṣkāmatvena-without material desires; tu-but; na-not; sevamāne-serves; sattvāt sañjāyate jñānam iti-Bhagavad-gita 14.17; kaivalyaṁ sattvikam jñānam iti-Śrīmad-Bhāgavatam 11.25.24; ca-and; ukteḥ-of the statement; mokṣaḥ-liberation; ca-and; sāksāt-directly.

Thus by worshipping Lord Viṣṇu without any material desires one attains true liberation. This is hinted by the following words of Bhagavad-gītā (14.17):

"From the mode of goodness, real knowledge develops."*

It is also hinted by these words of Śrīmad-Bhāgavatam (11.25.24):

"The mode of goodness brings spiritual knowledge."

Text 7

ata uktam skānde

bandhako bhava-pāśena
bhava-pāśac ca mocakaḥ
kaivalyadaḥ param brahma
viṣṇur eva sanātanaḥ. iti.

ataḥ-then; uktam-said; skānde-in the Skandna Purana; bandhakaḥ-bondage; bhava-pāśena-by the ropes of birth and death; bhava-pāśāt-from the ropes of birth and death; ca-and; mocakaḥ-releasing; kaivalyadaḥ-giving liberation; param-the Supreme; brahma-Absolute; viṣṇuḥ-Lord Viṣṇu; eva-indeed; sanātanaḥ.-eternal; iti.-thus.

That the worship of Lord Viṣṇu brings liberation is also confirmed by the following words of the Skanda Purāṇa:

"He binds the souls with the ropes of birth and death. He unties the ropes of birth and death that bind the souls. Eternal Lord Viṣṇu, the Supreme Personality of Godhead, brings liberation."

Text 8

upādhi-parityāgena tu pañcama-puruṣārtho bhaktir eva bhavati. tasya paramātmākareṇaiva prakāśāt. tasmāt śrī-viṣṇor eva śreyāmsi syur iti.

upādhi-parityāgena-by abandoning the designation; tu-but; pañcama-puruṣārtho-the fifth goal of life; bhaktiḥ-devotional service; eva-indeed; bhavati.-is; tasya-of Him; paramātmākareṇa-as a form of the Supersoul; eva-indeed; prakāśāt.-from the manifestation; tasmāt-from Him; śrī-viṣṇoḥ-from Lord Viṣṇu; eva-indeed; śreyāmsi-the best; syuḥ-are; iti-thus.

By giving up the idea that Lord Viṣṇu is merely the Deity of the mode of goodness one becomes eligible to attain devotional service, which is the fifth goal of life (superior to the other four goals: religion, economic development, sense gratification, and liberation). Such a person attains devotional service because he understands that Lord Viṣṇu is identical with the Supersoul. In this way all good things (śreyāmsi) come from worshiping Lord Viṣṇu.

Text 9

atra tu yat-trayāṇām abheda-vākyenopajapta-matayo vivadante. tatreḍam kramaḥ yadyāpi tāratamyam idam adhiṣṭhāna-gatam eva. adhiṣṭhātā tu paraḥ puruṣa eka eveti bhedāsambhavāt. satyam evābheda-vākyam tathāpi tasya tatra tatra sāksāttvāsāksāttva-bedena prakāśena tāratamyam durnivāram eveti sa-drṣṭāntam āha

atra-here; tu-but; yat-which; trayāṇām-of the three; abheda-vākyena-by the declaration of non-difference; upajapta-matayaḥ-they who declare the idea; vivadante-debate; tatra-there; idam-thus; kramaḥ-in sequence; yadyāpi-although; tāratamyam-relative importance; idam-this; adhiṣṭhāna-establishment; gatam-attained; eva.-indeed; adhiṣṭhātā-the establisher; tu-indeed; paraḥ-superior; puruṣa-the Supreme Personality of Godhead; eka-one; eva-indeed; iti-thus; bhedāsambhavāt-because of non-difference; satyam-truth; eva-indeed; abheda-of non-difference; vākyam-statement; tathāpi-nevertheless; tasya-of Him; tatra-there; tatra-there; sāksāttva-directly; āsāksāttva-not directly; bhedena-by difference; prakāśena-manifestation; tāratamyam-relative importance; durnivāram-difficult to prevent; eva-certainly; iti-thus; sa-drṣṭāntam-with an example; āha-said.

Some philosophers, claiming that the three Deities Brahmā, Viṣṇu, and Śiva are identical in all respects, may dispute these conclusions. Here is the explanation given in Śrīmad-Bhāgavatam (1.2.23): Although the three modes of nature are not

equal, and are indeed situated in different levels of merit, nevertheless, they are all manifested and controlled by the one Supreme Personality of Godhead (paraḥ puruṣa ekaḥ). Therefore the controllers of the modes are not different from Lord Viṣṇu. These words are certainly the truth. However, Brahmā, Viṣṇu, and Śiva are still different in the sense that some are direct manifestations of the Supreme Personality of Godhead and others are indirect manifestations of the Lord. Therefore one cannot reject the idea that the modes and their Deities are situated in different levels of importance. This is described in the following example given by Śrīmad-Bhāgavatam (1.2.24):

Text 10

pārthivād dāruṇo dhūmas
 tasmād agnis trayīmayāḥ
 tamasas tu rajas tasmāt
 sattvaṁ yad brahma-darśanāt

pārthivāt-from earth; dāruṇaḥ-firewood; dhūmaḥ-smoke; tasmāt-from that; agniḥ-fire; trayī-Vedic sacrifices; mayāḥ-made of; tamasaḥ-in the mode of ignorance; tu-but; rajaḥ-the mode of passion; tasmāt-from that; sattvaṁ-the mode of goodness; yat-which; brahma-the Absolute Truth; darśanāt-realization.

"Firewood is a transformation of earth, but smoke is better than the raw wood. And fire is still better, for by fire we can derive the benefits of superior knowledge (through Vedic sacrifices). Similarly, passion (rajas) is better than ignorance (tamas), but goodness (sattva) is best because by goodness one can come to realize the Absolute Truth."*

Text 11

pārthivān na tu dhūmavad amśenāgneyāt. tata eva vedokta-karmaṇaḥ sāksāt prāvṛtti-prakāśa-rahitād dāruṇo yajñīyān mathana-kaṣṭhāt sakāśād amśenāgneyo dhūmas trayīmayāḥ pūrvāpekṣayā vedokta-karmādhikyāvīrbhāvāspadam. tasmād api svayam agnis trayīmayāḥ sāksāt tad-ukta-karmāvīrbhāvāspadam. evaṁ kaṣṭhā - sthānīyāt sattva-guṇa-vidurāt tamasaḥ sakāśād dhūma-sthānīyaṁ kiñcit sattva-sannihitaṁ rajo brahma-darśanam. vedokta-karma-sthānīyasya tat-tad-avatāriṇaḥ puruṣasya prakāśa-dvāram.

pārthivāt-from earth; na-not; tu-but; dhūmavat-like smoke; amśena-by a part; āgneyāt-from fire; tata-from that; eva-indeed; vedokta-spoken in the Vedas; karmaṇaḥ-of duties; sāksāt-directly; prāvṛtti-action; prakāśa-manifestation; rahitāt-without; dāruṇaḥ-firewood; yajñīyān-suitable ofr yajnas; mathana-kaṣṭhāt-by rubbing the wood; sakāśāt-in the presence; amśena-by a part; āgneyaḥ-possessing fire; dhūmaḥ-smoke; trayīmayāḥ-consisting of the three Vedas; pūrvāpekṣayā-in relation of the previous; vedokta-spoken in the Vedas; karma-actions; ādhikya-superiority; āvīrbhāva-manifestation; āspadam-abode; tasmāt-from that; api-even;

svayam-personally; agniḥ-fire; trayīmayāḥ-the three Vedas; sāksāt-directly; tad-ukta-karmāvirbhāvāspadam-the manifestation of the activities described there; evam-thus; kaṣṭhā -sthānīyāt-the situation of wood; sattva-guṇa-vidurāt-far from the mode of goodness; tamaṣaḥ-of ignorance; sakāśāt-in the presence; dhūma-sthānīyam-the situation of smoke; kiñcit-something; sattva-sannihitam-with goodness; rajaḥ-passion; brahma-the Absolute Truth; darśanam-seeing; vedokta-described in the Vedas; karma-actions; sthānīyasya-of the situation; tat-tad-avatāriṇaḥ-incarnations; puruṣasya-of the Supreme Personality of Godhead; prakāśa-dvāram-by the manifestation.

Firewood manifested from earth (pārthivāt) is not like smoke, for smoke has some fire within it. In the same way the mode of ignorance does not manifest the duties described in the Vedas, but in the mode of passion the duties described in the Vedas may be partially manifested. By rubbing two wooden sticks one may create some and then a fire that may be used to perform a yajña. In this way smoke may lead to performance of Vedic duties (tryīmayāḥ). In this way smoke, or passion, is considered to be a better resting place for the duties described in the Vedas. Better than smoke, however, is fire. In this way it is seen that in the mode of goodness the duties described in the Vedas are directly manifested. Therefore goodness is better than passion. As wood is far from actual fire, so ignorance is far from goodness. As smoke is not as far from fire, so passion is not as far from goodness. From the mode of goodness one may attain brahma-darśanam (the realization of the Absolute Truth). Thus by following the duties described in the Vedas one comes to have realization of the Supreme Personality of Godhead.

Text 12

tu-śabdena layātmakāt tamaṣaḥ sakāśād rajasāḥ sopādhika-jñāna-hetutveneśāt tad-guṇa-cchavi-prādurbhāva-rūpaṁ kiñcid brahma-darśana-pratyāsatti-mātram uktam. na tu sarvathā. vīkṣepakatvāt.

tu-śabdena-by the word tu; layātmakāt-the nature of destruction; tamaṣaḥ-of ignorance; sakāśāt-in the presence; rajasāḥ-of passion; sa-with; upādhika-designation; jñāna-knowledge; hetutvena-by the cause; īśāt-from the Supreme Personality of Godhead; tad-guṇa-of those modes; cchavi-light; prādurbhāva-manifestation; rūpaṁ-form; kiñcit-something; brahma-of the Supreme Personality of Godhead; darśana-the sight; pratyāsatti-nearness; mātram-only; uktam.-said; na-not; tu-but; sarvathā-in all respects; vīkṣepakatvāt-because of throwing.

By the word "tu" (but) is hinted the truth that the mode of ignorance brings destruction. Because it brings some material knowledge, the mode of passion brings a little light to see the Supreme. In other words, in the mode of passion one comes closer to seeing the Supreme. However, because it is so agitating and troublesome, the mode of passion does not allow one to see the Supreme properly.

Text 13

yad agni-sthānīyam sattvam. tat sāksād brahmaṇo darśanam. sāksād eva samyak tat-tad-guṇa-rūpāvirbhāva-dvaram. śānta-svaccha-svabhāvātmakatvāt. ato beahma-śivayor asākṣattvam śrī-viṣṇau tu sāksattvam siddham iti bhāvaḥ.

yat-what; agni-sthānīyam-the place of fire; sattvam.-goodness; tat-that; sāksāt-directly; brahmaṇaḥ-of the Supreme; darśanam.-the sight; sāksāt-directly; eva-indeed; samyak-properly; tat-tad-guṇa-rūpa-the nature of that mode; āvirbhāva-dvaram-by the manifestation; śānta-peaceful; svaccha-clear; svabhāvātmakatvāt-because of the nature; ataḥ-then; beahma-śivayoḥ-of Brahma and Siva; asākṣattvam-the nature of nnot being direct; śrī-viṣṇau-in Śrī Viṣṇu; tu-but; sāksattvam-directness; siddham-proved; iti-thus; bhāvaḥ-the meaning.

In this verse goodness is compared to fire. This is because in goodness one can directly see the Supreme. Because goodness is by nature peaceful and pure, goodness enables one to directly and properly see the Supreme. In this way it is proved that Brahmā and Śiva are indirect incarnations and Lord Viṣṇu is a direct incarnation of the Supreme Personality of Godhead. That is the meaning.

Text 14

tathā ca śrī-vāmana-purāṇe

brahma-viṣṇv-īśa-rūpāṇi
trīṇi viṣṇor mahātmanaḥ
brahmaṇi brahma-rūpaḥ sa
śiva-rūpaḥ śive sthitaḥ
pṛthag eva sthito devo
viṣṇu-rūpī janārdanaḥ. iti.

tatha-so; ca-and; śrī-vāmana-purāṇe-in Śrī Vāmana Purana; brahma-viṣṇv-īśa-rūpāṇi-the forms of Brahma, Viṣṇu, and Śiva; trīṇi-thre; viṣṇoḥ-of Viṣṇu; mahātmanaḥ-the Supreme Personality of Godhead; brahmaṇi-in Brahma; brahma-rūpaḥ-the form of Brahma; sa-he; śiva-rūpaḥ-the from of Siva; śive-in Siva; sthitaḥ-situated; pṛthag-separately; eva-indeed; sthitaḥ-situated; devaḥ-the Lord; viṣṇu-rūpī-in the form of Viṣṇu; janārdanaḥ.-who rescues His devotees from troubles and sufferings; iti-thus.

The ruth that Lord Viṣṇu is directly the Supreme Personality of Godhead is also explained in these words of Śrī Vāmana Purāṇa:

"The three forms of Brahmā, Viṣṇu, and Śiva are all manifested from Lord Viṣṇu, who is the Supreme Personality of Godhead. Brahmā appears in the form of Brahmā, and Śiva appears in the form of Śiva. Lord Viṣṇu, however, is different

from either Brahmā or Śiva, for Lord Viṣṇu is the Supreme Personality of Godhead Himself, the Lord who delivers His devotees from distress."

Text 15

tad uktam brahma-samhitāyām

bhāsvān yathāśma-sakaleṣu nijeṣu tejaḥ
svīyam kiyat prakāṭayaty api tadvad atra
brahmā ya eva jagadanda-vidhāna-kartā
govindam ādi-puruṣam tam ahamḥ bhajāmi

tat-that; uktam-said; brahma-samhitāyām-in Brahma-samhita; bhāsvān-splendid; yathā-as; āśma-sakaleṣu-in all jewels; nijeṣu-own; tejaḥ-light; svīyam-own; kiyat-how much?; prakāṭayati-manifests; api-even; tadvad-like that; atra-here; brahmā-Brahma; ya-who; eva-indeed; jagadanda-vidhāna-kartā-the creator of the universe; govindam-Lord Kṛṣṇa; ādi-puruṣam-the Supreme Personality of Godhead; tam-Him; aham-I; bhajāmi-worship.

The relative natures of Brahmā, Śiva, and Viṣṇu are also described in these words of Brahma-samhitā (5.49, 5.45, and 5.46):

"I adore the primeval Lord Govinda from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests some portion of his own light in all the effulgent gems that bear the names of sūryakānta etc.**

Text 16

kṣīram yathā dadhi-vikāra-viśeṣa-yogāt
sañjāyate na tu tataḥ pṛthag asti hetoḥ
yaḥ sambhūtam api tathā samupaiti kāryād
govindam ādi-puruṣam tam ahamḥ bhajāmi

kṣīram-milk; yathā-as; dadhi-vikāra-viśeṣa-yogāt-the transformastion of yogurt; sañjāyate-is born; na-not; tu-but; tataḥ-then; pṛthag-separat; asti-is; hetoḥ-from the reason; yaḥ-whom; sambhūtam-born; api-even; tathā-so; samupaiti-attains; kāryāt-from the action; govindam-Kṛṣṇa; ādi-puruṣam-the Supreme Personality of Godhead; tam-Him; aham-I; bhajāmi-worship.

"Just as milk is transformed into curd by the action of acids, but yet the effect curd is neither the same as, nor different from, its cause, viz. milk, so I adore the primeval Lord Govinda of whom the state of Śambhu is a transformation for the performance of the work of destruction."**

Text 17

dīpārcir eva hi daśāntaram abhyupetya
dīpayate vivṛta-hetu-samāna-dharmā
yas tādr̥g eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam ahamḥ bhajāmi. ity ādi.

dīpārciḥ-the light of a lamp; eva-indeed; hi-indeed; daśāntaram-another lamp; abhyupetya-expanding; dīpayate-illuminates; vivṛta-hetu-samāna-dharmā-the equally powerful expansion; yaḥ-who; tādr̥g-like that; eva-indeed; hi-indeed; ca-also; viṣṇutayā-as Lord Viṣṇu; vibhāti-is manifested; govindam-Lord Kṛṣṇa; ādi-puruṣam-the Supreme Personality of Godhead; tam-Him; ahamḥ-I; bhajāmi-worship.

"The light of one candle being communicated to another candle, although it burns separately in them, is the same in its quality. I adore the primeval Lord Govinda, who exhibits Himself equally in the same mobile manner in His various manifestations."**

Text 18

na ca dadhi-dṛṣṭāntena vikāritvam āyātam. tasya śrutes tu śabda-mūlatvāt iti
nyāyena muhuḥ parihṛtatvāt.

na-not; ca-and; dadhi-dṛṣṭāntena-by the example of curd; vikāritvam-transformation; āyātam.-attained; tasya-of that; śruteḥ-of the Sruti; tu-indeed; śabda-mūlatvāt-because of being the root of the scriptures; iti-thus; nyāyena-by the Vedānta-sūtra; muhuḥ-again and again; parihṛtatvāt-because of being refuted.

The example of curd given in this verse does not support the impersonalists' theory of transformation, for that theory is again and again refuted by the scriptures, and the scriptures' opinion should be accepted, as is declared by the Vedānta-sūtra (2.1.27):

śrutes tu śabda-mulatvāt

"The scriptures are the root of knowledge."

Text 19

yathoktam yata udayastamayo vivṛter mrd ivāvikṛtāt iti.

yathā-as; uktam-said; yata udayastamayo vivṛter mrd ivāvikṛtāt iti-Śrīmad-Bhāgavatam 10.87.15.

An example of the scriptures refutation of the impersonalists' theory of transformation is given in these word of Śrīmad-Bhāgavatam (10.87.15):

"As many things may be created from clay and then again dissolved into the original clay, but the original clay itself remains unchanged, in the same way the Supreme Personality of Godhead creates and annihilates the worlds, but He Himself remains always unchanged."

Text 20

dr̥ṣṭānta-trayeṇa tu krameṇedaṁ labhyate. sūryakānta-sthānīye brahmopādḥau sūryasyeva tasya kiñcit prakāśaḥ. dadhi-sthānīye śambhūpādḥau kṣira-sthānīyasya na tadrg api prakāśaḥ. dasāntara-sthānīye viṣṇūpādḥau tu pūrṇa eva prakāśa iti. śrī-sūtaḥ.

dr̥ṣṭānta-trayeṇa-by three examples; tu-indeed; krameṇa-in sequence; idam-this; labhyate-is obtained; sūryakānta-of suryakanta; sthānīye-in the place; brahmopādḥau-the designation of Brahma; sūryasya-of the sun; iva-like; tasya-of Him; kiñcit-something; prakāśaḥ.-manifestation; dadhi-sthānīye-in the place of curd; śambhūpādḥau-the designbation of Śiva; kṣira-sthānīyasya-of the place of milk; na-not; tadrg-like that; api-even; prakāśaḥ-manifestation; dasāntara-sthānīye-in the place of lamps; viṣṇūpādḥau-the designation of Viṣṇu; tu-but; pūrṇa-full; eva-indeed; prakāśa-manifestation; iti-thus; śrī-sūtaḥ-Śrī Suta Gosvami.

The three examples given in the verses from Brahma-saṁhitā may be understood in the following way. The example of the sun and the sūryakānta jewels describes Brahmā. In this way it is seen that Brahmā is a very limited manifestation of the Supreme Lord. The example of milk and curd describes Śiva. In this way it is seen that Śiva is not like the Supreme Lord. The example of one lamp lighting other lamps describes Lord Viṣṇu. In this way it is seen that Lord Viṣṇu is the Supreme Personality of Godhead Himself in all fullness. The verse quoted in the beginning of this anuccheda was spoken by Śrī Sūta Gosvāmī.

Anuccheda 14

Text 1

evam evāha tribhiḥ

śivaḥ śakti-yutaḥ sāksāt
tri-liṅgo guṇa-samvṛtaḥ
vaikārikas taijasaś ca
tamasaś cety ahaṁ tridhā

evam-thus; eva-indeed; āha-says; tribhiḥ-by three; śivaḥ--Lord Śiva; śakti-yutaḥ-associated with material nature; sāksāt-eternally; tri-liṅgaḥ-in three features; guṇa-samvṛtaḥ-covered by the modes of nature; vaikārikaḥ-one is called vaikaṛika; taijasaś ca-another is called taijasa; tamaśaś ca-as well as tamaśa; iti-thus; aham-egotism; tridhā-three kinds.

The relative status of Brahmā, Viṣṇu, and Śiva is also described in these words of Śrīmad-Bhāgavatam (10.88.3-5):

"The truth about Lord Śiva is that he is always covered with three material coverings: vaikārika, taijasa, and tāmaśa. Because of these three modes of material nature, he always associates with the external energy and egotism itself.*

Text 2

tato vikārā bhagavān
ṣoḍaśāmīṣu kiñcana
upādhavān vibhūtīnām
sarvāsām aśnute gatim

tataḥ-from that; vikārā-transformations; abhavan-were; ṣoḍaśa-sixteen; amīṣu-among them; kiñcana-something; upādhavān-pursuing; vibhūtīnām-of opulences; sarvāsām-of all; aśnute-enjoys; gatim-goal.

"From egotism are manifested the sixteen elements. Pursuing these elements, the living entity enjoys various opulences.

Text 3

harī hi nirguṇaḥ sāksāt
puruṣaḥ prakṛteḥ paraḥ
sa sarva-dṛg upadraṣṭā
tam bhajan nirguṇo bhavet

harī-the Supreme Personality of Godhead, Viṣṇu; hi-certainly; nirguṇaḥ-transcendental to all material qualities; sāksāt-directly; puruṣaḥ-the supreme enjoyer; prakṛteḥ-material nature; paraḥ-beyond; sa-He; sarva-dṛg-the seer of everything; upadraṣṭā-the overseer of everything; tam-Him; bhajan-by worshiping; nirguṇaḥ-transcendental to material qualities; bhavet-one becomes.

"Śrī Hari, the Supreme Personality of Godhead, is situated beyond the range of material nature. Therefore He is the supreme transcendental person. He can see everything inside and outside. Therefore He is the supreme overseer of all living

entities. If someone takes shelter at His lotus feet and worships Him, he also attains a transcendental position."*

Text 4

śāśvac-chakti-yutaḥ prathamataḥ tavān nityam eva śaktyā guṇa-sāmyāvasthā-
prakṛti-rūpopādhinā yuktaḥ. guṇa-kṣobhe sati tri-liṅgo guṇa-trayopādhiḥ.
prakaṭaiś ca sadbhis tair guṇaiḥ samvṛtaś ca.

śāśvac-chakti-yutaḥ-śāśvac-chakti-yutaḥ; prathamataḥ-first; tavān-then; nityam-
always; eva-indeed; śaktyā-by the potency; guṇa-modes; sāmyaa-equality; avasthā-
situation; prakṛti-of matter; rūpa-form; upādhinā-with the designations; yuktaḥ.-
with; guṇa-kṣobhe-in agitation of the modes; sati-being so; tri-liṅgaḥ-three
features; guṇa-trayopādhiḥ.-designations of the three modes; prakaṭaiḥ-
manifested; ca-and; sadbhiḥ-being so; taiḥ-by them; guṇaiḥ-by the modes;
samvṛtaḥ-with; ca-also.

The word "śāśvac-chakti-yutaḥ" means "In the beginning Lord Śiva is accompanied by his eternal potency." That is to say he is accompanied by the material feature where the modes of nature are balanced equally against each other, and no one of them dominates the others. The word "tri-liṅgaḥ" means "when the modes are agitated, the equilibrium is broken, and the three material modes manifest their individual natures."

Text 5

nanu tama-upādhitvam eva tasya śrūyate. katham tat-tad-upādhitvam. tatrāha
vaikārika iti.

nanu-is it not so?; tama-upādhitvam-the designation of ignorance; eva-indeed;
tasya-of that; śrūyate.-is heard; katham-how?; tat-tad-various; upādhitvam-the state
of having designation; tatra-there; āha-says; vaikārika iti-the word vaikārika.

Here someone may ask: "The scriptures declare that Lord Śiva associates with the mode of ignorance. Why do you say, then, that he associates with all the modes?"

To this question this passage of Śrīmad-Bhāgavatam answers with the word "vaikārikaḥ" (Lord Śiva associates with goodness, passion, and ignorance).

Text 6

aham ahan-tattvaṁ hi tat-tad-rūpeṇa tridhā. sa ca tad-adhiṣṭhātety arthaḥ.
mukhyatayā nāstān nāmānyad guṇa-dvayam. gauṇatayā tv āsta evety arthaḥ.

aham-aham; ahan-tattvam-egotism; hi-indeed; tat-tad-rūpeṇa-in various forms; tridhā.-three kinds; sa-he; ca-and; tat-of that; adhiṣṭhātā-the controller; iti-thus; arthaḥ.-the meaning; mukhyatayā-primary meaning na-not; astām-may be; nāma-name; anyat-another; guṇa-dvayam.-two modes; gaṇatayā-with the secondary meaning; tv-but; āste-is; eva-indeed; iti-thus; arthaḥ-the meaning.

Here the word "aham" means "egotism", and "tridhā" means "that egotism is manifested in three forms". The meaning is that Lord Śiva is the presiding deity of these three kinds of egotism. In this passage the direct meaning should not be accepted. The secondary meaning should be accepted in its place.

Text 7

tatas tena bhagavat-pratinidhi-rūpeṇādhiṣṭhitād ahan-tattvāt ṣoḍaśa vikārā ye abhavann amīṣu vikāreṣu madhye sarvāsām vibhūtīnām sambandhi kiñcana upādhāvan. tad-upādhikatvena tam upāsīno gatim prāpyam phalam labhate.

tataḥ-then; tena-by this; bhagavat-pratinidhi-rūpeṇa-as the representative of the Supreme Personality of Godhead; adhiṣṭhitāt-established; ahan-tattvāt-from egotism; ṣoḍaśa-sixteen; vikārā-transformations; ye-which; abhavann-were; amīṣu-among them; vikāreṣu-transformations; madhye-in the midst; sarvāsām-of all; vibhūtīnām-opulences; sambandhi-relationship; kiñcana-something; upādhāvan-pursuing; tad-upādhikatvena-by that designation; tam-that; upāsīnaḥ-worshipping; gatim-goal; prāpyam-to be attained; phalam-result; labhate-obtains.

In this way Lord Śiva acts as a the representative of the Supreme Personality of Godhead. From egotism are manifested the sixteen (ṣoḍaśa) transformations (vikārāḥ) that are the material elements. The living entities pursue (kiñcana upādhāvan) all (sarvāsām) the opulences (vibhūtīnām) manifested among these elements. By worshipping Lord Śiva, they attain their goals (gatim).

Text 8

hi prasiddhau hetau vā. haris tu prakṛter upādhitaḥ paras tad-dharmair asprṣṭaḥ. ata eva nirguṇo 'pi kutas tri-liṅgatvādikam iti bhāvaḥ. tatra hetuḥ sāksāt eva puruṣa īśvaraḥ. na tu pratibimbavād vyavadhānenety arthaḥ.

hi-hi; prasiddhau-in proof; hetau-in reason; vā.-or; hariḥ-Lord Kṛṣṇa; tu-indeed; prakṛteḥ-of matter; upādhitaḥ-designated; paraḥ-transcendental; tad-dharmair-by those natures; asprṣṭaḥ.-untouched; ata eva-therefore; nirguṇaḥ-nirguna; api-also; kutaḥ-from where?; tri-liṅgatvādikam-beginning with the three features; iti-thus; bhāvaḥ.-the meaning; tatra-there; hetuḥ-the reason; sāksāt-directly; eva-indeed; puruṣa-the Supreme Personality of Godhead; īśvaraḥ.-the controller; na-not; tu-but; pratibimbavat-like a reflection; vyavadhānena-by separation; iti-thus; arthaḥ-the meaning.

In the last of these verses the word "hi" means either "it is certainly well known" or "it is certainly proved". The words "hariḥ puruṣaḥ prakṛteḥ paraḥ" mean "Lord Hari is never touched by the material energy". For this reason, Lord Hari is said here to be "nirguṇaḥ" (beyond the modes of material nature). This being so, how is it possible that Lord Hari can come under the influence of the material modes? (It is not possible.) the reason Lord Hari never comes under the influence of the material modes is given in the words "sākṣāt puruṣaḥ", which mean that He is the Supreme Personality of Godhead, the supreme controller. He is not a reflection of something else that is the true Supreme. He is the Supreme.

Text 9

ataḥ vidyāvidye mama tanū itivat tanu-śabdopadanāt kutracit sattva-śaktitva-śravaṇam api prekṣādi-mātreṇopakāritvād iti bhāvaḥ. ata eva sarveṣāṃ śiva-brahmādinām dṛk jñānam yasmāt tathā-bhūtaḥ sann upadraṣṭā tad-ādi-sākṣī bhavati. atas taṁ bhajan nirguṇo bhaved guṇātīta-phala-bhāg bhavatīti. śrī-śukaḥ.

ataḥ-therefore; vidyāvidye mama tanū itivat-as in Śrīmad-Bhāgavatam 11.11.3; tanu-śabdopadanāt-from the word "tanu"; kutracit-somewhere; sattva-śaktitva-the goodness potency; śravaṇam-hearing; api-even; prekṣā-with seeing; ādi-beginning; mātreṇa-merely; upakāritvāt-because of helping; iti-thus; bhāvaḥ.-the meaning; ata eva-therefore; sarveṣāṃ-of all; śiva-brahmādinām-beginning with Siva and Brahma; dṛk-seeing; jñānam-knowledge; yasmāt-from which; tathā-bhūtaḥ-in that way; sann-being so; upadraṣṭā-the oevrseer; tad-ādi-of the living entities beginning with them; sākṣī-the witness; bhavati.-is; ataḥ-therefore; taṁ-Him; bhajan-worshipinf; nirguṇaḥ-beyond the modes of nature; bhavet-may become; guṇa-the modes; atīta-beyond; phala-the result; bhāg-possessing; bhavatī-is iti-thus; śrī-śukaḥ-Śrī Sukadeva Gosvami.

Here the word "tanuḥ" is used in the same way as in Śrīmad-Bhāgavatam 11.11.3. In various places in the scriptures the potency of the Lord is described. In this way, merely by glancing, Lord Hari can perform various activities. That is the meaning. The word "upadraṣṭā" here means that Lord Hari is the witness. "Sarva-dṛk" means that Lord Hari has direct knowledge of Śiva, Brahmā, and all other living entities. The words "taṁ bhajan nirguṇo bhavet" mean that a person who worships Lord Hari also transcends the influence of the material modes. The verses quoted in the beginning of this anuccheda were spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 15

Text 1

ata eva viṣṇor eva parama-puruṣeṇa sāksād abhedoktim āha

ata eva-therefore; viṣṇoḥ-Lord Viṣṇu; eva-indeed; parama-puruṣeṇa-as the Supreme Personality of Godhead; sāksāt-directly; abheda-non-difference; uktim-statement; āha-says.

That Lord Viṣṇu is the Supreme Personality of Godhead Himself is confirmed by the following words, where the demigod Brahmā describes Lord Viṣṇu (Śrīmad-Bhāgavatam 2.6.32):

Text 2

sṛjāmi tan-niyukto 'ham
haro harati tad-vaśaḥ
viśvam puruṣa-rūpeṇa
paripāti tri-śakti-dhṛk. iti.

sṛjāmi-do create; tat-by His; niyuktaḥ-appointment; aham-I; haraḥ-Lord Siva; harati-destroys; tad-vaśaḥ-under His subordination; viśvam-the whole universe; puruṣa-the Personality of Godhead; rūpeṇa--by His eternal form; paripāti-maintains; tri-śakti-dhṛk-the controller of three energies; iti.-thus.

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

Text 3

aham brahmā. śrutiś catra sa brahmaṇā sṛjati. sa rudreṇa vilāpayati. so 'nutpattir alaya eva hariḥ paraḥ paramānandaḥ iti mahopaniṣādi.

aham-I; brahmā.-Brahma; śrutiḥ-The sruti-sastra; ca-also; atra-here; sa-He; brahmaṇā-by Brahma; sṛjati.-creates; sa-He; rudreṇa-by Siva; vilāpayati-destroys; saḥ-He; anutpattiḥ-never born; alaya-the abode; eva-indeed; hariḥ-Lord Hari; paraḥ-the Supreme; paramānandaḥ-full of transcendental bliss; iti-thus; mahopaniṣādi-in the Maha Upanisad.

Here the word "aham" (I) refers to Lord Brahmā. That Lord Hari is the Supreme Personality of Godhead is also confirmed by the following words of the Mahā Upaniṣad (2.3.14):

"Using Brahmā as His agent, Lord Hari creates the material universe. Using Śiva as His agent, Lord Hari destroys the material universe. Lord Hari is the blissful Supreme Personality of Godhead. He was never born. He is the shelter in which

everything rests."

Text 4

śrī-brahmā śrī-nāradam

śrī-brahmā-Śrī Brahma; śrī-nāradam-to Śrī Narada.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Brahmā to Śrī Nārada.

Anuccheda 16

Text 1

tathaivāha

atrānuvarṇyate 'bhikṣṇam
viśvātmā bhagavān hariḥ
yasya prasāda-jo brahmā
rudraḥ krodha-samudbhavaḥ. iti.

tathā-so; eva-indeed; āha-said; atra-here; anuvarṇyate-is described; abhikṣṇam-again and again; viśvātmā-the soul of the universes; bhagavān-the Supreme Personality of Godhead; hariḥ-Hari; yasya-of whom; prasāda-jaḥ-born from the mercy; brahmā-Brahma; rudraḥ-Siva; krodha-samudbhavaḥ-born from the anger; iti-thus.

In Śrīmad-Bhāgavatam (11.5.1) it is also said:

"In this book the Supreme Personality of Godhead, Lord Hari, is described again and again. Lord Hari is the soul of the universe. From His mercy Brahmā is born, and from His anger Śiva is born."

Text 2

atra śrī-viṣṇuḥ na kathita iti tena sāksād abheda evety āyātam. tad uktam sa u
eva viṣṇuḥ iti.

atra-here; śrī-viṣṇuḥ-Lord Viṣṇu; na-not; kathita-said; iti-thus; tena-by Him; sāksāt-directly; abheda-not different; eva-indeed; iti-thus; āyātam-attained; tat-that; uktam-said; sa-He; u-indeed; eva-indeed; viṣṇuḥ-Viṣṇu; iti-thus.

Although the word "viṣṇu" is not expressly used here, Lord Viṣṇu is meant, for Lord Viṣṇu is not different from Lord Hari. This is confirmed by the following words of Śrīmad-Bhāgavatam (3.8.15):

"Lord Viṣṇu personally entered as the Supersoul."*

Text 3

śrutiś ca puruṣo ha vai nārāyaṇo 'kāmayata. atha nārāyaṇād ajo 'jāyata. yataḥ prajāḥ sarvāṇi bhūtāni.

śrutiḥ-the Sruti-sastra; ca-laos; puruṣaḥ-the Supreme Personality of Godhead; ha-indeed; vai-indeed; nārāyaṇaḥ-Nārāyaṇa; akāmayata-desired; atha-then; nārāyaṇāt-from Lord Nārāyaṇa; ajaḥ-Brahma; ajāyata-was born; yataḥ-from whom; prajāḥ-the living entities; sarvāṇi-all; bhūtāni-elements.

In the Nārāyaṇa Upaniṣad (1) it is said:

"Nārāyaṇa is the Supreme Personality of Godhead. He desired, 'I shall create children'. From Nārāyaṇa Brahmā was born. From Nārāyaṇa the living entities and material elements were manifested."

Text 4

nārāyaṇaḥ param brahma
tattvam nārāyaṇaḥ param
sṛtam satyam param brahma
puruṣam kṛṣṇa-piṅgalam. iti.

nārāyaṇaḥ-Nārāyaṇa; param brahma tattvam-the Supreme Truth; nārāyaṇaḥ-Nārāyaṇa; param-Supreme; sṛtam-manifested; satyam-eternal; param brahma puruṣam-the Supreme Personality of Godhead; kṛṣṇa-piṅgalam-with a dark complexion; iti-thus.

In the scriptures it is also said:

"Nārāyaṇa is the Supreme Brahman. He is the Supreme Truth. He is the real, eternal Supreme Spirit. He is a person with a dark complexion."

Text 5

eko nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ. sa mūrtir bhūtvā samacintayat. tata evaite vyajāyanta viśvo hiraṇyagarbho 'gnir varuṇa-rudrendrāḥ iti ca.

ekaḥ-one; nārāyaṇa-Nārāyaṇa; āsīt-was; na-not; brahmā-Brahma; na-not; ca-and; śaṅkaraḥ-Siva; sa-this; mūrṭiḥ-form; bhūtvā-manifesting; samacintayat-thought; tata-then; eva-indeed; ete-they; vyajāyanta-were born; viśvaḥ-the universe; hiraṇyagarbhaḥ-Brahma; agniḥ-Agni; varuṇa-rudrendrāḥ-Varuna, Siva, and Indra; iti-thus; ca-also.

It is also said:

"In the beginning of creation there was only the Supreme Personality of Godhead, Nārāyaṇa, and there was no existence of Brahmā or Śiva.* Manifesting His transcendental form, Nārāyaṇa began to think, and from His thinking were born the universe and the demigods Brahmā, Agni, Varuṇa, Śiva, and Indra."

Text 6

tasmāt tasyaiva varṇanīyatvam api yuktam. śrī-sūtaḥ.

tasmāt-therefore; tasya-of Him; eva-indeed; varṇanīyatvam-the state of being worthy to be described; api-also; yuktam-endowed; śrī-sūtaḥ-Śrī Suta Gosvami.

Therefore, for these reasons one should describe the glories of Lord Nārāyaṇa. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 17

Text 1

nanu trayāṇām eka-bhavanam yo na paśyati vai bhidām. tathā na te mayy acyute 'je ca bhidām anv api cakṣate ity adāv abheda eva śrūyate. purāṇāntare ca viṣṇutas tayor bhede nāraḥ śrūyate. satyam. vayam api bhedaṁ na brumaḥ. parama-puruṣasyaiva tat-tad-rūpam ity ekātmatvenaivopakrāntatvāt.

nanu-is it not so?; trayāṇām eka-bhavanam yo na paśyati vai bhidām-Śrīmad-Bhāgavatam 4.7.54; tathā na te mayy acyute 'je ca bhidām anv api cakṣate ity adau-Śrīmad-Bhāgavatam 12.10.22; abheda-not different; eva-indeed; śrūyate-described in the scriptures; purāṇāntare-in another pUrana; ca-also; viṣṇutaḥ-from Lord Viṣṇu; tayoḥ-of them both; bhede-in difference; naraḥ-a resident of hell; śrūyate-is described in the scriptures; satyam-truth; vayam-we; api-also; bhedaṁ-difference; na-not; brumaḥ-say; parama-puruṣasya-of the Supreme Personality of Godhead; eva-indeed; tat-tad-rūpam-various forms; iti-thus; ekātmatvena-as one person; eva-indeed; upakrāntatvāt-from what was begun.

Here someone may protest: Is it not so that Śrīmad-Bhāgavatam (4.7.54) declares:

"One who does not consider Brahma, Viṣṇu, and Śiva, or the living entities in general, to be separate from the Supreme, and who knows Brahman, actually realizes peace. Others do not."*

Is it not also so that in Śrīmad-Bhāgavatam (12.10.22) Lord Viṣṇu Himself declares:

"The devotees do not think that I am different from the demigod Brahmā."

In another Purāṇa it is also said that anyone who thinks that Brahmā and Śiva are different from Lord Viṣṇu becomes a resident of hell.

To this protest I give the following reply: That is true. We also say that Brahmā and Śiva are not different from Lord Viṣṇu. From the very beginning we have said that even though He manifests many different forms, the Supreme Personality of Godhead remains one person.

Text 2

śivo brahmā ca bhinna-svabhāvāditayā dṛśyamāno 'pi pralaye sṛṣṭau ca tasmāt svatantra evānya īśvara iti na mantavyam. kintu viṣṇv-ātmaka eva sa sa iti hi tatrārthaḥ. tad uktam brahmaṇi brahma-rūpaḥ saḥ ity ādi.

śivaḥ-Śiva; brahmā-Brahma; ca-and; bhinna-svabhāvāditayā-beginning with possessing a different nature; dṛśyamānaḥ-being seen; api-also; pralaye-in annihilation; sṛṣṭau-in creation; ca-also; tasmāt-from that; svatantra-independent; evānya-personally; īśvara-the controller; iti-thus; na-not; mantavyam-to be considered; kintu-however; viṣṇu-Lord Viṣṇu; ātmaka-the Self; eva-indeed; sa-he; sa-he; iti-thus; hi-indeed; tatra-there; arthaḥ-the meaning; tat-that; uktam-said; brahmaṇi-in Brahma; brahma-rūpaḥ-the form of Brahma; saḥ-he; iti-thus; ādi-beginning.

Although Śiva and Brahmā may seem to be independent of Lord Viṣṇu, they are not truly independent in their duties of cosmic creation and annihilation. They are dependent on Lord Viṣṇu. That is the meaning of the word "viṣṇv-ātmaka" applied to them. The word means that they are dependent on Lord Viṣṇu. This is also described in the following words of the Vāmana Purāṇa:

"The demigod Brahmā takes shelter of the Supreme Personality of Godhead."

Text 3

na ca prakāśasya sākṣād-asākṣād-rūpatvādi tāratamyam vayam kalpayāmaḥ.
param śāstram eva vadati. śāstram tu darśitam. evam bhagavad-
avatārānukramāṅikāsu trayāṅām bhedam aṅgī-kṛtyaiva kevalasya śrī-dattasya
gaṇanā. soma-durvāsaso tv agaṇanā.

na-not; ca-and; prakāśasya-of manifestation; sākṣāt-direct; asākṣāt-indirect;
rūpatva-having the form; ādi-beginning with; tāratamyam-gradations of higher and
lower; vayam-we; kalpayāmaḥ-consider; param-best; śāstram-scripture; eva-indeed;
vadati-says; śāstram-scripture; tu-but; darśitam-shown; evam-thus; bhagavad-
avatāra-of the incarnations of the Supreme Personality of Godhead;
anukramāṅikāsu-in the sequence; trayāṅām-of the three; bhedam-difference; aṅgī-
kṛtya-accepting; eva-indeed; kevalasya-transcendental; śrī-dattasya-of Lord
Dattātreya; gaṇanā-consideration; soma-durvāsasoḥ-of Siva and Durvasa Muni; tv-
but; agaṇanā-not consideration.

Brahmā and Śiva are not direct incarnations of the Supreme Personality of
Godhead. they are indirect incarnations. We consider that the Lord has different
grades of incarnations, some direct and other indirect. This is explained in the best
of scriptures. Among the varying grades of incarnations the guna-avatāras Śiva and
Brahmā are accepted as different from the Supreme Lord. Dattātreya is counted
among the direct incarnations, but Śiva and Durvāsā Muni are not counted among
the direct incarnations.

Text 4

kim ca brahma-vaivarte ca brahma-vākyam

nāham śivo na cānye ca
tac-chakty-ekāṁśa-bhāginah
bāla-kṛḍanakair yadvat
krīḍate 'smābhir acyutaḥ. iti.

kim-furthermore; ca-also; brahma-vaivarte-in the Brahma-vaivarta Purana; ca-
also; brahma-vākyam-the words of Brahma; na-not; aham-I; śivaḥ-Śiva; na-not; ca-
also; anye-others; ca-and; tac-chakty-ekāṁśa-bhāginah-parts of a part of His
potency; bāla-kṛḍanakaiḥ-with childhood pastimes; yadvat-when; krīḍate-plays;
asmābhiḥ-with us; acyutaḥ-the infallible Lord; iti-thus.

This is also confirmed in the Brahma-vaivarta Purāṇa, where Brahmā says:

"I am not the Supreme, Śiva is not the Supreme, and the other demigods are not
the Supreme either. We are parts of the parts of one of the Supreme Lord's
potencies. As an adult plays with children, so the infallible Supreme Personality of
Godhead plays with us."

Text 5

ata eva śrutau yaṁ kāmāye taṁ ugraṁ kṛṇomi. taṁ brahmāṇaṁ taṁ ṛṣiṁ taṁ
sumedham ity uktvā mama yonir apasv antaḥ iti śakti-vacanam.

ata eva-therefore; śrutau-in the Sruti-sastra; yaṁ-which; kāmāye-desire; taṁ-that; ugraṁ-horrible; kṛṇomi-I do; taṁ-that; brahmāṇaṁ-to Brahma; taṁ-him; ṛṣiṁ-the sage; taṁ-him; sumedham-intelligence; iti-thus; uktvā-said; mama-of me; yoniḥ-the birth; apasv-in water; antaḥ-at the end; iti-thus; śakti-of the potency; vacanam-the words.

In the Śruti-śāstra, Śakti says:

"The Supreme Personality of Godhead says: When I desire to destroy the universe, I employ ferocious Śiva. When I desire to create the universe, I employ saintly intelligent Brahmā. When I desire to maintain the universe, I Myself appear. I manifest a form that lies down on the Kāraṇa waters."

Text 6

apasv antar iti kāraṇodaśāyī sūcyate āpo nara iti proktaḥ ity ādeḥ. yoniḥ
kāraṇam.

apasv antaḥ-in the water; iti-thus; kāraṇodaśāyī-Kāraṇodakaśāyī Viṣṇu; sūcyate-is indicated; āpaḥ-apa; nara-nara; iti-thus; proktaḥ-is said; iti-thus; ādeḥ-beginning; yoniḥ-yoni; kāraṇam-cause.

Here the words "apasv antaḥ" refer to Lord Kāraṇodakaśāyī Viṣṇu. Here "apaḥ" means "water" and yoni" means "cause" (kāraṇa).

Text 7

evam eva skānde

brahmeśānādibhir devair

yat prāptum naiva śakyate
tadvat svabhāvaḥ kaivalyaṁ
sa bhavān kevalo hariḥ. iti.

evam-thus; eva-indeed; skānde-in the Skanda Purana; brahmeśānādibhiḥ-beginning with Brahma and Siva; devaiḥ-by the demigods; yat-what; prāptum-to attain; na-not; eva-indeed; śakyate-is able; tadvat-to that extent; svabhāvaḥ-own nature; kaivalyaṁ-liberation; sa-He; bhavān-Your Lordship; kevalaḥ-alone; hariḥ-Lord Hari iti..

In the Skanda Purāṇa it is said:

"O Lord Hari, You alone are the Supreme Personality of Godhead. If Brahmā, Śiva, and the demigods cannot accomplish something, then only You can accomplish it."

Text 8

tathā viṣṇu-sāmānya-darśinām doṣaś ca śrūyate. yathā vaiṣṇava-tantre

tathā-so; viṣṇu-sāmānya-equality with Lord Viṣṇu; darśinām-of they who see; doṣaḥ-the defect; ca-also; śrūyate-is explained in the scriptures; yathā-as; vaiṣṇava-tantre-in the Vaiṣṇava Tantra

Persons who think Brahmā and Śiva equal to Lord Viṣṇu make a great mistake. This is explained in the following words of the Vaiṣṇava Tantra:

Text 9

na labheyuḥ punar bhaktim
harer aikāntikīm jaḍaḥ
ekāgrya-manasaś cāpi
viṣṇu-sāmānya-darśinaḥ iti.

na-not; labheyuḥ-attain; punaḥ-again; bhaktim-devotional service; hareḥ-to Lord Hari; aikāntikīm-pure; jaḍaḥ-dull; ekāgrya-single-pointed; manasaḥ-mind; ca-also; api-and; viṣṇu-sāmānya-darśinaḥ-seeing to be equal to Lord Viṣṇu; iti-thus.

Fools who think Brahmā and Śiva equal to Lord Viṣṇu do not attain pure devotion to Lord Hari."

Text 10

anyatra ca

yas tu nārāyaṇam devam
brahma-rudrādi-daivataiḥ
sāmatvenaiva vikṣeta
sa pāṣaṇḍī bhaved dhruvam. iti.

anyatra-in another place; ca-also; yaḥ-any person who; tu-however; nārāyaṇam-the Supreme Personality of Godhead, the master of such demigods as Brahma and Siva;; devam--the Lord; brahma-Lord Brahma; rudra-Lord Siva; ādi-and others; daivataiḥ-with such demigods; sāmatvena-on an equal level; eva-certainly; vikṣeta-

observes; sa-such a person; pāṣaṇḍī-pasandi; bhavet-must be; dhruvam-certainly; iti-thus.

In another place in the scriptures it is said:

"A person who considers demigods like Brahmā and Śiva to be on an equal level with Nārāyaṇa is to be considered an offender, a pāṣaṇḍī."*

Text 11

tathā ca mantra-varṇaḥ madhye vāmanam āsīnam viśve deva upāsate iti.

tathā-so; ca-also; mantra-varṇaḥ-the words of the mantra; madhye-in the midst; vāmanam-Lord Vāmana; āsīnam-seated; viśve-in the universe; deva-the demigods; upāsate-worship; iti-thus

This is also confirmed by the following words of the Mantra-varṇa:

"Then Lord Vāmana sat in the middle and all the demigods worshiped Him."

Text 12

nanu kvacid anya-śāstre śivasyaiva parama-devatvam ucyate.

nanu-is it not so; kvacid-somewhere; anya-śāstre-in another scripture; śivasya-of Lord Śiva; eva--indeed; parama-devatvam-the position of the Supreme Personality of Godhead; ucyate-is said.

Here someone may protest: Is it not true that in other scriptures it is said that Lord Śiva is the Supreme Personality of Godhead?

Text 13

satyam. tathāpi śāstrasya sārāsāratva-vivekena tad bādhitam iti. tathā ca pādma-saivayor umām prati śri-śivena śri-viṣṇu-vākyam anukṛtam

satyam-true; tathāpi-nevertheless; śāstrasya-of scripture; sāra-important; asāratva-and not important; vivekena-by distinguishing; tat-that; bādhitam-refuted; iti-thus; tathā-so; ca-also; pādma-saivayor-in the Pāmda Purana and Śiva Purana; umām-to Goddess Partvati; prati-to; śri-śivena-by Lord Śiva; śri-viṣṇu-vākyam-the words of Lord Viṣṇu; anukṛtam-repeated

That is true. Still, when the scriptures consider what is good and true, they reject that idea. For example, in both the Padma Purāṇa (Uttara-khaṇḍa 42.105-106) and the Śiva Purāṇa, Lord Śiva repeats to Pārvatī the following words originally spoken by Lord Viṣṇu:

Text 14

tvām ārādhya tathā śambho
grahiṣyāmi varam sadā
dvāparādaḥ yuge bhūtvā
kalayā mānuṣādiṣu

tvām-you; ārādhya-worshiping; tathā-so; śambho-O Śiva; grahiṣyāmi-I will accept; varam-a boon; sadā-always; dvāpara-of Dvapara-yuga; ādaḥ-in the beginning; yuge-in the yuga; bhūtvā-becoming; kalayā-by a part; mānuṣa-human; ādiṣu-beginning.

"O Śiva, I will accept this service from you: When the Dvāpara-yuga has ended and the Kali-yuga has begun, I want you to incarnate among the human beings.

Text 15

svāgamaiḥ kalpitais tvam tu
janān mad-vimukhān kuru
mām ca gopaya yena syāt
sṛṣṭir eṣottarottarā. iti.

sva-own; āgamaiḥ-with scriptures; kalpitaiḥ-imagined; tvam-you; tu-indeed; janān-the people; mad-vimukhān-averse to me; kuru-make; mām-Me; ca-also; gopaya-conceal; yena-by which; syāt-may be; sṛṣṭiḥ-creation; eṣā-this; uttarottarā-more and more; iti-thus.

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them.* In this way turn the people away from Me. Make them averse to Me. Hide Me from them."

Text 16

vārāhe ca

eṣa moham sṛjāmy āsu
yo janān mohayisyati
tvam ca rudra mahā-bāho
moha-sāstrāṇi kāraya

vārāhe-in the Varāha Purāṇa; ca-and; eṣa-he; moham-illusion; sṛjāmi-create; āśu-quickly; yaḥ-who; janān-the people; mohayiṣyati-will be bewildered; tvam-you; ca-and; rudra-Śiva; mahā-bāhaḥ-O mighty armed one; moha-sāstrāṇi-bewildering scriptures; kāraya-please do.

In the Varāha Purāṇa Lord Viṣṇu says:

"I will create a situation where the people will be bewildered. O mighty-armed Śiva, please write books that will bewilder the people.

Text 17

atathyāni vitathyāni
darśayasva mahā-bhuja
prakāśaṁ kuru cātmānaṁ
aprakāśaṁ ca mām kuru

atathyāni-without the truth; vitathyāni-with lies; darśayasva-please show; mahā-bhuja-O mighty-armed one; prakāśaṁ-manifestation; kuru-do; ca-and; ātmānaṁ-yourself; aprakāśaṁ-unmanifested; ca-also; mām-Me; kuru-please do.

"O mighty-armed Śiva, please write books that preach many lies and conceal the real truth. Make yourself prominent, and conceal Me."

Text 18

purāṇānām ca madhye yad yat sattvika-kalpa-kathāmayāṁ tat tat śrī-viṣṇu-mahima-param. yad yat tāmasa-kalpa-kathāmayāṁ tat tac chivādi-mahima-param iti śrī-viṣṇu-pratipādaka-purāṇasyaiva samyag-jñāna-pradatvaṁ sattvāt sañjāyate jñānam iti darśanāt.

purāṇānām-of the Puranas; ca-and; madhye-in the midst; yad yat-whatever; sattvika-kalpa-kathāmayam-descriptions that are true and good; tat tat-they; śrī-viṣṇu-mahima-param-devoted to the glories of Lord Viṣṇu; yad yat-whaetver; tāmasa-kalpa-kathāmayam-descriptions manifested from the mode of ignroance; tat tat-that; śivādi-mahima-param-the glories of Siva and others; iti-thus; śrī-viṣṇu-pratipādaka-purāṇasya-of a Purana that describes the glories of Lord Viṣṇu; eva-indeed; samyag-jñāna-pradatvam-giving true knowledge; sattvāt sañjāyate jñānam iti darśanāt-from the description in Bhagavad-gītā 14.17.

The Purāṇas in the mode of goodness glorify Lord Viṣṇu, whereas the Purāṇas in the mode of ignorance glorify Lord Śiva and others. Therefore the Purāṇas that glorify Lord Viṣṇu present the actual truth. This is also confirmed by the following words of Bhagavad-gītā (14.17):

"From the mode of goodness real knowledge develops."*

Text 19

tathā ca mātsye

sāttvikeṣu ca kalpeṣu
māhātmyam adhikam hareḥ
rājaseṣu ca māhātmyam
adhikam brahmaṇo viduḥ

tathā-so; ca-and; mātsye-in the Matsya Purana; sāttvikeṣu-in goodness; ca-also; kalpeṣu-in determination; māhātmyam-glorification; adhikam-better; hareḥ-of Lord Hari; rājaseṣu-in passion; ca-and; māhātmyam-glorification; adhikam-better; brahmaṇaḥ-of Brahma; viduḥ-they know.

In the Matsya Purāṇa (53.67-68) it is also said:

"The sages know that the glorification of Lord Hari, which is contained in the goodness Purāṇas is better than the glorification of Brahmā, which is contained in the passion Purāṇas.

Text 20

tadvad agneṣ ca māhātmyam
tāmaseṣu śivasya ca
saṅkīrṇeṣu sarasvatyāḥ
pitṛṇām ca nigadyate. iti.

tadvat-in the same way; agneḥ-of Agni; ca-and; māhātmyam-the glorification; tāmaseṣu-in ignorance; śivasya-of Śiva; ca-also; saṅkīrṇeṣu-expanded; sarasvatyāḥ-of Sarasvatī; pitṛṇām-of the Pitās; ca-also; nigadyate-said; iti-thus.

"The sages also say that the glorification of Lord Hari is better than the glorification of Śiva and Agni, which is contained in the ignorance Purāṇas, and the glorification of Lord Hari is also better than the glorification of Sarasvatī and the Pitās, which is contained in a host of miscellaneous scriptures."

Text 21

vaiṣṇavam nāradyam ca
tatha bhāgavatam śubhe
gāruḍam ca tathā pādman

vārāham śubha-darśane

vaiṣṇavam-Viṣṇu; nāradyam-Narada; ca-and; tatha-so; bhāgavatam-Śrīmad-Bhāgavatam; śubhe-O beautiful one; gāruḍam-Garuḍa; ca-also; tathā-so; pādmam-Padma; vārāham-Varāha; śubha-darśane-O beautiful one.

In the Matsya Purāṇa, Lord Śiva also says:

"O beautiful one, it is said that the Purāṇas in the mode of goodness are: 1. Viṣṇu, 2. Nārada, 3. Śrīmad-Bhāgavatam, 4. Garuḍa, 5. Padma, and 6. Varāha.

Text 22

brāhmāṇḍam brāhma-vaivartam
mārkaṇḍeyam tathaiva ca
bhāviṣyam vāmanam brāhmyam
rājasāni nigadyate

brāhmāṇḍam-Brāhmāṇḍa; brāhma-vaivartam-Brāhma-vaivarta; mārkaṇḍeyam-Mārkaṇḍeya; tathā-so; eva-indeed; ca-also; bhāviṣyam-Bhāviṣya; vāmanam-Vāmana; brāhmyam-Brāhmā; rājasāni-in the mode of passion; nigadyate-is said.

"It is said that the Purāṇas in the mode of passion are: 1. Brāhmāṇḍa, 2. Brāhma-vaivarta, 3. Mārkaṇḍeya, 4. Bhāviṣya, 5. Vāmana, and 6. Brāhmā.

Text 23

mātsyam kūrmaṁ tatha laiṅgam
śaivam skādam tathaiva ca
āgneyakam tathaitāni
tāmasāni nigadyate. ity ādi.

mātsyam-Mātsya; kūrmaṁ-Kūrma; tatha-so; laiṅgam-Linga; śaivam-Siva; skādam-Skanda; tatha-so; eva-indeed; ca-and; āgneyakam-Agni; tatha-so; etāni-they; tāmasāni-in ignorance; nigadyate-is said; iti-thus; ādi-beginning.

"It is said that the Purāṇas in the mode of ignorance are: 1. Matsya, 2. Kūrma, 3. Liṅga, 4. Śiva, 5. Skanda, and 6. Agni."

Text 24

ata uktam skāde ṣaṇmukham prati śrī-śivena

śiva-śāstreṣu tad grāhyam

bhagavac-chāstra-yogi yat
paramo viṣṇur evaikas
taj jñanam mokṣa-sādhanam
śāstrāṇām nirṇayas tv
eṣas tad anyan mohanāya hi. iti.

ata-therefore; uktam-said; skānde-in the Skanda Purana; ṣaṅmukham-Kārttikeya; prati-to; śrī-śivena-by Lord Siva; śiva-of Siva; śāstreṣu-in the scriptures; tat-that; grāhyam-to be accepted; bhagavac-chāstra-yogi-appropriate for the scriptures of Lord Viṣṇu; yat-what; paramaḥ-Supreme; viṣṇuḥ-Lord Viṣṇu; eva-indeed; ekaḥ-one; taj-that; jñanam-knowledge; mokṣa-sādhanam-bringing liberation; śāstrāṇām-of scriptures; nirṇayaḥ-the conclusion; tv-indeed; eṣaḥ-this; tat-that; anyan-another; mohanāya-for bewilderment; hi-indeed; iti-thus.

In the Skanda Purāṇa, Lord Śiva tells Kārttikeya:

"The statements of the Śiva scriptures should be accepted only when they agree with the Viṣṇu scriptures. Lord Viṣṇu is the only Supreme Lord, and knowledge of Him is the path to liberation. That is the conclusion of all the scriptures. Any other conclusions are meant only to bewilder the people."

Text 25

tathaiva ca dṛṣṭam mokṣa-dharme nārāyaṇīyopakhyāne. vaiśampāyana uvāca

tathā-so; eva-indeed; ca-also; dṛṣṭam-seen; mokṣa-dharme-in the Mokṣa-dharma; nārāyaṇīyopakhyāne-in the story of Lord Narayana; vaiśampāyana uvāca-Vaisampayana said.

This is also seen in the following passage of the Mokṣa-dharma, Nārāyaṇīyopakhyāna, where Vaiśampāyana says:

Text 26

sāṅkhyam yogaḥ pañcarātram
vedāḥ pāśapatam tathā
jñānāny etāni rājarṣe
viddhi nānā-matāni vai

sāṅkhyam-sankhya; yogaḥ-yoga; pañcarātram-Pancaratra; vedāḥ-Vedas; pāśapatam-Saiva-sastras; tathā-so; jñānāni-knowledges; etāni-these; rājarṣe-O saintly king; viddhi-please know; nānā-matāni-various opinions; vai-indeed.

"O saintly king, please know that there are many different philosophies, such as

the saṅkhya, yoga, pañcarātra, Vedic, and Śaiva philosophies.

Text 27

sāṅkhyasya vaktā kapilaḥ
paramarṣiḥ sa ucyate
hiraṇyagarbho yogasya
vettā nānyaḥ purātanaḥ

sāṅkhyasya-of saṅkhya; vaktā-the speaker; kapilaḥ-Kapila; paramarṣiḥ-the great sage; sa-he; ucyate-is said; hiraṇyagarbhaḥ-Brahma; yogasya-of yoga; vettā-the know; na-not; anyaḥ-another; purātanaḥ-ancient.

"The great sage Kapila is the propounder of the saṅkhya philosophy. Ancient Brahmā is the knower of yoga. No one is like him.

Text 28

apāntaratamāś caiva
vedācāryaḥ sa ucyate
prācīnagarbham tam ṛṣim
pravadanti hi kecana

apāntaratamaḥ-Apantaratama; ca-also; eva-indeed; veda-of the Vedas; ācāryaḥ-the teacher; sa-he; ucyate-is said; prācīnagarbham-Pracinagarbha; tam-him; ṛṣim-the sage; pravadanti-call; hi-indeed; kecana-some.

"The sage Apāntaratamā is said to be the teacher of the Vedas. Some call him by the name Prācīnagarbha.

Text 29

umā-pator bhūta-patiḥ
śrīkaṇṭho brahmaṇaḥ sutaḥ
uktavān idam avyagro
jñānam pāsupatam śivaḥ

umā-patoḥ-of the husband of Parvati; bhūta-patiḥ-the master of the ghosts; śrīkaṇṭhaḥ-who has a beautiful neck; brahmaṇaḥ-of Brahma; sutaḥ-the son; uktavān-said; idam-this; avyagraḥ-detached; jñānam-knowledg; pāsupatam-Śaiva; śivaḥ-Lord Śiva.

"Lord Śiva, who is Brahmā's son, Pārvatī's husband, and the ghosts' master, and

who has a glorious neck and is detached from material life, spoke the Śaiva philosophy.

Text 30

pañcarātrasya kṛtsnasya
vaktā tu bhagavān svayam
sarveṣu ca nṛpa-śreṣṭha
jñāneṣv eteṣu dr̥śyate

pañcarātrasya-of pancaratra; kṛtsnasya-entire; vaktā-the speaker; tu-indeed; bhagavān-the Supreme Personality of Godhead; svayam-Himself; sarveṣu-in all; ca-also; nṛpa-śreṣṭha-O best of kings; jñāneṣv-in knowledges; eteṣu-in these; dr̥śyate-is seen.

"The Supreme Personality of Godhead is Himself the speaker of the pañcarātra philosophy. O best of kings, the pañcarātra philosophy is seen as the best of all the philosophies.

Text 31

yathāgamam yathā-jñānam
niṣṭhā nārāyaṇaḥ prabhuḥ
na cainam evam jānanti
tamo-bhūtā viśām-pate

yathā-as; āgamam-scripture; yathā-as; jñānam-knowledge; niṣṭhā-faith; nārāyaṇaḥ-Narayana; prabhuḥ-the Lord; na-not; ca-also; enam-to Him; evam-thus; jānanti-know; tamo-bhūtā-manifested in the mode of ignorance; viśām-pate-O king.

"To whatever extent one understands the scriptures and knows the truth of spiritual life, to that extent one will have faith that Lord Nārāyaṇa is the Supreme Personality of Godhead. O king, persons who are trapped in the mode of ignorance cannot understand that Nārāyaṇa is the Supreme Lord.

Text 32

tam eva śāstra-kartāraḥ
pravadanti mānīṣiṇaḥ
niṣṭhām nārāyaṇam ṛṣim
nānyo 'stīti vaco mama

tam-Him; eva-certainly; śāstra-kartāraḥ-the authors of the scriptures; pravadanti-say; mānīṣiṇaḥ-wise; niṣṭhām-faith; nārāyaṇam-Narayana; ṛṣim-sage;

na-not; anyah-another; asti-is; iti-thus; vacaḥ-words; mama-of me.

The wise authors of the scriptures declare that Nārāyaṇa is the Supreme Lord. The sages place their faith in Lord Nārāyaṇa. None but Him is the Supreme. Those are my words.

Text 33

niḥsamśayeṣu sarveṣu
nityam vasati vai hariḥ
samśayād dhetu-valanān
nādhyāvasati mādhaveḥ

niḥsamśayeṣu-without doubt; sarveṣu-in all; nityam-always; vasati-resides; vai-indeed; hariḥ-Lord Kṛṣṇa; samśayāt-from doubt; hetu-cause; valanāt-from the action; na-not; adhyāvasati-resides; mādhaveḥ-Lord Kṛṣṇa.

"Lord Hari always stays with persons who have faith in Him. He does not stay among the faithless.

Text 34

pañcarātra-vido ye tu
yathākrama-parā nṛpa
ekānta-bhāvopagatās
te hariṁ praviśanti vai

pañcarātra-the pancaratra; vidadḥ-know; ye-who; tu-indeed; yathā-as; krama-sequence; parā-devoted; nṛpa-O king; ekānta-bhāvopagatāḥ-pure devotees; te-they; hariṁ-Lord Kṛṣṇa; praviśanti-attain; vai-indeed.

O king, the pure devotees, who know the truths explained in the Pañcarātras, attain the company of Lord Hari.

Text 35

saṅkhyam yogaś ca sanātane dve
vedāś ca sarve nikhile 'pi rājan
sarvaiḥ samastair ṛṣibhir nirukto
nārāyaṇam viśvam idaṁ purāṇam. iti.

saṅkhyam-sankhya; yogaḥ-yoga; ca-and; sanātane-eternal; dve-two; vedāḥ-the Vedas; ca-and; sarve-all; nikhile-all; api-also; rājan-O king; sarvaiḥ-by all;

samastaiḥ-by all; ṛṣibhiḥ-the sages; niruktaḥ-said; nārāyaṇam-Nārāyaṇa; viśvam-universe; idam-this; purāṇam-ancient; iti-thus.

"Sāṅkhya and yoga are both eternal. All the Vedas are also eternal. All the sages declare that Lord Nārāyaṇa is the ancient Supreme Personality of Godhead, the master of all the worlds."

Text 36

atra apāntaratamaḥ iti śrī-kṛṣṇa-dvaipāyanasyaiva janmāntara-nāma-viśeṣa iti tatraiva jñeyam. atraivaṁ vyākhyeyam pañcarātra-sammataṁ śrī-nārāyaṇam eva sarvottamatvena vaktum nānā-mataṁ darśayati saṅkhyam iti. tatra pañcarātram eva gariṣṭham acaṣṭe pañcarātrasyety ādau bhagavān svayam iti.

atra-here; apāntaratamaḥ-apantaratama; iti-thus; śrī-kṛṣṇa-dvaipāyanasya-of Śrī Kṛṣṇa-dvaipayana Vyasa; eva-certainly; janma-birth; antara-in another; nāma-name; viśeṣa-specific; iti-thus; tatra-there; eva-indeed; jñeyam-to be known; atra-here; evam-thus; vyākhyeyam-to be explained; pañcarātra-of the Pañcarātras; sammataṁ-the conclusion; śrī-nārāyaṇam-Śrī Nārāyaṇa; eva-indeed; sarvottamatvena-as the best of all; vaktum-to say; nānā-matam-various opinions; darśayati-reveal; saṅkhyam-sankhya; iti-thus; tatra-there; pañcarātram-Pancaratra; eva-indeed; gariṣṭham-the best; acaṣṭe-says; pañcarātrasya-of Pancaratra; iti-thus; ādau-beginning; bhagavān-the Supreme Personality of Godhead; svayam-personally; iti-thus.

Here the word "apāntaratamā" is Śrī Kṛṣṇa-dvaipāyana Vyāsa's name in a previous birth. These verses explain that all these different philosophies ultimately lead to the Pañcarātra philosophy, which declares that Lord Nārāyaṇa is the supreme master of all. The verse quoted here in text 30 specifically declares that the Pañcarātra philosophy is the best of all philosophies.

Text 37

atha dvau bhūta-sargau loke 'smin daiva āsura eva iti śrī-gītāsu śrūyate.

atha-now; dvau bhūta-sargau loke 'smin daiva āsura eva iti śrī-gītāsu-in Bhagavad-gita 16.6; śrūyate-is heard.

In Bhagavad-gītā (16.6) the Supreme Personality of Godhead declares:

"O son of Pṛthā, in this world there are two kinds of created beings. One is called the divine and the other the demonic."*

Text 38

yad eva tāni nānā-matāni ity uktam tattvāsura prakṛty-anusāreṇety eva jñeyam. daiva-prakṛtayas tu tat-tat-sarvāvalokanena pañcarātra-pratipādye śrī-nārāyaṇa eva paryavasyantīty aha sarveṣv iti. asurāṃs tu nindati na cainam iti.

yad eva-therefore; tāni nānā-matāni ity uktam-said in the passage beginning with the words "nana-matani"; tattva-truth; āsura-asura; prakṛty-anusāreṇa-following matter; iti-thus; eva-indeed; jñeyam-to be known; daiva-prakṛtayaḥ-who have a spiritual nature; tu-but; tat-tat-various; sarva-all; avalokanena-by seeing; pañcarātra-pratipādye-explained in the Pancaratra; śrī-nārāyaṇa-Śrī Narayana; eva-indeed; paryavasyanti-comes to the conclusion; iti-thus; āha-said; sarveṣv iti-in the passage beginning with the word sarvesu; asurāṃḥ-the demons; tu-but; nindati-criticizes; na cainam iti-the passage beginning with the words "na cainam".

In these verses (beginning with text 26) the demonic and saintly natures are both described. In the words beginning with the verse quoted here in text 30 it is said that the final conclusion of the Pañcarātra philosophy is the understanding that Lord Nārāyaṇa is the Śrī Supreme Personality of Godhead. In the verse quoted here and in text 31 the demons are criticized.

Text 39

tad uktam viṣṇu-dharmāgni-purāṇayoḥ

dvau bhūta-sargau loke 'smin
daiva āsura eva ca
viṣṇu-bhaktaḥ smṛto saiva
āsuras tad-viparyayaḥ. iti.

tat-that; uktam-said; viṣṇu-dharmāgni-purāṇayoḥ-in the Viṣṇu, Dharma, and Agni Puranas; dvau-two; bhūta-of the living beings; sargau-dispositions; loke-in the world; asmin-in this; daiva-godly; āsura-demonic; eva-certainly; ca-and; viṣṇu-bhaktaḥ-a devotee of Lord Viṣṇu; smṛtaḥ-remembered; daiva-godly; āsuraḥ-demonic; tad-viparyayaḥ-the opposite of that; iti-thus.

In the Viṣṇu Purāṇa, Dharma Purāṇa, and Agni Purāṇa it is said:

"There are two classes of men in the created world. One consists of the demonic and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."*

Text 40

nanu tatra tatra mataya eva dṛśyante. tatrāha tam eveti. pañcarātre tara-śāstra-kartāro hi dvi-vidhāḥ kiñcij-jñāḥ sarva-jñās ca. tatrādyā yathā sva-sva-jñānānusāreṇa yat kiñcit tattvaika-deśaṃ vadanti. tat tu samudraika-deśa-varṇanaṃ samudra iva pūrṇa-tattve śrī-nārāyaṇa eva paryavasyatīti te tam eva

kiñcid vadanti.

nanu-is it not so; tatra tatra-there; mataya-opinions; eva-indeed; dr̥ṣyante-are seen; tatra-there; āha-said tam eva iti-the words "tam eva"; pañcarātra-Pancartara; itara-other; śāstra-scriptures; kartāraḥ-authors; hi-indeed; dvi-vidhāḥ-two kinds; kiñcij-jñāḥ-they who have some knowledge; sarva-jñāḥ-they who have all knowledge; ca-also; tatra-there; ādyāḥ-the former; yathā-as; sva-sva-jñāna-one's own knowledge; anusāreṇa-according to; yat-what; kiñcit-something; tattva-truth; eka-only; deśam-place; vadanti-say; tat-that; tu-but; samudra-ocean; eka-only; deśa-place; varṇanam-description; samudra-ocean; iva-like; pūrṇa-full; tattve-truth; śrī-nārāyaṇa-Śrī Narayana; eva-indeed; paryavasyati-concludes; iti-thus; te-they; tam-Him; eva-indeed; kiñcit-something; vadanti-say.

Here someone may protest: Is it not true that there are many different philosophies, and they are all valid in their own way?

To this protest a reply may be given by quoting the verse given here in text 32. Aside from the author of the Pañcarātras, the authors of the scriptures are of two kinds: 1. persons who have some knowledge, and 2. persons who have all knowledge. The first of these, the persons who have some knowledge, can describe some portions of the truth, according to what they have the power to understand of it. It is very difficult to describe the entire ocean, but one may describe a portion of it. The glories of Lord Nārāyaṇa are vast like an ocean. Therefore these authors of scripture are able to describe only a certain portion of them.

Text 41

ye tu sarvajñās te caivam abhiprayanti nāsmābhir asurāṇām mohanārtham eva kṛtāni śāstrāṇi. kintu daivānām vyatirekeṇa bodhanārtham.

ye-who; tu-but; sarvajñāḥ-knowing all; te-they; ca-and; evam-thus; abhiprayanti-intend; na-not; asmābhiḥ-by us; asurāṇām-of demons; mohanārtham-for bewilderment; eva-indeed; kṛtāni-done; śāstrāṇi-books; kintu-however; daivānām-of godly; vyatirekeṇa-by contrast; bodhanārtham-for enlightening.

Scripture authors who have all knowledge do not think 'Let us write misleading things to bewilder the demons'. On the contrary, they think 'Let us write things to enlighten the godly'.

Text 42

te hi rajas-tamaḥ-śavalasya khaṇḍasya ca tattvasya tathā kleśa-bahulasya sādhanasya ca pratipādakany etāni śāstrāni dṛṣṭvā vedānīs ca durgamān dṛṣṭvā ca nirvidya sarva-vedārtha-sārasya śuddhākhaṇḍa-tattva-śrī-nārāyaṇasya sukhamaya-tad-arādhānasya ca suṣṭhu pratipādake pañcarātre eva gādham pravekṣyanti.

te-they; hi-indeed; rajaḥ-passion; tamaḥ-ignorance; śavalasya-barbarian; khaṇḍasya-broken; ca-and; tattvasya-truth; tathā-so; kleśa-bahulasya-of many troubles; sādhanasya-of the method; ca-and; pratipādakani-proved; etāni-these; śāstrāni-scriptures; dṛṣṭvā-seeing; vedāmḥ-the Vedas; ca-and; durgamān-difficult to follow; dṛṣṭvā-seeing; ca-and; nirvidya-being dissatisfied; sarva-all; veda-Vedas; artha-the meaning; sārasya-of the best; śuddha-pure; akhaṇḍa-unbroken; tattva-truth; śrī-nārāyaṇasya-of Lord Nārāyaṇa; sukhamaya-consisting of happiness; tat-of Him; arādhānasya-of the worship; ca-and; suṣṭhu-clearly; pratipādake-proved; pañcarātre-in the Pancaratra; eva-indeed; gadham-firmly; pravekṣyanti-will explain; iti-thus.

Seeing that the imperfect scriptures in the modes of passion and ignorance bring only a host of troubles, and also seeing that the original Vedas are very difficult to follow properly, and thus being very dissatisfied with both of them, the all-knowing scripture authors affirm the superiority of the Pañcarātras, which describe the pure absolute truth, Lord Nārāyaṇa, and the worship of Lord Nārāyaṇa, which is very easy to perform.

Text 43

tad etad āha niḥsamśayeṣv iti. tasmāt jhātiti vedārtha-pratipattaye pañcarātram evādhyetavyam ity āha pañcarātre. yata evam tata upasamharati sāṅkhyam ca yogaś ceti.

tat-this; etat-that; āha-said; niḥsamśayeṣv iti-in the verse beginning with the word nihsamsayesu; tasmāt-from that; jhātiti-at once; vedārtha-the meaning of the Vedas; pratipattaye-to establish; pañcarātram-thew Pancaratra; eva-certainly; adhyetavyam-to be studied; iti-thus; āha-said; pañcarātra iti-the vesre beginning with the word "pancaratra; yata-from that; evam-thus; tata-from that; upasamharati-concludes; sāṅkhyam ca yogaś ca iti-the verse beginning with the words "sāṅkhyam ca yogaś ca".

This is confirmed in the Mokṣa-dharma verse quoted here in text 33. In the Mokṣa-dharma verse quoted here in text 34, it is said that to quickly understand the true meaning and purpose of the Vedas one should study the Pañcarātras. That conclusion is given its final form in the Mokṣa-dharma verse quoted in this anuccheda in text 35.

Text 44

tad evam pañcarātra-pratipādya-rūpasya śrī-bhagavata evam utkarṣe sthite ātmārāmaś ca munayaḥ ity ādy asakṛd apūrvam upadiśata śrī-bhāgavatena pratipādya-rūpasya tasya kim utety api vivecanīyam.

tat-that; evam-thus; pañcarātra-of the Pancaratras; pratipādya-to be established;

rūpasya-of the form; śrī-bhagavata-of the Supreme Personality of Godhead; evam- thus; utkarṣe-position of being most exalted; sthite-situated; ātmārāmaś ca munayaḥ iti ādi-in Śrīmad-Bhāgavatam 1.7.10; asakṛt-many times; apūrvam-unprecedented; upadiśata-shows; śrī-bhāgavatena-by Śrīmad-Bhāgavatam; pratipādyā-rūpasya-the form to be proved; tasya-of that; kim uta-how much more?; iti-thus; api-also; vivecanīyam-to be said.

That the form of the Supreme Personality of Godhead is the original, the highest feature of the Supreme is the truth taught in the Pañcarātras. This truth is also confirmed by the following words of Śrīmad-Bhāgavatam (1.7.10):

"All different varieties of ātmārāmas (those who take pleasure in ātmā, or spirit self), especially those established on the path of self-realization, though freed from all kinds of material bondage, desire to render unalloyed devotional service unto the Personality of Godhead. This means that the Lord possesses transcendental qualities and therefore can attract everyone, including liberated souls."*

What more need be said?

Text 45

tad etad uktānusāreṇa sada-śiveśvara-tri-devī-rūpa-vyūho 'pi nirastaḥ. tasmād eva ca śrī-bhagavat-puruṣayor eva śaivāgame sadāśivādi-samjñe tan-mahimakhyāpanāya dhṛte iti gamyate. sarva-śāstra-śiromaṇau śrī-bhāgavate tu tri-devyām eva tat-tāratamya-jijñāsā. puruṣa-bhagavatos tu tat-prasaṅga eva nāsti.

tat-this; etat-that; ukta-said; anusāreṇa-following; sada-śiveśvara-of Lord Sadāśiva; tri-devī-rūpa-vyūhaḥ-the forms of the three goddesses; api-also; nirastaḥ-rejected; tasmāt-therefore; eva-indeed; ca-also; śrī-bhagavat-puruṣayoḥ-of the Supreme Personality of Godhead and the puruṣa-avatāra; eva-indeed; śaivāgame-in the Śiva scriptures; sadāśiva-with Lord Sadāśiva; ādi-beginning; samjñe-names; tan-mahima-khyāpanāya-for describing His glories; dhṛte-held; iti-thus; gamyate-is attained; sarva-śāstra-śiromaṇau-in the crest jewel of all scriptures; śrī-bhāgavate-in Śrīmad-Bhāgavatam; tu-but; tri-devyām-in the three goddesses; eva-indeed; tat-tāratamya-of the gradations of higher and lower; jijñāsā-the desire to understand; puruṣa-bhagavatoḥ-of the puruṣa-avatāra and the Supreme Personality of Godhead; tu-but; tat-prasaṅga-in association with Him; eva-indeed; na-not; asti-is.

In may also be noted in the context of these words that Lord Śadāśiva is not the same as the demigod Śiva of the three guṇa-avatāras. In the Śiva scriptures it is clearly said that Lord Sadāśiva is an expansion of the puruṣa-avatāra and the Supreme Personality of Godhead. In Śrīmad-Bhāgavatam (in Canto Ten. Chapter Eighty-nine), the crest jewel of all scriptures, the question "Who is the most exalted of the three guṇa-avatāras?" is raised. In the answer given there it is clear that the demigod Śiva is not an expansion of the Supreme Personality of Godhead

and the puruṣa-avatāra.

Text 46

brahmādayo yat kṛta-setu-pālā
yat kāraṇam viśvam idam ca māyā
ājñā-karī yasya piśāca-caryā
aho vibhūmnaś caritam viḍambanam

brahmādayaḥ-demigods like Brahma; yat-whose; kṛta-activities; setu-religious rites; pālāḥ-observers; yat-one who is; kāraṇam-the origin of; viśvam-the universe; idam-this; ca-also; māyā-material energy; ājñā-karī-order carrier; yasya-whose; piśāca-devilish; caryā-activity; ahaḥ-O my Lord; vibhūmnaḥ-of the great; caritam-character; viḍambanam-simply imitation.

The demigod Lord Śiva is described in the following words of Śrīmad-Bhāgavatam (3.14.29):

"Demigods like Brahmā also follow the religious rites observed by him (Śiva). He (Śiva) is the controller of the material energy, which causes the creation of the material world. he is great, and therefore his devilish activities are simply imitation."*

Text 47

ity asya ṛtīye guṇāvatāratvena parameśvarābheda-dṛṣṭyā tathātvam uktam iti jñeyam.

iti-thus; asya-of this; ṛtīye-in the Third Canto; guṇāvatāratvena-as a guṇa-avataṛ; parameśvarābheda-dṛṣṭyā-by the explanation that he is different from the Supreme Personality of Godhead; tathātvam-the state of being like that; uktam-said; iti-thus; jñeyam-to be known.

From these words of Śrīmad-Bhāgavatam it should be understood that the demigod Śiva is one of the guṇa-avatāras. He is different from the Supreme Personality of Godhead.

Text 48

nanu

na te giritrākhila-loka-pāla-
viriñca-vaikuṅṭha-surendra-gamyam
jyotiḥ param yatra rajas tamaś ca
sattvaṁ na yad brahmā nirasta-bhedam

ity asya tasya paratvaṁ śrūyate evāṣṭame.

nanu-is it not said?; na-not; te-of your Lordship; giritra-O king of the mountains; akhila-loka-pāla-all the directors of departments of material activities; viriñca-Lord Brahma; vaikunṭha-Lord Viṣṇu; surendra-the king of heaven; gamyam-they cannot understand; jyotiḥ-effulgence; param-transcendental; yatra-wherein; rajaḥ-the mode of passion; tamaś ca-and the mode of ignorance; sattvam-the mode of goodness; na-not; yad brahma-which is impersonal Brahma; nirastabhedaṁ -without distinction between demigods and human beings; iti-thus; asya-of Him; tasya-of Him; paratvam-supremacy; śrūyate-is heard; eva-indeed; aṣṭame-in the Eighth Canto.

Here someone may protest: Is it not so that the following words are found in the Eighth Canto of Śrīmad-Bhāgavatam (8.7.31):

"O Lord Girīśa, since the impersonal Brahman effulgence is transcendental to the material modes of goodness, passion, and ignorance, the various directors of the material world certainly cannot appreciate it or even know where it is. It is not understandable even to Lord Brahmā, Lord Viṣṇu, or the King of heaven, Mahendra."*

These words of Śrīmad-Bhāgavatam's Eighth Canto clearly show that Lord Śiva is the Supreme Personality of Godhead.

Text 49

maivam. mahimnā stuyamānā hi devā vīryena vardhate iti vaidika-nyāyena tad-ayukteḥ. sa hi stavaḥ kālakūṭa-nāśārtham eva.

mā-not; evam-like that; mahimnā-glory; stuyamānā-praising; hi-indeed; devā-demigods; vīryena-with power; vardhate-increase; iti-thus; vaidika-of the Vedas; nyāyena-by the example; tad-ayukteḥ-not logical for that; sa-that; hi-indeed; stavaḥ-prayer; kālakūṭa-nāśārtham-to destroy the kalakuta poison; eva-indeed.

To this protest I reply: It is not so. The idea that Lord Śiva is the Supreme Personality of Godhead is disproved by the following words of the Vedas:

"By glorifying Lord Viṣṇu, the demigods become powerful."

The Śrīmad-Bhāgavatam verse you quoted was an appeal to Lord Śiva begging him to destroy the ocean of Kālakūṭa poison.

Text 50

tatraiva prīte harau bhagavati priye 'haṁ sa-carācaraḥ iti.

tatra-there; eva-indeed; prīte harau bhagavati priye 'haṁ sa-carācaraḥ iti-
Śrīmad-Bhāgavatam 8.7.40.

In that same chapter of Śrīmad-Bhāgavatam (8.7.40) Lord Śiva himself affirms the supremacy of Lord Viṣṇu. Śiva says:

"My dear gentle wife Bhavānī, when one performs benevolent activities for others, the Supreme Personality of Godhead, Hari, is very pleased. And when the Lord is pleased, I am also pleased, along with all other living creatures."*

Text 51

tathā navame

vayaṁ na tāta prabhavāma bhūmni.
yasmin pare 'nye 'py aja-jīva-koṣaḥ
bhavanti kāle na bhavanti hīdṛśāḥ
sahasraśo yatra vayaṁ bhramāmaḥ. iti.

tathā-so; navame-in the Ninth Canto; vyaṁ-we; na-not; tāta-O my dear son; prabhavāma-sufficiently able; bhūmni-unto the great Supreme Personality of Godhead; yasmin-in whom; pare-in the Transcendence; anye-others; api-even; aja-Lord Brahma; jīva-the living entities; koṣaḥ-the universes; bhavanti-can become; kāle-in due course of time; na-not; bhavanti-can become; hi-indeed; īdṛśāḥ-like this; sahasraśaḥ-many thousands and millions; yatra-wherein; vyaṁ-all of us; bhramāmaḥ-are rotating; iti-thus.

That Lord Śiva is not the Supreme Personality of Godhead is also confirmed by these words of Śrīmad-Bhāgavatam (9.4.56) where Lord Śiva himself explains:

"My dear son, I, Lord Brahmā, and the other demigods, who rotate within this universe under the misconception of our greatness, cannot exhibit any power to compete with the Supreme Personality of Godhead, for innumerable universes and their inhabitants come into existence and are annihilated by the simple direction of the Lord."*

Text 52

ete vayaṁ yasya vaśe mahātmanaḥ sthitāḥ śakuṅṭha iva sūtra-yantritāḥ iti ca tad-vākya-virodhāt.

ete- vayaṁ yasya vaśe mahātmanaḥ sthitāḥ śakuṅṭha iva sūtra-yantritāḥ iti-
Śrīmad-Bhāgavatam 5.17.23; ca-also; tad-vākya-virodhāt-because of refuting those

words.

In Śrīmad-Bhāgavatam (5.17.23) Lord Śiva himself affirms:

"Therefore, I worship the Supreme Personality of Godhead, who is greater than any of us and under whose control are situated all the demigods, material elements, and senses, and even Lord Brahmā and I myself, like birds bound by a rope."*

These two verses of Śrīmad-Bhāgavatam clearly refute the idea that Lord Śiva is the Supreme Personality of Godhead.

Text 53

athavā yat śivasya jyotis tatra sthitam paramātmākhyam caitanyam tat-samyag-jñāne tasyāpy akṣamatā yuktaiva.

athavā-or; yat-which; śivasya-of Lord Śiva; jyotiḥ-effulgence; tatra-there; sthitam-situated; paramātmākhyam-called the Supersoul; caitanyam-conscious; tat-samyag-jñāne-in right knowledge; tasya-of Him; api-also; akṣamatā-inability; yuktā-proper; eva-indeed.

Or, considering this from another point of view, it may be said that Lord Śiva's effulgence, which is described in the verse (Śrīmad-Bhāgavatam 8.7.31, quoted here in text 48) previously quoted by you, is the home of all-knowing Lord Viṣṇu, who is known as the Paramātmā, or Supersoul. Understood in this way, it is quite proper that Lord Śiva's effulgence is beyond the living entities' understanding.

Text 54

yad uktam dyu-pataya eva te na yayur antam anantatayā tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ iti.

yat-what; uktam-said; dyu-pataya eva te na yayur antam anantatayā tvam api yad antarāṇḍa-nicayā nanu sāvaraṇāḥ iti-Śrīmad-Bhāgavatam 10.87.41.

That Lord Viṣṇu is the Supreme Personality of Godhead is also confirmed by the following words of Śrīmad-Bhāgavatam (10.87.41), where the Personified Vedas pray to Lord Viṣṇu:

"Our dear Lord, although Lord Brahmā, the predominating deity of the highest planet, Brahmāloka, and King Indra, the predominating demigod of the heavenly planet, as well as the predominating deities of the sun planet, the moon planet, etc. are all very confidential directors of this material world, they have very little

knowledge about You. And what to speak of ordinary human beings and mental speculators? It is not possible for anyone to enumerate the unlimited transcendental qualities of Your Lordship. No one, including the mental speculators and the demigods in the higher planetary systems is actually able to estimate the length and breadth of Your form and characteristics."*

Text 55

brahma-saṁhitā-mate tu bhagavad-aṅga-viśeṣa eva sadāśivaḥ. na tv anyañ.
yathā tatraiva sarvādi-kāraṇa-govinda-kathane

brahma-saṁhitā-mate-in the opinion of Brahma-samhita; tu-indeed; bhagavad-aṅga-viśeṣa-as a limb of Lord Kṛṣṇa's body; eva-indeed; sadāśivaḥ-Lord Sadāśiva; na-not; tv-but; anyañ-another; yathā-as; tatra-there; eva-indeed; sarvādi-kāraṇa-the original cause of all causes; govinda-of Lord Kṛṣṇa; kathane-in the description.

In the words of Brahma-saṁhitā it is said that Lord Sadāśiva is a direct expansion of Lord Viṣṇu. However, the other Śiva, the demigod Śiva, is not a direct expansion of Lord Viṣṇu. This is described in the following words of Brahma-saṁhitā (5.8 and 5.10) where Lord Kṛṣṇa's status as the original cause of all causes is described in these words:

Text 56

niyatīḥ sa ramā devī
tat-priya tad-vaśamvadā

niyatīḥ-regulatrix; sa-she; ramā-goddess Ramā; devī-goddess; tat-priya-dear to him; tad-vaśamvadā-under control.

"Ramādevī, the spiritual (cit) potency, beloved consort of the Supreme Lord, is the regulatrix of all entities."**

Text 57

tal-liṅgam bhagavān śambhuḥ
jyoti-rūpaḥ sanātanaḥ
ya yonīḥ sa parā śaktīḥ ity ādi.

tal-liṅgam-the emblem of Him; bhagavān-Lord; śambhuḥ-Śambhu; jyoti-rūpaḥ-the form of light; sanātanaḥ-eternal; ya-which; yonīḥ-place of birth; sa-she; parā-divine; śaktīḥ-potency; iti-thus; ādi-beginning.

"The divine plenary portion of Kṛṣṇa creates the mundane world. at creation there appears a divine halo of the nature of His own subjective portion (svāmśa). This halo is divine Śambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence . This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix (niyati). The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited non-absolute (aparā) potency, the symbol of mundane feminine productivity."*

Text 58

tasminn āvirabhūl liṅge
mahā-viṣṇuḥ ity ādy-antam.

tasmin-in that; āvirabhūt-manifested; liṅge-emblem; mahā-viṣṇuḥ--Lord Mahā-Viṣṇu; iti-thus; ādi-beginning; antam-end.

"the Lord of the world Mahā-Viṣṇu is manifest in him (Śiva) by His subjective portion in the form of His glance."**

Text 59

tad etad abhipretya sadāśivatvādi-prasiddhim apy ākṣipyāha

tat-this; etat-that; abhipretya-understanding; sadāśivatva-the status of Lord sadāśival ādi-beginning; prasiddhim-proof; api-also; ākṣipyā-throwing away; āha-said.

Lord Sadāśiva is thus a direct expansion of Lord Viṣṇu. Therefore the words of the following verse (Śrīmad-Bhāgavatam 1.18.21) refer not to Him, but to the demigod Śiva:

Text 60

athāpi yat-pāda-nakhāvasṛṣṭam
jagad-viriñcopahṛtārhaṇāmbhaḥ
seṣam punaty anyatamo mukundāt
ko nāma loke bhagavat-padārthaḥ

atha-therefore; api-certainly; yat-whose; pāda-nakha-nails of the feet; avasṛṣṭam-emanating; jagat-the whole universe; viriñca-Brahmajī; upahṛta-collected; arhaṇa-worship; ambhaḥ-water; sa-along with; īsam-Lord Śiva; punati-purifies;

anyatamaḥ-who else; mukundāt-besides the Personality of Godhead, Śrī Kṛṣṇa; kaḥ-who?; nāma-name; loke-within the world; bhagavat-Supreme Lord; pada-position; arthaḥ-worth.

"Who can be worthy of the name of the Supreme Lord but the Personality of Godhead, Śrī Kṛṣṇa? Brahmājī collected the water emanating from the nails of His feet in order to award it to Lord Śiva as a worshipful welcome. This very water (the Ganges) is purifying the whole universe, including Lord Śiva."*

Text 61

spaṣṭam. śrī-sūtaḥ.

spaṣṭam-clear; śrī-sūtaḥ-Śrī Sūta Gosvāmī.

The meaning of this verse is clear. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 18

Text 1

tasmāt nāhaṁ śivo na cānye ca tac-chakty-ekāṁśa-bhāgiṇaḥ ity evaṁ sādhu eva uktam ity āha

tasmāt-therefore; na-not; aham-I; śivaḥ-Śiva; na-not; ca-and; anye-others; ca-also; tat-śakti-of His potencies; eka-one; aṁśa-bhāgiṇaḥ-part; iti-thus; evam-thus; sādhu-well; eva-indeed; uktam-spoken; iti-thus; āha-said.

That Lord Śiva is not the Supreme Personality of Godhead is also very eloquently said in these words of the Brahma-vaivarta Purāṇa, where Lord Śiva himself declares:

"I, Lord Śiva, am not the Supreme Personality of Godhead, and the other demigods are not the Supreme Personality of Godhead either. We are all parts of one of the Supreme Lord's transcendental potencies."

Text 2

brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ iti.

brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ iti-Śrīmad-Bhāgavatam 10.68.37.

That Lord Śiva is not the Supreme Personality of Godhead is also confirmed by the following words of Śrīmad-Bhāgavatam (10.68.37) where Lord Balarāma declares:

"Brahmā, Śiva, and I are parts of the parts of Lord Kṛṣṇa."

Text 3

spāṣṭam. śrī-baladevaḥ.

spāṣṭam-clear; śrī-baladevaḥ-Lord Balarāma.

The meaning of this verse is clear. This verse was spoken by Lord Balarāma

Anuccheda 19

Text 1

atha paramātma-parikareṣu jīvas tasya ca taṭastha-lakṣaṇam kṣetrajña etāḥ ity atroktam svarūpa-lakṣaṇam pādmottara-khaṇḍādikam anusṛtya śrī-rāmānujācārya-matācārya-vareṇa parama-vṛddha-śrī-vaiṣṇava-sampradāya-guruṇā śrī-jāmāṭṛ-muninopādiṣṭam.

atha-now; paramātma-of the Supersoul; parikareṣu-among the associates; jīvaḥ-the individual spirit soul; tasya-of Him; ca-and; taṭastha-lakṣaṇam-considered the marginal potency; kṣetrajña etāḥ iti-Śrīmad-Bhāgavatam 5.11.12; atra-here; uktam-said; svarūpa-lakṣaṇam-the nature of His own form; pādmottara-khaṇḍādikam-beginning with the Padma Purana, Uttara-khanda; anusṛtya-following; śrī-rāmānujācārya-of Śrī Ramanuja Acarya; mata-the opinion; ācārya-vareṇa-by the great acarya; parama-great; vṛddha-increased; śrī-vaiṣṇava-sampradāya-of the Śrī Vaiṣṇava sampradaya; guruṇā-by the spiritual master; śrī-jāmāṭṛ-muninā-by Śrī Jamatr Muni; upādiṣṭam-taught.

The individual spirit soul is the marginal potency of the Lord. The soul is counted among the associates of the Supersoul. This is explained in the following words of Śrīmad-Bhāgavatam (5.11.12)

"The individual soul bereft of Kṛṣṇa consciousness has many ideas and activities created in the mind by the external energy. They have been existing from time immemorial. Sometimes they are manifest in the waking state and the dream

state, but during deep sleep (unconsciousness) or trance, they disappear. A person who is liberated in this life (jīvan-mukta) can see all these things vividly."***

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by the statements of Padma Purāṇa, Uttara-khaṇḍa, by the statements of the great Śrī Vaiṣṇava ācārya Śrī Rāmānujācārya, and also by the statements of the sage Jāmātā Muni.

Text 2

tatra praṇava-vyākhyāne pādmottara-khaṇḍam yathā

jñānāśrayo jñāna-guṇas
cetaṇaḥ prakṛteḥ paraḥ
na jāto nirvikāraś ca
eka-rūpaḥ svarūpa-bhāk

tatra-there; praṇava-vyākhyāne-in the commentary on Omkara; pādmottara-khaṇḍam-the Padma Purana, Uttara-khanda; yathā-as; jñānāśrayaḥ-the shelter of knowledge; jñāna-guṇaḥ-the quality of knowledge; cetaṇaḥ-consciousness; prakṛteḥ-from nature; paraḥ-above; na-not; jātaḥ-born; nirvikāraḥ-unchanging; ca-and; eka-rūpaḥ-one form; svarūpa-bhāk-situated in His original form.

That the individual spirit soul is the marginal potency of the Supreme Lord is confirmed by these words of Padma Purāṇa, Uttara-khaṇḍa, Chapter 90:

"The individual spirit soul is full of knowledge, virtuous, beyond the touch of matter, unborn, unchanging, and naturally situated in a single spiritual form.

Text 3

aṇur nityo vyāpti-śīlas
cid-ānandātmakas tathā
aham-artho 'vyayaḥ kṣetrī
bhinna-rūpaḥ sanātanaḥ

aṇuḥ-atomic; nityaḥ-eternal; vyāpti-śīlaḥ-all-pervading; cid-ānandātmakaḥ-full of spiritual bliss; tathā-so; aham-arthaḥ-ego; avyayaḥ-unchanging; kṣetrī-the knower of the field of activities; bhinna-rūpaḥ-a separated form; sanātanaḥ-eternal.

"He is atomic in size, all-pervading within the material body, full of spiritual bliss, a separate and distinct person, unchanging, the knower of the field of activities, eternal, and different from others.

Text 4

adahyo 'cchedya akledya
aśośyo 'kṣara eva ca
evam-ādi-guṇair yuktaḥ
śeṣa-bhūtaḥ parasya vai

adahyaḥ-not burn; acchedya-not cut; akledya-not moistened; aśośyaḥ-not withered; akṣara-imperishable; eva-indeed; ca-and; evam-thus; ādi-beginning; guṇaiḥ-with qualities; yuktaḥ-endowed; śeṣa-bhūtaḥ-the remainder; parasya-of the Supreme; vai-indeed.

"He cannot be burned, cut, moistened, dried, withered, or killed. He has these and many other spiritual virtues. He is part and parcel of the Supreme.

Text 5

makāreṇocyate jīvaḥ
kṣetrajñāḥ paravān sadā
dāsa-bhūto harer eva
nānyasyaiva kadācana. iti.

makāreṇa-by the syllable ma; ucyate-is said; jīvaḥ-the individual spirit soul; kṣetrajñāḥ-the knower of the field of activities; paravān-superior; sadā-always; dāsa-bhūtaḥ-a servant; hareḥ-of Lord Hari; eva-indeed; na-not; anyasya-of another; eva-indeed; kadācana-ever; iti-thus.

"In the sacred syllable Om, the letter m stands for the individual spirit soul. The individual soul is the knower of the field of activities. He is transcendental, and he is, in his original spiritual nature, a servant of Lord Hari. He is not a servant of anyone else."

Text 6

śrī-jāmāṭṛ-munināpy upadiṣṭam yathā

ātmā na devo na naro
na tiryak sthāvaro na ca
na deho nendriyam naiva
manaḥ prāṇo na nāpi dhīḥ

śrī-jāmāṭṛ-muninā-by Śrī Jāmātā Muni; api-also; upadiṣṭam-taught; yathā-as; ātmā-the soul; na-not; devaḥ-a demigod; na-not; naro -a human; na-not; tiryak-an animal; sthāvaraḥ-stationary; na-not; ca-and; na-nto; dehaḥ-body; na-not; indriyam-senses; na-not; eva-indeed; manaḥ-the mind; prāṇaḥ-the life breath; na-

not; na-not; api-also; dhīḥ-the intelligence.

Śrī Jāmātā Muni teaches:

"The soul is not a demigod, not a human being, not a animal, not an unmoving plant, not the material body, not the senses, not the mind, not the life breath, and not the intelligence.

Text 7

na jaḍo na vikārī ca
jñāna-mātrātmako na ca
svasmai svayam-prakāśaḥ syād
eka-rūpaḥ svarūpa-bhāk
cetano vyāpti-śīlāś ca
cid-ānandātmakas tathā

na-not; jaḍaḥ-material; na-not; vikārī-subject to change; ca-and; jñāna-knowledge; mātrā-only; ātmakaḥ-self; na-not; ca-and; svasmai-to himself; svayam-prakāśaḥ-personally manifested; syāt-may be; eka-rūpaḥ-one form; svarūpa-bhāk-having his own original form; cetanaḥ-conscious; vyāpti-śīlaḥ-all-pervading; ca-and; cid-ānandātmakaḥ-full of spiritual knowledge; tathā-so.

"The soul is not made of matter, nor is he subject to the changes matter imposes. His knowledge is not limited to the perception of the material world. He is conscious. He is all-pervading within the material body. He is self-manifest. He has his own original spiritual form, which is full of spiritual knowledge and bliss.

Text 8

aham-arthaḥ pratikṣetram
bhinno 'ṇur nitya-nirmalaḥ
tathā jñāṛṭva-kartṛtva-
bhokṛṭva-nija-dharmakaḥ
paramāṭmaika-śeṣatva-
svabhāvaḥ sarvadā svataḥ. iti.

aham-arthaḥ-ego; pratikṣetram-every field; bhinnāḥ-different; aṇuḥ-atomic; nitya-nirmalaḥ-always pure; tathā-so; jñāṛṭva-the state of being the knower; kartṛtva-the state of being the doer; bhokṛṭva-the state of being the enjoyer; nija-own; dharmakaḥ-nature; paramāṭmaika-śeṣatva-svabhāvaḥ-part and patrcel of the Supreme Personality of Godhead; sarvadā-always; svataḥ-himself; iti-thus.

"he is an individual person, different from other persons. He is atomic in size.

He is eternally pure. In his original spiritual nature he is a knower, a doer, and an enjoyer. Eternally he is a part and parcel of the Supreme Personality of Godhead."

Text 9

śrī-rāmānuja-bhāṣyānusāreṇa vyākhyā ceyam. tatra devāditvaṁ nirastam evāsti tattva-sandarbhē

śrī-rāmānuja-bhāṣya-the commentary of Śrī Rāmānuja Acārya; anusāreṇa-according to; vyākhyā-commented; ca-also; iyam-this; tatra-there; devāditvam-beginning with attaining the position of a demigod; nirastam-rejected; eva-indeed; asti-is; tattva-sandarbhē-in the Tattva-sandarbhā.

In his commentary, Śrī Rāmānuja Acārya gives the same explanation. In this way the idea that the individual soul is a demigod or other kind of material identity within this material world is clearly rejected. This idea is also rejected in the following words of Śrīmad-Bhāgavatam (11.3.39), which I have previously quoted in Śrī Tattva-sandarbhā:

Text 10

aṅdeṣu peśiṣu taruṣv aviniściteṣu
prāṇo hi jīvam upadhāvati tatra tatra
sanne yad indriya-gaṇe 'hami ca prasupte
kūṭastha āśayam ṛte tad-anusmṛtir naḥ

aṅdeṣu-in eggs; peśiṣu-in embryos; taruṣv-in plants; aviniściteṣu-undetermined; prāṇaḥ-life; hi-indeed; jīvam-soul; upadhāvati-follows; tatra tatra-wherever; sanne-merged; yat-what; indriya-gaṇe-senses; ahami-in ego; ca-and; prasupte-sleeping; kūṭastha-unchanging; āśayam-covering of contaminated consciousness; ṛte-without; tad-anusmṛtiḥ-remembering that; naḥ-of us.

"The spirit soul is born in many different species of life within the material world. Some species are born from eggs, others from embryos, others from the seeds of plants and trees, and others from perspiration. But in all species of life the prana, or vital air, remains unchanging and follows the spirit soul from one body to another. Similarly the spirit soul is eternally the same despite its material condition of life. We have practical experience of this. When we are absorbed in deep sleep without dreaming, the material senses become inactive, and even the mind and false ego are merged into a dormant condition. But although the senses, mind, and false ego are inactive, one remembers upon waking that he, the soul, was peacefully sleeping."*

Text 11

ity anena dehāditvaṃ nirasyann āha

iti-thus; anena-by this; dehāditvam-the nody or other things; nirasyann-rejecting; āha-says.

The idea that the soul is the material body or some other material thing is again rejected by these words of Śrīmad-Bhāgavatam (11.10.8):

Text 12

vilakṣaṇaḥ sthūla-sūkṣmād
dehād ātmekṣitā sva-dṛk
yathāgnir dāruṇo dāhyād
dāhako 'nyaḥ prakāśakaḥ

vilakṣaṇaḥ-different; sthūla-sūkṣmāt-from subtle and gross; dehāt-body; ātmā-the soul; īkṣitā--is seen; sva-oneself; dṛk-seeing; yathā-as; agniḥ-fire; dāruṇaḥ-firewood; dāhyāt-to be burned; dāhakaḥ-the burner; anyaḥ-another; prakāśakaḥ-manifestation.

"As fire is different from firewood, so the soul, the seer of things, is different from the subtle and gross material bodies."

Text 13

vilakṣaṇatve hetuḥ īkṣita tasya tasya draṣṭā prakāśaś ca. svayaṃ tu sva-dṛk sva-prakāśa iti. śrī-bhagavān.

vilakṣaṇatve-in difference; hetuḥ-the reason; īkṣita-the seer; tasya-of that; tasya-of that; draṣṭā-the seer; prakāśaḥ-the light; ca-also; svayaṃ-personally; tu-but; sva-dṛk-self seeing; sva-prakāśa-self manifest; iti-thus; śrī-bhagavān-the Supreme Personality of Godhead.

The reason why the soul is different from the material body is given in the word "īkṣitā" which means "he who sees". The word "sva-dṛk" means "self-manifest". This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 20

Text 1

jaḍatvaṁ nirasyann āha

jāgrat-svapna-suṣuptaṁ ca
guṇato vṛddhi-vṛttayaḥ
tāsāṁ vilakṣaṇo jīvaḥ
sākṣitvena viniścitaḥ

jaḍatvam-material status; nirasyann-rejecting; āha-says; jāgrat-svapna-suṣuptam-waking, dreaming, and dreamless sleep; ca-and; guṇataḥ-from the modes of nature; vṛddhi-vṛttayaḥ-causes of increase; tāsāṁ-of them; vilakṣaṇaḥ-different; jīvaḥ-the soul; sākṣitvena-because of being a witness; viniścitaḥ-determined.

The idea that the soul is material is again rejected in these words of Śrīmad-Bhāgavatam (11.13.27):

"The soul is different from whatever the modes of nature perform in waking, dreaming, or dreamless sleep, for the soul is a witness only."

Text 2

yā tu mayi tūrye sthito jāhyāt ity ādau parameśvare 'pi tūryatva-prasiddhiḥ.

yā-which; tu-indeed; mayi tūrye sthito jāhyāt ity ādau-in Śrīmad-Bhāgavatam 11.13.28; parameśvare-in the Supreme Lord; api-also; tūryatva-transcendental nature; prasiddhiḥ-proof.

In Śrīmad-Bhāgavatam (11.13.28), the Supreme Personality of Godhead advises:

"The soul should renounce the material world and find Me, who am always situated in transcendence."

In this way it is proved that the Supreme Personality of Godhead is always beyond the touch of the material world.

Text 3

sānyathaiva

virāṭ hiraṇyagarbhaś ca
kāraṇaṁ cety upādhayaḥ
īśasya yat tribhir hīnaṁ
turīyaṁ tat padaṁ viduḥ

sā-that; anyathā-in another way; eva-indeed; virāṭ-Kṣīrodakaśāyī Viṣṇu; hiraṇyagarbhaḥ-Garbhodakaśāyī Viṣṇu; ca-and; kāraṇam-Kāraṇodakaśāyī Viṣṇu; ca-and; iti-thus; upādhayaḥ-designations; īśasya-of the Supreme Personality of Godhead; yat-what; tribhiḥ-by three; hīnam-without; turīyam-transcendence; tat-that; padam-state; viduḥ-know.

The word "turīya" here can also be interpreted in a different way, as Śrīla Śrīdhara Svāmī explains in these words (Śrī Bhāvārtha-dīpikā, commentary on Śrīmad-Bhāgavatam 11.15.16):

"The Lord has three forms: 1. Kṣīrodakaśāyī Viṣṇu, 2. Garbhodakaśāyī Viṣṇu, and Kāraṇodakaśāyī Viṣṇu. His fourth form is Lord Vāsudeva. That is why Lord Vāsudeva is called `turīya' (the fourth)."

Text 4

ity ādy-ukte vāsudevasya catur-vyūhe turya-kakṣākrāntatvād vā. śrī-bhagavān.

iti-thus; ādi-beginning; ukte-said; vāsudevasya-of Lord Vāsudeva; catur-vyūhe-in the four expansions; turya-kakṣākrāntatvāt-because of being situated in transcendence; vā-or; śrī-bhagavān-the Supreme Personality of Godhead.

Or, the word "turīya" may mean: Among the four Catur-vyūha forms of the Lord, Lord Vāsudeva is the fourth. That is why He is called `turīya' (the fourth)."

Anuccheda 21

Text 1

vikāritvam nirasyann āha

visargādyāḥ śmaśānāntā
bhāvā dehasya nātmanaḥ
kalānām iva candrasya
kālenāvyaakta-vartmanā

vikāritvam-being subject to change; nirasyann-refuting; āha-said; visargādyāḥ-beginning with creation; śmaśānāntā-ending with cremation; bhāvā-states; dehasya-of the body; na-not; ātmanaḥ-of the soul; kalānām-of different phases; iva-like; candrasya-of the moon; kālena-in time; avyakta-unmanifest; vartmanā-by the pathway.

That the soul is subject to change is refuted by these words of Śrīmad-Bhāgavatam (11.7.48):

"Although the invisible movements of time push it through different phases, the moon is always unchanged. In this same way, although the body is pushed through many changes, which begin with birth and end with death and cremation, the soul is always unchanged."

Text 2

candrasya jalamaya-maṇḍalatvāt kalānām sūrya-praticchavi-rūpa-jyotir-
ātmakatvād yathā kalānām eva janmādya nāśāntā bhāvāḥ. na tu candrasya. tathā
dehasyaiva te bhāva avyakta-vartmanā kālena bhavanti. na tv ātmana ity arthaḥ.
śrī-dattātreya yadum.

candrasya-of the moon; jalamaya-maṇḍalatvāt-bercause of being a circle made of water; kalānām-of the phases; sūrya-from the sun; praticchavi-reflected; rūpa-jyotiḥ-light; ātmakatvāt-because of; yathā-as; kalānām-of the phases; eva-indeed; janmādya-beginning with birth; nāśāntā-ending with death; bhāvāḥ-states of being; na-not; tu-but; candrasya-of the moon; tathā-so; dehasya-of the body; eva-indeed; te-those; bhāva-states; avyakta-unmanifest; vartmanā-by the path; kālena-by time; bhavanti-are; na-not; tv-but; ātmana-of the soul; iti-thus; arthaḥ-the meaning; śrī-dattātreyaḥ-Śrī Dattātreya; yadum-to King Yadu.

Because the moon is composed of water, and because it shines with light reflected from the sun, the moon itself is not changed when it goes through different phases. In the same way the soul is not changed when time forces the material body to go through the changes that begin with birth and end with death. This verse was spoken by Śrī Dattātreya to King Yadu.

Anuccheda 22

Text 1

jñāna-mātrātmako na ca iti. kim tarhi jñāna-mātratve 'pi jñāna-śaktitvam
prakāśasya prakāśana-śaktitvavāt tādr̥ṣatvam api.

jñāna-mātrātmakaḥ-only knowledge; na-not; ca-also; iti-thus; kim-whether?; tarhi-then; jñāna-mātratve-in the state of being only knowledge; api-also; jñāna-śaktitvam-the state of being the knowledge potency; prakāśasya-of light; prakāśana-manifestation; -śaktitvavāt-because of being the potency; tādr̥ṣatvam-the state of being like that; api-also.

The phrase "jñāna-mātrātmako na ca" in the verse from Jāmātā Muni's teachings (quoted in this book in anuccheda 19, text 7) means that the individual soul is not only the potency of transcendental knowledge, but the soul is also the potency of transcendental glory. The soul is described in the following words of Śrīmad-Bhāgavatam (11.3.38):

Text 2

nātmā jajāna na marisyati naidhate 'sau
na kṣīyate savana-vid-vyabhicāriṇām hi
sarvatra śaśvad-anapāyy-upalabdhi-mātram
prāṇo yathendriya-balena vikalpitam sat

na-not; ātmā-the soul; jajāna-is born; na-not; marisyati-will die; na-not; edhate-grows; asau-he; na-not; kṣīyate-diminishes; savana-vit-the knower of the the phases of time; vyabhicāriṇām-in changing things; hi-indeed; sarvatra-everywhere; śaśvat-always; anapāyi-the companion; upalabdhi-knowledge; mātram-only; prāṇaḥ-life force; yathā-as; indriya-of the senses; balena-by the power; vikalpitam-imagined; sat-what.

"The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in every situation. As, influenced by the senses, one mistakenly thinks the life force changes, so the soul, bewildered about his own nature, thinks that he also changes."

Text 3

ity anena tattva-sandarbhā eva darśitam. atra upalabdhi-mātratve 'pi
savanavittvenokteḥ spaṣṭam eva tādrśa-jñāna-śaktitvam.

iti-thus; anena-by this; tattva-sandarbhā-in the Tattva-sandarbhā; eva-indeed; darśitam-revealed; atra-here; upalabdhi-mātratve-only consciousness; api-even; savana-of time; vittvena-as the knower; ukteḥ-from the statement; spaṣṭam-clear; eva-indeed; tādrśa-like this; jñāna-of knowledge; śaktitvam-the state of being the potency.

This is also shown in the explanations of Śrī Tattva-sandarbhā. Here the words "upalabdhi-matram" and "savana-vit" clearly show that the individual soul is the potency of transcendental knowledge.

Text 4

ata eva śuddho vicaṣṭe hy aviśuddha-kartuḥ ity uktam.

ata eva-therefore; śuddho vicaṣṭe hy aviśuddha-kartuḥ ity uktam-Śrīmad-Bhāgavatam 5.11.12.

In Śrīmad-Bhāgavatam (5.11.12) the souls is also described in these words:

"A person who is liberated in this life (jīvan-mukta) can see all these things vividly."*

Text 5

prakārantareṇāpi tad āha

guṇair vicitrāḥ sṛjatīm
sarūpāḥ prakṛtim prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā

prakārantareṇa-with a different kind; api-also; tat-that; āha-says; guṇaiḥ-by the threefold modes; vicitrāḥ-variegated; sṛjatīm-creating; sarūpāḥ-with forms; prakṛtim-material nature; prajāḥ-living entities; vilokya-having seen; mumuhe-was illusioned; sadyaḥ-at once; sa-the living entity; iha-in this world; jñāna-gūhayā-by the knowledge-covering feature.

Different from the liberated soul is the conditioned soul. The conditioned soul is described in these words of Śrīmad-Bhāgavatam (3.26.5):

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

Text 6

atra vilokya ity anena. mumuhe ity anena. jñāna-gūhaya ity anena ca parag-bhūtayaḥ prakṛtes tat-kṛtād ajñānac ca pratyag bhūtam yaj jñānam tat tasya svarūpa-śaktir eva syād iti gamyate.

atra-here; vilokya ity anena-by the word "vilokya"; mumuhe ity anena-by the word "mumuhe". jñāna-gūhaya ity anena-by the word "jnana-guhaya"; ca-also; parag-bhūtayaḥ-the unfavorable potencies; prakṛteḥ-of matter; tat-kṛtāt-done by that; ajñāna-from ignorance; ca-also; pratyag-bhūtam-favorable; yaj-what; jñānam-knowledge; tat-that; tasya-of that; svarūpa-own form; śaktiḥ-potency; eva-indeed; syāt-may be; iti-thus; gamyate-is attained.

Here the words "vilokya", "mumuhe", and "jñāna-gūhayā" point to the actions of the inauspicious material potency. Different from that material potency is the Lord's internal spiritual potency, which brings transcendental knowledge.

Text 7

śrī-gītopaniṣadaś ca tathā ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ iti.

śrī-gītopaniṣadaḥ-in Śrī Bhagavad-gīta; ca-also; tathā ajñānenāvṛtaṁ jñānaṁ tena muhyanti jantavaḥ iti-verse 15.15.

The inauspicious material potency is also described in these words of Bhagavad-gītā (5.15):

"Embodied beings are bewildered, however, because of the ignorance that covers their true knowledge."*

Text 8

śrī-kapiladevaḥ.

śrī-kapiladevaḥ-Śrī Kapiladeva.

The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 23

Text 1

śakty-antaram cāhuḥ

sa yad ajayā tv ajām anuśayīta guṇāṁś ca juṣan
bhajati sarūpatām tad anu mṛtyum apeta-bhāgaḥ iti.

śakty-antaram-another potency; ca-and; āhuḥ-said; sa-that; yat-which; ajayā-unbron; tv-indeed; ajām-unbron; anuśayīta-lies down; guṇāṁśmodes; ca-and; juṣan-engaging; bhajati-worships; sarūpatām-having that nature; tat-that; anu-following; mṛtyum-death; apeta-bhāgaḥ-whose virtues are stolen; iti-thus.

The material potency is also described in these words of Śrīmad-Bhāgavatam

(10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

Text 2

ṭīkā ca sa tu jīvo yad yasmād ajayā māyayā ajām avidyām anuśayīta āliṅget. tato guṇāmś“ ca dehendriyādīn juṣan sevamāna ātmatayā adhyāsyān tad anu tad-anantaram sarūpatām tad-dharma-yogaṁ ca juṣann apeta-bhāgaḥ pihitānandādi-guṇaḥ san mṛtyum saṁsāram bhajati prāpnoti ity eṣā.

ṭīkā-commenry; ca-and; sa-this; tu-indeed; jīvaḥ-soul; yat-what; yasmāt-from which; ajayā-by the unborn; māyayā-maya; ajām-to the unborn; avidyām-ignorance; anuśayīta-anusayita; āliṅget-embraces; tataḥ-from that; guṇāmś-modes; ca-and; dehendriyādīn-beginning with the body and senses; juṣan-engaging; sevamāna-engaging; ātmatayā-as the self; adhyāsyān-attaining; tat-that; anu-following; tad-anantaram-after that; sarūpatām-with a form; tad-dharma-yogaṁ-connecting to that nature; ca-and; juṣann-engaging; apeta-bhāgaḥ-apeat-bhagah; pihita-covered; ānanda-bliss; ādi-beginning; guṇaḥ-qualities; san-being so; mṛtyum-death; saṁsāram-the material world; bhajati-attains; prāpnoti-attains; iti-thus; eṣā-the meaning.

Śrīla Śrīdhara Svāmī comments:

"Here the words `sa tu' mean `the individual spirit soul', `ajayā' means `by the unborn māyā potency', `ajām' means `unborn material ignorance', `and `anuśayīta' means `embraces'. `Guṇān' means `the material body and senses', `juṣan' means `acting as if they were the self', `tad anu' means `after that', `sarūatām' means `with a nature like that', `juṣann apeta-bhagah' means `his bliss and other spiritual qualities are covered over', `mṛtyum' means `the material world of repeated birth and death', and `bhajati' means `he attains'."

Text 3

śrutayaḥ.

śrutayaḥ-the Personified Vedas.

This verse was spoken by the Personified Vedas.

Anucheda 24

Text 1

tathā

tat-saṅga-bhramṣitaiśvaryam
samsarantam kubharyavat
tad āgatir abudhasyeha
kim asat karmabhir bhavet

tathā-so; tat-saṅga-by association with the prostitute of intelligence; bhramṣita-taken away; aiśvaryam-the opulence of independence; samsarantam-undergoing the material way of life; kubharyavat-exactly like a person who has a polluted wife; tad-āgatiḥ-the movements of the polluted intelligence; abudhasya-of one who does not know; iha-in this world; kim asat karmabhir bhavet-what can be the benefit of performing temporary fruitive activities?

The inauspicious life of the conditioned soul is again described in these words of Śrīmad-Bhāgavatam (6.5.15):

"If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?"*

Text 2

tasyāḥ puṁścalī-rūpāyā māyāyāḥ saṅgena bhramṣitam aiśvaryam kiñcit svīya-jñānādi-samarthyam yasya tam. tasya gatiḥ. samsarantam gacchantam jīvam sva-svarūpam abudhasyājanata ity uttarenānvayaḥ. haryaśvāḥ.

tasyāḥ-of this; puṁścalī-rūpāyā-in the form of a prostitute; māyāyāḥ-maya; saṅgena-by the association; bhramṣitam-destroyed; aiśvaryam-opulence; kiñcit-something; svīya-own; jñāna-knowledge; ādi-beginning with; samarthyam-ability; yasya-of whom; tam-him; tasya-of him; gatiḥ-the movement; samsarantam-traveling; gacchantam-going; jīvam-the soul; sva-svarūpam-own form; abudhasya-abudhasya; ajanataḥ-not knowing; iti-thus; uttarena-by the last; anvayaḥ-the sequence; haryaśvāḥ-the Haryasvas.

This verse explains how, by associating with the prostitute named Māyā (material illusion) one loses his spiritual knowledge and other spiritual opulences (aiśvaryam). Such a soul wanders (samsarantam) without any good destination (agatiḥ). That soul is very foolish (abudhasya).

Anuccheda 25

Text 1

tathā īśvarasya vimuktasya kārpaṇyam uta bandhanam iti.

tathā-so; īśvarasya vimuktasya kārpaṇyam uta bandhanam iti-Śrīmad-Bhāgavatam 3.7.9.

Śrīmad-Bhāgavatam (3.7.9) also declares:

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Personality of Godhead, is overcome by illusion, or māyā, and at the same time they maintain that He is unconditioned. This is against all logic."*

Text 2

īśvarasya kiñcij jñānādi-śaktimataḥ. śrī-maitreyaḥ.

īśvarasya-isvarasya; kiñcit-something; jñānādi-beginning with transcendental knowledge; śakti-the potencies; mataḥ-possessing; śrī-maitreyaḥ-Śrī Maitreya.

Here the word "īśvarasya" means "of He who is the master of the knowledge potency and other transcendental potencies also". This verse was spoken by Śrī Maitreya.

Anuccheda 26

Text 1

tathā

vipralabdho mahiṣyaivam
sarva-prakṛti-vañcitaḥ
necchann anukaroty ajñāḥ
klaibyāt krīḍā-mṛgo yathā

tathā-so; vipralabdhaḥ-captivated; mahiṣyā-by the queen; evam-thus; sarva-all; prakṛti-existence; vañcitaḥ-being cheated; na icchann-without desiring; anukaroti-used to imitate; ajñāḥ-the foolish king; klaibyāt-by force; krīḍā-mṛgaḥ-a pet animal; yathā-just like.

The inauspicious life of the conditioned soul is also described in these words of Śrīmad-Bhāgavatam (4.25.62):

"In this way, King Purañjana was captivated by his nice wife and was thus cheated. Indeed, he became cheated in his whole existence in the material world. Even against that poor foolish king's desire, he remained under the control of his wife, just like a pet animal that dances according to the order of its master."*

Text 2

mahiṣyā purañjanya vipralabdhaḥ purañjanaḥ sarvayā prakṛtyā jñānādi-rūpāyā vañcitas tyājitaḥ san necchan tad-icchayaivety arthaḥ. anukaroti tad dharmam ātmany adhyāsyeti.

mahiṣyā-mahisya; purañjanya-by the wife of King puranjana; vipralabdhaḥ-cheated; purañjanaḥ-Puranjana; sarvayā-all; prakṛtyā-by nature; jñānādi-rūpāyā-beginning with knowledge; vañcitas-cheated; tyājitaḥ-abandoned; san-being so; na-not; icchan-desiring; tad-icchayā-without desire; eva-indeed; iti-thus; arthaḥ-the meaning; anukaroti-follows; tat-that; dharmam-nature; ātmani-in the heart; adhyāsyeti-practicing; iti-thus.

Here the word "mahiṣyā" means "by King Purañjana's queen", "vipralabdhaḥ" means "Purañjana was cheated of his knowledge and all other opulences", and "necchan" means "without desiring". That is the meaning. "Anukaroti" means "in his heart he imitated that nature".

Text 3

tatra jīvasya śaktimattāyām parābhidyānāt tu tirohitam tato hy asya bandha-viparyayau ity etat sūtram apy anusandheyam.

tatra-there; jīvasya-of the individual soul; śaktimattāyām-in the state of being the paster of potencies; para-the Supreme Personality of Godhead; abhidhyānāt-by the will; tu-but; tirohitam-withdrawn; tataḥ-tyhen; hi-indeed; asya-of him; bandha-viparyayau-bondage and its opposite; iti-thus; etat-this; sūtram-sutra; api-also; anusandheyam-may be considered.

The relationship between the individual soul and the Supreme Lord, who is the master of all potencies, is described in these words of Vedānta-sūtra (3.2.5):

"By the will of the Supreme Personality of Godhead, the illusory potency māyā is withdrawn. Indeed, bondage and liberation both come from the Supreme Lord."

Text 4

śrī-nāradaḥ śrī-prācīnabarhiṣam.

śrī-nāradaḥ-Śrī Narada; śrī-prācīnabarhiṣam-to Śrī Pracinabarhi.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Nārada to Śrī Prācīnabarhī.

Anuccheda 27

Text 1

pūrvoktam evārtham vyañjayitum svasmai svayam-prakāśa ity uktam. tathā-bhūtatvam ca vilakṣaṇaḥ ity ādy-ukta-padya eva sva-dṛk ity anena vyaktam asti.

pūrva-previously; uktam-said; eva-indeed; artham-meaning; vyañjayitum-to manifest; svasmai-to Himself; svayam-personally; -prakāśa-manifest; iti-thus; uktam-the meaning; tathā-bhūtatvam-the state of being like that; ca-and; vilakṣaṇaḥ-distinguished; iti-thus; ādi-beginning; ukta-spoken; padye-in the verse; eva-certainly; sva-dṛk-sva-dṛk; iti-thus; anena-by this; vyaktam-manifested; asti-is.

The individual soul is self manifest. This is confirmed by use of the words "svayam-prakāśa" and "sva-dṛk" in Śrīmad-Bhāgavatam 11.10.8 (quoted here in anuccheda 19, text 12).

Text 2

tatra prakāśas tavad guṇa-dravya-bhedena dvi-vidhaḥ. prathame nijāśrayasya sphūrṭi-rūpaḥ. dvitīyaḥ sva-para-sphūrṭi-nidānam vastu-viśeṣaḥ.

tatra-there; prakāśaḥ-manifest; tavat-then; guṇa-dravya-bhedena-with the difference of the three material mdoes; dvi-vidhaḥ-two kinds; prathame-in the first; nija-own; āśrayasya-of the shelter; sphūrṭi-manifestation; rūpaḥ-form; dvitīyaḥ-the second; sva-own; para-other; sphūrṭi-maniefstation; nidānam-cause; vastu-thing; viśeṣaḥ-specific.

Manifestation is of two kinds. 1. self-manifestation, where one is the seer and 2. manifestation where one is the object that is seen.

Text 3

tatrātmano dravyatvād ayam eva gr̥hyate. yathā dīpaś cakṣuḥ prakāśayan sva-para-sphūrṭim svayam eva karoti. na tu ghaṭādi-prakāśa-vat tad-ādi-sāpekṣaḥ. tasmād ayam svayam-prakāśaḥ. tathāpi svam̐ prati na prakāśate. yata eva jaḍa ity ucyate. ātmā tu svam̐ param̐ ca prakāśayan svātmānam̐ prati prakāśamānatvāt svasmai svayam-prakāśaḥ. yata eva cid-rūpa ucyate.

tatra-there; ātmanaḥ-of the self; dravyatvāt-because of being a thing; ayam-this; eva-indeed; gr̥hyate-is accepted; yathā-as; dīpaḥ-lamp; cakṣuḥ-eyes; prakāśayan-manifesting; sva-para-sphūrṭim-manifested by another; svayam-personally; eva-indeed; karoti-does; na-not; tu-but; ghaṭādi-beginning with a pot; prakāśa-manifestation; vat-like; tat-that; ādi-beginning; sāpekṣaḥ-in relationship; tasmāt-from that; ayam-this; svayam-prakāśaḥ-self-manifested; tathāpi-nevertheless; svam̐-oneself; prati-to; na-not; prakāśate-is manifested; yata-from which; eva-indeed; jaḍa-matter; iti-thus; ucyate-is said; ātmā-self; tu-but; svam̐-own; param̐-another; ca-another; prakāśayan-manifesting; svātmānam̐-own self; prati-to; prakāśamānatvāt-because of manifesting; svasmai-to himself; svayam-prakāśaḥ-self-manifest; yata-because; eva-indeed; cid-rūpa-the spiritual form; ucyate-is said.

The spirit soul should be understood in this way: The spirit soul has the power to light the lamp of the eyes and see various objects. A clay pot or other inanimate object has no such power. In this way the soul is "self-manifest" (svayam-prakāśa), which means it has the power to manifest things before himself, or in other words to perceive sense objects. Whatever does not have that power of perception is called "inanimate matter". Because it thus has the power to perceive itself and others, the soul is called "self-manifest". That is why the soul is said to be spiritual in nature.

Text 4

tad uktam anyair api svayam-prakāśatvam̐ sva-vyavahāre parānapekṣatvam̐. avedyatve saty aparokṣa-vyavahāra-yogyatvam̐ veti.

tat-that; uktam-said; anyaiḥ-by others; api-even; svayam-prakāśatvam̐-the state of being self-manifest; sva-vyavahāre-in one's own actions; para-others; anapekṣatvam̐-the state of being without reference to; avedyatve-in being unable to know; sati-being so; aparokṣa-visible to the senses; vyavahāra-of activities; yogyatvam̐-suitableness; vā-or; iti-thus.

Other thinkers say that "self-manifest" means "the soul is independent in its actions", and still other thinkers say that "self-manifest" means "when something is not understood, the soul can act to try to understand it".

Text 5

tatra pūrvatra parānapekṣyatva-svarūpa-lakṣaṇe dīpa-sādharmya-jaḍatva-

varaṇāya svasmai-padam apekṣyam. paratva-lakṣaṇe dīpāder vedyatva-rūpa-vailakṣaṇyam. uttaratra tu spaṣṭārtham. ataḥ svadr̥k svasmai svayam-prakāśa ity arthaḥ.

tatra-there; pūrvatra-previously; para-other; anapekṣyatva-without relation; svarūpa-lakṣaṇe-nature; dīpa-lamp; sādharma-sameness; jaḍatva-material status; varaṇāya-for rejecting; svasmai-padam-the word svasmai; apekṣyam-in relation to; paratva-the state of being another; lakṣaṇe-in the nature; dīpa-lamp; ādeḥ-beginning with; vedyatva-to be known; rūpa-of the form; vailakṣaṇyam-difference; uttaratra-in a later place; tu-but; spaṣṭa-clear; artham-meaning; ataḥ-from that; svadr̥k-svadr̥k; svasmai-to oneself; svayam-prakāśa-personally manifest; iti-thus; arthaḥ-the meaning.

In the first of these two ideas the idea of the soul's independence refutes the idea that the soul is material, like a material lamp. This idea also affirms that the word "svayam" in "svayam-prakāśa" means "to oneself". Because the soul is thus different from a material lamp, it is clear that the word "svayam" here means "to oneself". The second of these two ideas is clear in its meaning. In this way it is clear that the word "svayam-prakāśa", meaning "manifest to oneself" here has the same meaning as the word "sva-dr̥k".

Text 6

na cāsau paramātma-prakāśyatve ghaṭa-vat para-prakāśyāḥ. paramātmanas tat-parama-svarūpatvena para-prakāśyatvābhāvāt. evam evāha dvābhyām

na-not; ca-also; asau-he; paramātma-of the Supersoul; prakāśyatve-in the state of being able to be manifested; ghaṭa-vat-like a clay pot; para-prakāśyāḥ-visible to others; paramātmanaḥ-of the Supersoul; tat-parama-svarūpatvena-because of being the Supreme Personality of Godhead; para-prakāśyatva-to be manifested by others; ābhāvāt-because of the non-existence; evam-thus; eva-indeed; āha-said; dvābhyām-with two verses.

The Supersoul is not manifested by a source outside Himself, as clay pots or other material objects are. Because He is the Supreme Personality of Godhead, the Supersoul is not dependent on others for His being manifested. The Lord Himself explains this in the following words of Śrīmad-Bhāgavatam (11.22.30-31):

Text 7

mamāṅga māyā guṇa-mayy anekadhā
vikalpa-buddhīś ca guṇair vidhatte
vaikārikas tri-vidho 'dhyātmam ekam
athādhībhūtam adhidaivam anyat

mama-of Me; aṅga-O dear one; māyā-maya; guṇa-mayi-consisting of the modes of material nature; anekadhā-many; vikalpa-buddhiḥ-perceptions; ca-also; guṇaiḥ-by the modes; vidhatte-placed; vaikārikaḥ-transformations; tri-vidhaḥ-three kinds; adhyātmam-adhyatma; ekam-one; atha-then; adhibhūtam-adhibhuta; adhidaivam-adhidaiva; anyat-another.

"My dear Uddhava, My material energy, comprising three modes and acting through them, manifests the varieties of creation along with varieties of consciousness for perceiving them. The manifest result of material transformation is understood in three aspects: ādhyātmika, ādhidaivika, and ādhibhautika."***

Text 8

dr̥g-rūpam arkam vapur atra randhre
parasparam sidhyati yaḥ svataḥ khe
ātmā yad eṣām aparō ya ādyaḥ
svayānubhūtyākhila-siddha-siddhiḥ

dr̥g-rūpam-the form of the eyes; arkam-the sun; vapuḥ-form; atra-here; randhre-opening; parasparam-mutual; sidhyati-is established; yaḥ-who; svataḥ-personally; khe-in the sky; ātmā-soul; yat-which; eṣām-of them; aparāḥ-another; ya-who; ādyaḥ-beginning; svaya-personally; anubhūtya-perceiving; akhila-all; siddhamanifest; siddhiḥ-source.

"Sight, visible form, and the reflected image of the sun within the aperture of the eye all work together to reveal one another. But the original sun standing in the sky is self-manifested. Similarly, the Supreme Soul, the original cause of all entities, who is thus separate from all of them, acts by the illumination of His own transcendental experience as the ultimate source of manifestation of all mutually manifesting objects."***

Text 9

vikalpaṁ bhedaṁ tad-buddhīś ca. anekadhātvam prāpañcayati vaikārika iti.
aneka-vikāravān apy asau sthūla-dr̥ṣṭyā tāvat tri-vidhaḥ. traividhyam aha
adhyātmam ity ādinā. tāni krameṇāha dr̥g-ādi-trayaṇa.

vikalpam-manifestation; bheda-difference; tad-buddhiḥ-the conception of that; ca-and; anekadhātvam-plurality; prāpañcayati-creates; vaikārika-transformations; iti-thus; aneka-vikāravān-many transformations; api-also; asau-this; sthūla-gross; dr̥ṣṭyā-by vision; tāvat-then; tri-vidhaḥ-three kinds; traividhyam-three kinds; aha-said; adhyātmam-adhyatma; iti-thus; ādinā-beginning; tāni-them; krameṇa-with the sequence; āha-said; dr̥g-ādi-trayaṇa-by the three beginning with the word dr̥k.

This verse describes vikalpa (manifestation), bheda (difference), and tad-buddhiḥ (the conceptions of things). In this way many different manifestations are created. This is described with the word "vaikārika". The word "tri-vidhāḥ" indicates that three kinds of transformations are present before the gross material vision. These three kinds of manifestations are described in the passage beginning with the word "adhyātmam" (Śrīmad-Bhāgavatam 11.22.30, quoted here in text 7). They are described, one after the other, in the three verses Śrīmad-Bhāgavatam 11.22.31-3.

Text 10

vapuḥ aṁśaḥ. atra randhre dṛg-goloke praviṣṭam tat trayam ca parasparam eva sidhyati. na tu svataḥ. yas tu khe ākāśe arko vartate. sa punaḥ svataḥ sidhayati. cakṣur-viśayatve 'pi sva-virodhinaḥ pratiyogy-apekṣābhāva-mātreṇa svata ity uktam.

vapuḥ-vapuḥ; aṁśaḥ-part; atra-here; randhre-randhra; dṛg-goloke-eye; praviṣṭam-entered; tat-that; trayam-thhree; ca-and; parasparam-mutual; eva-indeed; sidhyati-is proved; na-not; tu-but; svataḥ-personally; yaḥ-what; tu-indeed; khe-in the sky; ākāśe-sky; arkaḥ-sun; vartate-is; sa-that; punaḥ-again; svataḥ-personally; sidhayati-is established; cakṣur-viśayatve-in the eye's sphere of perception; api-even; sva-virodhinaḥ-self contradicting; pratiyogi-opposing; apekṣa-relation; abhāva-absence; mātreṇa-only; svata-svataḥ; iti-thus; uktam-said.

Here the word "vapuh" means "part", "atra randhre" means "on the eyeballs", The three manifestations thus work together (parasparam) to reveal each other (sidhyati) on the eyes. Therefore, they are mutually dependent. They are not self-manifested and independent. However, the sun (arkaḥ) in the sky (khe) is self-manifested (svataḥ sidhyati). Even in the eye's sphere of perception the sun does not need any other thing in order to be manifested. Therefore it is self-manifested (svataḥ).

Text 11

evam yathā maṇḍalātmārkaḥ svataḥ sidhayati. tathātmāpīty āha yad yataḥ pūrvokta-dṛṣṭānta-hetor ātmā eṣām adhyātmādinām yo 'para ādyaḥ teṣām āśrayaḥ. so 'pi svataḥ sidhyati. kintu svayānubhūtyeti cid-rūpatvād viśeṣaḥ. na kevalam etāvad api tv akhilānām paraspara-prakāśa-siddhānām siddhir yasmāt tathā-bhūtaḥ sann iti. śrī-bhagavān.

evam-thus; yathā-as; maṇḍala-circle; ātma-self; arkaḥ-sun; svataḥ-personally; sidhayati-manifested; tathā-so; ātmā-the Supersoul; api-also; iti-thus; āha-said; yat-what; yataḥ-from which; pūrvā-previously; ukta-said; dṛṣṭānta-example; hetoḥ-cause; ātmā-Supersoul; eṣām-of them; adhyātmādinām-beginning with adhyatma; yaḥ-who; apara-another; ādyaḥ-first; teṣām-of them; āśrayaḥ-the shelter; saḥ-He;

api-indeed; svataḥ-personally; sidhyati-is manifested; kintu-however;
svayānubhūtyā-by being self manifested; iti-thus; cid-rūpatvāt-because of being
spieitual in nature; viśeṣaḥ-specific; na-not; kevalam-alone; etāvāt-in that way; api-
also; tv-indeed; akhilānām-of all; paraspara-prakāśa-siddhānām-mutually
manifested; siddhiḥ-manifestation; yasmāt-from which; tathā-bhūtaḥ-in that way;
sann-being so; iti-thus; śrī-bhagavān-the Supreme Personality of Godhead.

This verse explains: "As the sun is self-manifested, so the Supersoul is self-manifested also." Here the word "yat" means "because of the previously stated example". "eṣām" means "of the three things that begin with adhyātma", and "yo 'para ādyaḥ" means "the shelter of them". In this way the Supersoul is self-manifested. The Lord thus acts by His own transcendental experience (svayānubhūtyā) because He is perfectly spiritual in nature. He is not only the cause of His own manifestation, but He is also the cause of the manifestation of the many mutually-dependent beings. That is His nature. The verse quoted in this anuccheda were spoken by the Supreme Personality of Godhead.

Anuccheda 28

Text 1

yasmāt svarūpa-bhūtayaiva śaktyā tathā prakāśate. tasmād eka-rūpa-svarūpa-
bhāktvam api dīpavad eva. nātmā jajāna ity ādau upalabdhi-mātram ity
anenaivoktam mātra-padam tad-dharmānām api svarūpānatiriktatvam dhvanayati.

yasmāt-from which; svarūpa-bhūtayā-internal; eva-indeed; śaktyā-potency;
tathā-so; prakāśate-mqanifests; tasmāt-from that; eka-rūpa-one form; svarūpa-
bhāktvam-hjaving His own nature; api-also; dīpavat-like a lamp; eva-indeed; nātmā
jajāna ity ādau-in Śrīmad-Bhāgavatam 11.3.38; upalabdhi-mātram ity anena-by th
words "upalabdhi-matram; eva-indeed; uktam-said; mātra-padam-the word matra;
tad-dharmānām-of that nature; api-alos; svarūpa-own nature; anatiriktatvamthje
state of not being different; dhvanayati-declares..

Therefore the soul is manifested from the Lord's internal potency. Each soul has one nature, like a lamp. The nature of the soul is described in these words of Śrīmad-Bhāgavatam (11.3.38, which were previously quoted in this book in anuccheda 22, text 2):

"The soul was never born. It will never die. It never grows. It never decays. The soul is the witness, observing the changes time forces on changeable things. The soul is consciousness, existing always and in every situation."

Text 2

atha cetanatvaṁ nāma svasya cid-rūpatve 'py anyasya dehādeś cetayitṛtvaṁ
dīpādi-prakāśasya prakāśayitṛtva-vat. tad etat vilakṣaṇaḥ ity ādāv eva
dṛṣṭāntenoktam. prakāśakaḥ iti cetayitṛtve hetuḥ.

atha-now; cetanatvam-consciousness; nāma-indeed; svasya-own; cid-rūpatve-
spiritual nature; api-also; anyasya-of another; dehādeḥ-beginning with the body;
cetayitṛtvaṁ-the maker of consciousness; dīpādi-prakāśasya-manifestation of
lamps and other like things; prakāśayitṛtva-vat-like the manifester; tat-that; etat-
this; vilakṣaṇaḥ-different; iti-thus; ādāv-beginning; eva-indeed; dṛṣṭātena-with the
example; uktam-said; prakāśakaḥ-manifestation; iti-thus; cetayitṛtve-in the maker
of consciousness; hetuḥ-the reason.

Thus the soul is spiritual and conscious. As a lamp or other luminous object
lights up a certain place, so the soul lights up the body with consciousness. This
example is given in Śrīmad-Bhāgavatam 11.10.8. In that verse the word
"prakāśaḥ" means "the source of consciousness".

Text 3

vyāpti-śīlatvam udāhariṣyamāṇe ātmā ity ādau śrī-prahlāda-vākye vyāpaka ity
anenoktaṁ vyāpti-śīlatvam ati-sūkṣmatayā sarva-cetanāntaḥ-praveśa-svabhāvatvaṁ
jñāna-mātrātmako na ca ity atra cid-ānandātmaka ity api hetv-antaram.

vyāpti-śīlatvam-the nature of being all-pervading; udāhariṣyamāṇe-to be
explained; ātmā ity ādau-Śrīmad-Bhāgavatam 7.6.2; śrī-prahlāda-vākye-in the
words of Śrī Prahlāda; vyāpaka- ity anenoktam-spoken with the word "vyāpaka";
vyāpti-śīlatvam-the nature of being all-pervading; ati-sūkṣmatayā-with great
subtlety; sarva-cetanāntaḥ-praveśa-svabhāvatvam-the nature of entering everyone's
heart; jñāna-mātra-simply knowledge; ātmakaḥ-self; na-not; ca-also; iti-thus; atra-
here; cid-ānandātmaka-spiritual and full of bliss; iti-thus; api-also; hetv-antaram-
another reason.

That the Supersoul is all-pervading will be explained later, in this book, when
Śrī Prahlāda's words of Śrīmad-Bhāgavatam 7.6.19-23 will be quoted. Here the
word "vyāpaka" means that the Supersoul subtly enters the hearts of all living
beings. One reason this is so is that the Lord's nature is like that, as explained in
the words "jñāna-mātrātmako na ca" (He is not only transcendental knowledge).
Another reason is that because He is spiritual and full of bliss, therefore the Lord
appears as the Supersoul.

Text 4

tasya tasya jaḍa-pratīyogitvena jñānatvaṁ duḥkha-pratīyogitvena tu jñānatvam
ānandatvaṁ ca. jñānatvaṁ tudahṛtam. ānandatvaṁ ca nirupādhi-premāspadatvena
sādhayati

tasya-of Him; tasya-of Him; jaḍa-pratīyogitvena-because of not being material in nature; jñānatvam-the nature of transcendental knowledge; duḥkha-pratīyogitvena-because of being free of suffering; tu-indeed; jñānatvam-the nature of knowledge; ānandatvam-the nature of bliss; ca-also; jñānatvam-the nature of knowledge; tu-indeed; udahṛtam-declared; ānandatvam-bliss; ca-and; nirupādhi-spiritual and limitless; prema-of love; aspadatvena-because of being the resting place; sādhayati-establishes.

Because He is free from any trace of matter, the Supersoul is filled with transcendental knowledge. Because He is free from suffering, the Supersoul is filled with knowledge and bliss. Because He is thus filled with transcendental knowledge and bliss, the Supersoul is the abode of limitless transcendental love. This is explained in the following words of Śrīmad-Bhāgavatam (10.14.54):

Text 5

tasmāt priyatamaḥ svātmā
sarveṣāṃ eva dehinām
tad-artham eva sakalam
jagac caitac carācaram

tasmāt-therefore; priyatamaḥ-most dear; svātmā-own self; sarveṣāṃ-of all; eva-indeed; dehinām-embodied beings; tad-artham-for his sake; eva-indeed; sakalam-all; jagac-the universe; ca-and; etat-this; carācaram-with moving and nonmoving beings.

"Therefore it is the Supersoul that is most dear to every embodied living being, and it is simply for the satisfaction of the Supersoul that the whole material creation of moving and nonmoving entities exists."

Text 6

spāṣṭam. śrī-śukaḥ.

spāṣṭam-clear; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

The meaning of this verse is clear. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 29

Text 1

tasminś cānandātmake jñāne pratibimban̄ yuṣmad-arthatvaṁ na bhavati. kintv
ātmavād asmād-arthatvam eva. tac cāsmād-arthatvam aham-bhāva eva. tato 'ham
ity etac chabdābhidheyakaram eva jñānam̄ śuddha ātmā prakṛty-āveśo 'nyathā
nopapadyate. yata evāveśāt tadya-saṅghata evāham ity aham-bhāvāntaram̄
prāpnoti. tad etad abhipretya tasyāham-arthatvam āha

tasmin-in this; ca-and; ānandātmake-blissful self; jñāne-knowledge;
pratibimbam-reflection; yuṣmat-of you; arthatvam-the purpose; na-not; bhavati-is;
kintv-however; ātmavāt-because of the self; asmād-arthatvam-for our sake; eva-
indeed; tac-that; ca-and; asmād-arthatvam-for our sake; aham-bhāva-ego; eva-
indeed; tataḥ-therefore; aham-I; iti-thus; etac-this; śabda-word; abhidheyakaram-to
be said; eva-indeed; jñānam-knowledge; śuddha-pure; ātmā-soul; prakṛti-matter;
āveśaḥ-entrance; anyathā-otherwise; na-not; upapadyate-is attained; yata-from
which; eva-indeed; āveśāt-from entrance; tadya-like that; saṅghāta-combination;
eva-indeed; aham-I; iti-thus; aham-bhāva-false ego; antaram-after; prāpnoti-attains;
tat-this; etad-that; abhipretya-knowing; tasya-of him; aham-arthatvam-false ego;
āha-says.

When that blissful spiritual consciousness is pervertedly reflected in material
consciousness, the individual soul thinks, "I will not act for your benefit. I will
only act for my benefit". In this way the individual soul comes under the grip of
materialistic false-ego. Thus influenced by false-ego, the pure soul enters the
material world. Without this false-ego it would not be possible for the soul to enter
the material world. In this way the individual soul comes under the grip of false-
ego. This is described in the following words of Śrīmad-Bhāgavatam (3.26.6):

Text 2

evam̄ parābhidyānena
kartṛtvam̄ prakṛteḥ pumān̄
karmasu kriyamāneṣu
guṇair ātmani manyate

evam-in this way; para-other; abhidhyānena-by identification; kartṛtvam-the
performance of activities; prakṛteḥ-of the material nature; pumān-the living entity;
karmasu kriyamāneṣu-while the activities are being performed; guṇaiḥ-by the
three modes; ātmani-to himself; manyate-he considers.

"Because of his forgetfulness, the transcendental living entity accepts the
influence of material energy as his field of activities, and thus actuated, he wrongly
applies the activities to himself."*

Text 3

parābhidyānena prakṛty-āveśena prakṛtir evāham iti mānanena prakṛter guṇaiḥ kriyamāneṣu karmasu kartṛtvam ātmāni manyate. atra niraham-bhāvasya parābhidyānāsambhavāt parāveśa-jātāhankārasya cāvarakatvād asty eva tasminn anyo 'ham-bhāva-viśeṣaḥ. sa ca śuddha-rūpa-mātra-niṣṭhatvān na samsāra-hetur iti spaṣṭam.

parābhidyānena-arābhidyānena;prakṛty-āveśena-by entering the material world; prakṛtiḥ-matter; eva-indeed; aham-I; iti-thus; mānanena--thinking; prakṛteḥ-of matter; guṇaiḥ-by the modes; kriyamāneṣu-being done; karmasu-actions; kartṛtvam-the doer; ātmāni-in the self; manyate-is thought; atra-here; niraham-bhāvasya-freedom from false ego; parābhidyāna-by the false identification; asambhavāt-because of being impossible; parāveśa-entrance; jāta-born; ahankārasya-of false ego; ca-also; āvarakatvāt-because of covering; asti-is; eva-indeed; tasminn-in that; anyaḥ-another; aham-bhāva-viśeṣaḥ-false ego; sa-that; ca-also; śuddha-rūpa-mātra-niṣṭhatvān-because of confidence in the spiritual form; na-not; samsāra-of the material world; hetuḥ-the cause; iti-thus; spaṣṭam-clear.

Here the world "parābhidyānena" means "by entering the material world and thinking 'I am made of matter'." In this way the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself (prakṛter guṇair kriyamāneṣu karmasu kartṛtvam ātmāni manyate). A person who is free of false-ego does not think in this way. Only when a person is covered by materialistic false-ego does he think in this way. A soul who is convinced of his spiritual identity has no reason to enter the material world. That is clear.

Text 4

tad evāhankāra-dvayaṁ sanne yad indriya-gaṇe 'hami ca prasupte kūṭastha āśayam ṛte tad anusmṛtir naḥ ity atra darśitam.

tat-that; eva-indeed; ahankāra-dvayaṁ-two kinds of false ego; sanne yad indriya-gaṇe 'hami ca prasupte kūṭastha āśayam ṛte tad anusmṛtir naḥ ity atra-in Śrīmad-Bhāgavatam 11.3.39; darśitam-revealed.

The two kinds of false-ego are described in these words of Śrīmad-Bhāgavatam (11.3.39):

"When the living entity sleeps and the senses, false-ego, and material consciousness are all dormant, the unchanging soul still remembers that he had slept."

Text 5

upādhy-abhimānātmakasyāhaṅkārasya prasuptatvāt tad anusmṛtir naḥ ity anena sukham aham asvapsam ity ātmano 'hantayaiva parāmarṣāc ca. ata eva mām ahaṁ nājñāsiṣam ity atra paramarse 'pi upādhy-abhimānino 'nusandhānābhāvaḥ. anyasya tv ajñāna-sākṣitvenānusandhānam iti dik. śrī-kapiladevaḥ.

upādhy-abhimānātmakasyāhaṅkārasya-of the soul covered by false ego; prasuptatvāt-because of the sleeping condition; tat-of that; anusmṛtiḥ-memory; naḥ-of us; iti-thus; anena-by this; sukham-happily; aham-I; asvapsam-slept; iti-thus; ātmanaḥ-of the self; ahantayā-by false ego; eva-indeed; parāmarṣāc-from consideration; ca-and; ata eva-therefore; mām-myself; aham-I; na-not; ajñāsiṣam-understood; iti-thus; atra-here; paramarse-in consideration; api-also; upādhy-abhimāninaḥ-with material misidentification; anusandhāna-searching; abhāvaḥ-non-existence; anyasya-of another; tv-but; ajñāna-of ignorance; sākṣitvena-because of being the witness; anusandhānam-consideration; iti-thus; dik-the direction; śrī-kapiladevaḥ-Lord Kapiladeva.

Even though he was asleep, and even though he was in the grip of materialistic false-ego, the soul still remember his activity of sleeping (tad-anusmṛtir naḥ). Thus, even though he is in the grip of false-ego, the soul thinks, "I slept happily." Even though he is in the grip of false-ego, the soul does not think, "I was completely unaware of myself as I slept". The conclusion is that the soul is never in a state of unawareness. The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 30

Text 1

tathā

nṛtyato gāyataḥ paśyan
yathāivānukaroti tān
evam buddhi-guṇān paśyann
anīho 'py anukaryate

tathā-so; nṛtyataḥ-dancing; gāyataḥ-singing; paśyan-seeing; yatha-as; eva-indeed; anukaroti-imitates; tān-them; evam-thus; buddhiof intelligence; guṇān-qualities; paśyann-seeing; anīhaḥ-inactive; api-even; anukaryate-is made to imitate.

The soul's nature is also described in these words of Śrīmad-Bhāgavatam (11.22.53):

"Seeing others singing and dancing, one may be inclined to imitate them. In the

same way, seeing the material intelligence, the inactive spirit soul may be inclined to imitate it."

Text 2

pūrvavat. śrī-bhagavān.

pūrvavat-as before; śrī-bhagavān-the Supreme Personality of Godhead.

This verse is harmonious with the previous explanations. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 31

Text 1

evam eva svapna-dṛṣṭantam api ghaṭayann āha

yad-arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś-chedanādikaḥ

evam-thus; eva-indeed; svapna-dṛṣṭantam-the example of the dream; api-also; ghaṭayann-doing; āha-says; yat-thus; arthena-a purpose or meaning; vinā-without; amuṣya-of such a one; puṁsa-of the living entity; ātma-viparyayaḥ-upset about self-identification; pratīyata-so appear; upadraṣṭuḥ-of the superficial onlooker; sva-śiraḥ-own head; chedana-ādikaḥ-cutting off.

The example of the dream is further elaborated in these words of Śrīmad-Bhāgavatam (3.7.10):

"The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off."*

Text 2

upadraṣṭur amuṣyeti svapna-draṣṭrā amunā jīvenety arthaḥ. śrī-maitreyaḥ.

upadraṣṭuḥ-seer; amuṣya-of him; iti-thus; svapna-draṣṭrā-seeing in a dream; amunā-by him; jīvena-by the spirit soul; iti-thus; arthaḥ-the meaning; śrī-maitreyaḥ-Śrī Maitreya.

Here the words "upadraṣṭur amuṣya" mean "of the spirit soul who sees something in a dream". This verse was spoken by Śrī Maitreya.

Anuccheda 32

Text 1

sādhite ca svarūpa-bhūte 'ham-bhāve pratikṣetram bhinnatvam api sādhitam.
yat tu

sādhite-attained; ca-and; svarūpa-bhūte-own nature; aham-bhāve-in false ego; pratikṣetram-every field of activities; bhinnatvam-difference; api-also; sādhitam-established; yat-what; tu-but.

Someone may say that it is only because of the influence of the false-ego that one thinks there are many different souls, each the witness of a particular field of activities. This mistaken idea is refuted by the Lord Himself in a passage of Śrīmad-Bhāgavatam that begins with these words (Śrīmad-Bhāgavatam 11.13.22):

Text 2

vastuno yady anānātvam
ātmanaḥ praśna īdṛśaḥ
katham ghaṭeta vo viprā
vaktur vā me ka āśrayaḥ

vastunaḥ-in truth; yadi-if; anānātvam-the absence of variety; ātmanaḥ-of the soul; praśna-the question; īdṛśaḥ-like this; katham-how?; ghaṭeta-it may be; vaḥ-of you; vipra-O brahmanas; vaktuḥ-the speaker; va-or; me-of Me; ka-what?; āśrayaḥ-the shelter.

"If your question assumes that all variety is ultimately an illusion, then how can such a question be at all meaningful? O brāhmaṇas, what is the truth about you and about Me, who am now speaking to you?"

Text 3

ity ādau jñāni-laukika-guru-rītiṃ tadīya-prākṛta-drṣṭiṃ vānuṣṛtya svasya
jīvāntara-sādharaṇya-kalpanāmāye śrī-hamsadeva vākye jīvātmanām ekatvam. tat
khalu aṃsa-bhede 'pi jñānecchun prati jñānopayogitvena tam avivicyaiva
samānākāratvenābheda-vyapadeśo yathā tatraiva

iti-thus; ādau-beginning; jñāni-of the impersonalists; laukika-ordinary; guru-guru; rītim-method; tadīya-of this; prākṛta-material; dṛṣṭim-vision; vā-or; anusr̥tya-following; svasya-own; jīva-souls; antara-other; sādharanya-common nature; kalpanāmaye-imagination; śrī-hamsadeva-Śrī Hamsadeva; vākye-in the words; jīvātmanām-of the individual souls; ekatvam-oneness; tat-that; khalu-indeed; aṁśa-of parts; bhede-in difference; api-even; jñāna-knowledge; icchun-desiring; prati-to; jñāna-knowledge; upayogitvena-with appropriateness; tam-that avivicya-not separating; eva-indeed; samāna-equal; ākāratvena-with form; abheda-not different; vyapadeśaḥ-teaching; yathā-as; tatra-there; eva-indeed.

Here Lord Hamsadeva refers to the materialistic idea of the impersonalist gurus who claim that all individual souls are one and there is no true difference between them. Lord Hamsadeva rejects this idea and instead explains that the spirit souls, who are part-and-parcel of the Lord, are distinct individuals. He then says (Śrīmad-Bhāgavatam 11.13.23):

Text 4

pañcātmakeṣu bhūteṣu
samāneṣv api vastutaḥ
ko bhavān iti vaḥ praśno
vācārambho hy anarthakaḥ

pañcātmakeṣu-made of five elements; bhūteṣu-beings; samāneṣv-equal; api-even; vastutaḥ-in truth; kaḥ-who?; bhavān-you; iti-thus; vaḥ-of you; praśnaḥ-the question; vācārambhaḥ-beginning of words; hi-indeed; anarthakaḥ-meaningless.

"If your question 'Who are You?' referred to the material body made of five elements, elements that are in truth all alike, then your question was only a meaningless collection of words."

Text 5

tatrāpi aṁśa-bhedo 'sty eva. ata uktam svayam-bhagavatā śuni caiva śvapāke ca paṇḍitaḥ sama-darśinaḥ iti nirdoṣam hi samam brahma ity ādi ca.

tatrāpi-still; aṁśa-of parts and parcels; bhedaḥ-difference; asti-is; eva-indeed; ata-then; uktam-said; svayam-bhagavatā-by the Supreme Personality of Godhead Himself; śuni caiva śvapāke ca paṇḍitaḥ sama-darśinaḥ iti-Bhagavad-gita 5.18; nirdoṣam hi samam brahma- ity ādi-Bhagavad-gita 5.19; ca-also.

Therefore, even though they are all parts-and-parcels of the Supreme Personality of Godhead, the individual spirit souls are individual, distinct persons, different from the Lord and from each other. The Lord describes the individual

souls in these words (Bhagavad-gītā 5.18-19):

"The humble sage, by virtue of true knowledge, sees with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog, and a dog-eater (outcaste)."

"Those whose minds are established in sameness and equanimity have already conquered the conditions of birth and death. They are flawless like Brahman, and thus they are already situated in Brahman."

Text 6

atra brahmeti jīva-brahmaivocyate. yathā yayāham etat sad-asat sva-māyayā paśye mayi brahmaṇi kalpitam pare iti.

atra--here; brahma-Brahman; iti--thus; jīva-brahma--the spirit soul; eva--indeed; ucyate--is said; yathā--as; yayāham etat sad-asat sva-māyayā paśye mayi brahmaṇi kalpitam pare iti--Śrīmad-Bhāgavatam 1.5.27.

Here the word "brahma" indicates the spiritual nature of the individual soul. That the individual soul is spiritual and transcendental is described in these words of Śrīmad-Bhāgavatam (1.5.27):

"As my taste developed, I could realize that it was only in my ignorance that I had accepted gross and subtle material coverings, for both the Lord and I am transcendental."

Text 7

mayi brahmaṇi dehātmakam pare brahmaṇi ca jagad-ātmakam sad asat kārya-kāraṇa-saṅghātam sva-viśayaka-māyayā jīva-mayākhyayā deha evāham tathā indra-candrādy-ātmakam jagad eveśvara itīdam kalpitam eva. yayā matyā paśye paśyamīty arthaḥ. samānākāratvād eva pūrvavad anyatra ca so 'ham sa ca tvam iti. tad evam sarveṣām eva jīvanām ekākāratve sati

mayi--mayi; brahmaṇi--brahmani; dehātmakam--body; pare--pare; brahmaṇi--brahmani; ca--and; jagad-ātmakam--the universe; sad asat--sad asat; kārya-kāraṇa-saṅghātam--cause and effect; sva-viśayaka--in the range of perception; māyayā--by maya; jīva--soul; māyā--potency; ākhyayā--named; deha--body; eva--indeed; aham--I; tathā--so; indra-candrādy-ātmakam--beginning with Indra and Candra; jagat--universe; eva--indeed; īśvara--controller; iti--thus; idam--this; kalpitam--considered; eva--indeed; yayā--by which; matyā--idea; paśye--I see; paśyami--I see; iti--thus; arthaḥ--the meaning; samāna--equal; ākāratvāt--because of having a form; eva--indeed; pūrvavat--as before; anyatra--in another place; ca--also; saḥ--he; aham+I; sa--he; ca--also; tvam--you; iti--thus; tat--that; evam--thus; sarveṣām--of all; eva--indeed; jīvanām--souls; ekākāratve--in the state of having a form; sati--being so.

Here the words "mayi brahmaṇi" mean "the soul that resides in the material body", "pare brahmaṇi" mean "He who is the soul of the entire universe", and "sad asat" mean "cause and effect". In this way the individual spirit soul, who is called the "jīva-māyā" (the potency that is the individual soul) resides in the material body. (Here Nārada says) "I am such an individual soul". As the individual spirit soul resides in a particular material body, in the same way the Supreme Personality of Godhead, who is the controller of the entire universe, also resides in the bodies of Indra, Candra, and all others. "Kalpitam" here means "with this understanding", "yayā" means "with this idea", and "paśye" means "I see". In this way, in the previous statements of this book, and in many other places also in the scriptures, it is seen that the nature of the individual souls is in many ways like the nature of the Supreme Personality of Godhead Himself. That is why in some places the scriptures declare, "The Supreme Personality of Godhead is like that, I am like that, and you are also like that". That all spirit souls have the same kind of spiritual nature is also confirmed by these words of Śrīmad-Bhāgavatam (11.10.32):

Text 8

yāvat syād guṇa-vaiṣamyam
 tāvan nānātvam ātmanaḥ
 nānātvam ātmano yāvat
 pāratantryam tadaiva hi

yāvat-as; syāt-is; guṇa-vaiṣamyam-difference of modes; tāvan-then; nānātvam-variety; ātmanaḥ-of the soul; nānātvam-variety; ātmanaḥ-of the soul; yāvat-as long as; pāratantryam-superiority; tadā-then; eva-indeed; hi-indeed.

"As long as one thinks the different modes of material nature create different kinds of souls, one will think that the souls have many different kinds of natures. As long as one thinks the souls have many different kinds of natures, one will remain in the grip of material illusion."

Text 9

ity ādiṣu devādi-deha-bheda-kṛtagantuka-nānātvam nindyate

iti-thus; ādiṣu-beginning; deva-demigods; ādi-beginning with; deha-of material bodies; bheda-differences; kṛta-done; āgantuka-attaining; nānātvam-variety; nindyate-is criticized.

In these words the idea that the different species of living entities, beginning with the demigods, and descending to the lowest forms of life, house different kinds of souls is strenuously refuted.

Text 10

veṇu-randhra-vibhedena
bhedaḥ śaḍjādi-samjñitaḥ
abheda-vyāpino vāyos
tathā tasya mahātmanaḥ

veṇu-of a flute; randhra-holes; vibhedena-with differences; bhedaḥ-difference; śaḍjādi-samjñitaḥ-with the different notes, beginning with śaḍja; abheda-vyāpinaḥ-not different; vāyoḥ-of wind; tathā-so; tasya-of that; mahātmanaḥ-of the soul.

The idea that a different Supersoul resides in the material bodies of the different living entities is refuted by these words of Śrī Viṣṇu Purāṇa (2.14.32):

"A flute has many holes, which produce different notes and scales, beginning with śaḍja. However, the wind that blows through the flute is one. In the same way it is the same Supersoul, His identity always unchanged, who stays in different material bodies of the conditioned souls."

Text 11

ity ādikam tu paramātma-viṣayakam eva. tad etat sarvam abhipretya jīvanām
prati-kṣetram bhinnatvam sva-pakṣatvena nidarśayanti

iti-thus; ādikam-beginning; tu-but; paramātma-viṣayakam-the sphere of the Supersoul; eva-indeed; tat-this; etat-that; sarvam-all; abhipretya-knowing; jīvanam-of soul; prati-kṣetram-in every body; bhinnatvam-difference; sva-pakṣatvena-own side; nidarśayanti-show.

These words of Śrī Viṣṇu Purāṇa describe the Supersoul. Although the Supersoul residing in the different material bodies is one person, the individual spirit souls in the different material bodies are all different persons. This is described in the following words of Śrīmad-Bhāgavatam (10.87.30):

Text 12

aparimitā dhruvānubhṛto yadi sarva-gataḥ iti.

aparimitā dhruvānubhṛto yadi sarva-gataḥ iti-Śrīmad-Bhāgavatam 10.87.30.

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the

living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 13

atra yadi-śabdāt pūrva-pāṭhenāparimitatvaṁ dhruvatvaṁ cāsandigdham iti tatra svapakṣatvaṁ paścāt pāṭhena sarva-gatatvaṁ tu sandigdham iti tatra para-pakṣatvaṁ spaṣṭam eva.

atra-here; yadi-śabdāt-from the word "yadi"; pūrva-pāṭhena-by the previous quotation; aparimitatvaṁ-the state of being limitless; dhruvatvaṁ-the state of being eternal; ca-also; asandigdham-untouched by matter; iti-thus; tatra-there; svapakṣatvaṁ-own nature; paścāt-then; pāṭhena-by the quotation; sarva-all; gatatvaṁ-pervading; tu-but; sandigdham-in contact; iti-thus; tatra-there; para-pakṣatvaṁ-the state of being with others; spaṣṭam-clear; eva-indeed.

The words that follow the word "yadi" affirm that the Supreme Personality of Godhead is limitless, eternal, and untouched by matter. That is the Supreme Lord's nature. The words that follow that description affirm that the Supreme Personality of Godhead is present everywhere in the material world. That act establishes the Lord's relationship with the living entities. This is clearly stated.

Text 14

ata eva eko devaḥ sarva-bhūteṣu gūḍhaḥ ity ādikam paramātma-param vākyam jīvānām anekatvaṁ bodhayati. śrutayaḥ.

ata eva-therefore; eko devaḥ sarva-bhūteṣu gūḍhaḥ ity ādikam-Śrī Svetasvatara Upaniṣad 6.11; paramātma-param-teh Supersoul; vākyam-statement; jīvānām-of the individual spirit souls; anekatvaṁ-plurality; bodhayati-teaches; śrutayaḥ-the Personified Vedas.

The Supersoul is also described in these words of Śvetāśvatara Upaniṣad (6.11):

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

Anuccheda 33

Text 1

pratikṣetra-bhinnatve ketv-antaram aṇuḥ iti. aṇuḥ paramāṇur ity arthaḥ. paramāṇuś ca yasya dig-bhede 'py aṁśo na kalpayitum śakyate. sa evāṁśasya parā kaṣṭheti tad-vidaḥ. aṇor apy akhaṇḍa-deha-cetayitṛtvam prabhāva-viśeṣa-rūpād guṇād eva bhavati. yathā śira ādau dharyamānasya jātu-jhaṭitasyāpi mahāuśadhi-khaṇḍasyākhaṇḍa-deha-puṣṭi-kāraṇādi-hetuḥ prabhāvaḥ. yathā vayas-kāntāder loha-calanādi-hetuḥ prabhāva eva. tadvat. tad etad anutvam āha sūkṣmānām apy aham jīvaḥ iti.

pratikṣetra-in every field of activities; bhinnatve-in difference; ketv-reason; antaram-another; aṇuḥ-atomic; iti-thus; aṇuḥ-atomic; paramāṇuḥ-an atom; iti-thus; arthaḥ-the meaning; paramāṇuḥ-atom; ca-and; yasya-of which; dik-direction; bhede-in difference; api-also; aṁśaḥ-a part; na-not; kalpayitum-to conceive; śakyate-is able; sa-that; eva-indeed; aṁśasya-of a part; parā kaṣṭhā-highest point; iti-thus; tat-that; vidaḥ-understanding; aṇoḥ-of an atom; api-also; akhaṇḍa-unbroken; deha-of the body; cetayitṛtvam-the state of being conscious; prabhāva-viśeṣa-rūpāt-from the specific power; guṇāt-from the quality; eva-indeed; bhavati-is; yathā-as; śira-head; ādau-in the beginning; dharyamānasya-holding; jātu-jhaṭitasya-at once; api-also; mahāuśadhi-great medicine; khaṇḍasya-broken; akhaṇḍa-unbroken; deha-body; puṣṭi-of nourishment; kāraṇa-cause; ādi-first; hetuḥ-cause; prabhāvaḥ-power; yathā-as; vayas-kāntādeḥ-beginning with a magnetic; loha-people; calana-moving; ādi-beginning; hetuḥ-cause; prabhāva-power; eva-indeed; tadvat-in that way; tat-this; etad-that; anutvam-atomic nature; āha-said; sūkṣmānām-of small things; api-also; aham-I; jīvaḥ-the individual soul; iti-thus.

Another reason why the individual souls in the different material bodies are all different persons and are not the same is given in the word "aṇu", which means "atom". No one can count the number of atoms present in all directions. The atom is the smallest of all small things. This is known by the wise. Therefore the soul, atomic in size, fills the entire material body with consciousness. That is the soul's nature. As medicine placed in the mouth strengthens the entire body, and as a magnet moves pieces of iron, so the soul exerts its influence over the material body. The atomic nature of the soul is described by the Lord Himself in these words of Śrīmad-Bhāgavatam (11.16.11):

"Of atomic particles, I am the soul."

Text 2

tasmāt sūkṣmatā-parakaṣṭha-prāpto jīva ity arthaḥ. durjñeyatvād yat sūkṣmatvam tad atra na vivakṣitam. mahatām ca mahān aham sūkṣmānām apy aham jīvaḥ iti paraspara-pratīyogitvena vākya-dvayasyānantaryoktau svarasya-bhaṅgāt. prāpañca-madhye hi sarva-kāraṇatvān mahat-tattvasya mahattvam nāma vyāpakatvam. na tu pṛthivy-ādy-apekṣayā sujñeyatvam yathā tadvat prāpañce

jīvanam api sukṣmatvaṁ paramāṇutvam eveti svārasyam.

tasmāt-therefore; sūkṣmatā-parakaṣṭha-prāptaḥ-being the smallest of particles; jīva-the individual soul; iti-thus; arthaḥ-the meaning; durjñeyatvāt-because of being difficult to understand; yat-what; sukṣmatvam-smallness; tat-that; atra-here; na-not; vivakṣitam-desired to be said; mahatām-of the large; ca-also; mahān-the largest; aham-I; sūkṣmānām-of the smallest; api-also; aham-I; jīvaḥ-the soul; iti-thus; paraspara-mutual; pratiyogitvena-opposites; vākya-dvayasya-of the two statements; anantarya-not within; uktau-in the words; svārasya-appropriateness; bhaṅgāt-because of breaking; prāpañca-madhye-in the midst of the material world; hi-indeed; sarva-kāraṇatvān-because of being the cause of all; mahat-tattvasya-of the mahat-tattva; mahattvam-the largeness; nāma-indeed; vyāpakatvam-the state of being all-pervading; na-not; tu-indeed; pṛthivy-ādy-apekṣayā-in relation to the material elements, which begin with earth; sujñeyatvam-to be easily understood; yathā-as; tadvat-so; prāpañce-in the material world; jīvanam-of the individual spirit souls; api-also; sukṣmatvam-smallness; paramāṇutvam-atomic nature; eva-indeed; iti-thus; svārasyam-appropriate.

In this way it is said that the individual soul is the smallest of the small. Because it cannot be easily understood, we will not here describe the great smallness of the soul's size. In Śrīmad-Bhāgavatam (11.16.11):the Supreme Personality of Godhead declares:

"Of great things I am the mahat-tattva, and of small things I am the spirit soul."

These two statements seem to be mutually contradictory. Because the Supreme Personality of Godhead is the original cause of everything, He is all-pervading in the material world. In this way he is the greatness of the mahat-tattva. He is also the smallness of the individual souls, which should not be considered material, like earth or the other material elements. Understood in this way, the Lord's statement is appropriate and logical.

Text 3

śrutayaś ca eṣo 'nurātmā cetasā veditavya yasmin prāṇaḥ pañcadhā samviveśa iti. balāgra-śata-bhāgasya śatadhā kalpitasya ca bhāgo jīvaḥ sa vijñeyaḥ iti. āraṅga-mātro hy aparo 'pi dṛṣṭaḥ iti ca.

śrutayaḥ-the Srutis; ca-and; eṣaḥ-he; anuḥ-atomic; ātmā-soul; cetasā-by the mind; veditavya-to be known; yasmin-in which; prāṇaḥ-the breath; pañcadhā-in five ways; samviveśa-entered; iti-thus; balāgra-of the tip, of a hair; śata-bhāgasya-of a hundredth part; śatadhā-in a hundred parts; kalpitasya-considered; ca-also; bhāgaḥ-part; jīvaḥ-the soul; sa-he; vijñeyaḥ-to be known; iti-thus; āraṅga-mātraḥ-the tip; hi-indeed; aparaḥ-not great; api-also; dṛṣṭaḥ-seen; iti-thus; ca-also.

The Śruti-śāstras also describe the atomic nature of the individual soul. In the Muṇḍaka Upaniṣad (3.1.9) it is said:

"The soul is atomic in size and can be perceived by perfect intelligence. The atomic soul is floating in five kinds of air (prāṇa, apāna, vyāna, samāna, and udāna), and is situated within the heart."*

In the Śvetāśvatara Upaniṣad (5.9) it is said:

"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."*

In the Śvetāśvatara Upaniṣad (5.8) it is also said:

"The spirit soul is atomic in size."

Text 4

śrī-bhagavān.

śrī-bhagavān-the Supreme Personality of Godhead.

The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 34

Text 1

tathā aparimitā dhruvānubhṛto yadi sarva-gatā
tarhi na śāsyateti niyamo dhruva-netarathā
ajani ca yan-mayaṁ tad avimucya nityanṛ bhavet
samam anujānatām yad amatam mata-duṣṭatayā

tathā-so; aparimitā-countless; dhruvā-eterna; tanubhṛtaḥ-embodied souls; yadi-if; sarva-gatā-all-pervading; tarhi-then; na-not; śāsyatā-rulership; iti-thus; niyamaḥ-rule; dhruva-O eternal Lord; na-not; itarathā-otherwise; ajani-born; ca-and; yan-mayaṁ-consisting of whom; tat-that; avimucya-not becomign free; nityanṛ-controller; bhavet-may be; samam-equality; anujānatām-of they who know; yat-what; amatam-misunderstood; mata-opinion; duṣṭatayā-because of falseness.

That the individual souls are different from the Supreme Personality of Godhead is confirmed by these words of Śrīmad-Bhāgavatam (10.87.30):

"O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control. But if the living entities are accepted as minute energies of Your Lordship, then they are at once subject to Your supreme control. Therefore real liberation entails surrender by the living entities to Your control, and that surrender will make them happy. In that constitutional position only can they be controllers. Therefore, men with limited knowledge who advocate the monistic theory that God and the living entities are equal in all respects are actually misleading themselves and others."*

Text 2

ayam arthaḥ paramātmāno 'mśatvam tasmāj jāyamānatvam ca jīvasya śrūyate. tatra mamaivāṁśo jīva-loke ity ādi siddhe 'mśatve tāvat tasya vibhutvam ayuktam ity ahuḥ aparimitā vastuta evānanta-saṅkhyā nityāś ca ye tanu-bhṛto jīvas te yadi sarva-gatā vibhavaḥ syus tarhi teṣāṁ vyāpyatvābhāvena samatvāt śāsyateti niyamo na syāt. īśvaro niyantā jīvo niyāmya iti veda-kṛta-niyamo na ghatata ity arthaḥ.

ayam-this; arthaḥ-the meaning; paramātmānaḥ-of the Supersoul; amśatvam-the status of a part; tasmāj-from that; jāyamānatvam-the status of being born; ca-also; jīvasya-of the soul; śrūyate-is heard; tatra-there; mamaivāṁśo jīva-loke ity ādi-in Bhagavad-gīta 15.7; siddhe-proved; amśatve-the status of being a part; tāvat-then; tasya-of Him; vibhutvam-all-powwerfulness and all-pervasiveness; ayuktam-improper; iti-thus; ahuḥ-said; aparimitā-aparimita; vastutaḥ-in truth; eva-indeed; ananta-limitless; saṅkhyā-in number; nityāḥ-eternal; ca-and; ye-who; tanu-bhṛtaḥ-embodied souls; jīvaḥ-souls; te-they; yadi-if; sarva-gatā-all-pervading; vibhavaḥ-all-pervading; syuḥ-are; tarhi-then; teṣāṁ-of them; vyāpyatvābhāvena-with the absence of being all-pervading; samatvāt-because of equality; śāsyatā-the state of being the controller; iti-thus; niyamaḥ-the controller; na-not; syāt-is; īśvaraḥ-the Supreme Personality of Godhead; niyantā-the controller; jīvaḥ-the individual soul; niyāmya-the controlled; iti-thus; veda-kṛta-niyamaḥ-the conclusion of the Vedic scriptures; na-not; ghatata-is; iti-thus; arthaḥ-the meaning.

Here is the meaning: the Śruti-śāstras declare that the individual soul is a part-and-parcel of the Supreme Personality of Godhead. This is confirmed in Bhagavad-gītā (15.7), where the Supreme Lord declares:

"The living entities in this material world are My parts and parcels."*

Because they are parts of the Lord, it is not possible for the individual souls to be all-pervading. This verse (Śrīmad-Bhāgavatam 10.87.30) declares: "O Supreme Eternal! If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control." The truth is, however, that the Supreme Personality of Godhead is clearly the controller, and the individual spirit souls are clearly under His control. It cannot be claimed that this is not he

conclusion of the Vedic literatures.

Text 3

he dhruva itarathā jīvasyāṇutvena vyāpyatva-bhāve tu sati na tan-niyama iti na. api tu sa ghatata evety arthaḥ.

he-O; dhruva-eternal; itarathā-otherwise; jīvasya-of the individual soul; ṇutvena-with atomic size; vyāpyatva-bhāve-the state of being all-pervading; tu-but; sati-being so; na-not; tan-niyama-under Your control; iti-thus; na-not; api-also; tu-but; sa-he; ghatata-may be; eva-indeed; iti-thus; arthaḥ-the meaning.

The verse therefore affirms, "If the embodied living entities were eternal and all-pervading like You, then they would not be under Your control." Therefore it is not possible that the individual spirit souls are all-pervading. That is the meaning.

Text 4

atha yato va imāni bhūtāni jāyanta iti jāyamānatvāvasthāyām api vyāpya-vyāpakatvenaiva niyamyā-niyantṛtvaṁ bhavati.

atha-now; yataḥ-from whom; va-indeed; imāni-these; bhūtāni-living entities; jāyanta-are born; iti-thus; jāyamānatva-of being born; avasthāyām-in the state; api-even; vyāpya-as what is pervading; vyāpakatvena-as He who is all-pervading; eva-indeed; niyamyā-the controlled; niyantṛtvaṁ-the state of being the controller; bhavati-is.

That the individual souls are manifested from the Supreme Personality of Godhead is explained in these words of Taittirīya Upaniṣad (3.1.1):

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead."*

Because the individual spirit souls are manifested from the Lord the relationship between the individual soul and the Lord is that of controlled (the individual soul) and controller (the Supreme Lord) or the object in which all-pervasiveness is manifested (the individual soul) and the person who is all-pervading (the Supreme Lord).

Text 5

sarvatraiva kārya-kāraṇayos tathābhāva-darśanād ity āhuḥ ajanīti. yan-mayaṁ yad-upādānakam yaf ajani jātam jāyata ity arthaḥ. tad-upādānam karṣ tasya jāyamānasya yasmin niyantṛ bhavet tad avimucya kiñcid apy aṅuktvā vyāpyaivety

arthaḥ.

sarvatra-everywhere; eva-indeed; kārya-kāraṇayoḥ-of cause and effect; tathābhāva-darśanāt-from seeing like that; iti-thus; āhuḥ-said; ajanīti-ajani; yan-mayam-consisting of which; yad-upādānakam-the cause; yad-what; ajani-was born; jātam-born; jāyate-born; iti-thus; arthaḥ-the meaning; tad-upādānam-the cause of that; karṭṛ-the creator; tasya-of that; jāyamānasya-being born; yasmin-in which; niyanṭṛ-the controller; bhavet-is; tat-that; avimucya-not being free; kiñcit-something; api-also; anuktvā-not saying; vyāpya-pervading; eva-indeed; iti-thus; arthaḥ-the meaning.

Seeing everywhere the chain of causes and effects are manifested in this way, the speaker of this verse says "ajani" (was born. The word "yan-mayam" means "consisting of this", and "yad ajani" means "was born". The phrase "yan niyanṭṛ bhavet tad avimucya" means "He is the creator". Although not explicitly stated, here it is hinted "He is all-pervading".

Text 6

kim ca yad-upādāna-rūpaṁ paramātmākhyam tattvaṁ kenāpy apareṇa samam samānam ity anujānatām yaḥ kaścit tatha vadati. tatrānujñam api dadatām amatam jñanam na bhavatīty arthaḥ. tatra hetuḥ mata-duṣṭatayā tasya matasyāśuddhatvena. tatrāśuddhatvaṁ śrutyā ca virodhāt.

kim ca-furthermore; yad-upādāna-rūpaṁ-in the form of the creator; paramātmākhyam-called the Supersoul; tattvaṁ-truth; kenāpi-somehow; apareṇa-by another; samam-equal; samānam-equal; iti-thus; anujānatām-of they who know; yaḥ-who; kaścit-someone; tatha-so; vadati-says; tatra-there; anujñam-knowledge; api-also; dadatām-gives; amatam-opinion; jñanam-knowledge; na-not; bhavati-is; iti-thus; arthaḥ.-the meaning; tatra-there; hetuḥ-cause; mata-duṣṭatayā-mata-dustaya; tasya-of that; matasya-idea; āśuddhatvena.-with impurity; tatra-there; āśuddhatvam-impurity; śrutyā-by the srutis; ca-and; virodhāt-because of contradiction.

Some thinkers claim that the individual souls are equal to the Supersoul, who is the creator of the the worlds. This idea is not true. It is not real knowledge (amatam). The word "mata-duṣṭatayā" means "this idea is impure, for it contradicts the conclusions of the Śruti-śāstras".

Text 7

śrutiś ca asamo vā eṣa paro na hi kaścid evaṁ dṛśyate.sarve tv ete na va jāyante ca mriyante ca chidrā hy ete bhavanty atha paro na jāyante na mriyate sarve hy apūrṇaś ca bhavanti iti catur-veda-śikhāyām.

śrutiḥ-the Sruti-sastra; ca-and; asamaḥ-not equal; vā-indeed; eṣa-he; paraḥ-the Supreme; na-not; hi-indeed; kaścit-someone; evam-thus; dṛśyate-is seen; sarve-all; tv-indeed; ete-they; na-not; va-indeed; jāyante-are born; ca-and; mriyante-die; ca-and; chidrā-faults; hi-indeed; ete-they; bhavanti-are; atha-then; paraḥ-supreme; na-not; jāyante-born; na-not; mriyate-dies; sarve-all; hi-indeed; apūrṇaḥ-inferior; ca-also; bhavanti-are; iti-thus; catur-veda-śikhāyām-in the Catur-veda-śikhā.

In the Śruti-śāstra, in the Catur-veda-śikhā, it is said:

"No individual soul is equal to the Supreme Personality of Godhead. All individual souls are born, die, and are filled with many faults. The Supreme Personality of Godhead is never born and never dies. All the individual souls are imperfect and subordinate to the Lord."

Text 8

na tat-samaś cābhyadhikaś ca dṛśyate iti.

na-not; tat-samaḥ-equal to Him; ca-and; abhyadhikaḥ-greater; ca-and; dṛśyate-is seen; iti-thus.

In the Śvetāśvatara Upaniṣad (6.8) it is said:

"No one is greater than the Supreme Personality of Godhead. No one is equal to the Supreme Personality of Godhead."

Text 9

atha kasmād ucyate brahma bṛṁhati bṛḥmayati ca iti cānyatra.

atha-now; kasmāt-from whom?; ucyate-is said; brahma-the Supreme; bṛṁhati-creates; bṛḥmayati-sustains; ca-and; iti-thus cānyatra.

In the scriptures it is also said:

"Who created all the worlds? The Supreme Personality of Godhead creates and sustains all existence."

Text 10

bṛhatvād bṛṁhaṇatvāc ca yad brahma paramam viduḥ iti śrī-viṣṇu-purāṇe.

bṛhatvāt-because of greatness; bṛṁhaṇatvāc-because of making great; ca-and; yat-what; brahma-Supreme; paramam-Supreme; viduḥ-know; iti-thus; śrī-viṣṇu-

purāṇe-Śrī Viṣṇu Purana.

In the Śrī Viṣṇu Purāṇa (1.12.57) it is said:

"The wise know that the Supreme Personality of Godhead is the master of all, for it is He who creates and sustains all existence."

Text 11

ataḥ paramātmāna eva sarva-vyāpakatvam. eko devaḥ sarva-bhūteṣu gūḍhaḥ sarva-vyāpī sarva-bhūtāntarātmā ity āḍau. tasmād aṇur eva jīva iti.

ataḥ-then; paramātmāna-of the Supersoul; eva-indeed; sarva-vyāpakatvam-all-pervasiveness; eko devaḥ sarva-bhūteṣu gūḍhaḥ sarva-vyāpī sarva-bhūtāntarātmā ity āḍau-Svetasvatara Upaniṣad 6.11; tasmāt-therefore; aṇuḥ-atomic; eva-indeed; jīva-the soul; iti-thus.

The Supersoul's all-pervasiveness is described in these words of Śvetāśvatara Upaniṣad (6.11):

"The Supreme Personality of Godhead manifests Himself as the all-pervading Supersoul, the witness present in the hearts of all living entities. He witnesses all activities of the living entity. He is the supreme living force, and yet He is transcendental to all material qualities."*

From these words the truth that the individual spirit souls are atomic in size may also be inferred.

Text 12

yat tu śrī-bhagavad-gītāsu nityaḥ sarva-gataḥ sthānuḥ ity ādinā jīva-nirūpaṇam. tatra sarva-gataḥ śrī-bhagavān eva tat-sthas tad-āśritaś cāsāv aṇuś ceti sarva-gataḥ sthānur jīvaḥ proktaḥ. śrutayaḥ.

yat-what; tu-indeed; śrī-bhagavad-gītāsu-in Bhagavad-gita; nityaḥ sarva-gataḥ sthānuḥ ity ādinā-in Bhagavad-gita 2.24; jīva-nirūpaṇam-description of the individual souls; tatra-there; sarva-gataḥ-all-pervading; śrī-bhagavān-the Supreme Personality of Godhead; eva-indeed; tat-sthaḥ-staying there; tad-āśritaḥ-taking shelter there; ca-and; asau-He; aṇuḥ-atomic; ca-and; iti-thus; sarva-gataḥ-all-pervading; sthānuḥ-staying; jīvaḥ-the soul; proktaḥ-said; śrutayaḥ-the personified Vedas.

The soul is also described in these words of Bhagavad-gītā (2.24):

"The soul is everlasting, all-pervading, unchangeable, immovable, and eternally the same."*

In this verse the word "sarva-gataḥ" (all-pervading) refers to the Supreme Personality of Godhead. The word "sarva-gata" may also refer to an unchanging atomic individual soul who takes shelter (gata) of the the Supreme Personality of Godhead, who is everything (sarva). The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Anuccheda 35

Text 1

atha śuddha-svarūpatvān nitya-nirmalatvam udāhṛtam eva śuddho vicaṣṭe hy aviśuddha-kartuḥ ity anena.

atha-now; śuddha-svarūpatvān-because of purity; nitya-nirmalatvam-eternal purity; udāhṛtam-said; eva-indeed; śuddho vicaṣṭe hy aviśuddha-kartuḥ ity anena-Śrīmad-Bhāgavatam 5.11.12.

That the individual soul is eternally pure in its nature is described in these words of Śrīmad-Bhāgavatam (5.11.12):

"A person who is pure and liberated in this life can see all these things vividly."

Text 2

tathā tenaiva śuddhasyāpi jñātrtvam apy udāhṛtam. jñanam ca nityasya svabhāvika-dharmatvān nityam. ata eva na vikriyātmakam api. tathā caitanya-sambandhena dehādeḥ kartṛtva-darśanāt. kvacid acetanasya kartṛtvam ca.

tatha-so; tena-by that; eva-indeed; śuddhasya-pure; api-also; jñātrtvam-the status of being the knower; api-also; udāhṛtam-said; jñanam-knowledge; ca-and; nityasya-eternal; svabhāvika-dharmatvāt-because of his own nature; nityam-eternal; ata eva-therefore; na-not; vikriyātmakam-subjected to change; api-also; tathā-so; caitanya-sambandhena-by consciousness; dehādeḥ-beginning with the material body; kartṛtva-of being the doer; darśanāt-because of the sight; kvacid-somewhere; acetanasya-unconscious; kartṛtvam-the status of being the doer; ca-also.

These words explain that a soul who is pure can understand the truth. A soul who is eternally pure knows the eternal truth. Such a soul is not subjected to various kinds of material transformations. In this way a soul who is conscious of

the truth acts in a particular way in relation to his material body and the various things of this world. A person who is not aware of the truth acts in a different way in relation to these things.

Text 3

na ṛte tvat kriyate kiñcanare ity adāv āntaryāmi-caitanya-sambandhena bhavatīty aṅgī-kārāc ca śuddhād eva kartṛtvam pravartate.

na-not; ṛte-without; tvat-you; kriyate-is done; kiñcana-anything; are-Oh; iti-thus; adāv-beginning; āntaryāmi-of the Supersoul; caitanya-sambandhena-with awareness; bhavati-is; iti-thus; aṅgī-kārāc-from accepting; ca-and; śuddhāt-from purity; eva-certainly; kartṛtvam-the state of being the doer; pravartate-does.

In the scriptures it is said:

"O Lord, without Your help no one has the power to do anything."

In this way the pure soul understands the position of the Supersoul, the the Supersoul is, ultimately, the real doer of activities.

Text 4

tad uktam dehendriya-prāṇa-mano-dhiyo 'mi yad-amśa-viddhāḥ pracaranti karmasu iti.

tat-that; uktam-said; dehendriya-prāṇa-mano-dhiyo 'mi yad-amśa-viddhāḥ pracaranti karmasu iti-Śrīmad-Bhāgavatam 6.16.24.

This is also described in the following words of Śrīmad-Bhāgavatam (6.16.24):

"As iron has the power to burn when made red-hot in the association of fire, so the body, senses, living force, mind, and intelligence, although merely lumps of matter, can function in their activities when infused with a particle of consciousness by the Supreme Personality of Godhead. As iron cannot burn unless heated by fire, the bodily senses cannot act unless favored by the Supreme Brahman."*

Text 5

tat tūpādhi-prādhānyena pravartamānam upādhi-dharmatvena vyapadiṣyate.

tat-that; tu-but; upādhi-designation; prādhānyena-by prime importance; pravartamānam-being so; upādhi-dharmatvena-by the nature of the designation;

vyapadiṣyate-will be explained.

The superior position of the material nature is described in these words of Śrīmad-Bhāgavatam (3.26.8):

Text 6

yathā kārya-kāraṇa-kartṛtve kāraṇam prakṛtiṁ viduḥ ity ādau.

yathā kārya-kāraṇa-kartṛtve kāraṇam prakṛtiṁ viduḥ ity ādau-Śrīmad-Bhāgavatam 3.26.8.

"The cause of the conditioned soul's body and senses and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself."*

Text 7

paramātma-prādhānyena pravartamānas tu nirupādhikam evety āha

paramātma-prādhānyena-the ultimate superiority of the Supersoul;
pravartamānaḥ-being so; tu-indeed; nirupādhikam-free from matter; eva-indeed;
iti-thus; āha-said.

Above the material nature is the Supersoul. By understanding the ultimate superiority of the Supersoul, the individual soul attains the transcendental state where he is freed from the touch of matter. This is described in Śrīmad-Bhāgavatam (11.25.26). where the Supreme Personality of Godhead declares:

Text 8

sāttvikaḥ karako 'saṅgī
rāgāndho rājasaḥ smṛtaḥ
tāmasaḥ smṛti-vibhraṣṭo
nirguṇo mad-apāśrayaḥ

sāttvikaḥ-in the mode of goodness; karakaḥ-a worker; asaṅgī-unattached;
rāgāndhaḥ-blinded by passion; rājasaḥ-in the mode of passion; smṛtaḥ-considered;
tāmasaḥ-in the mode of ignorance; smṛti-vibhraṣṭaḥ-destruction of memory;
nirguṇaḥ-freed from the three modes; mad-apāśrayaḥ-one who takes shelter of Me.

"A worker free of attachment is in the mode of goodness, a worker blinded by

personal desire is in the mode of passion, and a worker who has completely forgotten how to tell right from wrong is in the mode of ignorance. But a worker who has taken shelter of Me is understood to be transcendental to the modes of nature."***

Text 9

spāṣṭam. śrī-bhagavān.

spāṣṭam-clear; śrī-bhagavān-the Supreme Personality of Godhead.

The meaning of this verse is clear. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 36

Text 1

atha bhokṛtvam samvedana-rūpatvena yathā tathā tatraiva cid-rūpe
paryavasyatīty āha

atha-now; bhokṛtvam-the state of being the enjoyer; samvedana-rūpatvena-by perception; yathā-as; tathā-so; tatra-there; eva-indeed; cid-rūpe-in consciousness; paryavasyati-concludes; iti-thus; āha-said.

That the spirit soul experiences the various perceptions offered in the material world is described in these words of Śrīmad-Bhāgavatam (3.26.8):

Text 2

bhokṛtve sukha-duḥkhānām puruṣam prakṛteḥ param iti.

bhokṛtve sukha-duḥkhānām puruṣam prakṛteḥ param iti-Śrīmad-Bhāgavatam 3.26.8.

"The feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself."*

Text 3

kāraṇam viduḥ iti pūrvenaivānvayaḥ. śrī-kapiladevaḥ.

kāraṇam-the cause; viduḥ-the learned understand; iti-thus; pūrvēna-by the previous; eva-indeed; anvayaḥ-the meaning; śrī-kapiladevaḥ-Lord Kapiladeva.

The phrase that precedes these words is "kāraṇam viduḥ" (learned men know this is the cause). This verse was spoken by Lord Kapiladeva.

Anuccheda 37

Text 1

atha paramātmāika-śeṣatva-sva-bhāvaś ceti vyākhyeyam. ekaḥ paramātmāno 'nyaḥ śeṣo 'mśaḥ. sa cāsau sa ca eka-śeṣaḥ. paramātmāna eka-śeṣaḥ paramātmāika-śeṣaḥ. tasya bhāvas tattvaṁ tad eva sva-bhāvaḥ prakṛtir yasya sa paramātmāika-śeṣatva-sva-bhāvaḥ. tathā-bhūtaś cāyam sarvadā mokṣa-daśāyām apīty arthaḥ. etādṛśatvaṁ cāsyā svataḥ sva-rūpata eva. na tu paricchedādīnā.

atha-now; paramātmā-of the Supersoul; eka-śeṣatva-sva-bhāvaḥ-an ekasesa-samāsa; ca-also; iti-thus; vyākhyeyam-explained; ekaḥ-one; paramātmānaḥ-of the Supersoul; anyaḥ-another; śeṣaḥ-the remaining one; amśaḥ-the part; sa-also; ca-and; asau-he; sa-he; ca-and; eka-śeṣaḥ-ekasesa; paramātmāna-of the Supersoul; eka-śeṣaḥ-ekasesa; paramātmāika-śeṣaḥ-an ekasesa of the Supersoul; tasya-of Him; bhāvaḥ-the nature; tattvaṁ-the truth; tat-that; eva-indeed; sva-bhāvaḥ-own nature; prakṛtiḥ-nature; yasya-of whom; sa-He; paramātmāika-śeṣatva-sva-bhāvaḥ-an ekasesa of the Supersoul; tathā-bhūtaḥ-like that; ca-also; ayam-He; sarvadā-always; mokṣa-daśāyām-in the condition of being liberated; api-also; iti-thus; arthaḥ-the meaning; etādṛśatvaṁ-the state of being like that; ca-also; asya-of him; svataḥ-personally; sva-rūpata-by his own nature; eva-indeed; na-not; tu-but; pariccheda-limitation; ādīnā-beginning.

Śrīla Śrīdhara Svāmī comments on this verse:

"This is an ekaśeṣa-samāsa with the Supersoul as the first member of the compound."

In this ekaśeṣa-samāsa the eka is the Supersoul and the śeṣa is the part-and-parcel living entity. In this compound word the nature of the Supersoul is described. Here it is said that the Supersoul is eternally free from the touch of matter. That is His nature. He is never subjected to material limitations.

Note: An ekaśeṣa-samāsa is a single word that refers to two persons. The word "puruṣam" (the person) in the previous text quoted from Supreme Personality of

Godhead is the ekaśeṣa-samāsa referred to here. This word refers to both the Supreme Personality of Godhead and the individual spirit soul.

Text 2

tadīya-svabhāvīkācintya-śaktyā svabhāvīka-tadīya-raśmi-paramāṇu-sthānīyatvāt
aupadhikāvasthāyām tv amśena prakṛti-śeṣatvam api bhavatīti ca svata ity asya
bhāvaḥ.

tadīya-of Him; svabhāvīka-nature; acintya-inconceivable; śaktyā-with the
potency; svabhāvīka-nature; tadīya-of Him; raśmi-rays of light; paramāṇu-atom;
sthānīyatvāt-of the condition; aupadhika-of matter; avasthāyām-in the condition;
tv-indeed; amśena-as a part; prakṛti-nature; śeṣatvam-the ending; api-also; bhavati-
is; iti-thus; ca-also; svata-personally; iti-thus; asya-of this; bhāvaḥ-the meaning.

By His inconceivable potency the Supreme Personality of Godhead manifests
the individual souls, who are His parts and parcels and who are like atomic
particles of light manifested from Him. Because the individual souls are thus parts
of the Supreme Lord, the use of an ekaśeṣa-samsa here is appropriate.

Text 3

śakti-rūpatvam cāsyā taṭastha-śakty-ātmakatvāt. tathā tadīya-raśmi-sthānīyatve
'pi nitya-tad-āśrayitvāt tad-vyatirekeṇa vyatirekāt hetur jīvo 'sya sargādeḥ ity
anusāreṇa jagat-sṛṣṭau tat-sādhanatvāt. dravya-rūpatve 'pi prādhāna-sāmyāc
cāvagamyate.

śakti-rūpatvam-the nature of the potency; ca-and; asya-of Him; taṭastha-śakty-
ātmakatvāt-because of being the marginal potency; tathā-so; tadīya-raśmi-
sthānīyatve-because of being particles of light; api-also; nitya-tad-āśrayitvāt-
because of taking shelter of Him eternally; tad-vyatirekeṇa-by being different from
Him; vyatirekāt-because of difference; hetuḥ-the cause; jīvaḥ-the individual spirit
soul; asya-of Him; sargādeḥ-beginning with creation; iti-thus; anusāreṇa-by
following; jagat-sṛṣṭau-in the creation of the material world; tat-sādhanatvāt-
because of that method; dravya-rūpatve-in the nature of the thing; api-also;
prādhāna-of the most important; sāmyāt-because of likeness; ca-also; avagamyate-
is known.

The individual spirit soul is the marginal potency of the Supreme Lord. The
soul is a particle of light manifested from the Lord. The soul eternally rests within
the Lord. In these ways the individual soul is different from the Supreme Lord.
Still, in other ways, the individual soul is certainly like the Lord. The individual
soul even shares, to an extent, the Lord's activity of creating the material world.
This is seen in the following words of Śrīmad-Bhāgavatam (12.7.18):

"Out of ignorance the living entity performs material activities and thereby becomes in one sense the cause of the creation, maintenance, and destruction of the universe."***

Text 4

uktam ca prakṛti-viśeṣatvena tasya śaktitvam

viṣṇu-śaktiḥ parā proktā
kṣetrajñākhyā tathāparā
avidyā karma-samjñānyā
ṛtīyā śaktir iṣyate. iti.

uktam-said; ca-also; prakṛti-viśeṣatvena-a specific potency; tasya-of Him; śaktitvam-the state of being a potency; viṣṇu-śaktiḥ-the potency of Lord Viṣṇu; parā-spiritual; proktā-it is said; kṣetrajñākhyā-the potency known as ksetrajna; tathā-as well as; parā-spiritual; avidyā-ignorance; karma-fruitive activities; samjñā-known as; anyā-other; ṛtīyā-third; śaktiḥ-potency; iṣyate-known thus; iti-thus.

The individual spirit souls are also a specific potency of the Supreme Lord. This is described in the following words of Viṣṇu Purāṇa (6.7.61 and 63):

"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 5

tayā tirohitavāc ca
śaktiḥ kṣetrajña-samjñitā
sarva-bhūteṣu bhūpāla
tāratamyena vartate

iti ca viṣṇu-purāṇe.

tayā-by her; tirohitavāc-from being freed from the influence; ca-also; śaktiḥ-the potency; kṣetrajña-ksetrajna; samjñitā-known by the name; sarva-bhūteṣu-in different types of bodies; bhūpāla-O king; tāratamyena-in different degrees; vartate-exists; iti-thus; ca-and; viṣṇu-purāṇe-in Viṣṇu Purāṇa.

"This living entity, covered by the influence of nescience, exists in different forms in the material creation. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees."*

Text 6

bhūmir āpo 'nalo vāyuḥ ity ādau bhinna prakṛtir aṣṭadhā ity antaram.

bhūmir āpo 'nalo vāyuḥ ity ādau bhinna prakṛtir aṣṭadhā ity antaram-Bhagavad-gīta 7.4-5).

That the individual spirit souls are a potency of the Lord also described by the Lord Himself in these words (Bhagavad-gītā 7.4-5):

"Earth, water, fire, air, ether, mind, intelligence, and false-ego, altogether these eight comprise My separated material energies.*

Text 7

apareyam itas tv anyām
prakṛtiṁ viddhi me parām
jīva-bhūtām mahā-bāho
yayedam dhāryate jagat

iti śrī-gītopaniṣatsu ca.

aparā-inferior; iyam-this; itaḥ-besides this; tv-but; anyām-another; prakṛtim-energy; viddhi-just try to understand; me-My; parām-superior; jīva-bhūtām-the living entities; mahā-bāhaḥ-O mighty-armed one; yayā-by whom; idam-this; dhāryate-being utilized or exploited; jagat-the material world; iti-thus; śrī-gītopaniṣatsu-in Bhagavad-gīta; ca-also.

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 8

viṣṇu-śaktiḥ parā proktā ity ādi viṣṇu-purāṇa-vacane tu tiśṇam eva pṛthak-śaktitva-nirdeśāt kṣetrajñasyāvidyā-karma-sambandhenaiva śaktitvam iti parastam. kintu sva-rūpenaivety āyātam.

viṣṇu-śaktiḥ parā proktā ity ādi viṣṇu-purāṇa-vacane-in the statement of Viṣṇu Purana 6.7.61; tu-but; tiśṇam-of three; eva-indeed; pṛthak-śaktitva-nirdeśāt-because of the description of distinct potencies; kṣetrajñasya-of ksetrajna; avidyā-of ignorance; karma-sambandhena-in relationship with fruitive actions; eva-indeed; śaktitvam-the status of potency; iti-thus; para-superior; astam-is; kintu-however; sva-own; rūpena-form; eva-indeed; iti-thus; āyātam-attained.

In Viṣṇu Purāṇa 6.7.61 (quoted here in text 4 of this anuccheda) three distinct potencies are described. There it is stated that even when itis in contact with the potency of ignorance and fruitive activities, the kṣetrajña potency, or the individual souls, are always part of the Lord's spiritual (parā) potency.

Text 9

tathā ca śrī-bhagavad-gītāyām mamaivāṁśaḥ iti.

tathā-so; ca-and; śrī-bhagavad-gītāyām-in Śrī Bhagavad-gita; mamaivāṁśaḥ iti-Bhagavad-gita 15.7.

Indeed, the individual spirit souls are all part-and-parcel of the Supreme Lord Himself. This is confirmed in Bhagavad-gītā (15.7), where the Supreme Lord declares:

"The living entities in this conditioned world are My eternal fragmental parts."*

Text 10

ata eva apareyam itas tv anyām ity uktam.

ata eva-therefore; apareyam itas tv anyām iti-in Bhagavad-gita 7.5; uktam-said.

That the individual spirit souls are a spiritual potency of the Lord is again affirmed by the Lord in these words (Bhagavad-gītā 7.5):

"Besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which are all living entities who are struggling with material nature and are sustaining the universe."*

Text 11

kṣetrajña etā manaso vibhūtiḥ ity ādau kṣetrajña-sabdaś ca śuddhe 'pi pravartate. kṣetra-śabdasyopalakṣaṇa-mātratvāt.

kṣetrajña etā manaso vibhūtiḥ ity ādau-Śrīmad-Bhāgavatam 5.11.12; kṣetrajña-sabdaḥ-the word ksetrajna; ca-also; śuddhe-pure; api-indeed; pravartate-is; kṣetra-śabdasya-of the word ksetra; upalakṣaṇa-mātratvāt-because of being a single one standing for the whole.

In Śrīmad-Bhāgavatam 5.11.12 the word "kṣetrajña" is used to describe the individual spirit souls. Even the liberated souls are described there by that word. The word "kṣetrajña" is here in the singular, even though all the spirit souls are meant.

Text 12

tad evaṁ śaktitve 'py anyatvam asya taṭasthatvāt. taṭasthatvam ca māyā-śakty-atītatvāt. asyāvidyā-para-bhāvādi-rūpeṇa doṣeṇa paramātmano lepābhāvāc cobhaya-koṭāv apraveśāt.

tat-that; evam-thus; śaktitve-as a potency; api-also; anyatvam-being another; asya-of him; taṭasthatvāt-because of being the marginal potency; taṭasthatvam-the state of being the marginal potency; ca-and; māyā-śakty-atītatvāt-because of being beyond the maya potency; asya-of him; avidyā-para-bhāva-the state of being beyond ignorance; ādi-beginning; rūpeṇa-by the form; doṣeṇa-with the defect; paramātmanaḥ-of the Supersoul; lepa-contact; abhāvāc-because of the absence; ca-and; ubhaya-both; koṭau-on the border; apraveśāt-because of not entering.

Because He is the marginal potency, the individual soul is different from the Lord. Because he is superior to the māyā potency of material ignorance, the individual soul is called the marginal potency. Because his position is on the border between the nature of the potency of material ignorance and the nature of the Supreme Personality of Godhead, the individual spirit soul is called the marginal potency.

Text 13

tasya tac-chaktitve saty api paramātmanas tal-lepābhāvaś ca yathā kvacid eka-deśa-sthe raśmau chāyayā tiraskṛte 'pi sūryasyātiraskāras tadvat.

tasya-of him; tac-chaktitve-as the potency of the Lord; sati-being so; api-even; paramātmanaḥ-of the Supreme Personality of Godhead; tal-lepābhāvaḥ-without contact; ca-also; yathā-as; kvacit-somewhere; eka-deśa-s-the-in one place; raśmau-in light; chāyayā-by shadow; tiraskṛte-eclipsed; api-even; sūryasya-of the sun; atiraskāraḥ-not eclipsed; tadvat-then

Even though he is the Lord's potency, the individual soul is not like the Lord in all respects. As an ordinary object may sometimes be covered by a shadow, but the sun is never covered by a shadow, in the same way the individual soul may be bewildered by the illusory potency māyā, but the Supreme Personality of Godhead is never bewildered.

Text 14

uktam ca taṭasthatvam śrī-nārada-pañcarātre

yat taṭastham tu cid-rūpaṁ
sva-samvedyād vinirgatam
rañjitaṁ guṇa-rāgeṇa
sa jīva iti kathyate. ity ādau.

uktam-said; ca-also; taṭasthatvam-the state of being the marginal potency; śrī-nārada-pañcarātre-in Śrī Nārada-pancaratra; yat-what; taṭastham-marginal; tu-indeed; cid-rūpaṁ-spiritual in nature; sva-samvedyāt-because of self-awareness; vinirgatam-gone away; rañjitaṁ-agitated; guṇa-of the modes; rāgeṇa-by desire; sa-he; jīva-the individual spirit soul; iti-thus; kathyate-is said; ity-thus; ādau-beginning.

That the individual soul is the Lord's marginal potency is also confirmed by these words of Śrī Nārada-pañcarātra:

"The Lord's marginal potency, which is spiritual, conscious, and liable to the contamination of the material modes, is called the individual soul."

Text 15

ato viṣṇu-purāṇe 'py antarāla eva pathito 'sau. anyatvam ca śrutau asman mayi
sṛjate viśvam etat tasmimś cānyo māyayā sanniruddhaḥ. tayor anyañ pippalam
svādv atti ity ādau.

ataḥ-the n; viṣṇu-purāṇe-in Viṣṇu Purana; api-also; antarāla-marginal; eva-indeed; pathitaḥ-read; asau-this; anyatvam-the state of being someone else; ca-also; śrutau-in the Sruti-sastra; asman-from Him; mayi-ther master of maya; sṛjate-creates; viśvam-the universe; etat-this; tasmimḥ-in this; ca-and; anyañ-another; māyayā-by the maya potency; sanniruddhaḥ-stopped; tayor-of them; anyañ-another; pippalam-the pippala fruit; svādv-sweet; atti-eats; ity-thus; ādau-beginning.

That the individual soul and the Supreme Personality of Godhead are different is also confirmed by the following words of the Śvetāśvatara Upaniṣad (4.9):

"Simply by studying the Vedas it is very difficult for the conditioned soul, illusioned by māyā and trapped in the material world, to understand the Supreme Personality of Godhead, the controller of the illusory potency and the creator of the material universes."*

This is also confirmed by the following words of Muṇḍaka Upaniṣad (3.1.1) and Śvetāśvatara Upaniṣad (4.6-7):

"In the individual spirit soul and the Supersoul, Supreme Personality of Godhead, are like two friendly birds sitting on the same tree. One of the birds (the individual atomic soul) is eating the fruit of the tree (the sense gratification afforded by the material body), and the other bird (the Supersoul) is not trying to eat these fruits, but is simply watching His friend.*

Text 16

ata evoktaṁ vaiṣṇave

vibheda-janake 'jñāne
nāśam ātyantikam gate
ātmano brahmaṇo bhedaṁ
asantam kaḥ kariṣyati. iti.

ata eva-therefore; uktam-said; vaiṣṇave-in the Viṣṇu Purana; vibheda-of bewilderment; janake-in the cause; ajñāne-ignorance; nāśam-destruction; ātyantikam-great; gate-attained; ātmanaḥ-of the self; brahmaṇaḥ-of the Supreme Personality of Godhead; bhedaṁ-difference; asantam-not true; kaḥ-who?; kariṣyati-will do; iti-thus.

This is also confirmed by the following words of Viṣṇu Purāṇa (6.7.94):

"When the false ideas about the difference of the soul are completely dispelled, who will refute the statement that the individual soul and the Supreme Personality of Godhead are different?"

Text 17

devatva-manuṣyatvādi-lakṣaṇo viśeṣato yo bhedaḥ tasya janake 'py ajñāne
nāśam gate brahmaṇaḥ paramātmanaḥ sāksād ātmano jīvasya yo bhedaḥ
svabhāvikaḥ tam bhedaṁ asantaṁ kaḥ kariṣyati. api tu santaṁ vidyāmanam eva
sarva eva kariṣyatīty arthaḥ.

devatva-manuṣyatvādi-beginning with the status of a demigod or a human being; lakṣaṇaḥ-nature; viśeṣataḥ-distinguished; yaḥ-which; bhedaḥ-difference; tasya-of that; janake-the creator; api-even; ajñāne-ignorance; nāśam-destruction; gate-attained; brahmaṇaḥ-of the Brahman; paramātmanaḥ-of the Supersoul; sāksāt-directly; ātmanaḥ-of the self; jīvasya-individual soul; yaḥ-which; bhedaḥ-difference; svabhāvikaḥ-nature; tam-that; bhedaṁ-difference; asantam-untrue; kaḥ-who; kariṣyati-will make; api-also; tu-indeed; santaṁ-true; vidyāmanam-being so; eva-indeed; sarva-all; eva-indeed; kariṣyati-will make; iti-thus; arthaḥ-the meaning.

Here the words "vibheda-janake 'jñāne nāśam gate" mean "when the illusion of

thinking that the demigods, human beings, and other species of life have different kinds of souls is completely dispelled". Here "brahmaṇaḥ" means "of the Supreme Personality of Godhead", and "ātmaṇaḥ" means "of the individual spirit soul". "Bhedam asantaṁ kaḥ kariṣyati" means "That the individual soul and the Supreme Personality of Godhead are different is the truth. Everyone knows that it is true."

Text 18

uttaratra pāṭhe nasantaṁ ity etasya vidheyatvād anyathārthaḥ. kaṣṭā-sṛṣṭa eveti mokṣa-daśāyām api tad-amśatvāvyabhicāraḥ sva-bhāvika-śaktitvād eva.

uttaratra-later; pāṭhe-in the reading; na-not; asantaṁ-untrue; iti-thus; etasya-of this; vidheyatvāt-to be stated; anyathā-another; arthaḥ-meaning; kaṣṭa-of evil and suffering; sṛṣṭa-created; eva-indeed; iti-thus; mokṣa-daśāyām-in the condition of the liberated; api-also; tad-amśatva-being a part and parcel fo the Supreme Personality of Godhead; avyabhicāraḥ-not changing; sva-bhāvika-śaktitvāt-because of being a potency of the Lord; eva-indeed.

An alternate reading of this text gives the words "nāsantaṁ" instead of "asantaṁ" If this alternate reading is accepted, the last part of this verse should be interpreted in a different way. Then it means, "Because he is one of the Lord's potencies, even after attaining liberation the soul remains always part-and-parcel of the Lord."

Text 19

ata evāvidyā-vimokṣa-pūrvaka-svarūpāvasthiti-lakṣaṇāyām muktau tal-līnasya tat-sādharmyāpattir bhavati

ata eva-therefore; avidyā-ignorance; vimokṣa-liberation; pūrvaka-before; svarūpa-own form; avasthiti-situation; lakṣaṇāyām-in the nature; muktau-liberated; tal-līnasya-merged into Him; tat-sādharmyāpattiḥ-attainment of His nature; bhavati-is.

When he becomes free from ignorance and situated in his original constitutional position, the soul is said to be liberated. In this liberated condition his spiritual nature is like that of the Lord Himself. This is described in the following words of Muṇḍaka Upaniṣad (3.2.9):

Text 20

nirañjanaḥ paramaṁ sāmyaṁ upaiti ity ādi śrutibhyaḥ.

nirañjanaḥ-free from matter; paramaṁ-supreme; sāmyaṁ-equality; upaiti-attains; iti-thus; ādi-beginning; śrutibhyaḥ-from the Sruti-sastras.

"When he is liberated from the grip of matter, the individual soul attains a spiritual nature like that of the Supreme Lord Himself."

Text 21

idaṁ jñānam upāśritya
mama sādharṁyam āgataḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca

iti śrī-gītopeniṣadbhyaś ca.

idam-this; jñānam-knowledge; upāśritya-taking shelter of; mama-My; sādharṁyam-nature; āgataḥ-attained; sarge 'pi-even in the creation; na-never; upajāyante-comes in ; pralaye-in the annihilation; na-nor; vyathanti-disturbed; ca-also; iti-thus; śrī-gītopeniṣadbhyaḥ-from Śrī Bhagavad-gīta; ca-also.

This is also confirmed by the following words of Bhagavad-gītā (14.2), where the Supreme Personality of Godhead declares:

"By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution."*

Text 22

ata eva brahma veda brahmaiva bhavati ity ādiṣu ca brahma-tadātmyam eva bodhayati. svenācintanīya-jñānam bhavati.

ata eva-therefore; brahma-the supreme; veda-knows; brahma-like the Supreme; eva-indeed; bhavati-becomes; iti-thus; ādiṣu-beginning; ca-also; brahma-tadātmyam-a nature like that of the Supreme; eva-indeed; bodhayati-teaches; svena-own; acintanīya-inconceivable; jñānam-knowledge; bhavati-is.

This is also confirmed by the following words of Muṇḍaka Upaniṣad (3.2.9):

"A person who understands the Supreme attains a spiritual nature like that of the Supreme."

These words teach that the soul attains a spiritual nature like that of the Supreme. In this way one comes to understand something of the inconceivable Lord.

Text 23

tat-svabhāvvyāpattiḥ upapatteḥ iti-vat.

tat-svabhāvya-of His nature; āpattiḥ-attainment; upapatteḥ-Vedanta-sutra 3.2.36; iti-thus; vat-like.

That the liberated soul attains a spiritual nature like that of the Lord is also confirmed by the following words of Vedānta-sūtra (3.2.36):

"This is true, for it is reasonable and logical."

Text 24

tad evam śaktitve siddhe śakti-śaktimatoḥ parasparānupraveśāt śaktimad-vyatireke śakti-vyatirekāt cittvāviśeṣāc ca kvacid abheda-nirdeśa ekasminn api vastuni śakti-vaividhya-darśanād bheda-nirdeśāś ca nāsamañjasaḥ. śrī-rāmānujīyās tu adhiṣṭhānādhiṣṭhatror api jīveśayor bheda-vyapadeśo vyakti-jātyor gavādi-vyapadeśa-vad iti manyante.

tat-that; evam-thus; śaktitve-in the position of being a potency; siddhe-proved; śakti-śaktimatoḥ-of the potency and the master of potencies; paraspara-mutual; anupraveśāt-from entrance; śaktimat-from the master of potencies; vyatireke-different; śakti-vyatirekāt-different from the potency; cittva-considering; aviśeṣāc-from non-difference; ca-and; kvacit-somewhere; abheda-of non-difference; nirdeśa-teaching; ekasminn-in one place; api-also; vastuni-thing; śakti-of potencies; vaividhya-variety; darśanāt-from seeing; bheda-nirdeśaḥ-teaching of difference; ca-also; na-not; asamañjasaḥ-improper; śrī-rāmānujīyāḥ-the followers of Śrī Ramanujacarya; tu-but; adhiṣṭhāna-of the established; adhiṣṭhatroḥ-of the person who establishes; api-also; jīva-of the individual soul; īśayoḥ-of the Supreme Personality of Godhead; bheda-of difference; vyapadeśaḥ-teaching; vyakti-manifestation; jātyoḥ-of birth; gavādi-beginning with cows; vyapadeśa-teaching; vat-likew; iti-thus; manyante-considered.

In this way it is proved that the individual souls are potencies of the Supreme Lord. The potency and the master of potencies have a close relationship. Still, the potencies are different from the master of potencies, and the master of potencies is different from His potencies. Then again, in another sense they are not different from each other. Then again, because there are many different potencies, and thus spiritual variety is very real, it is not wrong to discuss the differences that exist within the spiritual reality. The followers of Śrī Rāmānujācārya also affirm that the creator and His creation are certainly different, that the Supreme Personality of Godhead and the individual spirit soul are certainly different, that the whole and the part are different, and that, for example, a single cow and the sum total of all cows are different.

Text 25

yataḥ śrī-viṣṇu-purāṇe

yo 'yaṁ tavāgato deva
samīpaṁ devatā-gaṇaḥ
sa tvam eva jagat-sraṣṭā
yataḥ sarva-gato bhavān. iti.

yataḥ-because; śrī-viṣṇu-purāṇe-in Śrī Viṣṇu Purana; yaḥ-who; ayam-he; tava-to You; āgataḥ-approached; deva-O Lord; samīpaṁ-near; devatā-gaṇaḥ-demigods; sa-he; tvam-You; eva-indeed; jagat-sraṣṭā-the creator of the universe; yataḥ-because; sarva-gataḥ-all-pervading; bhavān-You; iti-thus.

That the individual spirit souls and the Supreme Personality of Godhead are different is also confirmed by the following prayer in Śrī Viṣṇu Purāṇa (1.9.69):

"Whoever comes before You, be he a demigod, is created by You, O Supreme Personality of Godhead."*

Text 26

śrī-gītāsu ca sarvaṁ samāpnoṣi tato pi sarvaḥ iti.

śrī-gītāsu ca sarvaṁ samāpnoṣi tato pi sarvaḥ iti-in Bhagavad-gita 11.40.

This is also confirmed by the following words of Śrī Bhagavad-gītā (11.40):

"O Supreme Personality of Godhead, You are all-pervading, and thus You are everything!"*

Text 27

tatra jñānecchūn prati śāstram abhedam upadiśati bhaktīcchūn prati tu bhedam eva. kvacit tu paramātmā-pratibimbatvaṁ yad asya śrūyate yathā

tatra-there; jñāna-knowledge; icchūn-desiring; prati-to; śāstram-scripture; abhedam-not different; upadiśati-teaches; bhakti-devotional service; icchūn-desiring; prati-to; tu-but; bhedam-difference; eva-indeed; kvacit-somewhere; tu-but; paramātmā-of the Supersoul; pratibimbatvam-reflection; yat-what; asya-of Him; śrūyate-is heard; yathā-as.

To persons who desire impersonal knowledge, the scriptures teach that the Supreme and the individual souls are not different. To persons who desire to serve the Lord in devotional service, the scriptures teach that the Supreme and individual souls are different. In some places the scriptures declare that the individual souls are reflections of the Supreme. An example of this is found in the following words of Śrīmad-Bhāgavatam (4.28.63):

Text 28

yathā puruṣa ātmānaṁ
ekam adarśa-cakṣuṣoḥ
dvidhābhūtam avekṣeta
tathāivāntaram āvayoḥ. iti.

yathā-as; puruṣa-the living entity; ātmānam-his body; ekam-one; adarśa-in a mirror; cakṣuṣoḥ-by the eyes; dvidhābhūtam-existing as two; avekṣeta-sees; tathā-similarly; eva-certainly; antaram-difference; āvayoḥ-between ourselves; iti-thus.

"As a person sees the reflection of his body in a mirror to be one with himself and not different, whereas others actually see two bodies, so in our material condition, in which the living being is affected and yet not affected, there is a difference between God and the living entity."*

Text 29

tad api jñānecchūn praty abheda-dṛṣṭi-poṣaṇārtham evocyate. na vāstava-
vṛtṭyaiva pratibimbatvena.

tad api-nevertheless; jñānecchūn prati-to persons who desire impersonal knowledge; abheda-dṛṣṭi-the vision of being not different; poṣaṇārtham-in order to increase; eva-indeed; ucyate-is said; na-not; vāstava-vṛtṭyā-with reality; eva-indeed; pratibimbatvena-the state of being a reflection

Although, in order to encourage the impersonalists in their idea that they are not different from the Lord, it may sometimes be said that the individual souls are reflections of the Lord, that idea is not really true. The individual souls are not reflections of the Lord.

Text 30

advaya-vada-guru-mate 'pi ambu-vad agrahaṇāt iti nyāya-virodhād vṛddhi-
hrāsa-bhāktvam antar-bhāvād ubhaya-samañjasyād evam iti nyāyena yathā-
kathañcit pratibimba-sādrśya-mātraṅgī-kārāc ca.

advaya-vada-guru-mate-in the opinion of the impersonalist gurus; api-even;

ambu-vad agrahaṇāt iti-Vedānta-sūtra 3.2.19; nyāya-Vedānta; virodhāt-because of contradiction; vṛddhi-hrāsa-bhāktvam antar-bhāvād ubhaya-samañjasyād evam iti nyāyena-Vedānta-sūtra 3.2.20; yathā-kathañcit-somehow; pratibimba-reflection; sādṛśya-similarity; mātra-only; aṅgī-kārāc-because of accepting; ca-also.

This idea of the impersonalist gurus, that the individual souls are reflections of the Supreme, is refuted by the following words of Vedānta-sūtra (3.2.19-20):

"The individual souls are not reflections of the Supreme, like reflections of the sun in various bodies of water. The scriptures' example of a reflection is merely meant to show the greatness of the Supreme and the smallness of the individual soul. It is not meant to be taken literally."

In this way the Vedānta-sūtra affirms that the individual soul is only like a reflection of the Supreme. The soul is not literally a reflection of the Supreme.

Text 31

tad etat tasya paramātmāmśa-rūpatayā nityatvam śrī-gītopaniṣadbhir api
darśitam mamaivāmśo jīva-loke jīva-bhūtaḥ sanātanaḥ iti.

tat-that; etat-this; tasya-of him; paramātmāmśa-rūpatayā-as a part and parcel of the Supreme Personality of Godhead; nityatvam-eternal nature; śrī-gītopaniṣadbhiḥ-by Śrī Bhagavad-gīta; api-also; darśitam-revealed; mamaivāmśo jīva-loke jīva-bhūtaḥ sanātanaḥ iti-Bhagavad-gīta 15.7.

That the individual spirit souls are eternally parts-and-parcels of the Supreme Personality of Godhead is confirmed by the Lord Himself in these words of Śrī Bhagavad-gītā (15.7):

"The living entities in this conditioned world are My eternal fragmental parts."*

Text 32

tad evam aṁśatvam tāvad āha. tatra samaṣṭeḥ

eṣa hy aśeṣa-sattvānām
ātmāmśaḥ paramātmanaḥ
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyaṭe

tat-that; evam-thus; aṁśatvam-the status of parts and parcels; tāvat-so; āha-said; tatra-there; samaṣṭeḥ-of the totality; eṣa-this; hi-certainly; aśeṣa-unlimited; sattvānām-living entities; ātmā-self; aṁśaḥ-part; paramātmanaḥ-of the Supersoul; ādyoḥ-the first; 'vatāraḥ-incarnation; yatra-whereupon; asau-all those; bhūta-

grāmaḥ-the aggregate creations; vibhāvya-te-flourish.

That the sum total of all individual souls is a part and parcel of the Lord is confirmed by these words of Śrīmad-Bhāgavatam (3.6.8):

"The gigantic universal form of the Supreme Lord is the first incarnation and plenary portion of the Supersoul. He is the self of an unlimited number of living entities, and in Him rests the aggregate creation, which thus flourishes."*

Text 33

tīkā ca aśeṣa-sattvānām prāṇinām ātmā. vyaṣṭīnām tad-amśatvāt. amśo jīvaḥ.
avatāroktis tasmin nārāyaṇāvīrbhāvābhiprāyeṇa ity eṣā.

tīkā-commentary; ca-also; aśeṣa-sattvānām-asesa-sattvanam; prāṇinām-of living entities; ātmā-self; vyaṣṭīnām-of the aggregates; tad-amśatvāt-because of being a part; amśaḥ-part; jīvaḥ-individual soul; avatāra-incarnation; uktiḥ-statement; tasmin-in Him; nārāyaṇa-of Lord Nārāyaṇa; āvīrbhāva-manifestation; abhiprāyeṇa-by the meaning; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"In this verse the word `aśeṣa-bhūtānām" means "of the living entities'. This is so because the totality of living entities are part and parcel of the Lord. The word `amśaḥ' means `the individual spirit soul', and the word `avatāra' means `the incarnation of Lord Nārāyaṇa'."

Text 34

śrī-śukaḥ.

śrī-śukaḥ-Śrī Sukadeva Gosvami.

This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 38

Text 1

atha vyaṣṭeḥ

ekasyaiva mamāśasya
jīvasyaiva mahā-mate
bandho 'syāvidyāmanādir
vidyayā ca tathetarah

atha-now; vyaṣṭeḥ-of the individual; ekasya-one; eva-indeed; mama-of Me; aśasya-part; jīvasya-of the soul; eva-indeed; mahā-mate-O noble-hearted one; bandhaḥ-bondage; asya-of him; avidyayā-by ignorance; anādiḥ-without beginning; vidyayā-by knowledge; ca-also; tathā-so; itarah-the other.

That each individual soul, taken for himself, is a part and parcel of the Lord is confirmed by these words spoken by the Supreme Lord Himself (Śrīmad-Bhāgavatam 11.11.4):

"O most intelligent Uddhava, the living entity, called jīva, is part and parcel of Me, but due to ignorance he has been suffering in material bondage since time immemorial. By knowledge, however, he can be liberated."***

Text 2

itaro mokṣaḥ. atra raśmi-paramāṇu-sthānīyo vyaṣṭiḥ. tatra sarvābhimānī kaścit samaṣṭtir iti jñeyam. śrī-bhagavān.

itarah-itarah; mokṣaḥ-liberation; atra-here; raśmi-paramāṇu-sthānīyaḥ-of the atomic particles of sunlight; vyaṣṭiḥ-the individual; tatra-there; sarvābhimānī-in conseration of the totality; kaścit-something; samaṣṭiḥ-totality; iti-thus; jñeyam-to be known; śrī-bhagavān-the Supreme Personality of Godhead.

Here the word "itarah" means "liberation". Here the individual soul is like a single particle of sunlight, and the sum total of all individual souls is like the sum total of all sunlight. In this way it should be understood. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 39

Text 1

tatra śaktitvenaivāmśatvam vyañjayanti

tatra-there; śaktitvena-because of being a potency; eva-indeed; aśatvam-the status of being a part and parcel; vyañjayanti-reveals.

That the individual soul's nature is to be both a potency of the Lord and a part

and parcel of the Lord is confirmed by the following prayer (Śrīmad-Bhāgavatam 10.87.20):

Text 2

sva-kṛta-pureṣv amisv abahir-āntar-asamvahanam
tava puruṣam vadanty akhila-śakti-dhṛto 'mśa-kṛtam. iti.

sva-kṛta-created by Him; pureṣv-in the bodies; amisv-in them; abahir-āntar-asamvahanam-neither within nor without; tava-of You; puruṣam-the living entity; vadanti-says; akhila-śakti-dhṛtaḥ-the master of all potencies; amśa-kṛtam-manifested as a part and parcel; iti-thus.

"It is explained in the Vedic literatures that the living entities entrapped in different species of life are part and parcel of the Supreme Lord."*

Text 3

abahir-antara-samvahanam bahir bahiraṅgāni kāryāṇi. antaḥ antaraṅgāni
kāraṇāni tair asamvaraṇam kārya-kāraṇair asamśprṣtam. amśa-kṛtam amśam ity
arthaḥ. akhila-śakti-dhṛtaḥ sarva-śakti-dhāsyeti viśeṣānām jīva-śakti-viśiṣṭasyaiva
tava jīvo 'mśo na tu śuddhasyeti gamayitvā jīvasya tac-chakti-rūpatvenaivāmśatvam
ity etad vyañjayanti.

abahir-antara-samvahanam-abahir-antara-samvahanam; bahiḥ-bahir;
bahiraṅgāni-external; kāryāṇi.-actions; antaḥ-antaḥ; antaraṅgāni-internal;
kāraṇāni-actions; taiḥ-by them; asamvaraṇam-not covered; kārya-kāraṇaiḥ-by
causes and effects; asamśprṣtam-untouched; amśa-kṛtam-made a part; amśam-part;
iti-thus; arthaḥ.-the meaning; akhila-śakti-dhṛtaḥ-akhila-śakti-dhṛtaḥ; sarva-śakti-
dhāsyeti-possessing all potencies; iti-thus; viśeṣānām-specific; jīva-śakti-viśiṣṭasya-
specifically the potency that is the individual spirit souls; eva-indeed; tava-of You;
jīvaḥ-the soul; a'mśaḥ-part and parcel; na-not; tu-but; śuddhasya-pure; iti-thus;
gamayitvā-brining; jīvasya-of the soul; tac-chakti-of His potency; rūpatvena-with
the nature; eva-indeed; amśatvam-the nature of being a part; iti-thus; etad-this;
vyañjayanti-reveal.

In the compound word "abahir-antar-asamvahanam" the word "bahiḥ" means "external activities", "antaḥ" means "internal activities", and "asamvaraṇam" means "untouched by cause and effect". "Amśa-kṛtam" means "part and parcel", and "akhila-śakti-dhṛtaḥ" means "of He who possesses all potencies, especially the potencies that are the individual spirit souls". Here the prayers says, "O Lord, You do not send a pure soul into the material world". This verse thus affirms that the individual spirit souls are potencies of Lord and parts and parcels of the Lord.

Text 4

atha taṭasthatvaṁ ca sa yad ajayā ajām anuśayīta ity ādau vyaktam asti. ubhaya-koṭāv apraviṣṭatvād eva. śrutayaḥ śrī-bhagavantam.

atha-now; taṭasthatvam-the nature of being the marginal potency; ca sa yad ajayā ajām anuśayīta ity ādau-in Śrīmad-Bhāgavatam 10.87.38; vyaktam-manifested; asti.-is; ubhaya-koṭau-on the boundary of both; apraviṣṭatvāt-because of not having entered; eva.-indeed; śrutayaḥ-the Vedas; śrī-bhagavantam-to the Supreme Personality of Godhead.

That the individual souls are the marginal potency of the Lord is described in these words of Śrīmad-Bhāgavatam (10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

In this way it is said that the individual souls are on the border between the spiritual and material worlds. This verse was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 40

Text 1

atha jñānecchum prati jīveśayor abhedam āha

atha-now; jñānecchum prati-to they who desire impersonal knowledge; jīveśayoḥ-of the individual soul and the Supreme Personality of Godhead; abhedam-non difference; āha-says.

To describe the way in which the individual spirit soul and the Supreme Personality of Godhead are not different, the Śrīmad-Bhāgavatam (4.28.62) gives the following explanation to those persons who desire impersonal knowledge:

Text 2

aham bhavān na cānyas tvam
tvam evāham vicakṣva bhoḥ
na nau paśyanti kavayas
chidrām jātu manāg api

aham-I; bhavān-you; na-not; ca-also; anyaḥ-different; tvam-you; tvam-you; eva-

certainly; aham-as I am; vicakṣva-just observe; bhoḥ-my dear friend; na-not; nau-of Us; paśyanti-do observe; kavayaḥ-learned scholars; chidrām-faulty differentiation; jātu-at any time; manāg-in a small degree; api-even.

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

Text 3

spṣṭam śrī-paramātmā puraṅjanam.

spṣṭam-clear; śrī-paramātmā-the Suoersoul; puraṅjanam-to King Puranjana.

The meaning of this verse is clear. This verse was spoken by the Supersoul to King Puraṅjana.

Anuccheda 41

Text 1

tatra pūrvokta-rītyā prathamam tāvat sarveṣām eva tattvānām
parasparānupraveśa-vivikṣayaikyam pratiyate. ity evam śaktim iti paramātmāni
jīvākhya-śakty-anupraveśa-vivakṣaiva tayor aikya-pakṣe hetur ity abhipraiti śrī-
bhagavān.

tatra-there; pūrvokta-rītyā-by the previous statement; prathamam-first; tāvat-then; sarveṣām-of all; eva-indeed; tattvānām-truths; paraspara-mutual; anupraveśa-entrance; vivikṣayā-with the desire to describe; aikyam-oneness; pratiyate.-is accepted; iti-thus; evam-thus; śaktim-potency; iti-thus; paramātmāni-in the Supersoul; jīvākhya-called the individual spirit soul; śakti-potency; anupraveśa-entrance; vivakṣa-the desire to say; eva-indeed; tayor-of them both; aikya-pakṣe-in oneness; hetuḥ-the reason; iti-thus; abhipraiti-attains; śrī-bhagavān-the Supreme Personality of Godhead.

In the previous quote it was affirmed that every things is present in every other thing. In this way it is affirmed that the potency that is the individual spirit soul is present within the Supreme Personality of Godhead, who is the Supersoul and the master of all potencies. It is in this way that the Supreme Personality of Godhead and the individual spirit souls are one. That every thing is present in every other

things is described in these words of Śrīmad-Bhāgavatam (11.22.7):

Text 2

parasparānupraveśāt
tattvānām puruṣarṣabha
paurvāparya-prasaṅkhyānam
yathā vaktur vivakṣitam

paraspara-mutual; anupraveśāt-because of entrance; tattvānām-of things;
puruṣarṣabha-O best of men; paurvāparya-causes and effects; prasaṅkhyānam-
sounding; yathā-as; vaktuḥ-of the speaker; vivakṣitam-desired to be said.

"O best of men, because every thing is present in every other thing,
philosophers may calculate the different causes and effects in different ways,
according to their personal desire."

Text 3

ṭīkā ca anyonyasminn anupraveśād vaktur yathā vivakṣitam tathā pūrva alpa-
saṅkhyā aparā adhika-saṅkhyā tayor bhāvaḥ paurvāparyam tena prasaṅkhyānam
gaṇanam ity eṣā.

ṭīkā-commentary; ca-and; anyonyasminn-mutually; anupraveśāt-because of
entering; vaktuḥ-of the speaker; yathā-as; vivakṣitam-desired to be said; tathā-so;
pūrva-previous; alpa-saṅkhyā-small number; aparā-another; adhika-saṅkhyā-
grester num,ber; tayor-of them; bhāvaḥ-the nature; paurvāparyam-cause and
effect; tena-bybthat; prasaṅkhyānam-counting; gaṇanam-counting; iti-thus; eṣā-
this.

Śrīla Śrīdhara Svāmī comments:

"Here the words `parasparānupraveśād yathā vaktur vivakṣitam' mean `because
they enter each other, it may be as one wishes to describe it'. `Paurvāparya-
prasaṅkhyānam' means `one may count the causes and effects as few or many, as
one likes'."

Text 4

śrī-bhagavān.

śrī-bhagavān-the Supreme Personality of Godhead.

This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 42

Text 1

athāvyatirekeṇa cid-rūpatvāviśeṣeṇāpi tayor aikyam upadiśati

atha-not; avyatirekeṇa-with non-difference; cid-rūpatva-spiritual status; aviśeṣeṇa-not different; api-also; tayoh-of the two of them; aikyam-oneness; upadiśati-teaches.

Now will be explained the truth that the individual spirit soul and the Supreme Personality of Godhead are, because they are both spiritual nature, qualitatively one. In Śrīmad-Bhāgavatam (11.22.11) it is said:

Text 2

puruṣeśvarayor atra
na vailakṣaṇyam aṅv api
tad-anya-kalpanāpārthā
jñānam ca prakṛter guṇaḥ. iti.

puruṣa-of the individual spirit soul; īśvarayoh-of the Supreme Personality of Godhead; atra-here; na-not; vailakṣaṇyam-difference; aṅv-slight; api-even; tad-anya-of being other; kalpanā-imagination; apārthā-useless; jñānam-knowledge; ca-and; prakṛteḥ-of matter; guṇaḥ.-the modes; iti.-thus.

"According to knowledge in the material mode of goodness, there is no qualitative difference between the living entity and the supreme controller. The imagination of qualitative difference between them is useless speculation."***

Text 3

ṭikā ca katham tarhi pañcaviṁśati-pakṣaḥ. tatrāha puruṣeti. vailakṣaṇyam visadṛśatvam nāsti. dvayor api cid-rūpatvāt. atas tayor atyantam tad-anyatva-kalpanāpārthā ity eṣā.

ṭikā-commentary; ca-and; katham-how?; tarhi-then; pañcaviṁśati-pakṣaḥ-the 25 elements; tatra-there; āha-says; puruṣa-purusa; iti-thus; vailakṣaṇyam-difference; visadṛśatvam-difference; na-not; asti-is; dvayoh-of both; api-also; cid-rūpatvāt-because of spiritual nature; ataḥ-then; tayoh-of both; atyantam-great; tad-anyatva-kalpanāpārthā-useless speculation of being different; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Someone may ask: What is the nature of the 24 material elements? That question is answered in this verse. The words "na vailakṣaṇyam" mean "the two of them are not different, for they are both spiritual in nature. The word "anya-kalpanāpārthā" means "the idea that they are different is a useless speculation."

Text 4

atra sādṛśatvānanyatvābhyām tayoh śakti-śaktimattvam ca darśitam.
tenāvyatireko 'pi. śrī-bhagavān.

atra-here; sādṛśatva-likeness; ananyatvābhyām-and not being different; tayoh-of them both; śakti-śaktimattvam-the potency and the master of potencies; ca-also; darśitam-revealed; tena-by this; avyatirekaḥ-not different; api-also; śrī-bhagavān-the Supreme Personality of Godhead.

The individual soul and the Supreme Personality of Godhead are similar and not different because one is the potency and the other is the master of all potencies. That is how they are not different. This verse was spoken by the Supreme Personality of Godhead.

Anuccheda 43

Text 1

atha bhakticchūn prati tayor bhedam upadiśati

atha-now; bhakticchūn-to they who desire devotional service; prati-to; tayoh-of the two of them; bhedam-difference; upadiśati-teaches.

To persons who desire devotional service, the scriptures teach that the individual spirit soul and the Supreme Personality of Godhead are different. The Supreme Personality of Godhead (Śrīmad-Bhāgavatam 3.9.33) explains:

Text 2

yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaṁ
sva-rūpeṇa mayopetaṁ

paśyan svārājyam icchati

yadā-when; rahitam-freed from; ātmānam-self; bhūta-material elements; indriya-material senses; guṇāśayaiḥ-under the influence of the material modes of nature; sva-rūpeṇa-in pure existence; mayā-by Me; upetam-approaching; paśyan-by seeing; svārājyam-spiritual kingdom; icchati-enjoy.

"When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness."*

Text 3

bhūtādibhir virahitam ātmānam jīvaṁ svarūpeṇa tasya jīva-śakter āśraya-
bhūtena śaktimata mayopetaṁ yuktam. svārājyaṁ sārṣṭy-ādikam. śrī-garbhodaśāyī
brahmāṇam.

bhūtādibhiḥ-beginning with the material elements; virahitam-without; ātmānam-self; jīvaṁ-individual spirit soul; svarūpeṇa-in his original form; tasya-of him; jīva-of the individual spirit soul; śakteḥ-of the potency; āśraya-bhūtena-as the shelter; śaktimata-of the master of all potencies; mayā-by Me; upetam-approached; yuktam.-engaged; svārājyam-spiritual kingdom; sārṣṭy-ādikam-beginning with sarsti liberation; śrī-garbhodaśāyī-Lord Garbhodakaśāyī Viṣṇu; brahmāṇam-to Brahmā.

"Virahitam ātmānam svarūpeṇa" means "the individual spirit soul freed from the material elements and other material encumbrances", "mayopetaṁ" means "in the association of Me, the master of all potencies and the shelter of the potency that is the individual spirit soul", and "svārājyam" means "the various kinds of liberation, which begin with the liberation of having opulences like the Lord (sārṣṭi)." This verse was spoken by Lord Garbhodakaśāyī Viṣṇu to Brahmā.

Anuccheda 44

Text 1

tatra bhede hetum āha

anādy-avidyā-yuktasya
puruṣasyātma-vedanam
svato na sambhavād anyas
tattva-jño jñāna-do bhavet

tatra-there; bhede-difference; hetum-reason; āha-said; anādi-beginningless; avidyā-ignorance; yuktasya-possesing; puruṣasya-of the individual spirit soul; ātma-of the self; vedanam-knowledge; svataḥ-personally; na-not; sambhavāt-may be; anyaḥ-another; tattva-jñāḥ-knowing the truth; jñāna-daḥ-giving knowledge; bhavet-should be.

The reason why the individual spirit soul and the Supreme Personality of Godhead are different is given in these words (Śrīmad-Bhāgavatam 11.22.10):

"Because a person who has been covered by ignorance since time immemorial is not capable of effecting his own self-realization, there must be some other personality who is in factual knowledge of the Absolute Truth and can impart this knowledge to him."***

Text 2

tīkā ca svato na sambhavati. svataḥ sarva-jñāḥ parameśvaro 'nyo bhaved iti sad-vimśati-tattva-pakṣābhiprāyaḥ ity eṣā.

tīkā-commentary; ca-and; svataḥ-personally; na-not; sambhavati.-is possible; svataḥ-personally; sarva-jñāḥ-all-knowing; parameśvaraḥ-the Supreme Personality of Godhead; anyaḥ-another; bhavet-is; iti-thus; sad-vimśati-tattva-pakṣābhiprāyaḥ-knowing the 26 elements; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Here the words `svato na' mean `it is not possible for him', and the words `sambhavād anyaḥ' mean `for another person it is possible'. That other person is the Supreme Personality of Godhead, who is omniscient and knows everything about the 26 elements of this world."

Text 3

jñānadatvam atra jñānāj jñātuś ca vailakṣanyam īśvarasya bodhayaty eveti bhāvaḥ. evaṁ
tvatto jñānam hi jīvānām pramoṣas te 'tra śaktitaḥ ity uddhava-vākyam cāgre

jñānadatvam-the state of being the giver of transcendental knowledge; atra-here; jñānāt-from knowledge; jñātuḥ-the knower; ca-also; vailakṣanyam-difference; īśvarasya-of the Supreme Personality of Godhead; bodhayati-teaches; eva-indeed; iti-thus; bhāvaḥ.-the meaning; evam-thus; tvatto jñānam hi jīvānām pramoṣas te 'tra śaktitaḥ ity-Śrīmad-Bhāgavatam 11.22.28; uddhava-vākyam-the statement of Uddhava; ca-also; agre-in the beginning.

The meaning here is that the Supreme Personality of Godhead is the knower and teacher of transcendental knowledge. In that way He is different from the individual spirit souls. This is explained in the following words of Śrīmad-Bhāgavatam (11.22.28), where Uddhava tells the Supreme Lord:

"From You alone the knowledge of the living beings arises, and by Your potency that knowledge is stolen away. Indeed, no one but Yourself can understand the real nature of Your illusory potency."***

Text 4

atra yadi jīvājñāna-kalpitaṃ eva tasya parameśvaratvaṃ syāt tarhi sthāṇu-puruṣavat tasya jñānadatvaṃ api na syād ity ataḥ satya eva jīveśvara-bheda ity evaṃ śrīmad-īśvareṇaiva svayaṃ svasya paramārthikeśvarābhimānitvenaivāstitvaṃ mūḍhān prati bodhitam iti spaṣṭam.

atra-here; yadi-if jīva-of the individual soul; ajñāna-ignorance; kalpitaṃ-considered; eva-indeed; tasya-of him; parameśvaratvaṃ-the status of being the Supreme Personality of Godhead; syāt-may be; tarhi-then; sthāṇu-steady; puruṣa-person; vat-like; tasya-of him; jñānadatvaṃ-giving knowledge; api-also; na-not; syāt-may be; iti-thus; ataḥ-then; satya-true; eva-indeed; jīveśvara-bheda-difference of the individual soul and the Supreme Personality of Godhead; iti-thus; evaṃ-thus; śrīmad-īśvareṇa-by the Supreme Personality of Godhead; eva-indeed; svayaṃ-personally; svasya-of Him; paramārthika-the spiritual goal; īśvara-the Supreme Personality of Godhead; abhimānitvena-proudly considering himself; eva-indeed; āstitvaṃ-the state of being so; mūḍhān-fools; prati-to; bodhitam-taught; iti-thus; spaṣṭam-clear.

If an individual spirit soul is so bewildered that he thinks himself the Supreme Personality of Godhead, that individual spirit soul does not have the power to teach knowledge of the real truth. The real truth is that individual spirit soul and the Supreme Personality of Godhead are different. However, when speaking to bewildered fools, the Supreme Personality of Godhead Himself may sometimes teach this arrogant idea that the individual soul is identical with the Supreme Lord.

Text 5

bheda-vādiṇaś cātraiva prakaraṇe yathā viviktaṃ yad-vaktraṃ grhṇīmo yukti-sambhavāt ity atra parama-viveka-jas tu bheda eveti. tathā māyām madīyam udgrhya vadatām kiṃ nu durghatām ity atra. tathāpi bhagavac-chaktyaiva tatra tatra nānā-vādāvakāśa ity ca manyante.

bheda-vādiṇaḥ-speaking of the difference; ca-and; atra-here; eva-indeed; prakaraṇe-in the same chapter; yathā viviktaṃ yad-vaktraṃ grhṇīmo yukti-

sambhavāt iti-Śrīmad-Bhāgavatam 11.22.9; atra-here; parama-viveka-jaḥ-from true knowledge; tu-indeed; bheda-difference; eva-indeed; iti-thus; tathā-so; māyām madiyam udgrhya vadatām kiṁ nu durghatām iti-Śrīmad-Bhāgavatam 11.22.4; atra.-here; tathāpi-nevertheless; bhagavac-chaktyā-by the potency of the Supreme Personality of Godhead; eva-indeed; tatra-there; tatra-there; nānā-vādāvakāṣa-in many different philosophies; iti-thus; ca-also; manyante-are considered.

The truth is that the Supreme Personality of Godhead and the individual spirit soul are different. Nevertheless, the Lord Himself declares (Śrīmad-Bhāgavatam 11.22.9):

"Therefore, no matter which of these thinkers is speaking, and regardless of whether in their calculations they include material elements within their previous subtle causes or else within their subsequent manifest products, I accept their conclusions as authoritative, because a logical explanation can always be given for each of the different theories/"***

The Lord also said (Śrīmad-Bhāgavatam 11.22.4):

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

In this way it is seen that the different philosophies are ultimately manifested by the potency of the Supreme Personality of Godhead.

Text 6

nanu

śrutiḥ pratyakṣam aitihiyam
anumānam catuṣṭayam
pramāṇaṣv anavasthānād
vikalpāt sa virājyate

nanu-is it not so?; śrutiḥ-scripture; pratyakṣam-direct p"erception; aitihiyam-Itihasa; anumānam-logic; catuṣṭayam-four; pramāṇaṣu-among the sources of knowledge; anavasthānāt-flickering; vikalpāt-from material illusion; sa-also; virājyate-becomes detached.

Here someone may say: In Śrīmad-Bhāgavatam (11.19.17) it is said:

"From the four types of evidence: Vedic knowledge, direct experience, traditional wisdom, and logical deduction, one can understand the temporary, insubstantial nature of the material world, by which one becomes detached from

the duality of this world."***

Text 7

ity atra bheda-mātram niṣidhyate. vikalpa-śabdasya saṁśayārthatvāt. saṁśayam parityajya vastuny eva niṣṭham karotīty arthaḥ.

iti-thus; atra-here; bheda-mātram-only difference; nisidhyate.-is forbidden; vikalpa-śabdasya-of the world "vikalpa"; saṁśaya-doubt; arthatvāt-because of the meaning; saṁśayam-doubt; parityajya-abandoning; vastuni-in a thing; eva-indeed; niṣṭham-faith; karoti-does; iti-thus; arthaḥ-the meaning.

This verse refutes the idea that the scriptures' teachings are different. Here the word "vikalpa" means "doubt". When one becomes free from doubt, one has full faith and trust. That is the meaning.

Text 8

ata eva

karmaṇām parinamitvād
āviriñcyād amaṅgalam
vipāścīn naśvaram paśyed
adr̥ṣṭam api dṛṣṭavat

ata eva-therefore; karmaṇām-of karmas; parinamitvāt-because of the transformation; āviriñcyāt-from Brahma; amaṅgalam-inauspicious; vipāścīn-a wise person; naśvaram-temporary; paśyet-should see; adr̥ṣṭam-what was not seen; api-even; dṛṣṭa-what was seen; vat-like.

Śrīmad-Bhāgavatam (11.19.18) continues:

"An intelligent person should see that any material activity is subject to constant transformation and that even on the planet of Lord Brahmā there is thus simply unhappiness. Indeed, a wise man can understand that just as all that he has seen is temporary, similarly, all things within the universe have a beginning and an end."***

Text 9

ity atrāsyottara-śloke 'pi viriñcyam evāvadhīm kṛtvā naśvaratva-dṛṣṭir uktā. na tu vaikunṭhādīkam apīti. śrī-bhagavān.

ity-thus; atra-here; asya-of this; uttara-śloke-later verse; api-also; viriñcyam-

Brahma; eva-indeed; āvadhim-up to; kṛtvā-doing; naśvaratva-dṛṣṭiḥ-seeing the temporary nature; uktā.-said; na-not; tu-but; vaikuṅṭhādīkam-beginning with Vaiku.n/.thaloka; api-also; iti-thus; śrī-bhagavān-the Supreme Personality of Godhead.

In this, the following verse, it is said that one may see the temporary nature of the material worlds, even up to the world of the demigod Brahmā. However, the world of Vaikuṅṭhaloka and the other spiritual worlds are not temporary. The verse quoted in the beginning of this anuccheda was spoken by the Supreme Personality of Godhead.

Anuccheda 45

Text 1

anyatrāpi śrī-jāmāṭṛ-munibhir upadiṣṭasya jīva-lakṣaṇasyaivopajīvyatvena tam lakṣayati tribhiḥ

anyatra-in another place; api-also; śrī-jāmāṭṛ-munibhiḥ-by Śrī Jamata Muni; upadiṣṭasya-taught; jīva-of the individual soul; lakṣaṇasya-of the nature; eva-indeed; opajīvyatvena-by the way of maintenance; tam-that; lakṣayati-describes; tribhiḥ-by three.

In another place in this book (anuccheda 19), Śrī Jāmātā Muni has described the nature of the individual spirit soul. The soul's nature is also described in these three verses of Śrīmad-Bhāgavatam (3.25.16-18):

Text 2

aham-mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītaṁ yadā manaḥ śuddham
aduḥkham asukham samam

aham-I; mama-mine; abhimāna-from the misconception; utthaiḥ-produced; kāma-lust; lobha-greed; ādibhiḥ-and so on; malaiḥ-from the impurities; vītaṁ-freed; yadā-when; manaḥ-the mind; śuddham-pure; aduḥkham-without distress; asukham-without happiness; samam-equipoised.

"When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as 'I' and bodily possessions as 'mine', one's mind becomes purified. In that state he transcends the state of so-called

material happiness and distress.*

Text 3

tadā puruṣa ātmānam
kevalam prakṛteḥ param
nirāntaram svayam jotir
animānam akhaṇḍitam

tadā-then; puruṣa-the individual soul; ātmānam-himself; kevalam-pure;
prakṛteḥ param-transcendental to material existence; nirāntaram-non-different;
svayam jotir-self effulgent; animānam-infinitesimal; akhaṇḍitam-not fragmented.

"At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.*

Text 4

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnam
prakṛtiṁ ca hataujasām

jñāna-knowledge; vairāgya-renunciation; yuktena-equipped with; bhakti-devotional service; yuktena-equipped with; ca-and; ātmanā-by the mind;
paripaśyati-one sees; udāsīnam-indifferent; prakṛtiṁ-material existence; ca-and;
hataujasām-reduced in strength.

"In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective. He becomes indifferent to material existence, and the material influence acts less powerfully upon him."*

Text 5

spāṣṭaiva yojanā. tatrāham iti padyena sa ātmā nitya-nirmala iti. ātmānam ity anenaivāham artha iti. anyathā hy ātmatva-pratīty-abhāvaḥ syāt. kevalam ity anena eka-rūpa-svarūpa-bhāg iti. prakṛteḥ param ity anena vikāra-rahita iti. bhakti-yuktenety anena paramātma-prasādhina-tat-prakāśatvāt nirantaram ity anena nityatvāt paramātmaika-śeṣatvam iti. svayam-jyotir ity anena svasmai svayam-prakāśa iti. jñāna-mātrātmako na ca iti ca. animānam ity anenāṅgur eveti. pratikṣetraṁ bhinnā iti ca. akhaṇḍitam ity anenāvicchinna-jñānādi-śaktitvāt jñātrtva-kartṛtva-bhokṛtva-nija-dharmaka iti vyañjitam. śrī-kapiladevaḥ.

spāṣṭa-clear; eva-indeed; yojanā.-meaning; tatra-there; aham- ity padyena-by the

verse beginning with "aham"; sa-he; ātmā-atma; nitya-eternally; nirmala-pure; iti.-thus; ātmānam-atmanah; iti-thus; anena-by this; eva-indeed; aham-I; artha-meaning; iti.-thus; anyathā-otherwise; hi-indeed; ātmatva-the nature of the soul; pratīti-belief; abhāvaḥ-non-existence; syāt.-may be; kevalam-kevalam; iti-thus; anena-by this; eka-rūpa-svarūpa-bhāk-possessing a single spiritual identity; iti.-thus; prakṛteḥ param-prakṛteḥ param; iti-thus; anena-by this; vikāra-rahita-without material transformations; iti.-thus; bhakti-devotional service; yuktena-with; iti-thus; anena-by this; paramātma-prasāda-of the mercy of the Supersoul; adhina-subordinate; tat-prakāśatvāt-because of that manifestation; nirantaram-nirantaram; iti-thus; anena-by this; nityatvāt-because of eternity; paramātmaika-śeṣatvam-only the Supersoul remaining; iti.-thus; svayam-jyotiḥ-svasyam-jyotiḥ; iti-thus; anena-by this; svasmai-to Himself; svayam-prakāśa-self-manifest; iti.-thus; jñāna-mātra-only knowledge; ātmakaḥ-self; na-not; ca-also; iti-thus; ca.-also; animānam-animānam; iti-thus; anena-by this; aṇuḥ-atomic; eva-indeed; iti-thus; prati-kṣetram-to every field of actions; bhinna-different; iti-thus; ca.-and; akhaṇḍitam-unbroken; iti-thus; anena-by this; avicchinna-unbroken; jñāna-knowledge; ādi-beginning; śaktitvāt-because of the potency; jñāṛtva-the state of being the knower; kartṛtva-the state of being the doer; bhokṛtva-the state of being the enjoyer; nija-own; dharmaka-nature; iti-thus; vyañjītam-manifested; śrī-kapiladevaḥ-Lord Kapiladeva.

The meaning of these verses is clear. These verses are explained by Jāmātā Muni in the passage quoted in this book in anuccheda 19, texts 6-8. The soul described in the first of these Śrīmad-Bhāgavatam verses is explained to be "nitya-nirmala" (eternally pure) in the parallel passage of Jāmātā Muni. The word "ātmānam" (the self) in the second of these Śrīmad-Bhāgavatam verses is explained to be "aham-arthah" (conscious of his identity as an individual person) in the parallel passage of Jāmātā Muni. The word "kevalam" (only) in the second of these Śrīmad-Bhāgavatam verses is explained to be "eka-svarūpa-rūpa-bhāk" (he has his own original spiritual form) in the parallel passage of Jāmātā Muni. The words "prakṛteḥ param" (above matter) in the second of these Śrīmad-Bhāgavatam verses are explained to be "na vikārī" (not subject to the changes matter imposes) in the parallel passage of Jāmātā Muni. The word "bhakti-yuktena" in the third of these Śrīmad-Bhāgavatam verses is explained by the affirmation that the Lord manifests Himself by His own kindness in the parallel passage of Jāmātā Muni. The word "nirantaram" in the second of these Śrīmad-Bhāgavatam verses is explained by the word "paramātmaika-śeṣatvam" (he is part and parcel of the Supreme Personality of Godhead) in the parallel passage of Jāmātā Muni. The word "svayam-jyotiḥ" in the second of these Śrīmad-Bhāgavatam is explained by the words "svasmai svayam-prakāśah" (he is self-manifest) and "jñāna-mātrātmako na ca" (his knowledge is not limited to the perception of the material world) in the parallel passage of Jāmātā Muni. The word "animānam" in the second of these Śrīmad-Bhāgavatam verses is explained by the words "aṇuḥ" (he is atomic in size) and "pratikṣetram bhinnah" (he is different from other persons) in the parallel passage of Jāmātā Muni. The word "akhaṇḍitam", which means that the potency of knowledge and the other potencies are not limited or incomplete, in the second of these Śrīmad-Bhāgavatam verses is explained by the word "jñāṛtva-kartṛtva-

bhokṛtva-nija-dharmaka" (in his original spiritual nature he is a knower, a doer, and an enjoyer) in the parallel passage of Jāmātā Muni. In this way the meaning of these words is explained. These verses of Śrīmad-Bhāgavatam were spoken by Lord Kapiladeva.

Anuccheda 46

Text 1

tathedam api prāktana-lakṣaṇāviruddham

tathā-so; idam-this; api-also; prāktana-previous; lakṣaṇa-qualities; aviruddham-without contradictiong.

The previously described qualities of the soul are described in the same way in these words of Śrīmad-Bhāgavatam (7.7.19-20):

Texts 2 and 3

ātmā nityo 'vyayaḥ śuddha
ekaḥ kṣetrajña āśrayaḥ
avikriyaḥ sva-dṛg ghetur
vyāpako 'saṅgy anāvṛtaḥ

etaiḥ dvādaśabhir vidvān
ātmano lakṣaṇaiḥ paraiḥ
aham mamety asad-bhāvam
dehādau mohajaṁ tyajet

ātmā-the spirit soul, the part and parcel of the Supreme Personality of Godhead; nityaḥ-without birth or death; avyayaḥ-with no possibility of dwindling; śuddha-without the material contamination of attachment and detachment; ekaḥ-individual; kṣetrajña-who knows and is therefore different from the material body; āśrayaḥ-the original foundation; avikriyaḥ-not undergoing changes like the body; sva-dṛg-self-illuminated; hetuḥ-the cause of all causes; vyāpakaḥ-spreading throughout the body in the form of consciousness; asaṅgi-not depending on the body (free to transmigrate from one body to another; anāvṛtaḥ-not covered by material contamination; etaiḥ-by all these; dvādaśabhiḥ-twelve; vidvān-a person who is not foolish but fully aware of things as they are; ātmanaḥ-of the spirit soul; lakṣaṇaiḥ-symptoms; paraiḥ-transcendental; aham-I ("I am this body."); mama-mine ("everything in relationship with this body is mine") iti-thus; asad-bhāvam-a false conception of life; dehādau-identifying oneself with the material body and

then with one's wife, children, family, community, nation, and so on; mohajam-produced from illusory knowledge; tyajet-must give up.

" `Atmā' refers to the Supreme Lord or the living entities. Both of them are spiritual, free from birth and death, free from deterioration, and free from material contamination. They are individual, they are knowers of the external body, and they are the foundation or shelter of everything. They are free from material change, they are self-illuminated, they are the cause of all causes, and they are all-pervading. They have nothing to do with the material body, and therefore they are always uncovered. With these transcendental qualities, one who is actually learned must give up the illusory conception of life, in which one thinks, `I am this material body, and everything in relationship with this body is mine'."*

Text 4

avyayo 'pakṣaya-śūnyaḥ. ekaḥ na tu dehendriyādi-saṅghāta-rūpaḥ. kṣetrajñō jñātrtvādi-dharmakaḥ. indriyādīnām āśrayaḥ. svabhāvika-jñātrtvād eva avikriyaḥ. svadr̥k svasmai svayam-prakāśaḥ. hetuḥ sargādi-nimittam.

avyayaḥ-avyayah; apakṣaya-śūnyaḥ-without decay; ekaḥ-one; na-not; tu-but; dehendriyādi-saṅghāta-rūpaḥ-the form of the body, senses, or other like things; kṣetrajñāḥ-ksetrajna; jñātrtvādi-dharmakaḥ-the nature of being the knower of the field of activities and other things; indriyādīnām-of tyhe senses; āśrayaḥ.-the shelter; svabhāvika-jñātrtvāt-because of self knowledge; eva-indeed; avikriyaḥ-not subject to change; svadr̥k-svadr̥k; svasmai-to himself; svayam-prakāśaḥ.-self manifest; hetuḥ-reason; sargādi-beginning with creation; nimittam-the cause.

In this verse "avyayaḥ" means "without decay", "ekaḥ" means "not the material body, senses, or other material things", "kṣetrajñāḥ" means "the knower of the field of activities", "āśrayaḥ" means "the resting-place of the material senses", "avikriyaḥ" means "because he is the knower of the field of activities he is not subject to material transformations", "sva-dr̥k" means "self-manifest", and "hetuḥ" means "the creator of the material world and other things".

Text 5

tad uktam śrī-sūtena hetur jīvo 'sya sargāder avidyā-karma-kāraḥ iti.

tat-that; uktam-said; śrī-sūtena-by Śrī Suta Gosvami; hetur jīvo 'sya sargāder avidyā-karma-kāraḥ iti-Śrīmad-Bhāgavatam 12.7.18.

That the individual spirit soul is also, in one sense, the creator of the material world is corroborated by the following words of Śrī Sūta Gosvāmī (Śrīmad-Bhāgavatam 11.7.18):

"Out of ignorance the living being performs material activities and thereby becomes, in one sense, the cause of the creation, maintenance, and destruction of the universe."***

Text 6

vyāpako vyāpti-śiḷaḥ. asaṅgi anāvṛtaś ca. svataḥ prakāśa-rūpatvāt. aham-mamety-sambhāvaṁ dehādau mohajaṁ tyajet. iti dehādy-adhikaraṇakasya mohajasyaiva tyāgo na tu svarūpa-bhūtasyety aham-ārtha iti vyajyate. tad evaṁ jīvas tad-aṁśatvāt sūkṣma-jyotī-rūpa ity eke. tathaiva hi kaustubhāṁśatvena vyañjitam. tathā ca skanda-prabhāsa-khaṇḍe jīva-nirūpaṇe

vyāpakaḥ-vyapaka; vyāpti-śiḷaḥ.-all pervading; asaṅgi-untouched; anāvṛtaḥ-uncovered; ca.-also; svataḥ-personally; prakāśa-rūpatvāt-because of being manifest; aham-mamety-sambhāvaṁ-the ideas of I and min; dehādau-beginning eith the material body; mohajaṁ-illusion; tyajet-should abandon; iti-thus; dehādy-adhikaraṇakasya-beginning eith the material body; mohajasya-born from illusion; eva-indeed; tyāgaḥ-rejection; na-not; tu-but; svarūpa-bhūtasya-of the original form; iti-thus; aham-ārtha-false ego; iti-thus; vyajyate.-is manifested; tat-that; evam-thus; jīvaḥ-the soul; tad-aṁśatvāt-because of being a part and parcel; sūkṣma-jyotī-rūpa-the form of a tiny particle of light; iti-thus; eke.-some; tatha-so; eva-indeed; hi-indeed; kaustubhāṁśatvena-by a part of the kaustubha jewel; vyañjitam-manifested; tathā-so; ca.-also; skanda-prabhāsa-khaṇḍe-in the Skanda Purana, Prabhāsa-khanda; jīva-nirūpaṇe-in the description of the individual spirit soul.

In the two verses quoted in the beginning of this anuccheda, the word "vyāpakaḥ" means "all-pervading", "asaṅgy anāvṛtaḥ" mean "because it is self-manifest, the soul is neither dependent on the material body nor covered by material contamination", and "aham mamety asad-bhāvaṁ dehādau mohajaṁ tyajet" means "One should renounce the illusions that begin with the material body, but one should not renounce his individual identity as a spirit soul." Some thinkers say that the individual spirit souls are tiny particles of light. It is sometimes said that the individual spirit souls are particles of light from the Supreme Lord's Kaustubha jewel. The individual souls are thus described as tiny particles of light in these words of Skanda Purāṇa, Prabhāsa-khaṇḍa:

Text 7

na tasya varṇo rūpaṁ vā
pramāṇaṁ dṛśayte kvacit
na śakyaḥ kathitum vāpi
sūkṣmaś cānanta-vigrahaḥ

na-not; tasya-of him; varṇaḥ-class; rūpaṁ-form; va-or; pramāṇam-evidence;

dr̥ṣayte-is seen; kvacit-anyrwhere; na-not; śakyaḥ-able to be done; kathitum-to speak; vā-or; api-also; sūkṣmaḥ-tiny; ca-and; ananta-limitless; vigrahaḥ-form.

"The individual so has no material form and no material status. No evidence for these ideas can be found in any scripture. No one can speak words to prove these ideas. The infinitesimal soul enters a limitless number of material bodies.

Text 8

bālāgra-śata-bhāgasya
śatadhā kalpitasya ca
tasmāt sūkṣmataro jīvaḥ
sa cānantyāya kalpate

bālāgra-śata-bhāgasya-one hundredth part of the tip of a hair; śatadhā-a hundred times; kalpitasya-considered; ca-and; tasmāt-from that; sūkṣmataraḥ-smaller; jīvaḥ-the individual spirit soul; sa-he; ca-and; ānantyāya-for limitlessness; kalpate-is considered.

"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 dimension of the spirit soul.*

Text 9

āditya-varṇam sūkṣmābham
ab-bindum iva puṣkare
nakṣatram iva paśyanti
yogino jñāna-cakṣusā. iti.

āditya-varṇam-splendid like the sun; sūkṣmābham-a tiny particle of light; ap-of water; bindum-a drop; iva-like; puṣkare-on a lotus flower; nakṣatram-a star; iva-like; paśyanti-sees; yoginaḥ-yogis; jñāna-cakṣusā-with eyes of knowledge; iti.-thus.

"With eyes of knowledge the yogīs see that that the individual soul is like a tiny particle of sunlight, like a star shining in the sky, like a drop of water on a lotus flower."

Text 10

śrī-prahlādo 'sura-bālakān.

śrī-prahlādaḥ-Śrī Prahalada; asura-of the demons; bālakān-to the sons.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Prahlāda to the demons' sons.

Anuccheda 47

Text 1

tad evam ananta eva jīvākhyās taṭasthāḥ śaktayaḥ. tatra tāsām varga-dvayam. eko vargo 'nādita eva bhagavad-unmukhaḥ. anyas tv anādita eva bhagavat-parānmukhaḥ. svabhāvatas tādiya-jñāna-bhāvāt tadiya-jñānābhāvāc ca.

tat-that; evam-thus; ananta-limitless; eva-indeed; jīvākhyāḥ-called individual souls; taṭasthāḥ-marginal; śaktayaḥ.-potencies; tatra-there; tāsām-of them; varga-dvayam.-two groups; ekaḥ-one; vargaḥ-group; anādita-from time immemorial; eva-indeed; bhagavad-unmukhaḥ.-favorable to the Supreme Personality of Godhead; anyas-others; tv-but; anādita-from time imemorial; eva-indeed; bhagavat-parānmukhaḥ.-averse to the Supreme Personality of Godhead; svabhāvataḥ-by nature; tādiya-of Him; jñāna-knowledge; bhāvāt-because of the nature; tadiya-of Him; jñāna-the knowledge; abhāvāt-because of the absence; ca-also.

Thus the Lord's marginal potencies, who are called the individual spirit souls are limitless in number. Still, they may be divided into two groups: 1. the souls who, from time immemorial, are favorable to the Supreme Lord, and 2. the rebellious souls who, from time immemorial, are averse to the Supreme Lord. This is because one group is aware of the Lord's glories and the other group is not aware of them.

Text 2

tatra prathamo 'ntaraṅga-śakti-vilāsānugrḥīto nitya-bhagavat-parikara-rūpo garuḍādikaḥ. yathoktam pādmottara-khaṇḍe tri-pad-vibhūter lokas tu ity adau bhagavat-sandarbhodāhr̥te. asya ca taṭasthatvam jīvatva-prasiddher īśvaratva-koṭāv apraveśāt.

tatra-there; prathamaḥ-first; antaraṅga-śakti-internal potency; vilāsa-pastimes; anugrḥītaḥ-attained the mercy; nitya-eternal; bhagavat-of the Supreme Personality of Godhead; parikara-rūpaḥ-the form of associates; garuḍādikaḥ.-beginning with Garuḍa; yathā-as; uktam-said; pādmottara-khaṇḍe-in thje Padma Purana, Uttara-khanda; tri-pad-vibhūteḥ-of three fourths of the Lord's potencies; lokaḥ-the world; tu-indeed; iti-thus; adau-beginning; bhagavat-sandarbhodāhr̥te-described in the Bhagavat-sandarbha; asya-of this; ca-also; taṭasthatvam-the state of ebing the marginal potency; jīvatva-prasiddheḥ-of the proof of being the individual spirit souls; īśvaratva-of the status of the Supreme Personality of Godhead; koṭau-on the

edge; apraveśāt-because of not entering.

The first group consists of Garuḍa and the other eternal associates of the Lord, These devotees take shelter of the Lord's internal potency and enjoy pastimes with Him. They reside in the spiritual world, which will be described in the Bhagavat-sandarbhā (anuccheda 78) where the following words of Padma Purāṇa, Uttara-khaṇḍa are quoted:

"Countless blissful spiritual planets are in the spiritual sky, which is three fourths of the entire creation."

Thus, although the nature of the individual souls is on the borderline of the nature of the Supreme Personality of Godhead, the individual souls do not enter that nature. Thus they remain different from the Lord.

Text 3

aparāṣ tu tat-parāṅmukhatva-doṣeṇa labdha-cchidrayā māyayā paribhūtaḥ saṁsārī. yathoktaṁ haṁsa-guhya-stave sarvaṁ pumān veda guṇāṁś ca taj-jñō na veda sarvajñam anantam īḍe iti.

aparāḥ-others; tu-but; tat-parāṅmukhatva-doṣeṇa-with the defect of being averse to the Supreme Personality of Godhead; labdha-cchidrayā-faulty; māyayā-by the illusory potency; paribhūtaḥ-defeated; saṁsārī.-residing in the material world; yathā-as; uktam-said; haṁsa-guhya-stave-in the Hamsa-guhya Prayers; sarvaṁ pumān veda guṇāṁś ca taj-jñō na veda sarvajñam anantam īḍe iti-Śrīmad-Bhāgavatam 6.4.25.

The other individual souls, the rebellious souls who are averse to the Supreme Lord, become conquered by the illusory potency māyā and must live in the material world. They are described in the following words of the Hamsa-guhya Prayers (Śrīmad-Bhāgavatam 6.4.25):

"But the living being, because of his spiritual nature, can know his body, then life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots. Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 4

ekādaśe ca bhayaṁ dvitīyābhiniveśataḥ syāt ity ādi.

ekādaśe-in the Eleventh Canto; ca-ALSO; bhayaṁ dvitīyābhiniveśataḥ syāt ity ādi-Śrīmad-Bhāgavatam 11.2.37.

The rebellious individual spirit souls averse to the Supreme Lord, souls who must then reside in the material world, are also described in these words of Śrīmad-Bhāgavatam (11.2.37):

"When the living entity is attracted by the material energy, which is separate from Kṛṣṇa, he is overpowered by fear. Because he is separated from the Supreme Personality of Godhead by the material energy, his conception of life is reversed. In other words, instead of being the eternal servant of Kṛṣṇa, he becomes Kṛṣṇa's competitor. This is called viparyayo 'smṛtiḥ.'"*

Text 5

yathoktaṁ vaiṣṇave

tayā tirohitavāc ca.

śaktiḥ kṣetrajña-samjñitaḥ
sarva-bhūteṣu bhūpāla
tāratamyena vartate. iti.

yathā-as; uktam-said; vaiṣṇave-in the Viṣṇu Purana; tayā-by her; tirohitavāc-being freed from the influence; ca.-also; śaktiḥ-the potency; kṣetrajña-ksetrajna; samjñitaḥ-known by the name; sarva-bhūteṣu-in different types of bodies; bhūpāla-O king; tāratamyena-in different degrees; vartate.-exists; iti.-thus.

The rebellious souls averse to the Lord and thus residing in the material world are also described in these words of Śrī Viṣṇu Purāṇa (6.7.63):

"The living entity, covered by the influence of nescience, exists in different forms in the material condition. O king, he is thus proportionately freed from the influence of material energy, to greater or lesser degrees."*

Text 6

tad-varga-dvayam evoktaṁ śrī-vidureṇāpi

tattvānāṁ bhagavaṁs teṣāṁ

katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate. ity anena.

tad-varga-dvayam-these two groups; eva-indeed; uktam-said; śrī-vidureṇa-by Śrī Vidura; api-also; tattvānāṁ-the elements of nature; bhagavān-O great sage; teṣāṁ-of them; katidhā-how many?; pratisaṅkramaḥ-dissolutions tatra-thereupon; imam-unto the Supreme Lord; ke-who are they?; upāsīran-being saved; ka-who are they?;

u-who; svit-may; anuśerate-serve the Lord while he sleeps; iti-thus; anena.-by this.

The two groups of individual souls are hinted in these words of Śrī Vidura (Śrīmad-Bhāgavatam 3.7.37):

"Please describe how many dissolutions there are for the elements of material nature and who survives after the dissolution to serve the Lord while He is asleep."*

Text 7

tatra parameśvara-parānmukhānām jīvānām śuddhānām api tac-chakti-viśiṣṭāt parameśvarāt sopādhikam janma bhavati. tac ca janma nijopādhi-janmanā nija-janmābhimāna-hetukādhyātmikatvāvasthā prāptir eva.

tatra-there; parameśvara-parānmukhānām-averse to the Supreme Personality of Godhead; jīvānām-of the individual spirit souls; śuddhānām-pure; api-even; tac-chakti-viśiṣṭāt-because of being one the the Supreme Lord's potencies; parameśvarāt-from the Supreme Personality of Godhead; sopādhikam-with a material body; janma-birth; bhavati.-is; tac-that; ca-also; janma-birth; nijopādhi-janmanā-by birth of the material body; nija-janma-own birth; abhimāna-idea; hetuka-cause; ādhyātmikatva-of the body; avasthā-state of being; prāptiḥ-attainment; eva-indeed.

The rebellious pure spirit souls averse to the Lord thus take birth in a material body. When the body is thus born, the bewildered soul thinks he is born. He thinks that his existence begins at that point.

Text 8

tad etad āhuḥ

na ghaṭata udbhavaḥ prakṛti-puruṣayoḥ ajayoḥ
ubhaya-yuja bhavanti asu-bhṛto jala-budbuda-vat
tvayi ta ime tato vividha-nāma-guṇaiḥ parame
sarita ivārṇave madhuni lilyur aśeṣa-rasaḥ

tat-this; etat-that; āhuḥ-they say; na-not; ghaṭata-is; udbhavaḥ-birth; prakṛti-puruṣayoḥ-of matter and spirit; ajayoḥ-unborn; ubhaya-yuja-with both; bhavanti-are; asu-bhṛtaḥ-living bodies; jala-budbuda-vat-like bubbles in the ater; tvayi-in You; ta-they; ime-they; tataḥ-then; vividha-nāma-guṇaiḥ-with many different names; parame-in the Supreme; sarita-rivers; iva-like; arṇave-in the ocean; madhuni-in honey; lilyuḥ-are merged; aśeṣa-rasaḥ-all flavors.

The Personified Vedas describe the birth of these rebellious souls in these words addressed to the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 10.87.31):

"Neither material nature nor the soul who tries to enjoy her are ever born, yet living bodies come into being when these two combine, just as bubbles form where water meets the air. And just as rivers merge into the ocean or the nectar from many different flowers blends into honey, so all these conditioned beings eventually merge back into You, the Supreme, along with their various names and qualities."*

Text 9

prakṛtais traiguṇyam. puruṣaḥ śuddho jīvas tayor dvayor apy ajatvād udbhavo na ghaṭate. ye cāsu-bhṛtā ādhyātmika-rūpāḥ sopādhayo jīvā jāyante. te tat-tad-ubhaya-śakti-yujā paramātmanaiva kāraṇena jāyante. prakṛti-vikāra-pralayena supta-vāsanātvāt śuddhas taḥ paramātmani līnā jīvākhyāḥ śaktayaḥ sṛṣṭi-kāle vikāriṇīm prakṛtim āsajya kṣubhita-vāsanāḥ satyaḥ sopādhikāvasthām prāpnavantya eva vyuccartantīty arthaḥ.

prakṛtaiḥ-material; traiguṇyam.-the three modes; puruṣaḥ-person; śuddhaḥ-pure; jīvaḥ-soul; tayor-of them; dvayor-two; api-also; ajatvāt-because of being unborn; udbhavaḥ-birth; na-not; ghaṭate.-is; ye-who; ca-also; asu-bhṛtā-living bodies; ādhyātmika-rūpāḥ-the form of the self; sopādhayaḥ-with material designations; jīvā-souls; jāyante.-are born; te-they; tat-tad-ubhaya-śakti-yujā-with those two potencies; paramātmanā-by the Supersoul; eva-indeed; kāraṇena-by the cause; jāyante.-are born; prakṛti-of matter; vikāra-transformations; pralayena-by destruction; supta-sleeping; vāsanātvāt-because of past material desires; śuddhaḥ-pure; taḥ-they; paramātmani-in the Supersoul; līnā-merged; jīvākhyāḥ-called souls; śaktayaḥ-potencies; sṛṣṭi-kāle-at the time of material creation; vikāriṇīm-transformation; prakṛtim-matter; āsajya-being attached; kṣubhita-agitated; vāsanāḥ-desires; satyaḥ-being so; sopādhikāvasthām-with material designations; prāpnavantya-attaining; eva-indeed; vyuccaranti-transgress; iti-thus; arthaḥ-the meaning.

Here the word "prakṛtiḥ" means "the three modes of material nature", "puruṣaḥ" means "the pure spirit soul". Because neither the individual souls nor the material world of the three modes are ever born, the verse declares, "na ghaṭata udbhavaḥ" (they are not born). "Asu-bhṛtaḥ" means "the souls who take birth in material bodies", the Supreme Personality of Godhead Himself causes these two potencies (the potency that is the individual soul and the potency that is the material energy) to take birth. When the various transformations of matter finally destroy the material world, the potencies known as the pure individual souls, their material desires now dormant, enter the Supreme Personality of Godhead. However, when the material world is created again, these souls become attracted to the various transformations of matter. Their material desires thus aroused, they

again take birth in material bodies. That is the meaning of this verse.

Text 10

etad abhipretyaiva bhagavān eka asedam ity ādi tṛtīya-skandha-prakarāṇe

etat-this; abhipretya-intending; eva-indeed; bhagavān eka asedam ity ādi tṛtīya-skandha-prakarāṇe-in Śrīmad-Bhāgavatam 3.5.22.

This is also described in the following words of Śrīmad-Bhāgavatam (3.5.23):

"The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him."*

Text 11

kāla-vṛtṭyā tu māyāyam
guṇa-mayyām adhokṣajaḥ
puruṣenātma-bhūtena
vīryam ādhatta vīryavān

kāla-the eternal time; vṛtṭyā-by the influence; tu-but; māyāyam-in the external energy; guṇa-mayyām-in the qualitative modes of nature; adhokṣajaḥ-the Transcendence; puruṣena-by the puruṣa incarnation; ātma-bhūtena-who is the plenary expansion of the Lord; vīryam-the seeds of the living beings; ādhatta-impregnated; vīryavān-the Supreme Living Being.

The creation is again described in these words of Śrīmad-Bhāgavatam (3.5.26):

"The Supreme Living Being in His feature as the transcendental puruṣa incarnation, who is the Lord's plenary expansion, impregnates the material nature of three modes, and thus by the influence of eternal time the living entities appear."*

Text 12

ity anena vīrya-śabdoktasya jīvasya prakṛtāv ādhānam uktam. evaṁ śrī-gītopaniṣatsv api mama yoniṁ mahad brahma tasmin garbhaṁ dadhāmy aham ity atroktam. tīkā-kāraiś ca brahma-śabdena prakṛtir vyākhyātā. garbha-śabdena jīva iti.

iti-thus; anena-with this; vīrya-śabdoktasya-of the word "vīrya"; jīvasya-of the individual soul; prakṛtau-in the material world; ādhānam-placing; uktam.-is said; evam-thus; śrī-gītopaniṣatsv-in Bhagavad-gīta; api-also; mama yoniṁ mahad

brahma tasmin garbham dadhāmy aham iti-Bhagavad-gita 14.3; atra-here; uktam-said; ṭikā-kāraih-by the author of the commentary; ca-also; brahma-śabdena-by the word Brahma; prakṛtiḥ-matter; vyākhyātā.-explained; garbha-śabdena-by the word garbha; jīva-the soul; iti-thus.

The word "vīrya" here describes the individual soul's entrance into the material world. This is also described by the Supreme Personality of Godhead Himself in these words of Bhagavad-gītā 14.3):

"the total material substance, called Brahman, is the source of birth, and it is that Brahman that I impregnate, making possible the births of the living beings, O son of Bharata."*

In his explanation of this verse, the commentator says that here the word "brahma" means "the material world" and the word "garbham" means "the individual spirit soul".

Text 13

punar eṣa eva tṛtīye

daivāt kṣobhita-dharminyām
svasyam yoṇau paraḥ pumān
ādhatta vīryam sāsūta
mahat-tattvam hiraṇmayam

punaḥ-again; eṣa-he; eva-indeed; tṛtīye-in the Third Canto; daivāt-by the destiny of the conditioned souls; kṣobhita-agitated; dharminyām-whose equilibrium of the modes; svasyam-His own; yoṇau-in the womb (material nature); paraḥ pumān-the Supreme Personality of Godhead; ādhatta-impregnated; vīryam-semen (His internal potency); sāsūta-delivered; mahat-tattvam-the sum total of cosmic intelligence; hiraṇmayam-known as Hiraṇmaya.

This is also described in the following words of Śrīmad-Bhāgavatam (3.26.19):

"After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, who is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls."*

Text 14

ity atra vīryam cic-chaktim iti ṭikāyām vyākhyātam ataḥ śaktitvam apy asya ṭikā-sammatam. tato 'kasmād udbhava-mātrāmśe dṛṣṭāntaḥ jala-budbuda-vad iti.

ataḥ punar api pralaya-samaye ta ime sopādhikā jīvās tvayi bimba-sthānīya-mūla-cid-rūpe raśmi-sthānīya-cid-eka-lakṣaṇa-śuddha-jīva-śakti-maye. tata eva svam apito bhavati ity ādi śrutau sva-śabdābhidheye parame paramātmāni vividha-nāma-guṇair vividhābhir devādi-samjñābhir vividhaiḥ śubāsubha-guṇaiś ca saha lilyur liyante.

iti-thus; atra-here; vīryam-viryam; cic-chaktim-the spiritual potency; iti-thus; ṭikāyām-in the commentary; vyākhyātam-explained; ataḥ-then; śaktitvam-the status of a potency; api-also; asya-of this; ṭikā-sammatam.-the conclusion of the commentary; tataḥ-then; akasmāt-suddenly; udbhava-born; mātra-only; amśe-part; dṛṣṭāntaḥ-example; jala-budbuda-vat-like foam on the water; iti.-thus; ataḥ-then; punaḥ-again; api-also; pralaya-samaye-at the time of cosmic destruction; ta-they; ime-they; sopādhikā-with material bodies; jīvāḥ-souls; tvayi-in You; bimba-sthānīya-as a circle; mūla-root; cit-spirit; rūpe-in the form; raśmi-sthānīya-rays of light; cid-eka-lakṣaṇa-spiritual nature; śuddha-jīva-pure souls; śakti-maye-consisting of potency; tata-then; eva-indeed; svam-personally; api-also; itaḥ-then; bhavati-is; iti-thus; ādi-beginning; śrutau-in the Śruti; sva-sva; śabda-word; abhidheye-to be named; parame-supreme; paramātmāni-in the Supreme Personality of Godhead; vividha-nāma-guṇaiḥ-with various names and qualities; vividhābhiḥ-various; devādi-samjñābhiḥ-with the names of the demigods and others; vividhaiḥ-various; śubāsubha-guṇaiḥ-with auspicious and inauspicious qualities; ca-and; saha-with; lilyuḥ-lilyuh; liyante.-merge.

Here Śrīla Śrīdhara Svāmī explains that the word "vīrya" means "the spiritual potency". Thus the conclusion of the commentator is that the individual souls are potencies of the Supreme Lord. Here the word "jala-budbuda-vat" (like bubbles in the water) is given to describe the souls' birth in the material world. Then again, the verse explains, "At the time of cosmic annihilation the embodied souls again enter You, O Lord". Thus the pure individual souls are a potency of the Lord. They are like rays of light emanating from the sun that is the Lord. This is confirmed in the Śruti-śāstra in the words:

"The living entities are manifested from the Lord."

Here the word "parame" means "in the Supreme Personality of Godhead", "vividha-nāma-guṇaiḥ" means "with the names of the various demigods and other living beings and with their auspicious and inauspicious qualities also, and "lilyuḥ" means "they merged".

Text 15

pūrvavat pralaye 'pi dṛṣṭāntaḥ sarita ivārṇave iti. aśeṣa-rasa iva madhuni iti ca

pūrvavat-as before; pralaye-in devastation; api-even; dṛṣṭāntaḥ-example; sarita-rivers; iva-like; arṇave-in the ocean; iti.-thus; aśeṣa-all; rasa-flavors; iva-like; madhuni-in honey; iti-thus; ca-and.

This verse gives two examples to describe the period of cosmic devastation. One example is the example of rivers entering the ocean and the other is the example of the nectar of different flowers blending into honey.

Text 16

atra deva-manuṣyādi-nāma-rūpa-parityāgena tasmin līne 'pi svarūpa-bhedo 'sty
eva. tat-tad-amśa-sambhavādity-abhiprāyaḥ.

atra-here; deva-manuṣya-demigods and human beings; ādi-beginning; nāma-names; rūpa-and forms; parityāgena-by abandoning; tasmin-in Him; līne-entered; api-even; svarūpa-bhedaḥ-difference of forms; asti-is; eva.-indeed; tat-tad-amśa-sambhavādity-abhiprāyaḥ-because they are all various parts and parcels of Him.

In this way the souls abandoning their names and forms of demigods, human beings, or other species of life and merge into the body of the Lord. However, because they are all in truth parts and parcels of the Lord, they all retain their individual identities, even when they are merged in the Lord's body.

Text 17

atra śrutayaḥ hantemās tisro devatā anena jīvenātmanānupraviśya nāma-rūpe
vyākaravāṇi iti.

atra-here; śrutayaḥ-the Sruti-sastras; hanta-indeed; imāḥ-they; tisraḥ-three;
devatā-demigods; anena-by this; jīvena-by the individual soul; ātmanā-by the soul;
anupraviśya-enterinf; nāma-rūpe-names and forms; vyākaravāṇi-I will make; iti-
thus.

This is also described in the following words of Chāndogya Upaniṣad (6.3.2):

"Then the Supreme Personality of Godhead thought: Let me create the names and forms of the three kinds of material bodies and let me place the conditioned souls in those bodies."

Text 18

ajām ekām lohita-śukla-kṛṣṇām
bahviḥ prajāḥ sṛjamānām sa-rūpāḥ
ajo hy eko juṣamāṇo 'nuśete
jahāty enām bhukta-bhogam ajo 'nyaḥ. iti.

ajām-unborn; ekām-one; lohita-śukla-kṛṣṇām-red, white, and black; bahviḥ-

many; prajāḥ-children; sṛjamānām-creating; sa-rūpāḥ-with forms; ajaḥ-unborn; hi-
indeed; ekaḥ-one; juṣamāṇaḥ-doing; anuśete-follows; jahāti-rejects; enām-her;
bhukta-enjoyed; bhogam-enjoyment; ajaḥ-unborn; anyaḥ-another; iti.-thus.

This is also described in these words of the Śvetāśvatara Upaniṣad (4.5):

"An unborn many enjoys and unborn red, white, and black woman who bears
many children like herself. Another unborn man first enjoys and then forsakes
her."

Note: The unborn woman is the material nature. The colors red, white, and
black are the modes of passion, goodness, and ignorance. The many children are
the ingredients of the material universes. The first unborn man is the conditioned
soul. The second unborn man is the soul who, after trying to enjoy matter, finally
renounces the world and attains liberation.

Text 19

yathā nādyāḥ syandamaṇaḥ samudre
astam gacchanti nāma-rūpe vihāya
tathā vidvān nāma-rūpad vimuktāḥ
parāt paraṁ puruṣam upaiti divyam

yathā-as; nādyāḥ-rivers; syandamaṇaḥ-flowing; samudre-in the ocean; astam-
placed; gacchanti-go; nāma-rūpe-forms and names; vihāya-abandoning; tathā-so;
vidvān-a wise person; nāma-rūpat-from names and forms; vimuktāḥ-free; parāt-
than the greatest; paraṁ-tgreater; puruṣam-the Supreme Person; upaiti-attains;
divyam-transcendental.

This is also described in these words of the Muṇḍaka Upaniṣad (3.2.8):

"As rivers abandon their names and forms and meet with the ocean, so the wise
transcendentalist abandons his material name and form and meets the glorious
Supreme Person."

Text 20

yathā saumyema madhu madhu-kṛto niṣṭiṣṭhanti nānā-rūpānām vṛkṣāṇām
rasān samavahāram ekataṁ rasam gamayanti. te yathā tatra vivekaṁ na labhante.
amuṣyāhaṁ vṛkṣasya raso 'smy amuṣyāhaṁ vṛkṣasya raso 'smīty evam eva khalu
saumyemāḥ prajāḥ sati sampadya na viduḥ sati sampadyāmahe iti.

yathā-as; saumya-O gentle one; ima-they; madhu-honey; madhu-kṛtaḥ-making
honey; niṣṭiṣṭhanti-enter; nānā-rūpānām-of various forms; vṛkṣāṇām-of trees;

rasān-tastes; samavahāram-carry; ekatam-oneness; rasam-taste; gamayanti.-cause to attain; te-they; yathā-as; tatra-there; vivekam-distinction; na-not; labhante.-attain; amuṣya-of Him; aham-I; vṛkṣasya-of the tree; rasaḥ-taste; asmi-am; amuṣya-of Him; aham-I; vṛkṣasya-of the tree; rasaḥ-the taste; asmi-am; iti-thus; evam-thus; eva-indeed; khalu-indeed; saumya-O gentle one; imāḥ-they; prajāḥ-children; sati-being so; sampadya-attaining; na-not; viduḥ-know; sati-being so; sampadyāmahe-we attain; iti-thus.

This is also described in these words of Chāndogya Upaniṣad (6.9.1-2):

"As bees make honey from the nectar of many different kinds of trees, and as, when merged together in the honey, the different nectars do not stand up and say: 'I am the nectar from such-and-such tree', or 'I am the nectar from such-and-such tree', in the same way, when they merge into the body of the Supreme Personality of Godhead, the many different spirit souls do not say 'I have come from such-and-such species of life', or 'I have come from such-and-such species of life'."

Text 21

śrutayaḥ śrī-bhagavantam.

śrutayaḥ-the Personified Vedas; śrī-bhagavantam-to the Supreme Personality of Godhead.

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 48

Text 1

tad evaṁ paramātmanas taṭasthākhyā śaktir vivṛtā. āntaraṅgākhyā tu pūrvavad eva jñeyā. atha bahiraṅgākhyā vivriyate

tat-that; evam-thus; paramātmanaḥ-of the Supreme Personality of Godhead; taṭasthākhyā-called the marginal potency; śaktiḥ-potency; vivṛtā.-revealed; āntaraṅgākhyā-called the internal potency; tu-indeed; pūrvavat-as before; eva-indeed; jñeyā-should be known; atha-now; bahiraṅgākhyā-called the external potency; vivriyate-is revealed.

In this way we have described the Lord's marginal potency. we have already described the Lord's internal potency. Now we will describe the Lord's external

potency.

Text 2

eṣā māyā bhagavataḥ
sṛṣṭi-sthity-anta-kāriṇī
tri-varṇā varṇitāsmābhiḥ
kim bhūyaḥ śrotum icchasi

eṣā-she; māyā-maya; bhagavataḥ-of the Supreme Personality of Godhead; sṛṣṭi-sthity-anta-kāriṇī-performing the activities of creation, maintenance, and destruction; tri-varṇā-three kinds; varṇitā-described; asmābhiḥ-by us; kim-what?; bhūyaḥ-more; śrotum-to hear; icchasi-you wish.

The Lord's external potency is described in these words of Śrīmad-Bhāgavatam (11.3.16):

"I have now described māyā, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe. Now, what more do you wish to hear?"***

Text 3

bhagavataḥ svarūpa-bhūtaiśvaryādeḥ paramātmāna eṣa tatastha-lakṣaṇena pūrvoktā jagat-sṛṣṭy-ādi-kāriṇī māyākhyā śaktiḥ. trayo varṇa guṇa yasyāḥ sā.

bhagavataḥ-of the Supreme Personality of Godhead; svarūpa-from His own nature; bhūta-manifested; aiśvarya-opulences; ādeḥ-beginning; paramātmāna-of the Supersoul; eṣa-he; tatastha-marginal; lakṣaṇena-with the nature; pūrvoktā-previously said; jagat-sṛṣṭy-ādi-kāriṇī-the cause of creation, maintenance, and destruction; māyākhyā-called maya; śaktiḥ.-potency; trayāḥ-three; varṇa-varnas; guṇa-modes; yasyāḥ-of whom; sā-that.

Here the word "bhagavataḥ" means "of the Supreme Personality of Godhead, who is the master of all opulences and glories", "eṣa" means, "the previously described potency, which is called "māyā", which is the cause of creation, maintenance and destruction, and which has a relationship with the marginal potency," and "tri-varṇaḥ" means "the three modes of material nature".

Text 4

tathā cātharvanikāḥ paṭhanti sitāsītā ca kṛṣṇa ca sarva-kāma-dughā vibhoḥ iti.

tathā-so; ca-also; ātharvanikāḥ-the Atharva Vedas; paṭhanti-read; sitāsītā-black and white; ca-and; kṛṣṇa-black; ca-and; sarva-all; kāma-dughā-fulfilling desires; vibhoḥ-of the Supreme Personality of Godhead; iti-thus.

The three modes of nature are described in the following words of the Atharva Veda:

"From the Supreme Personality of Godhead were manifested three modes that were white, red, and black. These modes were meant to fulfill the material desires of the conditioned souls."

Text 5

uktam ca daivī hy eṣā guṇamayī mama māyā duratyayā ity atra guṇamayīti.

uktam-said; ca-also; daivī hy eṣā guṇamayī mama māyā duratyayā iti-Bhagavad-gita 7.14; atra-here; guṇamayī-guṇamayī; iti-thus.

The three modes of material nature are also described by the Supreme Lord in these words of Bhagavad-gītā (7.14):

"This divine energy of Mine, consisting of the three modes of material nature, is very difficult to overcome."*

In this verse the word "guṇamayī" refers to the three modes of material nature.

Text 6

antarīkṣo videham.

antarīkṣaḥ-Antarīkṣo; videham-to Videha.

The verse quoted in the beginning of this anuccheda was spoken by Antarīkṣa Muni to the king of Videha.

Anucchedas 49-50

Text 1

tasyā māyāyāś cāmśa-dvayam. tatra guṇa-rūpasya māyākhyasya nimittāmśasya dravya-rūpasya pradhānākhyasyopādānāmśasya ca parasparam bhedom āha caturbhiḥ

tasyāḥ-of this; māyāyāḥ-maya; ca-also; amśa-dvayam.-two parts; tatra-there; guṇa-rūpasya-of the modes; māyākhyasya-called maya; nimitta-created; amśasya-part; dravya-rūpasya-of a thing; pradhānākhyasya-called pradhana; upādāna-of the creator; amśasya-of a part; ca-also; parasparam-mutual; bheda-difference; āha-said; caturbhiḥ-with four verses.

The māyā potency has two parts: 1. the modes of material nature, which are the creators of the material world, and 2. the various ingredients of which the things in the material world are made. The ways these two parts are different are described in the four Śrīmad-Bhāgavatam verses to be quoted now in this book.

Text 2

atha te sampravakṣyāmi
sāṅkhyam pūrvair viniścitam
yad vijñaya pumān sadyo
jahyāt vaikalpikam bhramam

atha-now; te-to you; sampravakṣyāmi-I will describe; sāṅkhyam-sankhya; pūrvaiḥ-previous; viniścitam-described; yat-what; vijñaya-knowing; pumān-a person; sadyaḥ-at once; jahyāt-may abandon; vaikalpikam-duality; bhramam-illusion.

In the first of these verses the Supreme Personality of Godhead declares (Śrīmad-Bhāgavatam 11.24.1):

"Now I shall describe to you the science of sṅkhya, which has been perfectly established the ancient authorities. By understanding this science a person can immediately give up the illusion of material duality."***

Text 3

ṭikā ca advitīyam paramātmano māyayā prakṛti-puruṣa-dvara sarvaṁ dvaitam
udeti. punas tatraiva līyata ity anusandhānasya puruṣasya dvandva-bhramo
nivartata iti vaktum sāṅkhyam prastauti atheti ity eṣā.

ṭikā-commentary; ca-and; advitīyam-without a second; paramātmanaḥ-of the Supreme Personality of Godhead; māyayā-by maya; prakṛti-puruṣa-dvara-by matter and the soul; sarvaṁ-all; dvaitam-dualk; udeti.-is manifest; punaḥ-again; tatra-there; eva-indeed; līyata-is merged; iti-thus; anusandhānasya-of the conclusion; puruṣasya-of the soul; dvandva-bhramaḥ-bewilderment of dualitiy; nivartata-goes; iti-thus; vaktum-to say; sāṅkhyam-sankhya; prastauti-praises; atha-then iti-thus; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"The illusory potency māyā imposes material duality on the spirit souls. The sāṅkhya philosophy is spoken to makes the souls free of material duality. In this way the Lord praises the sāṅkhya philosophy."

Text 4

atra pradhāna-paryāyaḥ prakṛti-śabdaḥ.

atra-here; pradhāna-of pradhana; paryāyaḥ-synonym; prakṛti-śabdaḥ-the word prakṛti.

In this context the word "pradhāna" is a synonym for "prakṛti" (material nature).

Text 5

āsīj jñānam atho artha
ekam evāvikalpitaṁ
yadā viveka-nipuṇa
ādau kṛta-yuge 'yuge

āsīt-was; jñānam-knowledge; athaḥ-then; artha-purpose; ekam-one; eva-indeed; avikalpitaṁ-without duality; yadā-when; viveka-nipuṇa-expert in discrimination; ādau-in the beginning; kṛta-yuge yuge-in satya-yuga.

In the second of these verses the Supreme Personality of Godhead declares (Śrīmad-Bhāgavatam 11.24.2):

"Originally, during the Satya-yuga, when all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation, the seer existed alone, non-different from the seen object."****

Text 6

ṭīkā ca atho-śabdaḥ kartsnye. jñānam draṣṭṛ tena dṛśya-rūpaḥ kṛtsno 'py arthaś ca vikalpa-sūnyam ekam eva. brahmaṇi eva līnam āsīd ity arthaḥ ity eṣā.

ṭīkā-commentary; ca-also; atho-śabdaḥ-the word atho; kartsnye.-in completeness; jñānam-knowledge; draṣṭṛ-the seer; tena-by that; dṛśya-rūpaḥ-the from of the seen; kṛtsnaḥ-complete; api-also; arthaḥ-meaning; ca-and; vikalpa-sūnyam-without duality; ekam-one; eva.-indeed; brahmaṇi-in Brahman; eva-

indeed; linam-merged; āsīt-was; iti-thus; arthaḥ-the meaning; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Here the word `atho" means `completely', and `jñānam' means `there was no longer any difference between seer and seen, for all was merged in Brahman'."

Text 7

ṛtīya-skandhe ca bhagavān eka āsedam agra ātmātmanam vibhuḥ ity ādau yad bhagavattvena śabdyate. tad evātra brahmatvena śabdyate iti.

ṛtīya-skandhe-in the Third Canto; ca-also; bhagavān eka āsedam agra ātmātmanam vibhuḥ ity ādau-Śrīmad-Bhāgavatam 3.5.23; yat-what; bhagavattvena-by the position of the Supreme Personality of Godhead; śabdyate.-is said; tat-that; eva-indeed; atra-here; brahmatvena-by the position of Brahman; śabdyate-is said; iti-thus.

This is also described in the following words of Śrīmad-Bhāgavatam (3.5.23):

"the Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names."*

Text 8

vadanti ity ādi-vad ubhayatraikam eva vastu pratipadyam.

vadanti ity ādi-vat-as in Śrīmad-Bhāgavatam 1.2.11; ubhayatra-in both; ekam-one; eva-indeed; vastu-substance; pratipadyam-to be established.

This is also described in the following words of Śrīmad-Bhāgavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramātmā, or Bhagavān."*

In this way the word "Brahman" and the word "the Supreme Personality of Godhead" both signify the same transcendental Absolute.

Text 9

ante tu eṣa sāṅkhya-vidhiḥ proktaḥ ity ādau parāvara-dṛṣa māyā ity anena bhagavad-rūpeṇāpy avasthitiḥ spaṣṭaiva.

ante-the end;tu eṣa-indeed; sāṅkhya-vidhiḥ proktaḥ ity ādau-Śrīmad-Bhāgavatam 11.24.29; parāvara-dṛśa-seeing higher and lower; māyā-maya; iti-thus; anena-by this; bhagavad-rūpeṇa-by the form of the Supreme Personality of Godhead; api-also; avasthitiḥ-situation; spaṣṭā-clear; eva-indeed.

At the end of this chapter of Śrīmad-Bhāgavatam (11.24.29) the Supreme Personality of Godhead declares:

"Thus I, the perfect seer of everything material and spiritual, have spoken this knowledge of Sāṅkhya, which destroys the illusion of doubt by scientific analysis of creation and annihilation."***

In this verse the words "parāvara-dṛśā mayā" describe the transcendental status of the Supreme Personality of Godhead.

Text 10

kadety apekṣāyām āha yadā ādau kṛta-yuge viveka-nipuṇā janā bhavanti.
tasminn ayuge tat-pūrvasmin pralaya-samaye ity arthaḥ.

kadā-when?; iti-thus; apekṣāyām-in relationship with; āha-said; yadā-when; ādau-in the beginning; kṛta-yuge-in Satya yuga; viveka-nipuṇā-expert in discrimination; janā-people; bhavanti.-are; tasminn-in that; ayuge-not in the yuga; tat-pūrvasmin-before that; pralaya-samaye-at the time of devastation; iti-thus; arthaḥ-the meaning.

Here someone may ask: "When did this occur, that the seer existed alone, non-different from the seen object? The answer is given here (in Śrīmad-Bhāgavatam 11.24.2, quoted in text 7) in the words "yadā viveka-nipuṇā ādau kṛta-yuge 'yuge" (Originally, during the Satya-yuga, hen all men were very expert in spiritual discrimination, and also previous to that, during the period of annihilation). Here the word "ayuge" means "previous to that, during the period of annihilation".

Text 11

tan-māyā-phala-rūpeṇa
kevalam nirvikalpitam
vān-mano-gocaram satyam
dvidhā samabhaved bṛhat

tan-māyā-of the Supreme Personality of Godhead's maya potency; phala-results; rūpeṇa-in the form; kevalam-only; nirvikalpitam-without duality; vāk-words; manaḥ-mind; gocaram-in the realm; satyam-truth; dvidhā-in two; samabhaved-became; bṛhat-great.

In the next of these verses (Śrīmad-Bhāgavatam 11.24.3) the Supreme Personality of Godhead declares:

"That one Absolute Truth, remaining free from material dualities and inaccessible to ordinary speech and mind, divided Himself into two categories: the material nature and the living entities who are trying to enjoy the manifestations of that nature."***

Text 12

ṭīkā ca tad bṛhad brahma vān-mano-gocaram yathā bhavati tathā. māyā dṛśyam. phalam tat-prakāśaḥ. tad-rūpeṇa māyā-rūpeṇa vilāsa-rūpeṇa ca dvidhā abhūt ity eṣā.

ṭīkā-commentary; ca-and; tat-that; bṛhat-great; brahma-Brahman; vān-mano-gocaram-in the realm of words and mind; yathā-as; bhavati-is; tathā-so; māyā-maya; dṛśyam.-seen; phalam-result; tat-prakāśaḥ.-manifestation of that; tad-rūpeṇa-with that form; māyā-rūpeṇa-the form of maya; vilāsa-rūpeṇa-the form of pastimes; ca-and; dvidhā-in two; abhūt-was; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Here the words "bṛhad vān-mano-gocaram" means 'the Absolute Truth, who is beyond the mind and words'. In the word 'māyā-phala-rūpeṇa' 'māyā' refers to the visible world and 'phala' refers to the seer of the material world. The word "dvidhā" means "as māyā and as the enjoyer of māyā'."

Text 13

atra māyā dṛśyam iti. phalam tat-prakāśa iti chedaḥ. tena brahmaṇa yad dṛśyam vastu tan-māyā. tasya brahmaṇo yaḥ prakāśa-viśeṣaḥ. sa phalam ity arthaḥ.

atra-here; māyā-maya; dṛśyam-visible; iti.-thus; phalam-result; tat-prakāśa-the sweer of that; iti-thus; chedaḥ.-difference; tena-by that; brahmaṇā-Brahman; yat-what; dṛśyam-to be seen; vastu-thing; tan-māyā.-that maya; tasya-of that; brahmaṇaḥ-Supreme; yaḥ-which; prakāśa-seer; viśeṣaḥ-sepcific; sa-that; phalam-phala; iti-thus; arthaḥ-the meaning.

Here "māyā" means "the visible world", and "phala" means "he who sees the visible world". These are the two distinctions. What is seen by the Supreme is called "māyā", and the seer that is manifested from the Supreme is called "phala". That is the meaning.

Text 14

tayoḥ hy ekataro hy arthaḥ
prakṛtiḥ sobhayātmikā
jñānam tv anyatamo bhāvaḥ
puruṣaḥ so 'bhidhīyate

tayoḥ-of the two; hi-indeed; ekataraḥ-one; hi-indeed; arthaḥ-meaning; prakṛtiḥ-matter; sā--that; ubhayātmikā-both; jñānam-knowledge; tv-indeed; anyatamaḥ-another; bhāvaḥ-meaning; puruṣaḥ-person; saḥ-he; abhidhīyate-is called.

In the last of these verses (Śrīmad-Bhāgavatam 11.24.4) the Supreme Personality of Godhead declares:

"Of these two categories of manifestation, one is material nature, which embodies both the subtle causes and manifests products of matter. The other is the conscious living entity, designated as the enjoyer."***

Text 15

ṭikā ca tayor dvidha-bhūtayor aṁśayor madhye ubhayātmikā kārya-kāraṇa-rūpiṇī ity eṣā.

ṭikā-commentary; ca-and; tayor-tayoh; dvidha-bhūtayoh-two kinds; aṁśayoh-of parts; madhye-in the midst; ubhayātmikā-both; kārya-kāraṇa-rūpiṇī-cause and effect; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"Here the word `tayoh' means `the two different parts-and-parcels of the Lord, one of them the cause and the other the effect'."

Text 16

evam śrī-viṣṇu-purāṇe viṣṇoḥ svarūpāt parato 'hi te 'nye rūpe prādhānam puruṣaś ca vipra

evam-thus; śrī-viṣṇu-purāṇe-in Śrī Viṣṇu Purana; viṣṇoḥ-of Lord Viṣṇu; svarūpāt-from the from; parataḥ-transcendental; hi-indeed; te-they; anye-others; rūpe-in the form; prādhānam-pradhana; puruṣaḥ-the person; ca-and; vipra-O brahmana.

These two potencies are also described in the following words of Śrī Viṣṇu

Purāṇa (1.2.24):

"O brāhmaṇa, from the transcendental body of Lord Viṣṇu are manifested the spirit souls, the material nature, and other things also."

Text 17

ity atra teṣām eva tīkā ca parato nirupādhir viṣṇoḥ svarūpāt te prāg ukte pradhānam puruṣaś ceti dve rūpe anye māyā-kṛte iti.

iti-thus; atra-here; teṣām-of them; eva-indeed; tīkā-commentary; ca-and; parataḥ-of the transcendental; nirupādhiḥ-without a material body; viṣṇoḥ-of Lord Viṣṇu; svarūpāt-from the form; te-they; prāg-before; ukte-said; pradhānam-matter; puruṣaḥ-person; ca-and; iti-thus; dve-two; rūpe-forms; anye-other; māyā-kṛte-created by maya; iti-thus.

Śrīla Śrīdhara Svāmī comments:

"This verse means: 'From the transcendental body of Lord Viṣṇu, which is not material, are manifested the spirit souls and the material nature, which were both described previously in this book. Other things, created by the māyā potency, were also manifested'."

Text 18

śrī-bhagavān.

śrī-bhagavān-the Supreme Personality of Godhead.

The four Śrīmad-Bhāgavatam verses that form the root of these four anucchedas (49-52) were spoken by the Supreme Personality of Godhead.

Anuccheda 53

Text 1

anyatra tayor upādāna-nimitta-rūpayor amśayor vṛtti-bhedena bhedān apy āha

anyatra-in another place; tayor-of them; upādāna-nimitta-rūpayor-the ingredient and the cause; amśayor-of the two parts; vṛtti-bhedena-with different activities; bhedān-differences; api-also; āha-said.

The different activities of these two parts-and-parcels of the Lord, which are the cause and ingredient of the material world, are described in these words of Śrīmad-Bhāgavatam (10.63.26):

Text 2

kālo daivam karma jīvaḥ sva-bhāvo
dravyam kṣetram prāṇam ātmā vikāraḥ
tat-saṅghāto bīja-roha-pravāhas
tan-māyaiśa tan-niṣedham prapadye

kālaḥ-time; daivam-demigods; karma-karma; jīvaḥ-soul; sva-bhāvaḥ-own nature; dravyam-thing; kṣetram-field; prāṇam-life; ātmā-self; vikāraḥ-change; tat-saṅghātaḥ-the totality; bīja-roha-pravāhaḥ-planting the seed; tan-māya-His maya potency; eṣā-she; tan-niṣedham-forbidding that; prapadye-I surrender.

"Time, fate, karma, purification, the individual soul and his propensities, the subtle material elements, the material body, the life air, false ego, the various senses, the totality of these as reflected in the living being's subtle body, all this constitutes Your material illusory energy, māyā, an endless cycle like that of seed and plant. I take shelter of You, the negation of this māyā."***

Text 3

tīkā ca kālaḥ kṣobhakaḥ. karma nimittam. tad eva phalābhimukham
abhivyaktam daivam. svabhāvas tat-saṅskāraḥ. jīvas tadvān. dravyam bhūta-
sūkṣmāṇi. kṣetram prakṛtiḥ. praṇaḥ sutram. ātmā ahaṅkāraḥ. vikāraḥ
ekādaśendriyāṇi mahā-bhūtāni ceti ṣoḍaśakaḥ. tat-saṅghāto dehaḥ. tasya ca bīja-
roha-vat pravāhaḥ. roho 'ṅkuraḥ. dehāt bīja-rūpaṁ karma. tato 'ṅkura-rūpo
dehaḥ. tataḥ punar evam iti pravāhaḥ. tat tvam niṣedhāvadhi-bhūtam prapadye
bhaje iti ity eṣā.

tīkā-commentary; ca-and; kālaḥ-time; kṣobhakaḥ.-agitor; karma-karma; nimittam.-cause; tat-that; eva-indeed; phalābhimukham-bringing result; abhivyaktam-manifested; daivam.-destiny; svabhāvaḥ-nature; tat-saṅskāraḥ.-purifying; jīvaḥ-soul; tadvān.-then; dravyam-thing; bhūta-sūkṣmāṇi.-subtle elements; kṣetram-place; prakṛtiḥ.-matter; praṇaḥ-life; sutram-string; ātmā-atma; ahaṅkāraḥ.-false ego; vikāraḥ-change; ekādaśendriyāṇi-eleven senses; mahā-bhūtāni-great elements; ca-and; iti-this; ṣoḍaśakaḥ.-sixteen; tat-saṅghātaḥ-aggregate; dehaḥ.-body; tasya-of that; ca-and; bīja-roha-vat-like the seed; pravāhaḥ-planting; rohaḥ-growing; ṅkuraḥ-sprout; dehāt-from the body; bīja-rūpaṁ-thej form of a seed; karma.-karma; tataḥ-then; ṅkura-rūpaḥ-the form of a sprout; dehaḥ-body; tataḥ-then; punaḥ-again; evam-thus; iti-thus; pravāhaḥ.-manifestation; tat-that; tvam-You; niṣedhāvadhi-bhūtam-stopping; prapadye-I surrender; bhaje-I worship; iti-thus; iti-thus; eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"In this verse the word `kālaḥ` means `the agitator', `karma' means `the cause', `daivam' means `that which brings results', `sva-bhāva' means that which purifies', `jīva' means `he who possesses that', `dravyam' means `the subtle material elements', `kṣetram' means `the material world', `pranah' means `the string of life', `ātmā' means `false ego', `vikarah' means `the eleven senses and the five gross elements, which are then considered the sixteen ingredients of the world', `tat-saṅghātaḥ' means `the material body, which is manifested from past karma as a sprout is manifested from the planting of a seed', `tat' means `to You, who stop these manifestations of māyā', and `prapadye' means `I worship'."

Text 4

atra kāla-daiva-karma-svabhāva nimittāṁśaḥ. anye upādānāṁśas tadvān. jīvas tūbhayātmakas tathopādāna-varge nimitta-śakty-aṁśo 'py anuvartate. yathā jīvopādhi-lakṣane 'ham ākhye tattve tadīyāham-bhāvaḥ. sa hy avidyā-pariṇāma ity ādi.

atra-here; kāla-daiva-karma-svabhāva-kāla, daiva, karma, and svabhāva; nimittāṁśaḥ.-causes; anye-the others; upādānāṁśaḥ-ingredients; tadvān-like that; jīvaḥ-the individual spirit soul; tu-indeed; ubhayātmakaḥ--both; tathā-so; upādāna-varge-among the ingredients; nimitta-cause; śakti-potency; aṁśaḥ-part; api-also; anuvartate-follows; yathā-as; jīvopādhi-lakṣane-the nature of the soul's material body; aham-I; ākhye-called; tattve-truth; tadīya-his; aham-bhāvaḥ-false ego; sa-he; hi-indeed; avidyā-pariṇāma-transformation of ignorance; iti-thus; ādi.-beginning.

Of the items mentioned in this verse, time, fate, karma, and purification are causes and the other items are the ingredients of the world. The individual spirit souls are counted in both categories. They are among the ingredients of the world, and, as one of the Lord's potencies, they are also counted among the causes. When the soul is placed in a material body and he accepts that material designation, the false ego, which is a transformation of ignorance, is manifested.

Text 5

yathoktam ṛtīyasya ṣaṣṭhe

ātmānam cāsyā nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenāsau
kartavyam pratipadyate. iti.

yathā-as; utam-said; ṛtīyasya-of the Third Canto; ṣaṣṭhe-in the sixth chapter;

ātmānam-false ego; ca-also; asya-of the gigantic form; nirbhinnam-being separately manifested; abhimānaḥ-false identification; aviśat-entered; padam-in positoon; karmaṇā-activities; amśena-by the part; yena-by which; asau-the living entity; kartavyam-objective activities; pratipadyate-takes in; iti-thus.

The false ego is described in these words of Śrīmad-Bhāgavatam (3.6.25):

"Thereafter the materialistic ego of the gigantic form separately manifested itself, and it entered into Rudra, the controller of false ego, with his own partial activities, by which the living entity transacts his objective actions."*

Text 6

atra ātmānam ahaṅkāram abhimāno rudraḥ. karmaṇāham-vṛtṭyā iti ṭikā ca.

atra-here; ātmānam-ātmānam; ahaṅkāram-false ego; abhimānaḥ-abhimana; rudraḥ.-Rudra; karmaṇā-karmana; aham-vṛtṭyā-with the activities of false ego; iti-thus; ṭikā-commentary; ca-also.

Śrīla Śrīdhara Svāmī comments:

"Here the word `ātmānam' means `false ego', `abhimānaḥ' means `Rudra', and `karmaṇā' means `with the activities of the false ego'."

Text 7

atra ca yan-nirbhinnam tad-adhiṣṭhānam vāg-ādīndriyam tṛtīyānta-madyātmanam iti prakaraṇa-nirṇayaḥ ṭikāyām eva kṛto 'sti.

atra-here; ca-also; yan-nirbhinnam-nirbhinnam; tad-adhiṣṭhānam-what is established; vāg-ādīndriyam-the senses beginning with the voice; tṛtīya-third; antam-end; adhyātmanam-self; iti-thus; prakaraṇa-nirṇayaḥ-the conclusion of the chapter; ṭikāyām-in the commentary; eva-indeed; kṛtaḥ-done; asti-is.

Here the word "nirbhinnam" means "the voice and other working senses". A further explanation is found at the end of the Third Canto in the commentary on the adhyātma-prakaraṇa chapter.

Text 8

karmaṇo bija-rūpatvam kāraṇatā-mātra-vivakṣayā. tad evam atrāpi mūla-māyāyāḥ sarvopādānāmśa-mūla-bhūtam kṣetra-śabdoktam pradhānam apy amśa-rūpam ity adhigatanm.jīvas tadvān ity anena śuddha-jīvasya māyātītatvam

bodhayati. jvaraḥ śrī-bhagavantam.

karmaṇaḥ-of the activity; bīja-rūpatvam-the from of the seed; kāraṇata-cause; mātra-only; vivakṣayā-with the desire to say; tat-that; evam-thus; atra-here; api-also; mūla-root; māyāyāḥ-of the illusory potency; sarva-all; upādāna-ingredients; aṁśa-parts; mūla-root; bhūtam-manifested; kṣetra-ksetra; śabda-word; uktam-said; pradhānam-pradhana; api-also; aṁśa-rūpam-the form of a part; iti-thus; adhigatanm-understood; jīvaḥ-the individual soul; tadvān-in that way; iti-thus; anena-by this; śuddha-jīvasya-of the pure spirit soul; māyātītatvam-the state of being beyond the influence of the illusory potency maya; bodhayati.-teaches; jvaraḥ-The Jvara; śrī-bhagavantam-to the Supreme Personality of Godhead.

Here is described the root from which materialistic activities grow. The field of activities and the primordial state of material nature are included among the ingredients of the material world manifested by the root material potency māyā. The conditioned soul is subject to māyā, but the pure souls is free from māyā's grip. That is taught here. The verse quoted in the beginning of this anuccheda was spoken by the Śivajvara to the Supreme Personality of Godhead.

Anuccheda 54

Text 1

atha nimitta-rūpāṁśasya prathame dve vṛttī āha

atha-now; nimitta-of the cause; rūpa-form; aṁśasya-of a part; prathame-in the beginning; dve-two; vṛttī-activities; āha-said.

In discussing the various causes, two activities will be first discussed. These two are described in the following words of Śrīmad-Bhāgavatam (11.11.3):

Text 2

vidyāvidye mama tanū
viddhy uddhava śārīriṇām
mokṣa-bandha-karī ādye
māyayā me vinirmite

vidyā-knowledge; avidye-and ignorance; mama-My; tanū-two bodies; viddhi-please know; uddhava-O Uddhava; śārīriṇām-of embodied souls; mokṣa-liberation; bandha-and bondage; karī-doing; ādye-in the beginning; māyayā-by maya; me-of me; vinirmite-created.

"O uddhava, both knowledge and ignorance, being products of māyā, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

Text 3

ṭīkā ca tāny ete bandha-mokṣāv ābhyām iti tanū śaktī me māyayā vinirmite. māyā-vṛtti-rūpatvāt. bandha-mokṣa-karīty eka-vacanam dvi-vacanārthe. nanu tat-kāryatve bandha-mokṣayor anāditva-nityatve na syātām. tatrāha ādye anādi. tato yāvad avidyām prerayāmi. tāvad bandhaḥ. yadā vidyām dadāmi. tadā mokṣaḥ sphuratīty arthaḥ. ity eṣā.

ṭīkā-commentary; ca-and; tāni-they; ete-they; bandha-mokṣāv-bondage and liberation; ābhyām-called; iti-thus; tanū-tanu; śaktī-potencies; me-of Me; māyayā-by maya; vinirmite.-created; māyā-vṛtti-rūpatvāt.-because of the activities of maya; bandha-mokṣa-karī-doing bondage and liberation; iti-thus; eka-vacanam-singular; dvi-vacanārthe-in the meaning of the dual; nanu-is it not so?; tat-kāryatve-as the effect; bandha-mokṣayor-of bondage and liberation; anāditva-the state of being beginningless; nityatve-the state of being eternal; na-not; syatam.-attained; tatra-there; aha-said; ādye-adye; anādi.-beginningless; tataḥ-then; yāvat-as far as; avidyām-ignorances; prerayāmi.-I send away; tāvat-then; bandhaḥ.-bondage; yadā-when; vidyām-knowledge; dadāmi.-I give; tadā-then; mokṣaḥ-liberation; sphurati-is manifested; iti-thus; arthaḥ-the meaning; ity-eṣā-it.

Śrīla Śrīdhara Svāmī comments:

"In this verse the word `tanū` means "the two potencies, and `me māyayā vinirmite` means `created by My māyā`. Even though it is in the singular, the compound word `mokṣa-bandha-karī` should be understood to be in the dual. Here someone may object: `Is it not so that, because they are effects and not causes, bondage and liberation cannot be eternal?` The verse answers this objections by speaking the word `ādye`, which means `existing from time without beginning`. The meaning here is `When I teach untruth, I am trapped in material bondage, but when I teach the truth, then I attain liberation`. That is the meaning."

Text 4

atra māyā-vṛtti-rūpatvād iti vastuto māyā-vṛtti eva te. vinirmitatvam tv aparānanta-vṛttīkayā tayā prakāśamānatvād evocyate. yato 'nādi ity arthaḥ. tathā sphuratīty asya mokṣa ity anenaivānvayaḥ. jīvasya svato muktatvam eva. bandhas tv avidyā-mātreṇa pratītaḥ. vidyodaye tu tat prakāśate mātram. tato nitya eva mokṣa ity bhāvaḥ.

atra-here; māyā-vṛtti-rūpatvāt-in the form of maya's activities; iti-thus; vastutaḥ-in truth; māyā-vṛtti-maya's activities; eva-indeed; te.-they; vinirmitatvam-the

condition of being created; tv-indeed; aparānanta-vṛtṭikayā-limitless activities; tayā-by that; prakāśamānatvāt-because of being manifested; eva-indeed; ucyate-is said; yataḥ-from which; anādi-without beginning; iti-thus; arthaḥ.-the meaning; tathā-then; sphurati-is manifested; iti-thus; asya-of that; mokṣa-liberation; iti-thus; anena-by this; eva-indeed anvayaḥ-the meaning; jīvasya-of the soul; svataḥ-personally; muktatvam-the state of being liberated; eva.-indeed; bandhaḥ-bondage; tv-indeed; avidyā-ignorance; mātrena-only; pratītaḥ.-believed; vidyodaye-in the manifestation of knowledge; tu-but; tat-that; prakāśate-is manifest; mātram.-only; tataḥ-then; nitya-eternal; eva-indeed; mokṣa-liberation; iti-thus; bhāvaḥ-the meaning.

Because they are manifested from māyā's activities, knowledge and ignorance are here called activities of māyā. Because māyā is limitless, what she creates has no beginning. That is the meaning in this verse. In this way the individual soul's liberation is manifest. From ignorance bondage is manifested and from knowledge liberation is manifested. In this way liberation is eternal. That is the meaning.

Text 5

na ca vācyam. eṣa māyā ity ādau sāmānya-lakṣaṇe mokṣa-pradatvam tasya noktam ity asamyaktvam iti. anta-kāritvenātyantika-pralaya-rūpasya mokṣasyāpy upalakṣitatvāt.

na-not; ca-also; vācyam.-to be said; eṣa māyā ity ādau-in Śrīmad-Bhāgavatam 11.3.16; sāmānya-lakṣaṇe-the same features; mokṣa-pradatvam-the stte of giving liberation; tasya-of this; na-not; uktam-said; iti-thus; asamyaktvam-the stte of not being equal; iti.-thus; anta-end; kāritvena-because of doing; ātyantika-great; pralaya-destruction; rūpasya-in the form; mokṣasya-of liberation; api-also; upalakṣitatvāt-because of being characterized.

In Śrīmad-Bhāgavatam 11.3.16) it is said:

"I have now described māyā, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe."***

It should not be said that because it does not declare that the māyā potency can grant liberation, this statement disagrees with the previously quoted Śrīmad-Bhāgavatam verse. The truth is that this statement (Śrīmad-Bhāgavatam 11.3.26) does declare that māyā can grant liberation. This statement declares that māyā brings the final annihilation. The final annihilation it describes is in truth liberation.

Text 6

atra vidyākhyā vṛttir iyam svarūpa-śakti-vṛtti-viśeṣa-vidyā-prakāśe dvāram eva. na tu svayam eva seti jñeyam. athavidyākhyasya bhagasya dve vṛttī āvaraṇātmikā vīkṣepātmikā ca. tatra pūrva jīva eva tiṣṭhanti tadyam svabhāvikam jñānam avrṇvānā. uttara ca tam tad-anyathā-jñānena sañjayanti vartata iti. śrī-bhagavān.

atra-here; vidyākhyā-called knowledge; vṛttiḥ-activity; iyam-this; svarūpa-own; śakti-potency; vṛtti-activity; viśeṣa-specific; vidyā-knowledge;-prakāśe-in the manifestation; dvāram-the means; eva.-indeed; na-not; tu-but; svayam-personally; eva-indeed; sā-that; iti-thus; jñeyam-to be understood; atha-then; avidyākhyasya-called ignorance; bhagasya-of the opulence; dve-two; vṛttī-activities; āvaraṇātmikā-covering; vīkṣepātmikā-throwing; ca-and; tatra-there; pūrva-the first; jīva-the soul; eva-indeed; tiṣṭhanti-stays; tadyam-in his; svabhāvikam-own nature; jñānam-knowledge; avrṇvānā.-covering; uttara-the second; ca-also; tam-that; tat-than that; anyathā-other; jñānena-by knowledge; sañjayanti-creates; vartata-is; iti.-thus; śrī-bhagavān-the Supreme Personality of Godhead.

What is called "vidyā" (knowledge) here is the means by which the Lord's personal potency of transcendental knowledge is manifested. The "avidyā" (ignorance) here is of two kinds: 1. āvaraṇātmikā, and 2. vīkṣepātmikā. The first of these covers the soul's natural spiritual knowledge, and the second of these overwhelms the soul with many ideas that have nothing to do with the real truth.

Anuccheda 55

Text 1

atra nimittāṁśas tv evam vivecanīyaḥ. yathā nimittāṁśa-rūpayā māyākhyayaiva prasiddhā śaktis tridhā dṛśyate. jñāneccha-kriyā-rūpatvena. tatra tasyāḥ parameśvara-jñāna-rūpatvam yathā tṛtīye

atra-here; nimittāṁśaḥ-the causes; tv-indeed; evam-thus; vivecanīyaḥ.-to be described; yathā-as; nimittāṁśa-rūpayā-as causes; māyākhyayā-called maya; eva-indeed; prasiddhā-proved; śaktiḥ-potency; tridhā-so; dṛśyate.-is seen; jñāna-of knowledge; icchā-desire; kriyā-and action; rūpatvena-in the forms; tatra-there; tasyāḥ-of that; parameśvara-of the Supreme Personality of Godhead; jñāna-of knowledge; rūpatvam-the state of having the form; yathā-as; tṛtīye-in the third canto.

Now the various causes will be described. The most celebrated of these is the māyā potency, which has three aspects: 1. jñāna (knowledge), 2. icchā (desire), and kriyā (activity). Among these, knowledge of the Supreme Personality of Godhead is described in these words of Śrīmad-Bhāgavatam (3.5.25):

Text 2

sa vā etasya sandraṣṭuḥ
śaktiḥ sad-asad-ātmikā
māyā nāma mahā-bhāga
yayedam nirmame vibhuḥ

sa-that external energy; vā-is either; etasya-of the Lord; sandraṣṭuḥ-of the perfect seer; śaktiḥ-energy; sad-asad-ātmikā-as both cause and effect; māyā nāma-called by the name maya; mahā-bhāga-O fortunate one; yayā-by which; idam-this material world; nirmame-constructed; vibhuḥ-the Almighty.

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

Text 3

ity asya ṭikāyām sa vai draṣṭṛ-dṛśyānusandhāna-rūpā. sad dṛśyam. asad adṛśyam. ātmā svarūpam. sad-asator ātmā yasyas tad-ubhayānusandhāna-rūpatvāt iti.

iti-thus; asya-of this; ṭikāyām-in the commentary; sa-He; vai-indeed; draṣṭṛ-the seer; dṛśya-the seen; anusandhāna-in relation to; rūpā-the form; sat-sat; dṛśyam-what is seen; asat-asat; adṛśyam.-what is not seen; ātmā-atma; svarūpam.-own form; sad-asatoḥ-of sat and asat; ātmā-the form; yasyaḥ-of which; tad-ubhaya-of both; anusandhāna-rūpatvāt-because of the form; iti-thus.

Śrīla Śrīdhara Svāmī comments:

"Here the words `sā vai' mean `the seer and the seen'. The word `sat' means `what is seen', and `asat' means `what is not seen'. "Sad-asad-ātmikā' means `which has the nature of both sat and asat'."

Text 4

tad-icchā-rūpatvam yathā tatraiva ātmeccānugatāv ātmā.

tad-icchā-rūpatvam-the nature of desire; yathā-as; tatra-there; eva-indeed; ātmeccānugatāv ātmā-Śrīmad-Bhāgavatam 3.5.23.

The desire feature of the Supreme Personality of Godhead is described in these words of Śrīmad-Bhāgavatam (3.5.23):

"The Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him."*

Text 5

ity asya ũkāyām ātmecchā māyā tasyānugatau laye sati iti.

iti-thus; asya-of this; ũkāyām-in the commentary; ātmecchā-ātmecchā; māyā-maya; tasya-of Him; anugatau-following; laye-in destruction; sati-being so; iti.-thus

Śrīla Śrīdhara Svāmī comments:

"Here the word `ātmecchā māyā' means `follows the will of the Supreme Personality of Godhead'.

Text 6

tat-kriyā-rūpatvaṁ caikādaśe eṣa māyā bhagavataḥ ity udāhṛta-vacane eva draṣṭavyam.

tat-kriyā-rūpatvam-the nature of activities; ca-also; ekādaśe-in the eleventh canto; eṣa māyā bhagavataḥ iti-Śrīmad-Bhāgavatam 11.3.16; udāhṛta-said; vacane-in the words; eva-indeed; draṣṭavyam-to be seen.

The activity feature of the Supreme Personality of Godhead is described in these words of Śrīmad-Bhāgavatam (11.3.16):

"I have now described māyā, the illusory energy of the Supreme Personality of Godhead. This illusory potency, consisting of the three modes of material nature, is empowered by the Lord for the creation, maintenance, and annihilation of the material universe."***

Text 7

yadyapi parameśvarasya sāksāj jñānādikam na māyā. kintu svarūpa-śaktir eva. tathāpi taj-jñānādikam prakṛte kārye tu na tad-arthaṁ pravartate. kintu bhaktārtham eva. pravartamānam anusaṅgenaiva pravartata ity agre vivecanīyatvāt. tat-prāvṛṭṭy-ābhāsa-samvalitaṁ yan-māyā-vṛṭṭi-rūpaṁ jñānādikam anyat tad eva taj-jñānādi-śabdenocyate.

yadyapi-although; parameśvarasya-of the Supreme Personality of Godhead; sāksāj-direct; jñānādikam-beginning with knowledge; na-not; māyā.-maya; kintu-however; svarūpa-śaktiḥ-own form; eva.-indeed; tathāpi-still; taj-jñānādikam-

beginning ewith that knowledge; prakṛte-matter; kārye-effect; tu-but; na-not; tad-artham-for that purpose; pravartate.-is; kintu-however; bhaktārtham-for the sake of the devotee; eva.-indeed; pravartamānam-being so; anusaṅgena-by contact; eva-indeed; pravartata-is; iti-thus; agre-beginning; vivecanīyatvāt.-because of what should be said; tat-prāvṛtti-of that activity; ābhāsa-reflection; samvalitam-mixed; yan-māyā-vṛtti-rūpam-the form of maya's activcities; jñānādikam-beginning with knowledge; anyat-another; tat-that; eva-indeed; taj-jñānādi-beginning with that knowledge; śabdena-by the word; ucyate-is said.

Although the knowledge and other features of the Supreme Personality of Godhead are never māyā, nevertheless māyā is one of the Lord's potencies. Therefore the Lord's knowledge and other features are not directly employed for the purposes of illusion. Rather they are used to benefit the Lord's devotees. It is only the material reflection of the Lord's activities that are engaged in māyā's activities. It is in that sense that the word "jñānādi" is used here.

Text 8

tathā-bhūtaṁ ca taj-jñānādikam dvi-vidham. svabhāva-siddhitvāt kevala-parameśvara-niṣṭhaṁ tad-dattatvāj jīva-niṣṭhāṁ ca. tatra prathamam draṣṭṛ-dṛśyānusandhāna-sisṛkṣā-kalādi-rūpam. dvitīyam vidyāvidyā-bhogecca-karmādi-rūpam iti.

tathā-bhūtam-like that; ca-also; taj-jñānādikam-beginning with knowledge; dvi-vidham.-two kinds; svabhāva-own nature; siddhitvāt-because of perfection; kevala-parameśvara-niṣṭham-transcendental faith in the Supreme Personality of Godhead; tad-dattatvāj-because of being given by Him; jīva-of the souls; niṣṭhām-faith; ca.-also; tatra-there; prathamam-first; draṣṭṛ-dṛśyānusandhāna-the seer and the seen; sisṛkṣā-the desire for creation; kalādi-beginning with time; rūpam-the from; dvitīyam-second; vidyāvidyā-knowledge and ignorance; bhoga-enjoyment; iccha-desire; karma-action; ādi-beginning with; rūpam-the from; iti-thus.

The Lord's knowledge and other features are of two kinds: 1. the features that, because they are the Lord's own transcendental opulences, inspire faith in the Lord Himself, and 2. the features that, because they are opulences given to the Lord's devotees, inspire faith in the Lord's devotees. The former are opulences like the relationship between the seer and seen, the Lord's desire to create the universe, the Lord's potency of time, and other like features of the Lord. The latter are like knowledge, ignorance, desire, activity, and other like features.

Text 9

athopādānāṁśasya prādhānasya lakṣaṇam

yat tat tri-guṇam avyaktam

nityam sad-asad-ātmakam
pradhānam prakṛtim prahuḥ
aviśeṣam viśeṣavat

atha-now; upādānāmśasya-of the ingredients; prādhānasya-pradhana; lakṣaṇam-the nature; yat-now further; tat-that; tri-guṇam-combination of the three modes; avyaktam-unmanifested; nityam-eternal; sad-asad-ātmakam-consisting of cause and effect; pradhānam-the pradhana; prakṛtim-prakṛti; prahuḥ-they call; aviśeṣam-undifferentiated; viśeṣavat-possessing differentiation.

The pradhāna, which is an ingredient of the material world, is described in these words of Śrīmad-Bhāgavatam (3.26.10):

"The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence."*

Text 10

yat khalu tri-guṇam sattvādi-guṇa-traya-samahāras tad evāvyaktam prādhānam prakṛtim prahuḥ. tatrāvyakta-samjñatve hetuḥ. aviśeṣam guṇa-traya-samyarūpatvād anabhivyakta-viśeṣam. ata evavyakṛta-samjñam ceti gamitam.

yat-what; khalu-indeed; tri-guṇam-three modes; sattvādi-guṇa-traya-samahāraḥ-the three modes beginning with the mode of goodness; tat-that; eva-indeed; avyaktam-unmanifested; prādhānam-pradhana; prakṛtim-prakṛti; prahuḥ.-they say; tatra-there; avyakta-samjñatve-of the name avyakta; hetuḥ.-the cause; aviśeṣam-without variety; guṇa-traya-samyarūpatvāt-the equilibrium of the three modes of nature; anabhivyakta-not manifested; viśeṣam-variety; ata eva-therefore; avyakṛta-samjñam-the name avyakṛta; ca-and; iti-thus; gamitam-attained.

This verse says, "The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence."* The reason the pradhāna is here called "avyaktam" (unmanifested) is given here in the word "aviśeṣam", which means "because the three modes are situated in equilibrium, no one of them stronger than the others, there is no variety.

Text 11

prādhāna-samjñatve hetuḥ. viśeṣavat svāmśa-kārya-rūpāṇām- mahād-ādi-viśeṣāṇām āśraya-rūpatayā tebhyaḥ śreṣṭham.

prādhāna-samjñatve-of the name pradhana; hetuḥ.-the reason; viśeṣavat svāmśa-kārya-the effect of variety; rūpāṇām-of the forms; mahad-ādi-beginning

with the mahat-tattva; viśeṣanam-specific; āśraya-rūpatayā-as the shelter; tebhyaḥ-than them; śreṣṭham-better.

The reason the material nature is called "pradhāna" is given in the word "viśeṣavat", which means "The situation where the mahat-tattva and other forces create variety is a superior situation".

Text 12

prakṛti-samjñatve hetuḥ. sad-asad-ātmakam. sad-asatsu kārya-kāraṇa-rūpeṣu mahād-ādiṣu kāraṇatvād anugata ātmā svarūpaṁ yasya tat.

prakṛti-samjñatve-the name prakṛti; hetuḥ.-the reason; sad-asad-ātmakam.-sat-asad-atmika; sad-asatsu-in sat and asat; kārya-kāraṇa-rūpeṣu-with cause and effect; mahād-ādiṣu-beginning eith mahat-tattva; kāraṇatvāt-as the cause; anugata-followed; ātmā-the self; svarūpaṁ-own form; yasya-of whom; tat-that.

The reason the material nature is called "prakṛti" is given in the word "sad-asad-ātmikā", which means "the cause of the mahat-tattva and the other causes and effects".

Text 13

atha nityaṁ pralaye kāraṇa-mātrātmanāvasthita-sarvāmśatvena sṛṣṭi-sthityoś capaṅcī-kṛtāmśatvenavikṛtaṁ svarūpaṁ yasya tadṛśam iti brahmatvaṁ mahād-ādi-rūpatvaṁ ca vyāvṛttam. brahmaṇo nirguṇatvāt mahad-ādīnām cāvyaaktepekṣayā kārya-rūpatvāt.

atha-now; nityaṁ-eternal; pralaye-in devastation; kāraṇa-cause; mātra-only; ātmanā-by tehe self; āvasthita-situated; sarva-all; amśatvena-as a part; sṛṣṭi-of creation; sthityoḥ-and maiontenance; ca-also; apaṅcī-kṛta-not made of the five gross material elements; amśatvena-as a part; avikṛtam-not changing; svarūpaṁ-own nature; yasya-of which; tadṛśam-like that; iti-thus; brahmatvam-spiritual nature; mahād-ādi-rūpatvam-the nature of the mahat-tattva and other like material features; ca-and; vyāvṛttam.-different; brahmaṇaḥ-of Brahman; nirguṇatvāt-because of being beyond the three modes; mahad-ādīnām-beginning with the mahat-tattva; ca-also; avyakta-unmanifested; apekṣayā-in relation to; kārya-rūpatvāt-because of being the effect.

The reason the material nature is called "nityā" (eternal) is that the material nature remains as a cause even after the material worlds are destroyed in the cosmic annihilation. Also, when the material worlds are created or maintained, the material nature is still not in the position of being something that was created by the five gross material elements. Still, even though the mahat-tattva and other

material features are great in these ways, the Supreme Lord is nevertheless different from them. The Supreme Lord is beyond the touch of the material modes. The Supreme Lord remains the original cause, and the mahat-tattva, avyakta, and other material features are all effects created by Him.

Text 14

evam ca śrī-viṣṇu-purāṇe

avyaktam kāraṇam yat tat
pradhānam ṛṣi-sattamaiḥ
procyate prakṛtiḥ sūkṣmā
nityam sad-asad-ātmakam

evam-thus; ca-also; śrī-viṣṇu-purāṇe-in Śrī Viṣṇu Purāṇa; avyaktam-unmanifested; kāraṇam-cause; yat-what; tat-that; pradhānam-pradhana; ṛṣi-sattamaiḥ-by the great sages; procyate-is said; prakṛtiḥ-matter; sūkṣmā-subtle; nityam-eternal; sad-asat-cause and effect; ātmakam-nature.

This is described in the following words of Śrī Viṣṇu Purāṇa (1.2.19-21):

"The great sages say that the unmanifested material nature (pradhāna) is the eternal and subtle cause and effect of the material world, . . .

Text 15

akṣayyam nānyad-ādhāram
ameyam ajaram dhruvam
śabda-sparśa-vihīnam tad-
rūpādibhir asaṁhatam

akṣayyam-imperishable; na-not; anyat-another; ādhāram-shelter; ameyam-immeasurable; ajaram-undecaying; dhruvam-real; śabda-sound; sparśa-and touch; vihinam-without; tad-rūpādibhiḥ-by forms and other things; asaṁhatam-without contact.

. . . imperishable, independent, immeasurable, real, untouched by sound, touch, form, and the like, . . .

Text 16

tri-guṇam taj jagad-yonir
anādi-prabhavāpyayam
tenāgre sarvam evāsīd

vyāpyam vai pralayam anu. ity ādi.

tri-guṇam-three modes; taj-that; jagad-yoniḥ-mother of the universe; anādi-without beginning; prabhava-creation; apyayam-destruction; tena-by that; agre-in the presence; sarvam-all; eva-indeed; āsīt-was; vyāpyam-pervaded; vai-indeed; pralayam-destruction; anu.-following; iti-thus; ādi.-beginning.

. . . consisting of the three modes, the creator of the material universe, the beginningless origin of birth and destruction, everything, and the cause that continues to exist even after the material universes are destroyed."

Text 17

idam eva pradhānam anāder jagataḥ sūkṣmāvasthā-rūpam avyakṛtavvyaktādy-abhidham vedantibhir api parameśvarādhinatayā manyate tad-adhīnatvād artha-vat ity ādi nyāyeṣu.

idam-this; eva-indeed; pradhānam-pradhana; anādeḥ-beginningless; jagataḥ-of the material universe; sūkṣmāvasthā-rūpam-the subtle condition; avyakṛtavvyaktādy-abhidham-called avyakta, avyakṛta, and other names; vedantibhiḥ-by the knowers of Vedānta; api-also; parameśvarādhinatayā-subordinate to the Supreme Personality of Godhead; manyate-is considered; tad-adhīnatvāt-because of being subordinate to Him; artha-vat-like that; iti-thus; ādi-beginning; nyāyeṣu-in Vedānta-sūtra.

The unmanifested material nature (pradhāna), which from beginningless time is the subtle form of the material universe, is known by many names, such as "avyakṛta" and "avyakta". The knowers of Vedānta affirm that this unmanifested material nature is subordinate to the Supreme Personality of Godhead. This is affirmed in the following words of Vedānta-sūtra (1.4.3):

"The unmanifested material nature (pradhāna), is always subordinate to the Supreme Personality of Godhead."

Text 18

niśidhyate tu sāṅkhya-vat svatantratayā anumānikam apy ekeṣām iti cen na śarīra-rūpaka-vinyasta-grhītaiḥ darśayati ca ity ādi nyāyeṣu.

niśidhyate-is disproved; tu-but; sāṅkhya-vat-like sankhya; svatantratayā-by independence; anumānikam-inference; api-also; ekeṣām-of some; iti-thus; cen-if; na-not; śarīra-body; rūpaka-metaphor; vinyasta-placed; grhītaiḥ-because of being accepted; darśayati-reveals; ca-and; ity ādi nyāyeṣu-in Vedānta-sūtra.

The followers of the sāṅkhya theory claim that the unmanifested material nature is independent of the Supreme Personality of Godhead. This mistaken idea is refuted by the arguments presented in Vedānta-sūtra 1.4.1-15.

Text 19

śvetāśvatāropaniṣadi pradhāna-śabdaś ca. śrūyate pradhāna-kṣetrajña-patir guṇeśaḥ saṁsara-bandha-sthiti-mokṣa-hetiḥ ity ādau.

śvetāśvatāropaniṣadi-in Svetasvatara Upanisad; pradhāna-śabdaḥ-the word pradhana; ca.-also; śrūyate-is heard; pradhāna-kṣetrajña-patir guṇeśaḥ saṁsara-bandha-sthiti-mokṣa-hetiḥ ity ādau-Svetasvatara Upanisad 6.16.

The truth that the unmanifested material nature is subordinate to and dependent on the Supreme Personality of Godhead is also confirmed by the following words of Śvetāśvatara Upaniṣad (6.16):

"The Supreme Personality of Godhead is the Supersoul, the master of all transcendental qualities, and He is the master of the cosmic manifestation in regard to bondage to the conditional state of material existence and liberation from that bondage."*

Text 20

śrī-kapiladevaḥ.

śrī-kapiladevaḥ-Lord Kapiladeva.

The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 56

Text 1

tad evaṁ sandarbha-dvaye śakti-traya-vivṛttiḥ kṛtā. tatra nāmābhinnatā-janitā-bhrānti-hānāya saṅgraha-ślokaḥ

tat-that; evam-thus; sandarbha-dvaye-in two sandarbhās; śakti-traya-vivṛttiḥ-description of the three potencies; kṛtā.-done; tatra-there; nāma-names; abhinnatā-non-difference; janitā-birth; bhrānti-mistake; hānāya-for destroying; saṅgraha-ślokaḥ-these verses.

In this way the three potencies of the Lord have been described in these two sandarbhas. To remove any confusion that may arise for the host of different names that may be given to these three potencies, the following verses are quoted from the scriptures:

Text 2

māyā syād antaraṅgā yā
bahiraṅgā ca sā smṛtā
pradhāne 'pi kvacid dṛṣṭā
tad-vṛttir mohinī ca sā

māyā-maya; syāt-is; āntaraṅga-internal; ya-which; bahiraṅgā-external; ca-and; sā-that; smṛtā-called; pradhāne-pradhana; api-also; kvacit-somewhere; dṛṣṭā-seen; tad-vṛttiḥ-that action; mohinī-bewildering; ca-and; sā-that.

"The Lord's potencies are māyā, antaraṅgā, and bahiraṅgā. The bewildering powers of māyā are seen in the pradhāna (unmanifested matter).

Text 3

ādye traye syāt prakṛtis
cic-chaktis tv āntaraṅgikā
śuddha-jīve 'pi te dṛṣṭe
tathēśa-jñāna-vīryayoḥ

ādye-in the beginning; traye-in the three; syāt-is; prakṛtiḥ-matter; cic-chaktiḥ-spiritual potency; tv-indeed; āntaraṅgikā-antaranga; śuddha-pure; jīve-soul; api-also; te-they; dṛṣṭe-seen; tathā-so; īśa-of the Supreme Personality of Godhead; jñāna-knowledge; vīryayoḥ-and power.

"Māyā, bahiraṅgā, and pradhāna are three names for the Lord's material potency. Cit-śakti and antaraṅgā are names for the Lord's spiritual potency. The pure spirit souls are manifestation of the Supreme Lord's potency of knowledge and power.

Text 4

cin-māyā-śakti-vṛttyās tu
vidyā-śaktir udiryate
cic-chakti-vṛttau māyāyām
yogamāyā samā smṛtā

cit-spiritual; māyā-maya; śakti-potency; vṛttyāḥ-of the activity; tu-indeed;

vidyā-śaktiḥ-the potency of knowledge; udiryate-is said; cic-chakti-spiritual potency; vṛttau-in thwe activity; māyāyām-in maya; yogamāyā-yogamaya; samā-equal; smṛtā-considered.

"From the spiritual potency comes the potency of transcendental knowledge. When it is engaged in activities that bring bewilderment, the spiritual potency is called Yogamāyā.

Text 5

pradhānāvyakṛtāvyaktam
traiguṇye prakṛtau param
na māyāyām na cic-chaktāv
ity ādy uhyam vivekibhiḥ iti.

pradhān-pradhana; avyakṛta-avyakṛta; avyaktam-abyakta; traiguṇye-three modes; prakṛtau-in prakṛti; param-great; na-and; māyāyām-in maya; na-not; cic-chaktāv-in the spiritual potency; iti-thus; ādi-beginning; uhyam-to be considered; vivekibhiḥ-by the wise; iti.-thus.

"Pradhāna, avyakṛta, and avyakta are names of the material potency, which is made of three modes of matter. However, the wise do not use these names to refer to the spiritual potency or the Yogamāyā potency."

Text 6

atha māyā-kāryam jagal lakṣyate

tatas tenānuviddhebhyo
yuktebhyo 'ṅdam acetanam
utthitam puruṣo yasmād
udatiṣṭhad asau virāt

atha-now; māyā-kāryam-the activities of maya; jagal-the world; lakṣyate-is characterized; tataḥ-then; tena-by the Lord; anuviddhebhyaḥ-from these seven principles, roused into activity; yuktebhyaḥ-united; 'ṅdam-an egg; acetanam-unintelligent; utthitam-rose; puruṣaḥ-Cosmic Being; yasmāt-from which; udatiṣṭhat-appeared; asau-that; virāt-celebrated.

The activities of the material potency māyā are described in the following words of Śrīmad-Bhāgavatam (3.26.61-62):

"From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic

Being.*

Text 7

etat aṅḁam viśeṣākhyam
krama-vrddhaiḥ daśottariḥ
toyādibhiḥ parivṛtam
pradhānenāvṛtaiḥ bahiḥ
yatra loka-vitāno 'yam
rūpam bhagavato hareḥ

etat-this; aṅḁam-egg; viśeṣākhyam-called visesa; krama-one after another; vrddhaiḥ-increased; daśa-ten times; uttariḥ-greater; toyādibhiḥ-by water and so on; parivṛtam-enveloped; pradhānena-by pradhana; āvṛtaiḥ-covered; bahiḥ-on the outside; yatra-where; loka-vitānaḥ-the extension of the planetary systems; ayam-this; rūpam-form; bhagavataḥ-of the Supreme Personality of Godhead; hareḥ-of Lord Hari.

"The universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego, and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within the egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts."*

Text 8

teneśvarānuviddhebhyaḥ kṣubhitebhyo mahad-ādibhyo 'ṅḁam acetanam
utthitam. yasmād aṅḁād asau virāṭ puruṣas tūdatiṣṭhat. bhagavataḥ puruṣasya. śrī-
kapiladevaḥ.

tena-by Him; īśvara-the Supreme Personality of Godhead; anuviddhebhyaḥ-anuviddhebhyaḥ; kṣubhitebhyaḥ-agitated; mahad-ādibhyaḥ-beginnign with mahat-tattva; andam-egg; acetanam-unintelligent; utthitam.-risen; yasmāt-from which; aṅḁāt-egg; asau-this; virāṭ-cosmic; puruṣaḥ-person; tu-indeed; udatiṣṭhat-rose; bhagavataḥ-of the Supreme Personality of Godhead; puruṣasya.-the puruṣa; śrī-kapiladevaḥ-Lord Kapiladeva.

Here the word "tena" means "by the Supreme Personality of Godhead", "anuviddhebhyaḥ" means "the mahat-tattva and other material principles were agitated". From those material principles and unintelligent egg was manifested. From that egg appeared the celebrated Cosmic Being. The word "bhagavataḥ" means "of the puruṣa-avatāra".

Anuccheda 57

Text 1

tad evaṁ bhagavato rūpam ity uktes tasyāpi prāgvad aprākṛtatvam āpatati. tan-
niṣedhāyāha

tat-that; evam-thus; bhagavataḥ-of the Supreme Personality of Godhead;
rūpam-the form; iti-thus; ukteḥ-of the statement; tasya-of Him; api-also; prāgvad-as
before; aprākṛtatvam-the state of being non-material; āpatati.-attained; tan-
niṣedhāya-for refutation; āha-said.

Some may say that the universal form of the Lord, as described in these two
verses, is a spiritual form. That idea is refuted by the following statement about the
Lord's universal form (Śrīmad-Bhāgavatam 2.10.35):

Text 2

amunī bhagavad-rūpe
māyā te hy anuvarṇite
ubhe api na grhṇanti
māyā-sṛṣṭe vipāścitaḥ

amunī-all these; bhagavat-unto the Supreme Personality of Godhead; rūpe-in
the forms; māyā-by me; te-unto you; hi-certainly; anuvarṇite-described
respectively; ubhe-both; api-also; na-never; grhṇanti-accepts; māyā-external; sṛṣṭe-
being so manifested; vipāścitaḥ-the learned one who knows.

"Neither of the above forms of the Lord, as just described unto you from the
material angle of vision, is accepted by the pure devotees of the Lord who know
Him well."*

Text 3

amūnī amū. upāsanārtham bhagavaty āropite jagad-ātmakeṣṭhūla-sūkṣmākhye
virāṭ hiraṇyagarbhāpara-paryāye vyaṣṭi-samaṣṭi-śarīre ye māyā tubhyam anuvarṇite
te ubhe api vipāścito na grhṇanti. vastutayā nopāsate. kiṁ tarhi tadya-
bahiraṅgādhiṣṭhānatayaivety arthaḥ.

amūnī-amuni; amū.-they; upāsanārtham-for the purpose of worship; bhagavati-
to the Supreme Personality of Godhead; āropite-imposed; jagat-universe; ātmake-
self; sthūla-gross; sūkṣma-subtle; ākhye-called; virāṭ-universal form;
hiraṇyagarbhāpara-paryāye-called hiraṇyagrābha; vyaṣṭi-samaṣṭi-individual and
universal; śarīre-in the body; ye-who; māyā-by me; tubhyam-to you; anuvarṇite-

described; te-they; ubhe-both; api-also; vipaścitaḥ-wise; na-not; grhnanti.-accept; vastutayā-in truth; na-not; upāsate-worship; kim-whether; tarhi-then; tadiya-His; bahiraṅga-external; adhiṣṭhānatayā-as the manifestation; eva-indeed; iti-thus; arthaḥ-the meaning.

Here the word "amunī" means "they". The universal form of the Lord is imaginary, an artificial form in which the entire universe, consisting of the small and the great, the individuals and the various groups, are imagined to be parts of the Lord's great body. The Śrīmad-Bhāgavatam verse declares, "This form I have described unto you from the material angle of vision, is not accepted by the pure devotees of the Lord who know Him well." This means that the wise devotees of the Lord do not worship the universal form, for that form is composed of the Lord's external (bahiraṅga) material potency.

Text 4

tad uktam vaiṣṇave

yad etad dṛśyate mūrtam
etaj-jñānātmanas tava
bhrānti-jñānena paśyanti
jagad-rūpam ayoginaḥ. iti.

tat-taht; uktam-said; vaiṣṇave-in the Viṣṇu Purana; yat-what; etat-this; dṛśyate-is seen; mūrtam-form; etaj-jñānātmanaḥ-that knowledge; tava-of you; bhrānti-jñānena-with a mistaken idea; paśyanti-they see; jagad-rūpam-the universal form; ayoginaḥ-who are not yogis; iti.-thus.

This is also confirmed by the following words of Viṣṇu Purāṇa (1.4.39):

"O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms."

Text 5

etan-mūrtam jagad-bhrānti-jñānenaiva tava rūpam janantīty arthaḥ.śrutiś ca nedaṁ yad idam upāsate iti. yad idaṁ jagad upāsate prāṇinaḥ. nedaṁ brahma iti śrī-rāmānuja-bhāṣyām.

etan-mūrtam-this form; jagat-the material universe; bhrānti-mistaken; jñānena-idea; eva-indeed; tava-by this; rūpam-form; jananti-know; iti-thus; arthaḥ-meaning; śrutiḥ-Sruti-sastra; ca-and; na-not; idam-this; yat-what; idam-this; upāsate-worship; iti.-thus; yat-what; idam-this; jagat-universe; upāsate-worship; prāṇinaḥ.-living entities; na-not; idam-this; brahma-the Supreme; iti-thus; śrī-

rāmānuja-pf Śrī Ramanujacarya; bhāṣyām-the commentary.

"This verse means, 'O supreme Lord, they mistakenly think the material universe is one of Your forms'. In the Kena Upaniṣad (1.4) it is said:

"The object of their worship is not in truth the Supreme."

Śrīla Rāmānujācārya comments:

"These words mean, 'The people worship the universal form, but the universal form is not a real form of the Supreme'."

Text 6

ata eva na gr̥hṇantīty atra hetur māyā-sṛṣṭe. na tu svarūpa-śakti-prādurbhāvite.
anena catur-bhujādi-lakṣaṇasya sāksād-rūpasya māyātītatvam api vyaktam. atrāsya
jagato māyā-māyāsya puruṣa-rūpatve puruṣa-guṇāvatārāṇām viṣṇv-ādinām
sattvādi-māyās tad-amśa-rūpānīti jñeyam.

ata eva-therefore; na-not; gr̥hṇanti-accept; iti-thus; atra-here; hetuḥ-the reason;
māyā-sṛṣṭe-created by maya; na-not; tu-but; svarūpa-personal; śakti-potency;
prādurbhāvite-manifested; anena-by this; catur-bhujādi-lakṣaṇasya-characteristics
beinging with having four arms; sāksāt-direct; rūpasya-form; māyātītatvam-the
state of being above maya; api-also; vyaktam.-manifested; atra-here; asya-of this;
jagataḥ-universe; māyā-māyāsya-made of maya; puruṣa-rūpatve-in the form of the
puruṣa-avatāra; puruṣa-guṇāvatārāṇām-of the puruṣa-avatāras and guṇa-avatāras;
viṣṇv-ādinām-beginning weith Lord Viṣṇu; sattvādi-beginning with goodness;
māyāḥ-consisting of; tad-amśa-rūpāni-partial expansions; iti-thus; jñeyam-to be
known.

the reason why the learned devotees do not accept (na gr̥hṇanti) the universal form is given in the words "māyā-sṛṣṭe" (created by māyā). The universal form is not manifested by the Lord's internal spiritual potency, it is not like the Lord's other forms, which have four arms and many similar features, and it is not above the material world if māyā, as the Lord's forms always are. Within the material universe the Lord's guṇa-avatāras appear, and their forms control the three modes of material nature.

Text 7

tāny āpekṣya coktaṁ mārkaṇḍeye

viṣṇuḥ śarīra-grahaṇam

aham īśāna eva ca

kāritas te yato 'tas tvam
kaḥ stotum śaktimān bhavet. iti.

tāni-them; āpekṣya-in relation to; c-also; uktam-said; mārkaṇḍeye-in the Markandeya Purana; viṣṇuḥ-Lord Viṣṇu; śarīra-grahaṇam-the acceptance of a body; aham-I; īśāna-Śiva; eva-indeed; ca-also; kāritaḥ-done; te-they; yataḥ-because of; ataḥ-then; tvām-You; kaḥ-who; stotum-to praise; śaktimān-having the power; bhavet.-is; iti.-thus.

This is described in the following words of the Mārkaṇḍeya Purāṇa, where the demigod Brahmā declares:

"Viṣṇu, Śiva, and I all accept forms in this world. O Viṣṇu, who has the power to properly glorify Your transcendental form?"

Text 8

śarīra-śabdasya tat-tan-nija-śarīra-vācitive tu tad-grahaṇāt pūrvam viṣṇv-ādi-bhedāsambhavāt tan-nirdeśānupapatteḥ. śrī-śukaḥ.

śarīra-śabdasya-of the word sarira; tat-tan-nija-śarīra-vācitive-with the word own body; tu-but; tad-grahaṇāt-from accepting that; pūrvam-previously; viṣṇv-with Lord Viṣṇu; ādi-beginning; bheda-difference; asambhavāt-because of being impossible; tan-nirdeśānupapatteḥ-from that explanation; śrī-śukaḥ-Śrīla Śukadeva Gosvāmi.

Here the word "śarīra" means "His own body". However, the forms of Lord Viṣṇu and the other forms of the Supreme Personality of Godhead are different from the forms of the demigods. That is explained here. The verse quoted in the beginning do this anuccheda was spoken by Śrīla Śukadeva Gosvāmi.

Anuccheda 58

Text 1

pūrvam māyā-sṛṣṭe ity uktam. tatra māyā-śabdasya najñānārthatvam. tad-vāde hi sarvam eva jīvādi-dvaitam ajñānenaiva sva-svarūpeṇa brahmāni kalpyate iti matam. nirahaṅkārasya kenacid dharmāntareṇāpi rahitasya sarva-vilakṣaṇasya cin-mātrasya brahmaṇas tu najñānāśrayatvam. na cājñāna-viśayatvam. na ca bhrama-hetutvam sambhavatīti.

pūrvam-previously; māyā-sṛṣṭe-created by maya; iti-thus; uktam.-said; tatra-there; māyā-śabdasya-of the word maya; na-not; ajñānārthatvam-for ignorance;

tad-vāde-in that statement; hi-indeed; sarvam-all; eva-indeed; jīvādi-dvaitam-different from the individual souls and others; ajñānena-by ignorance; eva-indeed; sva-svarūpeṇa-with His own form; brahmāni-in the Supreme; kalpyate-is considered; iti-thus; matam.-the opinion; nirahankārasya-without false ego; kenacit-by someone; dharmāntareṇa-without dharma; api-also; rahitasya-without; sarva-all; vilakṣaṇasya-different; cin-mātrasya-only spirit; brahmaṇaḥ-of the Supreme Personality of Godhead; tu-but; na-not; ajñāna-of ignorance; āśrayatvam-the state of being the shelter; na-not; ca-and; ajñāna-of ignorance; viśayatvam-in relation to; na-not; ca-and; bhrama-hetutvam-the cause of the mistake; sambhavatiis possible; iti-thus.

In the previously quoted Śrīmad-Bhāgavatam verse, in the compound word "māyā-srṣṭe", the word "māyā" does not mean "ignorance". The understanding here is that the individual spirit souls and everything else are different from the Supreme Personality of Godhead. The understanding here is that the Supreme Personality of Godhead, who is free of false ego, who is not material, and who is different from and superior to all else, is not the resting place of ignorance or illusion. Neither is He is the grip of ignorance. Nor is he the cause of illusion for others.

Text 2

paramālaukika-vastutvād acintya-śaktitvaṁ tu sambhavet. yat khalu cintāmaṇy-ādāv api dṛśyate. yayā śaktyā tri-doṣa-ghnauśadhi-vat paraspara-virodhinām api guṇānām dharīṇyā tasya niravayavatvādike saty api sāvayavatvādikam aṅgī-kṛtam.

paramālaukika-vastutvāt-because of being most extraordinary; acintya-śaktitvam-the state of inconceivable potencies; tu-indeed; sambhavet.-may be; yat-what; khalu-indeed; cintāmaṇy-ādāv-beginning with a cintamani jewel; api-also; dṛśyate.-is nseen; yayā-by which; śaktyā-potency; tri-doṣa-three defects; ghna-destroying; auśadhi-medicine; vat-like; paraspara-virodhinām-mutually contradictory; api-also; guṇānām-of qualities; dharīṇyā-holsing; tasya-of that; niravayavatvādike-beginning with not possesssing limbs; sati-being so; api-also; sāvayavatvādikam-beginning with possessing limbs; aṅgī-kṛtam.-accepted.

Because He is most wonderful and extraordinary, the Supreme Personality of Godhead is the master of inconceivable potencies. Like a miraculously powerful cintāmaṇi jewel, like a miraculous medicine that cures the three kinds of diseases, and like other miraculous things, the Lord's inconceivable potency can do all wonderful things. It can even do two mutually contradictory things at the the same time. For example, it can arrange that the Supreme Lord has limbs and at the same time does not have limbs.

Text 3

tatra śabdaś cāsti pramāṇam vicitra-śaktiḥ puruṣaḥ purāṇo na cānyeṣām śaktayas tādṛśaḥ syuḥ ity ādikam śvetāsvatāropaniṣad-ādau.

tatra-there; śabdaḥ-word; ca-and; asti-is; pramāṇam-evidence; vicitra-śaktiḥ-wonderful potency; puruṣaḥ-the Supreme Personality of Godhead; purāṇaḥ-ancient; na-not; ca-and; anyeṣām-of others; śaktayah-potencies; tādṛśaḥ-like that; syuḥ-are; iti-thus; ādikam-beginning; śvetāsvatāropaniṣad-ādau-beginning with the Svetasvatara Upanisad.

Proof of the Lord's inconceivable potencies is seen in the Śvetāsvatara Upaniṣad and other scriptures. There it is said:

"The ancient Supreme Personality of Godhead has wonderful powers. No one else has powers like His."

Text 4

ātmeśvaro 'tarkya-sahasra-śaktiḥ ity ādikam śrī-bhāgavatādiṣu.

ātmeśvaro 'tarkya-sahasra-śaktiḥ ity ādikam śrī-bhāgavatādiṣu-Śrīmad-Bhāgavatam 3.33.3.

The Lord's inconceivable potencies are also described in this prayer addressed to the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 3.33.3):

"Your diverse energies can act multifariously. This is inconceivable to us."*

Text 5

tathā ca brahma-sūtram ātmani caivam vicitraś ca hi iti.

tathā-so; ca-also; brahma-sūtram-Vedanta-sutra; ātmani-in the Supreme Personality of Godhead; ca-also; evam-thus; vicitraḥ-wonderful; ca-also; hi-indeed; iti-thus.

The Lord's inconceivable potencies are also described in these words of Vedānta-sūtra (2.1.28):

"Many wonderful powers reside in the Supreme Personality of Godhead."

Text 6

tatra dvaitāny athānupapattyāpi brahmaṇya-jñānādikam kalpayitum na śakyate.

asambhavād eva. brahmaṇy acintya-śakti-sad-bhāvasya yukti-labdhatvāt śrutatvāc ca dvaitāny anupapattiś ca dūre gatā.

tatra-there; dvaitāni-different; atha-then; anupapattiyā-by the explanation; api-also; brahmaṇya-jñānādikam-beginning with knowledge of the Supreme Personality of Godhead; kalpayitum-to understand; na-not; śakyate.-is able; asambhavāt-because of impossibility; eva.-indeed; brahmaṇi-in the Supreme Personality of Godhead; acintya-śakti-inconceivable potencies; sad-bhāvasya-of the transcendental existence; yukti-labdhatvāt-because of logic; śrutatvāc-because of the Vedic revelation; ca-and; dvaitāni-different; anupapattiḥ-illogicalness; ca-and; dūre-far away; gatā.-gone

It is not logical to say that the Supreme Personality of Godhead does not have inconceivable potencies that can arrange for the Lord to possess mutually contradictory qualities, for no one has the power to understand the Lord completely. The Lord must have inconceivable potencies, for that is logical and it is also confirmed by the Vedic revelation. Therefore idea that the Lord does not have such powers that can give Him mutually contradictory qualities is illogical and should be thrown far away.

Text 7

tataś cācintya-śaktir eva dvaitopapattau kāraṇam paryavasīyate. tasmān nirvikārādi-svabhāvena sato 'pi paramātmano 'cintya-śaktyā viśvakāratvādinā pariṇāmādikam bhavati. cintamani-ayaskāntādinām sarvārthā-prasava-loha-calanādi-vat.

tataḥ-therefore; cācintya-śaktiḥ-inconceivable potencies; eva-indeed; dvaitopapattau-in the idea of difference; kāraṇam-the cause; paryavasīyate-come to an end; tasmān-therefore; nirvikārādi-svabhāvena-the nature of not having a form and other like natures; sataḥ-beging so; api-also; paramātmanaḥ-of the Supreme Personality of Godhead; acintya-śaktyā-by the inconceivable potency; viśva-of the universe; ākāratva-having the form; ādinā-beginning with; pariṇāmādikam-beginning with transformation; bhavati.-is; cintamani-cintamani jewel; ayaskānta-magnet; ādinām-beginning with; sarva-all; artha-meaning; prasava-creation; loha-worlds; calana-movinh; ādi-beginning with; vat-like.

Therefore the conclusion is that the Lord's inconceivable potency arranges that the Lord can have many mutually contradictory attributes. Thus is because of the Lord's inconceivable potency that the Lord is changeless, and at the same time changes Himself to become the universal form and other forms. As a cintāmaṇi jewel has many wonderful powers, and as a magnet has the wonderful power to attract pieces of iron, so the Lord's potencies have many wonderful powers also.

Text 8

tad etad aṅgī-kṛtaṁ śrī-badarāyaṇena śrutes tu śabda-mūlatvāt iti.

tat-this; etat-that; aṅgī-kṛtaṁ-accepted; śrī-badarāyaṇena-by Śrī Vyasa; śruteḥ-of Sruti-sastra; tu-indeed; śabda-of the words; mūlatvāt-because of being the root; iti-thus.

This truth is also accepted by Śrī Vyāsadeva, who declares (Vedānta-sūtra 2.1.27):

"The Supreme Personality of Godhead may have inconceivable potencies and mutually contradictory qualities, for these truths are all described in the scriptures, which are the root of all knowledge of the spiritual reality."

Text 9

tatas tasya tadṛśa-śaktitvāt prākṛtavān māyā-śabdasyendra-jala-vidyā-vacitvam api na yuktaṁ. kintu mīyate vicitraṁ nirmīyate 'nayeti vicitrārtha-kāra-śakti-vācitvam eva. tasmāt paramātma-pariṇāma eva śāstra-siddhāntaḥ. tad etac ca bhagavat-sandarbhā vivṛtam asti.

tataḥ-then; tasya-of Him; tadṛśa-śaktitvāt-because of having inconceivable potencies like this; prākṛtavān-material; māyā-maya; śabdasya-of the word; indrajala-mirage; vidyā-knowledge; vacitvam-statement; api-also; na-not; yuktaṁ-logical; kintu-however; mīyate-is arranged; vicitraṁ-wonder; nirmīyate-is created; anayā-by that; iti-thus; vicitrārtha-kāra-creating wonders; śakti-potency; vācitvam-to be said; eva.-indeed; tasmāt-therefore; paramātma-of the Supreme Personality of Godhead; pariṇāma-transformation; eva-indeed; śāstra-siddhāntaḥ.-the conclusion of the scriptures; tat-that; etac-this; ca-and; bhagavat-sandarbhā-in Bhagavat-sandarbhā; vivṛtam-revealed; asti-is.

Because they are like that, it is not logical to say that the powers of the Lord's transcendental potencies are like the magical tricks of the illusory material potency māyā. However, it is proper to say that the Lord's transcendental potencies have the power to do great wonders. Therefore the conclusion of the scriptures is that the Supreme Personality of Godhead can transform Himself in any way He wishes. This is also explained in the Bhagavat-sandarbhā.

Text 10

tatra cāpariṇatasyaiva sato 'cintyayā tayā śaktyā pariṇāma ity asau sanmātratāvabhāsamāna-svarūpa-vyūha-rūpa-dravyākhyā-śakti-rūpeṇaiva pariṇāmate. na tu svarūpeneti gamyate. yathaiva cintāmaṇiḥ. atas tan-mūlatvān na paramātmopādānata-sampratipatti-bhaṅgaḥ.

tatra-there; ca-and; aparīnatasya-unchanged; eva-indeed; sataḥ-being so; acintyayā-inconceivable; tayā-by that; śaktyā-potency; pariṇāma-transformation; iti-thus; asau-this; san-mātratāvabhāsamāna-being manifested in that way; svarūpa-own forms; vyūha-multitude; rūpa-forms; dravya-things; ākhya-called; śakti-potency; rūpeṇa-in the form; eva-indeed; pariṇāmate.-is transformed; na-not; tu-but; svarūpeṇa-by His original form; iti-thus; gamyate.-is attained; yathā-as; eva-indeed; cintāmaṇiḥ-a cintamani jewel; ataḥ-then; tan-mūlatvān-because of being the root of it; na-not; paramātma-the Supreme Personality of Godhead; upādānatā-the state of being the ingredient; sampratipatti-admission; bhaṅgaḥ-breaking.

Even though He is unchanging and is never transformed, by the agency of His inconceivable potency, the Supreme Personality of Godhead becomes transformed. Thus, by the agency of His inconceivable potency, the Lord can manifest many different transcendental forms. However, this does not mean that His original transcendental form is changed or lost. Thus the Lord's potency is like a cintāmaṇi jewel, which can do any wonderful thing. In this way the idea that, because He is the root of all existence, the Supreme Personality of Godhead is Himself the ingredient of the which the material world is made is clearly refuted.

Text 11

tad uktam ekādaśe śrī-bhagavatā

prakṛtir hy asyopādānam
ādhāraḥ puruṣaḥ paraḥ
sato 'bhivyañjakaḥ kālo
brahma tat tritayam tv aham. iti.

tat-that; uktam-said; ekādaśe-in the eleventh canto; śrī-bhagavatā-by the Supreme Personality of Godhead; prakṛtiḥ-material nature; hi-indeed; asya-of it; upādānam-the ingredient; ādhāraḥ-the resting place; puruṣaḥ-the Supreme Personality of Godhead; paraḥ-supreme; sataḥ-of the real; abhivyañjakaḥ-agitating; kālaḥ-time; brahma-the Supreme; tat-that; tritayam-the three; tv-but; aham.-I; iti.-thus.

That the material nature, and not the Supreme Personality of Godhead, is the ingredient of which the material world is made is also confirmed by the Supreme Personality of Godhead Himself, who declares in the Eleventh Canto (Śrīmad-Bhāgavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu, and time are not different from Me, the Supreme Absolute Truth."***

Text 12

ata eva kvacid asya brahmopādānatvaṁ kvacit prādhānopādānatvaṁ ca śrūyate. tatra sa māyākhyā pariṇāma-śaktiś ca dvi-vidhā varṇyate. nimittāṁśa māyā. upādānāṁśaḥ prādhānam iti. tatra kevala śaktir nimittam tvad-vyuha-mayi tupādānam iti vivekaḥ.

ata eva-therefore; kvacit-somewhere; asya-of him; brahma-the Supreme Personality of Godhead; upādānatvam-the status of the ingredient; kvacit-somewhere; prādhāna-of pradhana; upādānatvam-the status of the ingredient; ca-and; śrūyate.-is heard; tatra-there; sa-and; māyākhyā-called maya; pariṇāma-śaktiḥ-the power of transformation; ca-and; dvi-vidhā-two kinds; varṇyate.-is described; nimittāṁśa-the cause; māyā.-maya; upādānāṁśaḥ-the ingredient; prādhānam-pradhana; iti-thus; tatra-there; kevala-alone; śaktiḥ-potency; nimittam-cause; tvad-vyuha-mayi-consisting of Your group; tu-indeed; upādānam-ingredient; iti-thus; vivekaḥ-distinction.

In some places in the scriptures it is said that the Supreme Personality of Godhead is the ingredient of which the material world is made and in other places in the scriptures it is said that pradhāna is the ingredient of which the world is made. The material transformation potency, which is called māyā is described in two ways, as: 1. māyā, the cause of the material world, and 2. pradhāna, the ingredient of which the material world is made. In this matter the wise devotees pray, "O Lord, Your spiritual potency, which is manifested from Your four expansions of Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha, is the real cause and ingredient of the material world."

Text 13

ata eva śrutāv api vijñānam cāvijñānam ca iti kasyacid bhāgasyācetanatā śrūyate.

ata eva-therefore; śrutau-in the Śruti-śāstra; api-also; vijñānam-transcendental knowledge; ca-and; avijñānam-material ignorance; ca-and; iti-thus; kasyacid-of someone; bhāgasya-of a part; acetanatā-lack of intelligence; śrūyate.-is said.

The Supreme Personality of Godhead also created material ignorance. In the Taittirīya Upaniṣad (2.6.1) it is said:

"From the Supreme Personality of Godhead both knowledge and ignorance come."

Text 14

atha mūla-pramāṇe śrī-bhāgavate 'pi ṭṭiyādaḥ mukhya eva sṛṣṭi-prastave ca

jñāna-vairāgyāṅgatvena ca purāṇāntara-gati-samānya-sevitaḥ pradhāna-pariṇāma eva sphuṭam upalabhyate.

atha-now; mūla-pramāṇe-in the root of all evidence; śrī-bhāgavate-in Śrīmad-Bhāgavatam; api-also; ṛṭiyādau-in the beginning of the third canto; mukhya-primary; eva-indeed; sṛṣṭi-prastave-in the beginning of creation; ca-also; jñāna-knowledge; vairāgya-and renunciation; aṅgatvena-as parts; ca-and; purāṇa-Purana; antara-another; gati-goal; samānya-in general; sevitaḥ-served; pradhāna-pariṇāma-transformation of pradhana; eva-indeed; sphuṭam-clearly; upalabhyate-is perceived.

In Śrīmad-Bhāgavatam, which is the root of all explanations of the truth, in the Third Canto, in the description of creation, it is said that the material world is a transformation of transcendental knowledge and renunciation. However, in other Purāṇas it is said that the material world is a transformation of pradhāna.

Text 15

kva ca stuty-ādau jñāna-vairāgyāṅgatayaiva vivarto 'pi yaḥ śrūyate. so 'pi jagato nānyathā-siddhata-paraḥ. kintu paramātma-vyūha-pradhāna-pariṇāmena siddhasyaiva tasya samaṣṭi-vyaṣṭi-rūpasya yathā-yatham śuddhe paramātmani tad-aṁśa-rūpātmani vātmātmīyatādhyāropitatā-paraḥ.

kva-where; ca-and; stuty-ādau-in the beginning of the prayers; jñāna-vairāgyāṅgatayā-as parts of knowledge and renunciation; eva-indeed; vivartaḥ-in transformation; api-also; yaḥ-what; śrūyate.-is heard; saḥ-that; api-also; jagataḥ-of the universe; na-not; anyathā-otherwise; siddhata-paraḥ-conclusion; kintu-however; paramātma-vyūha-of the catur-vyūha forms; pradhāna-of pradhana; pariṇāmena-by the transformation; siddhasya-concluded; eva-indeed; tasya-of that; samaṣṭi-of the aggregate; vyaṣṭi-of the individual; rūpasya-of the form; yathā-yatham-as it is; śuddhe-pure; paramātmani-in the Supersoul; tat-of Him; aṁśa-part; rūpa-form; ātmani-in the self; vā-or; ātmātmīyatā-of the self; adhyāropitatā-paraḥ-imposed.

In the previously described prayer of Śrīmad-Bhāgavatam it was said that the material world is a transformation of impersonal knowledge and renunciation. That is the truth. It is not otherwise. Still, that transformation is effected by the pradhāna, which is itself manifested from the Catur-vyūha expansions of the Lord. In this way the individuals and groups that comprise the material world are imagined to be parts of the body of the pure Supreme Lord.

Text 16

tatra paramātmāni virād-upāsanā-vakyādi-śravaṇam hetur ātmani tu tat-tad-āveśo hetur iti vivecanīyam. anyatra siddhasya vastunā evānyatrāropo yataḥ śuktau

rajatasya. etād eva mithyā-kha-puṣpāder āropāsambhavāt pūrva-pūrva-vivarta-mātra-siddhānādi-parasparatve dṛṣṭāntābhāvāc ca.

tatra-there; paramātmāni-in the Suoersoul; virāḍ-upāsanā-vākyādi-śravaṇam-description of the worship of the universal form; hetuḥ-reason; ātmani-in the Supersoul; tu-indeed; tat-tad-āveśaḥ-entering them; hetuḥ-reason; iti-thus; vivecanīyam.-to be considered; anyatra-in another place; siddhasya-proved; vastunā-in truth; eva-indeed; anyatra-in another place; āropaḥ-artificial imposition; yataḥ-because; śuktau-in a seashell; rajatasya.-of silver; etat-this; eva-indeed; mithyā-false; kha-in the sky; puṣpa-of a flower; ādeḥ-beginning; āropa-imposition; asambhavātbecause of the impossibility; pūrva-flower; pūrva-previous; vivarta-transformation; mātra-only; siddha-proved; anādi-without beginning; parasparatve-mutual; dṛṣṭānta-example; abhāvāc-in the absence; ca-and.

It is because the Supreme Lord assumes the form of the Supersoul and thus enters the material world that it is said in the scriptures that the material universe is one of the Lord 's forms. That is the reason. The truth is that just as the silvery glitter on a seashell is not really silver, so the so-called universal form is not really a form of the Supreme Lord. As a flower imagined to float in the sky exists only in the imagination, so the Lord's universal form is only an imagination. In this way the impersonalists' idea that the universe is merely a transformation of the Supreme is clearly refuted.

Text 17

kiṁ ca pūrvam khalu vāri-daṛṣṇāād vāry-ākāra mano-vṛttir jātāpi tad-aprasaṅga-samaye supta tiṣṭhati. tat-tulya-vastu-darśanena tu jāgarti. tad-viśeṣānusandhānam vinā tad-abhedena svatantratām āropayati. tasmān na vāri mithyā. na vā tat-smaraṇamayī tad-ākāra vṛttir na vā tat-tulyam marīcikādi vastu. kintu tad-abhedenāropa evāyathārthatvān mithyā.

kiṁ ca-furthermore; pūrvam-previous; khalu-indeed; vāri-daṛṣṇāāt-from seeing water; vāry-ākāra-the form of water; mano-vṛttiḥ-the thought; jātā-born; api-even; tad-aprasaṅga-samaye-at the time of non-contact; supta-sleeping; tiṣṭhati.-stays; tat-tulya-vastu-think like that; darśanena-by seeing; tu-indeed; jāgarti.-awakens; tad-viśeṣānusandhānam-the search for that thing; vinā-without; tad-abhedena-by what is not different from it; svatantratām-independence; āropayati.-imposes; tasmān-from that; na-not; vāri-water; mithyā.-false; na-not; vā-or; tat-of that; smaraṇamayī-consisting of the memory; tad-ākāra-the form of that; vṛttiḥ-activity; na-not; vā-or; tat-tulyam-equal to that; marīcika-magical tricks; ādi-beginning with; vastu-thing; kintu-however; tad-abhedena-not different from that; āropa-by artificial imposition; eva-indeed; ayathārthatvān-because of not being like that; mithyā-false.

When one sees water, the form of water becomes impressed within the mind. Even when it is not consciously brought up in thought, that form remains

dormant in the mind. However, when one sees something that resembles water, the conception of the form of water awakens in the mind. In this way one may see a mirage: something that looks like, but is not water. The real water that one saw before is not false, the thing one sees at present, even though one does not understand its true nature, is not false, and the mind's memory of water is not false. Still, one falsely thinks a piece of dry land to be a lake filled with water. In the same way some philosophers falsely think the material universe is a form of the Supreme Lord.

Text 18

svapne ca mājā-mātram tu kartsnyenābhivyakta-svarūpatvāt iti nyāyena jāgrat-dṛṣṭa-vastv-ākārāyām mano-vṛttau paramātma-mājā tad-vastv-abhedam āropayati pūrvavat.

svapne-in dream; ca-also; mājā-mātram-only maya; tu-but; kartsnyena-completely; an-not; abhivyakta-manifest; svarūpatvāt-because of having a form; iti-thus; nyāyena-by the Vedānta-sūtra; jāgrat-waking; dṛṣṭa-see; vastu-thing; ākārāyām-the form; mano-vṛttau-the minds; actions; paramātma-the Supersoul; -mājā-maya; tad-vastv-abhedam-not different from that thing; āropayati-imagines; iti-thus; pūrvavat-as before.

This is also true of dreams. In the Vedānta-sūtra (3.2.3) it is said:

"Dreams are illusions manifested by the mājā potency. This is so because the forms in dreams are manifested only incompletely."

This means that when one is awake one sees the forms of various objects, and when one sleeps one recalls the memories of what he has seen. The mājā potency of the Supreme Personality of Godhead causes one to think that those memories are direct perceptions. In this way, just as in the previous example of the mirage, one misunderstands what he sees.

Text 19

tasmād vastutaḥ tu na kvacid api mithyātvam. tataḥ śuddha ātmani paramātmani vā tādrśa-tad-āropa eva mithyā. na tu viśvam mithyeti. tato jagataḥ paramātma-jātatvena sāksāt-tad-ātmatvābhāvād bahiraṅga-śakti-māyātvena ca vaikuṅṭhādi-vat sāksād tad-ātmīyatvābhāvād abudhānām eva tatra śuddhe tat-tad-buddhiḥ. yadyapi śuddhāśrayam eva jagat. tathāpi jagata tat-samsargo 'pi nāsti.

tasmāt-therefore; vastutaḥ-in truth; tu-but; na-not; kvacid-anywhere; api-even; mithyātvam.-falseness; tataḥ-then; śuddha-pure; ātmani-in the self; paramātmani-in the Supersoul; vā-or; tādrśa-tad-āropa-artificially imposing the identity of one thing on another; eva-indeed; mithyā.-illusion; na-not; tu-but; viśvam-the universe; mithyā-an illusion; iti-thus; tataḥ-from this; jagataḥ-of the universe;

paramātma-jātatvena-because of being born from the Supreme Personality of Godhead; sāksāt-directly; tad-ātmatva-his nature; abhāvāt-because of not being so; bahiraṅga-external; śakti-potency; māyātvena-maya; ca-and; vaikuṅṭhādi-vat-like the planets beginning with Vaikunthaloka; sakṣāt-directly; tad-ātmīyatva-own nature; abhāvāt-because of not being so; abudhānām-of the foolish; eva-indeed; tatra-there; śuddhe-pure; tat-tat-this and that; buddhiḥ-the idea; yadyapi-although; śuddha-pure; āśrayam-shelter; eva-indeed; jagat.-universe; tathāpi-still; jagata-of the universe; tat-that; saṁsargaḥ-creation; api-also; na-not; asti-is.

Therefore the material world is not an illusion. The mistaken idea that the universe is a form of the Supreme Personality of Godhead is an illusion, but the material universe itself is not an illusion. The material universe is created by the Supreme Personality of Godhead, but that does not mean that the material universe is identical with the Supreme Personality of Godhead. The material universe is constructed of the Lord's external (bahiraṅga) material potency. Therefore it is not at all like the spiritual world of Vaikuṅṭha. Fools think it is like the spiritual world of Vaikuṅṭha.

Text 20

tad uktam asaktam sarva-bhṛc caiva iti gītāsu.

tat-that; uktam-said; asaktam sarva-bhṛc caiva iti gītāsu-in Bhagavad-gīta 13.15.

That the Supreme Personality of Godhead is not identical with the material world is also confirmed by these words of Bhagavad-gītā (13.15):

"The Supersoul is the original source of all senses, yet He is without senses. He is unattached, although He is the maintainer of all living beings. He transcends the modes of nature, and at the same time He is the master of all modes of material nature."*

Text 21

tathā deha-gehādāv ātmātmīyatā-jñānam teṣām eva syād ity ubhayatraivāropaḥ śāstre śrūyate. yathā yat etad dṛśyate mūrtam ity ādikam śrī-viṣṇu-puraṇe.

tathā-so; deha-gehādāv-becginnign with body and home; ātmātmīyatā-as identical with the self; jñānam-knowledge; teṣām-of them; eva-indeed; syāt-is; iti-thus; ubhayatra-in both places; eva-indeed; āropaḥ-artificial imposition; śāstre-in scripture; śrūyate.-is heard; yathā-as; yat-what; etat-this; dṛśyate-is seen; mūrtam-form; iti-thus; ādikam-beginning; śrī-viṣṇu-puraṇe-in Śrī Viṣṇu Purāṇa.

Foolish materialists think their body, home, and possessions are identical with

their very self. This is another kind of misidentification, much like the misidentification of the material universe for the form of the Supreme Personality of Godhead. That the material universe is not the form of the Supreme Lord is also confirmed in these words of Viṣṇu Purāṇa (1.4.39):

"O Supreme Personality of Godhead filled with transcendental knowledge, fools who are not advanced in yoga mistakenly think the entire material universe is one of Your forms."

Text 22

yathā vā

ātmātmānam param matvā
paramātmānam eva ca
ātmā punar bahir mṛgya
aho 'jña-janatājñatā. iti.

yathā-as; vai-indeed; ātmātmānam-the soul fo souls; param-supreme; matvā-thinking; paramātmānam-the Supersoul; eva-indeed; ca-and; ātmā-self; punaḥ-again; bahiḥ-outside; mṛgya-to be sought; ahaḥ-Oh; ajña-janatā-of fools; ajñatā-foolly; iti.-thus.

That the Supersoul is different from the material universe is hinted in Śrīmad-Bhāgavatam (10.14.27), where the demigod Brahmā addresses Lord Kṛṣṇa:

"If one therefore thinks that the Supersoul is something different from Your personality, and thus searches out the Supersoul somewhere else, in the forest or in the caves of the Himalayas, his condition is very lamentable. You are present in everyone's heart, and there is no need to search out the Supersoul anywhere else. If someone does so, he is merely in ignorance."*

Text 23

tvam ātmānam sarveṣāṁ mūla-rūpaṁ param itaram tad-viparitam matvā tathā
param itaram jīvam eva ca mūla-rūpātmānam param matvā saṅkhya-vida iva tasya
tathā manyamānasya punaḥ sa jīvātmā bahir mṛgyo bhavati. tasya tenaiva hetunā
labdha-cchidrayā māyayā dehātma-buddhiḥ kāryata ity arthaḥ. aho ajña-janatayā
ajñata bhramāj jñāna-bhrāṁśa ity arthaḥ.

tvam-You; ātmānam-the soul; sarveṣāṁ-of all; mūla-rūpaṁ-the root form; param-supreme; itaram-another; tat-that; viparitam-different; matvā-thinking; tathā-so; param-supreme; itaram-another; jīvam-soul; eva-indeed; ca-and; mūla-rūpātmānam-the root form; param-another; matvā-thinking; saṅkhya-vida-knowing sankhya; iva-like; tasya-of him; tathā-so; manyamānasya-thinking like that; punaḥ-again; sa-he; jīvātmā-individual spirit soul; bahiḥ-outside; mṛgyaḥ-to

be sought; bhavati.-is; tasya-of him; tena-by that; eva-indeed; hetunā-reason; labdha-attained; cchidrayā-fault; māyayā-by the illusory potency; dehātma-buddhiḥ-thinking the material body to be the self; kāryata-is done; iti-thus; arthaḥ.-the meaning; ahaḥ-then; ajñā-janatayā-the folly of fools; ajñata-from ignorance; bhramāt-from a mistaken idea; jñāna-knowledge; bhrāṁśa-destruction; iti-thus; arthaḥ-the meaning.

Here the word "ātmānam" means "He who is the root of all", and "param" means "different". The verse then says, "One who sees that the individual spirit soul is different from the soul who is the root of all creation, and who thus understands the truth of the sāṅkhya philosophy, but who then searches for the Supreme Souls, externally, in the material universe, is bewildered. He is bewildered in the same way a materialist, who thinks he is identical with his external material body, is bewildered by the illusory potency māyā. The phrase "aho 'jñā-janatājñatā" means. "Such a person is simply in ignorance".

Text 24

tad uktam hamsa-guhya-stave

deho 'savo 'kṣa manavo bhūta-mātra
nātmānam anyam ca viduḥ param yat
sarvam pumān veda guṇāṁś ca taj-jñā
na veda sarvajñam anantam īde. iti.

tat-that; uktam-said; hamsa-guhya-stave-in the Hamsa-guhya Prayers; dehaḥ-this body; asavaḥ-the life airs; akṣa-the different senses; manavaḥ-the mind, understanding, intellect, and ego; bhūta-mātra-the five gross material elements and the sense objects (form, taste, sound, and so on); ātmānam-themselves; anyam-any other; ca-and; viduḥ-know; param-beyond; yat-that which; sarvam-everything; pumān-the living being; veda-knows; guṇān-the qualities of the material nature; ca-and; taj-jñāḥ-knowing those things; na-not; veda-knows; sarvajñam-unto the omniscient; anantam-the unlimited; īde.-I offer my respectful obeisances; iti.-thus.

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words of the Hamsa-guhya Prayers (Śrīmad-Bhāgavatam 6.4.25):

"Because they are only matter, the body, the life-airs, the external and internal senses, the five gross elements and the subtle sense objects (form, taste, smell, sound, and touch), cannot know their own nature, the nature of the other senses, or the nature of their controllers. But the living being, because of his spiritual nature, can know his body, the life airs, the senses, the elements, and the sense objects, and he can also know the three qualities that form their roots.

Nevertheless, although the living being is completely aware of them, he is unable to see the Supreme Being, who is omniscient and unlimited. I therefore offer my respectful obeisances unto Him."*

Text 25

tathā ca śrī-bhagavad-uddhava-samvāde

ātmā parijñānamayo vivado

hy astīti nāstīti bhidātma-niṣṭhaḥ

vyartha 'pi naivoparameta pumsām

mattaḥ parāvṛtta-dhiyām sva-lokāt. iti.

tathā-so; ca-also; śrī-bhagavad-uddhava-samvāde-in the conversation of the Supreme Personality of Godhead and Uddhava; ātmā-soul; aparijñānamayaḥ-without knowledge; vivadaḥ-dispute; hi-indeed; asti-is; iti-thus; na-not; asti-is; iti-thus; bhidā-difference; ātma-niṣṭhaḥ-faith; vyarthaḥ-useless; api-also; na-not; eva-indeed; uparameta-stops; pumsām-of the people; mattaḥ-from Me; parāvṛtta-dhiyām-who have turned their attention; sva-lokāt.-not different from them; iti-thus.

That the Supreme Personality of Godhead is different from the material universe is also hinted in these words spoken to Uddhava by the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 11.22.34):

"The speculative argument of philosophers: 'This world is real,' 'No, It is not real' is based upon incomplete knowledge of the Supreme Soul and is simply aimed at understanding material dualities. Although such argument is useless, persons who have turned their attention away from Me, the Supersoul residing in their hearts, are unable to give it up."***

Text 26

kiṁ ca vivartasya jñānādi-prakaraṇa-paṭhitatvena gaunatvāt. pariñāmasya tu sva-prakaraṇa-paṭhitatvena mukhyatvāt. jñānad-ubhaya-prakaraṇa-paṭhitatvena sandāṁśa-nyāya-siddha-pravalāc ca pariñāma eva śrī-bhāgavata-tātparyam iti gamyate.

kiṁ ca-furthermore; vivartasya-of transformation; jñānādi-beginning with knowledge; prakaraṇa-explanation; paṭhitatvena-by what is read; gaunatvāt-because of the secondary meaning; pariñāmasya-of transformation; tu-but; sva-prakaraṇa-paṭhitatvena-by what is read in that portion; mukhyatvāt.-because of the primary meaning; jñānādi-beginning with knowledge; ubhaya-both; prakaraṇa-sections; paṭhitatvena-by reading; sandāṁśa-pronunciation; nyāya-Vedānta-sutra; siddha-proved; pravalāc-by the power; ca-and; pariñāma-transformation; eva-indeed; śrī-bhāgavata-tātparyam-the meaning of Śrīmad-Bhāgavatam; iti-thus;

gamyate-is obtained.

The secondary, indirect interpretation here is that the Supreme Himself becomes transformed to become the material world. However, the primary, direct interpretation is that the Lord's potencies are transformed to become the material world. That the latter of these views is the actual truth, and it is the Lord's potencies, and not the Lord Himself, that become transformed to become the material world, is confirmed by the statements of Vedānta-sūtra and Śrīmad-Bhāgavatam.

Text 27

tac ca bhagavad-acintyaiśvarya-jñānārtham mithyātvābhidhānam tu naśvaratvābhidhāna-vat viśvasya paramātma-bahirmukhatvāpādatvād dheyatā-jñāna-mātrārtham. na tu vastv eva tān na bhavatīti jīveśa-svarūpaikya-jñāna-mātrārtham.

tat-that; ca-and; bhagavat-of the Supreme Personality of Godhead; acintya-inconceivable; aiśvarya-opulence; jñāna-knowledge; artham-purpose; mithyātvā-falsty; abhidhānam-word; tu-but; naśvaratva-temporary nature; abhidhāna-explanation; vat-like; viśvasya-of the material universe; paramātma-of the Supersoul; bahirmukhatva-external nature; āpādatvāt-because of being the remover; dheyatā-of what is not good; jñāna-knowledge; mātra-only; artham-purpose; na-not; tu-but; vastv-thing; eva-indeed; tān-them; na-not; bhavati-is; iti-thus; jīva-of the individual spirit soul; īśa-of the Supreme Personality of Godhead; svarūpa-own nature; aikya-oneness; jñāna-mātrārtham-only knowledge.

Because the Supreme Personality of Godhead has inconceivable opulences, and the material universe is temporary and filled with illusions, it is not possible that the Supreme Personality of Godhead and the material universe are identical. For similar reasons it also cannot be possible that the individual spirit soul and the Supreme Personality of Godhead are identical either.

Text 28

vaidharmyāc ca na svapnādi-vat iti nyāyena.

vaidharmyāt-because of different natures; ca-and; na-not; svapna-a dream; ādi-beginning with; vat-like; iti-thus; nyāyena-by the Vedānta-sūtra.

This is confirmed by the following words of Vedānta-sūtra (2.2.29):

"The individual spirit soul and the Supreme Personality of Godhead cannot be identical, for they have different natures. To think they are identical is to live in a

world that is like a dream."

Text 29

tathā ca nārādīye

jagad vilāpayām āsur
ity ucyetātha tat-smṛteḥ
na ca tat-smṛti-mātreṇa
layo bhavati niścitam. iti.

tathā-so; ca-and; nārādīye-in theNarada Purana; jagat-the material universe;
vilāpayām āsuḥ-declastre; iti-thus; ucyeta-is said; atha-then; tat-smṛteḥ-by the
memory of that; na-not; ca-and; tat-smṛti-mātreṇa-simply by the memory; layaḥ-
destruction; bhavati-is; niścitam.-certainly; iti.-thus.

In the Nārada Purāṇa it is said:

"They who meditate on the Supreme Personality of Godhead bring destruction to their continued residence in the material world. They who meditate on the material world bring destruction to themselves."

Text 30

tatra mukhya eva pradhāna-pariṇāmam āha

tatra-there; mukhya-the primary meaning; eva-indeed; pradhāna-pariṇāmam-
transformation of pradhana; āha-said.

That in the beginning of creation is the pradhāna (and not the Supreme Personality of Godhead) becomes transformed into the material world is confirmed by the following words of Śrīmad-Bhāgavatam (3.5.26-27):

Text 31

kāla-vṛtṭyā tu māyāyām
guṇa-mayyam adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

kāla-eternal time; vṛtṭyā-by the influence of; tu-but; māyāyām-int he external
energy; guṇa-mayyam-in the qualitative mode of nature; adhokṣajaḥ-the
Transcendence; puruṣeṇātma-by the purusa incarnation; bhūtena-who is the
plenary expansion of the Lord; vīryam-the seeds of the living entities; ādhatta-
impregnated; vīryavān-the Supreme Living Being.

"The Supreme Living Being in His feature as the transcendental puruṣa incarnation, who is the Lord's plenary expansion, impregnates the material nature of the three modes, and thus by the influence of eternal time the living entities appear.*

Text 32

tato 'bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmātma-deha-stham
viśvam vyañjams tamo-nudaḥ. ity ādi.

tataḥ-thereafter; 'bhavan-came into existence; mahat-supreme; tattvam-sum total; avyaktāt-from the unmanifested; kāla-coditāt-by the interaction of time; vijñānātmātma-unalloyed goodness; deha-stham-situated on the bodily self; viśvam-complete universes; vyañjan-manifesting; tamo-nudaḥ.-the supreme light; iti-thus; ādi-beginning.

"Thereafter, influenced by the interactions of eternal time, the supreme sum total of matter called the mahat-tattva became manifested, and in this mahat-tattva the unalloyed goodness, the Supreme Lord, sowed the seeds of universal manifestation out of His own body."*

Text 33

bhagavān eka āsedam iti prāktanāntara-granthād adhokṣajo bhagavān
puruṣena prakṛti-draṣṭṛātma-bhūtena svāmsena dvara-bhūtena kālo vṛttir yasyās
tayā māyayā nimitta-bhūtayā guṇa-mayyam māyāyām avyakte vīryam jīvākhyam
ādhatta. hantemas tisro devatāḥ ity ādi śruteḥ. vijñānātmaiva mahat-tattvam. tamo-
nudaḥ pralaya-gatajñāna-dhvaṁsa-kartā. śrī-maitreyaḥ.

bhagavān eka āsedam iti-Śrīmad-Bhāgavatam 3.5.23; prāktanāntara-granthāt-
in the same book; adhokṣajaḥ-the Supreme Personality of Godhead; bhagavān-the
Lord; puruṣena-the puruṣa incarnation; prakṛti-draṣṭṛā-by the seer of material
nature; ātma-bhūtena-manifested by the self; svāmsena-by a part; dvara-bhūtena-
manifested; kālaḥ-time; vṛttiḥ-action; yasyāḥ-of which; tayā-by that; māyayā-maya;
nimitta-bhūtayā-manifested as the cause; guṇa-of the modes of material nature;
mayyam-conststing; māyāyām-maya; avyakte-unmanifested; vīryam-power;
jīvākhyam-called jiva; ādhatta.-gave; hanta-indeed; imaḥ-these; tisraḥ-three;
devatāḥ-demigods; iti-thus; ādi-beginning; śruteḥ-from the Sruti-sastra;
vijñānātma-vijnanatma; eva-indeed; mahat-tattvam.-mahat-tattva; tamo-nudaḥ-
tamo-nudah; pralaya-cosmic devastation; gata-attained; jñāna-knowledge;
dhvaṁsa-destruction; kartā-the doer; śrī-maitreyaḥ-Śrī Maitreya.

In the same chapter (Śrīmad-Bhāgavatam 3.5.23) it is also said:

"The Supreme Personality of Godhead, the master of all living entities, existed prior to the creation as one without a second. It is by His will only that creation is made possible and again everything merges in Him. This Supreme Self is symptomized by different names."*

Here the word "adhokṣajaḥ" means "the Supreme Personality of Godhead", "puruṣeṇa" means "by the seer of material energy", "bhūtena" means "by His plenary expansion", "kāla-vṛtṭyā" means "by māyā, which acts through time", "guṇa-mayyāṁ māyāyāṁ vīryam ādhatta" means "He places the individual spirit souls in the māyā energy, which consists of the three modes of nature."

This is also described in the passage of the Śruti-śāstra that begins with the words "hantemās tīra devatāḥ".

The word "vijñānātmā" means "the mahat-tattva", and "tamo-nudaḥ" means "He who destroys knowledge at the time of cosmic annihilation". The verse quoted in the beginning of this anuccheda was spoken by Śrī Maitreya.

Anuccheda 59

Text 1

jñānādy-aṅgatve 'py āha

jñānādi-beginning with knowledge; aṅgatve-as the parts; api-also; āha-said.

That knowledge and the other parts of this world are manifested from the Supreme Personality of Godhead is confirmed in the following words of b (11.9.16-21):

Text 2

eko nārāyaṇo devaḥ
pūrva-sṛṣṭam sva-māyayā
samhṛtya kāla-kālayā
kalpānta idam īśvaraḥ
eka evādvitīyo 'bhūd
ātmādhāro 'khilāśrayaḥ

ekaḥ-one; nārāyaṇaḥ-Narayana; devaḥ-the Supreme Personality of Godhead; pūrva-sṛṣṭam-before creation; sva-māyayā-by His own maya potency; samhṛtya-

withdrawing; kāla-time; kālāya-by a portion; kalpānta-at the end of the kalpa;
idam-this; īsvaraḥ-the Supreme Personality of Godhead; eka-one; eva-indeed;
advitīyaḥ-without a second; abhūt-was; ātmādhāraḥ-the resting place of the self;
akhilāśrayaḥ-the shelter of all;

"The Lord of the universe, Nārāyaṇa, is the worshipable God of all living entities. Without extraneous assistance, the Lord creates this universe by His own potency, and at the time of annihilation the Lord destroys the universe through His personal expansion of time and withdraws all of the cosmos, including all the conditioned living entities, within Himself. Thus the unlimited Self is the shelter and reservoir of all potencies. The subtle pradhāna, the basis of all cosmic manifestation, is conserved within the Lord and is in this way not different from Him. In the aftermath of annihilation the Lord stands alone.***

Texts 3 and 4

kālenātmānubhāvena
samyam nītāsu śaktiṣu
sattvādiṣv ādi-puruṣaḥ
pradhāna-puruṣeśvaraḥ

parāvarāṇām parama
aste kaivalya-samjñitaḥ
kevalānubhavānanda-
sandoho nirupādhikaḥ

kālena-by time; ātmānubhāvena-by perception of the self; samyam-equality;
nītāsu-attained; śaktiṣu-potencies; sattvādiṣv-beginnign with goodness; ādi-
puruṣaḥ-the Supreme Personality of Godhead; pradhāna-puruṣeśvaraḥ-the master
of pradhana; parāvarāṇām-of the great and the low; parama-supreme; aste-is;
kaivalya-samjñitaḥ-called kaivalya; kevala-transcendental; anubhava-perception;
ānanda-bliss; sandohaḥ-abundance; nirupādhikaḥ-without material designations.

"When the Supreme Personality of Godhead displays His own potency in the form of time and guides His material potencies, such as the mode of goodness, into a neutral condition of equilibrium, He remains as the supreme controller of that neutral state, called pradhāna, as well as of the living entities. He is also the supreme worshipable object for all beings, including liberated souls, demigods, and ordinary conditioned souls. The Lord is eternally free from any material designation, and He constitutes the totality of spiritual bliss, which one experiences by seeing the Lord's spiritual form. The Lord thus exhibits the fullest meaning of the word 'liberation'.***

Text 5

kevalātmānubhāvena
sva-māyām triguṇātmikām
saṅkṣobhyan sṛjaty ādau
tayā sūtram arindama

kevalātmānubhāvena-by seeing the spiritual self; sva-māyām-own maya; triguṇātmikām-consisting of the three modes of material nature; saṅkṣobhyan-agitating; sṛjati-creates; ādau-in the beginning; tayā-by that; sūtram-mahat-tattva; arindama-O subduer of enemies.

"O subduer of the enemies, at the time of creation the Supreme Personality of Godhead expands His own transcendental potency in the form of time, and agitating His material energy, māyā, composed of the three modes of material nature, He creates the mahat-tattva.***

Text 6

tam āhuḥ tri-guṇa-vyaktim
sṛjantīm viśvato-mukham
yasmin protam idam viśvam
yena saṁsarate pumān

tam-that; āhuḥ-say; tri-guṇa-vyaktim-manifestation of the three modes; sṛjantīm-crweating; viśvato-mukham-everywhere; yasmin-in whcih; protam-spread; idam-this; viśvam-universe; yena-by which; saṁsarate-is placed in material existence; pumān-the living entity.

"According to great sages, that which is the basis of the three modes of material nature and which manifests the variegated universe is called the sūtra or mahat-tattva. Indeed, this universe is resting within that mahat-tattva, and due to its potency the living entity undergoes material existence.***

Text 7

yathoṇa-nābhir hṛdayad
ūrṇam santatya vaktrataḥ
tayā vihr̥tya bhūyas tam
grasaty evam maheśvaraḥ

yathā-as; ūṛṇa-nābhiḥ-a spide; hṛdayat-from the heart; ūṛṇam-web; santatya-spreading; vaktrataḥ-from the mouth; tayā-by that; vihr̥tya-removing; bhūyaḥ-again; tam-that; grasati-swallows; evam-thus; maheśvaraḥ-the Supreme Personality of Godhead.

"Just as from within himself the spider expands thread through his mouth, plays with it for some time, and eventually swallows it, similarly, the Supreme Personality of Godhead expands His personal potency from within Himself. Thus the Lord displays the network of cosmic manifestation, utilizes it according to His purpose, and eventually withdraws it completely within Himself."***

Text 8

kālaḥ kālā yasyās tayā svadhinayā māyayā.

kālaḥ-time; kālā-part; yasyāḥ-of which; tayā-by that; svadhinayā-subordinate; māyayā-by maya..

In this way the māyā potency, of which time is a part, is under the control of the Supreme Personality of Godhead.

Text 9

śrutiś ca

yathorṇa-nābhiḥ sṛjate grṇnate ca
yathā pṛthivyām oṣadhayaḥ sambhavanti
tathā sataḥ puruṣāt keśa-lomāni
tathākṣarāt sambhavatīha viśvam. iti.

śrutiḥ-Sruti-sastra; ca-and; yathā-as; ūṛṇanābhiḥ-a spider; sṛjate-creates; grṇnate-and withdraws; ca-and; yathā-so; pṛthivyām-in the earth; oṣadhayaḥ-plants; sambhavanti-are; yathā-as; sataḥ-from the eternal; puruṣāt-Supreme Person; keśa-lomāni-hair; tathā-so; akṣarāt-immortal; sambhavanti-is manifested; iha-here; viśvam-the universe.

The same example of a spider is given in these words of Muṇḍaka Upaniṣad (1.1.17):

"As a spider creates and then withdraws a web, as plants sprout from the ground, and as hairs grow, so the material universe has come from the eternal Supreme Person."

Text 10

śrī-dattatreyo yadum.

śrī-dattatreyaḥ-Śrī Dattātreyā; yadum-to King Yadu.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Dattātreyā to King Yadu.

Anuccheda 60

Text 1

tad evaṁ sūkṣma-cid-acid-vastu-rūpa-śuddha-jīvāvyakta-śakteḥ paramātmanaḥ sthūla-cetanācenata-vastu-rūpāṇy ādhyātmika-jīvādi-pṛthivy-antāni jayanta ity uktam. tataḥ kevalasya paramātmano nimittatvaṁ śakti-viśiṣṭasyopādānatvam ity ubhaya-rūpatām eva manyante prakṛtiś ca pratijñā drṣṭāntānurodhāt ity ādau.

tat-that; evam-thus; sūkṣma-subtle; cit-spirit; acit-matter; vastu-thing; rūpa-form; śuddha-pure; jīva-soul; avyakta-unmanifested; śakteḥ-of thr potency; paramātmanaḥ-of theSupreme Personality of Godhead; sthūla-gross; cetana-conscious; acenata-unconscious; vastu-thing; rūpāṇi-forms; ādhyātmika-relating to the self; jīva-individual spirit souls; ādi-beginning with; pṛthivi-earth; antāni-ending; jayanta-are born; iti-thus; uktam-said; tataḥ-then; kevalasya-of the transcendental; paramātmanaḥ-Supersoul; nimittatvam-the state of being the cause; śakti-viśiṣṭasya-of a specific potency; upādānatvam-the state of being the ingredient; iti-thus; ubhaya-rūpatām-both forms; eva-indeed; manyante-are considered; prakṛtiḥ-material nature; ca-also; pratijñā-statement; drṣṭānta-example; anurodhāt-in conformity with; iti-thus; ādau-beginning.

In this way it is said that the gross, conscious, and inanimate ingredients of the universes, beginning with the individual spirit souls and extending to the gross elements beginning with earth, are manifested from the Supreme Personality of Godhead, who is the master of the unmanifested potency, the individual spirit souls, and all else made of spirit or matter. In this way the Supreme Personality of Godhead is original cause of the material universe and one of His potencies is the ingredient of which the material universe is constructed. In this way the nature of the Lord and His potency is understood. This is described in the following words of Vedānta-sūtra (1.4.24):

"The material nature is manifested from the Supreme Personality of Godhead, for this idea is not contradicted by the statements and examples of the scriptures."

Text 2

tad evaṁ tasya sadā śuddhatvam eva. tatra śaktaḥ śaktimad-avyatirekād ananyatvam uktam. tathā satkārya-vadāṅgi-kāre svāntaḥ-sthita-śva-dharma-viśeṣabhivyakti-labdha-vikāśena kāraṇasyaivāṁśena kāryatvam ity evaṁ vācārambhanam vikāro nāmadheyam mṛttikety eva satyam ity ādi śruti-siddham

kāryasya kāraṇād ananyatvam. kāraṇasya tu kāryad anyatvam ity āyāti. tad evaṁ jagat-kāraṇa-śakti-viśiṣṭāt paramātmano 'nanyad evedaṁ jagatas tv asāv anya evety āha

tat-that; evam-thus; tasya-of Him; sadā-always; śuddhatvam-the state of being pure; eva-indeed; tatra-there; śaktaḥ-of the potency; śaktimat-of the possessor of the potency; avyatiṅkāt-because of not being different; ananyatvam-the state of not being different; uktam-is said; tathā-so; satkārya-worship; vada-said; aṅgi-kāre-acceptance; svāntaḥ-in the heart; sthita-situated; sva-dharma-own nature; viśeṣa-specific; abhivyakti-manifestation; labdha-attained; vikāśena-by the manifestation; kāraṇasya-of the cause; eva-indeed; aṁśena-by a part; kāryatvam-to be done; iti-thus; evam-thus; vācā-with words; ārambhanam-beginning; vikāraḥ-transformation; nāmadheyam-named; mṛttiketi-beginning with earth; eva-indeed; satyam-true; iti-thus; ādi-beginning; śruti-siddham-proved in the Śruti-saṅgīta; kāryasya-of the effect; kāraṇāt-from the cause; ananyatvam-the state of not being different; kāraṇasya-of the cause; tu-but; kāryat-from the effect; anyatvam-the state of being different; iti-thus; āyāti-attains; tat-that; evam-thus; jagat-of the universe; kāraṇa-of the cause; śakti-from the potency; viśiṣṭāt-specific; paramātmanaḥ-from the Supersoul; ananyat-not different; eva-indeed; idam-this; jagataḥ-of the material universe; tv-but; asau-this; anya-different; eva-indeed; iti-thus; āha-says.

In this way it is said that the Supreme Personality of Godhead is eternally pure. It is also said that because the master of potencies is not different from his potencies, therefore the Supreme Personality of Godhead is not different from His potencies. Because the cause is also present within its effect, it is said that the cause is partially manifested as its effect. This is described in the following words of Chāndogya Upaniṣad (6.1.4):

"A small object made of clay is not really different from its origin, the totality of clay. Any distinction between the part and the whole is a distinction that exists only in words."

In this way the Śruti-śāstra declares that the cause is not different from the effect, and the effect is not different from the cause. Therefore, because a specific the potency of the Supreme Personality of Godhead is the cause of the material universe, and because the Lord is not different from His potency and the cause is not different from its effect, therefore the Supreme Personality of Godhead is, in one sense, not different from the material world. This is declared by the following words of Śrīmad-Bhāgavatam (1.5.20):

Text 3

idaṁ hi viśvaṁ bhagavān ivetaro
yato jagat-sthāna-nirodha-sambhavaḥ
tad dhi svayaṁ veda bhavāṁs tathāpi te

prādeśa-mātram bhavataḥ pradarśitam

idam-this; hi-all; viśvam-cosmos; bhagavān-the Supreme Lord; iva-almost the same; itaraḥ-different from; yataḥ-from whom; jagat-the worlds; sthāna-exist; nirodha-annihilation; sambhavaḥ-creation; tad hi-all about; svayam-personally; veda-know; bhavāmiḥ-your good self; tathāpi-still; te-unto you; prādeśa-mātram-a synopsis only; bhavataḥ-unto you; pradarśitam-explained.

"The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only has this cosmic manifestation emanated, in Him it rests, and unto Him it enters after annihilation. Your good self knows all about this. I have given only a synopsis."*

Text 4

idam viśvaṁ bhagavān iva bhagavto 'nanyad ity arthaḥ. tasmād itaras taṭastha-śakty-ākhyo jīvaś ca iveti pūrvavat. ata eva aitad-ātmyam idam sarvam iti. sarvaṁ khalv idam brahma iti śruti. yato bhagavataḥ. bhavato bhavantam. prati prādeśa-mātram kiñcin mātram darśitam ity arthaḥ. śrī-nāradaḥ śrī-vedvyāsām.

idam-this; viśvam-unioverse; bhagavān-the Supreme Personality of Godhead; iva-like; bhagavataḥ-from the Supreme Personality of Godhead; ananyat-not different; iti-thus; arthaḥ-the meaning; tasmāt-from Him; itaraḥ-different; taṭastha-śakty-ākhyāḥ-called the marginal potency; jīvaḥ-the individual spirit soul; ca-and; iva-like; iti-thus; pūrvavat-as before; ata eva-therefore; aitad-ātmyam-the nature of Him; idam-this; sarvam-all; iti-thus; sarvam-all; khalv-indeed; idam-this; brahma-the Supreme; iti-thus; śruti-the Sruti-sastra; yataḥ-from whom; bhagavataḥ-from the Supreme Personality of Godhead; bhavataḥ-being so; bhavantam-you; prati-to; prādeśa-mātram-only a synopsis; kiñcit-something; mātram-only; darśitam-revealed; iti-thus; arthaḥ-the meaning; śrī-nāradaḥ-Śrī Nārada; śrī-vedvyāsām-to Śrī Vedavyāsa.

Here the words "idam hi viśvaṁ bhagavān" mean, "the material world is not different from the Supreme Personality of Godhead". The word "itaraḥ" here means "the individual spirit soul, which is known as the marginal potency manifested from the Lord", and "via" means "as before". That the material world is, in one sense, not different from the Supreme Personality of Godhead is affirmed by the following words of the Chandogya Upaniṣad (6.8.7 and 3.14.1):

"Everything is the Supreme Personality of Godhead."

"Everything, both matter and spirit, is non-different from the Supreme Personality of Godhead who is the Supreme Brahman."*

Here the word "yataḥ" means "from the Supreme Personality of Godhead", "bhavataḥ" means "to you", and "prādeśa-mātram" means "only a synopsis has

been revealed". This verse was spoken by Śrī Nārada to Śrī Vedavyāsa.

Anuccheda 61

Text 1

spāṣṭam evāha

so 'yam te 'bhihitas tāta
bhagavān viśva-bhāvanaḥ
samāsenā harer nānyad
anyasmāt sad asac ca yat

spāṣṭam-clearly; eva-indeed; āha-says; saḥ-that; 'yam-the same; te-unto you; 'bhihitaḥ-explained by me; tāta-my dear son; bhagavān-the Personality of Godhead; viśva-bhāvanaḥ-the creator of the manifested worlds; samāsenā-in brief; hareḥ-without Hari, the Lord; na-never; anyat-anythign else; anyasmāt-being the cause of; sat-manifested, or phenomenal; asac-noumenal; ca-and; yat-whatever there may be.

That the Supreme Personality of Godhead is the original cause of the material world is also clearly described in these words of Śrīmad-Bhāgavatam (2.7.50):

"My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences."*

Text 2

so 'yam samāsenāiva saṅkṣepenābhihitaḥ. katham taṭastha-lakṣaṇenaivety āha sat kāryam sthūlam aśuddha-jīva-jagad-ākhyam cetanācetana-vastu. asat kāraṇam sūkṣmam śuddha-jīva-pradhānākhyam cid acid vastu ca yat tat sarvam harer anyan na bhavati. sūkṣmasya tac-chakti-rūpatvāt. sthūlasya tat-kārya-rūpatvād iti bhāvaḥ.

so 'yam samāsenā-so 'yam samasena; eva-indeed; saṅkṣepena-in brief; abhihitaḥ-explained; katham-how?; taṭastha-marginal potency; lakṣaṇena-by the nature; eva-indeed; iti-thus; āha-said; sat-sat; kāryam-effect; sthūlam-gross; aśuddha-jīva-jagad-ākhyam-called the world of the impure souls; cetanācetana-vastu-conscious and unconscious; asat-asat; kāraṇam-cause; sūkṣmam-subtle; śuddha-jīva-of the pure souls; pradhāna-the cause; ākhyam-called; cit-spiti; acit-matter; vastu-thing; ca-and; yat-what; tat-that; sarvam-all; hareḥ-of Lord Hari; anyan-another; na-not; bhavati-is; sūkṣmasya-subtle; tac-chakti-rūpatvāt-because of having the nature of His potency; sthūlasya-gross; tat-kārya-rūpatvāt-because of being the effect; iti-thus; bhāvaḥ-the meaning.

Here the words "so 'yam samāsenā abhīhitaḥ" mean "I have now explained in brief". Someone may ask: "What is the nature of the Lord's marginal potency?" the answer is given here in the words "sat" and "asat". Here "sat" means "the effect, the gross material world that is home to the impure spirit souls, the realm that consists of both conscious beings and inanimate matter". Here the word "asat" means "the subtle cause, the creator of the pure spirit souls". "Yat" means "all matter and spirit", and "harer nānyat" means "there is no cause other than Lord Hari". This is because the subtle spirit soul's are the Lord's potencies and gross inanimate matter is an effect caused by the Lord.

Text 3

idam eva śrī-haṁsadevenoktam aham eva na matto 'nyad iti budhyadhvam
aṅjasā iti. jagatas tad-ananyatve 'pi śuddhasya tasya tad-doṣa-saṅkāryam nāstīty
āha anyasmād iti. śrī-brahmā śrī-nāradaḥ.

idam-this; eva-indeed; śrī-haṁsadevena-by Lord haṁsadeva; uktam-said; aham
eva na matto 'nyad iti budhyadhvam aṅjasā iti-Śrīmad-Bhāgavatam 11.13.24;
jagataḥ-of the universe; tad-ananyatve-in the state of not being different; api-even;
śuddhasya-pure; tasya-of that; tad-doṣa-saṅkāryam-that defect; na-not; asti-is; iti-
thus; āha-said; anyasmāt-from another; iti-thus; śrī-brahmā-Śrī Brahma; śrī-
nāradaḥ-to Śrī Narada.

Lord Haṁsadeva also affirms this truth in these words (Śrīmad-Bhāgavatam
11.13.24):

"Within this world, whatever is perceived by the mind, speech, eyes, or other
senses, is Me alone and nothing besides Me. All of you please understand this by a
straightforward analysis of the facts."***

Therefore the word "anyasmāt" here means "even though the material world is
not different from Him, the Supreme Personality of Godhead is always pure and
uncontaminated".

Anuccheda 62

Text 1

tatrānanyatve yuktiṁ vivṛṇoti pañcabhiḥ

ādāv ante janānāṁ sad
bahir antaḥ parāvaram

jñānam jñeyam vaco vācyam
tamo jyotiś tv ayam svayam

tatra-there; ananyatve-in the state of not being different; yuktim-reason; vivṛṇoti-reveals; pañcabhiḥ-with five verses; ādāv-in the beginning; ante-at the end; janānām-of all living entities; sat-always existing; bahiḥ-externally; antaḥ-internally; para-transcendental; avaram-material; jñānam-knowledge; jñeyam-the objective; vacaḥ-expression; vācyam-the ultimate object; tamaḥ-darkness; jyotiḥ-light; tu-indeed; ayam-this one (the Supreme Lord); svayam-Himself.

The reasons why the Supreme Personality of Godhead is, in one sense, not different from the material world are explained in five verses of Śrīmad-Bhāgavatam (7.15.57-61). The first of these verses (Śrīmad-Bhāgavatam 7.15.57) declares:

"He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything."*

Text 2

janānām dehādīnām ādau kāraṇatvenānte cāvadhītena yat paramātmalakṣaṇam caitanyam sarva-kāraṇam vastu sad vartamānam. tad eva svayam bahir bhogyam antar bhoktṛ param avaram ucca-nīcam tamo 'prakāśaḥ. jyotiḥ prakāśaś ca sphurati nānyat. anyasya tad vinā svataḥ sphuraṇānirūpyatvād iti bhāvaḥ.

janānām-of the living entities; dehādīnām-beginning with material bodies; ādau-in the beginning; kāraṇatvena-as the cause; ante-at the end; ca-and; avadhītena-as the conclusion; yat-what; paramātmā-of the Supersoul; lakṣaṇam-nature; caitanyam-consciousness; sarva-kāraṇam-cause of all; vastu-thing; sat-being; vartamānam-being so; tat-that; eva-indeed; svayam-personally; bahiḥ-outside; bhogyam-to be enjoyed; antaḥ-inside; bhoktṛ-the enjoyer; param-supreme; avaram-matter; ca-and; ucca-high; nīcam-and low; tamaḥ-darkness; aprakāśaḥ-the absence of light; jyotiḥ-jyotiḥ; prakāśaḥ-light; ca-and; sphurati-manifests; na-not; anyat-another; anyasya-of another; tat-that; vinā-without; svataḥ-personally; sphuraṇa-manifestation; anirūpyatvāt-because of not being described; iti-thus; bhāvaḥ-the meaning.

Here the word "janānām" means "beginning with material bodies", "ādau" means "in the beginning He is the cause", and "ante" means "at the end He is the final conclusion". Thus the Supreme Personality of Godhead's nature is that He is all-knowing, eternally existing, and the cause of everything. "Bahiḥ" means

“externally He is that which is enjoyable”, “antaḥ” means “internally He is the enjoyer”, “parāvaram” means “the high and the low”, “tamaḥ” means “the absence of light”, “prakāśaḥ” means “light”. Nothing is different from Him. The meaning here is: “without Him as the cause, nothing is manifested”.

Anuccheda 63

Text 1

nanu katham tarhi tasmād atyanta-ṛthag ivārtha-jātam pratīyate. tatrāha

nanu-indeed; katham-how?; tarhi-then; tasmāt-from Him; atyanta-ṛthag-very different; iva-like; artha-meaning; jātam-born; pratīyate-is believed; tatra-there; āha-said.

Here someone may protest: “If this is so, then why do people believe many things are independent, not created by the Lord?” To this question the following reply is given (Śrīmad-Bhāgavatam 7.15.58):

Text 2

abādhito 'pi hy ābhāso
yathā vastutayā smṛtaḥ
durghatatvād aindriyakam
tadvad artha-vikalpitam

abādhitaḥ-rejected; 'pi-although; hi-certainly; ābhāsaḥ-a reflection; yathā-as; vastutayā-a form of reality; smṛtaḥ-accepted; durghatatvāt-because of being very difficult to prove the reality; aindriyakam-knowledge derived from the senses; tadvat-similarly; artha-reality; vikalpitam-speculated or doubtful.

“Although one may consider the reflection of the sun from a mirror to be false, it has its factual existence. Accordingly, to prove by speculative knowledge that there is no reality would be extremely difficult.”*

Text 3

abādhitas tarka-virodhena sarvato bādhitaḥ svāntarya-sattāyāḥ sakāśān nirasto 'pi yathā ābhāsaḥ sūryādi-prati-raśmir balādibhiḥ ṛthak prakāśamānatā-darśanād vastutayā svatantra-padārthatayā smṛtaḥ kalpitaḥ. tadvad aindriyakam sarvam mūḍhaiḥ svatantrārthatvena vividham kalpitam. tat tu na tattva-dṛṣṭyā. svāntarya-nirūpaṇasya durghatatvād ity arthaḥ.

abādhitaḥ-abadhita; tarka-virodhena-rejected by logic; sarvataḥ-in all respects; bādhitaḥ-disproved; svātantrya-independence; -sattāyāḥ-of existence; sakāśān-at once; nirastaḥ-disproved; 'pi-even; yathā-as; ābhāsaḥ-reflection; sūryādi-beginning with the sun; prati-raśmiḥ-rays of light; bālādibhiḥ-beginning with children; pṛthak-different; prakāśamānatā-darśanāt-because of seeing the manifestation; vastutayā-as reality; svatantra-padārthatayā-by the meaning of the word independence; smṛtaḥ-considered; kalpitaḥ-understood; tadvat-then; aindriyakam-of the senses; sarvam-all; mūḍhaiḥ-by fools; svatantrārthatvena-by the meaning of independence; vividham-various; kalpitam-understood; tat-thqt; tu-but; na-not; tattva-dṛṣṭyā-by seeing the truth; svātantrya-of independence; nirūpaṇasya-of the description; durghatavāt-because of the difficulty; iti-thus; arthaḥ-the meaning.

Here the word "ābādhitaḥ" means "the idea that anything that exists can be independent of the Supreme Personality of Godhead is completely refuted by logic". "Abhāsaḥ" here means "the reflected light of the sun or other luminous objects", "vastutayā smṛtaḥ" means "to think them independent realities", "tadvad aindriyakam" means "fools think the material world of the senses is not dependent on the Supreme Personality of Godhead". They who see the truth find it hard to accept the idea that anything is independent of the Supreme Personality of Godhead. That is the meaning.

Anuccheda 64

Text 1

tad evāha dvābhyām

kṣity-ādīnām ihārthānām
chāyā na katamāpi hi
tat-saṅghāto vikāro 'pi
na pṛthak nānvito mṛṣā

tat-that; eva-indeed; āha-said; dvābhyām-with two verses; kṣity-ādīnām-of the five elements beginnign with the earth; iha-inm this world; arthānām-of those five elements; chāyā-shadow; na-neither; katamā-which of them?; api-indeed; hi-certainly; na-nor; saṅghātaḥ-combination; vikāraḥ-transformation; api-although; na pṛthak-nor separated; na anvitaḥ-nor inherent; mṛṣā-all these theories are without substance.

This is further explained in the next two verses, the first of which declares (Śrīmad-Bhāgavatam 7.15.59):

"In this world there are five elements, namely earth, water, fire, air and ether,

but the body is not a reflection of them, nor a combination or transformation of them. Because the body and its ingredients are neither distinct nor amalgamated, all such theories are insubstantial. "*

Text 2

kṣity-ādīnām pañca-bhūtānām chāyāikya-buddhy-ālambana-rūpam dehādi-saṅghātārambha-pariṇāmānām madhye katamāpy anyatamāpi na bhavati. na tāvat teṣām saṅghāto vṛkṣāṅām iva vanam. eka-deśākaraṇe sarvākaraṇānupapatteḥ. na hy ekasmin vṛkṣa akṛṣṭe sarvam vanam ākṛṣyate. na ca vikāra ārabdho 'vayavī. api-śabdāt pariṇāmo 'pi na. kutaḥ. sa kim avayavebhyaḥ pṛthag ārabhyate pariṇamate ca tad-anvito va. na tāvad atyantam pṛthak. tathā apratīteḥ. na cānvitaḥ. sa kim praty-avayavam sarvo 'py anveti. amśena vā. ādye 'ṅguli-mātre 'pi deha-buddhiḥ syāt. dvitīye tasyāpy amśāṅgi-kare sati anavasthā-pātaḥ syāt. ato dehādeḥ svātantryeṇāvasthitir mṛṣaiveti.

kṣity-ādīnām-beginning with earth; pañca-bhūtānām-of the five material elements; chāyā-a shadow; aikya-oneness; buddhi-idea; ālambana-taking shelter; rūpam-form; dehādi-beginning with the body; saṅghāta-combination; ārambha-beginning; pariṇāmānām-transformation; madhye-in the middle; katamā-which of them?; api-also; anyatamā-different; api-also; na-not; bhavati-is; na-not; tāvat-in that way; teṣām-of them; saṅghātaḥ-combination; vṛkṣāṅām-of trees; iva-like; vanam-forest; eka-deśa-in one place; ākaraṇe-in bringing together; sarva-all; ākaraṇa-bringing together; anupapatteḥ-because of not explaining; na-not; hi-indeed; ekasmin-in one; vṛkṣa-tree; akṛṣṭe-brought; sarvam-all; vanam-forest; ākṛṣyate-is brought; na-not; ca-and; vikāra-transformation; ārabdhaḥ-begun; avayavī-not having limbs; api-śabdāt-from the word "api"; pariṇāmaḥ-transformation; 'pi-also; na-not; kutaḥ-from what?; sa-that; kim-whether?; avayavebhyaḥ-from limbs; pṛthag-different; ārabhyate-is begun; pariṇamate-transforms; ca-and; tad-anvitaḥ-with that; va-or; na-not; tāvat-then; atyantam-great; pṛthak-different; tathā-so; apratīteḥ-not believed; na-not; ca-and; anvitaḥ-with; sa-that; kim-whether?; praty-avayavam-every limb; sarvaḥ-all; 'pi-also; anveti-follows; amśena-by a part; vā-or; ādye-in ther beginning; aṅguli-mātre-in only a finger; api-indeed; deha-buddhiḥ-the idea of the body; syāt-is; dvitīye-in the second; tasya-of that; api-and; aśa-of a part; aṅgi-kare-in acceptance; sati-being so; anavasthā-pātaḥ-without that situation; syāt-is; ataḥ-then; dehādeḥ-beginning with the body; svātantryeṇa-with independence; avasthitiḥ-situation; mṛṣā-false; eva-indeed; iti-thus.

Here the word "kṣity-ādīnām" means "of the five material elements", "chāyā" means "thinking the material bodies and other things that have a beginning and undergo various transformations have become one", and "katamāpi na" means "this is not so". Here the word "saṅghātaḥ" does not mean a combination like that of many trees combining to become a forest, for it is not possible for all existence to be brought together in one place. An entire forest cannot be brought together in a single tree. Here "na vikāraḥ" means "the who has no beginning". "Api" means "the whole is never transformed". Why is that? Are the various parts distinct, or

are they amalgamated? They are not distinct (na pṛthak), and neither are they amalgamated (na cānvitaḥ). Is the whole completely present in each part, or is only a part of the whole present in each part? According to the first idea the entire body is present in a single finger. According to the second idea only a part of the entire body is present in a single finger. The conclusion is that the idea that the material body and other things are independent is an illusion (mr̥sā).

Anuccheda 65

Text 1

evam dehādeḥ svātantryeṇānirūpyatvam uktvā tad-dhetūnām kṣity-ādīnām api tathāivānirūpyatvam āha

evam-thus; dehādeḥ-beginning weith the body; svātantryeṇa-with independence; anirūpyatvam-the state of not describing; uktvā-saying; tad-dhetūnām-of the causes of that; kṣity-ādīnām-beginning with earth; api-also; tathā-so; eva-indeed; anirūpyatvam-not to be described; āha-says.

Because the material body is not independent of the Lord, therefore the ingredients of the material body, namely the material elements, beginning with earth, are also not independent of the Lord. This is described in the following words (Śrīmad-Bhāgavatam 7.15.60):

Text 2

dhātavo 'vayavitvāc ca
tan-mātrāvayavair vinā
na syur hy asaty avayaviny
asann avayavo 'ntataḥ

dhātavaḥ-the five elements; 'vayavitvāc-being the cause of the bodily conception; ca-and; tan-mātra-the sense objects (sound, taste, touch, etc.); avayavaḥ-the subtle parts; vinā-without; na-not; syur-can exist; hi-indeed; asati-unreal; avayavini-in the formation of the body; asann-not existing; avayavaḥ-the part of the body; 'ntataḥ-at the end.

"Because the body is formed of the five elements, it cannot exist without the subtle sense objects. Therefore, since the body is false, the sense objects are also naturally false or temporary."*

Text 3

dhārayantīti dhātavo mahā-bhūtani. tan-mātraiḥ sūkṣmair avayavair vinā na syuḥ. avayavitvāt. teṣām api tarhy avayava eva svatantra iti cet tatrāha ukta-prakareṇāvayavini nirūpayitum asati avayavo 'py antato nirūpayitum asann eva syāt. avayavi-pratīty-anyathānupapattim vina paramāṇu-lakṣaṇāvayava-sad-bhāve pramāṇābhāvād ity arthaḥ.

dhārayanti-maintain; iti-thus; dhātavaḥ-dhatavah; mahā-bhūtani-gross elements; tan-mātraiḥ-with the sense objects; sūkṣmaiḥ-subtle; avayavaiḥ-parts; vinā-without; na-not; syuḥ-are; avayavitvāt-because of the whole; teṣām-of them; api-also; tarhi-then; avayava-part; eva-indeed; svatantra-independent; iti-thus; cet-if; tatra-there; āha-said; ukta-prakareṇa-by the previous description; avayavini-the whole; nirūpayitum-to describe; asati-unreal; avayavaḥ-part; 'pi-also; antataḥ-because of an end; nirūpayitum-to describe; asann-being so; eva-indeed; syāt-is; avayavi-whole; pratīti-belief; anyathā-otherwise; anupapattim-not to be proved; vina-without; paramāṇu-atoms; lakṣaṇa-nature; avayava-parts; sad-bhāve-in true existence; pramāṇa-evidence; abhāvāt-because of the absence; iti-thus; arthaḥ-the meaning.

Here the word "dhātavaḥ" means "the gross material elements. This word is derived from the verb "dhr̥" (to sustain). Thus the material elements sustain the material world. The words "tan-mātrāvayavair vinā na syuḥ avayavitvāt" mean "It cannot exist without the subtle sense objects". If someone says that the material elements are independent then this verse replies: "avayavini asati avayavo 'py antataḥ" (the elements that comprise the body are by nature temporary). No real evidence supports the theory that the atoms that comprise the material world are not dependent on the Supreme Personality of Godhead.

Text 4

tad uktam pañcame evam niruktam kṣiti-śabda-vṛttam ity ādi.

tat-that; uktam-said; pañcame-in the fifth canto; evam niruktam kṣiti-śabda-vṛttam ity ādi-Śrīmad-Bhāgavatam 5.12.9.

The idea that the material atoms are independent of the Supreme Personality of Godhead is refuted by these words (Śrīmad-Bhāgavatam 5.12.9):

"One may say that varieties arise from the planet earth itself. However, although the universe may temporarily appear to be the truth, it ultimately has no real existence. the earth was originally created by a combination of atomic particles, but these particles are impermanent. Actually the atom is not the cause of the universe, although some philosophers think so. It is not a fact that the varieties found in this material world simply result from atomic juxtaposition or combination."*

Text 5

tasmād aikya-buddhy-ālabhana-rūpaṁ yat pratīyate. tat sarvatra paramātmalakṣaṇaṁ sarva-kāraṇaṁ vastv eveti. sādhuḥktaṁ ādāv ante janānāṁ sad ity ādinā.

tasmāt-therefore; aikya-of oneness; buddhi-the idea; ālabhana-rūpaṁ-acceptance; yat-what; pratīyate-is believed; tat-that; sarvatra-everywhere; paramātmalakṣaṇaṁ-the nature of the Supersoul; sarva-kāraṇaṁ-the cause of all; vastv-thing; eva-indeed; iti-is; sādhu-well; uktaṁ-said; ādāv-in the beginning; ante-at the end; janānāṁ-of living entities; sat-real; iti-thus; ādinā-beginning

The theory of oneness is properly applied to the Supreme Personality of Godhead, who is the cause of all, and who is eloquently described in these words (Śrīmad-Bhāgavatam 7.15.57):

"He who exists internally and externally, at the beginning and end of everything and of all living beings, as that which is enjoyable and as the enjoyer of everything, superior and inferior, is the Supreme Truth. He always exists as knowledge and the object of knowledge, as expression and the object of understanding, as darkness and as light. Thus He, the Supreme Lord, is everything."*

Text 6

evam eva tṛtīye 'pi uktaṁ

iti tāsāṁ sva-śaktīnāṁ
satīnāṁ asametya saḥ
prasupta-loka-tantrāṇāṁ
niśamya gatim īśvaraḥ

evam-thus; eva-indeed; tṛtīye-in the third canto; 'pi-also; uktaṁ-said; iti-thus; tāsāṁ-their; sva-śaktīnāṁ-own potency; satīnāṁ-so situated; asametya-without combination; saḥ-He (the Lord); prasupta-suspended; loka-tantrāṇāṁ-in the universal creations; niśamya-hearing; gatim-progress; īśvaraḥ-the Lord.

The Lord's creation of the material world is also described in these words of Śrīmad-Bhāgavatam (3.6.1-3):

"The Lord thus heard about the suspension of the progressive creative functions of the universe due to the noncombination of His potencies, such as the mahat-tattva.*

Text 7

kāla-samjñām tato devīm
bibhrac chaktim urukramaḥ
trayo-vimśati-tattvānām
gaṇam yugapat āviśat

kāla-samjñām-known as Kali; tataḥ-at that time; devīm-the goddess; bibhrac-destructive; chaktim-potency; urukramaḥ-the supreme powerful; trayo-vimśati-23; tattvānām-of the elements; gaṇam-all of them; yugapat-simultaneously; āviśat-entered.

"the Supreme Powerful Lord then simultaneously entered into the 23 elements with the goddess Kālī, His external energy, who alone amalgamates all the different elements.*

Text 8

so 'nupraviṣṭo bhagavānś
ceṣṭā-rūpeṇa tam gaṇam
bhinnam samyojayām āsa
suptam karma prabodhayan. iti.

saḥ-that; 'nupraviṣṭaḥ-thus entering later on; bhagavānḥ-the Supreme Personality of Godhead; ceṣṭā-rūpeṇa-by His representation of attempt, Kali; tam-them; gaṇam-all the living entities, including the demigods; bhinnam-separately; samyojayām āsa-engaged to work; suptam-sleeping; karma-work; prabodhayan-enlightening; iti-thus.

"Thus when the Supreme Personality of Godhead entered into the elements by His energy, all the living entities were enlivened into different activities, just as one engaged in his work after awakening from sleep."*

Text 9

ata eva yasya pṛthivī śarīram ity ādi śrutau sarvasya paramātma-śarīratvena prasiddhiḥ. paramātmanas tu śarīritvena. tad evam avayava-rūpeṇa prādhāna-pariṇāmaḥ sarvatrāvayavi tu paramātma-vastv eveti siddham. tato 'py amithyātvam eva jagata upapadyate.

ata eva-therefore; yasya-of whom; pṛthivī-the earth; śarīram-the body; iti-thus; ādi-beginning; śrutau-in the Sruti-sastra; sarvasya-of all; paramātma-śarīratvena-as the body of the Supreme Personality of Godhead; prasiddhiḥ-celebrated; paramātmanaḥ-of the Supreme Personality of Godhead; tu-but; śarīritvena-as the soul within the body; tat-that; evam-thus; avayava-rūpeṇa-in the form of the part; prādhāna-pariṇāmaḥ-the transformation of pradhana; sarvatra-everywhere;

avayavi-the whole; tu-but; paramātma-vastv-the Supreme Personality of Godhead;
eva-indeed; iti-thus; siddham-celebrated; tataḥ-then; api-also; amithyātvam-the
state of not being an illusion; eva-indeed; jagata-to the material universe;
upapadyate-is attained

The universal form of the Lord is also described in these words of the Subāla Upaniṣad (7.1):

"The earth is the body of the Supreme Personality of Godhead."

In this way it is said that the entire material world is the body of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the soul and the material world is His body. Thus as a material body undergoes changes while the soul within remains unchanged, so the various parts of the material world undergo changes, while the soul of the world, the Supreme Personality of Godhead, remains unchanged. In this way it is proved that the material world is not unreal.

Anuccheda 66

Text 1

nanu yadi paramātma-vastv eva sarvatrāvayavī dehaḥ syāt tataś ca tatraiva
brahmaṇatvādi-samjñā-prāpter guṇa-doṣa-hetu-vidhi-niṣedhāv api syātam. tau ca
na sambhavataḥ. tasmād anya evāvayavī yujyate. ity āśaṅkyāha

nanu-indeed; yadi-if; paramātma-vastv-the Supreme Personality of Godhead;
eva-indeed; sarvatra-everywhere; avayavī-the whole; dehaḥ-body; syāt-is; tataḥ-
then; ca-also; tatra-there; eva-indeed; brahmaṇatva-the state of Brahmana; ādi-
beginning with; samjñā-name; prāpṭeḥ-of the attainment; guṇa-virtues; doṣa-faults;
hetu-reason; vidhi-rules; niṣedhau-prohibitions; api-also; syātam-are; tau-they; ca-
and; na-not; sambhavataḥ-possible; tasmāt-from Him; anya-another; eva-indeed;
avayavī-whole; yujyate-is engaged; iti-thus; āśaṅkyā-worrying; āha-said.

Here someone may protest: "If the Supreme Personality of Godhead is the complete whole and everything that exists is a part of Him, then the Supreme Lord possesses the virtues and faults of the brāhmaṇas and all others, and the rules and prohibitions of the scriptures apply to Him also. Of course, these statements cannot be accepted. These are all impossible ideas. therefore it must be someone or something else that is the complete whole, for it cannot be the Supreme Lord."

Fearing that someone would speak these words, Śrī Nārada explained (Śrīmad-Bhāgavatam 7.15.61):

Text 2

syāt sādṛśya-bhramas tāvad
vikalpe sati vastunaḥ
jāgrat-svapnau yathā svapne
tathā vidhi-niṣedhatā

syāt-it so becomes; sādṛśya-similarity; bhramas-mistake; tāvat-as long as;
vikalpe-in separation; sati-the part; vastunaḥ-from the substance; jāgrat-waking;
svapnau-sleeping; yathā-as; svapne-in a dream; tathā-similarly; vidhi-niṣedhatā-the
regulative principles, consisting of injunctions and prohibitions.

"When a substance and its parts are separated, the acceptance of similarity
between one and the other is called illusion. While dreaming one creates a
separation between the existences called wakefulness and sleep. It is in such a state
of mind that the regulative principles of the scriptures, consisting of injunctions
and prohibitions are recommended."*

Text 3

vastunaḥ paramātmāno vikalpe saṁśaye satīti tasya tādrśatvena nirṇayo yāvan
na syād ity arthaḥ. tāvad eva tasmāt sarvaikya-buddhi-nidanāt pṛthag-dehaikya-
buddhiḥ sādṛśya-bhramas syāt. pūrvāparāvayavānusandhāne sati paramparam
āsajyaikatra sthitatvenāvayavatva-sādharanyena caikya-sādṛśyāt praty-avayavam
ekatayā pratīteḥ. so 'yam deha iti bhrama eva bhavatīty arthaḥ. prati-vṛkṣam tad
idam vanam iti vat.

vastunaḥ-in truth; paramātmānaḥ-from the Supreme Personality of Godhead;
vikalpe-in separation; saṁśaye-in doubt; sati-being so; iti-thus; tasya-of Him;
tādrśatvena-being like that; nirṇayaḥ-in conclusion; yāvan-as much as; na-not;
syāt-may be; iti-thus; arthaḥ-the meaning; tāvat-to that extent; eva-indeed; tasmāt-
from that; sarva-all; aikya-oneness; buddhi-idea; nidanāt-from the destruction;
pṛthag-separate; deha-body; aikya-of oneness; buddhiḥ-the idea; sādṛśya-of
similarity; bhramas-the mistake; syāt-is; pūrvā-previous; apara-another; avayava-
whole; anusandhāne-in seeking; sati-being so; paramparam-sequence; āsajya-being
attached; ekatra-in one place; sthitatvena-by the situation; avayavatva-the state of
being the whole; sādharanyena-by the general nature; ca-and; aikya-oneness;
sādṛśyāt-from similarity; praty-avayavam-to every part; ekatayā-with oneness;
pratīteḥ-believed; saḥ-that; 'yam-Him; deha-body; iti-thus; bhrama-mistake; eva-
indeed; bhavati-is; iti-thus; arthaḥ-the meaning; prati-vṛkṣam-to every tree; tat-
that; idam-this; vanam-forest; iti-thus; vat-like.

Here the words "vastunaḥ vikalpe sati" mean "when there is doubt about the
Supreme Personality of Godhead", and "tāvat sādṛśya-bhramas syāt" mean "then
the idea that all is one with Him becomes destroyed and one comes to think that

his material body is separate from the Lord and has no connection with Him". When one seeks the supreme whole, then one sees the similar nature of all the parts and one understands that the parts are one in the sense that they are all parts of the whole. therefore to think, "This material body is everything" is similar to thinking, "this one tree is the entire forest".

Text 4

yathoktam svayam-bhagavatā

so 'yam dīpo 'rciṣām yadvat
srotasām tad idam jālam
so 'yam pumān iti nṛṇām
mṛṣā dhīr gīr mṛṣāyuṣam. iti.

yathā-as; uktam-said; svayam-bhagavatā-by the Supreme Personality of Godhead; saḥ-this; 'yam-this; dīpaḥ-lamp; 'rciṣām-of light; yadvat-as; srotasām-of rivers; tat-that; idam-this; jālam-water; saḥ-that; 'yam-this; pumān-person; iti-thus; nṛṇām-of people; mṛṣā-illusion; dhīḥ-intelligence; gīḥ-words; mṛṣā-illusion; ayuṣam-of whose lives; iti-thus.

This kind of thinking is also described in the following words of the Supreme Personality of Godhead Himself (Śrīmad-Bhāgavatam 11.22.45):

"Although the illumination of a lamp consists of innumerable rays of light undergoing constant creation, transformation, and destruction, a person with illusory intelligence who sees the light for a moment will speak falsely, saying, 'This is the light of the lamp.' As one observes a flowing river, ever-new water passes by and goes far away, yet a foolish person, observing one point in the river falsely states, 'This is the water of the river.' Similarly, although the material body of a human being is constantly undergoing transformation, those who are simply wasting their lives falsely think and say that each particular stage of the body is the person's real identity."***

Text 5

tataś ca tatraiva brāhmaṇatvādy-abhimāne sati svapna-viṣayakau jāgrat-svapnāv
iva tad-viṣayakau vidhi-niṣedhau syatam ity āha jāgrad iti. tathā tena prakareṇa
vidher vidhita niṣedhasya niṣedhatety arthaḥ.

tataḥ-then; ca-and; tatra-there; eva--indeed; brāhmaṇatva-state of being a brahmana; ādi-beginning with; abhimāne-in the conception; sati-being so; svapna-dream; viṣayakau-in relation to; jāgrat-svapnāv-waking and sleep; iva-like; tad-viṣayakau-in that realm of perception; vidhi-niṣedhau-rules and prohibitions; syatam-may be; iti-thus; āha-said; jāgrad-waking; iti-thus; tathā-so; tena-by that; prakareṇa-explanation; vidheḥ-of the rules; vidhita-placed; niṣedhasya-of

prihibitions; niṣedhatā-prihibition; iti-thus; arthaḥ-the meaning.

Thus the idea that one is a brāhmaṇa or member of another social class is an idea suitable for wakefulness and dream. The rules and prohibitions of the scriptures are meant for persons who stay in the two states of material consciousness: wakefulness and dream. It is persons in those two states of consciousness that the scriptures order to perform certain activities and refrain from other activities.

Text 6

evam

para-svabhāva-karmāṇi
na praśaṁsen na garhayet
viśvam ekātmakam paśyan
prakṛtyā puruṣeṇa ca

evam-thus; para-svabhāva-karmāṇi-others' duties; na-not; praśaṁsen-should praise; na-not; garhayet-should criticize; viśvam-world; ekātmakam-one soul; paśyan-seeing; prakṛtyā-with nature; puruṣeṇa-with the soul; ca-and.

Here the Supreme Personality of Godhead (11.28.1) explains:

"One should neither praise nor criticize the conditioned nature and activities of other persons. Rather, one should see this world as simply the combination of material nature and the enjoying souls, all based on the one Absolute Truth."***

Text 7

ity ādir ekādaśāṣṭa-vimśatitamādhyāye 'pi jñeyam. tatra ca kim bhadrām kim abhadrām va dvaitasyāvastunaḥ kiyāt ity ādikam syāt sādrśya-bhramas tāvat ity ādy anusāreṇaiva vyākhyeyam. avāstu yad advaitam tasyety arthaḥ. tasmāt svātantryeṇa nirūpaṇā-śaktyā paramātmano 'nanyad eva sarvam iti prakaraṇārthaḥ. śrī-nāradaḥ śrī-yudhiṣṭhiram.

iti-thus; ādir-beginning; ekādaśāṣṭa-vimśatitamādhyāye-of the eleventh canto, twenty-eighth chapter; 'pi-also; jñeyam-to be known; tatra-there; ca-and; kim bhadrām kim abhadrām va dvaitasyāvastunaḥ kiyāt ity ādikam-beginning with these words; syāt sādrśya-bhramas tāvat ity ādy anusāreṇa-according to these words; eva-indeed; vyākhyeyam-to be explained; avāstu-unreal; yat-what; advaitam-oneness; tasya-of that; iti-thus; arthaḥ-the meaning; tasmāt-from that; svātantryeṇa-with independence; nirūpaṇā-description; śaktyā-by the potency; paramātmanaḥ-of the Supreme Personality of Godhead; 'nanyat-not different; eva-indeed; sarvam-all; iti-thus; prakaraṇārthaḥ-the meaning of the passage; śrī-nāradaḥ-Śrī Narada; śrī-yudhiṣṭhiram-to Śrī Yudhisthira.

This quote is from the eleventh canto, twenty-eighth chapter of Śrīmad-Bhāgavatam. There it is also said (Śrīmad-Bhāgavatam 11.28.4):

"That which is expressed by material words or meditated upon by the material mind is not ultimate truth. What, therefore, is actually good or bad within this insubstantial world of duality, and how can the extent of such good and bad be measured?"***

It is also said (Śrīmad-Bhāgavatam 7.15.61):

"When a substance and its parts are separated, the acceptance of similarity between one and the other is called illusion. While dreaming one creates a separation between the existences called wakefulness and sleep. It is in such a state of mind that the regulative principles of the scriptures, consisting of injunctions and prohibitions are recommended."*

In this way it is said that the idea that the things of this world are separated from the Supreme Personality of Godhead is not the truth. Therefore everything that exists is dependent on the Lord. That is the meaning of these passages of Śrīmad-Bhāgavatam. The verse quoted in the beginning of this anuccheda was spoken by Śrī Nārada to Śrī Yudhiṣṭhira.

Anuccheda 67

Text 1

ata evāha

tvam vāyur agnir avanir viyat ambu-mātraḥ
prāṇendriyāṇi hṛdayam cid-anugrahaś ca
sarvaṁ tvam eva sa-guṇo viguṇaś ca bhūtaṁ
nānyat tvam asty api mano-vacaso niruktam

ata eva-therefore; āha-said; tvam-You (are); vāyuh-air; agniḥ-fire; avaniḥ-earth; viyat-sky; ambu-water; mātraḥ-the sense objects; prāṇa-the life airs; indriyāṇi-the senses; hṛdayam-the mind; cit-consciousness; anugrahas ca-and false ego or the demigods; sarvaṁ-everything; tvam-You; eva-only; sa-guṇaḥ-material nature with its three modes; viguṇaḥ-the spiritual spark and Supersoul, which are beyond material nature; ca-and; bhūman-O my great Lord; na-not; anyat-other; tvam--than You; asti-is; api-although; mano-vacasaḥ-by mind and words; niruktam-everything manifested.

That the material world is, in one sense, not different from the Supreme Personality of Godhead is also confirmed by the following words of Śrīmad-Bhāgavatam (7.9.48):

"O Supreme Lord, You are actually the air, the earth, fire, sky, and water. You are the objects of sense perception, the life airs, the five senses, the mind, consciousness, and false ego. Indeed, You are everything, subtle and gross. The material elements and anything expressed, either by the words or by the mind, are nothing but You."*

Text 2

hr̥dayam antar-indriyam. mano buddhy-ahankāra-cittātmakam. cit śuddho jīvaḥ. anugrahaḥ sva-sammukhī-kāraṇa-śaktiḥ. kim bahunā. sa-guṇo māyikaḥ. viguṇaś cāmāyikaḥ sarvārthas tvam eveti. śrī-prahlādaḥ śrī-nṛsimham.

hr̥dayam-hr̥dayam; antar-indriyam-the sense within; manaḥ-mind; buddhy-ahankāra-cittātmakam-intelligence, false ego, consciousness, self; cit-cit; śuddhaḥ-pure; jīvaḥ-soul; anugrahaḥ-anugraha; sva-sammukhī-kāraṇa-śaktiḥ-the favorable mercy potency; kim-whether?; bahunā-more; sa-guṇaḥ-sa-guna; māyikaḥ-made of maya; viguṇaḥ-viguna; ca-and; amāyikaḥ-free from maya; sarvārthaḥ-all; tvam-You; eva-indeed; iti-thus; śrī-prahlādaḥ-Śrī Prahlada; śrī-nṛsimham-to Śrī Nṛsimha.

Here the word "hr̥dayam" means "the sense within". This word refers to the mind, intelligence, false ego, consciousness, and spirit self. "Cit" means "the pure spirit soul", and "anugrahaḥ" means "the favorable mercy potency". What more need be said? "sa-guṇaḥ" means "what is made of māyā", "viguṇaḥ" means "what is beyond māyā", and "sarvaṁ tvam eva" means "You are all this". This verse was spoken by Śrī Prahlāda to Lord Nṛsimha.

Anuccheda 68

Text 1

atha tasya māyā-śakti-kārya-māyā-jīvebhyo 'nyatvaṁ ca spaṣṭayati

atha-now; tasya-of that; māyā-śakti-the maya potency; kārya-effect; māyā-maya; jīvebhyaḥ-from the individual spirit souls; anyatvam-the state of not being different; ca-also; spaṣṭayati-clearly says.

That the Supreme Personality of Godhead, the māyā potency, and the individual spirit souls are also different is clearly explained in these words (Śrīmad-Bhāgavatam 3.28.40-41):

Text 2

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy ātmatvenābhimatād
yathāgniḥ pṛthag ulmukāt

yathā-as; ulmukāt-from the flames; visphuliṅgāt-from the sparks; dhūmāt-from the smoke; vā-or; api-even; sva-sambhavāt-produced from itself; api-although; ātmatvena-by nature; abhimatādintimately connected; yathā-as; agniḥ-the fire; pṛthag-different; ulmukāt-from the flames.

"the blazing fire is different from the flames, from the sparks, and from the smoke, although all are intimately connected because they are born from the same blazing wood.*

Text 3

bhūtendriyāntaḥkāraṇāt
prādhānāj jīva-samjñitāt
ātmā tathā pṛthag draṣṭā
bhagavān brahma-samjñitaḥ

bhūta-the five elements; indriya-the senses; antaḥkāraṇāt-from the mind; prādhānāj-fromthe pradhana; jīva-samjñitāt-from the jiva soul; ātmāthe Paramātā; tathā-so; pṛthag-different; draṣṭā-the seer; bhagavān-the Supreme Personality of Godhead; brahma-samjñitaḥ-called Brahman.

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

Text 4

ayam arthaḥ sva-sambhavāt svopādāna-kāraṇād ulmukāt kasta-muṣṭi-
upadhikād agner hatoḥ yo visphuliṅgo yaś ca dhūmas tasmāt tasmād yathā tat-
tad-upādānam agniḥ pṛthag yathā ca tasmād apy ulmukāt tad-upādānam asāv
agniḥ pṛthak.

ayam-this; arthaḥ-the meaning; sva-sambhavāt-sva-sambhavat; svopādāna-
kāraṇāt-rproduced from itself; ulmukāt-ulgukat; kasta-of wood;-muṣṭi-fist;
upadhikāt-from the cause; agneḥ-of fire; hatoḥ-from the cause; yaḥ-who;
visphuliṅgaḥ-spark; yaḥ-what; ca-and; dhūmaḥ-smoke; tasmāt-from that; tasmāt-
from that; yathā-as; tat-tad-upādānam-various causes; agniḥ-fire; pṛthag-different;

yathā-as; ca-that; tasmāt-from that; api-also; ulmukāt-from fire; tad-upādānam-the cause of that; asāv-that; agniḥ-fire; pṛthak-different.

Here the word "sva-sambhavāt" means "produced from itself", and "ulmukāt" means "flames produced from wood". From this are produced sparks and some. However, even though it is the cause of the flames, the fire (agniḥ) is different (pṛthak) from the flames themselves.

Text 5

kīdṛśam api. tat-trayād apy ātmakatvenābhimatāt. tāpakatayā dhūme 'py agny-amśa-sambhavenāgni-svarūpatayā pratītād api. tathā visphuliṅga-sthanīyāj jīva-samjñitāj jīvād ulmuka-sthanīyāt pradhānāt.

kīdṛśam-like what?; api-also; tat-that; trayāt-from the three; api-also; ātmakatvena-as the self; abhimatāt-intimately connected; tāpakatayā-by the sources of heat; dhūme-in smoke; 'pi-also; agni-of fire; amśa-part; sambhavena-by production; agni-of fire; svarūpatayā-with the nature; pratītāt-from the understanding; api-also; tathā-so; visphuliṅga-sthanīyāj-from sparks; jīva-samjñitāj-called the individual spirit souls; jīvāt-from the individual spirit soul; ulmuka-sthanīyāt-from flames; pradhānāt-from pradhana.

What are these things like? Three things are mentioned here. Because it is produced from fire, smoke has a nature similar to that of fire. the sparks here are the individual spirit souls, and the flames here are the pradhāna.

Text 6

pradhānopādhika-bhagavat-tejaso dhūma-sthānīyād bhūtādeḥ sarvopādāna-rūpo bhgavān pṛthak. ya evātmā svāmśena tat-tad-antaryāmitayā paramātmā. kvacid adhikārini nirviśeṣa-cin-mātratayā sphuran brahma-samjñitāś ca. yata eva draṣṭā. teṣām ādi-madhyāntāvasthā-sākṣiti yatholmukād idānīm jvalataḥ kaṣṭhāt sva-sambhavād agneḥ svarūpatvenābhimatād apy atyanta-vivekino hi dhūme 'py agny-abhimāno 'stīti dhūmād ity apy uktam. ulmukāt pūrva-siddhād api tad-dāhakaḥ prakāśakaś cāgniḥ pṛthag eva. tathā-bhūtendriyāntaḥkaraṇādibhyaḥ paramātmatvena bhagavattvena brahma-samjñitatvena ca śabdito draṣṭā tad-aśeṣa-jñāḥ pṛthag eva. teṣām bahiraṅga-taṭasthaja-śaktimayatvād ity arthaḥ. śrī-kapiladevaḥ.

pradhāna-pradhana; upādhika-cause; bhagavat-of the Supreme Personality of Godhead; tejaso-potency; dhūma-sthānīyāt-from smoke; bhūtādeḥ-beginning with earth; sarva-all; upādāna-rūpaḥ-cause; bhgavān-the Supreme Personality of Godhead; pṛthak-different; ya-who; eva-indeed; ātmā-the soul; svāmśena-by His own part; tat-tad-of them; antaryāmitayā-as the Supersoul; paramātmā-the Paramātam; kvacit-somewhere; adhikārini-the controller; nirviśeṣa-without

variety; cin-mātratayā-as spirit; sphuran-manifest; brahma-samjñitah-called Brahman; ca-and; yata-from which; eva-indeed; draṣṭā-the seer; teṣām-of them; ādi-madhyānta-beginning, middle, and end; avasthā-states; sākṣī-the witness; iti-thus; yathā-as; ulmukāt-from flames; idānīm-now; jvalataḥ-burning; kaṣṭhāt-from wood; sva-sambhavāt-self-manifested; agneḥ-from fire; svarūpatvena-by nature; abhimatāt-intimately connected; api-also; atyanta-vivekinaḥ-very intelligent; hi-indeed; dhūme-smoke; 'pi-also; agny-abhimānaḥ-fire; 'sti-is; iti-thus; dhūmāt-from smoke; iti-thus; api-also; uktam-said; ulmukāt-from flames; pūrva-siddhāt-previously explained; api-also; tad-dāhakaḥ-burning that; prakāśakaḥ-manifested; ca-also; agniḥ-fire; pṛthag-different; eva-indeed; tathā-bhūta-in that way; indriya-senses; antaḥkaraṇa-mind; ādibhyaḥbeginning with; paramātmatvena-as the Supersoul; bhagavattvena-as the Supreme Personality of Godhead; brahma-samjñitatvena-as what is called Brahman; ca-and; śabditaḥ-called; draṣṭā-the seer; tad-aśeṣa-jñāḥ-who knows everything; pṛthag-different; eva-indeed; teṣām-of them; bahiraṅga-external; taṣṭhaja-marginal; śaktimayatvāt-because of possessing the potencies; iti-thus; arthaḥ-the meaning; śrī-kapiladevaḥ-Lord Kapiladeva.

Manifested from the flames, which in this example stand for the Lord's potency of pradhāna, is the smoke, which stands for the material elements that begin with earth. Different (pṛthak) from all these is the Supreme Personality of Godhead (bhagavān), who is the cause and origin of them all. The Supreme Personality of Godhead expands as the Supersoul (ātmā) present in the hearts of all beings, and He also expands as the varietyless impersonal Brahman (brahma-samjñitah). He is the witness (draṣṭā) of everything, in beginning, middle, and end. As flames are self-manifested from firewood, so He is self-manifested (sva-sambhavāt). When intelligent persons see smoke, they declare, "There must be a fire". In the same way, when intelligent persons see the material world, they declare, "There must be a creator". As a fire is different from its flames, so the Supreme Personality of Godhead is different from the material elements, senses, mind, and other ingredients of the material world. The Supreme Lord, who is called the Supreme Personality of Godhead (bhagavan), the Supersoul (paramātmā), and the impersonal Brahman (brahma), and who is all-knowing (draṣṭā), is different from all else. This is because the external material energy (bahiraṅga), the marginal potency (taṣṭha-śakti) and other potencies are all His potencies. That is the meaning here. The verse quoted in the beginning of this anuccheda was spoken by Lord Kapiladeva.

Anuccheda 69

Text 1

tatra teṣām manaḥ paramātmāni nāsti. te paramātmātmā jagaty asad-amśam eva gṛhṇanti. ye tu paramātmā-vidas te sad-amśam eva gṛhṇantīty āhuḥ

tatra-there; teṣām-of them; manaḥ-the mind; paramātmāni-in the Supersoul; na-not; asti-is; te-they; paramātmātmāmake-the Supersoul; jagati-in the universe; asad-aṁśam-a part of the non-eternal; eva-indeed; gr̥hṇanti-accepts; ye-who; tu-but; paramātmā-vidaḥ-who understand the Supersoul; te-they; sad-aṁśam-a part of the Supreme Personality of Godhead; eva-indeed; gr̥hṇanti-accept; iti-thus; ahuḥ-they say.

Some thinkers do not accept the existence of the Supreme Personality of Godhead and His expansion as the Supersoul. they say that this material world is only an illusion. However, thinkers who know the truth about the Supersoul declare that the material world is real. This is affirmed by the following prayer addressed to the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 10.87.26):

Text 2

sad iva manas tri-vṛt tvayi vibhāty asad āmanujāt
sad abhimṛṣanti aśeṣam idam ātmatayātma-vidaḥ
na hi vikṛtiṁ tyajanti kanakasya tad-ātmatayā
sva-kṛtam anupraviṣtam idam ātmatayāvasitam

sat-real; iva-as if; manaḥ-the mind; tri-vṛt-threefold; tvayi-in You; vibhāti-is manifested; āsat-unreal; ā-manujāt-extending to the human beings; sat-real; abhimṛṣanti-think; aśeṣam-all; idam-this; ātmatayātma-vidaḥ-they who understand the Supersoul; na-not; hi-indeed; vikṛtiṁ-transformation; tyajanti-abandon; kanakasya-of gold; tad-ātmatayā-as having the same identity; svakṛtam-self-made; anupraviṣtam-entered; idam-this; ātmatayā-as the same; avasitam-determined.

"The atheists think that three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You. Still, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is non-different from the Self. Just as things made of gold are indeed not to be rejected, since their substance is actual gold, so this world is undoubtedly non-different from the Lord who created it and then entered within it."***

Text 3

tvayy asad avartamānam yan-manas tat khalu tri-vṛt tri-guṇa-kārye jagati
vartamānam sat tvayi sad iva vartamānam iva vibhāti. darvisuparasa-nyāyena
svāvagadhe jagati sato 'pi paramātmāno grahaṇābhāvāt. na tu vartamānam eva
vibhātīty arthaḥ.

tvayi-in You; asat-unreal; avartamānam-not being; yan-manaḥ-the mind of whom; tat-that; khalu-indeed; tri-vṛt-threefold; tri-guṇa-of the three material

modes; kārye-in the action; jagati-in the material universe; vartamānam-being so; sat-real; tvayi-in You; sat-real; iva-as if; vartamānam-being so; iva-like; vibhāti-is manifest; darvisuparasa-nyāyena-by the example of tasting darvi soup; svāvagāḍhe-deep; jagati-in the universe; sataḥ-being so; 'pi-also; paramātmanaḥ-of the Supersoul; grahaṇābhāvāt-because of not accepting; na-not; tu-but; vartamānam-being so; eva-indeed; vibhāti-is manifested; iti-thus; arthaḥ-the meaning.

Here the words "sad iva manas tri-ṽṛt tvayi vibhāti" mean "the atheists think that the three modes of material nature comprise everything in this world, from the simplest phenomena to the complex human body. Although these phenomena appear real, they are only a false reflection of the spiritual reality, being a superimposition of the mind upon You." This is like the example of darvī-sūpa-rasa-nyāya. Because they do not accept the existence of the Supersoul, the atheists think the material world is unreal. That is the meaning.

Text 4

ata evāsad-amśasya tri-guṇa-māyā-mayatvaṁ mano-mayatvaṁ coktaṁ

ata eva-indeed; asad-amśasya-as unreal; tri-guṇa-māyā-mayatvam-an illusion created by the three modes of material nature; mano-mayatvam-a figment of the imagination; ca-also; uktam-said.

The atheists declare that the material world is an illusion created by the three modes, or else they think that the material world is a figment of the imagination. This is described in the following statement of Śrīmad-Bhāgavatam (11.7.7):

Text 5

yad idam manaso vācā
cakṣurbhyāṁ śravaṇādibhiḥ
naśvaram grhyamānam ca
viddhi māyā-mano-mayam. iti.

yat-what; idam-this; manasaḥ-of the mind; vācā-by the words; cakṣurbhyāṁ-with the eyes; śravaṇādibhiḥ-beginning with the ears; naśvaram-temporary; grhyamānam-being accepted; ca-also; viddhi-please know; māyā-mano-mayam-an illusion created by maya; iti-thus..

"The material universe that you perceive through your mind, speech, eyes, ears, and other senses is an illusory creation that one imagines to be real due to the influence of māyā. In fact, you should know that all of the objects of the material senses are temporary."***

Text 6

ye tv ātma-vidas tvād-vettāras te amānujāt sopādhika-jīva-svarūpam abhivyapya idam aśeṣam jagat eva ātmatayā svarūpatayā sad abhimṛṣanti. teṣām sad-amśa eva dṛṣṭir nānyatrety arthaḥ.

ye-who; tv-but; ātma-vidaḥ-know the Supersoul; tvād-vettāraḥ-know You; te-they; amānujāt-from human beings; sopādhika-with material bodies; jīva-svarūpam-the form of the individual spirit soul; abhivyapya-pervading; idam-this; aśeṣam-all; jagat-universe; eva-indeed; ātmatayā-as the Self; svarūpatayā-with the form; sat-real; abhimṛṣanti-think; teṣām-of them; sad-amśa-real; eva-indeed; dṛṣṭiḥ-sight; nanpt; anyatra-in another place; iti-thus; arthaḥ-the meaning.

The words "tv ātma-vida āmanujād idam aśeṣam ātmatayā sad abhimṛṣanti" mean "They who understand the truth about the Supersoul know that the Supersoul is present everywhere in the material world, that He is present in the individual soul's external material bodies, beginning with the human bodies and including all the other kinds of bodies." In this way they see that the material world is real. That is the meaning.

Text 7

tatra dṛṣṭāntaḥ na hi vikṛtim iti. teṣām kanaka-mātram mṛgayamānānām kanaka-vaṇijam hi kanaka-vikāre sundara-kurūpākāratāyām dṛṣṭir nāsti. śuddha-kanaka-mātra-grahitvāt. tathātmā-vidam apīti bhāvaḥ.

tatra-there; dṛṣṭāntaḥ-example; na-not; hi-indeed; vikṛtim-transformation; iti-thus; teṣām-of them; kanaka-mātram-consisting of gold; mṛgayamānānām-of they who seek; kanaka-vaṇijam-gold merchants; hi-indeed; kanaka-vikāre-transformations of gold; sundara-kurūpākāratāyām-in beautiful ro ugly forms; dṛṣṭiḥ-sight; na-not; asti-is; śuddha-kanaka-pure gold; mātra-only; grahitvāt-because of accepting; tathā-in that way; ātma-vidam-knowing the Supersoul; apī-also; iti-thus; bhāvaḥ-the meaning.

Here, in the passage beginning with the words "na hi vikṛtim", an example is given. Merchants who seek gold are not very interested whether golden objects have shapes that are beautiful or ugly. They are interested only in whether the gold itself is pure. In the same way, they who know the truth about the Supersoul, are not interested in the various beautiful or ugly shapes present in the material world. Rather, they are interested in the all-pervading Supersoul.

Text 8

darṣṭāntike 'pi tad-ātmāve hetu-trayam āhuḥ idam jagat svena sac-chakti-visiṣṭena sata upādāna-rūpeṇa tvayā kṛtam paścāt siddhe 'pi kārye

kāraṇāmśāvyabhicāritayāntaryāmitayā ca svena tvayā praviṣṭam punaḥ pralaye 'py ātmatayā sac-chakti-viśiṣṭa-sad-rūpatayaivāvasitam ceti. evam dṛṣṭānte 'pi vivecanīyam.

darṣṭāntike-in the example; 'pi-also; tad-ātmave-as the identity; hetu-trayam-three reasons; āhuḥ-said; idam-this; jagat-world; svena-own; sac-chakti-viśiṣṭena-by a specific potency; sata-real; upādāna-rūpeṇa-as the ingredient; tvayā-by You; kṛtam-created; paścāt-after; siddhe-porved; 'pi-also; kārye-in effect; kāraṇa-cause; amśa-part; avyabhicāritayā-as unchanging; antaryāmitayā-as the Supersoul; ca-also; svena-by Him; tvayā-by You; praviṣṭam-entered; punaḥ-again; pralaye-in destruction; 'pi-also; ātmatayā-as the Self; sac-chakti-transcendental potency; viśiṣṭa-specific; sad-rūpatayā-with a spiritual form; eva-indeed; avasitam-understood; ca-also; iti-thus; evam-thus; dṛṣṭānte-in the example; 'pi-also; vivecanīyam-to be explained.

Three reasons are given to explain that the material universe is manifested from the Supreme Personality of Godhead. The first reason is given in the word "sva-kṛtam", which means "O Lord, You created the material world, by employing one of Your potencies, which then become the ingredient of which the material world was made. The second reason is given in the word "anupraviṣṭam", which means "After the material world was created, You entered it as the Supersoul. In this way You are present in the hearts of all embodied beings". The third reason is given in the words "ātmatayāvasitam", which mean "when the material universe is destroyed, the entire material creation, which is Your potency, enters within You." In this way the example is explained.

Text 9

tad etat sarvam abhiprāyaivoktam vaiṣṇave

jñāna-svarūpam akhilaṁ
jagad etad abuddhayaḥ
artha-svarūpam paśyanto
bhramyās te moha-samplave

tat-this; etat-that; sarvam-all; abhiprāya-knowing; eva-indeed; uktam-said; vaiṣṇave-in the Viṣṇu Purāṇa; jñāna-svarūpam-the form of transcendental knowledge; akhilaṁ-all; jagat-universe; etat-this; abuddhayaḥ-fools; artha-svarūpam-the form of the meaning; paśyantaḥ-seeing; bhramyāḥ-bewildered; te-they; moha-samplave-drowning in bewilderment.

All of this is also explained in the following words of Śrī Viṣṇu Purāṇa (1.4.40-41):

"Unaware of the true nature of the material world, fools see only material things. In this way they are plunged in illusion.

Text 10

ye tu jñāna-vidaḥ śuddha-
cetasas te 'khilam jagat
jñānātmakam prapaśyanti
tvād-rūpam parameśvara. iti.

ye-who; tu-but; jñāna-vidaḥ-know the truth; śuddha-pure; cetasas-hearts; te-they; 'khilam-all; jagat-the universe; jñānātmakam-full of knowledge; prapaśyanti-see; tvād-rūpam-Your form; parameśvara-O Supreme Personality of Godhead; iti-thus.

"But the wise and pure-hearted sages see that even the material world is full of transcendental knowledge. O Supreme Personality of Godhead, they see the material world is a form of You."

Text 11

śrī-śrutayaḥ.

śrī-śrutayaḥ-the Personified Vedas.

The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas.

Anuccheda 70

Text 1

tad evaṁ pariṇāmādikam sādhitam. vivartaś ca pariḥṛtaḥ. tato vivarta-vādinām iva rajju sarpavān na mithyātvam. kintu ghatavān naśvaratvam eva tasya. tato mithyatvābhāve 'pi tri-kālāvyabhicārābhāvāj jagato na sattvam. vivarta-pariṇāmāsiddhitvena tad-doṣa-dvayābhāvavaty eva hi vastuni sattvaṁ vidhīyate. yathā paramātmāni tac-chaktau vā. sad eva saumyedaṁ agra āsit ity ādau idam-śabdoktāṁ jagat. sūkṣmāvasthā-lakṣaṇa-tac-chakti-brahmaṇor mithas tad-ātmyāpannayoḥ sac-chabda-vacanāt. ataḥ sat-kārya-vadaś ca kārya-sūkṣmāvasthām avalambyaiva pravartate.

tat-that; evam-thus; pariṇāmādikam-beginning with evidence; sādhitam-proved; vivartaḥ-transformation; ca-and; pariḥṛtaḥ-refuted; tataḥ-then; vivarta-vādinām-of

they who preache the theory of transforamtion; iva-like; rajju-a rope; sarpavan-like a snake; na-not; mithyātvam-falsity; kintu-however; ghaṭavan-like a pot; naśvaratvam-temporariness; eva-indeed; tasya-of that; tataḥ-then; mithyatvābhāve-the absence of illusion; 'pi-even; tri-kāla-the three phases of time; avyabhicāra-not wrong; abhāvāj-because of the absence; jagataḥ-of the universe; na-not; sattvam-reality; vivarta-transformation; pariṇāma-transformation; asiddhitvena-because of not being proved; tad-doṣa-dvaya-the two defecvts; abhāva-absence; vati-possessing; eva-indeed; hi-indeed; vastuni-in the thing; sattvam-rality; vidhīyate-is placed; yathā-as; paramātmani-in theSupersoul; tac-chaktau-in His potency; vā-or; sat-eternal; eva-indeed; saumya-O gentle one; idam-this; agra-before; āsīt-was; iti-thus; ādau-beginning; idam-śabdoktam-said by the word "idam"; jagat-the universe; sūkṣma-subtle; avasthā-state; lakṣaṇa-nature; tat-His; śakti-potency; brahmaṇoḥ-of the Supreme Personality of Godhead; mithaḥ-mutual; tad-ātmyāpannayoḥ-attaining His nature; sac-chabda-vacanāt-from the word "sat"; ataḥ-then; sat-kārya-vadaḥ-they who say it is real; ca-and; kārya-sūkṣmāvasthām-subtle condition; avalambya-accepting; eva-indeed; pravartate-is.

In this way the idea that the material world is a transformation (pariṇāma) of the Lord's potencies is proved and the idea that the material world is a transformation (vivarta) of the Supreme Personality of Godhead Himself is refuted. They who say the material world is a transformation of the Supreme Personality of Godhead give the example of mistaking a rope for a snake. In this example the imagines snake has no real existence. However, it cannot be said that the material world is unreal in that way. What one can say is that the material world is manifested temporarily, as a clay pot is temporarily manifested from the totality of clay. Therefore the material world is not unreal. It really exists. But one can say that it is unreal in the sense that it is temporarily manifested. It is not manifested in all three phases of time. Therefore the two theories of transformation are wrong, and the conclusion is that the material world is certainly real. It is real because it rests on the Supreme Personality of Godhead and His potency. In the Chāndogya Upaniṣad (6.2.1) it is said:

"O gentle one, in the beginning only the eternal existed."

In this passage the word "idam" (this) refers to the material world. the meaning here is that before the material world was manifested the Supreme Personality of Godhead and the subtle condition of the material world both existed eternally. Therefore it may be said that the material world is real because the subtle nature of the material world always exists.

Text 2

tad evaṁ sthite 'pi punar aśankate nanu sad-upādānaṁ jagat kathāṁ tadvad anaśvaratam api jagan na khalu sat syāt. yādi ca naśvaram syāt. tarhi kathāṁ vā śukti-rajata-vad avyabhicāritvena kevala-vivartāntaḥ-pati na syāt. tad etat praśnam uttāṅkya pariharanti

tat-that; evam-thus; sthite-situated; 'pi-even; punaḥ-again; aśankate-doubts; nanu-is it not so?; sat-of the eternal; upādānam-the ingredient; jagat-the material universe; katham-how?; tadvat-then; anaśvaratam-not temporary; api-also; jagan-the universe; na-not; khalu-indeed; sat-eternal; syāt-m ay be; yadi-if; ca-also; naśvaram-temporary; syāt-is; tarhi-then; katham-how?; vā-or; śukti-rajata-vat-like silver on a seashell; avyabhicāritvena-because of being unchanging; kevala-only; vivarta-transofrmation; antaḥ-within; pati-going; na-not; syāt-is; tat-this; etat-that; praśnam-question; uttānkya-replying; pariharanti-refute.

Here someone may protest: "Is it not true that the Supreme Personality of Godhead is the ingredient of which the material world is made? How, then, is it possible that the material world is temporary? If the material world is temporary, then must it not be an illusion, like the illusion of thinking the glittering silverlike surface of a seashell to be real silver?". If this protest is raised, the following verse from Śrīmad-Bhāgavatam (10.87.36) may be quoted in answer:

Text 3

sata idam utthitam yad iti cen nanu tarka-hatam
vyabhicarati kva ca kva ca mṛṣā na tathobhaya-yuk
vyavahṛtaye vikalpa iṣito 'ndha-paramparayā
bhramayati bharati ta uru-vṛttibhir uktha-jaḍān

sataḥ-from the real; idam-this; utthitam-manifested; yat-what; iti-thus; cen-if; nanu-indeed; tarka-hatam-refuted by logic; vyabhicarati-changes; kva-where?; ca-and; kva-where?; ca-and; mṛṣā-illusion; na-not; tathā-so; ubhaya-yuk-with both; vyavahṛtaye-for ordinary activities; vikalpa-imagination; iṣitaḥ-desired; andha-of the blind; paramparayā-by the disciplic succession; bhramayati-bewilders; bharati-words; ta-they; uru-vṛttibhiḥ-with elaborate activities; uktha-jaḍān-dulled by rituals.

"Our dear Lord, there are two classes of transcendentalists: the personalists and impersonalists. The opinion of the impersonalists is that this material manifestation is false and that only the Absolute Truth is factual. The impersonalists are called andha-paramparā, or blind followers of the Vedic ritualistic ceremonies."*

Text 4

idam viśvam dharmi. sad iti sādhye dharmāḥ. sata utpannatvāt. yad yata utpannam tat khalu tad-ātmakam eva dṛṣṭam. yathā kanakād utpannam kuṇḍalādikam tad-ātmakam. tadvat. atrotthitam eva. na tu śaktau rajatam iva tatrāropitam iti siddhāntinaḥ sva-matam anuditam. naivety āhuḥ nanu tarka-hatam iti. apādāna-nirdeśena bheda-pratīter viruddha-hetutvāt.

idam-this; viśvam-universe; dharmi-the possessor of qualities; sat-real; iti-thus; sādhye-to be attained; dharmah-quality; sata-from the real; utpannatvāt-because of being manifested; yat-what; yata-from which; utpannam-manifested; tat-that; khalu-indeed; tad-ātmakam-the nature of that; eva-indeed; dr̥ṣtam-seen; yathā-as; kanakāt-from gold; utpannam-manifested; kuṇḍalādīkam-beginning with earrings; tad-ātmakam-the nature of that; tadvat-then; atra-here; utthitam-manifested; eva-indeed; na-not; tu-but; śaktau-in the potency; rajatam-silver; iva-like; tatra-there; āropitam-imagined; iti-thus; siddhāntinaḥ-they who know the conclusion; svamatam-in their own opinion; anuditam-not said; na-not; eva-indeed; iti-thus; āhuḥ-said; nanu-indeed; tarka-hatam-destroyed by logic; iti-thus; apādāna-nirdeśena-by the use of the ablative case; bheda-pratīteḥ-of difference; viruddha-hetutvāt-because of refutation.

Here the word "idam" refers to the material universe, the possessor of qualities, and "sat" refers to the supreme goal, the final resting place. "Sataḥ" means "manifested from the sat". When one thing is manifested from another, the manifested inherits something of the nature of the manifestor. Therefore, when they are fashioned from gold, earrings and other ornaments retain gold as their ingredient. Such golden ornaments are not like the silver imagined to be visible on the surface of a seashell, for that glittering is not really silver. The impression that it is silver is a mistake. The impersonalists claim that the material world is an illusion, like that imagined silver on the seashell's surface. This idea is refuted in this verse by the words "nanu tarka-hatam" (Indeed, that idea is not logical). Here the ablative cause is used to refute the idea that the manifested material world is different from its source.

Text 5

nanu nābhedaṁ sādhyāmaḥ. kintu tata utpannatvena kuṇḍalādi-vad bhedaṁ anudya pratiśedhāmaḥ. tatrābheda eva syād ity āsaṅkyānaikāntikatvena hetuṁ duṣayanti vyabhicarati kva ca iti. kva ca kutrāpi kāraṇa-dharmānugatir vyabhicarati. kāryaṁ kāraṇa-dharmasya sarvāṁśenaivānugataṁ bhavātīti niyama na vidyata ity arthaḥ. dahanādy-udbhava prabhātau dahakatvādi-dharmādarśanād iti bhāvaḥ.

nanu-indeed; na-not; abhedam-non-different; sādhyāmaḥ-we prove; kintu-however; tata-from that; utpannatvena-because of being manifested; kuṇḍalādi-vat-like those things that begin with earrings; bhedaṁ-difference; anudya-not saying; pratiśedhāmaḥ-we refute; tatra-there; abheda-not different; eva-indeed; syāt-is; iti-thus; āsaṅkyā-doubting; anaikāntikatvena-because of not being one; hetuṁ-the reason; duṣayanti-refutes; vyabhicarati-is inconsistent; kva-where?; ca-and; iti-thus; kva-where?; ca-and; kutrāpi-somewhere; kāraṇa-dharmānugatiḥ-following the nature of the cause; vyabhicarati-is inconsistent; kāryaṁ-the effect; kāraṇa-dharmasya-of the nature of the cause; sarva-all; aṁśena-by a part; eva-indeed; anugatam-followed; bhavati-is; iti-thus; niyamaḥ-restraint; na-not; vidyata-is; iti-thus; arthaḥ-the meaning; dahanādy-udbhava-in the manifestation of fire

and other things; prabhā-light; ādau-beginning; dahakatva-the state of burning; ādi-beginning with; dharma-nature; adarśanāt-from not seeing; iti-thus; bhāvaḥ-the meaning.

The word "nanu" means "Here someone may protest: 'We affirm that they are not different. We say that earrings and other ornaments made of gold are not different from gold.' Fearing that someone will use this example to prove that all existence is in all respect identical with the Supreme, the author of this Śrīmad-Bhāgavatam verse speaks the words "vyabhicarati kva ca" (this idea is inconsistent). Here the words "kva ca" mean "in some circumstances this idea is not confirmed by the truth about the cause, for the effect is a part of the cause." therefore the idea of oneness is not true. Here the example may be given that light and other qualities of fire are not identical with fire itself. This is explained in the following words of Śrī Viṣṇu Purāṇa (1.22.53-55):

Text 6

dve rūpe brahmaṇas tasya
mūrtam cāmūrtam eva ca
kṣarākṣara-svarūpe te
sarva-bhūteṣv avasthite
akṣaram tat param brahma
kṣaram sarvam idam jagat

ity ādy antaram.

dve-two; rūpe-forms; brahmaṇaḥ-of the Supreme Personality of Godhead; tasya-of Him; mūrtam-the form; ca-and; amūrtam-without a form; eva-indeed; ca-and; kṣara-temporary; akṣara-eternal; svarūpe-forms; te-they; sarva-bhūteṣv-in all living entities; avasthite-situated; akṣaram-eternal; tat-that; param-Supreme; brahma-Brahman; kṣaram-temporary; sarvam-all; idam-this; jagat-material universe; iti-thus; ādi-beginning; antaram-ending.

"The Supreme Personality of Godhead has two natures. One nature has a form, and the other nature is formless. One nature is temporary and the other is eternal. The eternal nature is the Supreme Brahman, and the temporary nature is the material world.

Text 7

eka-deśa-sthitasyāgner
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedam akhilaṁ jagat

eka-deśa-in one place; sthitasya-being situated; agneḥ-of fire; jyotsnā-the illumination; vistāriṇī-expanded everywhere; yathā-just as; parasya-of the Supreme; brahmaṇaḥ-of the Absolute Truth; śaktiḥ-the energy; tathā-similary; idam-this; akhilaṁ-entire; jagat-universe.

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

Text 8

ity etad evaṁ vyākhyātaṁ śrī-svāmibhir eva śrī-viṣṇu-purāṇe nanv akṣarasya para-brahmaṇas tad-vilakṣaṇaṁ kṣara-rūpaṁ kathaṁ syād ity āśaṅkya dṛṣṭāntenopapādayati eka-deśeti. prādeśikasyāpy agner dīpāder dahakasyāpi tad-vilakṣaṇā jyotsnā prabhā yathā tat-prakāśa-vistāras tathā brahmaṇaḥ śakti-kṛta-vistāra idam akhilaṁ jagat. iti.

iti-thus; etad-this; evam-thus; vyākhyātam-explained; śrī-svāmibhiḥ-by Śrīla Sridhara Svami; eva-indeed; śrī-viṣṇu-purāṇe-in Śrī Viṣṇu Purana; nanv-indeed; akṣarasya-of the eternal; para-brahmaṇaḥ-Supreme Personality of Godhead; tad-vilakṣaṇam-different from Him; kṣara-rūpaṁ-the temporary form; katham-how?; syāt-may be; iti-thus; āśaṅkya-doubting; dṛṣṭātena-with an example; upapādayati-explains; eka-deśeti-the verse beginnign with the words eka-desa; prādeśikasya-of one place; api-even; agneḥ-of a fire; dīpādeḥ-beginning with a lamp; dahakasya-burning; api-also; tad-vilakṣaṇā-different from that; jyotsnā-light; prabhā-light; yathā-as; tat-prakāśa-vistāraḥ-the light spread all over; tathā-so; brahmaṇaḥ-of the Supreme Personality of Godhead; śakti-kṛta-vistāra-expanded potencies; idam-this; akhilaṁ-netire; jagat-universe; iti-thus.

Śrīla Śrīdhara Svāmī comments:

"Here someone may protest: 'How is it possible that the temporary material world, which is the temporary form of the Supreme Personality of Godhead, be in any way different from the Supreme Personality of Godhead Himself?' Fearing that someone would protest in this way, in this verse the author gives an example to explain the truth. He says: 'A lamp or other flame may stay in one place, and its energy, in the form of light, is spread in all directions. The light is, in one sense, certainly different from the fire itself. In this same way, the entire material world, which is manifested from the Supreme Lord's potency, is different from the Supreme Lord Himself'."

Text 9

prakṛtam anusarāmaḥ. nanu tarhi vyabhicāritve śukti-rajata-vad evāstu. tatrāha kva ca mṛṣā iti. kva ca śakty-ādāv eva pratītika-mātra-sattākaṁ rajatādikaṁ mṛṣā.

anyatra yatra ubhayam pratītim artha-kriyā-kāritvam yunakti bhajate. tatra na tathā mṛṣeti.

prakṛtam-the original topic; anusarāmaḥ-we now return; nanu-is it not so?; tarhi-then; vyabhicāritve-as a transformation; śukti-rajata-vat-like a seashell and silver; eva-indeed; āstu-is; tatra-there; āha-said; kva ca mṛṣā iti-kva ca mṛsa; kva ca-somewhere; śakty-ādāv-beginning with the potency; eva-indeed; pratītika-mātra-sattākam-the reality is accepted; rajatādikam-beginning with silver; mṛṣā-illusion; anyatra-in another place; yatra-where; ubhayam-both; pratītim-acceptance; artha-kriyā-kāritvam-doingthe meaning; yunakti-engages; bhajate-engages; tatra-there; na-not; tathā-so; mṛṣā-false; iti-thus.

Now we will return to the original topic of this discussion. Here someone may protest: "Is it not so that the material world is an illusion, like the illusion of silver than seems to glitter on a seashell?" To this protest the Śrīmad-Bhāgavatam replies with the words "kva ca mṛṣā" (from one point of view it is an illusion). Although the glittering on the seashell is not silver, it is not nothing. It is something else. Therefore it is not non-existent (mṛṣā).

Text 10

nanu kūṭatāmrikādiṣv artha-kriyā-kāritāpi dṛśyate. ity āśaṅkyāhuḥ vyavahṛtaye iti. kraya-vikrayādi-lakṣaṇa-vyavahārāyaiva vikalpo bhrama iṣṭaḥ. na tu tat-tat-prasiddha-samyag-artha-kriyā-kāritāyai. tad-dānādau yathā-vat puṇya-phalādikam na bhavatīti.

nanu-is it not so?; kūṭa-false; tāmrīka-made of copper; ādiṣv-beginning with; artha-kriyā-kāritā-having the meaning; api-also; dṛśyate-is seen; iti-thus; āśaṅkyā-fearing; āhuḥ-said; vyavahṛtaye-vtavahṛtaye; iti-thus; kraya-vikrayādi-lakṣaṇa-characterized by buying and selling; vyavahārāya-for the ordinary activities; eva-indeed; vikalpaḥ-mistake; bhrama-mistake; iṣṭaḥ-desired; na-not; tu-but; tat-tat-prasiddha-samyag-artha-kriyā-kāritāyai-for having the same meaning; tad-dānādau-beginning with giving; yathā-vat-as; puṇya-of pious deeds; phala-results; ādikambeginning with; na-not; bhavati-is; iti-thus.

Here someone may again protest: "The material world is unreal. As a less-valuable pot, not made of copper, is falsely claimed to be made of copper, so the material world is falsely claimed to be real." To this protest the Śrīmad-Bhāgavatam replies with the word "vyavahṛtaye" (in ordinary activities). This means that in the marketplace a merchant may misrepresent the nature of the pot, but that does not mean that the pot does not exist. Of course, the merchant will not gain the benefits of pious deeds by cheating in that way.

Text 11

tathā śuṅṭhitayā prakhyāpitam viṣa-granthy-ādikam kṛtvā śuṅṭhi-jñānena bhakṣitam api nārogya-janakam. pratyuta marakam eveti. tasmāt tat-tat-prasiddha-samyag-artha-kriyā-kāritayaiva jagataḥ satyatvam aṅgri-kriyate. ekāṅgena sa kūṭa-sarpādau bhayādi-rūpa tv asty eveti. na tu tad-dhetoḥ.

tathā-so; śuṅṭhitayā-sunti; prakhyāpitam-called; viṣa-granthy-ādikam-beginning with poison; kṛtvā-purchasing; śuṅṭhi-jñānena-without knowledge of sunti; bhakṣitam-eaten; api-even; na-not; ārogya-janakam-the cause of good health; pratyuta-on the contrary; marakam-death; eva-indeed; iti-thus; tasmāt-therefore; tat-tat-prasiddha-samyag-artha-kriyā-kāritayā-for that reason; eva-indeed; jagataḥ-of the material world; satyatvam-reality; aṅgri-kriyate-is accepted; ekāṅgena-by one part; sa-that; kūṭa-false; sarpa-snake; ādau-beginning; bhaya-fear; ādi-beginning; rūpa-form; tv-indeed; asti-is; eva-indeed; iti-thus; na-not; tu-but; tad-dhetoḥ-the reason for that.

If by mistake one purchases the poison named suṅṭhī and then, not knowing its true nature eats that poison, one will not remain healthy. He will certainly die. therefore to be in illusion about the true nature of something does not mean that the thing in question ceases to exist or loses its actual identity. Therefore all the examples of mistaking one thing for another do not prove that the material world is not real. The material world is certainly real. One example of this is the story of a person's becoming frightened by mistaking a rope for a snake. The explanations given above show that this example does not prove that the material world is not real.

Text 12

kiṁ ca andha-paramparayeti sa ca kraya-vikrayādi-lakṣaṇa-vyavahāro 'pi. na tu yathārthatāmrikasyeva tad-vyavahāra-kuśaleṣv api. kintv andha-paramparayaiva.

kiṁ ca-furthermore; andha-paramparayeti-by the word andha-paramparaya; sa-that; ca-and; kraya-vikrayādi-lakṣaṇa-the example of buying and selling; vyavahāraḥ-material actions; 'pi-also; na-not; tu-but; yathārthatāmrikasyeva-as; tad-vyavahāra-those ordinary actions; kuśaleṣv-in auspiciousness; api-also; kintv-however; andha-paramparaya-by the blind parampara; eva-indeed.

Here the Supreme Personality of Godhead verse uses the word "andha-paramparayā" (the disciplic succession of blind teachers). Such persons cannot understand the examples of ordinary activities of the marketplace (vyavahāraye) such as the example of the copper pot. Therefore these persons are said to be blind.

Text 13

atas tatra tadīya-kuśaleṣv asiddhatvena vyavahārasyābhāsa-mātratvāt tasmād

anyathā nānumeyam. dhūmābhāse hi vahni-vyabhicārasyaucityam eveti bhāvaḥ. tad evam artha-kriyā-karitvenāsty evetarasya bhrama-vastu-vailakṣaṇyāt satyatvam iti vivarta-vādinī niraste punar anaśvara-vādi praty uttiṣṭhate.

ataḥ-then; tatra-there; tadīya-kuśaleṣv-in these auspicious things; asiddhatvena-because of not being proven; vyavahārasya-of ordinary activities; ābhāsa-reflection; mātratvāt-only; tasmāt-from that; anyathā-otherwise; na-not; anumeyam-to be understood; dhūma-of smoke; ābhāse-the shadow; hi-indeed; vahni-of fire; vyabhicārasya-of the transformation; aucityam-suitableness; eva-indeed; iti-thus; bhāvaḥ-the emaing; tat-that; evam-thus; artha-kriyā-karitvena-by the proper meaning; asti-is; eva-indeed; itarasya-of another; bhrama-eror; vastu-thing; vailakṣaṇyāt-because of difference; satyatvam-reality; iti-thus; vivarta-vādinī-the theory of transformation; niraste-refuted; punaḥ-again; anaśvara-vādi-the theory of eternity; prati-to; uttiṣṭhate-rises.

Therefore, one should not interpret these examples in any other way. The relationship between smoke and fire is that smoke is produced by fire. That is the proper understanding. In that was one should understand that the material world is real, for it was created by the Supreme Personality of Godhead. In this way the impersonalists' theory of transformation is rejected, and the truth, that the Supreme Personality of Godhead is eternal and unchanging, is established.

Text 14

nanu apāma somam āmṛtā abhūma. akṣayyam ha vai cāturmasya-yājinaḥ sukṛtam bhavati iti śrutyaiiva karma-phalasya nityatva-pratipādanān naśvaratvam na ghatata ity āsaṅkyāhuḥ bhramayati iti.

nanu-is it not so; apāma-we have drunk; somam-soma; āmṛtā-immortal; abhūma-we became; akṣayyam-immortality; ha-indeed; vai-indeed; cāturmasya-yājinaḥ-observifn Caturmasya; sukṛtam-piety; bhavati-attain; iti-thus; śrutyā-by teh Sruti-sastra; eva-indeed; karma-phalasya-the result of pious deeds; nityatva-eternality; pratipādanān-from the proof; naśvaratvam-temporariness; na-not; ghatata-is; iti-thus; āsaṅkyā-fearing; āhuḥ-they say; bhramayati iti-the word "bhramayati".

Here someone may protest: "the Śruti-śāstras (Ṛg Veda 8.48.3) declare:

"We have drunk soma, and now we are immortal. By observing Cāurmāsyā we attained eternal piety.

In this way the Śruti-śāstras affirm that material pious deeds bring results that are eternal. The results they bring are not temporary."

Fearing that someone would protest in this way, the Śrīmad-Bhāgavatam verse

replies with the word "bhramayati" (such persons are bewildered).

Text 15

he bhagavan te tava bhāratī uru-vṛttibhir bahvībhir gaṇa-lakṣaṇādibhir vṛttibhiḥ. uktha-jaḍān. ukthāni yajñe sasyante. tatra jaḍaḥ karma-śraddhā-bharākrānta-manda-mataya ity arthaḥ. tan bhramayati.

he-O; bhagavan-Supreme Personality of Godhead; te-of You; tava-of You; bhāratī-words; uru-vṛttibhiḥ-with great actions; bahvībhiḥ-with many; gaṇa-lakṣaṇādibhiḥ-direct and indirect; vṛttibhiḥ-with actions; uktha-jaḍān-uktha-jadan; ukthāni-Vedic hymns; yajñe-in yajna; sasyante-recited; tatra-there; jaḍaḥ-dull; karma-in fruitive actions; śraddhā-faith; bhara-great; ākrānta-overcome; manda-slow; mataya-intelligence; iti-thus; arthaḥ-the meaning; tan-them; bhramayati-bewilders

Here the words "te bhāratī uru-vṛttibhir uktha-jaḍān bhramayati" mean "O Supreme Personality of Godhead, filled with many direct and indirect meanings, Your words bewilder the persons who have become feeble-minded by their great faith in the fruitive actions described in the Vedas."

Text 16

ayam bhāvaḥ. na hi vedaḥ karma-phalam nityam abhipraiti. kinto lakṣaṇayā prasastya-mātram. anyeṣām vākyaṇām vidhy eka-vākyaatvena vidhāv eva tātparyāt. anyathā vākya-bheda-prasaṅgaḥ. tad yathā iha karma-jito lokaḥ kṣiyate. evam evāmutra puṇya-jito lokaḥ kṣiyate iti nyāyopabṛmḥita-śruty-antara-vibodhaś ca.

ayam-this; bhāvaḥ-the meaning; na-not; hi-indeed; vedaḥ-the Veda; karma-phalam-the fruits of action; nityam-always; abhipraiti-intends; kintaḥ-however; lakṣaṇayā-with meaning; prasastya-mātram-only praise; anyeṣām-of others; vākyaṇām-words; vidhi-please know; eka-vākyaatvena-with one statement; vidhāv-in the rule; eva-indeed; tātparyāt-from the meaning; anyathā-otherwise; vākya-bheda-prasaṅgaḥ-difference of statements; tat-that; yathā-as; iha-here; karma-jitaḥ-conquered by karma; lokaḥ-the world; kṣiyate-is destroyed; evam-thus; eva-indeed; amutra-in the next life; puṇya-jitaḥ-conquered by pious deeds; lokaḥ-the world; kṣiyate-is destroyed; iti -thus; nyāya-by an example; upabṛmḥita-corroborated; śruti-Sruti; antara-another; vibodhaḥ-knowledge; ca-also.

Here is the meaning: The Vedas do not always praise the results attained by fruitive activities. Sometimes the rules and regulations for fruitive activities are described, and sometimes the results of fruitive activities are criticized. For example, in the Chāndogya Upaniṣad (8.1.6) it is said:

"By performing fruitive deeds one may enter the higher material worlds, but

then again he must also fall from those worlds. By performing pious deeds one may, in the next life, enter the higher material worlds, but then again he must also fall from those worlds."

Text 17

ataḥ karma-jaḍānām idam bhrama-mātram. jagat tu satyam api pariṇāma-dharmatvena naśvaram eveti. tad uktam bhattenaiva athavetiḥāsa-purāṇa-pramāṇyāt sṛṣṭi-pralayāv apīṣyate iti.

ataḥ-then; karma-jaḍānām-dulled by karma; idam-this; bhrama-mātram-only an illusion; jagat-universe; tu-but; satyam-real; api-also; pariṇāma-dharmatvena-with the nature of transformation; naśvaram-temporary; eva-indeed; iti-thus; tat-that; uktam-said; bhattena-by Śrī Kumarila Bhatta; eva-indeed; athavā-or; itiḥāsa-purāṇa-pramāṇyāt-by the evidence of the Puranas and Itihasas; sṛṣṭi-pralayau-creation and destruction; api-also; iṣyate-is manifested; iti-thus.

In this way persons whose intelligence has become dulled by fruitive activities are bewildered. The truth is that the material world is real, although, because it is always in flux, it is considered temporary. This is confirmed by the following words of Śrī Kumārika Bhaṭṭa:

"According to the Purāṇas and Itihāsas, the material universes are again and again created and destroyed."

Text 18

athavā nābhedaṁ sādhyāma ity ādikam āśaṅkya prasiddhasya sattā-trayasya mitho vailakṣaṇyād abhedam pariharanti. kva ca ghaṭādau artha-kriyā-kāriṇy api vyabharati satteti śeṣaḥ. vastv antarasyārtha-kriyā-kāritāyām asmarthyāt deśāntare svayam avidyamānatvāt kālāntare tirobhāvitvāc ca.

athavā-or; na-not; abhedam-non-different; sādhyāma-we explain; iti-thus; ādikam-beginning; āśaṅkya-fearing; prasiddhasya-established; sattā-existence; trayasya-three; mithaḥ-mutual; vailakṣaṇyāt-because of being different; abhedam-not different; pariharanti-refutes; kva ca-somewhere; ghaṭādau-beginning with a pot; artha-kriyā-kāriṇi-for the meaning of the words; api-also; vyabharati-is transformed; sattā-existence; iti-thus; śeṣaḥ-then remainder; vastv-thing; antarasya-of another; artha-kriyā-kāritāyām-in the meaning fo the words; asmarthyāt-because of ability; deśāntare-in another place; svayam-personally; avidyamānatvāt-because of not being; kālāntare-in another time; tirobhāvitvāc-because of disappearance; ca-also.

Here someone may protest: "Therefore we say that the material world is not different from the Supreme". Fearing that someone might make this claim, this

verse of Śrīmad-Bhāgavatam affirms that the three existences (the Supreme Personality of Godhead, the individual spirit souls, and the external material energy) are different from each other. In this way the idea that they are not different is refuted. This is affirmed here by the words "kva ca vyabhicarati", which mean that a clay pot or other material object is limited in its existence. Thus the clay pot may exist in one place, but it does not exist in all places. It may exist at one point in time, but in another point in time it will have vanished.

Text 19

kva ca śukti-rajātādau tatrāpi tadānīm api mṛṣā. artha-kriyā-kāritvābhāvāt. ya tūbhaya-yuk ubhayatra ghaṭādi-sattāyām śukti-rajātādi-sattāyām yug yogo yasyāḥ. sa sa labdha-pada bhavatīty arthaḥ.

kva ca-somewhere; śukti-rajātādau-beginning with a seashell and silver; tatrāpi-still; tadānīm-then; api-also; mṛṣā-false; artha-kriyā-kāritva-the meaning of words; abhāvāt-because of the absence; ya-who; tu-but; ubhaya-yuk-with both; ubhayatra-in both places; ghaṭādi-beginning with pots; sattāyām-in existence; śukti-rajātādi-sattāyām-the existence of things that begin with the silver of seashells; yug-ehdowed; yogaḥ-endowed; yasyāḥ-of which; sa-that; sa-that; labdha-obtained; pada-condition; bhavati-is; iti-thus; arthaḥ-the meaning.

In addition to these things, there are things that are actually illusions (mṛṣā). An example of an illusion is the silver that seems to exist on the surface of a seashell. In this way the material world consists of both things (ubhaya-yuk): 1. realities, such as the clay pot and other like things, and 2. illusions, such as the silver that seems to exist on the surface of a seashell.

Text 20

sa parama-kāraṇa-sattā na tathā kintu sarvatrāpi sarvadāpi tat-tad-upādhy-anurūpa-sarvārtha-kriyādy-adhiṣṭhāna-rūpety arthaḥ. tasmād artha-kriyā-kāritvena satyam api pariṇatatvena ghaṭavān naśvaram eva jagat. na pratīti-mātra-sattākam. na cānaśvara-sattākam iti paraspara-vailakṣaṇya-darśanāt katham ekam anyad bhāvitum arhatīti bhāvaḥ.

sa-that; parama-kāraṇa-sattā-the existence of the supreme cause; na-not; tathā-so; kintu-however; sarvatra-everywhere; api-also; sarvadā-always; api-also; tat-tad-upādhy-anurūpa-sarvārtha-kriyādy-adhiṣṭhāna-rūpā-the form of the resting place of the various manifestations; iti-thus; arthaḥ-the meaning; tasmāt-from that; artha-kriyā-kāritvena-by the meaning of words; satyam-truth; api-also; pariṇatatvena-by being transformed; ghaṭavat-like a pot; naśvaram-temporary; eva-indeed; jagat-the material universe; na-not; pratīti-mātra-sattākam-existence that depends only on belief; na-not; ca-and; anasvara-temporary; sattākam-existence; iti-thus; paraspara-mutual; vailakṣaṇya-difference; darśanāt-because of the revelation; katham-how?; ekam-one; anyat-another; bhāvitum-to be; arhati-is able;

iti-thus; bhāvaḥ-the meaning.

However, the prime cause of all causes is not like these two (the limited realities and the illusions), for the prime cause exists always and everywhere. Therefore 1. the material world, like the clay pot described before, is considered temporary because it is always in flux, 2. various illusions exist only because people mistakenly believe them, and 3. the prime cause is eternal and unchanging. How is it possible to say that these three are identical and not at all different from each other?

Text 21

kūṭa-tāmrikatvam āśaṅkyāha vyavahṛtaye iti. vikalpyate anyatrāropya iti vikalpaḥ. svataḥ-siddhas tāmrikādir arthaḥ. sa eva vyavahṛtaye iṣitaḥ.

kūṭa-tāmrikatvam-the false copper pot; āśaṅkya-fearing; āha-said; vyavahṛtaye-vyavahṛtaye; iti-thus; vikalpyate-is imagined; anyatra-in another place; āropya-aropya; iti-thus; vikalpaḥ-imagined; svataḥ-siddhaḥ-self-sufficient; tāmrikādīḥ-beginning with the copper pot; arthaḥ-the meaning; sa-that; eva-indeed; vyavahṛtaye-vyavahṛtaye; iṣitaḥ-is given.

Fearing that someone may bring up the example of the pretended copper pot, the Śrīmad-Bhāgavatam speaks the word "vyavahṛtaye". Here the word "vikalpaḥ" means "imagining the qualities of one thing to be present in another". In this way the word "vyavahṛtaye" is used.

Text 22

ayam arthaḥ. atra kūṭa-tāmrikena yaṁ vyavahāraṁ manyase. so 'pi na tena sidhyati. kim tarhi satyatāmrikenaiva. arthāntaram vyavahārtur hṛdi tasyaiva pratyakṣatvāt. kūṭatāmrikam atropalakṣaṇam eva. kvacit taṁ vināpi tava gṛhe tāmriko datta iti paścād dātavya iti vā chala-prayoge smaryam.anenāpi tena tathā vyavahāra-siddhaḥ.

ayam-this; arthaḥ-the meaning; atra-here; kūṭa-tāmrikena-in the pretended copper pot; yaṁ-which; vyavahāraṁ-ordinary activity; manyase-you think; saḥ-that; api-also; na-not; tena-by that; sidhyati-is completed; kim-what?; tarhi-then; satyatāmrikena-with a genuine copper pot; eva-indeed; arthāntaram-another meaning; vyavahārtur-of the merchant; hṛdi-in the heart; tasya-of him; eva-indeed; pratyakṣatvāt-because of being present before the senses; kūṭatāmrikam-a false copper pot; atra-here; upalakṣaṇam-implication; eva-indeed; kvacit-in one place; taṁ-that; vinā-without; api-also; tava-of you; gṛhe-in the home; tāmrikaḥ-copper; datta-given; iti-thus; paścād-after; dātavya-to be given; iti-thus; vā-or; chala-prayoge-in cheating; smaryam-to be remembered; anena-by that api-also; tena-by that; tathā-so; vyavahāra-siddhaḥ-ordinary activity.

Here is the meaning. If the merchant thinks a false-copper pot is truly made of copper and he has not the slightest inkling that the pot is not genuine copper, and he thinks that the customer has taken home a genuine copper pot, then the merchant has not cheated the customer. The merchant must be aware that he is cheating for there to be a crime on his part.

Text 23

tasmād vyavahāra-rūpāpy artha-kriyā-kāritā tasyaiva bhavatīti sa satya eva. anyathā satyasya tāmrikasyābhāve śatam apy andhānām na paśyatīti nyāyena kūṭa-tāmrika-paramparāyāpi vyavahāro 'pi na sidhyet ity āhuḥ andha-paramparayeti. andha-paramparā-doṣāt sa eva vyavahṛtaya isitā ity anvayaḥ. yathāndha-paramparayā vyavahāro na sidhyet. tathā kūṭa-tāmrika-paramparayāpity arthaḥ.

tasmāt-therefore; vyavahāra-rūpā-ordinary activities; api-also; artha-kriyā-kāritā-the meaning of the words; tasya-of that; eva-indeed; bhavati-is; iti-thus; sa-that; satya-true; eva-indeed; anyathā-otherwise; satyasya-of true; tāmrikasya-copper; abhāve-in the absence; śatam-a hundred; api-even; andhānām-of blind men; na-not; paśyati-see; iti-thus; nyāyena-by the example; kūṭa-tāmrika-of false copper; paramparayā-by the disciplic succession; api-also; vyavahāraḥ-ordinary activity; api-also; na-not; sidhyet-becomes completed; iti-thus; āhuḥ-sadi; andha-paramparayā iti-the word "andha-paramparaya"; andha-paramparā-doṣāt-because of the defect of the andha-parampara; sa-that; eva-indeed; vyavahṛtaya-vyavahṛtaye; isitā-is attained; iti-thus; anvayaḥ-the meaning; yathā-as; andha-paramparayā-by the andha-parampara; vyavahāraḥ-ordinary activity; na-not; sidhyet-becomes completed; tathā-so; kūṭa-tāmrika-the false copper pot; paramparayā-by the andha-parampara; iti-thus; arthaḥ-the meaning.

Even a hundred blind men cannot see whether a pot is genuine copper or not. That is why the word "andha-paramparayā" (the disciplic succession of blind men) is used here. In this way this verse describes the andha-paramparā's lack of ability to function in even ordinary activities (vyavahṛtaye). As the andha-paramparā is useless in performing regular activities, so the kūṭa-tāmrika-paramparā (disciplic succession of cheaters) is also useless. That is the meaning.

Text 24

ittham eva vijñāna-vādo 'pi nirākṛtaḥ. śaṅkara-śārīrake 'pi. anāditve 'py andha-paramparā-nyāyenāpratiṣṭhāv anavasthā-vyavahāra-vilopini syān nābhiprāya-siddhir ity uktvā etad uktaṁ bhavati. yathedaṁ suvarṇaṁ kena kṛitaṁ iti prasne kaścid āha anenāndheneti. anena katham paricitam iti punar āha tenāndhena paricayitam. tena ca katham ity āha kenāpy aparenāndhenety anda-paramparayāpi na siddhyet vyavahāraḥ. kintu tatrāndha-paramparāyām yady eko 'pi cakṣuṣmata sarvādi-pravartako bhavati. tadaiva sidhyati. yathā ca tatra sarveṣv api cakṣuṣmata

eva vyavahāra-sādhakatvam. tathā kasmimś cit-tāmrike prathamam satye saty eva vyavahāraḥ sidhyati. tatra ca satyasyaiva vyavahāra-sādhakatvam. tad-anusandhanenaiva tatra prāvṛtteś cakṣuṣmata iva pravartakatvāt tataś ca kaścana tāmrikaḥ satya iti sthite. yatra tad-vyavahāra-kuśalaiḥ parīkṣayā satyatāvagamya. sa eva kūṭa-tāmrike 'py āropyamānaḥ satyo bhavet. tad evam artha-kriyā-kāritvena tasya satyatve tad-upalakṣitam viśvam eva bhrama-vastu-vilakṣaṇam satyam iti siddham. paramātmana evāvayavitva-vyavahāra-sādhakatvena sādhitatvād yuktam eva tat.

ittham-thus; eva-indeed; vijñāna-vādaḥ-the theory of the jnani philosophers; 'pi-also; nirākṛtaḥ-refuted; śāṅkara-of Sankaracarya; śārīrake-in the commentary on Vedānta-sūtra; 'pi-even; anādīte-without beginning; 'pi-even; andha-paramparā-nyāyena-by the example of the blind parampara; apratiṣṭhāu-in non-establishment; anavasthā-not the situation; vyavahāra-action; vilopini-without; syān-is; na-not; ābhīprāya-understanding; siddhiḥ-attainment; iti-thus; ukṭvā-the meaning; etat-this; ukṭam-said; bhavati-is; yathā-as; idam-this; suvarṇam-gold; kena-by whom; kṛtam-purchased; iti-thus; prasne-in the question; kaścit-someone; āha-said; anena-by him; andhena-a blind man; iti-thus; anena-by him; katham-how?; paricitam-selected; iti-thus; punaḥ-again; āha-said; tena-by him; andhena-the blind man; paricayitam-understood; tena-by him; ca-and; katham-how?; iti-thus; āha-said; kenāpi-by someone; apareṇa-by another; andhena-by a blind man; iti-thus; anda-paramparayā-by the parampara of blind men; api-also; na-not; siddhyet-attained; vyavahāraḥ-the activity; kintu-however; tatra-there; andha-paramparāyām-in the andha-parampara; yadi-is; ekaḥ-one; 'pi-even; cakṣuṣmata-having eyes; sarva-all; ādi-beginning; pravartakaḥ-the prompter; bhavati-is; tada-then; eva-indeed; sidhyati-is attained; yathā-as; ca-and; tatra-there; sarveṣv-in all; api-also; cakṣuṣmata-having eyes; eva-indeed; vyavahāra-sādhakatvam-the state of engaging in the activity; tathā-so; kasmimḥ-in what?; cit-tāmrike-in the real copper pot; prathamam-ifirst; satye-truth; satī-being so; eva-indeed; vyavahāraḥ-action; sidhyati-is perfected; tatra-there; ca-and; satyasya-of the truth; eva-indeed; vyavahāra-sādhakatvam-the state of being qualified to perform the action; tad-anusandhānena-by pursuing that action; eva-indeed; tatra-there; prāvṛtteḥ-of the action; cakṣuṣmata-having eyes; iva-like; pravartakatvāt-because of inspiring; tataḥ-then; ca-and; kaścana-someone; tāmrikaḥ-copper; satya-true; iti-thus; sthite-situated; yatra-where; tad-vyavahāra-kuśalaiḥ-with auspicious in that action; parīkṣayā-by examination; satyatā-genuineness; avagamya-is understood; sa-that; eva-indeed; kūṭa-tāmrike-true copper; 'pi-also; āropyamānaḥ-falsely understanding; satyaḥ-truth; bhavet-is; tat-that; evam-thus; artha-kriyā-kāritvena-the meaning of the words; tasya-of that; satyatve-in genuineness; tat-that; upalakṣitam-understood; viśvam-material universe; eva-indeed; bhrama-vastu-vilakṣaṇam-different from an illusion; satyam-truth; iti-thus; siddham-proved; paramātmana-by the Supersoul; eva-indeed; avayavitva-the whole; vyavahāra-activity; sādhakatvena-because of aspiring; sādhitatvāt-because of being attained; yuktam-proper; eva-indeed; tat-that.

In this way the theory of the impersonalists is refuted. In Śāṅkarācārya's Vedānta-commentary is found the following story, which shows the faults of the

andha-paramparā. There a question was asked: "Why bought this gold?" The answer was given: "A blind man bought it." then the question was asked: "Who determined that it was genuine gold?" The answer was given: "The blind man determined it." Then the question was asked: "How was he able to know that the gold was genuine?" The answer was given: "Another blind man told him." From this it may be seen that even a host of blind men, and andha-paramparā (a disciplic succession of blind men) cannot understand even ordinary material things. A host of blind man cannot see the truth, but one person who is not blind, who has eyes, can see everything. A person who has eyes can discriminate between a genuine copper pot and an imitation. This example confirms the truth that the material world is real, and is not an illusion.

Text 25

tathā ca brahmādibhiḥ stutam satyasya yonim iti. tat satyam ity acakṣate iti śrutiś ca.

tathā-so; ca-and; brahmādibhiḥ-beginning with Brahma; stutam-prayer; satyasya yonim iti-Śrīmad-Bhāgavatam 10.2.26; tat satyam ity acakṣate iti śrutiḥ-tTaittirīya Upanisad 2.6; ca-also.

That the material world is real is also confirmed by the following prayer of Brahmā and the demigods (Śrīmad-Bhāgavatam 10.2.26):

"O Lord, You are the active principle, the real truth, in all ingredients of creation."*

This is also confirmed by the following words of the Taittirīya Upaniṣad (2.6):

"Then He saw that the material world was real."

Text 26

śiṣṭam anyat samānam. evam jagataḥ satyatvam aṅgi-kṛtam. tac ca naśvaram iti. tatra naśvaratvam nātyantikam. kintv avyaktatayā sthiter adṛśyata-mātram eva, sat-kāryata-sampratipatteḥ yad bhūtam bhāvac ca bhāviṣyac ca ity ādi śruteḥ.

śiṣṭam-remainign; anyat-other; samānam-the same; evam-thus; jagataḥ-of the material world; satyatvam-reality; aṅgi-kṛtam-accepted; tac-that; ca-and; naśvaram-temporary; iti-thus; tatra-there; naśvaratvam-temporariness; na-not; ātyantikam-great; kintv-however; avyaktatayā-by the state of being unmanifested; sthiteḥ-of the situation; adṛśyata-mātram-simply because of being invisible; eva,-indeed; sat-kāryata-sampratipatteḥ-because of the proof of bheing real; yat-what; bhūtam-was; bhāvac-is; ca-and; bhāviṣyac-will be; ca-and; iti-thus; ādi-beginning; śruteḥ-from the Sruti-sastra.

The remainder of the previously quoted Śrīmad-Bhāgavatam verse is like what has already been explained. In this way it is shown that the material world, although temporary, is certainly real. Even the temporary nature of the material world is only true in a certain sense, for the material world always exists. It is temporary in the sense that it is sometimes visible and sometimes invisible, although it always exists. The fact that the material world is real is also affirmed by the following words of Bṛhad-āraṇyaka Upaniṣad (3.8.3):

"The material world is, always was, and always will be."

Anuccheda 71

Text 1

ata eva śuktitve rajatatvam iva tasyāvyakta-rūpatve jagattvam asan na bhavati. patavac ceti nyāyena jagad eva hi sukṣmatāpannam avyaktam iti dr̥ṣyatvena bhranti-rajata-kakṣam api jagat-tad-vilakṣaṇa-sattākam tathātma-vāda-pariṇatatvābhāvena naikāvasthā-sattākam ity evam artha-siddhaye tad-anantaram evāhuḥ

ata eva-therefore; śuktitve-the state of being a seashell; rajatatvam-the state of being silver; iva-like; tasya-of that; avyakta-unmanifested; rūpatve-in the form; jagattvam-the state of being the universe; asan-unreal; na-not; bhavati-is; patavac ca-Śrī Vedānta-sūtra 2.1.19; iti-thus; nyāyena-by the example; jagat-the universe; eva-indeed; hi-indeed; sukṣmatā-subtlety; āpannam-attained; avyaktam-unmanifested; iti-thus; dr̥ṣyatvena-by being visible; bhranti-rajata-kakṣam-the mistake of thinking to be silver; api-also; jagat-the material world; tad-vilakṣaṇa-different from that; sattākam-existence; tathātma-vāda-pariṇatatva-the theory of transformation; abhāvena-because of the non-existence; na-not; aikāvasthā-sattākam-oneness; iti-thus; evam-thus; artha-siddhaye-for understanding the meaning; tad-anantaram-after that; eva-indeed; āhuḥ-they said.

Another argument of the impersonalists is that the material world is unreal because it is like the silver mistakenly thought to be present in the silverlike glittering on a seashell's surface. This argument cannot be accepted. A very different example is given in the Vedānta-sūtra (2.1.19):

"The material world is like a cloth, its threads woven on the Supreme Personality of Godhead."

When the material world enters a subtle state of existence, it is said to be unmanifested. At that time, however, it does not cease to exist and become an illusion like the silver imagined to glitter on a seashell's surface. Rather, the material world becomes transformed. The material world, after all, does not have

only one state of existence. The following explanation is given in Śrīmad-Bhāgavatam (10.87.37):

Text 2

na yad idam agra āsa na bhaviṣyad ato nidhanād
anumitam antara tvayi vibhāti mṛṣaika-rase
ata upamīyate draviṇa-jāti-vikalpathair
vitatha-mano-vilāsam ṛtam ity avayanty abudhāḥ

na-not; yat-what; idam-this; agra-before; āsa-was; na-not; bhaviṣyat-will be; ataḥ-then; nidhanāt-destruction; anu-after; mitam-considered; antara-within; tvayi-You; vibhāti-is manifested; mṛṣā-false; eka-rase-in one mellow; ata-then; upamīyate-is considered; draviṇa-jāti-vikalpathaiḥ-with various material transformations; vitatha-mano-vilāsam-an imagination; ṛtam-without; iti-thus; avayanti-think; abudhāḥ-fools.

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

Text 3

yad yadi idam viśvam agre sṛṣṭeḥ pūrvam nāsa nāsīd tadā na bhaviṣyann
abhaviṣyad eva. aḍ-āgamābhāva āṛṣaḥ. ākāśa-kusumam iveti bhāvaḥ. śrutayaś cāsīd
eveti vadanti sad eva saumyedaṁ agra āsīt. ātmā vā idam agra āsīt ity ādyaḥ.

yat-yat; yadi-if; idam-this; viśvam-universe; agre-before; sṛṣṭeḥ-created; pūrvam-before; na-not; āsa-was; na-not; āsīt-was; tadā-then; na-not; bhaviṣyann-will be; abhaviṣyat-would be; eva-indeed; aḍ-āgamābhāva-the affix aḍ; āṛṣaḥ-from the sages; ākāśa-in the sky; kusumam-flower; iva-like; iti-thus; bhāvaḥ-the meaning; śrutayaḥ-the Vedas; ca-and; asīt-was; eva-indeed; iti-thus; vadanti-say; sat-real; eva-indeed; saumya-O gentle one; idam-this; agra-before; āsīt-was; ātmā-self; vā-indeed; idam-this; agra-before; āsīt-was; iti-thus; ādyaḥ-beginning.

Here the word "yat" means "if", "idam" means "the material universe", "agre" means "before the material universe was created", "na āsa" means "was not", and "na bhaviṣyat" means "would not be". Here the absence of the prefix "a" in the word that should be "abhaviṣyat" is an example of the poetic license of the sages. Here the impersonalists claim that the material world is like a flower imagined to float in the sky. That the material world is real is confirmed by the following words of Chāndogya Upaniṣad (6.2.1):

"O gentle one, before the material world was manifested, the Supreme Personality of Godhead existed."

This is also confirmed by the following words of Bṛhad-āraṇyaka Upaniṣad (1.4.1):

"Before the material world was manifested, the Supreme Personality of Godhead existed."

Text 4

tad evaṁ sūkṣmatayā tattvād ātmyena sthitam kāraṇāvasthām idam jagat viṣṭatayā kāryāvasthām bhavati. ato yan-nidhanān nāśa-mātrād dhetoḥ śuktau rajatam iva tvayi tad idam antara sṛṣṭi-madhyā eva. na tv agre cānte ca vibhātīty anumitam tan mṛṣeti pramāṇa-siddham na bhavatīty arthaḥ.

tat-that; evam-thus; sūkṣmatayā-subtly; tattvāt-from the truth; ātmyena-as created by the Supreme Personality of Godhead; sthitam-situated; kāraṇāvasthām-as thw cause; idam-this; jagat-universe; viṣṭatayā-manifested; kāryāvasthām-as the effect; bhavati-is; ataḥ-then; yan-nidhanān-from the destruction of which; nāśa-mātrāt-from the destruction; dhetoḥ-from the cause; śuktau-in a seashell; rajatam-silver; iva-like; tvayi-in You; tat-that; idam-that; antara-within; sṛṣṭi-madhyā-in the creation; eva-indeed; na-not; tv-but; agre-in the beginning; ca-and; ante-in the end; ca-and; vibhāti-is manifested; iti-thus; anumitam-considered; tan-that; mṛṣā-false; iti-thus; pramāṇa-siddham-proved by the evidence; na-not; bhavati-is; iti-thus; arthaḥ-the meaning.

Because the effect is also present within its cause, the material world, in its subtle form, is present in the Supreme Personality of Godhead before the time of material creation. Here the verse says, "O Lord, the idea that because at a certain point in time the material universe is destroyed, therefore the material world is unreal, like the silver imagined to exist on the glittering surface of a seashell, and the idea that although for a certain time the material universe is manifested within You, it does not exist before or after that manifestation, and therefore it is unreal, are conclusions not supported by the evidence of the scriptures."

Text 5

tatra hetum āha eka-rase iti. anubhavāntarāviṣayānanda-svāda iti. yasminn anubhūte sati viṣayāntara-sphūrtir na sambhavati. tasmimḥ tvayi śukty-ādi-nikṛṣṭa-vastunīva viṣayāropaḥ katham syād ity arthaḥ.

tatra-there; hetum-the reason; āha-said; eka-rase-eka-rase; iti-thus; anubhava-experience; antarā-within; viṣaya-the range of perception; ānanda-bliss; svāda-tasting; iti-thus; yasminn-in which; anubhūte-perceived; sati-being so; viṣayāntara-sphūrtiḥ-manifested within the range of perception; na-not; sambhavati-is born; tasmimḥ-in that; tvayi-in You; śukty-ādi-nikṛṣṭa-vastuni- the seashell and other things; iva-like; viṣaya-in the field of perception; āropaḥ-an artificial imposition; katham-how?; syāt-may be; iti-thus; arthaḥ-the meaning.

The reason for this is given in the word "eka-rase", which means "in the Supreme Personality of Godhead, who always experiences transcendental bliss". Therefore the verse declares: "the material universe rests within You, O Supreme Personality of Godhead". How, then, is it possible that the material world is unreal, like the silver mistakenly thought to exist in the glittering surface of a seashell?

Text 6

dadhāti sakṛṇ manas tvayi ya ātmani nitya-sukhe na punar upāsate puruṣa-sāra-hārāvasathān ity asmākam evokteḥ.

dadhāti sakṛṇ manas tvayi ya ātmani nitya-sukhe na punar upāsate puruṣa-sāra-hārāvasathān iti-Śrīmad-Bhāgavatam 10.87.35; asmākam-of us; eva-indeed; ukteḥ-from the words.

Here the Personified Vedas hint: We have already said (Śrīmad-Bhāgavatam 10.87.35):

"A Kṛṣṇa conscious being becomes disinterested in family life or opulent living conditions."*

Text 7

ato 'cintya-śaktyā svarūpād acyutasyaiva tava pariṇāma-svīkāreṇa draviṇa-jātīnām dravya-mātrāṇām mṛl-lohādīnām vikalpa bheda ghaṭa-kunḍalādayas teṣām panthāno mārgaḥ prakāras tair evāsmābhir upamīyate. na tu kutrāpi bhrama-rajatādibhiḥ.

ataḥ-then; 'cintya-śaktyā-with inconceivable potency; svarūpāt-from His own form; acyutasya-of the infallible Supreme Personality of Godhead; eva-indeed; tava-of You; pariṇāma-transformation; svīkāreṇa-by accepting; draviṇa-jātīnām-of material things; dravya-mātrāṇām-of material things; mṛl-lohādīnām-made of clay, iron, etc.; vikalpa-imagination; bheda-different; ghaṭa-kunḍalādayaḥ-clay pots, earrings, and other like things; teṣām-of them; panthānaḥ-path; mārgaḥ-path; prakāraḥ-specific; taiḥ-by them; eva-indeed; asmābhiḥ-by us; upamīyate-is considered; na-not; tu-but; kutrāpi-somewhere; bhrama-mistake; rajatādibhiḥ-beginning weith silver.

Here the Personified Vedas say: "Therefore we think that by the Supreme Lord's inconceivable potency the various ingredients, like iron and earth, are transformed into the various objects of this world, like earrings and clay pots. Therefore these objects are not illusions. They are not like the silver mistakenly thought to exist on

the glittering surface of a seashell."

Text 8

yasmād evam tasmād vitathā mano-vilāsā yatra tādrśam eva ṛtam tad-rūpam
brahmaivedam jagad ity abudhā evāvayanti manyante. tasya tad-
adhiṣṭhānatvāsambhavād iti bhāvaḥ. ṛta-śabda-prayogas tatra mithyā-sambandha-
rāhitya-vyañjānārtham eva kṛta iti jñeyam.

yasmāt-from which; evam-in this way; tasmāt-from that; vitathā-false; mano-
vilāsā-imagination of the mind; yatra-where; tādrśam-like that; eva-indeed; ṛtam-
without; tad-rūpam-that form; brahma-the Supreme Personality of Godhead; eva-
indeed; idam-this; jagat-universe; iti-thus; abudhā-fools; eva-indeed; āvayanti-
think; manyante-think; tasya-of that; tad-adhiṣṭhānatva-the state of being the
creator; asambhavāt-because of the impossibility; iti-thus; bhāvaḥ-the meaning;
ṛta-śabda-prayogaḥ-the use of the word "ṛta; tatra-there; mithyā-false; sambandha-
relation; rāhitya-being without; vyañjana-manifestation; artham-for the purpose;
eva-indeed; kṛta-done; iti-thus; jñeyam-to be understood.

Here the verse says: "Fools think that the material world is an imagination, the
playing of the mind, and the material world is actually the Supreme itself. This
cannot be true." Here the word "ṛtam" means "it is not unreal".

Text 9

atra sat-kārya-vādinām ayam abhiprāyaḥ mṛt-piṇḍādi-kāraḥ yo ghaṭab
utpadyate. sa sann asan vā. ādye piṣṭa-peṣaṇām. dvitiye kriyayā kāraḥ ca tat-
sambandhasya kha-puṣpadhāraṇa-vāda-sambhavāt tena ca teṣām anyathātvāt
katham tat-siddhir iti dik.

atra-here; sat-kārya-vādinām-of they who say the material world is real; ayam-
this; abhiprāyaḥ-the undersanding; mṛt-piṇḍādi-beginning with balls of clay;
kāraḥ-doing; yaḥ-which; ghaṭab-pot; utpadyate-is manifested; sa-that; sann-
being so; asan-that; vā-or; ādye-in the beginning; piṣṭa-peṣaṇām-useless labor;
dvitiye-in the second; kriyayā-of action; kāraḥ-by the doer; ca-also; tat-
sambandhasya-in relation to that; kha-in the sky; puṣpa-flower; dhāraṇa-holding;
vāda-words; sambhavāt-from the manifestation; tena-by that; ca-and; teṣām-of
them; anyathātvāt-because of being different; katham-how; tat-siddhiḥ-the proof of
that; iti-thus; dik-the direction.

They who affirm that the material world is real say that as balls of clay are
fashioned into clay pots, so the things of this material world are fashioned from
the material elements. Thus there are two views: 1. that the material world is real,
and 2. that the material world is not real. There is no need to elaborately discuss
the first view. The second view affirms that actions, persons who perform actions,

and what results from the actions are all unreal, like a flower imagined to float in the sky. How can anyone present any evidence to prove such a foolish idea? The preceding is thus the general idea of this verse.

Text 10

tasman na prakāṣam eva san na cātyantam asat. kintv avyaktatayā mṛt-piṇḍe eva sthīto 'sau yathā kāraka-tan-niṣpanna-kriyā-yogena vyājyate. tathā parama-kāraṇe tvayi sthītam viśvam tvat-svabhāvika-śakti-tan-niṣpanna-kriyā-yogeneti.

tasman-therefore; na-not; prakāṣam-manifested; eva-indeed; san-real so; na-not; ca-and; atyantam-great; asat-unreal; kintv-however; avyaktatayā-as unmanifested; mṛt-piṇḍe-a ball of clay; eva-indeed; sthītaḥ-situated; 'sau-that; yathā-as; kāraka-the doer; tan-niṣpanna-kriyā-yogena-connected with the action; vyājyate-is manifested; tathā-so; parama-kāraṇe-in the prime cause of all causes; tvayi-in You; sthītam-situated; viśvam-the material world; tvat-svabhāvika-śakti-by Your personal potency; tan-niṣpanna-kriyā-yogena-in connection with the activity; iti-thus.

When it is not openly manifested, the material world does not cease to exist. Rather, it exists in an unmanifested state. In that state it is like the shapeless balls of clay that a craftsman may later shape into pots and other objects. It is in this sense that the Personified Vedas say here: "O Lord, Your personal potency has created this material world."

Text 11

atra sva-vedantitva-prakhyāpakānām apy anyathā-mananam vedānta-viruddham eva. mana eva bhūta-kāryam iti hi tatra prasiddham yukti-viruddham ca. mano-'haṅkārādīnām manaḥ-kalpītatvāsambhavāt. tathā hi sati veda-viruddho 'nīśvara-vādaś ca prasajyeta. sa ca ninditaḥ pādme

atra-here; sva-vedantitva-prakhyāpakānām-of the proponents of Vedānta; api-also; anyathā-mananam-thinking in a different way; vedānta-viruddham-contradicted by Vedānta; eva-indeed; mana-mind; eva-indeed; bhūta-kāryam-the action of the elements; iti-thus; hi-indeed; tatra-there; prasiddham-proved; yukti-viruddham-contradicted by logic; ca-also; mano-'haṅkārādīnām-beginning with mind and false ego; manaḥ-mind; kalpītatva-imagination; āsambhavāt-because of not being so; tathā-so; hi-indeed; sati-being so; veda-viruddhaḥ-contradicted by Vedānta; 'nīśvara-vādaḥ-the theory of atheism; ca-also; prasajyeta-is manifested; sa-that; ca-and; ninditaḥ-criticized; pādme-in the Padma Purāna.

They who think otherwise, that the material world is not real, and who call themselves "Vedāntists", embrace a view that is actually refuted by the words of the Vedānta-sūtra. Their idea, that the material world is an imagination created by

the mind, is also refuted by logic, for it is not logical to assume that the mind itself, along with false ego and the other elements, are an imagination of the mind. This being so, the theory of atheism, that there is no God, is also rejected by the Vedānta-sūtra. This theory is also criticized by these words of Padma Purāṇa:

Text 12

śrutayaḥ smṛtayaś caiva
yuktayaś ceśvaraṁ param
vadanti tad-viruddham yo
vadet tasman na cādhamāḥ. iti.

śrutayaḥ-the Srutis; smṛtayaḥ-the Smrtis; ca-and; eva-indeed; yuktayaḥ-logic; ca-also; īśvaram-God; param-the Supreme; vadanti-say; tad-viruddham-refuting that; yaḥ-who; vadet-speaks; tasman-therefore; na-not; ca-and; adhamāḥ-the lowest; iti-thus.

"The Śrutis and Smṛtis all affirm that the Supreme Personality of Godhead certainly exists. Anyone who tries to refute the existence of God is lowest of the low."

Text 13

asatyam apratiṣṭham te
jagad āhur anīśvaram
aparaspara-sambhūtaṁ
kim anyat kāma-haitukam

asatyam-unreal; apratiṣṭham-without foundation; te-they; jagat-the cosmic manifestation; āhuḥ-is said; anīśvaram-with nocontroller; aparaspara-by mutual lust; sambhūtaṁ-caused; kim anyat-there is no other cause; kāma-haitukam-it is due to lust only.

The view of the atheists is also described in these words of Bhagavad-gītā (16.8):

"They say that this world is unreal, that there is no foundation, and that there is no God in control. It is produced of sex desire, and has no cause other than lust."*

Text 14

iti śrī-gītopaniṣad-ādi-dṛṣṭyaivānīśvara-vādina eva vyācakṣate. asatyam mithyā-bhūtaṁ satyāsatyābhyām anirvacanīyatvenāpratiṣṭham nirdeśa-sūnyam sthānau

puruṣatva-vat brahmaṇīśvaratvasyājñāna-mātra-kalpitatvād īśvarābhimānī tatra kaścīn nāstīty anīśvaram eva jagat aparaspara-sambhūtam anādy-ajñāna-parasparāsambhūtam. aparasparaḥ kriyā-satatyē. ataḥ kāma-haitukam manaḥ-saṅkalpa-mātra-jātam svapna-vad ity arthaḥ.

iti-thus; śrī-gītopaniṣat-of Śrī Bhagavad-gīta; ādi-beginning; dr̥ṣṭya-by the view; eva-indeed; anīśvara-vādina-the atheists; eva-indeed; vyācakṣate-says; asatyam-unreal; mithyā-bhūtam-unreal; satyāsatyābhyām-both real and unreal; anirvacanīyatvena-because it cannot be said; apratiṣṭham-without foundation; nirdeśa-śūnyam-without description; sthānau-in situation; puruṣatva-vat-like a person; brahmaṇī-in Brahman; īśvaratvasya-of the state of the Supreme Personality of Godhead; ajñāna-ignorance; mātra-only; kalpitatvāt-because of being an imagination; īśvara-the Supreme Personality of Godhead; abhimānī-thinking; tatra-there; kaścīn-someone; na-not; asti-is; iti-thus; anīśvaram-atheism; eva-indeed; jagat-universe; aparaspara-sambhūtam-mutually created; anādy-ajñāna-beginningless ignorance; paraspara-mutual; asambhūtam-not created; aparasparaḥ-not mutual; kriyā-satatyē-in the reality of the action; ataḥ-then; kāma-haitukam-the cause is lust; manaḥ-saṅkalpa-imagination of the mind; mātra-only; jātam-produced; svapna-a dream; vat-like; iti-thus; arthaḥ-the meaning.

Thus, in these words of Bhagavad-gītā and other scriptures, the philosophy of atheism is described. Here the word "asatyam" means "unreal". It cannot be said that the world is both real and unreal. Here "apratīṣṭham" means "there is no foundation". Here the Bhagavad-gītā verse says, "Because they think that God is created by the imagination, the atheists think that they are God themselves. Therefore they say that there is no God (anīśvaram). They say that we have created the world (jagat) ourselves (aparaspara-sambhūtam), because of our beginningless ignorance, and we have created it out of the desires in our minds (kāma-haitukam), as one creates things in a dream." That is the meaning.

Text 15

atra pravṛtīm ca ity ādinā teṣāṃ saṁskāra-doṣa ukteḥ etaṁ dr̥ṣṭim ity ādinā tu gatiś ca nindīyata iti jñeyam. ebhir eva brahmaṇa aiśvaryopādhir mayāpi jīvājñāna-kalpita. tayāiva jagat-sṛṣṭir iti matam.

atra-here pravṛtīm ca ity ādinā-in Bhagavad-gīta 16.7; teṣāṃ-of them; saṁskāra-doṣa-because of the fault of previous impious deeds; ukteḥ-from the statement; etaṁ dr̥ṣṭim ity ādinā-in Bhagavad-gīta 16.9; tu-indeed; gatiḥ-goal; ca-and; nindīyata-is criticized; iti-thus; jñeyam-to be understood; ebhiḥ-by them; eva-indeed; brahmaṇa-of the Supreme; aiśvaryopādhiḥ-the opulence; mayā-maya; api-even; jīva-of the individual spirit souls; ajñāna-by the ignorance; kalpita-imagined; tayā-by that; eva-indeed; jagat-sṛṣṭiḥ-the creation of the material world; iti-thus; matam-considered

The atheists and demons are also described in these words of Bhagavad-gītā

(16.7):

"Those who are demonic do not know what is to be done and what is not to be done. Neither cleanliness, nor proper behavior, nor truth is found in them."*

The faults of the demons are also described in these words of Bhagavad-gītā (16.9):

"Following such conclusions, the demonic, who are lost to themselves and who have no intelligence, engage in unbeneficial, horrible works meant to destroy the world."*

In this way the demons' activities are criticized. The demons say that the glories of the Supreme Personality of Godhead are all an illusion (māyā), that the Lord's glories are created by the imaginations of the living beings. They say that the Supreme Lord's creation of the material world is all mythology.

Text 16

yad uktam tadīya-bhāṣye tad-ananyatvam ity ādi sūtre sarvajñeśvarasyātma-
bhūte ivavidya-kalpīte nāma-rūpe tattvātattvābhyām anirvacanīye saṁsāra-
prāpañca-bīja-bhūte sarvajñeśvarasya māyā-śaktiḥ prakṛtir iti śruti-smṛtyor
abhilapyeta iti.

yat-what; uktam-said; tadīya-bhāṣye-in the commentary; tad-ananyatvam ity ādi
sūtre-in the Vedānta-sūtra 2.1.14; sarvajña-all-knowing; īśvarasya-of the Supreme
Personality of Godhead; ātma-bhūte-self-manifested; iva-like; avidya-ignorance;
kalpīte-imagined; nāma-rūpe-names and forms; tattva-truth; atattva-untruth;
ābhyām-valled; anirvacanīye-indescribable; saṁsāra-prāpañca-bīja-the seed of the
material creation; bhūte-manifested; sarvajñeśvarasya-of the all-knowing Supreme
Personality of Godhead; māyā-śaktiḥ-the maya potency; prakṛtiḥ-matter; iti-thus;
śruti-smṛtyoḥ-by the Sruti and Smṛti; abhilapyeta-said; iti-thus.

In his commentary on Vedānta-sūtra (2.1.14), Śrī Śaṅkarācārya asserts:

"The names and forms of the all-knowing Supreme Personality of Godhead are a figment of the imagination. They cannot be described with words. No one can say whether they are real or not. They are created by the souls in the material world. They are manifested from the illusory potency māyā. They are material. This is described in the Śruti and Smṛti."

Text 17

kintv atra vidyāvidye mama tanū ity ādi śrī-bhagavad-vākyena tu viruddham iti.

kintv atra vidyāvidye mama tanū ity ādi-in Śrīmad-Bhāgavatam 11.11.3; śrī-

bhagavat-of the Supreme Personality of Godhead; vākyena-by the words; tu-indeed; viruddham-refuted; iti-thus.

These ideas are refuted by the Supreme Lord Himself in these words (Śrīmad-Bhāgavatam 11.11.3):

"O Uddhava, both knowledge and ignorance, being products of māy, are expansions of My potency. Both knowledge and ignorance are beginningless and perpetually award liberation and bondage to embodied living beings."***

Text 18

ato māyāvādatayā cāyam vādaḥ khyāyate. tad evaṁ ca pādmottara-khaṇḍe devīm prati pāṣāṇḍa-śāstram gaṇayatā śrī-mahādevenoktam

ataḥ-therefore; māyāvādatayā-as the mayavada philosophy; ca-also; ayam-this; vādaḥ-word; khyāyate-is famous; tat-that; evaṁ-thus; ca-and; pādmottara-khaṇḍe-in the Padma Purana, Uttara-khanda; devīm-Goddess; prati-to; pāṣāṇḍa-śāstram-the scriptures of the blasphemers; gaṇayatā-considering; śrī-mahādevena-by Lord Śiva; uktam-said.

This impersonalist and atheist philosophy is called "māyāvāda" (the philosophy of māyā). In the Padma Purāna, Uttara-khaṇḍa, in the course of describing the scriptures of the blasphemers and atheists, Lord Śiva tells Goddess Pārvatī:

Text 19

māyāvādam asac chāstram
pracchannaṁ baudham ucyate
mayaiva kathitam devi
kalau brāhmaṇa-rūpiṇā

māyāvādam-the philosophy of mayavada; asac-chāstram-false scriptures; pracchannaṁ-covered; baudham-Buddhism; ucyate-is said; maya-by me; eva-only; kathitam-executed; devi-O goddess of the material world; kalau-in the age of Kali; brāhmaṇa-rūpiṇā-having the body of a brahmana.

"The māyāvāda philosophy is impious. It is covered Buddhism. My dear Pārvatī, in the form of a brāhmaṇa in Kali-yuga I teach this imagined Māyāvāda philosophy."*

Text 20

vedānte tu mahā-śāstre
māyāvādam avaidikam
mayaiva vakṣyate devi
jagatām nāśa-kāraṇāt. iti.

vedānte-in Vedānta; tu-indeed; mahā-śāstre-the great scripture; māyāvādam-mayavāda; avaidikam-against the Vedas; maya-ny me; eva-indeed; vakṣyate-is said; devi-O goddess; jagatām-of the worlds; nāśa-kāraṇāt-causeing the destruction; iti-thus.

"Similarly, in explaining Vedānta, I describe the same māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord."*

Text 21

tac cāsurāṇām mohanārtham bhagavata evājñayeti tatraivoktam asti. tathā ca
pādma evānyatra śaive ca

tac-that; ca-also; asurāṇām-of the demons; mohana-bewilderment; artham-for the purpose; bhagavata-of the Supreme Personality of Godhead; eva-indeed; ajñayā-by the order; iti-thus; tatra-there; eva-indeed; uktam-said; asti-is; tathā-so; ca-also; pādma-in the Padma Purana; eva-indeed; anyatra-in another place; śaive-in the Śiva Purana; ca-also.

In order to bewilder the demons, the Supreme Personality of Godhead Himself ordered Lord Śiva to preach the māyāvāda philosophy. This is confirmed by the following quote from both the Padma Purāṇa and the Śiva Purāṇa, where the Supreme Personality of Godhead tells Śiva:

Text 22

dvāparādaḥ yuge bhūtvā
kalayā manuṣādiṣu
svāgamaiḥ kalpitais tvam ca
janān mad-vimukhān kuru

dvāparādaḥ yuge-after the Dvāpara yuga; bhūtvā-becoming; kalayā-by a part; manuṣādiṣu-in human beings and others; svāgamaiḥ-by your own scriptures; kalpitaiḥ-imagined; tvam-you; ca-and; janān-the people; mad-vimukhān-averse to Me; kuru-please make.

"In Kali-yuga, mislead the people in general by propounding imaginary meanings for the Vedas to bewilder them."*

Text 23

iti śrī-bhagavad-vākyaṃ iti dik. ata evoktaṃ śrī-nṛsimha-purāṇe yama-vākya

iti-thus; śrī-bhagavad-vākyaṃ-the words of the Supreme Personality of Godhead; iti-thus; dik-the direction; ata eva-therefore; uktam-said; śrī-nṛsimha-purāṇe-in Śrī Nṛsimha Purana; yama-vākya-in the words fo Yamarāja.

These words were spoken by the Supreme Personality of Godhead Himself. The same truth is also described in the Śrī Nṛsimha Purāṇa, where Yamarāja says:

Text 24

viśādhara-kaṇa-bhakṣa-śaṅkaroktīr
daśabala-pañcaśikhākṣapāda-vādān
mahad api su-vicārya loka-tantram
bhagavad-upāstim ṛte na siddhir asti. iti.

viśādhara-Patanjali; kaṇabhakṣa-Kanada; śaṅkara-of Śaṅkara; uktiḥ-the words; daśabala-Buddha; pañcaśikha-sankhya; akṣapada-Gautama; vādān-philosophies; mahat-great; api-also; su-vicārya-carefully studying; loka-tantram-the materialistic Tantras; bhagavad-upāstim-devotional service to the Supreme Personality of Godhead; ṛte-without; na-not; siddhiḥ-perfection; asti-is; iti-thus.

"They who carefully study the philosophies of Patañjali, Kaṇāda, Śaṅkarācārya, Buddha, Pseudo-Kapila, Gautama, and other materialistic authors, and who neglect devotional service to the Supreme Personality of Godhead, do not attain perfection."

Text 25

sarve 'tra vāda-grantha eva nirdiṣṭaḥ. na tu mantra-grantha iti namaksāram eva
sākṣān nirdiṣṭam iti ca nānyathā mananīyam. ānandamayo 'bhyāsāt ity ādiṣu
vedānta-sūtra-kara-matam tatra dūṣyata iti.

sarve-all; 'tra-here; vāda-grantha-scriptures; eva-indeed; nirdiṣṭaḥ-indicated; na-not; tu-but; mantra-grantha-mantra scriptures; iti-thus; namaksāram-obeisances; eva-indeed; sākṣān-directly; nirdiṣṭam-indicated; iti-thus; ca-and; na-not; anyathā-otherwise; mananīyam-to be considered; ānandamayo 'bhyāsāt ity ādiṣu-in Vedānta-sutra 1.1.12; vedānta-sūtra-of Vedānta-sutra; kara-of the author; matam-the opinion; tatra-there; dūṣyata-is refuted; iti-thus.

In this list the scriptures of all the different philosophies are mentioned. Only

the mantra-scriptures and some other scriptures are excluded. In the following words (Vedānta-sūtra 1.1.12), the author of Vedānta-sūtra refutes all these philosophies:

ānandamayo 'bhyāsāt

"The Supreme Personality of Godhead is by nature full of joy."*

Text 26

ato yat kvacit tat-tat-praśamsā vā syāt tad api nitānta-nāstika-vādam
nirjityāmsēnāpy āstika-vādaḥ sthapitā ity apekṣayā jñeyam. tasmāt svatantra īśvara
eva sarva-sraṣṭā. na tu jīvaḥ. svājñānena sva-śaktyaivety āyātam.

ataḥ-then; yat-what; kvacit-somewhere; tat-tat-praśamsā-praise of various
scriptures; vā-or; syāt-may be; tat-that; api-also; nitānta-nāstika-vādam-the great
atheistic theories; nirjitya-defeating; amsēna-with a part; api-also; āstika-vādaḥ-the
religious philosophy; sthapitā-established; iti-thus; apekṣayā-in relation; jñeyam-to
be known; tasmāt-from that; svatantra-independent; īśvara-the Supreme
Personality of Godhead; eva-indeed; sarva-sraṣṭā-the creator of all; na-not; tu-but;
jīvaḥ-the individual spirit soul; svājñānena-by his own knowledge; sva-śaktya-by
his own power; eva-indeed; iti-thus; āyātam-attained.

By the descriptions in various parts of the scriptures, the philosophy of atheism
and impersonalism is soundly refuted, and the philosophy of theism and devotion
is firmly established. In this way it is seen that the Supreme Personality of
Godhead is creator of all. By his own knowledge and his own power the individual
spirit soul does not have the power to create.

Text 27

tad uktam śrī-bādarāyaṇenāpi bahutra samjñā-mūrti-klptis tu tri-vṛtkurv ata
upadeśāt ity ādiṣu.

tat-that; uktam-said; śrī-bādarāyaṇena-by Śrī Vyāsadeva; api-also; bahutra
samjñā-mūrti-klptis tu tri-vṛtkurv ata upadeśāt ity ādiṣu-Vedanta-sutra 2.4.21.

That the Supreme Personality of Godhead is the creator of the world is
confirmed by Śrī Vyāsadeva in the following words of Vedānta-sūtra (2.4.20):

samjñā-mūrti-klptis tu tri-vṛtkurv ata upadeśāt

"The Supreme Personality of Godhead created the world. That is the teaching
of the scriptures."

Text 28

ataḥ tan-mano 'srjāta manaḥ prajāpatim ity ādau manaḥ-śabdena samaṣṭi-mano-'dhiṣṭhātā śrīmān aniruddha eva bahu syām prajāyeya tat-saṅkalpa eva vā vācyaḥ.

ataḥ-then; tan-manaḥ-the mind; asrjāta-created; manaḥ-mind; prajāpatim-Brahma; iti-thus; ādau-beginning; manaḥ-manaḥ; śabdena-by the word; samaṣṭi-mano-'dhiṣṭhātā-the origin of all minds; śrīmān-Śrī ; aniruddha-Aniruddha; eva-indeed; bahu-many; syām-I will be; prajāyeya-I will father children; tat-saṅkalpa-that desire; eva-indeed; vā-or; vācyaḥ-to be said

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the scriptures:

"The Supreme Personality of Godhead created mind, and mind created the demigod Brahmā."

Here the word "manaḥ" (mind) refers to Lord Aniruddha, the presiding Deity who controls all minds.

That the Supreme Personality of Godhead is the creator of the world is also described in these words of the Chāndogya Upaniṣad (6.2.3):

"The Supreme Personality of Godhead then thought: Let Me become many. I will father the many living entities."

In this way it is said that the material world was created by the Supreme Lord's desire.

Text 29

sa ca satya-svabhāvikācintya-śaktiḥ parameśvaras tuccha-māyikaṁ api na kuryāt. cintāmaṇinām adhipatiḥ svayaṁ cintāmaṇir eva vā kūṭa-kanakādi-vat.

sa-that; ca-and; satya-svabhāvikācintya-śaktiḥ-the inconceivable potency; parameśvaraḥ-the Supreme Personality of Godhead; tuccha-insignificant; māyikaṁ-maya; api-also; na-not; kuryāt-may do; cintāmaṇinām-of cintamani jewels; adhipatiḥ-the king; svayaṁ-personally; cintāmaṇiḥ-cintamani; eva-indeed; vā-or; kūṭa-kanakādi-vat-like false gold or other like things.

As the king of cintāmaṇi jewels does not create false gold, so the Supreme Personality of Godhead, who is master of inconceivable transcendental potencies, does not directly create the insignificant illusory potency called māyā.

Text 30

tathā ca madhva-bhāṣyā-pramāṇitā śrutiḥ athainam āhuḥ satya-karmeti satyaṁ
hy evedaṁ viśvam aṣṛjāta iti.

tathā-so; ca-and; madhva-bhāṣyā-pramāṇitā-quoted in Śrī Madhva Acarya's
commentary; śrutiḥ-Sruti; atha-now; enam-Him; āhuḥ-say; satya-karma-whose
actions are true; iti-thus; satyaṁ-real; hi-indeed; eva-indeed; idam-this; viśvam-
material world; aṣṛjāta-created; iti-thus.

In his commentary, Śrī Madhvācārya quotes the following words of the Śruti-
śāstra:

"the sages say that whatever the Supreme Lord creates is real. Therefore the
material world is also a reality."

Text 31

evam ca

satya-vratam satya-param tri-satyam
satyasya yonim nihitam ca satye
satyasya satyam ṛta satya-netram
satyātmakam tvam śaraṇam prapannāḥ

evam-thus; ca-and; satya-vratam-the Supreme Personality of Godhead, who
never deviates from His vow; satya-param-whom is the Absolute Truth (as stated
in the beginning of Śrīmad-Bhāgavatam, satyam param dhīmahi); tri-satyam-He is
always present as the Absolute Truth, before the creation of this cosmic
manifestation, during its maintenance, and even after its annihilation; satyasya-of
all relative worlds, which are emanations from the Absolute Truth, Kṛṣṇa; yonim-
the cause; nihitam-entered; ca-and; satye-in the five factors that create this material
world (namely the five elements - earth, water, fire, air, and ether); satyasya-of all
that is accepted as the truth; satyam-the Lord is the original truth; ṛta-satya-
netram-He is the origin of whatever truth is pleasing (su-nteram); satyātmakam-
everything pertaining to the Lord is truth (sac-cid-ananda- His body is truth, His
knowledge is truth, and His pleasure is truth); tvam-unto You; śaraṇam-offering
full surrender; prapannāḥ-we are completely under Your protection.

That the material world is real for it is created by the Lord is also affirmed by
the following prayer (Śrīmad-Bhāgavatam 10.2.26):

"O Lord, You never deviate from Your vow, which is always perfect because
whatever You decide is perfectly correct and cannot be stopped by anyone. Being
present in the three phases of cosmic manifestation-creation, maintenance, and

annihilation-You are the Supreme Truth. Indeed, unless one is completely truthful, one cannot achieve Your favor, which therefore cannot be achieved by hypocrites. You are the active principle, the real truth, in all the ingredients of creation, and therefore You are known as Antaryāmī, the inner force. You are equal to everyone, and Your instructions apply for everyone, for all time. You are the beginning of all truth. Therefore, offering our obeisances, we surrender unto You. Kindly give us protection."*

Text 32

ity atra satya-saṅkalpatvaṁ satya-parāyaṇatvaṁ sṛṣṭy-ādi-lilā-trayeṣu satyatvam. satyasya viśvasya kāraṇatvam. satya eva viśve 'sminn antaryāmitayā sthitatvam. satyasya tasya satyatā-hetutvam. satya-vacanasavyabhicāri-dṛṣṭeś ca pravartakatvam. satya-rūpatvam ity eteṣāṁ arthānāṁ akṛtaṁ paripāti ca saṅgacchate.

iti-thus; atra-here; satya-saṅkalpatvam-whose desires are always fulfilled; satya-parayanatvam-being devoted to the truth; sṛṣṭy-ādi-beginning with creation; lilā-trayeṣu-in three pastimes; satyatvam-truth; satyasya-of the truth; viśvasya-of the universe; kāraṇatvam-the state of being the cause; satya-truth; eva-indeed; viśve-in the universe; 'sminn-in this; antaryāmitayā-as the antaryami; sthitatvam-situated; satyasya-of the truth; tasya-of this; satyatā-of truth; hetutvam-the state of being the cause; satya-vacanasavyabhicāri-without wavering; dṛṣṭeḥ-from the vision; ca-and; pravartakatvam-the state of being the creator; satya-rūpatvam-the form of the truth; iti-thus; eteṣāṁ-of them; arthānāṁ-meanings; akṛtaṁ-done; paripāti-arrangement; ca-and; saṅgacchate-attains.

In this verse it is said that because the Supreme Personality of Godhead is devoted to the truth, and because all His desires are at once fulfilled, therefore the Lord's pastimes of creating, maintaining, and destroying the material worlds is a reality. It is the truth. In this verse the first "satyasya" means "of the material world, which is real because the Supreme Lord is its creator", "satye" means "in the material world, which is real because the Supreme Personality of Godhead stays within it as the Supersoul", and the second "satyasya" means "of the material world, which is real because the Supreme Lord is the origin from whence it has come". Thus it is said here that the Supreme Personality of Godhead is the creator of the material world, which is again and again described here as real (satya). That is the meaning of these words.

Text 33

anyathā satyasya yonim ity ādau traye tatrāpi nihitaṁ ca satya ity atrākasmād ardha-jaratiya-nyāyena kaṣṭha-kalpanamayārthāntare tu bhagavata sva-pratiśrutāṁ satya-kṛtāṁ yat tat-tad-yuktam evety ato brahmādibhis tasya tathā stave svārasya-bhaṅgaḥ syāt. prakrama-bhaṅgaś ca. tasmāt satyam eva viśvam iti sthitam. śrutayaḥ śrī-bhagavantam.

anyathā-otherwise; satyasya yonim ity ādau-beginning with the words "satyasya yonim; traye-in three; tatrāpi-still; nihitam-entered; ca-and; satya-truth; iti-thus; atra-here; akasmāt-suddenly; ardha-jaratiya-nyāyena-by the analogy of the half-old lady; kaṣṭa-kalpanamayārtha-in a difficult meaning; antare-in another; tu-indeed; bhagavata-of the Supreme Personality of Godhead; sva-pratiśrutam-own promise; satya-kṛtam-made truth; yat-what; tat-tad-yuktam-with that; eva-indeed; iti-thus; ataḥ-then; brahmādibhiḥ-by the demigods headed by Brahma; tasya-of this; tathā-then; stave-in the prayer; svārasya-bhaṅgaḥ-breaking the suitability; syāt-is; prakrama-bhaṅgaḥ-breaking the sequence; ca-and; tasmāt-from that; satyam-truth; eva-indeed; viśvam-the universe; iti-thus; sthitam-situated; śrutayaḥ-the Personified Vedas; śrī-bhagavantam-to the Supreme Personality of Godhead.

The three words statements "satyasya yonim", "nihitam", and "satye" affirm that the material world is real. Only with a very labored and unnatural interpretation can one avoid accepting this truth. Also, one cannot accept the other statements of the scriptures and reject this statement. The scriptures must be accepted as a whole, without accepting some parts and rejecting others. This is explained in the example of ardha-jaratiya-nyāya. In this way it is affirmed that the Lord keeps His promise and the material world is a reality. To interpret this verse in any other way would break the logical and grammatical sense of this verse, which was spoken by Brahmā and the demigods. In this way it is proved that the material world is real. The verse quoted in the beginning of this anuccheda was spoken by the Personified Vedas to the Supreme Personality of Godhead.

Anuccheda 72

Text 1

tad evam na yad idam agra āsa ity anena prakṛta-laye 'pi sat-kārya-vāde 'nugamitaḥ. ātyantike tu mokṣa-lakṣaṇa-laye na pṛthivy-ādīnām nāśaḥ. jīva-kṛtena tathā bhāvana-mātreṇa svābhāvika-paramātma-śakti-mayānām teṣām nāśayukteḥ.

tat-that; evam-thus; na yad idam agra āsa ity anena-in Śrīmad-Bhāgavatam 10.87.37; prakṛta-laye-in material destruction; 'pi-also; sat-kārya-vāde-in the philosophy that the material world is real; 'nugamitaḥ-is accepted; ātyantike-greatly; tu-indeed; mokṣa-lakṣaṇa-laye-in destruction characterized by liberation; na-not; pṛthivy-ādīnām-of the elements beginning with earth; nāśaḥ-destruction; jīva-kṛtena-done by the individual spirit souls; tathā-so; bhāvana-mātreṇa-simply by imagination; svābhāvika-paramātma-śakti-mayānām-consisting of the natural potency of the Supreme Personality of Godhead; teṣām-of them; nāśa-destruction; ayukteḥ-because of being illogical.

In Śrīmad-Bhāgavatam (10.87.27) it is said:

"The cosmic manifestation, because of the flickering nature of its impermanent existence, appears to less-intelligent men to be false."*

In this way it is understood that even after the time of cosmic devastation, the material energy continues to exist. Here the word "cosmic devastation" refers to liberation from the material world. It does not describe the destruction of the element earth and the other material elements. Therefore it is not at all logical to say that the material elements, which are all potencies of the Supreme Personality of Godhead, can be destroyed by the imagination or the whim of individual spirit souls.

Text 2

labdha-mokṣeṣu śrī-parīkṣid-ādisu tad-deha-sthānam api pṛthivy-ādy-amsānām sthiteḥ śravaṇāt tathā hiraṇyagarbhamsānām buddhy-ādīnām api bhaviṣyati. ataḥ teṣv adhyāsa-parityāga evātyantika-laya ity ucyate.

labdha-obtained; mokṣeṣu-liberation; śrī-parīkṣid-ādisu-beginning with Śrī Parīkṣit; tad-deha-sthānam-the place of the body; api-also; pṛthivy-ādi-beginning with earth; amsānām-of parts; sthiteḥ-from the situation; śravaṇāt-by hearing; tathā-so; hiraṇyagarbhamsānām-of the parts of Hiraṇyagarbha; buddhy-ādīnām-beginning with intelligence; api-also; bhaviṣyati-will be; ataḥ-then; teṣv-in them; adhyāsa-residence; parityāga-renunciation; eva-indeed; ātyantika-great; laya-devastation; iti-thus; ucyate-is said.

In the scriptures' description of how King Parīkṣit and other great souls attained liberation it is said that the soul then leaves its home in the material body made of earth, intelligence, and a host of other ingredients that are part and parcel of the Hiraṇyagarbha (universal form). This departure of the soul from the material body is called "the great devastation".

Text 3

ata eva

ghaṭe bhinne ghaṭākāśa
ākāśaḥ syād yathā purā
evam dehe mṛte jīvo
brahma sampadyate punaḥ. ity atra.

ata eva-therefore; ghaṭe-pot; bhinne-broken; ghaṭākāśa-the sky within the pot; ākāśaḥ-sky; syāt-is; yathā-as; purā-before; evam-thus; dehe-the body; mṛte-dead; jīvaḥ-the soul; brahma-spirit; sampadyate-attains; punaḥ-again; iti-thus; atra-here.

This great devastation is also described in these words of Śrīmad-Bhāgavatam (12.5.5 and 12.5.11-12):

"When a pot is broken, the portion of the sky within the pot remains as the element sky, just as before. In the same way, when the gross and subtle bodies die, the living entity within resumes his spiritual identity."***

Text 4

tathā

evam samīkṣya cātmānam
ātmany ādhāya niṣkale
daśantam takṣakam pade
lelihānam viṣānanaiḥ
na drakṣyasi śarīram ca
viśvam ca pṛthag ātmanaḥ

tathā-so; evam-thus; samīkṣya-seeing; ca-and; ātmānam-self; ātmani-in the self; ādhāya-accepting; niṣkale-pure; daśantam-biting; takṣakam-Taksaka; pade-in the foot; lelihānam-licking; viṣānanaiḥ-with poison mouths; na-not; drakṣyasi-you will see; śarīram-body; ca-and; viśvam-material universe; ca-and; pṛthag-different; ātmanaḥ-from the self.

"Thus resigning yourself to the Supreme Soul, who is free from all material misidentifications, you will not even notice the snake-bird Takṣaka when he approaches you with his poison-filled fangs and bites your foot. Nor will you see your dying body or the material world around you, because you will have realized yourself to be separate from them."***

Text 5

ity atrāpy upādheḥ samyoga eva parityajyate. na tu tasya mithyātvam
pratipadyate. tathā hi buddhīndriyety ādi prakaraṇam. tatra tad-āśrayatva-tat-
prakāśyatva-tad-avyatiriktatvebhyo hetubhyo buddhīndriyādīnām paramātma-
svabhāva-śakti-mayatvam āha

iti-thus; atra-here; api-also; upādheḥ-of the material designation; samyoga-contact; eva-indeed; parityajyate-is rejected; na-not; tu-but; tasya-of that; mithyātvam-falsity; pratipadyate-is accepted; tathā-so; hi-indeed; buddhīndriyety ādi-beginning with intelligence and senses; prakaraṇam-explanation; tatra-there; tad-āśrayatva-the shelter of that; tat-prakāśyatva-to be manifested; tad-avyatiriktatvebhyaḥ-different from that; hetubhyaḥ-from the causes; buddhīndriyādīnām-beginning with the intelligence and senses; paramātma-svabhāva-śakti-mayatvam-consisting of the potency of the Supreme Personality of

Godhead; āha-said.

Because the soul in this way leaves all contact with the material body, it is seen that the material body is not an illusion. In another place in Śrīmad-Bhāgavatam, where the intelligence, senses, and other aspects of the material body are discussed, it is said that the intelligence, senses, and other parts of the material body are all manifested from the potency of the Supreme Personality of Godhead, for they have Him as their ultimate basis and their creator, and because they are, in one sense, not different from Him. This is described in the following words (Śrīmad-Bhāgavatam 12.4.23):

Text 6

buddhīndriyārtha-rūpeṇa
jñānam bhāti tad-āśrayam
dṛśyatvāvvyatirekābhyām
ādy-anta-vad avastu yat

buddhi-intelligence; indriya-senses; artha-rūpeṇa-sense objects; jñānam-knowledge; bhāti-manifests; tad-āśrayam-shelter; dṛśyatva-making visible; avyatirekābhyām-non-difference; ādy-anta-vat-possessing beginning and end; avastu-insubstantial; yat-what.

"It is the Absolute Truth alone who manifests in the forms of intelligence, the senses, and the objects of sense perception, and who is their ultimate basis. Whatever has a beginning and an end is insubstantial because of being an object perceived by limited senses and because of being non-different from its own cause. "***

Text 7

antaḥkaraṇa-bahiḥ-karaṇa-viśaya-rūpeṇa paramātmā-lakṣaṇam jñānam eva bhāti. tasmād anyad eva buddhy-ādi-vastv ity arthaḥ. yataḥ tad āśrayam teṣāṃ āśraya-rūpaṃ taj jñānam. klībatvam āṛṣam.

antaḥkaraṇa-internal senses; bahiḥ-karaṇa-external senses; viśaya-rūpeṇa-with the range of perception; paramātmā-lakṣaṇam-characterized by the Supersoul; jñānam-knowledge; eva-indeed; bhāti-manifested; tasmād-from that; anyat-without another; eva-indeed; buddhy-ādi-vastv-beginning with intelligence; iti-thus; arthaḥ-the meaning; yataḥ-from which; tat-that; āśrayam-shelter; teṣāṃ-of them; āśraya-rūpaṃ-as the shelter; taj-that; jñānam-knowledge; klībatvam-neuter; āṛṣam-the poetic license of the sages.

Here the words "jñānam bhāti" means "the Supreme Personality of Godhead

manifests as the internal and external senses". This means that the Supreme Lord is, in one sense, not different from them. Here the word "tad-āśrayam" means that the Supreme Lord is the shelter in which they rest. The use of the neuter gender in this word is the poetic license of the sages.

Text 8

tathāpi rāja-bhr̥tyayor ivātyanta eva bhedaḥ syāt. tatra hetv-antare 'py āha dṛśyatvaṁ tat-prakāśyatvam. avyatirekas tad-vyatireke 'vyatirekas tābhyām.

tathāpi-still; rāja-of a king; bhr̥tyayoḥ-and a servant; iva-like; atyanta-great; eva-indeed; bhedaḥ-difference; syāt-is; tatra-there; hetv-antare-in another reason; 'pi-also; āha-said; dṛśyatvam-dṛśyatvam; tat-prakāśyatvam-the manifestor of that; avyatirekaḥ-not different; tad-vyatireke-different; 'vyatirekaḥ-not different; tābhyām-by both.

As a king and a servant are very different, so the Lord is very different from these, His creations. Here the word "dṛśyatva" means "He who manifests", and "avyatirekaḥ" means simultaneously one and different".

Text 9

tasmāt eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā ity ādi vad buddhy-ādīnām tat-svābhāvika-śaktimayatvam eva setsyatīti bhāvaḥ.

tasmāt-therefore; eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā ity ādi-Śrī Viṣṇu Purana 1.22.55; vat-like; buddhy-ādīnām-beginning with the intelligence; tat-svābhāvika-śaktimayatvam-being His own potency; eva-indeed; setsyatīti bhāvaḥ-is the meaning.

This described in the following words of Śrī Viṣṇu Purāṇa (1.22.55):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, the Parabrahman, are spread all over this universe."*

In this way it is seen that the intelligence, senses, and other ingredients of the material body are all manifested from the potency of the Supreme Personality of Godhead. That is the meaning.

Text 10

yat khalv ādy-antavad vanig-vithy-ādaḥ siddham śukty-ādaḥ kadācid evāropitaṁ rajataṁ tat punar avastu tad-āśrayakatva-tat-prakāśyatva-tad-vyatirekābhāvāt śukty-ādi-vastu na bhavati. śukty-ādibhyo 'nanyan na bhavati

arthaḥ.tataś caika-vijñānena sarva-vijñāna-pratijñā virudhyeteti bhāvaḥ. evam asat-kārya-vādāntare 'pi jñeyam.

yat-what; khalv-indeed; ādy-antavat-possessing a beginning and an end; vanig-vithy-ādau-beginning with the path of merhcats; siddham-proved; śukty-ādau-beginning with the seashell; kadācit-sometimes; eva-indeed; āropitam-artificial imposition; rajatam-silver; tat-taht; punaḥ-again; avastu-insubstantial; tad-āśrayakatva-the shelter of that; tat-prakāśyatva-the manifestor of that; tad-vyatireka-not different from that; abhāvāt-because of the non-existence; śukty-ādi-vastu-things that begin with the seashell; na-not; bhavati-is; śukty-ādibhyaḥ-beginning with the seashell; 'nanyan-not different; na-not; bhavati-is; iti-thus; arthaḥ-the meaning; tataḥ-then; ca-and; eka-vijñānena-with one knowledge; sarva-vijñāna-pratijñā-all-knowing; virudhyeta-is refuted; iti-thus; bhāvaḥ-the meaning; evam-thus; asat-kārya-vādāntare-different from the view that the material world is unreal; 'pi-also; jñeyam-to be understood.

Here the words "ādy-anta-vad avastu" indicate that the material world is not an illusion, like the illusion of silver that glitters on a seashell. The example of the seashell is not appropriate, for the seashell is not the shelter or manifestor of the world, nor is it, in one sense, non-different from the world. Therefore this example cannot be used to describe the Supreme Personality of Godhead and the material world. In this way the theory of they who assert that the material world is unreal is refuted.

Anuccheda 73

Text 1

ekasyāpi vastuno 'msa-bhedenāśrayāśrayitvaṁ svayam eva dṛṣṭāntena spaṣṭayati

ekasya-of mone; api-aslo; vastunaḥ-in truth; aṁsa-a part; bhedena-with the difference; āśraya-shelter; āśrayitvaṁthe status of they who take shelter; svayam-personally; eva-indeed; dṛṣṭāntena-by an example; spaṣṭayati-clarifies.

That the Supreme Lord, who is the shelter of all, is in one sense not different from all of existence, which takes shelter of Him, is clearly explained by the following example given by Śrīmad-Bhāgavatam (12.4.24):

Text 2

dīpaś cakṣuś ca rūpaṁ ca
jyotiṣo na pṛthag bhavet
evam dhīḥ khāni mātraś ca

na syur anyatamād ṛtāt

dīpaḥ-lamp; cakṣuḥ-eyes; ca-and; rūpam-form; ca-and; jyotiṣaḥ-of light; na-not; pṛthag-different; bhavet-may be; evam-thus; dhīḥ-intelligence; khāni-sky; mātraḥ-the sense objects; ca-and; na-not; syuḥ-are; anyatamāt-from what is different; ṛtāt-different.

"A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non-different from the element fire. In the same way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality, although that Absolute Truth remains totally distinct from them."***

Text 3

dīpaś cakṣu-rūpānām mahā-bhūta-jyotir-aṁsa-rūpatvād dipādikam na tataḥ pṛthak. evam dīpa-prabhṛtini ṛtāt pramātmano na pṛthak syuḥ. tathāpi yathā mahā-bhūta-jyotir dīpādi-doṣeṇa na lipyate. tathā buddhy-ādi-doṣeṇa paramātmāpi. tadvad asyāpy anyatamatvād ity āha anyatamād iti.

dīpaḥ-lamp; cakṣu-rūpānām-of eyes; mahā-bhūta-jyotir-aṁsa-rūpatvāt-because having the nature of a particle of light; dipādikam-beginning with the lamp; na-not; tataḥ-from that; pṛthak-different; evam-thus; dīpa-prabhṛtini-beginning with the lamp; ṛtāt-different; pramātmanaḥ-from the Supreme Personality of Godhead; na-not; pṛthak-different; syuḥ-are; tathāpi-still; yathā-as; mahā-bhūta-jyotiḥ-the great light; dīpādi-doṣeṇa-with the defect of the lamps and other things; na-not; lipyate-is touched; tathā-so; buddhy-ādi-doṣeṇa-with the fault of the things that begin with intelligence; paramātmā-the Supreme Personality of Godhead; api-also; tadvat-in the same way; asya-of that; api-also; anyatamatvāt-because of being different; iti-thus; āha-said; anyatamāt-different; iti-thus.

Here the words "na pṛthak" mean "A lamp, the eye that views by the light of that lamp, and the visible form that is viewed are all basically non-different from the element fire." "Na pṛthak" also means "In the same way, intelligence, the senses, and sense perceptions have no existence separate from the supreme reality." Still, the Supreme Lord is not touched by any of the defects present in the lamp, the intelligence, or any other like thing. That is why this verse declares that the Supreme Lord is also different from His creation (anyatamāt).

Anuccheda 74

Text 1

tad evaṁ dhī-prabhṛtīnām paramātma-svābhāvika-śaktimayatvam uktvā tathāpi tebhyo bahiraṅga-śaktimayebhyo 'ntaraṅga-śakti-taṭastha-śakti-viśiṣṭa-paramātmano 'nyatamatvena teṣām aśuddhatva-vyañjanaya sadoṣatvam uktvā teṣu dhī-prabhṛtiṣu adhyāsam pratiyajayitum tirsu dhī-vṛttiṣu tāvac chuddhasyaiva jīvasya sakaraṇam adhyāsam āha

tat-that; evam-thus; dhi-prabhṛtīnām-beginning with intelligence; paramātma-svābhāvika-śaktimayatvam-consisting of the potency of the Supreme Personality of Godhead; uktvā-saying; tathāpi-still; tebhyaḥ-from them; bahiraṅga-śaktimayebhyaḥ-made of the Lord's external potency; 'ntaraṅga-śakti-the internal potency; taṭastha-śakti-marginal potency; viśiṣṭa-specific; paramātmanaḥ-of the Supreme Personality of Godhead; 'nyatamatvena-by being different; teṣām-of them; aśuddhatva-of impurity; vyañjanaya-manifesting; sadoṣatvam-defect; uktvā-saying; teṣu-in them; dhi-prabhṛtiṣu-beginning with intelligence; adhyāsam-residence; pratiyajayitum-to abandon; tirsu-three; dhi-vṛttiṣu-in the actions of the intelligence; tāvac-to that extent; chuddhasya-pure; eva-indeed; jīvasya-of the individual spirit soul; sakaraṇam-with the senses; adhyāsam-residence; āha-said.

Although it has been said that the intelligence and other ingredients of the material body are all manifested from the Supreme Lord's own potency, still these ingredients of the material body are the Lord's external potency, which is different from the Lord's internal potency and from the marginal potency, which is the individual spirit souls. The external potency is impure and full of faults. That is why the pure spirit soul leaves its home in the material body. The material body is described in these words of Śrīmad-Bhāgavatam (12.4.25):

Text 2

buddheḥ jāgaraṇam svapnaḥ
suṣuptir iti cocyate
māyā-mātram idam rājan
nānātvam pratyag ātmani

buddheḥ-of intelligence; jāgaraṇam-wakefulness; svapnaḥ-dream; suṣuptiḥ-dreamless sleep; iti-thus; ca-also; cocyate-is said; māyā-the maya potency; mātram-alone; idam-this; rājan-O king; nānātvam-variety; pratyag-different; ātmani-in the self.

"The three states of intelligence are called waking consciousness, dream, and dreamless sleep. O king, these various states are all manifested from the Lord's māyā potency."

Text 3

buddhi-vṛtti-rūpaṁ jāgaraṇam svapnaḥ suṣuptir itīdam pratyag ātmani śuddha-

jīve viśva-taijasa-prajñatvākhyam nānātvam maya-mātram mājā-kṛtādhyāsa-mātreṇa jātam ity arthaḥ.

buddhi-vṛtti-rūpam-the activities of the intelligence; jāgaraṇam-waking; svapnaḥ-sleep; suṣuptiḥ-dreamless sleep; iti-thus; idam-this; pratyag-different; ātmani-in the self; śuddha-jīve-in the pure spirit soul; viśva-taijasa-prajñatvākhyam-called material consciousness; nānātvam-variety; maya-mātram-made of the maya potency; mājā-kṛta-made by maya; ādhyāsa-residence; mātreṇa-only by; jātam-manifested; iti-thus; arthaḥ-the meaning.

Here the words "jāgaraṇam svapnaḥ suṣuptir iti idam" describe the activities of the intelligence, "pratyag-ātmani" means "in the pure spirit soul", "nānātvam" means "material consciousness", and "mājā-mātram" means "made of the mājā potency". That is the meaning.

Anuccheda 75

Text 1

tataḥ paramātmāni buddhy-ādi-mayasya jagataḥ sato 'pi samparkaḥ sūtarān nāstīty āha

tataḥ-then; paramātmāni-in the Supreme Personality of Godhead; buddhy-ādi-mayasya-made of the material features that begin with the intelligence; jagataḥ-of the material universe; sataḥ-real; 'pi-although; samparkaḥ-union; sūtarān-greatly; na-not; asti-is; iti-thus; āha-said.

Although the material world, which consists of the intelligence and many other like ingredients, rests within Him, the Supreme Personality of Godhead remains nevertheless untouched and unaffected by it. This is described in the following words of Śrīmad-Bhāgavatam (12.4.26):

Text 2

yathā jaladharā vyomni
bhavanti na bhavanti ca
brahmaṇīdam tathā viśvam
avayavy-udayāpyayāt

yathā-as; jaladharā-clouds; vyomni-in the sky; bhavanti-are; na-not; bhavanti-are; ca-and; brahmaṇī-in the Supreme Personality of Godhead; idam-this; tathā-so; viśvam-material universe; avayavi-because of creation; udayāpyayāt-and destruction.

"As in the sky sometimes there are clouds and sometimes there are no clouds, so in the Supreme Personality of Godhead sometimes there is a material world and sometimes there is not. This is because sometimes the material world is manifested and sometimes it is dissolved."

Text 3

yathā vyomni vyoma-kārya-vāyu-jyotiḥ-salila-pārthivāṁśa-dhūma-pariṇatā jaladharāḥ sveṣām evāvayavinām udayād bhavanti dṛśyante. apyayān na bhavnti na dṛśyante ca. te ca tan na spr̥śantīty arthaḥ. tathā brahmaṇīdam viśvam iti yojyam. avayavi sthūla-rūpam viśvam. udayaḥ puruṣottama-dṛṣṭi-jātaḥ spaṣṭi-bhāvaḥ. apyayas tad-dṛṣṭi-nimīlana-jātas tad-viparyayaḥ. tataḥ sūkṣma-rūpeṇa tasya sthitir asty eva. jagac chakti-visiṣṭa-kāraṇāstitvāt.

yathā-as; vyomni-in the sky; vyoma-sky; kārya-effect; vāyu-wind; jyotiḥ-light; salila-water; pārthiva-earth; āṁśa-particles; dhūma-smoke; pariṇatā-transformed; jaladharāḥ-clouds; sveṣām-own; eva-indeed; avayavinām-whole; udayāt-creation; bhavanti-is; dṛśyante-seen; apyayān-from destruction; na-not; bhavnti-is; na-not; dṛśyante-is seen; ca-and; te-they; ca-and; tan-to them; na-not; spr̥śanti-touch; iti-thus; arthaḥ-the meaning; tathā-so; brahmaṇi-in the Supreme Personality of Godhead; idam-this; viśvam-universe; iti-this; yojyam-is appropriate; avayavi-the whole; sthūla-rūpam-the great form; viśvam-the universe; udayaḥ-manifestation; puruṣottama-dṛṣṭi-jātaḥ-born from the glance of the Supreme Personality of Godhead; spaṣṭi-bhāvaḥ-made clear; apyayaḥ-dissolution; tad-dṛṣṭi-nimīlana-jātaḥ-born from closing His eyes; tad-viparyayaḥ-the opposite of that; tataḥ-then; sūkṣma-rūpeṇa-with a subtle form; tasya-of that; sthitiḥ-continued existence; asti-is; eva-indeed; jagac-the universe; chakti-visiṣṭa-kāraṇāstitvāt-because of being one of the Supreme Personality of Godhead's potencies.

Here the words "yathā jaladharā vyomni" mean "as in the sky there are many clouds, which consist of wind, light, water, dust, and smoke manifested from the sky", "bhavanti" means "are seen to be manifested from the whole, and are thus visible", and "na bhavanti" means "are not manifested, and are thus invisible". In this way the clouds do not directly touch or affect the sky itself. that is the meaning. The words "brahmaṇīdam tathā viśvam" are appropriate as part of this example. "Avayavi" means "the great form of the universe", "udaya" means "manifested from the Supreme Lord's glance", and "apyaya" means "dissolved when the Supreme Lord closes His eyes". Even after it is dissolved, the material world continues to exist in a subtle state. This is so because it is one of the Supreme Lord's potencies.

Text 4

ittham evoktam sato 'bhivyañjakaḥ kālaḥ iti.

ittham-in this way; eva-indeed; uktam-said; sato 'bhivyañjakaḥ kālaḥ iti-Śrīmad-Bhāgavatam 11.24.19.

This is described in the following words of Śrīmad-Bhāgavatam (11.24.19):

"Time thus manifests the material world, which is real and eternal."

Anuccheda 76

Text 1

tad evaṁ vaktuṁ kāraṇāstitvaṁ dṛṣṭāntena pratipādayati

tat-that; evam-thus; vaktum-to say; kāraṇāstitvam-as thw cause; dṛṣṭāntena-with an example; pratipādayati-shows

That the Supreme Personality of Godhead is the cause of the material world is shown by the following example (Śrīmad-Bhāgavatam 12.5.27):

Text 2

satyaṁ hy avayavaḥ proktaḥ
sarvāvayavinām iha
vinārthena pratiyeran
paṭasyevaṅga tantavaḥ

satyam-truth; hi-indeed; avayavaḥ-whole; proktaḥ-said; sarvāvayavinām-of all parts; iha-here; vinā-without; arthena-with the manifestation; pratiyeran-perceived; paṭasya-of cloth; iva-like; aṅga-O dear one; tantavaḥ-treads.

"the Absolute truth is the origin of all. As threads may be seen as separate from the whole cloth, so the creation may be seen to be separate from the Supreme Lord."

Text 3

sarveṣāṁ avayavinām sthula-vastūnām avayavaḥ kāraṇaṁ satyaṁ satyo vyabhicāra-rahitaḥ proktaḥ. loke tathā darśanād ity āha vineti. arthena sthula-rūpeṇa patenāpi vinā.

sarveṣām-of all; avayavinām-not the whole; sthula-vastūnām-of great things; avayavaḥ-the whole; kāraṇam-the cause; satyam-truth; satyaḥ-truth; vyabhicāra-rahitaḥ-without change; proktaḥ-said; loke-in the world; tathā-so; darśanāt-from seeing; iti-thus; āha-said; vinā-without; iti-thus; arthena-arthena; sthula-rūpeṇa-with the gross form; paṭena-by cloth; api-also; vinā-without.

Here "sarvāvayavinām" means of all the gross ingredients of the material world". "avayavaḥ" means "the cause", "satyam" means "the Absolute Truth", and "proktaḥ" means "is said to be changeless". Then an example from the material world is given. "Vinā arthena" means "as the entire cloth is different".

Anuccheda 77

Text 1

tasmin kartāstitvam api vyatirekeṇa pratipādayati

tasmin-in that; kartāstitvam-the status as creator; api-also; vyatirekeṇa-with different; pratipādayati-shows.

That the Lord is the Supreme Creator is also described in these words of Śrīmad-Bhāgavatam (12.4.28):

Text 2

yat sāmānya-viśeṣābhyām
upalabhyeta sa bhramaḥ

yat-what; sāmānya-the same; viśeṣābhyām-and different; upalabhyeta-is perceived; sa-that; bhramaḥ-a mistake.

"It is a mistake to think in terms of the whole and the part."

Text 3

ayam arthaḥ. yady evam ucyate. pūrvam sūkṣmākāreṇāpi jagat nāsīt. kintu sāmānyam kevalam śuddham brahmaivāsīt tad eva śaktyā nimitta-bhūtayā viśeṣākāreṇa jagat-rūpeṇa pariṇatam iti. tad asat. yato yad eva sāmānya-viśeṣābhyām upalabhyeta sa bhramo vivarta-vāda eva. tatra hi śuddham brahmaivājñāna-rūpayā śaktyā jagat tayā vivṛtam iti matam. na cāsmākaṁ tad-abhyupapattiḥ. pariṇāma-vādasya sat-kāryatā-pūrvakatvād ity arthaḥ.

ayam-this; arthaḥ-the meaning; yadi-if; evam-thus; ucyate-is said; pūrvam-before; sūkṣmākāreṇa-in a subtle form; api-also; jagan-the universe; na-not; āsīt-was; kintu-however; sāmānyam-equality; kevalam-only; śuddham-pure; brahma-Brahman; eva-indeed; āsīt-was; tat-that; eva-indeed; śaktyā-with the potency; nimitta-bhūtayā-the cause; viśeṣākāreṇa-with a specific form; jagad-rūpeṇa-with the form of the universe; pariṇatam-transformed; iti-thus; tat-that; asat-asat; yataḥ-from which; yat-which; eva-indeed; sāmānya-viśeṣābhyām-the same and different; upalabhyeta-is perceived; sa-that; bhramaḥ-mistake; vivarta-vāda-the theory of transformation; eva-indeed; tatra-there; hi-indeed; śuddham-pure; brahma-Brahma; aeva-indeed; ajñāna-of ignorance; rūpayā-wioth the nature; śaktyā-with the potency; jagat-the universe; tayā-by that; vivṛtam-manifested; iti-thus; matam-thought; na-not; ca-and; asmākam-of us; tad-abhyupapattiḥ-agreement; pariṇāma-vādasya-of the theory of transformation; sat-real; kāryatā-the nature of the effect; pūrvakatvāt-from before; iti-thus; arthaḥ-the meaning.

Here is the meaning. Someone may say: "Before the creation the material world did not exist in a subtle form. At that time only the pure Supreme Brahman existed. Then, by the agency of His own potency, the Supreme Brahman transformed Himself into the material world. Therefore the material world is not real. It is an illusion." This theory, called vivarta-vāda (the theory of transformation), is expounded here in the words "sāmānya-viśeṣābhyām upalabhyeta sa bhramaḥ". According to this theory the Supreme Brahman employs His potency of ignorance to manifest the material world. We do not accept this theory of transformation. the actual truth, that the material world is indeed real, has already been proved in this book.

Anuccheda 78

Text 1

nanv apūrvam eva kāryam ārambha-vivarta-vādinām iva yuṣmākam api jāyatām.
tatrāha

nanv-is it not so; apūrvam-not before; eva-indeed; kāryam-the effect; ārambha-vivarta-vādinām-of they who say in the beginning there was a transformation; iva-like; yuṣmākam-of us; api-also; jāyatām-is born; tatra-there; āha-said.

Here someone may protest: "The effect cannot exist before it is manifested. Therefore we agree with the vivarta-vāda (theory of transformation)."

If this protest is said, then the following answer is given by Śrīmad-Bhāgavatam (12.5.28):

Text 2

anyonyapāśrayāt sarvam ādyanta-vad avastu yat.

anyonya-mutual; apāśrayāt-because of dependence; sarvam-all; ādyanta-vat-possessing beginning and end; avastu-insubstantial; yat-what.

"The whole and the part depend on each other for existence. Therefore all that has a beginning and an end is insubstantial."

Text 3

yad ādy-anta-vad apūrvam kāryam tat punar avastu nirūpaṇāsaham ity arthaḥ. tatra hetuḥ anyonyapāśrayāt. yāvat kāryam na jāyate. tāvat kāraṇatvam mṛcchukty-āder na sidhyati. kāraṇatvāsiddhau ca kāryam na jāyate eveti paraspara-sāpekṣatva-doṣāt. tataḥ kāraṇatva-siddhaye kārya-śaktis tatrāvaśyam abhyupagantavyā. sa ca kārya-sukṣmāvasthaiveti kāryāstitvam sidhyati. tathāpi sthūla-rūpatā-padakatvān mrd-ādeḥ kāraṇatvam api sidhyatīti bhāvaḥ.

yat-what; ādy-anta-vat-possessing a beginning and an end; apūrvam-not before; kāryam-the effect; tat-that; punar-again; avastu-is said; nirūpaṇa-description; asaham-unable; iti-thus; arthaḥ-the meaning; tatra-there; hetuḥ-the reason; anyonyapāśrayāt-because of mutual dependence; yāvat-as far as; kāryam-effect; na-not produced; jāyate; tāvat-to that extent; kāraṇatvam-the status of the cause; mṛcchukty-ādeḥ-beginning with the potency of earth; na-not; sidhyati-is proved; kāraṇatva-of being the cause; asiddhau-in the lack of proof; ca-and; kāryam-effect; na-not; jāyate-is produced; eva-indeed; iti-thus; paraspara-sāpekṣatva-doṣāt-because of the defect of mutual dependence; tataḥ-then; kāraṇatva-siddhaye-to prove the status as the cause; kārya-effect; śaktiḥ-potency; tatra-there; avāśyam-unavoidably; abhyupagantavyā-to be agreed; sa-that; ca-and; kārya-effect; sukṣmāvastha-the subtle nature; eva-indeed; iti-thus; kāryāstitvam-the status as effect; sidhyati-is proved; tathāpi-nevertheless; sthūla-rūpatā-the gross form; padakatvān-because of the manifestation; mrd-ādeḥ-beginning with earth; kāraṇatvam-the status as the cause; api-also; sidhyati-is proved; iti-thus; bhāvaḥ-the meaning.

Here the words "yad ādy-anta-vat" mean "the effect, which does not exist before it is manifested", "avastu" means "which cannot be described". The reason for this is given in the word "anyonyapāśrayāt" (because of mutual dependence). This means that as long as the effect is not manifested, the cause of earth and the other material elements, is not really complete in its existence, and if the cause does not exist, then the effect cannot be manifested. therefore cause and effect are dependent on each other. Therefore, the Lord's potency, which is the effect, must be accepted to exist along with its cause, the Supreme Lord, in order for the Lord to exist in completeness. In this way it is proved that even after the material

universe is dissolved, the material world continues to exist in a subtle form. In this way it is proved that the Supreme Personality of Godhead is the original cause of the material world, which is made of the element earth and a host of other ingredients.

Anuccheda 79

Text 1

tad evaṁ svābhāvika-śaktimayam eva paramātmāno jagad ity upasamharati

tat-that; evam-thus; svābhāvika-śaktimayam-made of His opejn potenxcy; eva-indeed; paramātmanaḥ-of the Supreme Personality of Godhead; jagat-universe; iti-thus; upasamharati-withdraws.

That the material world is manifested from the potency of the Supreme Personality of Godhead is also explained in these words of Śrīmad-Bhāgavatam (11.4.29):

Text 2

vikāraḥ khyāyamāno 'pi
pratyag ātmānam antarā
na nirūpyo 'sty aṇur api
syāc cec cit sama ātma-vat

vikāraḥ-transformation; khyāyamānaḥ-manifesting; 'pi-even; pratyag ātmānam-the Supreme Personality of Godhead; antarā-without; na-not; nirūpyaḥ-to be described; asti-is; aṇuḥ-atom; api-even; syāc-may be; cec-if; cit-spirit; sama-equal; ātma-vat-like the Supreme.

"It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

Text 3

yadyapi khyāyamānaḥ prakāśamāna eva tathāpi svalpo 'pi vikāraḥ pratyag ātmānam paramātmānam vinā tad-vyatirekeṇa svatantratayā na nirūpyo 'sti. tad uktam tad-ananyatva-vivaraṇa eva. yadi ca taṁ vināpi syāt tadā cit-samaḥ syāc cid-rūpeṇa samaḥ sva-prakāśa evābhāviṣyāt. ātmavat paramātmavann ity aikāvasthās cābhāviṣyat.

yadyapi-although; khyāyamānaḥ-khyamana; prakāśamāna-manifesting; eva-indeed; tathāpi-still; svalpaḥ-slight; 'pi-eveb; vikāraḥ-change; pratyag ātmānam-the Supreme Personality of Godhead; paramātmānam-the Supreme Personality of Godhead; vinā-without; tad-vyatirekeṇa-different from Him; svatantratayā-independently; na-not; nirūpyaḥ-to be said; 'sti-is; tat-that; uktam-said; tad-ananyatva-vivaraṇa-as different from Him; eva-indeed; yadi-if; ca-and; tam-Him; vinā-without; api-aslo; syāt-is; tadā-then; cit-samaḥ-equal to spirit; syāc-may be; cid-rūpeṇa-with a spiritual form; samaḥ-equal; sva-prakāśa-self manifested; eva-indeed; abhāviṣyāt-may be; ātmavat-like the Self; paramātmavann-like the Supreme Personality of Godhead; iti-thus; aikāvasthāḥ-one status; ca-and; abhāviṣyat-would be.

Here the word "khyāyamānaḥ" means "manifested", "vikāraḥ" means "even a slight transformation", "pratyag ātmānam antarā" means "without the Supreme Personality of Godhead, different from Him, or independent of Him", and "na nirūpyaḥ" means "cannot be said". In this way it is said that the Supreme Personality of Godhead is, in one sense, not different from His creation. The words "syāc cec cit sama ātma-vat" mean "if something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

Anuccheda 80

Text 1

nanu yadi paramātmānam vinā vikāro nāsti. tarhi paramātmanaḥ sopādhitve nirupādhitvam na sidhyati. tasmāt sopādher nirupādhir anya eva kim ity atraḥa

nanu-is it not so?; yadi-if; paramātmānam-teh Supreme Personality of Godhead; vinā-without; vikāraḥ-transformation; na-not; asti-si; tarhi-then; paramātmanaḥ-of the Supreme Personality of Godhead; sopādhitve-the state of having a material body; nirupādhitvam-teh state of not having a material body; na-not; sidhyati-is proved; tasmāt-from that; sopādheḥ-with a body; nirupādhiḥ-without a body; anya-asanother; eva-indeed; kim-whether?; iti-thus; atra-here; āha-said.

Here someone may ask: "If no material changes occur unless they are begun by the Supreme Personality of Godhead, then the transcendental Supreme Personality of Godhead and the material universe are identical. Can the transcendental Supreme Lord be different from the material universe?"

If this question is asked, a reply may be given in these words (Śrīmad-Bhāgavatam 12.4.30):

Text 2

na hi satyasya nānātvam
avidvān yadi manyate
nānātvam chidrayor yadvaj
jyotiṣor vātayor iva

na-not; hi-indeed; satyasya-of the Supreme Personality of Godhead; nānātvam-variety; avidvān-ignorant; yadi-if; manyate-thinks; nānātvam-variety; chidrayor-of the two openings; yadvaj-as; jyotiṣor-of the two lights; vātayor-of the two winds; iva-like.

"Nothing is separate from the Supreme Personality of Godhead. Anyone who thinks the material world is separate from the Lord is a fool. The Supreme Lord and the material world are like two skies, two lights, or two winds."

Text 3

satyasya paramātmāno nānātvam na hi vidyate. yadi tasya nānātvam manyate. tarhy avidvan. yatas tasya nirupādhitva-sopādhitva-lakṣaṇam nānātvam mahākāśa-ghaṭākāśayor yadvat tadvad grhāṅgana-gata-sarva-vyāpi-tejasor iva bāhya-śarīra-vāyvor iva ceti.

satyasya-satyasya; paramātmāno-of the Supreme Personality of Godhead; nānātvam-variety; na-not; hi-indeed; vidyate-is; yadi-if; tasya-of Him; nānātvam-variety; manyate-thinks; tarhy-then; avidvan-foolish; yatas-from whom; tasya-of Him; nirupādhitva-not having a form; sopādhitva-having a form; lakṣaṇam-characterized; nānātvam-variety; mahākāśa-of the great sky; ghaṭākāśayor-of the sky within a pot; yadvat-as; tadvad-so; grhāṅgana-gata-in a house; sarva-vyāpi-present everywhere; tejasor-of light; iva-like; bāhya-external; śarīra-within the body; vāyvor-wind; iva-like; ca-and; iti.

Here the words "na hi satyasya nānātvam" mean "there is not a variety of Supreme Personality of Godheads". The verse then explains, "If someone thinks there are, then that person is a fool". The verse then explains: "The difference between the Supreme Lord and the material world is like the difference between the entire sky and small amount of sky within a clay pot, or like the great sun that shines everywhere and a small lamp shining in a room, or like the wind that blows through the sky and the breath in a single body."

Anuccheda 81

Text 1

yasmāt vikāraḥ khyāyamāno 'pi pratyag-ātmānam antarā na nirūpyo 'sty aṅgur

api. tasmāt sarva-śabda-vacyo 'pi sa eveti sa-dṛṣṭāntam āha

yasmāt-brcause; vikāraḥ khyāyamāno 'pi pratyag-ātmānam antarā na nirūpyo 'sty aṅur api-Śrīmad-Bhāgavatam 12.4.29; tasmāt-therefore; sarva-śabda-vacyaḥ-to be said by all words; api-also; sa-that; eva-indeed; iti-thus; sa-with; dṛṣṭāntam-an example; āha-said.

In Śrīmad-Bhāgavatam (12.4.29) it is said:

"It cannot be said that anything, even the smallest particle, exists that was not manifested from the Supreme Personality of Godhead. If something were manifested not from him, then that something would be His spiritual equal. It would be just like Him."

This means that all words ultimately refer to the Supreme Personality of Godhead. To explain this truth the following example is given in Śrīmad-Bhāgavatam (12.4.31):

Text 2

yathā hiraṇyam bahudhā pratīyate
nṛbhiḥ kriyābhir vyavahāra-vartmasu
evam vacobhir bhagavān adhokṣajo
vyākhyāyate laukika-vaidikair janaiḥ

yathā-as; hiraṇyam-god; bahudhā-in many ways; pratīyate-is known; nṛbhiḥ-by people; kriyābhiḥ-by deeds; vyavahāra-vartmasu-on the paths of actions; evam-thus; vacobhiḥ-by words; bhagavān-the Supreme Personality of Godhead; adhokṣajaḥ-who is beyond the material senses; vyākhyāyate-is called; laukika-ordinary; vaidikaiḥ-and Vedic; janaiḥ-by people.

"As gold is called by different names when it is fashioned into different objects, so the Supreme Personality of Godhead is called, in the Vedas and in ordinary speech, by many different names."

Text 3

kriyābhis tat-tad-racana-bhedair bahudhā kataka-kuṇḍalādi-rūpena yathā svarṇam eva racobhis tat-tan-nāmabhiḥ pratīyate. tathā lauka-vaidikaiḥ sarvair eva racobhir bhagavān eva vyākhyāyate.

kriyābhiḥ-by actions; tat-tad-racana-bhedaiḥ-by different kinds of creation; bahudhā-in many ways; kataka-kuṇḍalādi-beginning with belts and earrings; rūpena-with the forms; yathā-as; svarṇam-gold; eva-indeed; racobhiḥ-by creation; tat-tan-nāmabhiḥ-by various names; pratīyate-is known; tathā-so; lauka-vaidikaiḥ-

ordinary and Vedic; sarvaiḥ-all; eva-indeed; racobhiḥ-by creations; bhagavān-the Supreme Personality of Godhead; eva-indeed; vyākhyāyate-is called.

This verse means: "As gold, when fashioned into belts, earrings, and other ornaments, is called by different names, so the Supreme Personality of Godhead is called by different names in the Vedas and in ordinary speech."

Text 4

tad uktam sarva-nāmābhidheyaś ca sarva-vededitaś ca saḥ iti skānde.

tat-that; uktam-said; sarva-nāmābhidheyaḥ-called by all names; ca-and; sarva-veda-by all the Vedas; īditaḥ-worshiped; ca-qand; saḥ-He; iti-thus; skānde-in the Skanda Purāṇa.

This is also described by the following words of the Skanda Purāṇa:

"Every word that exists may be used as a name for the Supreme Personality of Godhead, who is worshiped by all the Vedas."

Anuccheda 82

Text 1

tad evaṁ jagataḥ paramātma-svabhāvika-śaktimayatvam uktvā tena ca jīva-kartṛkeṇa jñānena tan-nāśanāśamarthyam vyajya mokṣārtham tad-adhyāsa-parityāgam upadeṣṭum paramātma-śakti-mayasyāpi tasyopādhy-adhyāsātmakasyāhaṅkārasya jīva-svarūpa-prakāśāvarakatva-rūpam doṣam sa-dṛṣṭāntam upapādayati

tat-that; evam-thus; jagataḥ-of the universe; paramātma-svabhāvika-śaktimayatvam-the stat eof being a potency of the p; uktvā-saying; tena-by that; ca-and; jīva-kartṛkeṇa-as thecreator of the individual souls; jñānena-by knowledge; tan-nāśanāśamarthyam-able to destroy that; vyajya-manifesting; mokṣārtham-for the purpose of liberation; tad-adhyāsa-parityāgam-abandoning the home; upadeṣṭum-to teach; paramātma-of the Supreme Personality of Godhead; śakti-mayasya-consisting of the potency; api-also; tasya-of that; upādhi-body; adhyāsa-home; ātmakasya-consisting of; ahaṅkārasya-of flase ego; jīva-of the individual spirit soul; svarūpa-own form; prakāśa-manifestation; avarakatva-covering; rūpam-form; doṣam-fault; sa-dṛṣṭāntam-with an example; upapādayati-teaches.

In this way it has been explained that the material world is a potency of the

Supreme Personality of Godhead. Merely by attaining transcendental knowledge, the individual soul cannot attain liberation from the material world, for even then he remains covered by the Lord's potency of false-ego. An example is given to explain this in the following words of Śrīmad-Bhāgavatam (12.4.32):

Text 2

yathā ghano 'rka-prabhavo 'rka-darśito
hy arkāṁśa-bhūtasya ca cakṣusas tamaḥ
evam tv ahaṁ brahma-guṇas tad-īkṣito
brahmāṁśakasyātmāna ātma-bandhanaḥ

yathā-as; ghaṇaḥ-cloud; arka-prabhavaḥ-manifested from the sun; arka-darśitaḥ-visible by the sun; hi-indeed; arkāṁśa-bhūtasya-a part and parcel of the sun; ca-and; cakṣusaḥ-of the eyes; tamaḥ-darkness; evam-thus; tv-indeed; aham-false ego; brahma-guṇaḥ-a quality of the Supreme Personality of Godhead; tad-īkṣitaḥ-visibly because of Him; brahmāṁśakasya-a part and parcel of the Supreme Personality of Godhead; ātmanaḥ-of the soul; ātma-bandhanaḥ-bondage.

"Although a cloud is a product of the sun and is also made visible by the sun, it nevertheless creates darkness for the viewing eye, which is another partial expansion of the sun. Similarly, material false ego, a particular product of the Absolute Truth made visible by the Absolute Truth, obstructs the individual soul, another partial expansion of the Absolute Truth, from realizing the Absolute Truth."***

Text 3

arka-raśmaya eva megha-rūpena pariṇatā varṣanti

arka-raśmayaḥ-rays of the sun; eva-indeed; megha-rūpena-in the form of clouds; pariṇatā-transformed; varṣanti-shower rains.

Indeed, the sun's rays become transformed into clouds, and as clouds they shower rains. This is described in the following words of the scriptures:

Text 4

agnau prāstāhutiḥ samyag
ādityam upatiṣṭhate
ādityāj jāyate vṛṣṭir
vṛṣṭer annaṁ tataḥ prajāḥ

iti vacanāt.

agnau-in fire; prāstāhutiḥ-offered oblations; samyag-properly; ādityam-the sun; upatiṣṭhate-worships; ādityāj-from the sun; jāyate-is born; vṛṣṭiḥ-rain; vṛṣṭeḥ-from rain; annam-food; tataḥ-from that; prajāḥ-the people; iti-thus; vacanāt-from the words.

"By offering oblations in the fire, one worships the sun-god, for from the sun come rains, from rains come food, and by food the people are nourished."

Text 5

ayam arthaḥ. yathārka-prabhavo 'rkeṇaiva darśitaḥ prakāśitaś ca ghaṇo nivīḍo megho 'rkāmśa-bhūtasya cakṣusas tamo divi bhūmau ca mahāndhakāra-rūpo bhavati. evam ahaṁ prakṛtāhaṅkāro brahma-guṇaḥ paramātma-śakti-kārya-bhūtas tad-īkṣitas tenaiva paramātmana prakāśitaś ca. brahmāmśakasya taṭastha-śakti-rūpatvāt paramātmano yo hīnāmśas tasyātmano jīvasyātma-bandhanaḥ svarūpa-prakāśāvarako bhavati.

ayam-this; arthaḥ-the meaning; yathā-as; arka-prabhavaḥ-born from the sun; arkeṇa-by the sun; eva-indeed; darśitaḥ-revealed; prakāśitaḥ-manifested; ca-and; ghaṇaḥ-cloud; nivīḍaḥ-thick; meghaḥ-cloud; arkāmśa-bhūtasya-a part and parcel of the sun; cakṣusaḥ-of the eye; tamaḥ-darkness; divi-in the sky; bhūmau-on the ground; ca-and; mahāndhakāra-rūpaḥ-great darkness; bhavati-is; evam-thus; ahaṁ-false ego; prakṛta-material; ahaṅkāraḥ-ego; brahma-guṇaḥ-the quality of the Supreme Personality of Godhead; paramātma-śakti-kārya-bhūtaḥ-created by a potency of the Supreme Personality of Godhead; tad-īkṣitaḥ-seen; tena-by that; eva-indeed; paramātmana-of the Supreme Personality of Godhead; prakāśitaḥ-manifested; ca-and; brahmāmśakasya-of a part and parcel of the Supreme Personality of Godhead; taṭastha-śakti-rūpatvāt-because of being the marginal potency; paramātmanaḥ-of the Supreme Personality of Godhead; yaḥ-who; hīnāmśaḥ-a small part; tasya-of him; ātmanaḥ-the soul; jīvasyātma-bandhanaḥ-the bondage of the individual spirit soul; svarūpa-own form; prakāśa-manifestation; āvarakaḥ-concealing; bhavati-is.

This is the meaning: The words "yathārka-prabhavaḥ" mean "manifested from the sun", "ghaṇaḥ" means "thick clouds", "arkāmśa-bhūtasya cakṣusas tamaḥ" means "darkness that obscures the vision of the eye, which is a partial expansion of the sun, on the ground and in the sky", "evam ahaṁ" means "material false ego", "brahma-guṇaḥ" means "manifested from a potency of the Supreme Personality of Godhead", "īkṣitaḥ" means "manifested from the Supreme Personality of Godhead", "brahmāmśakasya" means "the marginal potency, which is a tiny part-and-parcel of the Supreme Personality of Godhead", and "ātmana ātma-bandhanaḥ" means "which covers the real identity of the individual spirit soul".

Anuccheda 83

Text 1

sa cādhyāsa-parityāgaḥ svato na bhavati. kintu paramātma-jijñāsayā tat-prabhavenaiveti vaktum pūrvavad eva dr̥ṣṭānta-paripāṭim āha

sa-that; ca-and; ādhyāsa-home; parityāgaḥ-leaving; svataḥ-personally; na-not; bhavati-is; kintu-however; paramātma-of the Supreme Personality of Godhead; jijñāsayā-by knowledge; tat-prabhavena-produced from that; eva-indeed; iti-thus; vaktum-to say; pūrvavat-as before; eva-indeed; dr̥ṣṭānta-example; paripāṭim-method; āha-said.

By his own power, the individual spirit soul cannot become free of his entanglement in the material world. However, when a soul becomes eager to know the truth of the Supreme Lord, the Lord Himself frees the soul from material bondage. This is described in the following example (Śrīmad-Bhāgavatam 12.4.33):

Text 2

ghano yadārka-prabhavo vidīryate
cakṣuḥ svarūpaṁ ravim īkṣate tadā
yadā hy ahaṅkāra upādhir ātmano
jijñāsayā naśyati tarhi anusmaret

ghanaḥ-cloud; yadā-when; arka-prabhavaḥ-born from the sun; vidīryate-is torn apart; cakṣuḥ-eye; svarūpaṁ-own form; ravim-sun; īkṣate-sees; tadā-then; yadā-when; hi-indeed; ahaṅkāra-false ego; upādhiḥ-material designation; ātmanaḥ-of the soul; jijñāsayā-with eagerness to know; naśyati-perishes; tarhi-then; anusmaret-he remembers.

"When the cloud originally produced from the sun is torn apart, the eye can see the actual form of the sun. Similarly, when the spirit soul destroys his material covering of false ego by inquiring into the transcendental science, he regains his spiritual awareness. "***

Text 3

ghano yadārka-prabhavo vidīryate iti dr̥ṣṭāntāmśe tad-vidāraṇasya na cakṣuḥ-śakti-sādhyatvam. kintu sūrya-prabhava-sādhyatvam iti vyaktam. anena dāṛṣṭāntike 'py ātmanaḥ paramātmano jijñāsayā jātena tat-prasādenāhaṅkāro naśyati palāyata ity atrāmśe puruṣa-jñāna-sādhyatvam ahaṅkāra-nāśasya khaṇḍitam. ato vivarta-vādo nābhyupagataḥ.

ghanah-cloud; yadā-when; arka-prabhavaḥ-born from the sun; vidīryate-is broken; iti-thus; dr̥ṣṭāntāmśe-in part of the example; tad-vidāraṇasya-of the brwaking of it; na-bot; cakṣuḥ-śakti-sādhyatvam-in the power of the eyes; kintu-however; sūrya-prabhava-in ther power of the sun; sādhyatvam-ability; iti-thus; vyaktam-manifested; anena-by this; dār̥ṣṭāntike-in the example; api-also; ātmanaḥ-of the self; paramātmanaḥ-of the Supreme Personality of Godhead; jijñāsayā-by the desire to know; jātena-born; tat-prasādena-by His mercy; ahaṅkāraḥ-false ego; naśyati-perishes; palāyata-flees; iti-thus; atra-here; amśe-in the part; puruṣa-jñāna-sādhyatvam-attainable by knowledge of the Supreme Personality of Godhead; ahaṅkāra-nāśasya-destruction of the false ego; khaṇḍitam-broken; ataḥ-then; vivarta-vādaḥ-the theory of transformation; na-not; abhyupagataḥ-supported.

In the example given here with the words "ghano yadārka-prabhavo vidīryate" it is seen that the eyes themselves are powerless to dispel the clouds. Only the sun has that power. In the second part of the example the word "ātmanaḥ" means "of the Supreme Personality of Godhead", "jijñāsayā" means "when the desire to know is aroused, then the Supreme Lord gives His mercy", and "ahaṅkāro naśyati" means "then the false ego flees". This means that the false ego perishes when one understands the Supreme Personality of Godhead. The impersonalists' theory of transformation is clearly not supported by this explanation.

Text 4

atra copādhir iti viśeṣanena svarūpa-bhūtāhaṅkāras tv anya eveti spaṣṭī-bhūtam. evam yathā dr̥ṣṭānte ghanamaya-mahāndhakarāvaraṇabhāvāt tat-prabhavena yogyatā-labhāc ca cakṣuḥ karṭṭ-bhūtam svarūpam karma-bhūtam īkṣate. sva-svarūpa-prakāśam astitvena jānāti. sva-śakti-prakāṣyam labhata ity arthaḥ.

atra-here; ca-and; upādhiḥ-material designation; iti-thus; viśeṣanena-by the adjective; svarūpa-bhūta-personal; ahaṅkāraḥ-false ego; tv-indeed; anya-another; eva-indeed; iti-thus; spaṣṭī-bhūtam-made clear; evam-thus; yathā-as; dr̥ṣṭānte-in the exqample; ghanamaya-made of clouds; mahāndhakara-darkness; āvaraṇa-covering; bhāvāt-because of the absence; tat-prabhavena-born from that; yogyatā-suitability; labhāc-because of the attainment; ca-and; cakṣuḥ-eyes; karṭṭ-bhūtam-manifested as the doer; svarūpam-own form; karma-bhūtam-manifested as the deed; īkṣate-sees; sva-svarūpa-prakāśam-manifested as the original form; astitvena-by the existence; janati-knows; sva-śakti-prakāṣyam-manifestation of His own potency; labhata-attains; iti-thus; arthaḥ-the meaning.

Here the words "ca upādhiḥ" mean "the false ego covering the individual spirit soul". This example explains that when the darkness of the clouds is removed, then the eyes (cakṣuḥ) can see (īkṣate) the original form (svarūpam) of the soul. By thus seeing the original form of the soul, one understands the true nature of the soul. In this way the soul's original power is again openly manifested. That is the meaning.

Text 5

kadācit tad-ikṣaṇonmukhaḥ san ravim cekṣate. tathā dārṣṭāntike 'py anusmaret.
smartum anusandhātum yogyo bhavati. ātmānam paramātmānam ceti śeṣaḥ.

kadācit-sometime; tad-ikṣaṇonmukhaḥ-eager to see; san-being so; ravim-the sun; ca-also; ikṣate-sees; tathā-so; dārṣṭāntike-in the example; api-also; anusmaret-remembers; smartum-to remember; anusandhātum-to seek; yogyaḥ-appropriate; bhavati-is; ātmānam-atmanam; paramātmānam-the Supreme Personality of Godhead; ca-and; iti-thus; śeṣaḥ-the remainder.

Sometimes a person is so eager to see the sun that he sees the sun in his memory. Thus, in the second part of this example the word "anusmaret" (he remembers) means "seeing Him in his memory, a person searches for the Supreme Personality of Godhead".

Anuccheda 84

Text 1

nigamayati yadaivam etena viveka-hetinā
māyā-mayāhankāraṇātma-bandhanam
chittvācyutātmānubhavo 'vatiṣṭhate
tam āhur ātyantikam aṅga samplavam

nigamayati-the scriptures declare; yadā-when; evam-thus; etena-by this; viveka-hetinā-with discrimination; māyā-of illusion; maya-consisting; ahankāraṇa-false ego; ātma-of the soul; bandhanam-bondage; chittvā-cutting; acyuta-of the infallible Supreme Personality of Godhead; ātma-self; anubhavaḥ-perception; avatiṣṭhate-remains; tam-that; āhuḥ-say; ātyantikam-great; aṅga-O dear one; samplavam-devastation.

Seeing the Supreme Personality of Godhead and attaining liberation from the material world are also described in these words (Śrīmad-Bhāgavatam 11.4.34):

"By cutting the soul's bonds of false ego with the sword of intelligence, one can at last see the infallible Supreme Personality of Godhead. The sages say this vision is final liberation."

Text 2

etena pūrvokta-viveka-śāstreṇa māyā-mayeti viśeṣaṇam svarūpa-
bhūtāhaṅkārasya vyavacchedārtham. avatiṣṭhate sva-svarūpeṇāvasthito bhavati. na
kevalam etāvad eva. acyutātmānubhavaḥ. acyute 'cyuta-nāmny ātmāni
paramātmāny anubhavo yasya tathā-bhūta eva sann avatiṣṭhate. śrī-sukaḥ..

etena-by this; pūrvokta-previously said; viveka-intelligence; śāstreṇa-with the
weapon; māyā-maya-consisting of maya; iti-thus; viśeṣaṇam-modifying; svarūpa-
bhūta-personal; ahaṅkārasya-of false ego; vyavaccheda-cutting; artham-for the
purpose; avatiṣṭhate-stays; sva-svarūpeṇa-with one's original form; avasthitaḥ-
situated; bhavati-is; na-not; kevalam-only; etāvat-like that; eva-indeed; acyuta-of
the infallible Supreme Personality of Godhead; ātma-self; anubhavaḥ-perception;
acyute-infallible; acyuta-nāmni-the name Acyuta; ātmāni-in the atma;
paramātmāni-in the Supersoul; anubhavaḥ-perception; yasya-of whom; tathā-
bhūta-int hat way; eva-indeed; sann-being so; avatiṣṭhate-stays; śrī-sukaḥ-Śrī
Śukadeva Gosvāmī.

Here the word "etena" (by this) refers to the previously mentioned sword, and
"māyāmaya" is an adjective modifying "ahaṅkāraṇa". The sword is meant for
cutting the false ego. "Avatiṣṭhate" means "situated in his original form". That is
not all. There is also "acyutātmānubhavaḥ" (direct perception of the Supreme
Personality of Godhead). Here "acyuta" is a name of the Supreme Lord and
"ātmā" means "the Supersoul". This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 85

Text 1

atrāyam apy ekeṣāṁ pakṣaḥ. parameśvarasya śakti-dvayām āsti. svarūpākhyā
māyākhyā ceti. pūrvayā svarūpa-vaibhava-prakāśanam. aparayā tv
indrajalavattayaiva mohitebhyo jīvebhyo viśva-sṛṣṭy-ādi-darśanam.

atra-here; ayam-this; api-also; ekeṣāṁ-of some; pakṣaḥ-the opinion;
parameśvarasya-of the Supreme Personality of Godhead; śakti-dvayām-two
potencies; āsti-is; svarūpākhyā-called personal; māyākhyā-called maya; ca-and; iti-
thus pūrvayā-by the former; svarūpa-personal; vaibhava-power and opulence;
prakāśanam-manifestation; aparayā-by the latter; tv-but; indrajālavattayā-like a
mirage; eva-indeed; mohitebhyaḥ-for the bewildered; jīvebhyaḥ-souls; viśva-of the
material world; sṛṣṭi-creation; ādi-beginning; darśanam-sight.

Some philosophers assert that the Supreme Lord has two potencies: 1. His
personal, internal potency, and 2. His māyā potency. The former manifests the
Lord's glory and opulence, and the latter creates, maintains, and destroys the
material world, which is like a mirage to show the bewildered conditioned souls.

Text 2

dr̥śyate caikasya nānā-vidyāvataḥ kasyāpi tathā vyavahāraḥ. na caivam advaita-vādinām ivedam apātitaṁ. satyenaiva kartrā satyam eva draṣṭaram prati satyayaiva tayā śaktyā vastunaḥ sphoraṇāt loke 'pi tathāiva dr̥śyata iti bhavattv apīdam nāma.

dr̥śyate-is seen; ca-also; ekasya-of one; nānā-vidyāvataḥ-because of various kinds of knowledge; kasyāpi-of someone; tathā-then; vyavahāraḥ-action; na-not; ca-also; evam-thus; advaita-vādinām-of the monists; iva-like; idam--this; āpatitam-attained; satyena-by the truth; eva-certainly; kartrā-by the doer; satyam-truth; eva-indeed; draṣṭaram-to the seer; prati-to; satyaya-true; eva-indeed; tayā-by that; śaktyā-potency; vastunaḥ-in truth; sphoraṇāt-from the manifestation; loke-in the world; api-also; tathā-so; eva-indeed; dr̥śyata-is seen; iti-thus; bhavattv-may be; api-also; idam-this; nāma-indeed.

It is the view of one group of philosophers that even material activities are ultimately real. The idea of the impersonalists. In truth the doer in the material world is real, the seer is real, and the Lord's potency by which all this is manifested in the material world is also real.

Text 3

yataḥ

satyaṁ na satyaṁ naḥ kṛṣṇa-
pādābjāmodam antarā
jagat satyam asatyaṁ vā
ko 'yaṁ tasmin durāgrahaḥ

yataḥ-from whcih; satyam-real; na-not; satyam-real; naḥ-of us; kṛṣṇa-of Lord Kṛṣṇa; pāda-feet; abja-lotus; āmodam-fragrance; antarā-without; jagat-tbe material world; satyam-real; asatyaṁ-ureal; vā-or; kaḥ-what?; ayam-this; tasmin-in this; durāgrahaḥ-foolishly obstinate.

This affirmed by the following words of the scriptures:

"Who is such a fool that he wastes his time thinking: `Is the fragrance of Lord Kṛṣṇa's lotus feet real or unreal? Is the material world real or unreal?' "

Text 4

tad etan-mate sata idam utthitam ity ādi vakyāni prāyo yathā-ṭikā-vyākhyānam eva jñeyāni. kvacit tat-kṛtānumānādau bheda-mātrasyāsattve prasakte vaikuṅṭhādīnām api tathā-tva-prasaktis tan-mate syād ity atra tu teṣām ayam

abhiprāyaḥ. vyaṁ hi yal-loka-pratyakṣādi-siddham vastu. tad eva tat-siddha-vastv
antara-dṛṣṭāntena tad-dharmakam sādhyāmaḥ.

tat-that; etan-mate-in this view; sata idam utthitam ity ādi vakyāni-Śrīmad-
Bhāgavatam 10.87.36; prāyaḥ-mostly; yathā-tīkā-vyākhyānam-according to the
explanation in the commentary; eva-indeed; jñeyāni-to be understood; kvacit-
somewhere; tat-kṛtānumānādaū-beginning with that inference; bheda-mātrasya-of
the difference; asattve-in the non-existence; prasakte-attached; vaikuṇṭhādīnām-
beginning with the spiritual world; api-also; tathā-tva-being like that; prasaktiḥ-
attachment; tan-mate-in that view; syāt-is; iti-thus; atra-here; tu-but; teṣām-of
them; ayam-this; abhiprāyaḥ-meaning; vyaṁ-we; hi-indeed; yal-loka-of thsoe
people; pratyakṣa-direct perception; ādi-beginning; siddham-proved; vastu-thing;
tat-that; eva-indeed; tat-that; siddha-proved; vastv-thing; antara-dṛṣṭāntena-with
another example; tad-dharmakam-the nature of that; sādhyāmaḥ-we attempt.

This is also explained in Śrīla Śrīdhara Svāmī's commentary on Śrīmad-
Bhāgavatam 10.87.36. Some thinkers claim that not only is the material world is
unreal, but even the spiritual world of Vaikuṇṭha is also unreal. We, however,
affirm that the spiritual world and the visible material world are both real. Later
we will give an example to demonstrate this.

Text 5

yat tu tad asiddham śāstra-vidvad-anubhavaika-gamya-tādṛṣatvam tat punas tad
dṛṣṭānta-parardhādīnāpy anyatha-kartum na śakyata eveti. tathā jīveśvarābheda-
sthāpana ca cid-rūpatā-mātra eveti. atha svābhāvika-maya-śaktyā parameśvaro
viśva-sṛṣṭy-ādikam karoti. jīva eva tatra muhyatīty uktam. tatra sandeham
praśnottarābhyām pariharaty aṣṭabhiḥ

yat-what; tu-indeed; tat-that; asiddham-unproved; śāstra-vidvat-like one who
knows the scriptures; anubhava-direct perception; eka-one; gamya-to be attained;
tādṛṣatvam-being like that; tat-that; punaḥ-again; tat-that; dṛṣṭānta-example;
parardha-parardha; ādinā-beginning with; api-also; anyatha-kartum-to make
otherwise; na-not; śakyata-is able; eva-indeed; iti-thus; tathā-so; jīva-of the
individual spirit soul; īśvara-of the Supreme Personality of Godhead; abheda-non-
difference; sthāpana-proving; ca-also; cid-rūpatā-spiritual nature; mātraḥ-only;
eva-indeed; iti-thus; atha-now; svābhāvika-maya-śaktyā-by the internal potency
and the maya potency; parameśvaraḥ-in the Supreme Personality of Godhead;
viśva-of the material world; sṛṣṭi-creation; ādikam-beginning; karoti-does; jīva-the
individual spirit soul; eva-indeed; tatra-there; muhyati-is bewildered; iti-thus;
uktam-said; tatra-there; sandeham-doubt; praśnottarābhyām-with question and
answer; pariharati-removes; aṣṭabhiḥ-with eight verses.

even if they give many millions of examples, the most learned impersonalists
still cannot prove their theory, or make the truth anything other than it is. The
truth is that the Supreme Personality of Godhead and the individual spirit souls

are one only in the sense that they are all spiritual in nature. Otherwise, they are different. For example the Supreme Personality of Godhead creates the material world, and the individual spirit souls residing in the material world are bewildered. Any doubts about the truth that the Supreme Personality of Godhead and the individual spirit souls are different will be removed by the questions and answers in the following eight verses of Śrīmad-Bhāgavatam (3.7.2-9) quoted and explained in this and the following anucchedas. The first of these verses is given here (Śrīmad-Bhāgavatam 3.7.2):

Text 6

śrī-vidura uvāca

brahman katham bhagavatas
cin-mātrasyavikāriṇaḥ
līlayā cāpi yujyeran
nirguṇasya guṇaḥ kriyāḥ

śrī-vidura uvāca-Vudra said; brahman-O brahmana; katham-how?; bhagavataḥ-of the Personality of Godhead; cin-mātrasya-of the complete spiritual whole; avikāriṇaḥ-of the unchangeable; līlayā-by His pastime; ca-either; api-even though it is so; yujyeran-take place; nirguṇasya-who is without the modes of nature; guṇaḥ-modes of nature; kriyāḥ-activities.

Śrī Vidura said: O great brāhmaṇa, since the Supreme Personality of Godhead is the complete spiritual whole and is unchangeable, how is He connected with the material modes of nature and their activities? If this is His pastime, how do the activities of the unchangeable take place and exhibit qualities without the modes of nature?"*

Text 7

he brahman cin-mātrasya cin-mātra-svarūpasya svataḥ svarūpa-śaktyā
bhagavataḥ śrī-vaikuṇṭhādi-gata-tādṛśaiśvarya-ādī-yuktasya ata eva nirguṇasya
prākṛta-guṇāsprṣṭasyāta eva cāvikāriṇas tādṛk-svarūpa-śakti-vilāsa-bhūtānām
kriyānām anantānām api sadāditvātvaraṇanta-vidha-prakāśe tasminn ity
asiddhatvāt tat-tat-kriyāvīrbhāva-kartus tasyāvasthāntara-prāptatvābhāvāt prākṛta-
kartur iva na vikārāpattir iti.

he-O; brahman-brhmana; cin-mātrasya-spiritual; cin-mātra-svarūpasya-whose form is spiritual; svataḥ-personally; svarūpa-śaktyā-by His personal potency; bhagavataḥ-of the Supreme Personality of Godhead; śrī-vaikuṇṭhādi-beginning with Śrī Vaikuntha; gata-attained; tādṛśa-like that; aiśvarya-opulences; ādi-beginning; yuktasya-endowed; ata eva-therefore; nirguṇasya-without material modes; prākṛta-guṇa-the material modes; asprstasya-untouched; ata eva-therefore; ca-also; avikāriṇaḥ-unchangeable; tādṛk-like this; svarūpa-personal; śakti-potency;

vilāsa-pastimes; bhūtānām-manifested; kriyāṇām-activities; anantānām-limitless; api-even; sadoditvara-quick manifestation; ananta-vidha-limitless; prakāṣe-manifestation; tasminn-in that; iti-thus; asiddhatvāt-because of being unproved; tat-tat-kriyā-of various activities; āvirbhāva-manifestation; kartuḥ-doing; tasya-of that; avasthā-situation; antara-another; prāptatva-attainment; abhāvāt-because of the absence; prākṛta-material; kartuḥ-of the creator; iva-like; na-not; vikārāpattiḥ-possessing transformations; iti-thus.

Here the word "brāhmṇa" means "O brāhmaṇa", "cin-mātrasya" means "whose form is spiritual", "bhagavataḥ" means "whose powers and opulences are manifested by His own internal potency in the spiritual world of Vaikuṇṭha and in other places", "nirguṇasya" means "who is not touched by the material modes of nature", and "ca avikāriṇaḥ" means "whose limitless forms, potencies, and pastimes are not subject to material changes, like those of the residents of the material world".

Text 8

nirvikārasya ca katham sattvādayaḥ prākṛta-guṇāḥ. katham vā tad-asaṅga-hetukāḥ sthity-ādayaḥ kriyāś ca yujyeran. tataś ca cin-mātra-vastu-virodhād eva te ca taś ca n ayujyante. bhagavattve tu svaira-ceṣṭayāpi na yujyerann ity āha līlayā vāpīti.

nirvikārasya-changeless; ca-and; katham-how?; sattvādayaḥ-beginning with goodness; prākṛta-guṇāḥ-masterial modes; katham-how?; vā-or; tad-asaṅga-hetukāḥ-the reason for non-contact; sthity-ādayaḥ-beginning with maintenance; kriyāḥ-actions; ca-and; yujyeran-take place; tataḥ-then; ca-and; cin-mātra-spiritual; vastu-substance; virodhāt-because of contradiction; eva-indeed; te-they; ca-and; taḥ-they; ca-and; na-not; yujyante-take place;. bhagavattve-in the status of the Supreme Personality of Godhead; tu-but; svaira-ceṣṭayā-with independent activities; api-even; na-not; yujyerann-take place; iti-thus; āha-said; līlayā-with pastimes vā-or; api-also; iti-thus.

Here the question is asked: "How is it possible that the Lord, who is not subject to material changes, has some connection with the material modes of nature, which begin with goodness?" Then this question is asked: "If the Supreme Lord has no contact with the material modes, then how is the material universe created, maintained, and destroyed?" Because the Supreme Personality of Godhead is spiritual in nature, it cannot be said that He is in contact with the material modes, for that contact would contradict His spirituality. Still, the material modes have no power to act independently, without the influence of the Supreme Lord. These questions are answered here with the words "līlayā vāpī" (this is His pastime).

Text 9

atrāvīkāritva-nirguṇatvābhyām saha cin-mātratvam bhagavattvam cety ubhayam
api svī-kṛtyaiva pūrva-pakṣinā pṛṣṭam. tataś ca tasya cin-mātrasvarūpasya bhavatu
bhagavattvam. tatrāsmākam na sandehaḥ. kintu tasya katham itara-guṇādi-svīkāro
yujyata ity eva pṛchata iti vākyaṛthaḥ.

atra-here; avīkāritva-the state of being changeless; nirguṇatva-the state of being
beyond the touch of the material modes; abhyām-with both; saha-with; cin-
mātratvam-spirituality; bhagavattvam-the status of the Supreme Personality of
Godhead; ca-and; iti-thus; ubhayam-both; api-also; svī-kṛtya-accepting; eva-
indeed; pūrva-pakṣinā-by the opponent; pṛṣṭam-asked; tataḥ-then; ca-also; tasya-of
Him; cin-mātra-spiritual; svarūpasya-nature; bhavatu-may be; bhagavattvam-the
status of the Supreme Personality of Godhead; tatra-there; asmākam-of us; na-not;
sandehaḥ-doubt; kintu-however; tasya-of that; katham-how?; itara-guṇādi-
beginning with other modes; svīkāraḥ-acceptance; yujyata-is; iti-thus; eva-indeed;
pṛchata-askign; iti-thus; vākya-of the words; ārthaḥ-the meaning.

Here the person asking the question accepts the truth that the Supreme
Personality of Godhead is spiritual in nature, is free of material change, and is not
touched by the material modes of nature. Here he says, "We have no doubt that
the Supreme Personality of Godhead is spiritual and has a spiritual form. Still, how
is it that He has some contact with the modes of material nature?" That is the
meaning of his question.

Anuccheda 86

Text 1

tataś cin-mātratve bhagavattve ca tasya tucchā guṇāḥ kriyāś ca na sambhavanty
eveti dvi-guṇī-bhūyaiva praśnaḥ. kim cārbhakaval līlāpi na yujyate vaiṣamyād ity
āha

tataḥ-then; cin-mātratve-spiritual; bhagavattve-in the Supreme Personality of
Godhead; ca-and; tasya-of Him; tucchā-insignificant; guṇāḥ-material modes;
kriyāḥ-activities; ca-also; na-not; sambhavanti-are possible; eva-indeed' iti-thus;
dvi-guṇī-bhūya-becoming doubled; eva-indeed; praśnaḥ-question; kim ca-
furtherore; arbhakavat-like a child; līlā-pastimes; api-also; na-not; yujyate-is
engaged; vaiṣamyāt-because of being inappropriate; iti-thus; āha-said.

Because He is perfectly spiritual, the Supreme Personality of Godhead does not
engage in ordinary insignificant material activities that are impelled by the modes
of nature. This truth is repeated again in the following question, which asserts that
it is illogical to assume that the Supreme Lord would play in the same way an
ordinary material child would play (Śrīmad-Bhāgavatam 3.7.3):

Text 2

krīḍāyām udyamo 'rbhasya
kāmaś cākrīḍiṣānyataḥ
svatas tr̥ptasya ca katham
nivṛttasya sadānyataḥ

krīḍāyām-in the matter of playing; udyamaḥ-enthusiasm; arbhasya-of the boys; kāmaḥ-desire; cākrīḍiṣā-willingness to play; anyataḥ-with other boys; svatas-tr̥ptasya-for one who is self satisfied; ca-also; katham-what for?; nivṛttasya-one who is detached; sadā-at all times; anyataḥ-otherwise.

"Boys are enthusiastic to play with other boys or with various diversions because they are encouraged by desire. But there is no possibility of such desire for the Lord because He is self-satisfied and detached from everything at all times."*

Text 3

udyamayati pravartayatīty udyamaḥ. arbhakasya krīḍāyām pravṛtti-hetuḥ kāmo 'sti. anyatas tu vastv-antareṇa balāntara-pravartanena vā tasya krīḍeccha bhavati. bhagavatas tu svataḥ svenātmanā svarūpa-vaibhavana ca tr̥ptasya ata evānyataḥ sadā nivṛttasya ca katham anyato jīvaj jagataś ca nimittāt cikrīḍiṣeti.

udyamayati-is enthusiastic; pravartayati-impells; iti-thus; udyamaḥ-enthusiasm; arbhakasya-of a boy; krīḍāyām-in playing; pravṛtti-hetuḥ-the cause of action; kāmaḥ-desire; asti-is; anyataḥ-others; tu-but; vastv-antareṇa-another thing; balāntara-other boys; pravartanena-by the cause; vā-or; tasya-of him; krīḍecchā-the desire to play; bhavati-is; bhagavataḥ-of the Supreme Personality of Godhead; tu-but; svataḥ-self; svenātmanā-by Himself; svarūpa-vaibhavana-by His own potencies; ca-also; tr̥ptasya-satisfied; ata eva-therefore; anyataḥ-other; sadā-always; nivṛttasya-detached; ca-and; katham-how?; anyataḥ-others; jīvaj-individual spirit souls; jagataḥ-of the material world; ca-and; nimittāt-from the cause; cikrīḍiṣā-the desire to play; iti-thus.

Here the word "udyamaḥ" means "what impels one to act". Here it is said that desire (kāmaḥ) is the cause of boys' playing (arbhakasya krīḍāyām). "Anyataḥ" means either "other things" or "other boys". In this way there is a desire to play. The verse then says, "However, the Supreme Personality of Godhead is already satisfied (tr̥ptasya) with His own (svataḥ) glories and opulences and powers, and therefore He is always detached from all else. How (katham), then, is it possible that He could desire to play (cikrīḍiṣā) with the conditioned souls residing in the material world (anyataḥ)?"

Anuccheda 87

Text 1

na ca tasya te guṇās tāḥ kriyās ca na vidyanta ity apalāpanīyam. tatraiva prasiddher ity āha

na-not; ca-and; tasya-of Him; te-they; guṇāḥ-modes of nature; tāḥ-they; kriyāḥ-activities; ca-and; na-not; vidyanta-are; iti-thus; apalāpanīyam-not to be said; tatra-there; eva-indeed; prasiddheḥ-from the proof; iti-thus; āha-said.

In this way it is affirmed that the Supreme Lord performs no material activities and is not influenced by the material modes. This is also confirmed by the following words (Śrīmad-Bhāgavatam 3.7.4):

Text 2

asrakṣīd bhagavān viśvaṁ
guṇa-mayyātma-māyayā
tayā samsthāpayaty etad
bhūyaḥ pratyapidhāsyati

asrakṣīt-caused to create; bhagavān-the Supreme Personality of Godhead; viśvaṁ-the universe; guṇa-mayyā-endowed with three modes of material nature; ātma-self; māyayā-by the potency; tayā-by her; samsthāpayati-maintains; etad-all these; bhūyaḥ-then again; pratyapidhāsyati-conversely dissolves also.

"By His self-sheltered potency of the three modes of material nature, the Lord has caused the creation of this universe. By her He maintains the creation and conversely dissolves it, again and again."*

Text 3

guṇa-mayya traiguṇya-vyañjinya ātmāśritayā māyayā samsthāpayati pālayati pratyapidhāsyati pratilaumyena tirohitam kariṣyati.

guṇa-mayya-guṇa-mayya; traiguṇya-vyañjinya-manifesting the three modes; ātmāśritayā-taking shelter of the Self; māyayā-by the maya potency; samsthāpayati-establishes; pālayati-protects; pratyapidhāsyati-dissolves; pratilaumyena-with dissolution; tirohitam-dissolution; kariṣyati-will do.

Here the word "guṇa-mayyā" means consisting of the three modes", "ātmā-māyayā" means "by His own potency", "samsthāpayati" means "He protects", and

"pratyapidhāsyati" means "He will dissolve".

Anuccheda 88

Text 1

jīvasya ca katham māyā-mohitatvam ghaṭetety akṣepāntaram āha

jīvasya-of the individual spirit soul; ca-also; katham-how?; māyā-mohitatvam-the state of being bewildered by the illusory potency; ghaṭeta-occurs; iti-thus; akṣepa-hint; antaram-another; āha-said.

The question "How is it possible for the individual soul to be bewildered by the Lord's illusory potency māyā?" is hinted in these words (Śrīmad-Bhāgavatam 3.7.5):

Text 2

deśataḥ kālato yo 'sāv
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
sa yujyetajayā katham

deśataḥ-circumstantial; kālataḥ-by the influence of time; yaḥ-one who; asāv-the living entity; avasthātaḥ-by situation; svataḥ-by dream; anyataḥ-by others; avilupta-extinct; avabodha-consciousness; ātmā-pure self; sa-he; yujyeta-engaged; ajayā-with nescience; katham-how is it so?

"The pure soul is pure consciousness and is never out of consciousness, either due to circumstances, time, situations, dreams, or other causes. How, then, does he become engaged in nescience?"

Text 3

yo 'sau deśādibhir aviluptāvabodha ātmā jīvaḥ. sa katham ajayāvidyayā yujyeta. tatra deśa-vyavadhānato deśa-gata-doṣato vā cakṣuḥ-prakāśa iva. kālato vidyud iva. avasthātāḥ smṛtir iva. svataḥ sukṭi-rajātam iva. anyato ghaṭādi-vastv iva na tasyāvabodho lupyate. avyahata-svarūpa-bhūta-jñānāśrayatvād evety arthaḥ.

yaḥ-who; asau-he; deśādibhiḥ-beginning with place; aviluptāvabodha-extinct consciousness; ātmā-atma; jīvaḥ-individual soul; sa-he; katham-how?; ajayā-ajanya; avidyayāby nescience; yujyeta-is engaged; tatra-there; deśa-vyavadhānataḥ-

according to place; deśa-gata-doṣataḥ-because of the defect of the place; vā-or; cakṣuḥ-prakāśa-the manifestation of the eyes; iva-like; kālataḥ-from time; vidyut-lightning; iva-like; avasthātāḥ-situation; smṛtiḥ-memory; iva-like; svataḥ-personally; sukṭi-rajātam-seashell and silver; iva-like; anyataḥ-another; ghaṭādi-vastv-beginning weith clay pots; iva-like; na-not; tasya-of him; avabodhaḥ-consciousness; lupyate-is interrupted; avyahata-svarūpa-bhūta-jñāna-uninterrupted knowledge; āśrayatvādbecause of being the shelter; eva-indeed; iti-thus; arthaḥ-the meaning.

This verse explains that the individual soul (yo 'sau ātmā) is never out of consciousness (aviluptāvabodhaḥ) in any kind of circumstances. The question is asked: "How (katham) does he (saḥ) become engaged (yujyeta) in nescience (ajayā)?" Here "deśataḥ" means because of bad circumstances, or because of situation not favorable for the eyes", "kālataḥ" means "because of time, which passes like lightning", "avasthātaḥ" means "because of the various situations, such as the condition of the memory", "svataḥ" means "because of dreams and illusions, such as the illusion of thinking the glittering on a seashell's surface is genuine silver", and "anyataḥ" means "because of other causes, as are seen in the example of the clay pot and other like examples". In this way the individual soul's consciousness is never interrupted (aviluptāvabodhaḥ). That is the meaning.

Anuccheda 89

Text 1

tatraiva virodhāntaram āha

tatra-there; eva-indeed; virodha-problem; antaram-another; āha-said.

Another problem is described in these words (Śrīmad-Bhāgavatam 3.7.6):

Text 2

bhagavān eka evaiṣa

sarva-kṣetreṣv avasthitaḥ

amuṣya durbhagatvam vā

kleśo vā karmabhiḥ kutaḥ

bhagavān-the Supreme Personality of Godhead; eka-alone; eva eṣa-all these; sarva-all; kṣetreṣv-in the living entities; avasthitaḥ-situated; amuṣya-of the living entities; durbhagatvam-misfortune; vā-either; kleśaḥ-miseries; vā-or; karmabhiḥ-by activities; kutaḥ-what for?

"The Lord, as the Supersoul, is situated in every living being's heart. Why then do the living entities' activities result in misfortune and misery?"*

Text 3

eṣa eka eva bhagavān paramātmāpi sarva-kṣetreṣu sarvasya jīvasya kṣetreṣu deheṣv avasthitaḥ. tatra sati katham amuṣyaiva jīvasya durbhagatvam svarūpa-bhūta-jñānādi-lopaḥ karmabhiḥ klesaś ca tasya vā kuto nāsti. na hy ekasmin jalādau sthitayoḥ vastunoḥ kasyacit tat-saṁsargaḥ kasyacin neti yujyata ity arthaḥ.

eṣa-He; eka-one; eva-indeed; bhagavān-the Supreme Personality of Godhead; paramātmā-the Supersoul; api-also; sarva-kṣetreṣu-in all living entities; sarvasya-of all; jīvasya-living entities; kṣetreṣu-in the fields; deheṣv-in the bodies; avasthitaḥ-situated; tatra-there; sati-being so; katham-how?; amuṣya-of him; eva-indeed; jīvasya-the individual spirit soul; durbhagatvam-misfortune; svarūpa-bhūta-jñānādi-lopaḥ-interruption of natural spiritual knowledge; karmabhiḥ-by activities; klesaḥ-suffering; ca-and; tasya-of him; vā-or; kutaḥ-from where?; na-not; asti-is; na-not; hi-indeed; ekasmin-in one; jalādau-beginning with water; sthitayoḥ-situated; vastunoḥ-of the substance; kasyacit-of something; tat-saṁsargaḥ-creation of that; kasyacin-of something; na-not; iti-thus; yujyata-is engaged; iti-thus; arthaḥ-the meaning.

Here the words "bhagavān eka evaiṣa" refer to the Supersoul. "Sarva-kṣetreṣv avasthitaḥ" means "situated in the material bodies of all conditioned souls". The verse then asks: "Why (kutaḥ) then do the living entities'(amuṣya) activities (karmabhiḥ) result in misfortune (durbhagatvam) and misery (kleśaḥ)?" The meaning of this verse is: "As two things cannot occupy the same point in space, either in water or land, so these two propositions cannot both be true."

Anuccheda 90

Text 1

atra kevalam cin-mātratvam na sambhavatīti bhagavattvam evāṅgī-kṛtya śrī-maitreya uvāca

atra-here; kevalam-only; cin-mātratvam-spiritual nature; na-not; sambhavati-is possible; iti-thus; bhagavattvam-the nature of the Supreme Personality of Godhead; eva-indeed; aṅgī-kṛtya-accepting; śrī-maitreya-Śrī Maitreya; uvāca-said.

The Supreme Personality of Godhead is not only spiritual in nature. He is also the master of all opulences. Śrī Maitreya accepts this when he says (Śrīmad-

Bhāgavatam 3.7.9):

Text 2

seyam bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

sa iyam-such a statement; bhagavataḥ-of the Supreme Personality of Godhead; māyā-illusion; yan-that which; nayena-by logic; virudhyate-become contradictory; īśvarasya-of the Supreme Personality of Godhead; vimuktasya-of the ever-liberated; kārpaṇyam-insufficiency; uta-as also, what to speak of; bandhanam-bondage.

"Certain conditioned souls put forward the theory that the Supreme Brahman, or the Supreme Personality of Godhead, is overcome by illusion, or māyā, and at the same time they maintain that He is unconditioned. This is against all logic."*

Text 3

yayā viśva-sṛṣṭy-ādikam bhavati. seyam bhagavato 'cintya-svarūpa-śakter māyākhyā śaktiḥ. yad ya ca nayena tarkaṇa virudhyate. tarkatītatayā seyam apy acintyety arthaḥ.

yayā-by which; viśva-sṛṣṭy-ādikam-beginning with the creation of the material universe; bhavati-is; sa iyam-that; bhagavataḥ-of the Supreme Personality of Godhead; acintya-inconceivable; svarūpa-personal; śakteḥ-of the potency; māyākhyā-called maya; śaktiḥ-the potency; yat-what; ya-which; ca-and; nayena-by logic; tarkaṇa-by logic; virudhyate-is contradicted; tarkatītatayā-beyond logic; sa iyam-that; api-also; acintya-inconceivable; iti-thus; arthaḥ-the meaning.

Here the words "seyam bhagavato māyā" mean "the Lord's potency that creates, maintains, and destroys the material worlds, a potency that is called māyā and is manifested from the Lord's inconceivable internal potency". "Yan nayena virudhyate" means "This is against all logic". The meaning is that the Lord's inconceivable potency is beyond ordinary material logic.

Text 4

yadyapy evam dvayor apy acintyatvam. tathāpi bhagavato māyety anena vyaktatvāt svarūpa-śakter antaraṅgatvād bahiraṅgayā māyayā guṇaiḥ sattvādibhis tat-kāryaiḥ sthāpanādi-līlābhiś ca nāsau sṛṣṭyata ity arthaḥ.

yadyapi-although; evam-thus; dvayoḥ-of the two; api-even; acintyatvam-inconceivability; tathāpi-still; bhagavataḥ-of the Supreme Personality of Godhead;

māyā-maya; iti-thus; anena-by this; vyaktatvāt-because of being manifested; svarūpa-śakteḥ-of the personal potency; antaraṅgatvāt-because of being internal; bahiraṅgayā-external; māyayā-by maya; guṇaiḥ-by the modes; sattvādibhiḥ-beginning with goodness; tat-kāryaiḥ-by their effects; sthāpanādi-līlābhiḥ-pastimes that begin with creation; ca-and; na-not; asau-this; spr̥śyata-is touched; iti-thus; arthaḥ-the meaning.

Although the internal and external potencies of the Lord are both inconceivable, for the external potency māyā is itself manifested from the internal potency, nevertheless the Supreme Personality of Godhead is not touched by māyā's three material modes, which begin with the mode of goodness, nor is He touched by māyā's pastimes of creating, maintaining, and destroying the material worlds. That is the meaning.

Text 5

tatra kevalam cin-mātratvam na. tantreṇa cāyam arthaḥ. satyam parameśvare na te guṇā na ca tāḥ kriyāḥ. kintu yasyās te guṇās tad-āśraya-balayā yayā ca kriyamānam karma tasminn āropyate. seyam tasya māyākhyā bahiraṅgā śaktiḥ.

tatra-there; kevalam-only; cin-mātratvam-spirit only; na-not; tantreṇa-by the arrangement; ca-also; ayam-this; arthaḥ-the meaning; satyam-reality; parameśvare-in the Supreme Personality of Godhead; na-not; te-the; guṇā-modes; na-not; ca-and; tāḥ-the; kriyāḥ-material activities; kintu-however; yasyāḥ-of which; te-the; guṇāḥ-modes; tad-āśraya-balayā-by taking shelter of Him; yayā-by which; ca-and; kriyamānam-acting; karma-action; tasminn-in that; āropyate-is artificially imposed; sa iyam-this; tasya-of Him; māyākhyā-called maya; bahiraṅgā-external; śaktiḥ-potency.

The Supreme Personality of Godhead is not only spirit. Here is the meaning: Neither material activities nor the material modes have any influence over the Supreme Personality of Godhead. However because māyā's material modes and material activities ultimately find their shelter in the Supreme Personality of Godhead, it is imagined that they have influence over Him. Here the words "seyam" mean "the Lord's external potency, which is called māyā".

Text 6

tad uktam rte 'rtham yat pratiyeta ity ādi.

tat-that; uktam-said; rte 'rtham yat pratiyeta ity ādi-Śrīmad-Bhāgavatam 2.9.34.

The Supreme Lord describes the illusory potency māyā in these words of Śrīmad-Bhāgavatam (2.9.34):

"O Brahmā, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

Text 7

tad eva vivṛṇoti yan nayeneti. yad ity avyayam. yad yayā tad-āśritayāpi yena bhagavata saha na virudhyate. yayā bhagavān na virodha-viṣayi-kriyāta ity arthaḥ.

tat-that; eva-indeed; vivṛṇoti-reveals; yan-what; nayena-by logic; iti-indeed; yat-what; iti-thus; avyayam-unchanging; yat-what; yayā-by which; tad-āśritayā-taking shelter of HIm; api-also; yena-by whom; bhagavata-the Supreme Personality of Godhead; saha-with; na-not; virudhyate-is contradicted; yayā-by which; bhagavān-the Supreme Personality of Godhead; na-not; virodha-viṣayi-kriyāta-is contradicted; iti-thus; arthaḥ-the meaning.

The words in this verse (Śrīmad-Bhāgavatam 3.7.9, which was quoted in text 2 of this anuccheda) may also be divided "yan na yena virudhyate" instead of "yan ayena virudhyate" Interpreted in this way the word "yan" means "the māyā potency, which takes shelter of the Supreme Lord", "na" means "not", "yena" means "by the Supreme Personality of Godhead", and "virudhyate" means "is contradicted." Interpreted in this way, the words mean "This is not against all logic".

Text 8

na hy ābhāsa-gatena kurvuratvādinā calanādinā vā sūrya-maṇḍalasya tat-tad-yogo viroddhum sakyata iti bhāvaḥ. etena vaiśamya-pātaś ca pariḥṛtaḥ.

na-not; hi-indeed; ābhāsa-gatena-attained the illusion; kurvuratvādinā-beginning with variety; calanādinā-beginning with tricks; vā-or; sūrya-maṇḍalasya-of the sun; tat-tad-yogaḥ-contacting; viroddhum-to contradict; sakyata-is able; iti-thus; bhāvaḥ-the meaning; etena-by this; vaiśamya-pātaḥ-inconsistency; ca-and; pariḥṛtaḥ-is removed.

Here (in Śrīmad-Bhāgavatam 2.9.34 quoted in text 6 of this anuccheda) the word "ābhāsaḥ" (reflection) indicates that the rays of sunlight, even if they create colorful rainbows or bewildering mirages, never contradict or obscure the shining of the sun globe, which is their source. Thus in this interpretation of Śrīmad-Bhāgavatam 3.7.9, quoted in text 2 of this anuccheda) the idea of a contradiction or of illogic is denied.

Text 9

tad etat sarvam abhipretya seyaṁ bhagavato mayā ity anena ittham-bhūta-guṇo hariḥ itivat tat-tat-svabhāvaiveyam iti dhvanitam.

tat-this; etat-that; sarvam-all; abhipretya-intending; seyaṁ bhagavato mayā ity anena-by Śrīmad-Bhāgavatam 3.7.9; ittham-bhūta-guṇo hariḥ iti-Śrīmad-Bhāgavatam 1.7.10; vat-like; tat-tat-svabhāva-the nature of them; eva-indeed; iyam-this; iti-thus; dhvanitam-said.

In this way Śrīmad-Bhāgavatam 3.7.9 may be interpreted according to these words of Śrīmad-Bhāgavatam (1.7.10):

"The Lord possesses transcendental qualities and opulences."

Text 10

tad etad-arthasyānukūlo 'yam api śabda-dhvani-lambhito 'rtha-viśeṣaḥ sphurati. yathā nayena tarkeṇa virudhyata iti. yat seyaṁ bhagavato māyeti. yad yayā māyayā yena bhagavatā saha na virudhyate. nāsau virodha-viśayī-kriyata iti. yad vā yena bhagavatā na virudhyate. na sarvathā nirviśayī-kriyata iti ca.

tat-this; etat-that; arthasya-of the meaning; anukūlaḥ-favorable; ayam-this; api-also; śabda-dhvani-lambhitaḥ-depending on the sound of the word; artha-meaning; viśeṣaḥ-specific; sphurati-is manifested; yathā-as; nayena-by logic; tarkeṇa-by logic; virudhyata-is contradicted; iti-thus; yat-what; sa iyam-this; bhagavataḥ-of the Supreme Personality of Godhead; māyā-maya; iti-thus; yat-what; yayā-by which; māyayā-maya; yena-by whom; bhagavatā-Supreme Personality of Godhead; saha-with; na-not; virudhyate-is contradicted; na-not; asau-that; virodha-viśayī-kriyata-is in the realm of contradictions; iti-thus; yat-what; vā-or; yena-by whom; bhagavatā-the Supreme Personality of Godhead; na-not; virudhyate-is contradicted; na-not; sarvatha-in all respects; nirviśayī-kriyata-not in the realm of perception; iti-thus; ca-also.

If these words are interpreted "nayena virudhyate", they may mean "the Supreme Personality of Godhead cannot be understood by material logic". If the words are interpreted "na yena virudhyate" they may mean "the Supreme Personality of Godhead cannot be understood by taking shelter of His māyā potency".

Text 11

evam eva ṣaṣṭhe navamādhyāye duravabodha iva tavāyam ity-ādinā gadyena tasya saguṇa-kartṛtvam virudhya punar atha tatra bhavān iti gadyenāntaryāmitayā guṇa-visarga-patitvatena jīva-vad bhoktṛtva-yogaṁ sambhavya na hi virodha ubhayam ity ādi gadyena tatra tatrāvitarkeya-śaktitvam eva ca siddhānte yojitam.

evam-thus; eva-indeed; ṣaṣṭhe-in the sixth canto; navamādhyāye-in the ninth chapter; duravabodha iva tavāyam ity-ādinā-Śrīmad-Bhāgavatam 6.9.34; gadyena-in prose; tasya-of Him; saḡuṇa-kartṛtvam-the material doer; virudhya-refuting; punaḥ-again; atha-then; tatra bhavān iti-Śrīmad-Bhāgavatam 6.9.35; gadyenāntaryāmitayā-prose; ḡuṇa-visarga-patitvatena-as fallen into the world created by the material modes; jīva-vat-like the individual spirit soul; bhokṛtvayogam-the enjoyer; sambhavya-creating; na-not; hi-indeed; virodha-contradiction; ubhayam-both; iti-thus; ādi-beginning; gadyena-prose; tatra-there; tatra-there; avitarkya-inconceivable; śaktitvam-with the potency; eva-indeed; ca-also; siddhānte-in the conclusion; yojitam-appropriate.

In Śrīmad-Bhāgavatam (6.9.34) it is said:

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

In this prose passage of Śrīmad-Bhāgavatam, it is clearly said that the Supreme Personality of Godhead does not perform material activities impelled by the material modes. In the next passage (Śrīmad-Bhāgavatam 6.9.35) it is said:

"These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship , like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work, and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position."*

In this prose passage of Śrīmad-Bhāgavatam the Lord's feature as the Supersoul is described and it is asked whether His presence in the material world of the three modes is like that of the conditioned souls who try to enjoy the material nature. In the next passage it is said:

"O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the Supreme Controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth

concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy."*

In this prose passage of Śrīmad-Bhāgavatam it is said that the Supreme Personality of Godhead has inconceivable potencies.

Text 12

tatra svarūpa-śakter avitarkyatvaṁ bhagavati ity ādibhir viśeṣaṇair māyāyās cātma-māyām ity anena darśitam.

tatra-there; svarūpa-śakteḥ-of the internal potency; avitarkyatvam-inconceivableness; bhagavati ity ādibhiḥ-Śrīmad-Bhāgavatam 6.9.36; viśeṣaṇaiḥ-with adjectives; māyayāḥ-of maya; ca-and; ātma-māyām-atma-mayam; iti-thus; anena-by this; darśitam-shown.

That the Supreme Lord's potencies are inconceivable is confirmed by the descriptions that follow the word "bhagavati" in this prose passage of Śrīmad-Bhāgavatam (6.9.36).

Text 13

tatra svarūpa-dvayābhāvāt ity asya tathāpy acintua-śaktyā tat-kartṛtvam tad-antaḥ-patitvaṁ vidyata ity arthaḥ.

tatra-there; svarūpa-dvayābhāvāt iti-in the words svarūpa-dvayābhāvāt; asya-of this; tathāpi-still; acintua-śaktyā-of the inconceivable potency; tat-kartṛtvam-the doer of that; tad-antaḥ-patitvaṁ-falling within; vidyata-is; iti-thus; arthaḥ-the meaning.

That the Supreme Lord employs His inconceivable potency to personally enter the material world is confirmed here (in Śrīmad-Bhāgavatam 6.9.36) by the use of the word "svarūpa-dvayābhāvāt".

Text 14

sama-viśama-matīnām iti tu gadyaṁ tathāpy uccāvaca-buddhīnām tathā tathā sphurasīti pratipatty-arthaṁ jñeyam.

sama-*viṣama-matīnām* iti-Śrīmad-Bhāgavatam 6.9.37; tu-indeed; gadyam-prose; tathāpi-still; uccāvaca-high and low; buddhīnām-who have intelligence; tathā-so; tathā-so; sphurasi-You manifest; iti-thus; pratipatty-artham-for the sake of proof; jñeyam-to be known.

In Śrīmad-Bhāgavatam (6.9.37) it is said:

"A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality."*

The gist of this prose passage is: "O Lord, You appear in this world in order to enlighten the intelligent and the unintelligent."

Text 15

duravabodha iva iti prāktana-gadye tu aśarīraḥ iti śarīra-ceṣṭām vinā. aśaraṇaḥ iti bhūmy-ādy-āśrayam vinety arthaḥ.

duravabodha iva iti-Śrīmad-Bhāgavatam 6.9.34; prāktana-previous; gadye-prose; tu-but; aśarīraḥ iti-teh word "asarirah"; śarīra-ceṣṭām-activities of the body; vinā-without; aśaraṇaḥ-without shelter; iti-thus; bhūmy-ādy-āśrayam-taking shelter of the earth or other things; vinā-without; iti-thus; arthaḥ-the meaning.

In Śrīmad-Bhāgavatam 6.9.34, which was quoted here (in text 11 of this anuccheda), the word "aśarīraḥ" means "free of having to perform the activities that must be performed by a material body", and "aśaraṇaḥ" means "not needing to take shelter of the earth or any other thing". That is the meaning.

Text 16

atha tatra ity ādau sva-kṛte 'pi tasyāpi hetu-kartṛtvād yojanīyam. tasmād atrāpi svarūpa-śakter eva prādhānyam darśitam.

atha tatra ity ādau-Śrīmad-Bhāgavatam 6.9.35; sva-kṛte-done; api-even; tasya-of Him; api-also; hetu-kartṛtvāt-because of being the creator; yojanīyam-is appropriate; tasmāt-from that; atra-here; api-also; svarūpa-śakteḥ-internal potency; eva-indeed; prādhānyam-primary importance; darśitam-is revealed.

In Śrīmad-Bhāgavatam 6.9.35 (quoted in text 11 of this anuccheda) it is hinted that the Lord employs His external potency to create the material world. For this reason the Lord's internal potency is superior to the external potency.

Text 17

ata eva rte 'rtham yat pratīyeta ity ādau māyāyā ābhāsa-sthānīyatvam pradarśya tad aspr̥śyatvam eva bhagavato darśitam tvam ādyaḥ puruṣaḥ sakṣāt ity ādau mayam vyudasya cic-chaktyā ity anena ca tathā jñāpitam. mayā paraity abhimukhe ca vilajjamānā ity anena ca.

ata eva-therefore; rte 'rtham yat pratīyeta ity ādau-in Śrīmad-Bhāgavatam 2.9.34; māyāyā-of maya; ābhāsa-reflection; sthānīyatvam-situation; pradarśya-revealing; tat-that; aspr̥śyatvam-untoucableness; eva-indeed; bhagavataḥ-of the Supreme Personality of Godhead; darśitam-shown; tvam ādyaḥ puruṣaḥ sakṣāt ity ādau-in Śrīmad-Bhāgavatam 1.7.23; mayam-maya; vyudasya-vyudasya; cic-chaktyā-cic-chaktya; iti-thus; anena-by this; ca-and; tathā-so; jñāpitam-informed; mayā paraity abhimukhe ca vilajjamānā ity anena-Śrīmad-Bhāgavatam 2.7.47; ca-and.

In Śrīmad-Bhāgavatam (2.9.34) the Supreme Lord explains:

"O Brahmā, whatever appears to be of any value, if it is without relation to me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness."*

In this way it is shown that the Lord's external potency, māyā, is like a reflection. That the māyā potency does not directly touch the Supreme Lord is described in these words of Śrīmad-Bhāgavatam (2.7.23):

"O Supreme Personality of Godhead, You have cast away the effects of the material energy by dint of Your spiritual potency."*

This also confirmed by these words of Śrīmad-Bhāgavatam (2.7.47):

"In the Supreme Personality of Godhead the illusory energy does not stand."*

Text 18

tad evam bhagavati tad-virodham parihr̥tya jīve 'py avidyā-sambandhatvam atarkyatveṇa darśitayā tan-māyayāiva samādadhāti. īśvarasyeti yad ity anenaiva sambadhyate. artha-vaśād atra ca tṛtīyayā pariṇamyate.yad yayā īśvarasya svarūpa-jñānādibhiḥ samarthasya. ata eva vimuktasya jīvasya kārpaṇyam tat-tat-prakāśa-tirobhāvas tathā bandhanam tad-darśita-guṇamaya-jāla-praveśaś ca bhavatīti.

tat-that; evam-thus; bhagavati-in the Supreme Personality of Godhead; tad-virodham-in contradiction; parihr̥tya-removing; jīve-in the individual spirit soul; api-also; avidyā-ignorance; sambandhatvam-relationship; atarkyatveṇa-because of being inconceivable; darśitayā-by revelation; tan-māyayā-by His maya potency; eva-indeed; samādadhāti-accepts; īśvarasya-of the Supreme Personality of Godhead; iti-thus; yat-what; iti-thus; anena-by this; eva-indeed; sambadhyate-is

related; artha-meaning; vaśāt-by the power; atra-here; ca-and; tṛtīyā-by the third; pariṇamyate-is transformed; yat-what; yayā-by what; īśvarasya-of the Supreme Personality of Godhead; svarūpa-own form; jñāna-knowledge; ādibhiḥ-beginning; samarthasya-able; ata eva-therefore; vimuktasya-freed; jīvasya-of the individual soul; kārpaṇyam-lowly position; tat-tat-prakāśa-tirobhāvaḥ-disappearance; tathā-so; bandhanam-bondage; tad-darśita-showing that; guṇamaya-consisting of the three modes of material nature; jāla-in the trap; praveśaḥ-entrance; ca-and; bhavati-is; iti-thus.

In this way any seeming contradictions in the nature of the Supreme Personality of Godhead are resolved and the inconceivable māyā potency's bewilderment of the conditioned souls is described. This is shown by the words "īśvarasya" and "yan" in Śrīmad-Bhāgavatam 3.7.9 (quoted here in the beginning of anuccheda 90). Here the word "yan" (yat) has the force of the instrumental case and it means "by the power of His transcendental knowledge and other opulences, the Supreme Personality of Godhead (īśvarasya) is perfectly able to remain always free of the influence of māyā". On the other hand, even the liberated (vimuktasya) individual soul (jīvasya) is in a much inferior (kārpaṇyam) to the Lord, and may have to enter the trap of the three modes of material nature (bandhanam).

Text 19

tad uktam tat-saṅga-bhramśitaiśvaram iti.

tat-that; uktam-said; tat-saṅga-bhramśitaiśvaram iti-Śrīmad-Bhāgavatam 6.5.15.

The state of the individual soul fallen into the material world is described in these words of Śrīmad-Bhāgavatam (6.5.15):

"If one becomes the husband of a prostitute, he loses all independence. Similarly, if a living entity has polluted intelligence, he prolongs his materialistic life. Frustrated by material nature, he must follow the movements of the intelligence, which brings various conditions of happiness and distress. If one performs fruitive activities under such conditions, what will be the benefit?"*

Text 20

tad etat sarvam abhipretya śrutayo 'py ahuḥ sa yad ajayā tv ajam ity ādau apeta-bhāgaḥ iti ca.

tat-this; etat-that; sarvam-all; abhipretya-meaning; śrutayah-the Vedas; api-also; ahuḥ-said; sa yad ajayā tv ajam ity ādau-in Śrīmad-Bhāgavatam 10.87.38; apeta-bhāgaḥ iti-the word apeta-bhagah; ca-and.

The fate of the individual soul fallen in the material world is also described in these words spoken by the Personified Vedas (Śrīmad-Bhāgavatam 10.87.38):

"The illusory material nature attracts the minute living entity to embrace her, and as a result he assumes forms composed of her qualities. Subsequently, he loses all of his spiritual qualities and must undergo repeated deaths."***

Text 21

atra mūla-padye bhagavato māyety anena bhagavattvam tv amāyikam ity āyātam. indrasya māyety atra yathendratvam. evam pūrvatrāpi jñeyam.

atra-here; mūla-in the original; padye-verse; bhagavataḥ-of the Supreme Personality of Godhead; māyā-maya; iti-thus; anena-by this; bhagavattvam-teh status of the Supreme Personality of Godhead; tv-but; amāyikam-free from the illusory potency; iti-thus; āyātam-attained; indrasya-of Indra; māyā-illusion; iti-thus; atra-here; yathā-as; indratvam-the status of Indra; evam-thus; pūrvatra-previously; api-also; jñeyam-to be understood.

In the verse (Śrīmad-Bhāgavatam 3.7.9) quoted in the beginning of this anuccheda the words "bhagavato māyā" indicate that the Supreme Personality of Godhead is free from māyā's touch. As the monarch who controls māyā, He is free from her power. This has been explained previously.

Anuccheda 91

Text 1

punar api jīvasya vastutaḥ svīya-tat-tad-avasthātvābhāve 'pi bhagavan-māyayāiva tat-tat-pratītiḥ iti sa-dṛṣṭāntam upapādayati

punaḥ-again; api-also; jīvasya-of the individual soul; vastutaḥ-in truth; svīya-tat-tad-avasthātvā-of those conditions of life; abhāve-in the absence; api-also; bhagavan-māyayā-by the illusory potency of the Supreme Personality of Godhead; eva-indeed; tat-tat-pratītiḥ-knowledge of them; iti-thus; sa-dṛṣṭāntam-with an example; upapādayati-affirms.

The conditioned soul in the material world who, bewildered by the Supreme Lord's illusory potency māyā, does not understand his true nature, is also described in these words of Śrīmad-Bhāgavatam (3.7.10):

Text 2

yad arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś-chedanādibhiḥ

yat-thus; arthena-a purpose or meaning; vinā-without; amuṣya-of such a one; puṁsa-of the living entity; ātma-viparyayaḥ-upset about self-identification; pratīyata-so appear; upadraṣṭuḥ-of the superficial onlooker; sva-śiraḥ-own head; chedanādibhiḥ-cutting off.

"The living entity is in distress regarding his self-identity. He has no factual background, like a man who dreams that he sees his head cut off."*

Text 3

yad yasya māyayā hetur arthena vināpi. yadyāpi tasya tri-kālam eva so 'rtho nāsti. tathāpy ātma-viparyaya ātma-vismṛti-pūrvaka-parābhimānenāham eva tad-dharmīy evam-rūpaḥ so 'rthaḥ syāt.

yat-what; yasya-of which; māyayā-by maya; hetuḥ-the cause; arthena-with the meaning; vinā-without; api-certainly; yadyapi-although; tasya-of that; tri-kālam-three phases of time; eva-indeed; saḥ-that; arthaḥ-meaning; na-not; asti-is; tathāpi-still; ātma-viparyaya-upset about self-identification; ātma-vismṛti-forgetting the self; pūrvaka-previous; parābhimānena-by the conception; aham-I; eva-indeed; tad-dharmī-with those qualities; iti--thus; evam-rūpaḥ-with such a form; saḥ-that; arthaḥ-the meaning; syāt-is.

Here "yad" means "of māyā" and "arthena vinā" mean "without a purpose". Although he is eternal, always existing in the three phases of time (past, present, and future), the individual soul does not know this truth about himself. Here the word "ātma-viparyayaḥ" indicates that the conditioned soul has forgotten his true identity.

Text 4

tathā hi upadraṣṭur jīvasya. ṭṭīyārthe ṣaṣṭhī. svapnāvasthāyām jīvena sva-śiraś-chedanādiko 'tīva-sambhavo 'rthaḥ pratīyate.

tathā hi-furthermore; upadraṣṭuḥ-of the seer; jīvasya-of the soul; ṭṭīyārthe-in the meaning of the instrumental; ṣaṣṭhī-of the genitive case; svapnāvasthāyām-in a dream; jīvena-by the individual spirit soul; sva-śiraś-chedanādikaḥ-the cutting off of his head; atīva-sambhavaḥ-great creation; arthaḥ-meaning; pratīyate-is believed.

Here the word "upadraṣṭuḥ" refers to the individual spirit soul. Although this word is in the genitive case, it has the force of the instrumental. "Sva-śiraś-chedanādibhiḥ" means "in a dream he believes that his head has been cut off".

Text 5

na hi tasya śiraś chinnam. na tu vā sva-śiraś-chedam ko 'pi paśyet. kintu bhagavan-māyaivānyatra siddham tad-rūpam artham tasminn āropayatīti. māyā-mātram tu kārtsnyenānabhivyakta-svarūpatvāt iti nyāyena.

na-not; hi-indeed; tasya-of him; śiraḥ-the head; chinnam-cut off; na-not; tu-indeed; vā-or; sva-śiraś-chedam-cutting off of his own head; ko 'pi-someone; paśyet-may see; kintu-however; bhagavan-māya-the Lord's maya potency; eva-indeed; anyatra-in another place; siddham-established; tad-rūpam-the form of that; artham-the purpose; tasmin-in that; āropayati-artificially imposes; iti-thus; māyā-mātram-only maya; tu-but; kārtsnyena-completely; anabhivyakta-not manifested; svarūpatvāt-because of the original form; iti-thus; nyāyena-by the Vedānta-sūtra.

In truth the head is not really cut off. Indeed, it is not possible for anyone to sit in one place and see his own head being cut off in another place. The sight of this is only an illusion created by the Lord's māyā potency. This is described in the following words of Vedānta-sūtra (3.2.3):

"It is like a dream created by the māyā potency."

Anuccheda 92

Text 1

ata eva śuddhasyāpi sato jīvasyaupādhikenaiva rūpeṇopādhi-dharmāpattir iti dṛṣṭāntāntareṇopapādayati

ata eva-therefore; śuddhasya-pure; api-also; sataḥ-eternal; jīvasya-of the individual spirit soul; aupādhikena-by ten material designation; eva-indeed; rūpeṇa-by the form; upādhi-of the material designation; dharmā-qualities; āpattiḥ-attainment; iti-thus; dṛṣṭānta-example; antareṇa-with another; upapādayati-explains.

In this way the pure spirit soul misidentifies with the material body. This is shown by another example given in Śrīmad-Bhāgavatam (3.7.11):

Text 2

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
dṛśyate 'sann api draṣṭur
ātmano 'nātmano guṇaḥ

yathā-as; jale-in the water; candramasaḥ-of the moon; kampādiḥ-quivering, wtc.; tat-kṛtaḥ-done by the water; guṇaḥ-quality; dṛśyate-is so seen; asann api-without existence; draṣṭuḥ-of the seer; ātmanaḥ-of the self; anātmanaḥ-of other than the self; guṇaḥ-quality.

"As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter."*

Text 3

yathā jale pratibimbitasyaiva candramaso jalopādhi-kṛtaḥ kampādi-guṇo dharmo dṛśyate. na tv ākāśa-sthitasya tadvat anātmanaḥ prakṛti-rūpopādher dharmo ātmanaḥ śuddhasyāsann api aham eva so 'yam ity āveśān māyayopādhi-tad-ātmyāpannāhankārābhāsasya pratibimba-sthānīyasya tasya draṣṭur adhyātmikāvasthasyaiva yadyapi syāt tathāpi śuddho 'sau tad-abhedābhimānena tam paśyatīty arthaḥ.

yathā-as; jale-in the water; pratibimbitasya-of a reflection; eva-indeed; candramasaḥ-of the moon; jalopādhi-kṛtaḥ-on the water; kampā-quivering; adi-beginning with; guṇaḥ-quality; dharmāḥ-nature; dṛśyate-is seen; na-not; tv-but; ākāśa-sthitasya-situated in the sky; tadvat-in that way; anātmanaḥ-not of the self; prakṛti-rūpopādheḥ-of a material form; dharmo-nature; ātmanaḥ-of the self; śuddhasya-pure; asann-being so; api-also; aham-I; eva-indeed; saḥ-he; ayam-this; iti-thus; āveśān-entering; māyayopādhi-of material designations; tad-ātmya-identity; āpanna-attained; ahankāra-false ego; ābhāsasya-of the reflection; pratibimba-sthānīyasya-situated in a reflection; tasya-of that; draṣṭuḥ-of the seer; adhyātmika-of the self; āvasthasya-situation; eva-indeed; yadyapi-although; syāt-may be; tathāpi-still; śuddhaḥ-pure; asau-this; tad-abheda-not different from that; abhimānena-with the conception; tam-that; paśyati-sees; iti-thus; arthaḥ-the meaning.

This verse explains: "As the moon reflected on water appears to the seer to tremble due to being associated with the quality of the water, so the self associated with matter appears to be qualified as matter."* The soul then thinks: "I am this material body". Although what he is sees is only a false-ego reflection, the pure soul thinks he sees his actual self.

Text 4

tad uktam ekadāśe śrī-bhagavatā

nṛtyato gāyataḥ paśyan
yathaivānukaroti tān
evam buddhi-guṇan paśyann
aniho 'py anukāryate. iti.

tat-that; uktam-said; ekadāśe-in the eleventh canto; śrī-bhagavatā-by the Supreme Personality of Godhead; nṛtyataḥ-dancing; gāyataḥ-singing; paśyan-seeing; yatha-as; eva-indeed; anukaroti-imitates; tān-them; evam-thus; buddhi-guṇan-the qualities of the intelligence; paśyann-seeing; anihaḥ-not acting; api-even; anukāryate-is imitated; iti-thus.

The conditioned soul's misidentification with the material body is also described in these words (Śrīmad-Bhāgavatam 11.12.53) spoken by the Supreme Personality of Godhead Himself:

"As one may imitate singers and dancers, so the inactive spirit soul imitates the activities of the material intelligence."

Text 5

tathaiivoktaṁ śuddho vicaṣṭe hy aviśuddha-kartuḥ iti.

tathā-so; eva-indeed; uktam-said; śuddho vicaṣṭe hy aviśuddha-kartuḥ iti-Śrīmad-Bhāgavatam 5.11.12.

A liberated soul does not mistakenly identify with the material body. This is described in the following words (Śrīmad-Bhāgavatam 5.11.12):

"A person who is liberated in this life (jīvan-mukta) can see all these things vividly."*

Text 6

vi-śabdasya cātra tad-āveśa eva tātparyam. tasmād bhagavato 'cintya-svarūpāntaraṅga-mahā-prabala-śaktitvād bahiraṅgayā prabalayāpy acintyayāpi māyayāpi na sprṣṭiḥ. jīvasya tu tayā sprṣṭir iti siddhāntitam. śrī-śukaḥ.

vi-vi; śabdasya-of the word; ca-and; atra-here; tad-āveśa-entering that; eva-indeed; tātparyam-the meaning; tasmāt-from that; bhagavataḥ-of the Supreme Personality of Godhead; acintya-svarūpāntaraṅga-mahā-prabala-śaktitvāt-because of the power of the internal potency of the Supreme Personality of Godhead; bahiraṅgayā-of the external potency; prabalaya-by the power; api-also; acintyayā-

inconceivable; api-also; māyayā-maya; api-also; na-not; spr̥ṣṭiḥ-touching; jīvasya-of the spirit soul; tu-but; tayā-by that; spr̥ṣṭiḥ-touching; iti-thus; siddhāntitam-concluded; śrī-śukaḥ-Śrī Śukadeva Gosvāmī.

Here the prefix "vi" means "entering that". This means that because he is protected by the Lord's inconceivable internal potency, the liberated soul is not touched by the inconceivable external potency māyā. That is the conclusion. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 93

Text 1

evam̐ sṛṣṭādi-lilā-traye sāmānyato yojite 'pi punar viśeṣataḥ saṁśayya siddhāntaḥ kriyate sthūṇānikhanana-nyāyena.

evam-thus; sṛṣṭa-material creation; ādi-beginning with; lilā-pastimes; traye-in three; sāmānyataḥ-in general; yojite-ebgaged; api-even; punaḥ-again; viśeṣataḥ-specifically; saṁśayya-doubting; siddhāntaḥ-the conclusion; kriyate-is done; sthūṇānikhanana-nyāyena.-by the example of repeatedly pushing the post into the ground.

In this way it has been explained in a general way that the Supreme Personality of Godhead engages in pastimes of creating, maintaining, and destroying the material universes. Because some readers may still doubt that this is the truth, we will, as fence-maker will again and again push his fence-pots into the ground to make them secure, present more arguments to prove this truth beyond any doubts.

Text 2

nanu pālana-līlāyām ye ye 'vatāras tathā tatraiva sva-prasāda-vyañjaka-smitābhaya-mudrādi-ceṣṭayā sura-pakṣa-pāto yuddhādi-ceṣṭayā daitya-saṁhāra ity ādikā yā yā vā līlāḥ śrūyante. te ca tāś ca svayam̐ parameśvareṇa kriyante na vā.

nanu-is it not so?; pālana-līlāyām-in the pastime of maintaining; ye ye-whatever; avatāraḥ-incarnations; tathā-so; tatra-there; eva-indeed; sva-own; prasāda-mercy; vyañjaka-manifesting; smita-smile; abhaya-fearless; mudrā-gestures; ādi-beginning with; ceṣṭayā-by the action; sura-pakṣa-pātaḥ-taking sides with the demigods; yuddhādi-ceṣṭayā-with fighting and other like activities; daitya-saṁhāra-diminishing the demons; iti-thus; ādikā-beginning with; yā yā-whatever; vā-or; līlāḥ-pastimes; śrūyante-are heard; te-they; ca-and; tāḥ-to them; ca-and; svayam-all; parameśvareṇa-by the Supreme Personality of Godhead; kriyante-are done; na-not; vā-or.

Here someone may ask: "In His pastime of protecting the material world, the Supreme Personality of Godhead, in the forms of His many incarnations, enters the material world again and again. At these times the Lord takes the side of the devotees and, by fighting great battles and performing other like activities, diminishes the power of the demons. At these times the Lord shows His mercy to the devotees by smiling at them, gesturing that they not be afraid, and in many other ways also. Are all these activities really performed by the Supreme Lord Himself, or does He not really perform them personally?"

Text 3

ādye pūrva-pakṣas tad avasthā eva. praty uta pakṣa-pātādinā vaiṣamyam ca. ante teṣām avatārāṇām tāsām līlānām ca na svarūpa-bhūtataḥ sidhyatīti sampratipatti-bhaṅgaḥ.

ādye-in the first; pūrva-pakṣaḥ-the first argument; tat-that; avasthā-situation; eva.-indeed; praty uta-on the other side; pakṣa-pāta-the argument; ādinā-beginning with; vaiṣamyam-difficulty; ca.-and; ante-at the end; teṣām-of Them; avatārāṇām-of the incarnations; tāsām-of them; līlānām-the pastimes; ca-and; na-not; svarūpa-bhūtataḥ-manifestations of the Lord's actual form; sidhyati-is proved; iti--thus; sampratipatti-of the proof; bhaṅgaḥ-the breaking.

"The first of these views, that these activities are indeed performed by the Supreme Lord Himself, is the actual truth. However, on the other hand, it is not logical to assume that the Supreme Lord would ally Himself with one group of conditioned souls against another group of conditioned souls. The second view asserts that these incarnations and pastimes are not the forms and activities of the Supreme Lord Himself. In this way this second view is different from the first view."

Text 4

atrocyate satyam. viśva-pālanārtham parameśvaro na kiñcit karoti. kintu svena sahaivāvatīrṇān vaikuṅṭha-pāṣadān tathādhikārika-devādy-antar-gatān tathā taṭasthān anyāms ca bhaktān ānandayitum svarūpa-śaktyāviṣkareṇaiva nānavatārān līlās cāsau prakāśayati.

atra-here; ucyate-is said; satyam.-truth; viśva-pālanārtham-for the purpose of protecting the worlds; parameśvaraḥ-the Supreme Personality of Godhead; na-not; kiñcit-anything; karoti.-does; kintu-however; svena-by His own; saha-with; avatīrṇān-descended; vaikuṅṭha-from the spiritual world; pāṣadān-personal associates; tathā-so; adhikārika-devādi-beginning with the ruling demigods; antaḥ-within; gatān-gone; tathā-so; taṭasthān-marginal; anyān-others; ca-and; bhaktān-devotees; ānandayitum-to please; svarūpa-śaktyā-with His personal potency; āviṣkareṇa-with the manifestation; eva-indeed; nānā-various; avatārān-

incarnations; līlāḥ-pastimes; ca-and; asau-He; prakāśayati-manifests.

To these words the following reply may be given: Yes. That is the truth. The Supreme Personality of Godhead does not descend to the this world for the purpose of granting protection to the world. Rather, He manifests the forms of His many incarnations and His many pastimes to please His associates from the spiritual world, the demigods that rule over the planets, and His many other devotees.

Text 5

tad uktam pādme

muhūrtenāpi samhartum
śakto yadyapi dānavān
mad-bhaktānām vinodārtham
karomi vividhāḥ kriyāḥ

tat-that; uktam-said; padme-in the Padma Purana; muhurtena-for a moment; api-even; samhartum-to destroy; śaktaḥ-able; yadyapi-although; dānavān-the demons; mad-bhaktānām-of My devotees; vinodārtham-for the happiness; karomi-I do; vividhāḥ-many; kriyāḥ-activities.

This is also confirmed by the following words of the Padma Purāṇa, where the Supreme Lord says:

"If I wish, I can kill all the demons in a single moment. The real reason I perform many activities is to give pleasure to My devotees.

Text 6

darśana-dhyāna-saṁsparśair
matsya-kūrma-vihaṅgamāḥ
svāny apatyāni puṣṇanti
tathāham api padmaja. iti.

darśana-dhyāna-saṁsparśaiḥ-by seeing, meditation, and touch; matsya-kūrma-vihaṅgamāḥ-the fish, turtle, and birds; svāni-own; apatyāni-children; puṣṇanti-maintain; tathā-so; aham-I; api-also; padmaja.-O Brahma; iti.-thus.

"By vision, by meditation, and by touch only do the fish, the tortoise, and the birds maintain their offspring. Similarly do I also, O Padmaja."*

Text 7

hari-bhakti-sudhodaye

nityam ca pūrṇa-kāmasya
janmāni vividhāni me
bhakta-sarveṣṭa-dānāya
tasmāt kiṁ te priyam vada. iti.

hari-bhakti-sudhodaye-in the Hari-bhakti-sudhodaye; nityam-always; ca-and;
pūrṇa-kāmasya-fulfilled desires; janmāni-birth; vividhāni-various; me-of Me;
bhakta-sarveṣṭa-dānāya-to fulfill the desires of My devotees; tasmāt-therefore; kiṁ-
what?; te-of you; priyam-dear; vada.-please tell; iti-thus.

In the Hari-bhakti-sudhodaya, the Supreme Lord says:

"All My desires are at once fulfilled. It is to fulfill My devotees' desires that I take birth again and again in this world. Therefore, please tell Me: What is your desire?"

Text 8

tathā śrī-kuntī-devī-vacanam ca bhakti-yoga-vidhānārtham katham paśyema hi striyaḥ iti.

tathā-so; śrī-kuntī-devī-vacanam-the words of Śrī Kuntī; ca-and; bhakti-yoga-
vidhānārtham katham paśyema hi striyaḥ iti-Śrīmad-Bhāgavatam 1.8.20.

This is also described in the following prayer, where Queen Kuntī tells the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 1.8.20):

"You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?"*

Text 9

atra bhakti-yoga-vidhānam tad-artham avatīrṇam tvam itk ṭikānumatam ca.

atra-here; bhakti-yoga-vidhānam-to give devotional service; tad-artham-for that purpose; avatīrṇam-descended; tvam-You; itk-thus; ṭikānumatam-according to the commentary; ca-also.

In his commentary on these words, Śrīla Śrīdhara Svāmī confirms that the

Supreme Personality of Godhead does indeed descend to the material world for the purpose of teaching the science of devotional service.

Text 10

śrī-brahma-vacanam ca

prāpañcam niṣprāpañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho. iti.

śrī-brahma-vacanam-the words of Śrī -Brahma; ca-and; prāpañcam-material; niṣprāpañcaḥ-spiritual; api-also; viḍambayasi-You imitate; bhū-tale-on the earth; prapanna-janatā-of the surrendered devotees; ānanda-bliss; sandoham-great; prathitum-to give; prabho.-O Supreme Personality of Godhead iti..

This is also confirmed by the following words, where Brahmā tells the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 10.14.37):

"I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. In Vṛndāvana there is no distinction between material and spiritual because everything is dedicated to Your loving service. My dear Lord, Your Vṛndāvana pastimes are simply to enthuse Your devotees. If someone takes Your Vṛndāvana pastimes to be material, he will be misled."*

Text 11

svarūpa-śaktyaivāviṣkāraś ca śrī-brahmaṇaiva darśitaḥ. eṣa prapanna-varado
ramayātma-śaktyā yad yat kariṣyati gṛhīta-guṇāvatāraḥ ity ādinā.

svarūpa-śaktyā-by His internal potency; eva-indeed; āviṣkāraḥ-manifested; ca-and; śrī-brahmaṇā-by Brahma; eva-indeed; darśitaḥ.-revealed; eṣa prapanna-varado ramayātma-śaktyā yad yat kariṣyati gṛhīta-guṇāvatāraḥ ity ādinā-Śrīmad-Bhāgavatam 3.9.23.

That the Supreme Personality of Godhead incarnates through the agency of His in internal potency is confirmed by these words spoken by the demigod Brahmā (Śrīmad-Bhāgavatam 3.9.23):

"The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the

creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator."*

Text 12

gr̥hītā guṇāḥ karuṇyādayao yatra tathā-bhūto 'vatāro yasyety arthaḥ. tad evaṁ bhaktānandārtham eva tān prakatāyatas tasyānanusamhitam api sura-pakṣa-pātādi-
viśva-pālana-rūpaṁ tan-māyā-kāryaṁ svata eva bhavati.

gr̥hītā-accepted; guṇāḥ-virtues; karuṇyādayaaḥ-beginning with mercy; yatra-
where; tathā-bhūtaḥ-like that; avatāraḥ-incarnation; yasya-of whom; iti-thus;
arthaḥ.-the meaning; tat-that; evam-thus; bhaktānandārtham-to give pleasure to
the devotees; eva-indeed; tān-them; prakatāyataḥ-manifesting; tasya-of Him;
ananusamhitam-unrelated; api-also; sura-pakṣa-pāta-taking sides with the
demigods; ādi-beginning eith; viśva-pālana-rūpaṁ-protecting the material world;
tan-māyā-kāryam-done by His maya potency; svata-personally; eva-indeed;
bhavati.-is.

Here the word "gr̥hīta-guṇāvatāraḥ" means "the Lord's incarnations, which are merciful and have a host of other virtues". In this way it is declared that the Lord descends to the material world in order to give bliss to His devotees. He does not really descend to the world in order to take sides with the demigods and protect the world, for the protection of the world is easily accomplished by the Lord's māyā potency.

Text 13

loke yathā kecid bhaktaḥ parasparaṁ bhagavat-prema-sukhollāsāya militas tad-
anabhijñān api kaṁścin mardaṅgikādīn saṅgrhya tad-guṇa-
gānānandenonmattavān nṛtyanto viśveṣam evamaṅgalaṁ ghnanti. maṅgalaṁ api
vardhayantīti.

loke-in the material world; yathā-as; kecid-some; bhaktaḥ-devotees; parasparam-
mutually; bhagavat-prema-love for the Supreme Personality of Godhead; sukha-
happiness; ullāsāya-for arousing; militaḥ-meeting; tad-anabhijñān-not
understanding; api-even; kaṁścin-some; mardaṅgikādīn-beginning with mrdanga
players; saṅgrhya-accepting; tad-guṇa-gāna-singing about His qualities;
ānandenonmattavān-wild with bliss; nṛtyantaḥ-dancing; viśveṣām-of all; eva-
indeed; amaṅgalaṁ-inauspiciousness; ghnanti.-destroys; maṅgalaṁ-
auspiciousness; api-also; vardhayanti-increases; iti-thus.

In this world some devotees of the Lord may meet in order to taste together the bliss of pure love for the Supreme Lord. In that assembly some other persons, who do not understand the truth about the Lord's glories, may also participate in the chanting, play on the mṛdaṅgas and other musical instruments, and even dance in

ecstatic bliss as they sing the Lord's holy names.

Text 14

tad uktam vāg gadgada ity ādau mad-bhakti-yogo bhuvanam punāti iti.

tat-that; uktam-said; vāg gadgada ity ādau mad-bhakti-yogo bhuvanam punāti iti-Śrīmad-Bhāgavatam 11.14.24.

The Supreme Personality of Godhead Himself explains (Śrīmad-Bhāgavatam 11.14.24):

"My devotee who weeps, laughs, dances and cries out as without shame he chants My holy names in a voice choked with ecstasy, purifies the entire world."

Text 15

evam evoktam

sṛṣṭy-ādikam harer naiva
prajñanam apekṣya tu
kurute kevalānandād
yathā mattasya nartanam. iti.

evam-thus; eva-indeed; uktam-said; sṛṣṭi-creation; ādikam-beginning; hareḥ-of Lord Kṛṣṇa; na-not; eva-indeed; prajñanam-need; apekṣya-in relation to; tu-but; kurute-does; kevalānandād-out of transcendental bliss; yathā-as; mattasya-maddened; nartanam.-dancing; iti.-thus.

This is also described in the following words of the scriptures:

"Ignoring the material world, a great devotee dances, wild with transcendental bliss as he chants the holy names of Lord Hari."

Text 16

na ca vaktavyam svena teṣām tair api svasyānandena svataḥ tṛptatā-hāniḥ syāt.
tathānyān parityajya ca teṣām evānandena vaiṣamyāntaram api syād iti.

na-not; ca-and; vaktavyam-to be said; svena-own; teṣām-of them; taiḥ-with them; api-also; svasya-own; ānandena-with bliss; svataḥ-personally; tṛptatā-satisfaction; hāniḥ-destruction; syāt.-may be; tathā-so; anyān-others; parityajya-abandoning; ca-and; teṣām-of them; eva-indeed; ānandena-with bliss; vaiṣamyāntaram-problem; antaram-another; api-also; syāt-is; iti-thus.

Here someone may say that it is not possible for the devotees to be really happy, for they cannot ignore the sufferings of the non-devotees. Their troubles will stop the devotees' bliss.

Text 17

tatrādye viśuddhorjita-sattva-tanum āśrito 'pi muni-jane svatas tṛpti-parākāṣṭhām prāpto bhakta-vātsalya-darśanāt tad-anucara evāsau guṇo na tu tat pratighātīti labhyate.

tatra-there; adye-in the beginning; viśuddhorjita-sattva-tanum-a pure spiritual form; āśritaḥ-taken shelter; api-even; muni-jane-sages; svataḥ-personally; tṛpti-parakastham-the greatest bliss; prāptaḥ-attained; bhakta-vātsalya-darśanāt-from seeing the love for the devotees; tad-anucara-following that; eva-indeed; asau-this; guṇaḥ-virtue; na-not; tu-but; tat-that; pratighatī-contradicting; iti-thus; labhyate-is attained.

Their bodies' made of pure goodness, the great sages experience the greatest transcendental bliss. Seeing the love their Lord has for His devotees, the sages follow in His footsteps. In this way the sages are very merciful to the non-devotees. The sages' bliss and mercy are not mutually contradictory qualities.

Text 18

yathā sarvān munīn prati śrī-parīkṣid-vākyaṁ nehatha vamutra ca kaścanārtha rte parānugraham ātma-śīlanam iti.

yathā-ass; sarvān-all; munīn-the sages; prati-to; śrī-parīkṣid-vākyaṁ-the words of Maharaja Parikṣit; nehatha vamutra ca kaścanārtha rte parānugraham ātma-śīlanam iti-Śrīmad-Bhāgavatam 1.19.23.

The mercy of the sages is seen in the following words spoken by Mahārāja Parīkṣit to all the great sages (Śrīmad-Bhāgavatam 1.19.23):

"You are naturally inclined to do good to others, and for this you have no interest, either in this life or in the next."*

Text 19

tathā jaḍa-bharata-caritādau sindhu-patayā ātma-sattvaṁ vigaṇayataḥ parānubhavaḥ parama-karuṇikatayopādīśya ity ādi.

tathā-so; jaḍa-bharata-of Jada Bharata; carita-the activities; ādau-in the

beginning; sindhu-patayā ātma-sattvaṁ vigaṇayataḥ parānubhavaḥ parama-karuṇikatayopādiśya ity ādi-Śrīmad-Bhāgavatam 5.13.24.

The mercy of the sages is also described by these words in the beginning of Jaḍa Bharata's story (Śrīmad-Bhāgavatam 5.13.24):

"Being a Vaiṣṇava, he was naturally very kindhearted, and he therefore told the king about the constitutional position of the soul."*

Text 20

śrī-nārada-pūrva-janmani cakruḥ kṛpām yadyapi tulya-darśanaḥ suśrūṣamāne munayo 'lpa-bhāṣini iti ca.

śrī-nārada-pūrva-janmani-in the previous birth of Śrī Narada; cakruḥ kṛpām yadyapi tulya-darśanaḥ suśrūṣamāne munayo 'lpa-bhāṣini iti-Śrīmad-Bhāgavatam 1.5.24; ca-also.

The sages' mercifulness is also seen in these words from Śrī Nārada's description of his previous birth (Śrīmad-Bhāgavatam 1.5.24):

"Although they were impartial by nature, those followers of the Vedānta blessed me with their causeless mercy."*

Text 21

tathā śrī-kuntī-stave

namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ. iti.

tathā-so; śrī-kuntī-stave-in the prayers of Queen Kuntī; namaḥ-all obeisances unto You; akiñcana-vittāya-unto the property of the materially impoverished; nivṛtta-completely transcendental to the actions of the material; modes; guṇa-material modes; vṛttaye-affection; ātmārāmāya-one who is self-satisfied; śāntāya-the most engentle; kaivalya-pataye-unto the master of the monists; namaḥ-bowing down; iti.-thus.

The glories of the Lord and His devotees are described in this prayer spoken by Queen Kuntī to Lord Kṛṣṇa (Śrīmad-Bhāgavatam 1.8.27):

"My obeisances unto You, who are the property of the materially impoverished.

You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied and therefore You are the most gentle and are the master of the monists."*

Text 22

akiñcana bhakta eva vittam sarvasvam yasya iti ñikā ca.

akiñcana-poverty-stricken; bhakta-devotee; eva-indeed; vittam-wealth; sarvasvam-treasure; yasya-of whom; iti-thus; ñikā-the commentary; ca-and.

Śrīla Śrīdhara Svāmī comments:

"Here the word `akiñcana-vitta' means `He who is the be-all-and-end-all of the materially impoverished devotees'."

Text 23

tato 'nyathā cākṛtajñata-doṣaś ca nirdoṣe bhagavaty āpatati. tataḥ siddhe tathāvidhasyāpi bhakta-vatsalye bhaktānām duḥkha-hānya sukha-prāptyā vā svānando bhavatīty āyātam eva.

tataḥ-then; anyathā-otherwise; ca-and; akṛtajñata-ingratitude; doṣaś-defect; ca-and; nirdoṣe-faultless; bhagavati-in the Supreme Personality of Godhead; āpatati-entered; tataḥ-then; siddhe-perfect; tathāvidhasya-like that; api-also; bhakta-vatsalye-affectionate to the devotees; bhaktānām-of devotees; duḥkha-hānya-destroying the sufferings; sukha-prāptyā-attainment of happiness; vā-or; svānandaḥ-own bliss; bhavati-is; iti-thus; āyātam-attained; eva-indeed.

In this way it is proved that the Supreme Lord is not ungrateful to His devotees. He loves His devotees. He removes their sufferings and brings them transcendental bliss.

Text 24

kiṁ ca parama-sāra-bhūtāyā api svarūpa-śakteḥ sara-bhūta hlādinī nama yā vṛttis tasya eva sara-bhūto vṛtti-viśeṣo bhaktiḥ. sa ca raty-apara-paryāya hhaktir bhagavati bhakteṣu ca nīkṣipta-nijobhaya-koṭiḥ sarvadā tiṣṭhati.

kiṁ ca-furthermore; parama-sara-bhūtāya-of the best; api-also; svarūpa-śakteḥ-of His internal potency; sara-bhūta-the best; hlādinī-Haldini; nama-named; yā-which; vṛttiḥ-action; tasya-of that; eva-indeed; sara-bhūtaḥ-the best; vṛtti-viśeṣaḥ-specific action; bhaktiḥ.-devotional service; sa-that; ca-and; raty-apara-paryāya-the best love; hhaktiḥ-devotional service; bhagavati-for the Supreme Personality of Godhead; bhakteṣu-in the devotees; ca-and; nīkṣipta-placed; nija-own; ubhaya-

both; koṭiḥ-edge; sarvadā-always; tiṣṭhati-stays.

The best of the Supreme Lord's internal potencies is the potency called hlādinī. The best activity of this potency is devotional service. In this way the Lord and His devotees love each other eternally.

Text 25

ata evoktam bhagavān bhakta-bhaktimān iti.

ata eva-therefore; uktam-said; bhagavān bhakta-bhaktimān iti-Śrīmad-Bhāgavatam 10.86.59.

This is described in the following words of Śrīmad-Bhāgavatam (10.86.59):

"The Supreme Personality of Godhead loves His devotees."

Text 26

tasmād bhakta-sthāya tayā bhagavatas ṭṛptau na svataḥ ṭṛptitā-hāniḥ. praty uta śaktitvena svarūpato bhinnābhinnayā api tasyāḥ.

tasmāt-therefore; bhakta-sthāya-staying with the devotees; tayā-with that; bhagavataḥ-of the Supreme Personality of Godhead; ṭṛptau-in the satisfaction; na-not; svataḥ-personally; ṭṛptitā-satisfaction; hāniḥ-destruction; praty uta-on the contrary; śaktitvena-with the potency; svarūpataḥ-from the form; bhinnābhinnayā-different and non-different; api-also; tasyāḥ-of that.

Devotional service thus delights the Supreme Personality of Godhead. This, of course, does not mean that the devotees are not delighted also. As one of the Lord's potencies, devotional service is simultaneously one and different from the Lord.

Text 27

ye yathā mām prapadyante tāms tathaiva bhajāmy aham iti nyāyena.

ye yathā mām prapadyante tāms tathaiva bhajāmy aham iti nyāyena-Bhagavad-gīta 4.11.

This is confirmed by the Lord Himself in the following words (Bhagavad-gītā 4.11):

"All of them, as they surrender unto Me, I reward accordingly."*

Text 28

bhakta-citta-sphuritayā bheda-vṛttir eva sphuraṇāt. bhagavato maṁ hlādayaty asya bhātir iti. ānanda-camatkārātiśayaś ca bhavati.

bhakta-of the devotees; citta-in the hearts; sphuritayā-manifested; bheda-vṛttiḥ-different action; eva-indeed; sphuraṇāt.-from the manifestation; bhagavataḥ-of the Supreme Personality of Godhead; maṁ-Me; hlādayati-delights; asya-of this; bhātiḥ-manifestation; iti.-thus; ānanda-of bliss; camatkāra-wonder; atiśayaḥ-great; ca--and; bhavati-is.

Situated in the devotee's heart, devotional service manifests as many activities. Engaged in devotional service in this way, the devotee thinks, "my service to the Lord brings me great bliss". In this way devotional service brings a great wonder of transcendental bliss.

Text 29

śakti-tadvator bheda-mate 'pi viśiṣṭasyaiva svarūpatvaṁ sampratipannam. tad etat sarvam abhipretya bhaṇitam durvāsasam prati śrī-viṣṇunā

śakti-tadvatoḥ-of the potency and the possessor of the potency; bheda-mate-in the opinion of difference; api-even; viśiṣṭasya-specific; eva-indeed; svarūpatvam-the own form; sampratipannam-established; tat-this; etat-that; sarvam-all; abhipretya-knowing; bhaṇitam-spoken; durvāsasam-Durvasa Muni; prati-to; śrī-viṣṇunā-by Lord Śrī Viṣṇu.

In this way it is seen that the potencies and the Lord, who is the master of all potencies, are different. All this is explained in these words spoken to Durvāsā Muni by Lord Śrī Viṣṇu (Śrīmad-Bhāgavatam 9.4.63-68):

Text 30

aham bhakta-parādhīno
hy asvatantra iva dvija
sādhubhir grasta-hṛdayo
bhaktair bhakta-jana-priyaḥ

aham+I; bhakta-parādhīnaḥ-am dependent on the will of My devotees; hi-indeed; asvatantra--am not independent; iva-exactly like that; dvija-O brahmana; sādhubhiḥ-by pure devotees completely free from all material desires; grasta-hṛdayaḥ-My heart is controlled; bhaktaiḥ-because they are devotees; bhakta-jana-

priyaḥ-I am dependent not only on My devotee but also on My devotee's devotee (the devotee's devotee is extremely dear to Me)..

"I am completely under the control of My devotees. Indeed, I am not at all independent. Because My devotees are completely devoid of material desires, I sit only within the cores of their hearts. What to speak of My devotee, even those who are devotees of My devotee are very dear to Me.*

Text 31

nāham ātmānam āsāse
mad-bhaktaiḥ sādhubhir vinā
śriyaṁ cātyantikim brahman
yeṣāṁ gatiḥ ahaṁ parā

na-not; aham-I; ātmānam-transcendental bliss; āsāse-desire; mad-bhaktaiḥ-with My devotees; sādhubhiḥ-with the saintly persons; vinā-without them; śriyam-all My six opulences; ca-also; ātyantikim-the Supreme; brahman-O brahmana; yeṣām-of whom; gatiḥ-destination; aham-I am; parā-the ultimate.

"O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences.*

Text 32

ye dārāgāra-putrāptān
prāṇān vittim imaṁ param
hitvā mām śaraṇaṁ yātaḥ
kathaṁ tāṁs tyaktum utsahe

ye-those devotees of Mine who; dāra-wife; āgāra-house; putra-children, sons; āptān-relatives, society; prāṇān-even life; vittim-wealth; imam-all these; param-elevation top heavenly planets or becoming one by merging into Brahman; hitvā-giving up (all these ambitions and paraphernalia); mām-unto Me; śaraṇam-shelter; yātaḥ-having taken; katham-how?; tāṁs-such persons; tyaktum-to give them up; utsahe-I can be enthisatisc in that way (it is not possible).

"Since pure devotees give up their homes, wives, children, relatives, riches, and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time?*

Text 33

mayi nirbaddha-hṛdayāḥ
sādhavaḥ sama-darśinaḥ
vaśe kurvanti mām bhaktyā
sat-striyaḥ sat-patim yathā

mayi-unto Me; nirbaddha-hṛdayāḥ-firmly attached in the core of the heart;
sādhavaḥ-the pure devotees; sama-darśinaḥ-who are equal to everyone; vaśe-under
control; kurvanti-they make; mām-unto Me; bhaktyā-by devotional service; sat-
striyaḥ-cahste women; sat-patim-onto the gentle husband; yathā-as.

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

Text 34

mat-sevayā pratītam te
sālokyādi-catuṣṭayam
necchanti sevayā pūrṇaḥ
kuto 'nyat kāla-viplutam

mat-sevayā-by being engaged fully in My transcendental loving service;
pratītam-automatically achieved; te-such pure devotees are fully satisfied;
sālokyādi-catuṣṭayam-the four different types of liberation (salokya, sarupya,
samipya, and sarsti, what to speak of sayujya); na-not; icchanti-desire; sevayā-
simply by devotional service; pūrṇaḥ-fully complete; kutaḥ-where is the question?;
anyat-other things; kāla-viplutam-which are finished in the course of time.

"My devotees, who are always satisfied to be engaged in My loving service, are
not interested even in the four principles of liberation (sālokya, sārūpya, sāmīpya,
and sārṣṭi), although these are automatically achieved by their service. What then
is to be said of such perishable happiness as elevation to the higher planetary
systems?*

Text 35

sādhavo hṛdayam mahyam
sādhūnām hṛdayas tv aham
mad-anyat te na jānanti
nāham tebhyo manāg api. iti.

sādhavaḥ-the pure devotees; hṛdayam-in the core of the heart; mahyam-of Me;
sādhūnām-of the pure devotees also; hṛdayaḥ-in the core of the heart; tv-indeed;
aham-I am; mad-anyat-anything else but Me; te-they; na-not; jānanti-know; na-

not; aham-I; tebhyaḥ-than them; manāg api-even by a little fraction; iti-thus.

"The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them."*

Text 36

atra ye dārāgāreti-trayam akṛtājñāta-nivāraṇe. sādhaso hṛdayam mahyam iti svatas tṛptitā-hāni-parihāre. bhakteḥ svarūpa-śakti-sāra-hlādinī-sāratve ca aham bhakta-parādhīnaḥ iti dvayam.

atra-here; ye-which; dārāgāreti-trayam-the three beginning with dara and agara; akṛtājñāta-ungratefulness; nivāraṇe-refuting; sādhaso hṛdayam mahyam iti-Śrīmad-Bhāgavatam 9.4.68; svataḥ-personally; tṛptitā-hāni-parihāre.-rejection of the loss of bliss; bhakteḥ-of devotional service; svarūpa-śakti-sāra-hlādinī-sāratve-the best of hladini-salti, the best of potencies; ca-and; aham bhakta-parādhīnaḥ-Śrīmad-Bhāgavatam 9.4.63; iti-thus; dvayam-two.

That the Supreme Personality of Godhead is not ungrateful to His devotees is shown here in Śrīmad-Bhāgavatam 9.4.65-67 (quoted here in texts 32-34). The idea that the devotees do not taste transcendental bliss is refuted by Śrīmad-Bhāgavatam 9.4.68 (quoted here text 35). That the hlādinī-śakti is the best of the Lord's potencies is affirmed by Śrīmad-Bhāgavata 9.4.63-64 (quoted here in texts 30-31).

Text 37

tatraiva bhakteṣv api bhakti-rūpeṇa tat-praveśe sati viśeṣato mat-sevayā pratītam ity api jñeyam.

tatra-there; eva-indeed; bhakteṣv-among the devotees; api-also; bhakti-rūpeṇa-in the form of devotional service; tat-praveśe-entering; sati-being so; viśeṣataḥ-specifically; mat-sevayā pratītam iti-Śrīmad-Bhāgavatam 9.4.67; api-also; jñeyam-to be understood.

That the Supreme Personality of Godhead is present as the devotional service in His devotees' hearts is described in Śrīmad-Bhāgavatam 9.4.67 (quoted here in text 34).

Text 38

tato na prāktano doṣaḥ. dvitīye 'py evam ācakṣmahe. parānandane pravṛttir dvidhā jāyate. parato nijābhīṣṭa-sampattiyai kvacit tad-abhīṣṭa-mātra-sampattiyai ca.

tataḥ-from that; na-not; prāktanah-the former; doṣaḥ-defect; dviṭīye-second; api-also; evam-thus; ācaṣṣmahe.-we say; parānandane-transcendental bliss; pravṛttiḥ-activity; dvidhā-twofold; jāyate.-is manifested; parataḥ-from the other; nija-own; abhīṣṭa-desired; sampattyai-for opulence; kvacit-somewhere; tad-abhīṣṭa-mātra-sampattyai-for the desired opulence; ca-also.

In the first of these statements it is seen that the Supreme Personality of Godhead has no faults. In the second of these statements the endeavor for happiness is seen in two ways: 1. a person may endeavor only for his own happiness, and 2. a person may endeavor to make others happy.

Text 39

tatra prathamo nātrāpy upayuktaḥ. svātmārtha-mātratayā kutrāpi pakṣa-pātābhāvāt. athottara-pakṣe tu para-sukhasya para-duḥkhasya cānubhavanaiva parānukūlyenaiva pravṛtticcha jāyate. na tu yat kiñcij jñāna-mātreṇa cittasya para-duḥkhādy-asparśe kṛpā-rūpa-vikārāsambhavāt

tatra-there; prathamah-the first; na-not; atra-here; api-even; upayuktaḥ.-engaged; svātmārtha-mātratayā-for one's own self; kutrāpi-somewhere; pakṣa-pātābhāvāt.-because of not taking sides; atha-here; uttara-pakṣe-in the other side; tu-indeed; para-sukhasya-of the other's happiness; para-duḥkhasya-of the other's sufferings; ca-and; anubhavana-by experiencing; eva-indeed; parānukūlyena-because of being very favorable; eva--indeed; pravṛtticcha-desire; jāyate.-is born; na-not; tu-but; yat-what; kiñcit-something; jñāna-mātreṇa-simply by knowledge; cittasya-of the mind; para-duḥkhādi-beginning with other's sufferings; asparśe-not being touched; kṛpā-mercy; rūpa-form; vikārā-transformation; asambhavāt-because of the impossibility.

In the first of these two kinds of endeavors mercy is not possible, for in that situation a person thinks only of his own benefit and he does not care about the benefit of others. In the second of these kinds of endeavor one feels happy in others happiness and unhappy in others suffering. In that situation one will desire that others may be happy. However, a person who has never been touched by the sufferings that others feel cannot experience the emotion of compassion. This is described in the following words of Śrīmad-Bhāgavatam (10.10.14):

Text 40

yathā kaṇṭaka-viddhāngo
jantor necchati taṁ vyathām
jīva-sāmyaṁ gato liṅgair
na tathā viddha-kaṇṭakaḥ. iti nyāyāt.

yathā-as; kaṇṭaka-viddhāngaḥ-a "erson whose body has been pinpricked;

jantoh-of such an animal; na-not; icchati-desires; tam-a particular; vyathām-pain; jīva-sāmyam gataḥ-when he understands that the position is the same for everyone; liṅgaiḥ-by possessing a particular type of body; na-not; tathā-so; viddha-kaṅṭakaḥ.- a person who has not been pinpricked; iti-thus; nyāyāt.-by the example.

"By seeing their faces, one whose body has been pricked by pins can understand the pain of others who are pinpricked. Realizing that this pain is the same for everyone, he does not want others to suffer in this way. But one who has never been pricked by pins cannot understand this pain."*

Text 41

tataś ca sadā paramānandaika-rūpe 'pahata-kalmaṣe bhagavati prakṛtasya sukhābhidha-duḥkhasya prasiddha-duḥkhasya ca sūrye pecaka-cakṣur-jyotiṣa iva tamasa iva cātyantābhāvāt tat-tad-anubhavo nāsty eva.

tataḥ-then; ca-and; sadā-always; paramānandaika-rūpe-the form of transcendental bliss; apahata-kalmaṣe-free of impurity; bhagavati-in the Supreme Personality of Godhead; prakṛtasya-material; sukha-happiness; abhidha-called; duḥkhasya-of suffering; prasiddha-duḥkhasya-celebrated suffering; ca-and; sūrye-in the sun; pecaka-of an owl; cakṣuḥ-eyes; jyotiṣa-light; iva-like; tamasa-of darkness; iva-like; ca-also; ātyanta-great; abhāvāt-because of the non-existence; tat-tad-anubhavaḥ-perceiving various objects; na-not; asti-is; eva.-indeed

The Supreme Personality of Godhead is full of spiritual bliss and free of all material contamination. Therefore He does not make any distinction between material suffering and material so-called happiness, which is actually only a different kind of suffering. In this way the Lord is like the owl's eyes, which do not make any distinction between the light and the darkness.

Text 42

yat tu bhagavati duḥkha-sambandham parijihīṣanto 'pi kecid evam vadanti. tasmin duḥkhānubhava-jñānam asti eva. tac ca parakīyatvenaiva bhāsate. na tu svīyatveneti. tad api ghaṭṭa-kuḍyām prabhātam.

yat-what; tu-but; bhagavati-in the Supreme Personality of Godhead; duḥkha-sambandham-in relation to suffering; parijihīṣantaḥ-desiring to defeat; api-even; kecid-some; evam-thus; vadanti.-say; tasmin-in that; duḥkhānubhava-the perception of suffering; jñānam-knowledge; asti-is; eva.-indeed; tat-that; ca-and; parakīyatvena-as belonging to another; eva-indeed; bhāsate.-is manifested; na-not; tu-but; svīyatvena-as belonging to oneself; iti-thus; tat-that; api-also; ghaṭṭa-kuḍyām prabhātam-the example of the toll-collecting station.

Some philosophers assert that the Supreme Personality of Godhead has no connection at all with any material sufferings. They say that, because He is all-knowing He is certainly aware of the sufferings of others, but still He does not suffer personally. This is like the example of the person who traveled a very circuitous route in order to avoid passing a toll-station, but all his efforts only brought him to the toll-station anyway.

Text 43

duḥkhānubhavo nāma hy antaḥkaraṇe duḥkha-sparśaḥ. sa ca sparśaḥ svasmād bhavatu parasmād veti. duḥkha-sambandhāviśeṣāt. asarvajña-doṣaś ca surya-dṛṣṭāntenaiva parihṛtaḥ. praty uta guṇatvenaiva darśitaś ca.

duḥkhānubhavaḥ-the perception of suffering; nāma-indeed; hi-indeed; antaḥkaraṇe-in the heart; duḥkha-sparśaḥ.-the touch of suffering; sa-that; ca-and; sparśaḥ-touch; svasmāt-personal; bhavatu-may be; parasmād-from another; vā-or; iti-thus; duḥkha-sambandha-in relation to suffering; aśiśeṣāt-because of being without distinction; asarvajña-doṣaḥ-the fault of not-being all-knowing; ca-and; surya-dṛṣṭāntena-by the example of the sun; eva-indeed; parihṛtaḥ.-refuted; praty uta-on the contrary; guṇatvena-by the quality; eva-indeed; darśitaḥ-revealed; ca-and.

They say that one perceives suffering when suffering touches the heart. The suffering may be one's own personal suffering or the suffering of others. There is no real distinction. Both are suffering. Any idea that the Supreme Personality of Godhead is not all-knowing is refuted by the example that compares Him to the everywhere-shining sun. Also, in this way it is seen that the Lord does have transcendental qualities.

Text 44

tasmāt tasmin yat kiñcid duḥkha-jñānam astu. duḥkhānubhavas tu nāsty eva. yata eva kartum akartum anyathā kartuṁ samarthe parama-karuṇamaya-nicaya-śiro-maṇau tasmin virājamāne 'py adyāpi jīvaḥ saṁsara-duḥkham anubhavanti atra nairghṛṇya-pariharaś ca bhavati.

tasmāt-from that; tasmin-in Him; yat-what; kiñcit-something; duḥkha-jñānam-the knowledge of suffering; astu.-may be; duḥkhānubhavaḥ-the perception of suffering; tu-not; na-not; asti-is ; eva.-indeed; yata-because; eva-indeed; kartum-to do; akartum-not to do; anyathā-otherwise; kartuṁ-to do; samarthe-able; parama-supremely; karuṇamaya-merciful; nicaya-of the multitudes; śiraḥ-the crest; maṇau-jewel; tasmin-in Him; virājamāne-being manifested; api-even; adya-now; api-even; jīvaḥ-the soul; saṁsara-duḥkham-the sufferings of the material world; anubhavanti-experience; iti-thus; atra-here; nairghṛṇya-mercifulness; pariharaḥ-removal; ca-and; bhavati-is.

This idea, that the Supreme Personality of Godhead personally suffers is not the truth. The truth is that even though He is aware of all suffering that every occurs, the Supreme Personality of Godhead never feels suffering personally. This is because He is all-powerful. He has the power to do anything, to undo anything, or to change anything into anything else. It is also because He is by His very nature the crest-jewel of all compassionate persons. he does not require to suffer personally in order to feel compassion for others. Thus He is not like the conditioned souls, who require to suffer in the material world before they can feel compassion for others' suffering.

Text 45

yat tu bhaktānām sukham tat tasya bhakti-rūpam eva. tathā teṣām duḥkham ca bhagavat-prāpty-antarāyenaiva bhavati. tatra cādhikā bhagavaty eva cittādratā jāyate. sā ca bhaktir eveti.

yat-what; tu-but; bhaktānām-of devotees; sukham-happiness; tat-that; tasya-of Him; bhakti-rūpam-the form of devotional service; eva.-indeed; tathā-so; teṣām-of them; duḥkham-suffering; ca-and; bhagavat-prāpty-antarāyena-by obstructing the attainment of the Supreme Personality of Godhead; eva-indeed; bhavati.-is; tatra-there; ca-also; adhika-more; bhagavati-in the Supreme Personality of Godhead; eva-indeed; cittādratā-melting of the heart; jāyate.-is born; sa-that; ca-and; bhaktiḥ-devotional service; eva-indeed; iti-thus.

Devotional service brings happiness to the devotees. Obstacles that prevent them from meeting the Supreme Personality of Godhead bring the devotees suffering. When the Lord sees these obstacles, His heart melts with compassion for the devotees. That compassion takes the form of devotional service.

Text 46

kvacid gajendrādīnām api prākṛta eva duḥkhe sa eva mama śaraṇam ity ādinā tathaiva bhaktir udbhūteveti. kvacid yamalārjunādiṣu śrī-nāradādi-bhaktānām bhaktiḥ sphuṭaiveti ca sarvathā dainyātmaka-bhakta-bhakty-anubhava eva tam karuṇayati. na tu prākṛtaṁ duḥkham. yogye karaṇe satya-yogyasya kalpanānaucityāt. duḥkhas-ambhavyaiva kāraṇatve sarva-samsārocchiteḥ.

kvacit-somewhere; gajendrādīnām-beginning with Gajendra; api-also; prākṛta-material; eva-indeed; duḥkhe-suffering; sa-that; eva-indeed; mama-of me; śaraṇam-the shelter; iti-thus; ādinā-beginning; tathā-so; eva-indeed; bhaktiḥ-devotional service; udbhūteveti.-is manifested; kvacit-somewhere; yamalārjunādiṣu-beginning with the Yamalarjuna trees; śrī-nāradādi-bhaktānām-devotees beginning with Śrī Narada; bhaktiḥ-devotional service; sphuṭā-manifested; eva-indeed; iti-thus; ca-and; sarvathā-in all respects; dainyātmaka-humble at heart; bhakta-devotees; bhakti-of devotional service; anubhava-perception; eva-indeed; tam-that;

karuṇayati-is merciful; na-not; tu-but; prākṛtam-material; duḥkham.-suffering; yogye-appropriate; karaṇe-in doing; satya-yogyasya-appropriate for the truth; kalpanā-conception; anaucityāt-because of being unsuitable; duḥkhas-ambhavyasya-of the manifestation of suffering; eva-indeed; karaṇatve-as the cause; sarva-all; saṁsāra-material existence; ucchitṭeḥ-of the destruction.

Many devotees, like Gajendra, turn to the Lord when they are troubled by material sufferings. In this condition they pray, "The Supreme Lord is my only shelter", and thus they attain devotional service. Others, like the Yamalārjuna trees, attain devotional service by the mercy of great souls, like Śrī Nārada. Still others attain devotional service because they are naturally humble. In these ways the Lord gives His mercy and frees them from material sufferings. He does not consider whether they are qualified to receive His mercy or not qualified to receive it. He gives His mercy without restriction. In this way He stops the sufferings of His devotees. He rescues them from the cycle of repeated birth and death.

Text 47

atha tasya paramparā-kāraṇatvam asty eveti ced astu. na kāpi hānir iti. tasmād ubhayathā bhaktānandane tad-bhakty-anubhava eva bhagavantam pravartayatīti siddham.

atha-now; tasya-of Him; paramparā-of the series; kāraṇatvam-the state of being the cause; asti-is; eva-indeed; iti-thus; cet-of; astu.-is; na-not; kāpi-anything; hāniḥ-destruction; iti.-thus; tasmāt-therefore; ubhayathā-in both ways; bhaktānandane-in the happiness of the devotees; tad-bhakty-anubhava-the perception of devotional service; eva-indeed; bhagavantam-to the Supreme Personality of Godhead; pravartayati-brings; iti-thus; siddham-proved.

If material sufferings had a different cause, they might never come to an end. In this way it is proved that material sufferings and material happiness are meant to bring the soul to the Supreme Lord and to the happiness of devotional service.

Text 48

tata etad uktam bhavati. yady anyasya sukha-duḥkham anubhūyāpi tat-parityagenetarasya sukham duḥkha-hanim vā sampādayati. tadaiva vaiṣamyam āpatati.

tata-therefore; etad-thus; uktam-said; bhavati.-is; yadi-if; anyasya-of another; sukha-duḥkham-happiness and suffering; anubhūya-experiencing; api-also; tat-parityagena-by rejecting that; itarasya-of another; sukham-happiness; duḥkha-hanim-destruction of suffering; vā-or; sampādayati-establishes; tada-then; eva-indeed; vaiṣamyam-problem; āpatati-attains.

If the perception of happiness and suffering were something different from this description, then the attainment of happiness and the end of suffering would be attained in a way other than by engaging in devotional service. This conclusion is not at all logical or true.

Text 49

śrī-bhagavati tu prākṛta-sukha-duḥkhānubhavābhāvān na tad āpatati. yathā kalpa-tarau. tad uktam śrīmad-akrūreṇa

śrī-bhagavati-in the Supreme Personality of Godhead; tu-but; prākṛta-sukha-duḥkha-of material happiness and suffering; anubhava-experience; abhāvāt-bercauae of the non-existence; na-not; tat-that; āpatati-attains; yathā-as; kalpa-tarau.-a kalpa-vṛkṣa tree; tat-that; uktam-said; śrīmad-akrūreṇa-by Śrī Akrura.

Thus the conclusion is that the Supreme Personality of Godhead never experiences material happiness or material suffering. He is like a spiritual kalpa-vṛkṣa that fulfills everyone's desires. This is confirmed by Śrī Akrūra in these words (Śrīmad-Bhāgavatam 10.38.22):

Text 50

na tasya kaścid dayitaḥ suhṛttamo
na cāpriyo dveṣya upekṣya eva vā
tathāpi bhaktān bhajate yathā tathā
sura-drumo yadvad upāśrito 'rthadaḥ. iti.

na-not; tasya-of Him; kaścit-anyone; dayitaḥ-dear; suhṛttamaḥ-best friend; na-not; ca-and; apriyaḥ-not dear; dveṣya-to be hated; upekṣya-neglected; eva-indeed; vā-or; tathāpi-still; bhaktān-devotees; bhajate-reciprocates; yathā-ass; tathā-so; sura-drumaḥ-a kalpa-vṛkṣa tree; yadvat-as; upāśritaḥ-approached; arthadaḥ.-fulfilling desires; iti.-thus.

"No one is Kṛṣṇa's dearest friend. No one is His hated enemy. No one is rejected by Him. Still, He reciprocates His devotees' love. To them He is like a kalpa-vṛkṣa tree that fulfills all desires."

Text 51

atra bhaktād anya eva kaścid iti jñeyam. kaḥ paṇḍitas tvād aparām śaraṇam samīyād bhakta-priyādṛta-giraḥ suhṛdaḥ kṛtajñāt ity etat tad-vākyenaiva tat-priyatva-prokteḥ.

atra-here; bhaktāt-from a devotee; anya-another; eva-indeed; kaścīt-someone; iti-thus; jñeyam-to be understood; kaḥ paṇḍitas tvād aparaṁ śaraṇaṁ samīyād bhakta-priyādr̥ta-giraḥ suhr̥daḥ kṛtajñāt ity etat tad-vākyena-by the words of Śrīmad-Bhāgavatam 10.48.26; eva-indeed; tat-priyatva-the dearness of Him; prokṭeḥ-said.

Here the word "kaścīt" means "a person who is not a devotee". that the Supreme Personality of Godhead dearly loves His devotees is confirmed by these words (Śrīmad-Bhāgavatam 10.48.26):

"My dear Lord, You are very affectionate to Your devotees. You are also a truthful and grateful friend. Where is that learned man who would give You up and surrender to someone else? You fulfill all the desires of Your devotees, so much so that sometimes You even give Yourself to them. Still, You neither increase nor decrease by such activity."*

Text 52

śrī-mahādevenāpy uktam

na hy asyāsti priyaḥ kaścīn
nāpriyaḥ svaḥ paro 'pi vā
ātmatvāt sarva-bhūtānām
sarva-bhūta-priyo hariḥ

śrī-mahādevena-by Lord Śiva; api-also; uktam-said; na-not; hi-indeed; asya-of the Lord; asti-there is; priyaḥ-very dear; kaścīn-anyone; na-nor; apriyaḥ-not dear; svaḥ-own; paraḥ-other; api-even; vā-or; ātmatvāt-due to being the soul of the soul; sarva-bhūtānām-of all living entities; sarva-bhūta-to all living entities; priyaḥ-very, very dear; hariḥ-Lord Hari.

That the Supreme Personality of Godhead is equal to all to also confirmed by these words of Lord Śiva (Śrīmad-Bhāgavatam 6.17.33-34):

"He holds no one as very dear and no one as inimical. he has no one for His own relative, and no one is alien to Him. He is actually the soul of the soul of all living entities. Thus He is the auspicious friend of all living beings and is very near and dear to all of them.*

Text 53

tasya cāyaṁ mahā-bhāgas
citraketuḥ priyo 'nugaḥ
sarvatra sama-dṛk śānto
hy ahaṁ caivācyuta-priyaḥ. iti.

tasya-of Him (the Lord); ca-and; ayam-this; mahā-bhāgaḥ-The most fortunate; citraketuḥ-King Citraketu; priyaḥ-beloved; anugaḥ-most obedient servant; sarvatra-everywhere; sama-dṛk-sees equally; śāntaḥ-very peaceful; hi-indeed; aham-I; ca-also; eva-certainly; acyuta-priyaḥ-very dear to Lord Kṛṣṇa, who never fails; iti-thus.

"The magnanimous Citraketu is a dear devotee of the Lord. He is equal to all living entities and is free from attachment and hatred. Similarly, I am also very dear to Lord Nārāyaṇa."*

Text 54

tathoktaṁ śrī-prahlādenāpi

citram tavehita-maho 'mita-yoga-māyā-
līlā-visṛṣṭa-bhuvanasya viśāradasya
sarvātmanaḥ sama-dṛśo 'viśamaḥ sva-bhāvo
bhakta-priyo yad asi kalpa-taru-svabhāvaḥ. iti.

tathā-so; uktam-said; śrī-prahlādena-by Śrī Prahlada; api-also; citram-very wonderful; tava ihitam-all Your activities; ahaḥ-alas; amita-unlimited; yoga-māyā-of Your spiritual potency; līlā-by the pastimes; visṛṣṭa-bhuvanasya-of Your Lordship, by whom all the universes have been created; viśāradasya-of Your Lordship, who are expert in all respects; sarvātmanaḥ-of Your Lordship, who pervade all; sama-dṛśaḥ-and who are equal toward all; aṣamaḥ-without differentiation; sva-bhāvaḥ-that is Your characteristic; bhakta-priyaḥ-under the circumstances You become favorable to the devotees; yat-because; asi-You are; kalpa-taru-svabhāvaḥ.-having the characteristic of a desire tree; iti-thus.

That the Supreme Personality of Godhead is equal to all and is like a desire tree that fulfills His devotees' desires is described by Śrī Prahlāda in these words (Śrīmad-Bhāgavatam 8.23.8):

"O Lord, Your pastimes are all wonderfully performed by Your inconceivable spiritual energy, and by her perverted reflection, the material energy, You have created all the universes. As the Supersoul of all living entities, You are aware of everything, and therefore You are certainly equal toward everyone. Nonetheless, You favor Your devotees. This is not partiality, however, for Your characteristic is like that of a desire tree, which yields everything according to one's desire."*

Text 55

arthaś ca yat tvam bhakta-priyo 'si. so 'si sama-dṛśas tava svabhāvo 'viśamo viśamo na bhavati. tatra hetu-garbha-viśeṣaṇam kalpa-taru-svabhāva iti. tasmād

viṣama-svabhāvatayā pratīto 'pi tvayy avaiṣamyam ity atīva-citram iti.

arthaḥ-the meaning; ca-also; yat-what; tvam-You; bhakta-priyaḥ-dear of the devotees; asi.-are; saḥ-He; asi-You are; sama-dṛśaḥ-seeing equally; tava-of You; svabhāvaḥ-nature; avaiṣamaḥ-without differentiation; viṣamaḥ-differentiation; na-not; bhavati.-is; tatra-here; hetu-garbha-viśeṣaṇam-teh adjective; kalpa-taru-svabhāva-the nature of a desire tree; iti.-thus; tasmāt-from that; viṣama-svabhāvatayā-by the nature of differentiation; pratītaḥ-understood; api-even; tvayi-in You; avaiṣamyam-without differentiation; iti-thus; atīva-citram-very wonderful; iti-thus.

This verse means: "O Lord, You favor Your devotees (bhakta-priyo 'si), but still You are certainly equal toward everyone (sama-dṛśaḥ). This is not partiality (avaiṣamaḥ), however, for Your characteristic is like that of a desire tree (kalpa-taru-svabhāvaḥ), which yields everything according to one's desire."*

Text 56

athavā paratrāpi kalpa-vrkṣādi-lakṣaṇe samāne evāśrayanīye vastuni bhakta-pakṣa-pāta-rūpa-vaiṣamyā-darśanāt tad-vaiṣamyam api samasyaiva svabhāva iti labdhe tad-apariharyam eveti siddhāntayitavyam.

athavā-or; paratra-in another place; api-also; kalpa-vrkṣādi-lakṣaṇe-with the nature of a desire tree or other like thing; samāne-equal; eva-indeed; āśrayanīye-to be taken shelter of; vastuni-substance; bhakta-pakṣa-pāta-taking sides with the devotees; rūpa-in the form; vaiṣamyā-paritalisty; darśanāt-from seeing; tad-vaiṣamyam-partiality to them; api-also; samasya-equal; eva-indeed; svabhāva-nature; iti-thus; labdhe-attained; tad-apariharyam-not to be removed; eva-indeed; iti-thus; siddhāntayitavyam-to be concluded.

In another interpretation of this verse it is understood that the Supreme Personality of Godhead is like a desire tree or other like things and for this reason one should take shelter of Him. Also, He is naturally partial to His devotees, and this partiality to them does not at all conflict with His natural impartiality to everyone.

Text 57

tataś ca viṣama-svabhāva ity eva vyākhyeyaṁ tathā pūrvatrāpi bhaktān bhajāta iti vaiṣamyā eva yojanīyam iti. vastutas tu śrī-bhagavatya acintyam aiśvarya eva mukhyas tad-avirodhe hetuḥ.

tataḥ-then; ca-and; viṣama-svabhāva-viṣama-svabhāva; iti-thus; eva-indeed; vyākhyeyaṁ-to be explained; tathā-so; pūrvatra-in another place; api-also; bhaktān-the devotees; bhajāta-reciprocates; iti-thus; vaiṣamyā-partiality; eva-

indeed; yojanīyam-appropriate; iti.-thus; vastutaḥ-in truth; tu-but; śrī-bhagavati-in the Supreme Personality of Godhead; acintyam-inconceivable; aiśvaryam-opulence; eva-indeed; mukhyaḥ-primary; tad-avirodhe-not contradicting that; hetuḥ-the reason.

In some readings the word "aviṣama-svabhāvaḥ" (He is naturally impartial) is replaced by "viṣama-svabhāvaḥ" (He is naturally partial to His devotees). His partiality to them is appropriate because in this way He reciprocates with them (bhaktān bhajate). Because the Lord has inconceivable potencies His impartiality to all and His partiality to His devotees do not contradict each other.

Text 58

yad uktam namo namas te 'stv rsabhāya satvatam ity ādau dvitīyasya caturthe.

yad-what; uktam-said; namo namas te 'stv rsabhāya satvatam ity ādau dvitīyasya caturthe-in Śrīmad-Bhāgavatam 2.4.14.

That the Lord is partial to the devotees is also confirmed by these words of Śrīmad-Bhāgavatam (2.4.14):

"Let me offer my respectful obeisances unto He who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable."*

Text 59

ṭīkāyām tad evam vaiṣamya-pratītāv apy adoṣatvāyacintyam aiśvaryam āha iti.

ṭīkāyām-in the commentary; tat-that; evam-thus; vaiṣamya-pratītāv-in the knowledge of partiality; api-also; adoṣatvāya-being free of fault; acintyam-inconceivable; aiśvaryam-opulence; āha-said; iti-thus.

Śrīla Śrīdhara Svāmī comments:

"Here there is no fault in the Lord's partiality to the devotees, for the Lord has inconceivable powers and opulences."

Text 60

tad uktam śrī-bhīṣmeṇa

sarvātmanaḥ sama-dṛśo
hy advayasyānahaṅkṛteḥ
tat-kṛtaṁ mati-vaiṣamyam
niravadyasya na kvacit

tat-that; uktam-said; śrī-bhīṣmeṇa-by Śrī Bhīṣma; sarvātmanaḥ-of one who is present in everyone's heart; sama-dṛśaḥ-of one who is equally kind to one and all; hi-certainly; advayasya-of the Absolute; anahaṅkṛteḥ-free from all material identity of false ego; tat-kṛtaṁ-everything done by Him; mati-consciousness; vaiṣamyam-differentiation; niravadyasya-freed from all attachment; na-never; kvacit-at any stage.

That although He is equal to all, the Supreme Personality of Godhead is still partial to His devotees is confirmed by Śrī Bhīṣma in these words of Śrīmad-Bhāgavatam (1.9.21-22):

"Being the absolute Personality of Godhead, He is present in everyone's heart. He is equally kind to everyone, and He is free from the false ego of differentiation. Therefore whatever He does is free from material inebriety. He is equibalanced.*

Text 61

tathāpy ekānta-bhakteṣu
paśya bhupānukampitam
yan me 'sumṁ tyajataḥ sāksāt
kṛṣṇo darśanam āgataḥ. iti.

tathāpi-still; ekānta-unflinching; bhakteṣu-unto the devotees; paśya-see here; bhupa-O king; anukampitam-how sympathetic; yan-for which; me-my; asumḥ-life; tyajataḥ-ending; sāksāt-directly; kṛṣṇaḥ-the Personality of Godhead; darśanam-in my view; āgataḥ.-has kindly come; iti.-thus.

"Yet, despite His being equally kind to everyone, He has graciously come before me while I am ending my life, for I am his His unflinching servitor."*

Text 62

tathā svayam śrī-bhagavatā

samo 'haṁ sarva-bhūteṣu
na me dveṣyo 'sti na priyaḥ
ye bhajanti tu mām bhaktyā
mayi te teṣu cāpy aham. iti.

tathā-so; svayam-personally; śrī-bhagavatā-by the Supreme Personality of

Godhead; samaḥ-equally disposed; aham-I; sarva-bhūteṣu-to all living entities; na-no one; me-Mine; dveṣyaḥ-hateful; asti-is; na-nor; priyaḥ-dear; ye-those; bhajanti-render transcendental service; tu-yet; mām-unto Me; bhaktyā-in devotion; mayi-unto Me; te-such persons; teṣu-in them; ca-also; api-certainly; aham.-I; iti.-thus.

This partiality to the devotees is confirmed by the Lord Himself in these words (Bhagavad-gītā 9.29):

"I envy no one, nor am I partial to anyone. I am equal to all. But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

Text 63

tad evaṁ tat-tad-adoṣe bhakta-pakṣa-pātasya svarūpa-śakti-sāra-bhūtatve bhakta-vinodārtham eva svarūpa-śaktyaiva svayam eva ca tat-tad-avatāra-līlāḥ karoti bhagavan. tato viśva-pālanam tu svayam eva sidhyatīti sthite. na vaidura-praśnas tad-avasthāḥ.

tat-that; evam-thus; tat-tad-adoṣe-in these faults; bhakta-pakṣa-pātasya-taking the devotees' side; svarūpa-śakti-personal potency; sāra-bhūtatve-in being the best; bhakta-vinodārtham-for the sake of pleasing the devotees; eva-indeed; svarūpa-śaktya-with His personal poentcy; eva-indeed; svayam-personally; eva-indeed; ca-also; tat-tad-avatāra-līlāḥ-His various incarnations and pastimes; karoti-does; bhagavan.-the Supreme Personality of Godhead; tataḥ-therefore; viśva-pālanam-protecting the material universe; tu-indeed; svayam-personally; eva-indeed; sidhyati-proves; iti-thus; sthite.-situated; na-not; vaidura-praśnaḥ-the question of Vidura; tad-avasthāḥ-that situation.

Thus the Supreme Personality of Godhead is not at fault for being partial to His devotees. Actually He manifests His various incarnations and pastimes by His transcendental potency for the purpose of pleasing His devotees. He does not descend to this world in order to protect the material world. That was already established by Vidura's question (Śrīmad-Bhāgavatam 3.7.2-7) previously quoted in this book.

Text 64

atra devādīnām prākṛtatayā taiḥ saha līlāyām svatas trptatā-hānis teṣu tad-amśāveśādi-svikāreṅgre parihartavyā. tathā bhakta-vinodaika-prayojanaka-svairalīlā-kaivalyaena cānyatra rāga-dveṣābhāvān na vaiṣamyam api. praty uta pitta-dūṣitajihvānām khaṇḍa vairasya iva tasmān nigrahe 'py anubhūyamāne teṣāṁ duṣṭatādīkṣapaṇa-lakṣaṇam hitam eva bhavati.

atra-here; devādīnām-beginning with the demigods; prākṛtatayā-material; taiḥ-

them; saha-with; līlāyām-in pastimes; svataḥ-personally; tṛptatā-satiation; hāniḥ-destruction; teṣu-in them; tad-amśa-His part; āveśa-entrance; ādi-beginning; svikāreṇa-by accepting; agre-in the presence; parihartavyā-to be refuted; tathā-so; bhakta-vinodaika-prayojanaka-only for the purpose of pleasing His devotees; svaira-independent; līlā-pastimes; kaivalyena-exclusively; ca-also; anyatra-in another place; rāga-dveṣābhāvāt-because of the absence of attraction or hatred; na-not; vaiṣamyam-partiality; api.-also; praty uta-on the contrary; pitta-dūṣita-jihvānām-of tongues afflicted with jaundice; khaṇḍa-from sugar candy; vairasya-the absence of taste; iva-like; tasmān-from that; nigrahe-in rejection; api-even; anubhūyamāne-experiencing; teṣām-of them; duṣṭatā-wickedness; ādi-beginning with; kṣapaṇa-defeating; lakṣaṇam-nature; hitam-auspicious; eva-indeed; bhavati-is.

When He incarnates in the material world, the Lord associates with the material demigods. Because associating with them in His pastimes would ordinarily not be very pleasing to Him, He personally enters them and fills them with devotion. In this way they become acceptable companions for Him and He accepts them. When the Lord accepts the forms of His different incarnations by the agency of His internal potency, He does not lose or change His personality. He is the same person in each incarnation. The Lord incarnates only to please His devotees. Aside from His love for His devotees, He is impartial and equal to all, for He neither hates nor loves anyone. When a person has jaundice, sugar candy tastes bitter. However, eating sugar candy is the cure for jaundice. In the same way the Supreme Lord gives His association to the demons. That association is bitter for them, but it is also the cure for their continued existence in the world of birth and death. In this way the Supreme Lord acts for the demons' welfare.

Text 65

atra

na hy asya janmano hetuḥ
karmaṇo vā mahī-pate
ātma-māyām vineśasya
parasya draṣṭur ātmanaḥ

atra-here; na-not; hi-indeed; asya-of Him (the Supreme Personality of Godhead); janmanaḥ-of the appearance, or taking birth; hetuḥ-there is any cause; karmaṇaḥ-or for the acting; vā-either; mahī-pate-O king (Maharaja Parikṣit); ātma-māyām-His supreme compassion for the fallen souls; vinā-without; īśasya-of the supreme controller; parasya-of the Personality of Godhead, who is beyond the material world; draṣṭuḥ-of the Supersoul, who witnesses everyone's activities; ātmanaḥ-of the Supersoul of everyone.

That the Supreme Personality of Godhead acts so that the conditioned souls

may become liberated is confirmed by these words (Śrīmad-Bhāgavatam 9.24.57-58):

"O Mahārāja Parīkṣit, but for the Lord's personal desire there is no cause for His appearance, disappearance, or activities. As the Supersoul, He knows everything. Consequently, there is no cause that affects Him, not even the results of fruitive activities.*

Text 66

yan-māyā-ceṣṭitam puṁsaḥ
sthity-utpatty-apyayāya hi
anugrahas tan-nivṛtter
ātma-lābhāya ceṣyate

yat-whatever; māyā-ceṣṭitam-the laws of material nature enacted by the Supreme Personality of Godhead; puṁsaḥ-of the living entities; sthiti-duration of life; utpatti-birth; apyayāya-annihilation; hi-indeed; anugrahaḥ-compassion; tan-nivṛtteḥ-the creation and manifestation of cosmic energy to stop the repetition of birth and death; ātma-lābhāya-thus going home, back to Godehad; ca-indeed; iṣyate-for this purpose the creation is there.

"The Supreme Personality of Godhead acts through His material energy in the creation, maintenance, and annihilation of this cosmic manifestation just to deliver the living entity by His compassion and stop the living entity's birth, death, and duration of materialistic life. Thus He enables the living being to return home, back to Godhead."*

Text 67

iti navamānta-stha-śrī-śuka-vākyānusāreṇa pralaye līnopādher jīvasya
dharmādy-asambhavād upādhi-sṛṣṭy-ādinā. dharmādi-sampadanenānugraha iti
tadīya-ṭīkānusāreṇa ca.

iti-thus; nāvamanta-stha-śrī-śuka-vākyānusāreṇa-according to Śrī Sukadeva Gosvami's statement at the end of the ninth canto; pralaye-in annihilation; līna-,erged; upādheḥ-of the material designation; jīvasya-of the individual spirit soul; dharmādy-asambhavāt-because of the non-manifestation of the material qualities; upādhi-sṛṣṭy-ādinā.-beginning with ht ecreation of material designations; dharmādi-sampadanena-with the manifestation of material qualities; anugraha-mercy; iti-thus; tadīya-ṭīkānusāreṇa-according to the commentary; ca-also.

According to these words of Śrīla Śukadeva Gosvāmī at the end of Śrīmad-Bhāgavatam's Ninth Canto, the periodic dissolution of the material cosmos, material forms, and material qualities, and their subsequent re-manifestation are

all the mercy of the Lord. This is also confirmed in Śrīla Śrīdhara Svāmī's commentary.

Text 68

tathā

loke bhavān jagādinaḥ kalayāvatīrṇaḥ
sad-rakṣaṇāya khala-nigrahanāya cānyaḥ
kaścit tvadīyam atiyati nideśam īśa
kiṁ vā janaḥ svakṛtam icchati tan na vidmaḥ

tathā-so; loke-in the world; bhavān-Your Lordship; jagādinaḥ-the master of the world; kalayā-with Your plenary portion; avatīrṇaḥ-incarnated; sad-rakṣaṇāya-to protect the devotees; khala-nigrahanāya-to crush the demons; ca-also; anyaḥ-another; kaścit-someone; tvadīyam-Your; atiyati-transgress; nideśam-order; īśa-O Lord; kim-how?; vā-or; janaḥ-person; svakṛtam-personally done; icchati-desires; tan-that; na-not; vidmaḥ-we understand.

That the Supreme Personality of Godhead comes to the material world to protect the devotees is confirmed by this prayer in Śrīmad-Bhāgavatam (10.70.27):

"My dear Lord, You are the proprietor of all the worlds and You have incarnated Yourself along with Your plenary expansion Lord Balarāma. It is said that Your appearance in this incarnation is for the purpose of protecting the faithful and destroying the miscreants. Under the circumstances, how is it possible that miscreants like Jarāsandha can put us into such deplorable conditions of life against Your authority? We are puzzled at the situation and cannot understand how it is possible."*

Text 69

iti jarāsandha-baddha-rāja-vṛnda-nivedane 'pi īśvare tvayi sad-rakṣaṇārtham
avatīrṇe 'pi ced asmakaṁ duḥkhaṁ syāt tarhi kim anyaḥ kaścic jarasandhādis
tvad-ajñam api laṅghayati. kiṁ ca tvayā rakṣyamāṇo 'pi janaḥ sva-karma-duḥkhaṁ
prāpnoty eveti na vidmaḥ. na caitad ubhayam api yuktaṁ iti bhāvaḥ.

iti-thus; jarāsandha-baddha-rāja-vṛndā-nivedane-in the appeal made by the kinds imprisoned by Karasandha; api-also; īśvare-in the Supreme Personality of Godhead; tvayi-in You; sad-rakṣaṇārtham-for the purpose of rescuing the devotees; avatīrṇe-descended; api-also; cet-if; asmakaṁ-of us; duḥkham-suffering; syāt-is; tarhi-then; kim-why?; anyaḥ-another; kaścit-someone; jarasandhādiḥ-beginning with Jarasandha; tvad-ajñam-Your order; api-also; laṅghayati.-disobeys; kim-why?; ca-also; tvayā-by You; rakṣyamāṇaḥ-protected; api-also; janaḥ-perople; sva-karma-duḥkham-the sufferings of their own karma; prāpnoti-attains; eva-indeed; iti-thus; na-not; vidmaḥ.-we know; na-not; ca-and; etat-this; ubhayam-both; api-also;

yuktam-proper; iti-thus; bhāvaḥ.-the meaning

These words are a request sent to the Supreme Personality of Godhead by the kings imprisoned by Jarāsandha. Śrīla Śrīdhara Svāmī gives the following explanation:

"The gist of this verse is: 'O Lord, if You have descended to this world to protect the devotees, then why do we suffer so painfully? Why do Jarāsandha and others disobey Your orders? Even though You give them protection, why do the people continue to suffer the results of their past karma? We do not understand why this is so? These things are not right.' That is the meaning of this verse."

Text 70

iti tadiya-tīkānusāreṇa ca līlāyāḥ svairatve 'pi durghaṭa-ghaṭanī māyaiva tadā tadā devāsurādīnām tat-tat-karmodbodha-sandhānam api ghaṭayati.

iti-thusd; tadiya-tīkānusāreṇa-according to the commentary; ca-and; līlāyāḥ-of pastimes; svairatve-in independence; api-also; durghata--ghatānī-difficult to understand; māyā-maya; eva-indeed; tadā tadā-thne; devāsurādīnām-beginning with the demigods and the demons; tat-tat-karma-karma; udbodha-sandhānam-seeing; api-also; ghaṭayati.-causes.

In this explanation by Śrīla Śrīdhara Svāmī it is seen that the Supreme Lord is supremely independent and can enjoy pastimes in any way He wishes, and it is also seen that it is very difficult to understand how the powerful māyā potency awards to the demigods, demons, and other conditioned souls the results of their past fruitive actions.

Text 71

yayā sva-sva-karmaṇā pṛthag eva ceṣṭāmānānām jīvanām ceṣṭā-viśeṣaḥ paraspara-śubhāśubha-śakunatayā ghaṭitā bhavanti loke 'pi dṛśyate.

yayā-by which; sva-sva-karmaṇā-according to their own karma; pṛthag-specific; eva-indeed; ceṣṭāmānānām-acting; jīvanām-of individual spirit souls; ceṣṭā-viśeṣaḥ-specific action; paraspara-mutual; śubha-good; aśubha-and evil; śakunatayā-by the omen; ghaṭitā-done; bhavanti-are; iti-thus; ādikam-beginning; loke-in the world; api-also; dṛśyate-is seen.

By their own actions, the individual spirit souls in the material world bring upon themselves various kinds of good and bad results. That is clearly seen in this world.

Text 72

yatra tu kvacid eṣā tal-līlā-javam anugantum na śaknoti. tatraiva parameṣituḥ svairatā vyakti-bhavati.

yatra-where; tu-indeed; kvacit-somewhere; eṣa-the maya potency; tal-līlā-javam-the force of His pastimes; anugantum-to follow; na-not; śaknoti.-is able; tatra-there; eva-indeed; parameṣituḥ-of the supreme controller; svairatā-independence; vyakti-bhavati-manifests.

The māyā potency cannot imitate the Supreme Lord's pastimes. The Supreme Lord is completely independent and can do whatever He likes.

Text 73

yathā guru-putram ihānītam
nija-karma-nibandhanam
anayasva mahā-rāja
mac-chāsana-puraskṛtaḥ.

iti yama-viṣayaka-śrī-bhagavad-ādeśādu.

yathā-as; guru-putram-the guru's son; iha-here; ānītam-brought; nija-karma-nibandhanam-the bondage of his own karma; anayasva-bring; mahā-rāja-O great king; mac-chāsana-puraskṛtaḥ.-by My order; iti-thus; yama-viṣayaka-to Yamarāja; śrī-bhagavat-of the Supreme Personality of Godhead; ādeśa-the order; ādu-beginning.

That Yamarāja and his servants are bound to follow the orders of the Supreme Personality of Godhead is seen in these words spoken by Lord Kṛṣṇa to Yamarāja (Śrīmad-Bhāgavatam 10.45.45):

"Some time back you caused the drowning of the son of Our teacher. I order you to return him."*

Text 74

tataś ca tasyāti-virala-pracaratvān na sarvatra kṛta-hāny-akṛtābhyāgama-prasaṅgāś ca.

tataḥ-then; ca-and; tasya-of that; ati-virala-pracaratvāt-because of being very rare; na-not; sarvatra-everywhere; kṛta-hāni-departed; akṛtābhyāgama-prasaṅgaḥ-not arrived; ca-and.

Because it is very rare that one will receive a direct order from the Supreme Lord in this way, Yamarāja is not at fault for acting in a way contrary to his ordinary duties.

Text 75

atha yadi kecid bhaktānām eva dviṣanti. tadā bbakta-pakṣa-pātāntaḥ-patitvād bhagavatā seyaṁ tad-dveṣe 'pi na doṣaḥ. praty uta bhakta-viṣayaka-tad-rateḥ poṣakatvena hlādinī-vṛtti-bhūtānandollāsa-viśeṣa evāsau.

atha-nor; yadi-if; kecid-some; bhaktānām-of devotees; eva-indeed; dviṣanti.-hante; tadā-then; bbakta-pakṣa-the side of the devotees; pātāntaḥ-patitvāt-because of taking; bhagavatā-by the Supreme Personality of Godhead; sa iyam-this; tad-dveṣe-in that hatred; api-even; na-not; doṣaḥ.-fault; praty uta-on the contrary; bhakta-viṣayaka-tad-rateḥ-devotion to His devotees; poṣakatvena-because of maintaining; hlādinī-vṛtti-bhūta-manifested from the activities of the hladini potency; ānanda-bliss; ullāsa-viśeṣa-great glory; eva-indeed; asau-this.

However, if some persons hate them, the Lord at once becomes the partisan of His devotees. This is not a fault on the Lord's part. The Lord loves His devotees. He protects them, and, with His hlādinī potency, He brings them great bliss.

Text 76

yena hi dveṣeṇa pratipada-pronmīlat-sāndrānanda-vaicitrī-samatirikta-bhaktir asamaru-sthala-brahma-kaivalyāpādana-rūpatvena tadya-bhakti-rasa-mahā-pratīyogitayā tato 'nyathā duścikitsyatayā ca tatrocitam.

yena-by which; hi-indeed; dveṣeṇa-hatred; pratipada-pronmīlat-sāndrānanda-vaicitrī-samatirikta-bhaktiḥ-the wonder of great bliss of loving devotional service at every moment; a-not; sa-with; maru-sthala-the desert; brahma-kaivalya-impersonal liberation; āpādana-rūpatvena-because of manifesting; tadya-bhakti-rasa-mahā-pratīyogitayā-as the opposite of the great nectar of devotional service; tataḥ-then; anyathā-otherwise; duścikitsyatayā-by being incurable; ca-also; tatra-there; ucitam-proper.

The hatred of persons who oppose the devotees only increases the devotees' love for the Lord, and that love brings the devotees a great wonder of intense transcendental bliss at every moment, a bliss that has nothing to do with the hopeless parched desert of impersonal so-called liberation.

Text 77

tad-uttha-bhagavat-tejasā tat-svarūpa-śakter api tiraskāreṇa dhvamsābhāva-

tulyam svargāpavarga-narakeṣv api tulyārtha-darśinaḥ iti nyāyenānyeṣām atīva duḥsaham teṣām api kāmukānām nikāmam anabhiṣṭam uddaṇḍa-guṇa-viśeṣam kurvaty eva bhagavati tasya sarva-hita-paryavasāyi-caritra-svabhāvatvād eva tat-tad-durvara-durvāsana-māyāśeṣa-samsara-kleśa-nāśo 'pi bhavati.

tad-uttha-bhagavat-tejasā-by the power of the Supreme Personality of Godhead; tat-svarūpa-śakteḥ-of His personal potency; api-also; tiraskāreṇa-by eclipsing; dhvamsābhāva-tulyam-like the non-existence of darkness; svargāpavarga-narakeṣv api tulyārtha-darśinaḥ iti nyāyena-Śrīmad-Bhāgavatam 6.17.28; anyeṣām-of others; atīva-great; duḥsaham-unbearable; teṣām-of them; api-also; kāmukānām-filled with material desires; nikāmam-without material desires; anabhiṣṭam-without material desires; uddaṇḍa-guṇa-viśeṣam-specific quality; kurvati-does; eva-indeed; bhagavati-in the Supreme Personality of Godhead; tasya-of that; sarva-hita-paryavasāyi-caritra-svabhāvatvāt-because of activities that benefit everyone; eva-indeed; tat-tad-durvara-durvāsana-māyāśeṣa-samsara-kleśa-nāśaḥ-the destruction of horrible material sufferings; api-also; bhavati-is.

Thus devotional service, which is manifested from the Supreme Lord's internal potency, eclipses everything else and makes it unimportant by comparison. This is described in the following words of Śrīmad-Bhāgavatam (6.17.28):

"Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Narayana, never fear any condition of life. For them the heavenly planets, liberation, and the hellish planets are all the same, for such devotees are interested only in the service of the Lord."*

Because they have no material desires and because they are interested to work for the welfare of all living beings, the devotees of the Lord become free from the many horrible and unbearable sufferings of continued material existence.

Text 78

yaḥ khalv abhedopāsakānām ati-kṛcchra-sādhyāḥ puruṣārthaḥ. kvacit ca paramārtha-vastv-abhijñānam naraka-nirviśeṣam teṣām kāmīnām tu nikāmam abhiṣṭam viṭ-kīṭānām ivāmedhyam svarga-viśeṣam tebhyo dadāti. sa parameśvaraḥ.

yaḥ-who; khalv-indeed; abheda-not different; upāsakānām-of the worshipers; ati-kṛcchra-sādhyāḥ-very difficult to be obtained; puruṣārthaḥ.-the goal of life; kvacit-something; ca-and; paramārtha-vastv-abhijñānam-understanding what is the goal of life; naraka-nirviśeṣam-free from hell; teṣām-of them; kāmīnām-desiring; tu-indeed; nikāmam-according to desire; abhiṣṭam-desired; viṭ-kīṭānām-of worms in stool; iva-like; amedhyam-not worthy; svarga-viśeṣam-specific heavenly world; tebhyāḥ-to them; dadāti.-gives; sa-He; parameśvaraḥ-the Supreme Personality of Godhead.

The impersonalists find it very difficult to attain the true goal of life. Unaware

of the true goal of life, the impersonalists attain impersonal liberation, which is just like hell. Materialists filled with material desires attain various so-called heavenly material worlds where they enjoy like worms in stool. The Supreme Personality of Godhead gives these destinations to the impersonalists and the materialists.

Text 79

ata evoktam nāga-patnībhiḥ ripoḥ sutānām api tulya-dṛṣṭer dhātse damam phalam evānusamśān iti.

ata eva-therefore; uktam-said; nāga-patnībhiḥ-by the wives of Kaliya-naga; ripoḥ sutānām api tulya-dṛṣṭer dhātse damam phalam evānusamśān iti-Śrīmad-Bhāgavatam 10.16.33.

That the activities of the Lord are always for the benefit of everyone is confirmed by Nāga-patnīs in these words (Śrīmad-Bhāgavatam 10.16.33):

"O dear Lord, You are equal to everyone. For You there is no distinction between Your sons, friends, and enemies. Therefore the punishment which You have so kindly offered to Kāliya is exactly befitting. O Lord, You have descended especially for the purpose of annihilating all kinds of disturbing elements within the world, and because You are the Absolute Truth, there is no difference between Your mercy and punishment. We think, therefore, that this apparent punishment to Kāliya is actually some benediction."*

Text 80

atra sutānām suta-vat pālyānām devānām ity arthaḥ. damam iti yato dāmam apīty arthaḥ.

atra-here; sutānām-of sons; suta-vat-like a son; pālyānām-protected; devānām-of the demigods; iti-thus; arthaḥ.-the meaning; damam-subduing; iti-thus; yataḥ-from whom; dāmam-subduing; api-also; iti-thus; arthaḥ.-the meaning.

Here the word "sutānām" means "of the demigods, who are protected as if they were sons", and "damam" means "punishment".

Text 81

yat tu pūtanādāv uttama-bhakta-gatiḥ śruyate. tad-bhaktānukaraṇādi-māhātmyenaiveti tatra tatra spaṣṭam eva yathā sa-dveṣād iva pūtanāpi sa-kulā ity ādi.

yat-what; tu-but; pūtanādāv-beginning with Putana; uttama-bhakta-gatiḥ-the desitination of the greatest devotees; śrūyate.-is heard; tad-bhaktānukaraṇa-imitating the devotees; ādi-beginning with; mähātmyena-by the glories; eva-indeed; iti-thus; tatra tatra-there; spaṣṭam-clearly; eva-indeed; yathā-as; sa-dveṣād iva pūtanāpi sa-kulā ity ādi-Śrīmad-Bhāgavatam 10.14.35.

Even Pūtanā and other demons attained the same destination that is attained by the greatest devotees. Thus it is seen that even artificially imitating the activities of the great devotees is glorious. This is confirmed by the following words addressed to the Supreme Personality of Godhead (Śrīmad-Bhāgavatam 10.14.35):

"I think of how You are so kind, so magnanimous that even Pūtanā, who came to cheat You by dressing herself as a very affectionate mother, was awarded liberation and the actual post of a mother. And other demons belonging to the same family, such as Aghāsura and Bakāsura, were also favored with liberation."*

Text 82

atha yadi kecid bhaktā eva santo bhaktāntareṣu kathañcid aparādhyanti. tadā tenaivāparādhena bhakteṣu bhagavati ca vivartamānaṁ dveṣa-vaḍavānala-jvālā-kalāpam anubhūya cirāt kathañcit punaḥ sa-dveṣeṇāpi bhagavat-saṁsparśādīnā sa-parikāre tad-aparādha-doṣe vinaṣṭe sva-padam eva prāpnuvanti. na tu brahma-kaivalyam. bhakti-lakṣaṇa-bījasyānaśvara-svabhāvatvāt.

atha-now; yadi-if; kecit-some; bhaktā-devotees; eva-indeed; santaḥ-saintly; bhaktāntareṣu-to other devotees; kathañcit-somehow; aparādhyanti.-commit offenses; tadā-then; tena-by that; eva-indeed; aparādhena-offense; bhakteṣu-to the devotees; bhagavati-to the Supreme Personality of Godhead; ca-also; vivartamānam-becoming changed; dveṣa-vaḍavānala-jvālā-kalāpam-by flames from the volcano of hatred; anubhūya-experiencing; cirāt-for a long time; kathañcit-somehow; punaḥ-again; sa-dveṣeṇa-with hatred; api-also; bhagavat-of the Supreme Personality of Godhead; saṁsparśa-by the touch; ādinā-beginning; sa-parikāre-with His associates; tad-aparādha-doṣe-in the fault of an offense; vinaṣṭe-destroyed; sva-padam-own position; eva-indeed; prāpnuvanti.-attain; na-not; tu-but; brahma-kaivalyam.-impersonal liberation; bhakti-lakṣaṇa-characterized by devotional service; bījasya-of the seed; anaśvara-eternal; svabhāvatvāt-because of the natural position.

If some devotees commit offenses to other devotees, the offenders burn for a long time in the volcanic fires of hatred to not only other devotees, but even to the Supreme Lord Himself. After some time they receive the angry touch of the Supreme Lord. In that way their offenses become destroyed, and they attain the feet of the Lord at the end. Such devotees do not attain impersonal liberation, for they are protected by the eternal nature of the devotional service they have already performed.

Text 83

teṣu bhagavataḥ krodhaś ca bāleṣu mātur iveti. tasmāt sarvaṁ samañjasam.
tathā hi śrī-rājovāca

teṣu-to them; bhagavataḥ-of the Supreme Personality of Godhead; krodhaḥ-
anger; ca-and; bāleṣu-to children; mātuḥ-of a mother; iva-like; iti-thus; tasmāt-
from this; sarvam-all; samañjasam-right and just; tathā hi-furthermore; śrī-
rājovāca-the king said.

In this way the Lord is like a mother angry with her children. Thus the Lord's
actions are right, just, and good. This is explained in the following passage
(Śrīmad-Bhāgavatam 1.7.1-12, which is discussed here in anucchedas 93-104),
which begins with these words of Śrīmad-Bhāgavatam (7.1.1), where King Parīkṣit
inquired:

Text 84

samaḥ priyaḥ suhr̥d brahman
bhūtānām bhagavān svayam
indrasyārthe katham daityān
avadhīd viṣamo yathā

samaḥ-equal; priyaḥ-beloved; suhr̥t-friend; brahman-O brahmana (Śukadeva);
bhūtānām-toward all living entities; bhagavān-the Supreme Lord, Viṣṇu; svayam-
Himself; indrasya-of Indra; arthe-for the benefit; katham-how?; daityān-the
demons; avadhīd-killed; viṣamaḥ-partial; yathā-as if.

"My dear brāhmaṇa, the Supreme Personality of Godhead, Viṣṇu, being
everyone's well-wisher, is equal and extremely dear to everyone. How, then, did He
become partial like a common man for the sake of Indra, and thus kill Indra's
enemies? How can a person equal to everyone be partial to some and inimical
toward others?*

Text 85

paramātmatvena samaḥ suhr̥t hita-kārī priyaḥ prīti-viṣayo bhagavān. evaṁ sati
sāmyenaivopakārtavyatvena prīti-viṣayatvena ca sarveṣv eva prāpteṣu katham
viṣama iva daityān avadhīd. viṣamatvam upalakṣaṇam. asuhr̥di vā priya iva ceti.

paramātmatvena-as the Supersoul; samaḥ-equal; suhr̥t-friend; hita-kārī-well-
wisher; priyaḥ-dear; prīti-viṣayaḥ-affectionate; bhagavān-the Supreme Personality
of Godhead; evam-thus; sati-being so; sāmyena-with equality; eva-indeed;
upakārtavyatvena-as the helper; prīti-viṣayatvena-with affection; ca-and; sarveṣv-in

all; eva-indeed; prāpteṣu-attained; katham-how?; viṣama-partial; iva-like; daityān-to the demons; avadhīt-killed; viṣamatvam-parity; upalakṣaṇam.-characteristic; a-suhṛdi-not a friend; vā-or; priya-dear; iva-like; ca-and; iti-thus.

Here the word "samaḥ" means "because He is the Supersoul, He is equal to all", "suhṛt" means "the well-wisher", and "bhagavān priyaḥ" means "the affectionate Supreme Personality of Godhead". The question in this verse is: "If He is equal, affectionate, and helpful to all living beings, why does the Supreme Personality of Godhead show partiality by killing the demons?" Thus the Lord is partial. To some He is a dear friend, and to others He is an enemy.

Anuccheda 94

Text 1

kim ca. yasya yaiḥ prayojanam sidhyati. sa tat-pakṣa-pātī bhavati. yebhyo bibheti. tān dveṣena hanti. na tu tad atrāstīty āha

kim ca-furthermore; yasya-of whom; yaiḥ-with whom; prayojanam-need; sidhyati.-is established; sa-He; tat-pakṣa-pātī-the ally of the devotees; bhavati-is; yebhyaḥ-from whom; bibheti.-fear; tān-them; dveṣena-with hatred; hanti.-kill; na-not; tu-but; tat-that; atra-here; asti-is iti-thus; āha-said.

Here someone may say that because He has needs that require to be fulfilled, because He is partial to some living entities, and because He fears other living entities, the Supreme Personality of Godhead hatefully kills His enemies. This is not an accurate description of the Supreme Personality of Godhead. This is explained in the following words (Śrīmad-Bhāgavatam 7.1.2):

Text 2

na hy asyārthaḥ sura-gaṇaiḥ
sākṣān niḥśreyasātmanah
naivāsurebhyo vidviṣo
nodvegaś cāguṇasya hi

na-not; hi-certainly; asya-His; arthaḥ-benefit, interest; sura-gaṇaiḥ-with the demigods; sākṣān-personally; niḥśreyasa-of the highest bliss; ātmanah-whose nature; na-not; eva-certainly; asurebhyaḥ-for the demons; vidviṣaḥ-envy; na-not; udvegaś-fear; ca-and; aḡuṇasya-who possesses no material qualities; hi-certainly.

"Lord Viṣṇu Himself, the Supreme Personality of Godhead, is the reservoir of

all pleasure. Therefore, what benefit would He derive from siding with the demigods? What interest would He fulfill in this way? Since the Lord is transcendental, why should He fear the asuras, and how could He be envious of them?"*

Text 3

niḥśreyasaṁ paramānandaḥ.

niḥśreyasaṁ-niḥśreyasaṁ; paramānandaḥ-transcendental bliss.

Here the word "niḥśreyasaṁ" means "transcendental pleasure".

Anuccheda 95

Text 1

ataḥ

iti naḥ su-mahā-bhāga
nārāyaṇa-guṇān prati
saṁśayaḥ su-mahān jātas
tad bhavān cettum arhati

ataḥ-then; iti-thus; naḥ-our; su-mahā-bhāga-O glorious one; nārāyaṇa-guṇān-the qualities of Nārāyaṇa; prati-toward; saṁśayaḥ-doubt; su-mahān-very great; jātaḥ-born; tat-that; bhavān-Your lordship; cettum arhati-please dispel.

Then it is said (Śrīmad-Bhāgavatam 7.1.3):

"O greatly fortunate and learned brāhmaṇa, whether Nārāyaṇa is partial or impartial has become a subject of great doubt. Kindly dispel my doubt with positive evidence that Nārāyaṇa is always neutral and equal to everyone."*

Text 2

guṇān anugraha-nigrahādīn prati tat taṁ saṁśayam.

guṇān-gunan; anugraha-mercy; nigraha-and punishment; ādīn-beginning with; prati-to; tat-taht; taṁ-that; saṁśayam-doubt.

The doubt here is about the Lord's qualities, such as His awarding both mercy

and punishment.

Anuccheda 96

Text 1

atra śrī-ṛṣir uvāca

sādhu pṛṣṭam mahā-rāja
hareś caritam adbhutam
yad-bhāgavata-māhātmyam
bhagavad-bhakti-varadhanam

atra-here; śrī-ṛṣir uvāca -the sage Śrī Sukadeva Gosvami said; sādhu-excellent; pṛṣṭam-inquiry; mahā-rāja-O great king; hareḥ-of the Supreme Lord, Hari; caritam-activities; adbhutam-wonderful; yat-from which; bhāgavata-of the Lord's devotee (Prahlada); māhātmyam-the glories; bhagavad-bhakti-devotion to the Lord; vardhanam-increasing.

Then it is said (Śrīmad-Bhāgavatam 1.7.4):

"The great sage Śukadeva Gosvāmī said: My dear king, you have put before me and excellent question. Discourses concerning the activities of the Lord, in which the glories of His devotees are also found, are extremely pleasing to devotees. Such wonderful topics always counteract the miseries of the materialistic way of life."*

Text 2

he mahārāja idam yat pṛṣṭam tat sādhu su-vicāritam eva. kintu hareś caritam adbhutam apūrvam. avaiṣāmye 'pi viśamatayā pratiyāmanatvena vicāratitavāt. yad yatra hareś carite bhagavad-bhakti-varadhanam bhāgavata-māhātmyam bhāgavatānām śrī-prahlādopalakṣita-bhakta-vṛndānām māhātmyam vartate. anena bhāgavatārtham eva sarvaṁ karoti bhagavān na tv anyārtham ity asyaivārthasya paryavasānam bhaviṣyatīti vyañjitam.

he-O; mahārāja-king; idam-thus; yat-what; pṛṣṭam-asked; tat-that; sādhu-excellent; su-vicāritam-well-thought; eva.-indeed; kintu-however; hareḥ-of Lord Kṛṣṇa; caritam-activities; adbhutam-wonderful; apūrvam.-unprecedented; avaiṣāmye-without partiality; api-even; viśamatayā-with partiality; pratiyāmanatvena-because of the understanding; vicāratitavāt.-because of thus considering; yat-what; yatra-where; hareḥ-of Lord Kṛṣṇa; carite-activities; bhagavad-bhakti-varadhanam-increasing devotion to the Supreme Personality of Godhead; bhāgavata-māhātmyam-the glories of the Lord's devotees; bhāgavatānām-of the devotees; śrī-prahlādopalakṣita-like Śrī Prahlada; bhakta-

vṛndānām-of the devotees; mähātmyam-the glory; vartate.-is; anena-by this; bhāgavatārtham-for the benefit of the devotees; eva-indeed; sarvam-all; karoti-does; bhagavān-the Supreme Personality of Godhead; na-not; tv-but; anya-another; artham-meaning; iti-thus; asya-of this; eva-indeed; arthasya-of the purpose; paryavasānam-conclusion; bhaviṣyati-will be; iti-thus; vyañjitam-manifested.

In this verse it is said: "My dear king, you have put before me and excellent, well-considered question. The glories of the Lord are wonderful and without precedent." The Lord's activities are wonderful because even though He is supremely impartial, the Lord is still partial to His devotees. Then the verse declares: "By hearing about the Lord's activities, a person increases His devotion of the Lord." The word "bhāgavata-mähātmyam" means "the glories of Prahāda and the other devotees of the Lord". In this way it is seen that the Supreme Personality of Godhead always acts for the benefit of His devotees. It is not otherwise. This conclusion will be clearly explained in later parts of this book.

Text 3

ṭikā ca

sva-bhakta-pakṣa-pātena
tad-vipakṣa-vidāraṇam
nṛsimham adbhutam vande
paramānanda-vidgraham. ity eṣā.

ṭikā-commentary; ca-and; sva-bhakta-pakṣa-pātena-by being partial to His devotees; tad-vipakṣa-vidāraṇam-tearing apart the enemies of His devotees; nṛsimham-Lord Nṛsimha; adbhutam-wonderful; vande-I bow down; paramānanda-vidgraham.-whose form is filled with transcendental bliss; iti-thus; eṣā.-it.

In his commentary on Śrīmad-Bhāgavatam 7.1.1, Śrīla Śrīdhara Svāmī prays:

"I bow down before Lord Nṛsimha, whose wonderful form is filled with transcendental bliss, who is the partisan of His devotees, and who rips apart anyone who becomes His devotee's attacker."

Anuccheda 97

Text 1

ataḥ

gīyate paramam puṇyam

ṛṣibhir nāradādibhiḥ
natvā kṛṣṇāya munaye
kathayiṣye hareḥ katham

ataḥ-then; gīyate-is sung; paramam-foremost; puṇyam-pious; ṛṣibhiḥ-by the sages; nāradādibhiḥ-headed by Śrī Narada Muni; natvā-after offering obeisances; kṛṣṇāya-to Kṛṣṇa-dvaipayana Vyasa; munaye-the great sage; kathayiṣye-I shall narrate; hareḥ-of Hari; katham-the topics;

Then it is said (Śrīmad-Bhāgavatam (7.1.5):

"Therefore great sages like Nārada always speak upon Śrīmad-Bhāgavatam because it gives one the facility to hear and chant about the wonderful activities of the Lord. Let me offer my respectful obeisances unto Śrīla Vyāsadeva and then begin describing topics concerning the activities of Lord Hari."*

Text 2

paramam puṇyam yathā syāt tathā yā gīyate tam kathām iti yat
tadōḥādhyāhāreṇānvayaḥ. atra ca tair gīyamānatvena bhaktaika-sukha-
prayojanatvam eva vyañjitam.

paramam-transcendental; puṇyam-piety; yathā-as; syāt-is; tathā-so; yā-what; gīyate-is said; tam-that; kathām-topic; iti-thus; yat-tadōḥ-of the two words "yat" and "tat"; ādhyāhāreṇānvayaḥ-the explanation; atra-here; ca-and; taiḥ-by them; gīyamānatvena-as being told; bhaktaika-sukha-prayojanatvam-the only happiness of the devotees; eva-indeed; vyañjitam-manifested.

Here the words "gīyate paramam puṇyam kathām" are part of a relative clause. Here the relative and co-relative pronouns "yat" and "tat" are understood although not expressed. In this way it is explained that describing the Supreme Lord's glories is the great happiness of the devotees.

Anuccheda 98

Text 1

tatra tāvad vyañjitārthānurūpam eva praśnasyottaram āha

tatra-there; tāvat-then; vyañjita-manifested; artha-meaning; anurūpam-according to; eva-indeed; praśnasya-of the question; uttaram-the answer; āha-spoke.

In the following words these questions are appropriately answered (Śrīmad-Bhāgavatam 7.1.6):

Text 2

nirguṇo 'pi hy ajo 'vyakto
bhagavān prakṛteḥ paraḥ
sva-māyā-guṇam āviśya
bādhya-bādhakatām gataḥ

nirguṇaḥ-without material qualities; api-although; hi-certainly; ajaḥ-unborn; avyaktaḥ-unmanifest; bhagavān-the Supreme Lord; prakṛteḥ-to material nature; paraḥ-transcendental; sva-māyā-of His own energy; guṇam-material qualities; āviśya-entering; bādhya-obligation; bādhakatām-the condition of being obliged; gataḥ-accepts.

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

Text 3

yasmāt prakṛteḥ paras tasmān nirguṇaḥ prākṛta-guṇa-rahitaḥ. tata evājo nitya-siddhaḥ. ata eva cāvyaktaḥ prākṛta-dehendriyādi-rahitatvān nānyena vyajyata iti svayam-prakāśa-dehādir ity arthaḥ. tataś ca prakṛti-guṇottha-rāga-dveṣādi-rahitaś ceti bhāvaḥ.

yasmāt-because; prakṛteḥ-to matter; paraḥ-transcendental; tasmān-therefore; nirguṇaḥ-qualityless; prākṛta-guṇa-rahitaḥ.-without material qualities; tata-therefore; eva-indeed; ajaḥ-unborn; nitya-siddhaḥ.-eternally perfect; ata eva-therefore; ca-also; avyaktaḥ-unmanifested; prākṛta-dehendriyādi-rahitatvān-because of not possessing material body, senses, or other material things; na-not; anyena-by another; vyajyata-is manifested; iti-thus; svayam-prakāśa-self-manifested; dehādiḥ-beginning with the body; iti-thus; arthaḥ.-the meaning; tataḥ-therefore; ca-and; prakṛti-guṇa-material qualities; uttha-arisen; rāga-attachment; dveṣa-and hatred; ādi-beginning with; rahitaḥ-without; ca-also; iti-thus; bhāvaḥ-the meaning.

Here it is said that because He is transcendental to material qualities, the Lord has no material qualities. Therefore He is unborn (ajaḥ) and eternally perfect. That is also why He is unmanifested (avyaktaḥ) Here the word “unmanifested means

"the Lord's body, senses, and everything else are not material. they are spiritual, and therefore self-manifested". This means that the Lord does not have material emotions like material love and hatred.

Text 4

evam evam-bhūto 'pi sveṣu bhakteṣu yā māyā kṛpa tatrocito yo guṇo līlā-kautuka-maya-vīsuddhorjita-sattvākhyas tam āviśyālambya bhagavān nityam eva prakāśita-sad-guṇaiśvaryaḥ san. etad apy upalakṣaṇam. kadācid ādityādau jātaḥ san lokendriyeṣu vyakto 'pi san bādhyā-bādhakatām gataḥ.

evam-thus; evam-bhūtaḥ-like this; api-also; sveṣu-own; bhakteṣu-to the devotees; yā-what; māyā-maya; kṛpa-mercy; tatra-there; ucitaḥ-appropriate; yaḥ-what; guṇaḥ-quality; līlā-pastimes; kautuka-bliss; maya-consisting of; vīsuddha-pure; ūrjita-impelled; sattva-existence; ākhyāḥ-called; tam-that; āviśya-entering; ālambya-resting on; bhagavān-the Supreme Personality of Godhead; nityam-always; eva-indeed; prakāśita-manifested; ṣaḍ-guṇaiśvaryaḥ-opulence of the six qualities; san.-being so; etad-that; api-also; upalakṣaṇam-nature; kadācit-sometime; āditya-the sun; ādau-beginning; jātaḥ-born; san-being so; lokendriyeṣu-the master of the senses; vyaktaḥ-manifested; api-also; san-being so; bādhyā-obligation; bādhakatām-the condition of being obliged; gataḥ-attains.

In this way the Lord is merciful to His devotees. Full with six transcendental opulences, and manifesting blissful and pure transcendental form and pastimes, the Lord enters the material world. In this way the Lord sometimes is "born", and then is openly visible to the senses of the conditioned souls in the material world. In this way the Lord acts like ordinary human being, accepting duties and obligations, apparently like a conditioned soul (bādhyā-bādhakatām gataḥ).

Text 5

nija-dṛṣṭi-pathe 'pi sthātum asamartheṣv ati-kṣudreṣu devāsurādiṣu sva-sahayya-pratīyoddhṛtva-sampādanāya svayam sañcaritam kiñcit tad-aṁsa-lakṣaṇam eva tejaḥ samāśritya bādhyatām bādhakatām ca gataḥ.

nija-dṛṣṭi-pathe-in the pathway of the eyes; api-also; sthātum-to stay; asamartheṣv-unable; ati-kṣudreṣu-very insignificant; devāsurādiṣu-beginning with the demigods and demons; sva-sahayya-pratīyoddhṛtva-sampādanāya-to help and to fight; svayam-personally; sañcaritam-moved; kiñcit-something; tad-aṁsa-lakṣaṇam-the nature of a part; eva-indeed; tejaḥ-power; samāśritya-taking shelter; bādhyatām bādhakatām ca gataḥ-attained ordinary obligations.

In this way the Supreme Personality of Godhead helps the demigods and fights with the demons. Although neither the demigods nor the demons are worthy to walk on the pathway of the Supreme Lord's eyes, the Lord, manifesting only part

of His original transcendental glory, pretends to be an ordinary resident of the material world.

Text 6

yuddha-lilā-vaicitryāya pratiyoddhṛṣu tadānīm yasmin prakāśyamānād api tejaso 'dhikam tejaso 'ṁsam sañcārya bādhyatām parājayam kadācit tu tasmān nyūnam sañcārya bādhatām jayam prāpta ity arthaḥ. syāt kṛpā-dambhayor māyā iti viśva-prakāśaḥ.

yuddha-fighting; lilā-pastimes; vaicitryāya-for the wonder; pratiyoddhṛṣu-enemy fighters; tadānīm-then; yasmin-in which; prakāśyamānāt-because of manifesting; api-also; tejasoḥ-of power; adhi-kam-superiority; tejasoḥ-of power; aṁsam-part; sañcārya-manifesting; bādhyatām-ordinary; parājayam-victory; kadācit-sometimes; tu-but; tasmān-therefore; nyūnam-lesser; sañcārya-manifesting; bādhatām-ordinary; jayam-victory; prāpta-attained; iti-thus; arthaḥ.-the meraning; syāt-is; kṛpā-of mercy; dambhayoḥ-of trickery; māyā-maya; iti-thus; viśva-prakāśaḥ-Visva-prakasa.

When the Lord manifests more of His transcendental power, He gives the demons a very stunning defeat in His pastimes of fighting with them. When the Lord manifests less of His transcendental power, He gives the demons less of a defeat. The word māyā is defined in these words of the Viśva-prakāśa Dictionary:

" `Māyā' means either `mercy' or `trickery'."

Text 7

atra saty apy arthāntare bhāgavatānugraha-prayojanatvenaivopakrāntatvād upasamhariṣyamānatvāc ca gati-sāmānyāc ca chalamaya-māyayā tat-tat-kartṛtve 'py adhika-doṣāpātāc ca tān nāpekṣate.

atra-here; sati-being so; api-also; arthāntare-in another meaning; bhāgavatānugraha-the mercy of the Lord; prayojanatvena-by the need; eva-indeed; upakrāntatvāt-because of attacking; upasamhariṣyamānatvāc-because it will be concluded; ca-also; gati-sāmānyāc-because of the same action; ca-and; chalamaya-māyayā-because of being a trick; tat-tat-kartṛtve-in the astate of being the doer of these various activities; api-also; adhika-doṣāpātāc-because of the great fault; ca-and; tān-them; na-not; nāpekṣate-takes into consideration.

These words may also be interpreted in a different way. Because the Lord's activities must always show His mercy to His devotees, and because His activities in this world are sometimes manifested and then again unmanifested, and because the Lord is always equal to all, as the Vedānta-sūtra (1.1.10) declares in the words "The Supreme Lord is always equal to all", therefore the idea that the Supreme

Lord is partial to some living entities and the enemy of other living entities is an illusion created by the illusory potency māyā.

Text 8

tasmād bhakta-vinodaika-prayojanaka-svaira-lilā-kaivalyenānyatra rāga-dveṣābhāvān nātra vaiṣamyam iti bhāvaḥ. ata eva bādhyatām api yāti bādhatayā sahaivoktam. tathā nija-svarūpa-śakti-vilāsa-lakṣaṇa-lilāviskāreṇa sarveṣām eva hitam paryavasyatīti suhṛttvādikam ca nāpayāti dhvanitam.

tasmāt-therfore; bhakta-vinodaika-prayojanaka-only to please the devotees; svaira-independent; lilā-pastimes; kaivalyena-transcendental; anyatra-in another place; rāga-dveṣābhāvān-because of the absence of material love and hatred; na-not; atra-here; vaiṣamyam-partiality; iti-thus; bhāvaḥ.-the meaning; ata eva-therefore; bādhyatām-as an ordinary person; api-even; yāti-attains; iti-thus; bādhatayā-ordinary obligations; saha-with; eva-indeed; uktam-is said; tathā-so; nija-svarūpa-śakti-personal potency; vilāsa-pastimes; lakṣaṇa-characteristic; lilā-pastimes; āviskāreṇa-by manifestation; sarveṣām-of all; eva-indeed; hitam-auspiciousness; paryavasyati-bring at the end; iti-thus; suhṛttvādikam-beginning with being the friend; ca-and; na-not; apayāti-leaves; iti-thus; dhvanitam-it is said.

Therefore the Supreme Personality of Godhead manifests His independent pastimes to please His devotees. If this were not so, then He would be partial. That is the meaning. In this way the Lord appears like an ordinary person and accepts the obligations of an ordinary person. In this way, with the aid of His internal potency, He manifests transcendental pastimes that in the end bring auspiciousness to everyone. In this way He is the friend of everyone. It cannot be said that He is not the friend of everyone. That is the meaning.

Anuccheda 99

Text 1

atha katham so 'pi viśuddha-sattvākhyo guṇaḥ prākṛto na bhavati. kadā vā kutra tam vīryātīśayam sañcārayati. katham vā kṛta-hāny-akṛtābhyāgama-prasaṅgo na bhavatīti ādikam aśaṅkyāha dvābhyām

atha-now; katham-how?; so 'pi-He; viśuddha-sattvākhyah-pure goodness; guṇaḥ-quality; prākṛtaḥ-material; na-not; bhavati-is; kadā-then; vā-or; kutra-where?; tam-that; vīryātīśayam-great power; sañcārayati-manifests; katham-nhow?; vā-or; kṛta-hāni-destruction; akṛtābhyāgama-not attacking; prasaṅgaḥ-in relation to; na-not; bhavati-is; iti-thus; ādikam-beginning; aśaṅkyā-fearing; āha-said; dvābhyām-with two verses.

Here someone may ask: "It is said that the Supreme Personality of Godhead is situated in the mode of pure goodness. Is this goodness not material, one of the material modes of nature? When and where does the Lord manifest His great transcendental power? Why does the Lord sometimes kill the demons and sometimes not kill them?" Fearing that someone may ask these questions, Śrīla Śukadeva Gosvāmī gives an answer in two verses (Śrīmad-Bhāgavatam 7.1.7-8). In the first of these verses (Śrīmad-Bhāgavatam 1.7.7) he says:

Text 2

sattvaṁ rajas tama iti
prakṛter nātmano guṇāḥ
na teṣāṁ yugapad rājan
hrāsa ullāsa eva ca

sattvam-the mode of goodness; rajaḥ-the mode of passion; tama-the mode of ignorance; iti-thus; prakṛteḥ-of material nature; na-not; ātmanaḥ-of the spirit soul; guṇāḥ-qualities; na-not; teṣāṁ-of them; yugapat-simultaneously; rājan-O king; hrāsa-diminution; ullāsa-prominence; eva-certainly; ca-or.

"My dear King Parīkṣit, the material qualities - sattva-guṇa, rajo-guṇa, and tamo-guṇa - all belong to the material world and do not even touch the Supreme Personality of Godhead. These three guṇas cannot act by increasing or decreasing simultaneously."*

Text 3

sattvādayo guṇāḥ prakṛter eva nātmanaḥ. ātmanaḥ parameśvarasya tasya tu ye sarve 'pi nityam evollāsino guṇās te tu te na bhavantīty arthaḥ.

sattvādayaḥ-beginning with goodness; guṇāḥ-modes; prakṛteḥ-of matter; eva-indeed; na-not; ātmanaḥ-of the atma; ātmanaḥ-of the atma; parameśvarasya-of the Supreme Personality of Godhead; tasya-of Him; tu-but; ye-who; sarve-all; api-also; nityam-always; eva-indeed; ullāsinaḥ-increasing; guṇāḥ-modes; te-they; tu-but; te-they; na-not; bhavanti-are; iti-thus; arthaḥ-the meaning.

This verse means "the material modes are never present in the Supreme Personality of Godhead".

Text 4

tad uktam sattvādayo na santīśa iti.

tat-that; uktam-said; sattvādayo na santiśa iti-Śrī Viṣṇu Purāṇa 1.9.43.

This is confirmed by the following words of Śrī Viṣṇu Purāṇa (1.9.43):

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion, and ignorance."*

Text 5

hlādinī sandhinī samvit tvayy eka sarva-saṁsthitau iti ca.

hlādinī sandhinī samvit tvayy eka sarva-saṁsthitau iti-Śrī Viṣṇu Purāṇa 1.12.69; ca-and.

This is also confirmed by these words of Śrī Viṣṇu Purāṇa (1.12.69):

"O Lord, You are the support of everything. the three attributes hlādinī, sandhinī, and samvit 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 6

yasmān nātmanas te. tasmād eva yugapat hrāsa eva vā ullāsa eva vā nāsti. kintu vikāritvena parasparam abhyupamarditvāt kasyacit kadācit hrāsaḥ. kasyacit kadācid ullāso bhavatiṭy arthaḥ. tataś ca devādīnām tat-saṁhārye 'surādīnām ca tad-yuddhe yogyatām darśayati.

yasmān-because; na-not; ātmanaḥ-of the Self; te.-they; tasmāt-therefore; eva-indeed; yugapat-simultaneously; hrāsa-diminution; eva-indeed; vā-or; ullāsa-prominence; eva-indeed; vā-or; na-not; asti-is; kintu-however; vikāritvena-by transformations; parasparam-mutual; abhyupamarditvāt-because of refutation; kasyacit-of something; kadācit-sometime; hrāsaḥ.-diminution; kasyacit-of something; kadācit-sometime; ullāsaḥ-prominence; bhavati-is; iti-thus; arthaḥ-the meaning; tataḥ-then; ca-and; devādīnām-beginning with the demigods; tat-saṁhārye-in winding up; asurādīnām-beginning with the demigods; ca-and; tad-yuddhe-in fighting with them; yogyatām-properness; darśayati-shows.

Because the modes of material nature neither increase nor decrease in relation to the Supreme Personality of Godhead, they never bring material transformations upon Him. They never under any circumstances increase their influence over Him, and, in the same way, they never in any circumstances decrease their influence over Him. They have no power over Him. In this way it is seen that the Supreme Personality of Godhead's protecting the demigods and fighting with the demons is

perfectly appropriate, right, and just.

Anuccheda 100

Text 1

tathā sattvādy-ullāsa-kāle tal-lilāyās tad-adhīnatvam iva yat pratīyate. tad anuvadān pariharati

tathā-so; sattvādi-of the modes beginning with goodness; ullāsa-increase; kāle-in the time; tal-lilāyāḥ-of His pastime; tad-adhīnatvam-the state of being subordinate to that; iva-like; yat-that; pratīyate-is understood; tat-that; anuvadān-saying; pariharati-removes.

Here someone may say: "At different times one of the modes of nature, either goodness, passion, or ignorance, become prominent. The pastimes of the Lord are then under the control of whatever material mode is then prominent." This false idea is refuted by the following words of Śrīmad-Bhāgavatam (1.7.8):

Text 2

jaya-kāle tu sattvasya
devarṣīn rajasō 'surān
tamaso yakṣa-rakṣāṁsi
tat-kālānugūṇo 'bhajat

jaya-kāle-in the time of prominence; tu-indeed; sattvasya-of goodness; deva-the demigods; ṛṣīn-and sages; rajasō-of passion; asurān-the demons; tamasō-of ignorance; yakṣa-rakṣāṁsi-the yakṣas and Rākṣasas; tat-kālānugūṇaḥ-according to the particular time; abhajat-fostered.

"When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord. Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakṣas and Rākṣasas flourish. The Supreme Personality of Godhead is present in everyone's heart, fostering the reactions of sattva-guṇa, rajo-guṇa, and tamo-guṇa."*

Text 3

sattvasya jaya-kāle devān ṛṣīmś cābhajat bhajati bhagavān tat-prakṛti-tat-tad-deheṣu sattvopādhikāṁ nija-tejaḥ sañcārayati. yena ca tān sahāyamānān karotīty arthaḥ.

sattvasya-of goodness; jaya-kāle-at the time of prominence; devān-the demigods; ṛṣīmḥ-teh sages; ca-and; abhajat-fostered; bhajati-fosters; bhagavān-the Supreme Personality of Godhead; tat-prakṛti-tat-tad-deheṣu-in the various bodies of those natures; sattvopādhikam-the body of goodness; nija-tejaḥ-own power; sañcārayati-fosters; yena-by which; ca-and; tān-that; sahāyamānān-helping; karoti-does iti-thus; arthaḥ-the meaning .

Here the words "sattvasya jaya-kāle devarṣīn abhajat" mean "When the quality of goodness is prominent, the sages and demigods flourish with the help of that quality, with which they are infused and surcharged by the Supreme Lord."

Text 4

evam rajaso jaya-kāle asureṣu raja-upādhikam tamaso jaya-kāle yakṣa-rakṣaḥsu tama-upādhikam iti yojanīyam. tataś ca yena tān yakṣādīn pratiyoddhṛn kurvan devādīn parājitān karoti. svam api tathā darśayatīty arthaḥ. tad evam bhakta-rasa-poṣa-līlā-vaicitryāya bādhya-bādhakatām yāti darśitam.

evam-thus; rajasaḥ-of passion; jaya-kāle-at the time of prominence; asureṣu-in the demons; raja-upādhikam-the designation of passion; tamasah-of ignorance; jaya-kāle-at the time of prominence; yakṣa-rakṣaḥsu-the Yaksas and Rakshasas; tama-upādhikam-the designation of ignorance; iti-thus; yojanīyam-appropriate; tataḥ-then; ca-and; yena-by which; tān-them; yakṣādīn-beginning with the Yaksas; pratiyoddhṛn-enemy fighters; kurvān-doing; devādīn-beginning with the demigods; parājitān-defeated; karoti-does; svam-own; api-also; tathā-so; darśayatī-shows; iti-thus; arthaḥ-the meaning; tat-that; evam-thus; bhakta-devotees; rasa-mellows; poṣā-nourishment; līlā-pastimes; vaicitryāya-for wonderful variety; bādhya-bādhakatām-the status of an ordinary person; yāti-attains; iti-thus; darśitam-revealed.

Here the words "rajaso jaya-kāle" and "tamaso jaya-kāle" mean "Similarly, when the mode of passion is prominent the demons flourish, and when ignorance is prominent the Yakṣas and Rākṣasas flourish." However, when the Supreme Personality of Godhead personally descends to the material world and pretends to be an ordinary human being, He easily defeats the Yakṣas, Rākṣasas, and demigods, and He also increases the devotees' mellows of love for Him. This is explained in the words "bādhya-bādhakatām".

Text 5

yac ca kṣīroda-mathane śrūyate

tathāsurān aviśad asureṇa

rūpeṇa teṣāṃ bala-vīryam irayan

uddīpayan deva-gaṇāṃś ca viṣṇur

daivena nāgendram abodha-rūpaḥ. iti.

yat-what; ca-and; kṣīroda-mathane-in churning the ocean of milk; śruyate-is heard; tathā-thereafter; asurān-unto the demons; aviśat-entered; asureṇa-by the quality of passion; rūpeṇa-in such a form; teṣām-of them; bala-vīryam-strength and energy; irayan-increasing; uddīpayan-encouraging; deva-gaṇāmḥ-the demigods; ca-also; viṣṇuḥ-Lord Viṣṇu; daivena-by the feature of goodness; nāgendram-unto the king of serpents, Vāsuki; abodha-rūpaḥ-by the quality of ignorance; iti-thus.

That the Supreme Lord makes the modes of nature enter the different classes of living beings is also confirmed by these words of Śrīmad-Bhāgavatam (8.7.11) describing the Lord's appearance at the time of churning the milk-ocean:

"Thereafter, Lord Viṣṇu entered the demons as the quality of passion, the demigods as the quality of goodness, and Vāsuki as the quality of ignorance to encourage them and increase their various types of strength and energy."*

Text 6

tatrāpi tad-vaicitryārtham eva tathā tat-tad-āveśas tasyeti labhyate. nanv āyātā tasya tat-tad-guṇodbodha-kāla-pāravaśyena svara-lilātā-hāniḥ. tataś ca guṇa-sambandhātīśaye vaiśamyādikam ca spaṣṭam evety āśaṅkyāha tat-kālānugūṇa iti.

tatrāpi-nevertheless; tad-vaicitryārtham-for that variety; eva-indeed; tathā-so; tat-tad-āveśaḥ-entering them; tasya-of that; iti-thus; labhyate-is attained; nanv-is it not so?; āyātā-attained; tasya-of that; tat-tad-guṇodbodha-kāla-the time of manifesting the modes of nature; pāravaśyena-by being under the control; svara-lilātā-hāniḥ-destruction of independence; tataḥ-then; ca-and; guṇa-of the modes; sambandha-relation; atīśaye-great; vaiśamyādikam-beginning with partiality; ca-and; spaṣṭam-clearly; eva-indeed; iti-thus; āśaṅkyā-fearing; āha-said; tat-kālānugūṇa-the word "tat-kālānugūṇa"; iti-thus.

In this way it is said that the Supreme Personality of Godhead caused the different modes to enter the different kinds of living beings. Here someone may protest: "If when they are thus manifest the modes of nature bring the living beings under their control, then the living beings have no independence. In this way the Lord is unfair and unjust, for without any good reason He makes the different modes enter the different kinds of living beings. In this way He is partial to some living beings and the enemy of others." Fearing that someone would speak this protest, the Śrīmad-Bhāgavatam speaks the word "tat-kālānugūṇaḥ" (appropriate to that particular time).

Text 7

teṣām sattvādīnām kāla evānugūṇo yasya saḥ. bhagavac-charaṇa itivat samāśaḥ.

svairam eva krīḍati tasmin nityam eva tad-anugatikatayā māyayā tad-anusāreṇaivanādi-siddha-pravāham tam jagat-karma-samudayam prairya sva-vṛtti-viśeṣa-rūpatvena pravartyamānaḥ sattvādi-guṇānām kāla eva tad-adhīno bhavatīty arthaḥ.

teṣām-of them; sattvādīnām-beginning with goodness; kāla-time; eva-indeed; anugūṇaḥ-following; yasya-of which; saḥ-that; bhagavat-of the Supreme Personality of Godhead; śaraṇa-taking shelter; itivat-like; samāsaḥ-compound; svairam-independent; eva-indeed; krīḍati-plays; tasmin-in that; nityam-always; eva-indeed; tad-anugatikatayā-by following that; māyayā-by maya; tad-anusāreṇa-according to that; eva-indeed; anādi-beginningless; siddha-perfect; pravāham-stream; tam-that; jagat-karma-samudayam-the manifestation of the world's karma; prairya-sending; sva-vṛtti-viśeṣa-rūpatvena-with the form of one's own actions; pravartyamānaḥ-setting in motion; sattvādi-guṇānām-of the modes beginning with goodness; kāla-time; eva-indeed; tad-adhīnaḥ-dependent on that; bhavati-is; iti-thus; arthaḥ-the meaning.

The word "tat-kālānugūṇaḥ" means "the time is dependent on the modes beginning with goodness". Here the compound word "tat-kālānugūṇaḥ" is like the compound word "bhagavat-charaṇaḥ" (dependent on the Supreme Personality of Godhead). In truth the individual spirit soul retains his minute independence. The material potency māyā responds to the soul's desires. The individual soul desires in certain ways and performs material actions to fulfill his desires. These materialistic actions set the modes of material nature (beginning with goodness) into motion, and the modes then set time into motion. In this way material time is dependent on the three modes of material nature.

Text 8

kālasya māyā-vṛttītvam udāhṛtam kālo daivam ity ādau tvan-māyayaīṣa iti.

kālasya-of time; māyā-vṛttītvam-a activity of māyā; udāhṛtam-said; kālo daivam ity ādau tvan-māyayaīṣa iti-Śrīmad-Bhāgavatam 10.63.26;

That time is material in nature is confirmed by these words of Śrīmad-Bhāgavatam (10.63.26):

"In the material body there are actions and reactions of the three modes of material nature. The time factor is the most important element and is above all others, because the material manifestation is effected by time agitation. Thus natural phenomena come into existence, and as soon as there is the appearance of phenomena, fruitive activities are visible. As the result of these fruitive activities, a living entity takes his form. He acquires a particular type of nature which is packed up in a subtle body and gross body formed by the life air, the ego, the ten sense organs, the mind, and the five gross elements. These then create the type of body

which later becomes the root or cause of various other bodies, which are acquired one after another by the transmigration of the soul. All these phenomenal manifestations are the combined actions of Your material energy. Unaffected by the action and reaction of different elements, You are the cause of this external energy, and because You are transcendental to such compulsions of material energy, You are the supreme tranquillity. You are the last word in freedom from material contamination. I am therefore taking shelter at Your lotus feet, giving up all other shelter."*

Text 9

yad vā teṣāṁ kālo 'pi sadānugato bhaktānugraha-mātrārtha-svaira-ceṣṭātmaka-prabhāva-lakṣaṇo guṇo yasya sa ity arthaḥ. tato 'pi tac-ceṣṭānusāreṇaiva māyayā tat-tat-pravartanam iti bhāvaḥ.

yad vā-or; teṣāṁ-of them; kālaḥ-time; api-also; sadānugataḥ-in accordance with; bhaktānugraha-mercy to the devotees; mātra-only; artha-mweaning; svaira-independent; ceṣṭā-actions; ātmaka-personal; prabhāva-power; lakṣaṇa-characteristic; guṇaḥ-quality; yasya-of whom; sa -He; iti-thus; arthaḥ-the meaning; tataḥ-then; api-also; tac-ceṣṭānusāreṇa-according to those actions; eva-indeed; māyayā-by māyā; tat-tat-pravartanam-setting them into motion; iti-thus; bhāvaḥ-the meaning.

Or, in another interpretation, the word "tat-kālānugrahaḥ" may mean "the Supreme Personality of Godhead, who mercifully makes time favorable to His devotees".

Text 10

yad uktam so 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuś ceṣṭate yena viśvam iti.

yat-what; uktam-said; so 'yaṁ kālas tasya te 'vyakta-bandho ceṣṭām āhuś ceṣṭate yena viśvam iti-Śrīmad-Bhāgavatam 10.3.26.

The material nature of time is also described in these words of Śrīmad-Bhāgavatam (10.3.26):

"O inaugurator of the material energy, this wonderful creation works under the control of powerful time, which is divided into seconds, minutes, hours, and years. This element of time, which extends for many millions of years, is but another form of Lord Viṣṇu. For Your pastimes, You act as the controller of time, but You are the reservoir of all good fortune. Let me offer my full surrender unto Your Lordship."*

Text 11

tathā cobhayathāpi na paravaśyam ity āyātam. ittham eva śrī-kapiladevo 'pi yaḥ kālāḥ pañca-vimśakaḥ iti. prabhāvaṁ pauraṣaṁ prāhuḥ kāmā eke yato bhayam iti ca.

tathā-so; ca-and; ubhayathā-in both ways; api-also; na-not; paravaśyam-under control; iti-thus; āyātam-attained; ittham-thus; eva-indeed; śrī-kapiladevaḥ-Lord Kapiladeva; api-also; yaḥ kālāḥ pañca-vimśakaḥ iti. prabhāvaṁ pauraṣaṁ prāhuḥ kāmā eke yato bhayam iti ca-Śrīmad-Bhāgavatam 3.26.15-16.

These two verses affirm that the Supreme Personality of Godhead is not under the control of time. This is also confirmed by Lord Kapiladeva in these words (Śrīmad-Bhāgavatam 3.26.15-16):

"The mixing element, which is known as time, is counted as the twenty-fifth element. The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego if the deluded soul who has contacted material nature."*

Texts 12 and 13

tatra māyā-vyaṅgyatva-puruṣa-guṇatva-lakṣaṇa-mata-dvayam upanyastavān. atra tasya ceṣṭā-prabhāvasya bhakta-vinodāyaiva mukhyā pravṛtṭiḥ. guṇodbodhādi-kāryaṁ tu tatra svata eva bhavatīti tatra pravṛtṭy-ābhāsa eva. tataś ca pūrvo 'mśaḥ svayam eveti svarūpa-śakter eva vilāsaḥ. paras tu tad-ābhāsa-rūpa evety ābhāsa-śakter māyayā evāntar-gataḥ. yo 'yam kālāḥ ity ādau nimeṣādiḥ ity uktis tu dvayor abheda-vivakṣayaveti jñeyam.

tatra-there; māyā-of maya; vyaṅgyatva-hint; puruṣa-purusa; guṇatva-modes; lakṣaṇa-nature; mata-considered; dvayam-two; upanyastavān-said; atra-here; tasya-of that; ceṣṭā-prabhāvasya-action; bhakta-vinodāya-for the pleasure of His devotees; eva-indeed; mukhyā-primary; pravṛtṭiḥ-action; guṇodbodhādi-kāryaṁ-the activities nthat begin with the manifestation of the material modes of nature; tu-but; tatra-there; svata-personally; eva-indeed; bhavati-is; iti-thus; tatra-there; pravṛtṭi-of the action; ābhāsa-reflection; eva-indeed; tataḥ-then; ca-also; pūrvaḥ-previous; amśaḥ-part; svayam-personally; eva-indeed; iti-thus; svarūpa-personal; śakteḥ-of the potency; eva-indeed; vilāsaḥ-pastimes; paraḥ-latter; tu-but; tad-ābhāsa-rūpa-reflection of that; eva-indeed; iti-thus; ābhāsa-śakteḥ-of the reflected potency; māyayā-maya; eva-indeed; antar-gataḥ-entered; yo 'yam kālāḥ ity ādau nimeṣādiḥ ity uktiḥ-Śrīmad-Bhāgavatam 10.3.26; tu-but; dvayor-both; abheda-vivakṣaya-by describing as not different; eva-indeed; iti-thus; jñeyam-to be understood.

In the manifestation of the material world two factors are described here. The most important factor is the Supreme Personality of Godhead. The less important factor is the material potency *māyā*. The primary purpose for the Lord's actions is the pleasure of His devotees. The secondary purpose for the Lord's activities is the creation of the material world of the three modes. When He acts to fulfill the primary purpose, the Lord personally appears in His original form or plenary expansion, enjoys transcendental pastimes, and manifests His internal, spiritual potency. When He acts to fulfill the secondary purpose, the Lord manifests His external, material potency, *māyā*, which is the reflection of His internal, spiritual potency. Then the Lord enters the material world. These two purposes of the Lord are described, without distinguishing between them, in Śrīmad-Bhāgavatam 10.3.26 (quoted in this anuccheda in text 10).

Text 14

ata evaṁ vā vyākhyeyaṁ yathā bhṛtyasyānugato bhṛtyoḥ 'nubhṛtyaḥ. tathātra prabhāva-lakṣaṇasya guṇasyānugata ābhāsa-rūpeṇa guṇo 'nugūṇaḥ. tathā ca teṣāṁ kālo 'py anugūṇo na tu sāksād guṇo yasyeti.

ata-then; evam-thus; vā-or; vyākhyeyam-to be explained; yathā-as; bhṛtyasya-of a servant; anugataḥ-follower; bhṛtyoḥ-servant; anubhṛtyaḥ-servant; tathā-so; atra-here; prabhāva-lakṣaṇasya-of the power; guṇasya-of the modes; anugata-following; ābhāsa-reflection; rūpeṇa-form; guṇaḥ-mode; anugūṇaḥ-following the mode; tathā-so; ca-and; teṣāṁ-of them; kālaḥ-time; api-also; anugūṇaḥ-following; na-not; tu-indeed; sāksāt-directly; guṇaḥ-mode; yasya-of whom; iti-thus.

In the word "tat-kālānugūṇaḥ" (in Śrīmad-Bhāgavatam 7.1.8, quoted in text 2 of this anuccheda), the word "anugūṇa" means either "servant" or "reflection". Thus material time is a servant or reflection of the material modes. Material time is thus not the same as the material modes directly.

Anuccheda 101

Text 1

nanu teṣu teṣu tenāveśyamānaṁ tejaḥ katham na lakṣyate. tatrāha

nanu-indeed; teṣu teṣu-in whatever; tena-by Him; āveśyamānam-entered; tejaḥ-power; katham-how?; na-that; lakṣyate-is characterized; tatra-there; āha-said.

Here someone may ask: "Why does the Supreme Lord not give equal powers to all living beings?" This question is answered in the following words of Śrīmad-Bhāgavatam (7.1.9):

Text 2

jyotir ādir ivābhāti
saṅghatān na vivicyate
vidanty ātmānam ātmastham
mathitvā kavayo 'ntataḥ

jyotiḥ-fire; ādiḥ-and other elements; iva-just as; ābhāti-appear; saṅghatān-from the bodies of the demigods and others; na-not; vivicyate-are distinguished; vidanti-perceive; ātmānam-the Supersoul; ātmastham-situated in the heart; mathitvā-by discerning; kavayaḥ-expert thinkers; antataḥ-within.

"The all-pervading Personality of Godhead exists within the heart of every living being, and an expert thinker can perceive how He is present there to a large or small extent. Just as one can understand the supply of fire in wood, the water in a waterpot, or the sky within a pot, one can understand whether a living entity is a demon or a demigod by understanding that living entity's devotional performances. A thoughtful man can understand how much a person is favored by the Supreme Lord by seeing his actions."*

Text 3

yadyapi teṣu teṣu nija-tejo-'mśenāviṣṭo 'sau zaṅghatāt sammiśratvān na vivicyate. laukikair vivektum na śakyate. tathāpi kavayo viveka-nipuṇā antato mathitvā tasyāpi sahayyam tenāpi yuddham ity ādikāsambhavārtha-niṣedhena vivicya tad-amśenātma-stham tat tad ātmani praviṣṭam ātmānam īśvaram vidanti jānanti.

yadyapi-although; teṣu teṣu-in them; nija-tejo-'mśena-with a part of His potency; āviṣṭaḥ-entered; asau-that; zaṅghatāt-from the bodies; sammiśratvāt-because of being mixed; na-not; vivicyate-is distinguished; laukikaiḥ-by ordinary persons; vivektum-to distinguish; na-not; śakyate-is able; tathāpi-still; kavayaḥ-the wise; viveka-nipuṇā-expert at distinguishing; antataḥ-from the end; mathitvā-discerning; tasya-of that; api-also; sahayyam-help; tena-by that; api-also; yuddham-to fight; iti-thus; ādikā-beginning; asambhava-impossible; artha-meaning; niṣedhena-by the prohibition; vivicya-discerning; tad-amśena-with a part; ātmastham-situated in the heart; tat tat-that; ātmani-in the heart; praviṣṭam-entered; ātmānam-atma; īśvaram-the Supreme Personality of Godhead; vidanti-know; jānanti-know.

Although, bringing part of His transcendental potencies, the Supreme Personality of Godhead personally enters the bodies (saṅghatāt) of every living being, and ordinary persons cannot perceive (na vivicyate) His presence in their bodies, nevertheless the wise (kavayaḥ), who are filled with transcendental knowledge, can understand (antato mathitvā vidanti) that the Supreme Personality

of Godhead (ātmānam) has entered within their hearts (ātma-satham).

Text 4

tatra hetu-garbho dr̥ṣṭantaḥ yasmāt tat tejaḥ jyotir ādiḥ padārtha ivābhāti draṣṭṛṣv iti viśeṣaḥ. ayam arthaḥ. yathā nedaṁ maṇeṣ tejaḥ pūrvam adarśanāt. kintu tad-ātapa-samyogena sauram teja evātra praviṣṭam iti sūryakāntādau tṛṇādi-dāhena tad-anubhāviṣu tadā bhāti. yathā ca pūrvavad eva vāyor ayam gandhaḥ pārthiva eva praviṣṭa iti teṣv ābhāti. tathātrāpīti.

tatra-there; hetu-garbhaḥ-the reason; dr̥ṣṭantaḥ-an example; yasmāt-from whom; tat-that; tejaḥ-power; jyotiḥ-light; ādiḥ-beginning; padārtha-the meaning of the word; iva-as if; ābhāti-is manifested; draṣṭṛṣv-among the seers; iti-thus; viśeṣaḥ-specific; ayam-this; arthaḥ-meaning; yathā-as; na-not; idam-this; maṇeḥ-of a jewel; tejaḥ-light; pūrvam-before; adarśanāt-from not seeing; kintu-however; tad-ātapa-samyogena-in connection with heart; sauram-the sun; teja-light; eva-indeed; atra-here; praviṣṭam-entered; iti-thus; sūryakāntādau-beginning with the Suryakanta jewel; tṛṇādi-dāhena-by a fire of straw ior other like things; tad-anubhāviṣu-by perception; tadā-then; bhāti-is manifested; yathā-as; ca-and; pūrvavat-as before; eva-indeed; vāyoḥ-of air; ayam-this; gandhaḥ-fragrance; pārthiva-earth; eva-indeed; praviṣṭa-enetred; iti-thus; teṣv-in them; ābhāti-is maniefsted; tathā-so; atra-here; api-indeed; iti-thus.

Here an example is given in the words "jyotir-ādir ivābhāti", which mean "as light and other things are manifested before they who can see". Here is the meaning: "As a Sūryakānta jewel or other jewel has no light of its own, but only shines when the sun shines upon it, as straw or other flammable objects do not have fire of themselves, but only burst into flames when in contact with a burning object, and as the wind has no fragrance of itself, but merely carries the fragrances of the earth and other objects, so the living entities have no power unless the Supreme Personality of Godhead enters them and gives them power."

Text 5

athavā nanv evaṁ tatra tatra tatrāveśitaiḥ sva-tejobhir eva kr̥ḍatīty āyātam. katham tarhi tair api kr̥ḍatīti dṛśyate. tatrāha jyotir iti.

athavā-or; nanv-indeed; evam-thus; tatra-there; tatra-there; tatra-there; āveśitaiḥ-entered; sva-tejobhiḥ-with His own power; eva-indeed; kr̥ḍatī-enjoys pastimes; iti-thus; āyātam-attained; katham-how?; tarhi-then; taiḥ-with them; api-also; kr̥ḍatī-enjoys pastimes; iti-thus; dṛśyate-is seen; tatra-there; āha-said; jyotiḥ-light; iti-thus.

Here someone may ask: "Wherever He goes, the Supreme Personality of Godhead enjoys pastimes with His transcendental potencies. In this situation how

does He enjoy pastimes with them?" This question is answered here in the passage beginning with the word "jyotiḥ".

Text 6

yathā cakṣur-ādi-jyotirbhiḥ svāmśe rūpa-mātre 'pi prakāśyamāne gandhādi-guṇa-pañcakā mṛd evāsau prakāśata iti pratīyate. yathā ca kārṇādi-nabhasā svāmśe śabda-mātre 'pi gr̥hyamāne dundubhir evāsāv iti pratīyate. tac ca tat-tad-guṇānām sammiśratvād eva bhavati. na vastutaḥ. tathā kavaya ātmānam īśvaram tat-tat-saṅghata-sthatvenanyaiva viviktam api ātma-stham svāmśa-tejobhir eva krīḍantam jānantīty arthaḥ.

yathā-as; cakṣuḥ-eyes; ādi-beginning; jyotirbhiḥ-with light; svāmśe-in His part; rūpa-mātre-in the from; api-also; prakāśyamāne-manifesting; gandha-fragrance; ādi-beginning; guṇa-quality; pañcakā-five; mṛt-earth; eva-indeed; asau-He; prakāśata-is manifested; iti-thus; pratīyate-is understood; yathā-as; ca-also; kārṇa-ears; ādi-beginning; nabhasā-with the sky; svāmśe-in His part; śabda-mātre-only sound; api-also; gr̥hyamāne-is accepted; dundubhiḥ-a dundubhi drum; eva-indeed; asau-this; iti-thus; pratīyate-is understood; tac-that; ca-and; tat-tad-guṇānām-of these qualities; sammiśratvāt-because of the mixture; eva-indeed; bhavati-is; na-not; vastutaḥ-in truth; tathā-so; kavaya-the wise; ātmānam-the Supreme Personality of Godhead; īśvaram-the Supreme Personality of Godhead; tat-tat-saṅghata-sthatvena-staying in the bodies of the living entities; anya-another; eva-indeed; viviktam-to discern; api-also; ātma-stham-situated in the heart; svāmśa-own part; tejobhiḥ-with the potencies; eva-indeed; krīḍantam-enjoying pastimes; jānanti-knows; iti-thus; arthaḥ-the meaning.

As forms are manifest before the eyes, as fragrance, form, sound, taste, and touch are separately manifest in the earth, and as the sound of a dundubhi drum is manifested in the ear, so the Supreme Personality of Godhead is manifested in the heart. The wise know that the Lord in the heart enjoys pastimes there with His transcendental potencies.

Anuccheda 102

Text 1

tad evam yuddhādi-nija-lilābhir bhakta-vinodanam eva prayojanam. viśva-pālanam tu tataḥ svata eva sidhyatīty uktvā sṛṣṭi-pralayayoḥ prakṛtikṣaṇādāv api sarvāśaṅkā-nirasārtham ati-diśan teṣv apy aviśeṣam āha

tat-that; evam-thus; yuddhādi-nija-lilābhiḥ-with pastimes beginning with fighting; bhakta-vinodanam-the pleasure of the devotees; eva-indeed; prayojanam-need; viśva-pālanam-protection of the world; tu-indeed; tataḥ-then;

svata-personally; eva-indeed; sidhyati-is proved; iti-thus; uktvā-saying; sṛṣṭi-pralayayoḥ-of creation and annihilation; prakṛtikṣaṇādāv-beginning with a glance at the material energy; api-also; sarvāśaṅkā-all doubts; nirasa-refuting; artham-purpose; ati-dīśan-showing; teṣv-in them; api-also; aviśeṣam-not specific; āha-said.

Thus, to please His devotees, the Supreme Personality of Godhead enjoys pastimes of fighting and other pastimes also. The Lord also maintains the material world, and, with a glance at the material energy also creates and destroys the material world. Any doubts about this are dispelled in the three verses (Śrīmad-Bhāgavatam 7.1.10-12) that begin with these words of Śrīmad-Bhāgavatam (7.1.10):

Text 2

yadā sisṛkṣuḥ pura ātmanaḥ paro
rajaḥ sṛjaty esa pṛthak sva-māyayā
sattvam vicitrāsu riraṁsur īśvaraḥ
śaiṣyamānas tama īrayaty asau

yadā-when; sisṛkṣuḥ-desiring to create; pura-material bodies; ātmanaḥ-for the living entities; paraḥ-the Personality of Godhead; rajaḥ-the mode of passion; sṛjati-manifests; esa-He; pṛthak-separately, predominantly; sva-māyayā-by His own creative energy; sattvam-the mode of goodness; vicitrāsu-in various types of bodies; riraṁsuḥ-desiring to act; īśvaraḥ-the Supreme Personality of Godhead; śaiṣyamānaḥ-being about to conclude; tama-the mode ignorance; īrayati-causes to rise; asau-that Supreme.

"When the Supreme Personality of Godhead creates the different types of bodies, offering a particular body to each living entity according to his character and fruitive actions, the Lord revives all the qualities of material nature - sattva-guṇa, rajo-guṇa, and tamo-guṇa. Then, as the Supersoul, He enters each body and influences the qualities of creation, maintenance, and annihilation, using sattva-guṇa for maintenance, rajo-guṇa for creation, and tamo-guṇa for annihilation."*

Text 3

yadā yatra sva-ceṣṭā-lakṣane kāle eṣa paraḥ parameśvaraḥ sva-māyayā bhakta-kṛpayā ātmanaḥ puraḥ pracīna-sṛṣṭi-gata-sādhaka-bhakta-rūpāṇi svasyādhiṣṭhānāni sisṛkṣur bhavati. prakṛtyā saha eteṣu līneṣu āvirbhāvanārtham īkṣaṁ karoti. tadā pṛthak svarūpa-śakter itarāsau jīva-māyākyā śaktiḥ pūrvavāt tac-ceṣṭātmaka-prabhāvābhāsoddīptā rajaḥ sṛjati. svāṁśa-bhūtād guṇa-traya-sāmyād avyaktāt tad vikṣipati. udbodhayatīti vā.

yadā-when; yatra-where; sva-ceṣṭā-lakṣane-characterized by His own actions; kāle-in time; eṣa-He; paraḥ-the Supreme Personality of Godhead; parameśvaraḥ-

the Supreme Personality of Godhead; sva-māyayā-by His own maya potency; bhakta-kṛpayā-by mercy to His devotees; ātmanaḥ-of the self; puraḥ-before; pracīna-sṛṣṭi-gata-in creation; sādḥaka-bhakta-rūpāṇi-the forms of His aspiring devotees; svasya-of Him; adhiṣṭhānāni-creations; sisṛkṣuḥ-desiring to create; bhavati-is; prakṛtyā saha-with His material energy; eteṣu-in them; liṅeṣu-merged; āvirbhāvanārtham-for the sake of manifestation; ikṣam-glance; karoti-does; tadā-then; pṛthak-separate; svarūpa-śakteḥ-of His personal potency; itarāsau-another; jīva-māyākyā-called jīva-maya; śaktiḥ-potency; pūrvavat-as before; tac-ceṣṭā-His actions; ātmaka-prabhāva-His powers; ābhāsodḍiptā-splendid; rajaḥ-passion; sṛjati-creates; svāmśa-His own part; bhūtāt-manifested; guṇa-traya-sāmyāt-from the equilibrium of the three modes; avyaktāt-from the unmanifested; tat-that; vikṣipati-manifests; udbodhayati-causes to be born; iti-thus; vā-or.

Here the word "yadā" means "at the time when the Lord acted in that way", "eṣa paraḥ" means the Supreme Personality of Godhead", "sva-māyayā" means "with mercy to His devotees", "ātmanaḥ puraḥ sisṛkṣuḥ" means "before the material world was manifested, the Lord desired to create residences for His aspiring devotees", "pṛthak asau" means "with His internal potency He manifested the potency called jīva-māyā (the individual spirit souls) as it had been before", and "rajaḥ sṛjati" means "He manifested or created the mode of passion from the unmanifested (avyakta), where the three modes had been situated in equilibrium".

Text 4

yad vā pṛthan māyānugata eṣa kāla eva sṛjati. tathāsau-padena ca kāla evocyate. atha vicitrāsu nānā-guṇa-vaicitrī-matiṣu tal-lakṣaṇāsu pūrṣu yadā rantum icchur bhavati. tadāsau sattvaṁ sṛjati. yadā punas tābhir eva militvā śaiṣyamānaḥ śayitum icchur bhavatīty arthaḥ. tadāsau tamaḥ sṛjatīti. tato bhakta-nimittam eva sarva eva sṛṣṭy-ādi-kriyāḥ pravartanta iti bhāvaḥ.

yad vā-or; pṛthan-separate; māyānugata-following maya; eṣa-this; kāla-time; eva-indeed; sṛjati-creates; tathā-so; asau-He; padena-with the word; ca-and; kāla-time; eva-indeed; ucyate-is; atha-then; vicitrāsu-vicitrāsu; nānā-guṇa-vaicitrī-matiṣu-in the variegated manifestation of the material modes; tal-lakṣaṇāsu-characterized in that way; pūrṣu-manifested; yadā-when; rantum-tp enjoy; icchuḥ-desiring; bhavati-is; tadā-then; asau-He; sattvam-goodness; sṛjati-creates; yadā-when; punaḥ-again; tābhiḥ-with them; eva-indeed; militvā-meeting; śaiṣyamānaḥ-about to recline; śayitum-to recline; icchuḥ-desires; bhavati-is; iti-thus; arthaḥ-the meaning; tadā-then; asau-He; tamaḥ-ignorance; sṛjati-creates; iti-thus; tataḥ-then; bhakta-nimittam-the cause of the devotees; eva-indeed; sarva-all; eva-indeed; sṛṣṭy-ādi-kriyāḥ-activities beginning with creation; pravartante-are; iti-thus; bhāvaḥ-the meaning.

Here the word "vicitrāsu" means "when the modes of nature are manifested in all their variety", "sattvam" means "when the Lord desires to enjoy pastimes, He

creates the mode of goodness", "śayiṣyamānaḥ" means "when the Lord desires to rest", and "tamaḥ" means "then He creates the mode of goodness". These activities of creation, maintenance, and annihilation are all done for the sake of His devotees. That is the meaning.

Text 5

yathāṅgī-kṛtam ekādaśasya tṛtīye tīkā-kṛdbhir api kim artham sasarja. sva-mātrātma-prasiddhaye svam mimite pramimīyate ya ātmānam upāste sa sva-matā. tasyātmano jīvasya prakṛṣṭāyai siddhaye iti.

yathā-as; aṅgī-kṛtam-accepted; ekādaśasya-of the eleventh canto; tṛtīye-in the third chapter; tīkā-kṛdbhiḥ-by the author of the commentary; api-also; kim artham-why?; sasarja-created; sva-mātrātma-prasiddhaye-sva-matratma-prasiddhaye; svam-own; mimite-created; pramimīyate-created; ya-who; ātmānam-self; upāste-worshipped; sa-He; sva-matā-considered Himself; tasya-of Him; ātmanaḥ-the self; jīvasya-of the individual spirit soul; prakṛṣṭāyai-to make exalted; siddhaye-for perfection; iti-thus.

Śrīla Śrīdhara Svāmī explains (in his commentary on Śrīmad-Bhāgavatam 11.3.3):

"Why did the Supreme Personality of Godhead create the material world? The answer is given here in the word 'sva-mātrātma-prasiddhaye', which means 'so the individual spirit souls who worship Him may attain perfection'."

Text 6

śayanam atra puruṣāvatārasya kadacit pralayodadhau yoga-nidrā kadācid bhagavat-praveśo vā. yadyāpi sarveṣv api jīveṣu antaryāmitayā parameśvaras tiṣṭhati. tathāpi tatrāsamsaktatvād sthita eva bhavati. tad-bhakteṣu tu samaśaktatvān na tatheti. na ca tat-saṅgādu tasyeccheti yathokta-vyākhyānam eva balavat.

śayanam-resting; atra-here; puruṣāvatārasya-of the puruṣa-avatara; kadacit-sometimes; pralayodadhau-on the ocean of cosmic annihilation; yoga-nidrā-mystic sleep; kadācid-sometimes; bhagavat-praveśaḥ-the entrance of the Lord; vā-or; yadyapi-also; sarveṣv-in all; api-also; jīveṣu-spirit souls; antaryāmitayā-as the Supersoul residing in the heart; parameśvaraḥ-the Supreme Personality of Godhead; tiṣṭhati-stays; tathāpi-nevertheless; tatra-there; asaṁsaktatvāt-because of not being attached; sthita-staying; eva-indeed; bhavati-is; tad-bhakteṣu-in His devotees; tu-indeed; samaśaktatvān-because of being attached; na-not; tathā-so; iti-thus; na-not; ca-and; tat-saṅgādu-beginning with their association; tasya-of Him; icchā-desire; iti-thus; yathā-as; ukta-said; vyākhyānam-explanation; eva-indeed; balavat-as powerful.

Sometimes the puruṣa-avatāra rests in mystic sleep (yoga-nidrā) on the ocean of cosmic annihilation, and sometimes He personally enters the material world. Although He personally resides in the hearts of all living beings, the Supreme Personality of Godhead is not at all attached to anything in the material world. However, the Lord is attached to His devotees, and He desires their company. In this way the Lord is both attached and not attached.

Text 7

tathā ca bhagavad-upaniṣadaḥ mat-sthāni sarva-bhūtāni na cāhaṁ teṣv
avasthitaḥ na ca mat-sthāni bhūtāni paśya me yogam aiśvaram iti. ye bhajanti tu
mām bhaktyā mayi te teṣu cāpy aham iti ca.

tathā-so; ca-and; bhagavad-upaniṣadaḥ-in Bhagavad-gita; mat-sthāni sarva-
bhūtāni na cāhaṁ teṣv avasthitaḥ na ca mat-sthāni bhūtāni paśya me yogam
aiśvaram iti-Bhagavad-gita 9.4-5; ye bhajanti tu mām bhaktyā mayi te teṣu cāpy
aham iti-bhagavad-gita 9.29; ca-and.

That He is both attached and not attached is confirmed by the Supreme Personality of Godhead Himself in these words of Śrī Bhagavad-gītā (9.4-5 and 9.29):

"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!"*

"But whoever renders service unto Me in devotion is a friend, is in Me, and I am also a friend to him."*

Text 8

uktam ca hari-bhakti-sudhodaye

bhaktānām hṛdayam śāntam
sa-śriyo me priyam gṛham
vasāmi tatra śobhaiva
vaikuṅṭhākhyādi-varṇanā. iti.

uktam-said; ca-also; hari-bhakti-sudhodaye-in Hari-bhakti-sudhodaya;
bhaktānām-of the devotees; hṛdayam-the heart; śāntam-peaceful; sa-śriyaḥ-with
the goddess of fortune; me-to Me; priyam-dear; gṛham-home; vasāmi-I reside;
tatra-there; śobhā-glory; eva-indeed; vaikuṅṭha-Vaikuṅṭha; ākhyā-called; ādi-
beginning; varṇanā-description; iti-thus.

In Hari-bhakti-sudhodaya (14.57), the Supreme Lord again explains:

"The peaceful hearts of My devotees are the homes the goddess of fortune and I like best. I reside in those homes and I call them Vaikuṅṭha."

Anuccheda 103

Text 1

evam prasāṅgena sṛṣṭi-pralayāv api vyākhyāya punaḥ pālanam eva vyācakṣāṇaḥ
prakaraṇam upasaṁharati sārdhena

evam-thus; prasāṅgena-by contact; sṛṣṭi-pralayāv-creation and annihilation; api-also; vyākhyāya-to be explained; punaḥ-again; pālanam-protection; eva-indeed; vyācakṣāṇaḥ-explanation; prakaraṇam-explanation; upasaṁharati-concludes; sārdhena-with half.

Thus the Supreme Personality of Godhead arranges for the creation, destruction, and maintenance of the material worlds. The next verse gives the summary of this conclusion (Śrīmad-Bhāgavatam 7.1.11-12):

Text 2

kālam carantaṁ sṛjatiśa āśrayam
pradhāna-pumbhyāṁ nara-deva satya-kṛt

ya eṣa rājann api kāla īsitā
sattvaṁ surāṅikam iva idhayaty ataḥ
tat-praty-anikān asurān sura-priyo
rajas-tamaskān praminoty uru-śravaḥ

kālam-time; carantaṁ-moving; sṛjati-creates; śa-the Supreme Personality of Godhead; āśrayam-shelter; pradhāna-for the material energy; pumbhyāṁ-and the living entity; nara-deva-O ruler of men; satya-kṛt-true creator; ya-which; eṣa-this; rājann-O king; api-even; kāla-time; īsitā-the Supreme Lord; sattvaṁ-the mode of goodness; surāṅikam-numbers of demigods; iva-certainly; idhayati-causes to increase; ataḥ-hence; tat-praty-anikān-inimical to them; asurān-the demons; sura-priyaḥ-begging the friend of the demigods; rajas-tamaskān-covered by passion and ignorance; praminoti-destroys; uru-śravaḥ-whose glories are widespread.

"O great king, the Supreme Personality of Godhead, the controller of the spiritual and material energies, who is certainly the creator of the entire cosmos, creates the time factor to allow the material energy and the living entity to act within the limits of time. Thus the Supreme Personality is never under the time

factor nor under the material energy.*

"O king, this time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guṇa. Then the demons, who are influenced by tamo-guṇa, are annihilated. The Supreme Lord induces the time factor to act in different ways, but He is never partial. Rather, His activities are glorious. Therefore He is called Uruśravā."*

Text 3

satya-kṛt svarūpa-śakti-vilāsenaiḥ svayaṁ paramārtha-satya-kriyāvīrabhāvaka
eva san sva-ceṣṭā-rūpaṁ kālaṁ sṛjati vyañjayati.

satya-kṛt-satya-kṛt; svarūpa-śakti-vilāsenaiḥ-with the pastimes of His personal potency; eva-indeed; svayaṁ-personally; paramārtha-ther supreme goal; satya-kriyā-activities of goodness; avīrabhāvaka-manifesting; eva-indeed; san-bring so; sva-ceṣṭā-rūpaṁ-the form of His own activities; kālaṁ-time; sṛjati-creates; vyañjayati-manifests.

Here the word "satya-kṛt" means "employing the pastimes of His personal potency, He manifests the true activities that lead to the supreme goal of life", and "kālaṁ sṛjati" means "He Himself manifests time".

Text 4

kiṁ kurvāntam. pradhāna-pumbhīyāṁ ca carāntāṁ tat-tat-sambandhānāṁ
sādhaka-bhaktānāṁ devādi-praviṣṭāṁ nija-tejo-'mśānāṁ ca sahāyā-hetoḥ eva
sṛjyamānatayā utpattyaivāvyakta-jīva-saṅghātābhyāṁ carāntam. ata eva
sannidhānenaiva tayos tat-tad-avasthānam āśrayam udbhava-hetum ca.

kim-what?; kurvāntam-doing; pradhāna-pumbhīyāṁ-matter and the living entity; ca-and; carāntāṁ-doping; tat-tat-various; -sambandhānāṁ-of relationships; sādhaka-bhaktānāṁ-of the sadhana-bhaktas; devādi-beginning with the demigods; praviṣṭāṁ-entered; nija-tejaḥ-own power; amśānāṁ-of parts; ca-and; sahāyā-hetoḥ-for the purpost of helping; eva-indeed; sṛjyamānatayā-as creating; utpattya-manifesting; eva-indeed; avyakta-unmanifested; jīva-saṅghātābhyāṁ-and individual souls; carāntam-moving; ata eva-therefore; sannidhānena-by putting together; eva-indeed; tayos-of the two; tat-tad-avasthānam-various states of being; āśrayam-shelter; udbhava-hetum-the cause of creation; ca-and.

How does the Lord do this (set time in motion)? That is answered with the words "pradhāna-pumbhīyāṁ carāntam", which mean "appearing in the forms of His partial incarnations, the Lord enters the demigods, who are his sādhaka devotees, and helps them in the activities of creation. Thus he brings together the unmanifested material energy and the individual spirit souls." In this way the creation (āśrayam) of various different conditions of life is created.

Text 5

naradeveti sambodhanena yathā nijehayā mukhyam eva kāryam kurvatas tava tayaivānyad api kṣudrataram svayam eva sidhyati. tadvad ihāpīti bodhitam. tato ya esa ceṣṭa-rūpaḥ kālaḥ. sa sattvam sattva-pradhānam surānīkam edhayatīva. tata eva tat-praty-anīkān rajas-tamaḥ-prādhānān asurān praminotīva hinastīva. ye tu deveṣu bhakta asureṣu bhakta-vidveṣiṇas tām svayam pālayati hinasti caiveti pūrvam evoktam. yasmāt tac-ceṣṭa-lakṣaṇasya kālasyaivam vārtā. tasmād īśītāpi edhayatīva praminotīva ceti. he rājann iti pūrvābhiprāyam eva.

naradeva-naradeva; iti-thus; sambodhanena-in the vocative case; yathā-as; nijehayā-with His own action; mukhyam-primary; eva-indeed; kāryam-action; kurvataḥ-doing; tava-of You; taya-by this; eva-indeed; anyat-another; api-even; kṣudrataram-more insignificant; svayam-personally; eva-indeed; sidhyati-is concluded; tadvat-like that; iha-here; api-also; iti-thus; bodhitam-explained; tataḥ-then; ya-who; esa-He; ceṣṭa-rūpaḥ-the form of actions; kālaḥ-time; sa-that; sattvam-sattva; sattva-pradhānam-the sattva unmanifested mode; surānīkam-many demigods; edhayati-increasees; iva-asif; tata-then; eva-indeed; tat-that; praty-anīkān-enemies; rajas-tamaḥ-prādhānān-primarily in passion and ignorance; asurān-demons; praminoti-destroys; iva-as if; hinastīva-destroys; ye-who; tu-but; deveṣu-in the demigods; bhakta-devotees; asureṣu-in the demons; bhakta-vidveṣiṇaḥ-they who hate the devotees; tām-them; svayam-personally; pālayati-deprotects; hinasti-destroys; ca-and; eva-indeed; iti-thus; pūrvam-before; eva-indeed; uktam-said; yasmāt-from which; tac-ceṣṭa-His actions; lakṣaṇasya-characterized; kālasya-of time; evam-thus; vārtā-the news; tasmāt-from that; īśītā-the controller; api-also; edhayatīva-increases; praminoti-destroys; iva-like; ca-and; iti-thus; he-O; rājann-king; iti-thus; pūrvā-previous; abhiprāyam-meaning; eva-indeed.

Here the word "naradeva", which is in the vocative case, means "simply by Your desire worthy actions are done. Actions that You do not desire to be done are unworthy and unimportant." This verse means: "This time factor enhances the sattva-guṇa. Thus although the Supreme Lord is the controller, he favors the demigods, who are mostly situated in sattva-guṇa. Then the demons, who are influenced by tamo-guṇa, are annihilated." In this way the Lord protects the demigods and destroys the demons, who hate the Lord's devotees. This has been explained in previous passages. These activities are carried out by time. Because He is the controller (īśītā) of time, it is the Supreme Lord who protects the devotees and destroys the demons.

Text 6

nanu yadi ceṣītuḥ prayojanam na bhavati. tarhi katham kadāpy asurān api svapakṣān vidhāya devair na yudhyate. tatrāha sura-priyaḥ.

nanu-indeed; yadi-if; ceṣituḥ-of the actor; prayojanam-need; na-not; bhavati-is; tarhi-then; katham-how?; kadāpi-sometimes; asurān-demons; api-even; sva-pakṣān-own side; vidhāya-placing; devaiḥ-with the demigods; na-not; yudhyate-is fought; tatra-there; āha-said; sura-priyaḥ-the words beginning with "sura-priyaḥ"..

Here someone may ask: "If He is self-sufficient and never in need of anything external to fulfill His desires, why does the Supreme Personality of Godhead never take the side of the demons and fight with them against the demigods?"

This question is answered here by the word "sura-priyaḥ" (He is the friend of the demigods).

Text 7

sureṣu vartamānaḥ priya bhaktā yasya saḥ. sattva-pradhāneṣu sureṣu prāyaśas teṣāṁ sarveṣāṁ anugamanenaiva tasyānugamanam. kadācid br̥haspaty-ādiṣu mahatsv aparādhe tu teṣāṁ malinyena suratvācchādanāt teṣāṁ tasya caiteṣv ananugamanam syād iti.jaya-kāle tu sattvasya ity ādy uktam iti bhāvaḥ.

sureṣu-among the demigods; vartamānaḥ-being so; priya-dear; bhaktā-devotees; yasya-of whom; saḥ-He; sattva-pradhāneṣu-maninly in goodness; sureṣu-in the demigods; prāyaśaḥ-mainly; teṣāṁ-of them; sarveṣāṁ-of all; anugamanena-by following; eva-indeed; tasya-of Him; anugamanam-following; kadācit-sometimes; br̥haspaty-ādiṣu-headed by Br̥haspati; mahatsv-great souls; aparādhe-offense; tu-but; teṣāṁ-of them; malinyena-by contamination; suratva-status as demigods; ācchādanāt-because of covering; teṣāṁ-of them; tasya-of Him; ca--and; eteṣu-in them; ananugamanam-not following; syāt-may be; iti-thus;.jaya-kāle-at the time of victory; tu-but; sattvasya-of goodness; iti-thus; ādi-beginning; uktam-said; iti-thus; bhāvaḥ-the meaning.

The word "sura-priyaḥ" here means "He who has many dear devotees among the ranks of the demigods". The Lord is also favorable to the demigods because they are mostly in the mode of goodness. However, sometimes the demigods become contaminated because of offenses to Br̥haspati and other great souls. When their status as true demigods is thus covered over by offenses, the Supreme Lord is no longer favorable to them. This is described in Śrīmad-Bhāgavatam 7.1.8 (quoted here in anuccheda 100, text 2). In this way the meaning is explained.

Text 8

nanu katham te 'pi tan nānugacchanti. tatrāha rajas-tamaskān iti. atyanta-bhagavad-bahirmukhatā-kārayos tayor guṇayor arocakatvād eveti bhāvaḥ.

nanu-indeed; katham-how?; te-they; api-also; tan-tem; na-not; anugacchanti-are favorable; tatra-there; āha-said; rajas-tamaskān-rajās-tamaskan; iti-thus; atyanta-great; bhagavat-the Supreme Personality of Godhead; bahirmukhatā-being outside; kārayoḥ-the causes; tayor-of the two; guṇayoḥ-modes; arocakatvāt-because of

being displeasing; eva-indeed; iti-thus; bhāvaḥ-the meaning.

Here someone may ask: "Why is the Lord at that time not favorable to the demigods?" The answer is given here in the words "rajas-tamaskān" (then they are covered by passion and ignorance). The modes of passion and ignorance push one far away from the Supreme Lord. That is because these two modes are very displeasing to Him. That is the meaning.

Text 9

tarhy asau sa-daivāsurāṇām nigraham eva karotīty anyathāpy asāmañjasyam ity āśaṅkyāha uru-śravāḥ. vaireṇa yaṁ nṛpatayaḥ iti. aho bākī yaṁ stana-kālakūtam ity ādibhir uru sarvato viṣṭam mahattamam vā śravaḥ kīrtir yasya saḥ. teṣām apy anugraham eva karotīti bhāvaḥ.

tarhi-then; asau-this; sa-daivāsurāṇām-of the demigods and demons; nigraham-punishment; eva-indeed; karoti-does; iti-thus; anyatha-otherwise; api-also; asāmañjasyam-impropriety; iti-thus; āśaṅkya-fearing; āha-said; uru-śravāḥ-uru-sravaḥ; vaireṇa yaṁ nṛpatayaḥ iti-Śrīmad-Bhāgavatam 11.5.48; ahaḥ- bākī yaṁ stana-kālakūtam ity ādibhiḥ-Śrīmad-Bhāgavatam 3.2.23; uru-uru; sarvataḥ-in all respects; viṣṭam-expanded; mahattamam-greatness; vā-or; śravaḥ-srava; kīrtiḥ-glory; yasya-of whom; saḥ-He; teṣām-of them; api-also; anugraham-mercy; eva-indeed; karoti-does; iti-thus; bhāvaḥ-the meaning.

Here someone may protest: "It is not right for the Lord to punish the demigods and demons in this way." Fearing that someone may speak these words, the Lord is here described with the word "uruśravāḥ" (His activities are glorious). That the Lord is not to be faulted for punishing the demons is also confirmed by these words (Śrīmad-Bhāgavatam 11.5.48):

"Inimical kings like Śiśupāla, Pauṇḍraka, and Śalva were always thinking about Lord Kṛṣṇa. Even while they were lying down, sitting, or engaging in other activities, they enviously meditated upon the bodily movements of the Lord, His sporting pastimes, His loving glances upon His devotees, and other attractive features displayed by the Lord. Being thus always absorbed in Kṛṣṇa, they achieved spiritual liberation in the Lord's own abode. What then can be said of the benedictions offered to those who constantly fix their minds on Lord Kṛṣṇa in a favorable, loving mood?"***

It is also said (Śrīmad-Bhāgavatam 3.2.23):

"Alas, how shall I take shelter of one more merciful than He who granted the position of a mother to a she-demon (Pūtanā) although she was unfaithful and she prepared deadly poison to be sucked from her breast?"*

In these ways it is explained that the word "uru-śravāḥ" means "the Supreme

Lord, whose glories are manifested everywhere". Thus the Lord's giving of so-called punishment is also His mercy. That is the meaning here.

Anuccheda 104

Text 1

tad evaṁ siddhāntaṁ pradarśya tatra sva-bhaktānugraha-mātra-prayojanam tat
tat karoti pareśa iti pratijñatārthodāharaṇāya prahlāda-jaya-vijayādi-kṛpāyāḥ
sūcakam itihāsa-viśeṣam āha

tat-this; evaṁ-thus; siddhāntam-conclusion; pradarśya-showing; tatra-there;
sva-bhakta-to His devotees; anugraha-mercy; mātra-only; prayojanam-need; tat tat-
that; karoti-does; pareśa-the Supreme Personality of Godhead; iti-thus; pratijñatā-
promise; artha-meaning; udāharaṇāya-for the explanation; prahlāda-jaya-vijayādi-
kṛpāyāḥ-of mercy to Prahlada, Jaya, Vijaya, and others; sūcakam-indication;
itihāsa-viśeṣam-specific history; āha-said.

In this way the conclusion that the Supreme Personality of Godhead acts only to show mercy to His devotees is revealed. That the Lord gives mercy to all is explained in the histories of Prahlāda, Jaya, Vijaya, and many others. For example, in Śrīmad-Bhāgavatam (7.1.13) it is said:

Text 2

atraivodāhṛtaḥ pūrvam
itihāsaḥ surarṣiṇā
prītyā mahā-kratau rājan
pṛcchate 'jāta-śatrave. ity ādi.

atra-in this connection; eva-certainly; udāhṛtaḥ-was recited; pūrvam-previously;
itihāsaḥ-an old story; surarṣiṇā-by the great sage Narada; prītyā-with joy; mahā -
kratau-at the great Rajasuya sacrifice; rājan-O king; pṛcchate-to the inquiring;
ajāta-śatrave-Maharaja Yudhisthira, who had no enemy; iti-thus; ādi-beginning.

"Formerly, O king, when Māhārāja Yudhiṣṭhira was performing the Rājasūya sacrifice, the great sage Nārada, responding to his inquiry, recited historical facts showing how the Supreme Personality of Godhead is always impartial, even when killing demons. In this regard he gave a vivid example."*

Text 3

ṭikaiva dṛśyā. śrī-śukaḥ.

ṭikā-commentary; eva-indeed; dṛṣyā-to be seen; śrī-śukaḥ-Śrī Sukadeva Gosvami..

One should look at Śrīla Śrīdhara Svāmī's commentary on this verse. This verse was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 105

Text 1

tad evaṁ sarve api vaiṣamya-nairghṛnye parihṛtaḥ. īśvaras tu parjanya-
vād draṣṭavya ity asya brahma-sūtra-nirgalitārtha-nyāyasyāpy atraivāntar-bhāva-
siddhaḥ. iti brahma-bhagavat-paramātmano vivṛtaḥ. tad evaṁ tri-vyūhatvam eva
vyākhyātam. kvacid vāsudevādi-catur-vyūhādītvam ca dṛśyate. sa ca bhedaḥ
kasyacit kenacid abheda-vivakṣayā bheda-vivakṣayā ca nāyuktaḥ.

tat-that; evam-thus; sarve-all; api-also; vaiṣamya-partiality; nairghṛnye-
mercilessness; parihṛtaḥ-refuted; īśvaraḥ-the Supreme Personality of Godhead; tu-
indeed; parjanya-avat-like the rain; draṣṭavya-to be seen; iti-thus; asya-of Him;
brahma-sūtra-in the Vedānta-sūtra; nirgalita-manifested; artha-meaning; nyāyasya-
of Vedānta; api-also; atra-here; eva-indeed; antar-bhāva-disappearance; siddhaḥ-
proof; iti-thus; brahma-bhagavat-paramātmanaḥ-of Brahman, Bhagavan, and
Paramatma; vivṛtaḥ-revealed; tat-that; evam-thus; tri-vyūhatvam-three forms; eva-
indeed; vyākhyātam-explained; kvacid-somewhere; vāsudevādi-catur-vyūhādītvam-
the nature of the four forms beginning with Vāsudeva; ca-also; dṛśyate-is seen; sa-
that; ca-and; bhedaḥ-difference; kasyacit-of someone; kenacid-by someone; abheda-
vivakṣayā-with the desire to explain that they are different; bheda-vivakṣayā-with
the desire to explain that they are different; ca-and; na-not; ayuktaḥ-improper.

In this way the idea that the Supreme Personality of Godhead is cruel or unjust is refuted. Actually the Lord is merciful to everyone. He gives His mercy to all in the same way the rain falls everywhere. This is confirmed by the following words of Vedānta-sūtra (2.1.34):

"The Supreme Personality of Godhead is neither cruel nor unjust, for the scriptures reveal that the individual living entities suffer or enjoy according to their own karma."

The Lord appears as the impersonal Brahman, the all-pervading Supersoul (paramātmā) and the Supreme Personality of Godhead (bhagavān). In this way the Lord has three forms. The Lord also appears as Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha. In that way the Lord has four forms. In one sense, these are different forms. In another sense, they are not different from the Lord Himself. It is

not improper, therefore, to say that these forms are different.

Text 2

tad uktam mokṣa-dharme nārāyaṇīye

eka-vyūha-vibhāgo vā
kvacid dvi-vyūha-samjñitaḥ
tri-vyūhaś cāpi saṅkhyātaḥ
catur-vyūhaś ca dṛśyate. iti.

tat-that; uktam-said; mokṣa-dharme-in the Moks-adharma; nārāyaṇīye-in the Narayaniya; eka-vyūha-vibhāgaḥ-one form; vā-or; kvacid-somewhere; dvi-vyūha-samjñitaḥ-two forms; tri-vyūhaḥ-three forms; ca-also; api-and; saṅkhyātaḥ-numbering; catur-vyūhaḥ-four forms; ca-and; dṛśyate-is seen; iti-thus.

That the Lord thus has many forms is explained in these words of the Mokṣa-dharma's Nārāyaṇīya:

"In some circumstances the Supreme Lord has one form. In other circumstances two forms, three forms, or four forms are seen."

Text 3

śrutiś ca sa ekadhā bhavati tridhā bhavati ity ādyā.

śrutiḥ-the Srutio-sastra; ca-also; sa-He; ekadhā-in one form; bhavati-is; tridhā-in three forms; bhavati-is; iti-thus; ādyā-beginning.

This is also described in the following words of Chāndogya Upaniṣad (7.26.2):

"Sometimes the Lord has one form and sometimes He manifests three forms."

Text 4

atha pūrva-rītyā catur-vyūhatvādy-avisamvāditayā yad atra tri-vyūhatvam darśitam. tatra prathama-vyūhasya śrī-bhagavata eva mukhyatvam. yat-pratipādatkatvenaivāsya mahā-purāṇasya śrī-bhāgavatam ity ākhyā.

atha-now; pūrva-rītyā-according to the previous explanation; catur-vyūhatvādi-beginning eith the four forms; avisamvāditayā-without contradiction; yat-what; atra-here; tri-vyūhatvam-having three forms; darśitam-revealed; tatra-theer; prathama-vyūhasya-of the first form; śrī-bhagavata-the Supreme Personality of Godhead; eva-indeed; mukhyatvam-being the most important; yat-pratipādatkatvena-with the explanation of that; eva-indeed; asya-of this; mahā-

purāṇasya-great Purana; śrī-bhāgavatam-Śrīmad-Bhāgavatam; iti-thus; ākhyā-called.

Thus there is no contradiction when the scriptures sometimes say the Lord has four forms and at other times the scriptures say that the Lord has three forms. When it is said that the Lord has three forms (Brahman, Paramātmā, and Bhagavān) it should be understood that Bhagavān (the Supreme Personality of Godhead) is the most important of these forms. Bhagavān is very elaborately described in the Mahā-purāṇa called Śrīmad-Bhāgavatam.

Text 5

yathoktam idaṁ bhāgavatam nāma purāṇam brahma-sammitam iti.

yathā-as; uktam-said; idaṁ bhāgavatam nāma purāṇam brahma-sammitam iti-Śrīmad-Bhāgavatam 1.3.40.

This is confirmed by the following words (Śrīmad-Bhāgavatam 1.3.40):

"This Śrīmad-Bhāgavatam is the literary incarnation of God, and it is compiled by Śrīla Vyāsadeva, the incarnation of God. It is meant for the ultimate good of all people, and it is all-successful, all-blissful, and all-perfect."*

Text 6

tasya hi prādhānyena ṣaḍ-vidhena līṅgena tātparyam api paryālocyate

upakramopasamhārāv
ābhyāso 'pūrvata-phalam
artha-vādopapattī ca
līṅgam tātparya-nirṇaye

ity ukta-prakāreṇa.

tasya-of that; hi-indeed; prādhānyena-by being most important; ṣaḍ-vidhena-with six kinds; līṅgena-forms; tātparyam-measning; api-also; paryālocyate-is seen; upakrama-beginning; upasamhārau-and end; ābhyāsaḥ-endeavor; apūrvata-phalam-unprecedented result; artha-vāda-explanation; upapattī-logic; ca-and; līṅgam-sign; tātparya-nirṇaye-in the conclusion; iti-thus; ukta-prakāreṇa-by the explanation.

The six ways in which the meaning of a book is understood are described in the following words:

"The six ways in which the meaning of a book is understood are: 1. the author's preamble, 2. The author's concluding words, 3. what is repeated by the author again and again in the course of the book, 4. what is unique to the book, and thus not found in other books, 5. the author's own declaration of his intent in writing the book, and 6. the application of logic to understanding the author's intention."

Text 7

tathā hi tāvad upakramopasinhārayor aikyam

janmādy asya yato 'nvayat itarataś cārtheṣv abhijñāḥ svarāt
tene brahma hṛdā ya ādi-kavaye muhyanti yat sūrayaḥ
tejo-vāri-mṛdam yathā vinimayo yatra tri-sarga 'mṛṣā
dhāmnā svena sadā nirasta-kuhakam satyam param dhīmahī

tathā hi-furthermore; tāvat-then; upakrama-preamble; upasinhārayoḥ-conclusion; aikyam-oneness; janmādi-creation, sustenance, and destruction; asya-of the manifested universes; yataḥ-from whom; anvayat-directly; itarataḥ-indirectly; ca-and; artheṣv-purposes; abhijñāḥ-fully cognizant; svarāt-fully independent; tene-imparted; brahma-the Vedic knowledge; hṛdā-consciousness of the heart; ya-one who; ādi-kavaye-unto the original created being; muhyanti-are illusioned; yat-about whom; sūrayaḥ-the great sages and demigods; tejaḥ-fire; vāri-water; mṛdam-earth; yathā-as much as; vinimayaḥ-action and reaction; yatra-whereupon; tri-sargaḥ-three modes of creation, creative faculties; amṛṣā-almost factual; dhāmnā-along with all transcendental paraphernalia; svena-swlf-sufficiently; sadā-always; nirasta-negation by absence; kuhakam-illusion; satyam-truth; param-absolute; dhīmahī-I do meditate upon.

The preamble and concluding words of Śrīmad-Bhāgavatam are in complete agreement. Both describe the Absolute Truth. The preamble of Śrīmad-Bhāgavatam (1.1.1) is:

"I meditate upon Lord Śrī Kṛṣṇa because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance, and destruction of the manifested universes. He is directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual although they are unreal. I therefore meditate upon Him, Lord Śrī Kṛṣṇa, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."*

Text 8

kasmai yena vibhāṣito 'yam atulo jñāna-pradīpaḥ purā
tad-rūpeṇa ca nāradāya munaye kṛṣṇāya tad-rūpiṇā
yogīndrāya tad-ātmanātha bhagavad-rātāya kārūnyatas
tac chuddham vimalam viśokam amṛtam satyam param dhīmahī

kasmai-to Brahma; yena-by whom; vibhāṣitaḥ-spoken; ayam-this; atulaḥ-
peerless; jñāna-of knowledge; pradīpaḥ-lamp; purā-before; tad-rūpeṇa-in that
form; ca-and; nāradāya-to Narada; munaye-the sage; kṛṣṇāya-to Kṛṣṇa; tad-rūpiṇā-
with that form; yogīndrāya-to the king of the yogis; tad-ātmanā-with that nature;
atha-then; bhagavad-rātāya-devoted to the Supreme Personality of Godhead;
kārūnyataḥ-mercifully; tac-that; chuddham-pure; vimalam-spotless; viśokam-free
from suffering; amṛtam-eternal; satyam-truth; param-supreme; dhīmahī-I meditate.

The concluding words of Śrīmad-Bhāgavatam (12.13.19) are:

"I meditate upon the pure and spotless Absolute Truth, who is free from
suffering and death. In the beginning He personally revealed this peerless lamp of
knowledge to Brahmā. Brahmā spoke it to Nāda Muni, who then spoke it to Kṛṣṇa
Dvaipāyana Vyāsa. Vyāsa spoke it to Śukadeva Gosvāmī, the king of yogīs, and
Śukadeva spoke it to the great devotee Mahārāja Parīkṣit."*

Text 9

atra pūrvasyārthaḥ artho 'yam brahma-sūtrāṇām iti gāruḍokter asya mahā-
purāṇasya brahma-sūtrākṛtrima-bhāṣyātmakatvāt prathamam tad upādāyaiva
avatāraḥ.

atra-here; pūrvasya-of the previous; arthaḥ-meaning; arthaḥ-meaning; ayam-
this; brahma-sūtrāṇām-of Vedānta sūtra; iti-thus; gāruḍa-of the Garuḍa Purana;
ukteḥ-of the statement; asya-of this; mahā-purāṇasya-maha-purana; brahma-sūtra-
of Vedānta-sūtra; akṛtrima-natural; bhāṣyā-commentary; ātmakatvāt-because of
having the nature; prathamam-first; tat-that; upādāya-accepting; eva-indeed;
avatāraḥ-incarnation.

In the Garuḍa Purāṇa it is said:

"Śrīmad-Bhāgavatam is the perfect commentary on Vedānta-sūtra."

Thus the Garuḍa Mahā-purāṇa affirms that Śrīmad-Bhāgavatam is the natural
commentary on Vedānta-sūtra.

Text 10

tatra pūrvam athāto brahma-jijñāsā iti vyācaṣṭe tejo-vāri-mṛdam ity ādy

ardhena.

tatra-there; pūrvam-before; atha-now; ataḥ-then; brahma-into the Supreme; jijñāsā-should be an inquiry; iti-thus; vyācaṣṭe-says; tejo-vāri-mṛdam ity ādy ardhena-the half-verse beginning with the words "tejo-vari-mrdam".

In this way the second half of Śrīmad-Bhāgavatam's first verse (1.1.1) is the natural commentary on Vedānta-sūtra's first aphorism (1.1.1).

Text 11

yojanāyām prathamikatvād asya pūrvatvam. tatra brahma-jijñāseti vyācaṣṭe param dhīmahī itiram śrī-bhagavantam dhīmahī dhyāyema.

yojanayam-in the structure; prathamikatvāt-because of being at the beginning; asya-of this; pūrvatvam-at the beginning; tatra-there; brahma-jijñāseti-Vedanta-suytra 1.1.1; vyācaṣṭe-explains; param-Supreme; dhīmahī-I meditate; iti-thus; ram-Supreme; śrī-bhagavantam-the Supreme Personality of Godhead; dhīmahī-I meditate; dhyāyema-I meditate.

Here the first words of Vedānta-sūtra ("Now, therefore, one should inquire about Brahman.") are explained by the first verse of Śrīmad-Bhāgavatam, where it is said "param dhīmahī", which mean "I meditate on the Supreme Personality of Godhead".

Text 12

tad evam mukta-pragrahayā yoga-vṛtṭyā bṛhattvād brahma yat sarvātmakam tad-bahiś ca bhavati. tat tu nija-raśmy-ādibhyaḥ sūrya iva sarvebhyaḥ param eva svato bhavātīti mūla-rūpatva-pradarśanāya para-padena brahma-padam vyākhyāyate. tac cātra bhagavān evety abhimatam. puruṣasya tad-aṃsatvān nirviśeṣa-brahmaṇo guṇādi-hīnatvāt.

tat-that; evam-thus; mukta-pragrahayā-liberated; yoga-vṛtṭyā-by thew actions of yoga; bṛhattvāt-because of greatness; brahma-Brahma; yat-what; sarva-all; ātmakam-self; tad-bahiḥ-outside that; ca-and; bhavati-is; tat-that; tu-but; nija-raśmy-ādibhyaḥ-beginning with His rays of light; sūrya-the sun; iva-like; sarvebhyaḥ-to all; param-supreme; eva-indeed; svataḥ-personally; bhavati-is; iti-thus; mūla-root; rūpatva-form; pradarśanāya-for revealing; para-padena-by the word "para"; brahma-padam-the word "brahma"; vyākhyāyate-is explained; tac-that; ca-also; atra-here; bhagavān-the Supreme Personality of Godhead; eva-indeed; iti-thus; abhimatam-considered; puruṣasya-of the Supreme Personality of Godhead; tad-aṃsatvān-having a part; nirviśeṣa-varietyless; brahmaṇaḥ-of Brahman; guṇādi-hīnatvāt-because of not havign qualities.

The word "brahma" (in Vedānta-sūtra 1.1.1) means "the greatest". Brahman is like the sun, and everything that exists is like rays of light emanating from the Brahman-sun. Therefore the word "param" (in Śrīmad-Bhāgavatam 1.1.1) explains the true meaning of the word "brahma" (in Vedānta-sūtra 1.1.1). The word "param" there means "the Supreme Personality of Godhead". the conclusion, then, is that the varietyless impersonal Brahman is one aspect of the Supreme Person.

Text 13

uktam ca śrī-rāmānuja-caraṇaiḥ sarvatra bṛhattva-guṇa-yogena hi brahma-śabdaḥ. bṛhattvam ca svarūpeṇa guṇaiś ca yatrānavādhikātiśayaḥ. so 'sya brahma-śabdasya mukhyo 'rthaḥ. sa ca sarveśvara eva iti.

uktam-said; ca-and; śrī-rāmānuja-caraṇaiḥ-by Śrī Ramanuja Acarya; sarvatra-everywhere; bṛhattva-guṇa-yogena-with the quality of greatness; hi-indeed; brahma-śabdaḥ-the word brahma; bṛhattvam-greatness; ca-also; svarūpeṇa-own form; guṇaiḥ-with qualities; ca-also; yatra-where; anavādhika-ātiśayaḥ-limitless; saḥ-who; asya-of Him; brahma-śabdasya-of the word brahma; mukhyaḥ-primary; arthaḥ-meaning; sa-that; ca-and; sarveśvara-the Supreme Personality of Godhead; eva-indeed; iti-thus.

Śrīla Rāmānuja Acārya explains:

"The word `brahma' means `He who is in every way the greatest'. For this reason the primary meaning of the word `brahma' is `the Supreme Person, whose transcendental qualities have no limit'."

Text 14

uktam ca pracetobhiḥ na hy anto yad vibhūtīnām so 'nanta iti gīyase iti.

uktam-said; ca-and; pracetobhiḥ na hy anto yad vibhūtīnām so 'nanta iti gīyase iti-Śrīmad-Bhāgavatam 4.30.31.

That the qualities and glories of the Supreme Personality of Godhead have no limit is confirmed by the following words of Śrīmad-Bhāgavatam (4.30.31):

"Dear Lord, we shall therefore pray for Your benediction because You are the Supreme, beyond all transcendence, and because there is no end to Your opulences. Consequently You are celebrated by the name Ananta."*

Text 15

ata eva vividha-manoharānantākāratve 'pi tat-tad-ākārāśraya-paramādbhuta-

mukhyākāratvam api tasya vyañjitam. tad evam mūrtatve siddhe tenaiva paratvena tasya viṣṇv-ādi-rūpaka-bhagavattvam eva siddham. tasyaiva brahma-śivādi-paratvena darśitatvāt. atra jijñāsety asya vyākhyā dhīmahīti. yatas taj-jijñāsāyās tātparyam tad-dhyāna eva.

ata eva-therefore; vividha-various; manohara-charming; ananta-limitless; ākāratve-having forms; api-also; tat-tat-various; -ākāra-forms; āśraya-shelter; parama-supreme; adbhuta-wonderful; mukhya-primary; ākāratvam-having forms; api-also; tasya-of Him; vyañjitam-manifested; tat-that; evam-in this way; mūrtatve-having form; siddhe-proved; tena-by this; eva-indeed; paratvena-by being supreme; tasya-of Him; viṣṇv-Lord Viṣṇu; ādi-beginning with; rūpaka-form; bhagavattvam-the nature of the Supreme Personality of Godhead; eva-indeed; siddham-proved; tasya-of Him; eva-indeed; brahma-śivādi-beginning with Brahma and Siva; paratvena-by the supremacy; darśitatvāt-because of being shown; atra-here; jijñāsā-jijñasa' iti-thus; asya-of this; vyākhyā-is explained; dhīmahī-dhīmahī; iti-thus; yataḥ-from which; taj-jijñāsāyāḥ-of inquiry; tātparyam-the meaning; tad-dhyāna-that meditation; eva-indeed.

In this way it is explained that the Supreme Personality of Godhead of a limitless variety of handsome and wonderful transcendental forms. This proves that the Supreme has many forms, such as the form of Lord Viṣṇu, and it also proves that the forms of the Supreme Personality of Godhead are superior to the forms of Brahmā, Śiva, and the other demigods.

The word "jijñāsā" (one should inquire) in the beginning of Vedānta-sūtra is explained by the word "dhīmahī" (I meditate) in the beginning of Śrīmad-Bhāgavatam. This means that one who is eager to understand the Supreme will always think of Him. In this way one meditates on the Supreme.

Text 16

tad uktam ekādaśe svayam bhagavatā

para-brahmaṇi niṣṇāto
na niṣṇayāt pare yadi
śramas tasya śrama-phalo
hy adhenum iva rakṣataḥ. iti.

tat-that; uktam-said; ekādaśe-in the eleventh canto; svayam-personally; bhagavatā-by the Supreme Personality of Godhead; para-brahmaṇi-in the Supreme Personality of Godhead; niṣṇātaḥ-learned; na-not; niṣṇayāt-learned; pare-in the Supreme Personality of Godhead; yadi-if; śramaḥ-labor; tasya-of him; śrama-phalaḥ-labor as the result; hi-indeed; adhenum-a cow without milking capacity; iva-like; rakṣataḥ-from protecting; iti-thus.

This is also described by the Supreme Personality of Godhead Himself in these

words of Śrīmad-Bhāgavatam (11.11.18):

"One may be well-versed in all the transcendental literature of the Vedas, but if he fails to be acquainted with the Supreme, it must be concluded that all of his education is like the burden of a beast or like one's keeping a cow without milking capacity."*

Text 17

tato dhīmahīty anena śrī-rāmānuja-mataṁ jijñāsā-padaṁ nididhyāsana-param eveti svīyatvenāṅgī-karoti śrī-bhāgavata-nāma sarva-vedādi-sāra-rūpo 'yaṁ grantha ity āyātam.

tataḥ-therefore; dhīmahīti-the word dhimahi; anena-by this; śrī-rāmānuja-mataṁ-the opinion of Ramanuja Acarya; jijñāsā-padam-the word jijnasa; nididhyāsana-param-meditation; eva-indeed; iti-thus; svīyatvena-by accepting; āṅgī-karoti-accepts; śrī-bhāgavata-nāma-called Śrīmad-Bhāgavatam; sarva-vedādi-sāra-rūpaḥ-the best fo all the Vedas; ayam-which; grantha-book; iti-thus; āyātam-attained.

In the opinion of Śrīla Rāmānuja Acārya, the word "dhīmahī" (I meditate) is used in the beginning of Śrīmad-Bhāgavatam to explain the meaning of the word "jijñāsā" (should be inquired about) in the beginning of Vedānta-sūtra. In this way he accepts that Śrīmad-Bhāgavatam is the best of all Vedic scriptures.

Text 18

dhīmahī bahu-vacanāṁ kāla-deśa-paramparā-sthitasya sarvasyāpi tat-kartavyatābhiprāyeṇa ananta-koṭi-brahmāṇḍāntaryāmināṁ puruṣāṅām aṁśī-bhūte bhagavaty eva dhyānasyābhidhānāt. anenaika-jīva-vada-jīvana-bhūto vivarta-vādo 'pi nirastaḥ.

dhīmahī-dhimahi; bahu-vacanam-plural number; kāla-deśa-paramparā-sthitasya- in different times and places; sarvasya-of all; api-also; tat-kartavyata-to be done; abhiprāyeṇa-by the meaning; ananta-koṭi-limitless millions; brahmāṇḍa-universes; antaryāmināṁ-of rsdsiding within; puruṣāṅām-of persons; aṁśī-bhūte-become apart; bhagavati-in the Supreme Personality of Godhead; eva-indeed; dhyānasya-of meditation; abhidhānāt-from the word; anena-by this; eka-one; jīva-soul; vada-saying; jīvana-life; bhūtaḥ-manifested; vivarta-vādaḥ-the theory of transformation; api-also; nirastaḥ-is refuted.

The word "dhīmahī" (we meditate) is in the plural because many different living entities in different times and places in limitless millions of universes meditate on the Supreme Personality of Godhead. Because it thus affirms that there are many different individual souls, this word refutes the impersonalists'

theory that everything that exists is only a transformation of the Supreme.

Text 19

dhyāyatir api bhagavato mūrtatvam api bodhayati. dhyānasya mūrta evākaṣṭārthatvāt. sati ca su-sādhye pum-ārthopāye duḥsādhyasya puruṣāpravṛtṭyā svata evāpakarṣāt tad-upāsakasyaiva yuktatamatva-nirṇayāc ca.

dhyāyatiḥ-meditation; api-also; bhagavataḥ-of the Supreme Personality of Godhead; mūrtatvam-the state of having a form; api-also; bodhayati-informs; dhyānasya-of meditation; mūrta-form; eva-indeed; ākaṣṭārthatvāt-because of the final meaning; sati-being so; ca-and; su-sādhye-easily attained; pum-ārtha-for the goal of life; upāye-the means of attaining; duḥsādhyasya-difficult to attain; puruṣa-odf the people; apravṛtṭyā-improper actions; svata-personally; eva-indeed; apakarṣāt-by rejecting; tad-upāsakasya-ofn the worshiper; eva-indeed; yuktatamatva-because of being proper; nirṇayāt-because of the conclusion; ca-also.

It is said here that one should meditate on the Supreme Lord. This implies that the Lord has a form, for if the Lord did not have a form it would be very difficult to meditate on Him. By meditating on the Lord's form one easily attains the supreme goal of life. One who does not meditate on the Lord's form finds the supreme goal of life elusive and difficult to attain. Therefore the conclusion is that one should meditate on and worship the form of the Lord.

Text 20

tathā ca śrī-gītopaniṣadaḥ

mayy āveśya mano ye mām
nitya-yuktā upāsate
śraddhayā parayopetās
te me yuktatamā matāḥ

tathā-so; ca-also; śrī-gītopaniṣadaḥ-from Bhagavad-gīta; mayi-unto Me; āveśya-fixing; manaḥ-mind; ye-one who; mām-unto Me; nitya-always; yuktā-engaged; upāsate-worships; śraddhayā-with faith; parayā-transcendental; upetāḥ-engages; te-they; me-Mine; yuktatamā-most perfect; matāḥ-I consider.

This is confirmed by the Supreme Lord Himself in these words of Bhagavad-gītā (12.2-5):

"He whose mind is fixed on My personal form, always engaged in worshipping Me with great and transcendental faith, is considered by Me to be most perfect.*"

Text 21

ye tv akṣaram anirdeśyam
avyaktaṁ paryupāsate

te prāpnuvanti mām eva
sarva-bhūta-hite ratāḥ

ye-those; tv-but; akṣaram-which is beyond the perception of the senses;
anirdeśyam-indefinite; avyaktam-unmanifested; paryupāsate-completely engages;
te-they; prāpnuvanti-achieve; mām-unto Me; eva-certainly; sarva-bhūta-hite-all
living entities' welfare; ratāḥ-engaged..

"But those who fully worship the unmanifested, that which lies beyond the
perception of the senses, the all-pervading, inconceivable, fixed, and immovable -
the impersonal conception of the Absolute Truth - by controlling the various
senses and being equally disposed to everyone, such persons, engaged in the
welfare of all, at last achieve Me.*

Text 22

kleśo 'dhikataras teṣām
avyaktāsakta-cetasām
avyaktā hi gatir duḥkham
dehavadbhir avāpyate. iti.

kleśaḥ-trouble; adhikatarah-more troublesome; teṣām-of them; avyakta-
unmanifested; āsakta-being attached; cetasām-of those whose minds; avyaktā-
unmanifested; hi-certainly; gatir duḥkham-progress is troublesome; dehavadbhiḥ-
of the embodiments; avāpyate-achieve; iti-thus.

"For those whose minds are attached to the unmanifested, impersonal feature
of the Supreme, advancement is very troublesome. To make progress in that
discipline is always difficult for those who are embodied."*

Text 23

ittham eva ca vivṛtaṁ brahmaṇā

śreyaḥ-sṛtim bhaktim udasya te vibho
kliṣyanti ye kevala-bodha-labdhave
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām. iti.

ittham-thus; eva-indeed; ca-and; vivṛtam-revealed; brahmaṇā-by the demigod
Brahmā; śreyaḥ-sṛtim-the auspicious path of liberation; bhaktim-devotional

service; udasya-giving up; te-of You; vibhaḥ-O my Lord; kliṣyanti-accept increased difficulties; ye-all those persons; kevala-only; bodha-labdhave-for obtaining knowledge; teṣām-of them; asau-that; kleśala-trouble; eva-only; śiṣyate-remains; na-not; anyat-anything else; yathā-as much as; sthūla-bukly; tuṣa-husks of rice; avaghātinām-of those beating; iti-thus.

That the worship of the Supreme Lord's transcendental form is better than the path of the impersonalists is also confirmed by these words of the demigod Brahmā (Śrīmad-Bhāgavatam 10.14.4):

"My dear Lord, devotional service unto You is the only auspicious path. If one gives it up simply for speculative knowledge or the understanding that these living beings are spirit souls and the material world is false, he undergoes a great deal of trouble. He only gains troublesome and inauspicious activities. His endeavors are like beating a husk that is already devoid of rice. One's labor becomes fruitless."*

Text 24

ata evāsyā dhyeyasya svayam-bhagavattvam eva sādhitam. śivādayaś ca vyāvṛttaḥ. tathā dhīmahīti liṅā dyotitā pṛthag anusandhāna-rahitā prārthana dhyānopalakṣita-bhagavad-bhajanam eva parama-puruṣārthatvena vyanakti. tato bhagavatas tu tathātvam svayam eva vyaktam. tataś ca yathokta-parama-manohara-mūrtītvam eva lakṣyate.

ata eva-indeed; asya-of Him; dhyeyasya-the object of meditation; svayam-bhagavattvam-the Supreme Personality of Godhead; eva-indeed; sādhitam-attained; śivādayaḥ-headed by Lord Siva; ca-and; vyāvṛttaḥ-different; tathā-so; dhīmahīti-the word dhimahi; liṅā-form; dyotitā-splendid; pṛthag-different; anusandhāna-rahitā-without search; prārthana-request; dhyānopalakṣita-bhagavad-bhajanam-devotional service characterized by meditation on the Supreme Personality of Godhead; eva-indeed; parama-puruṣārthatvena-the highest goal of life; vyanakti-manifests; tataḥ-then; bhagavataḥ-from the Supreme Personality of Godhead; tu-indeed; tathātvam-the nature like that; svayam-personally; eva-indeed; vyaktam-manifested; tataḥ-then; ca-and; yathokta-parama-manohara-mūrtītvam-having supremely handsome forms as already described; eva-indeed; lakṣyate-is characterized.

In this way it is understood that the Supreme Personality of Godhead is object of meditation described in the first verse of Śrīmad-Bhāgavatam. Lord Śiva and the other demigods are not the object of meditation described there. There the word "dhīmahī" is in the potential mood (liṅ). In this way it is seen that devotional service to the Supreme Personality of Godhead, and no other activity, leads to the highest goal of life. In this way it is explained that the Supreme Personality of Godhead has a charming, sublime, handsome transcendental form.

Text 25

tathā ca vedānām sāma-vedo 'smi iti. tatra ca bṛhat sāma tathā sāmnam ity ukta-
mahimni bṛhat-sāmni bṛhad dhāmam bṛhat pārthivam bṛhad antarīkṣam bṛhad
divam bṛhad dhāmam bṛhadbhyo vāmam vāmebhyo vāmam iti. tad evam brahma-
jijñāseti vyākhyātam.

tathā-so; ca-and; vedānām-of all the Vedas; sāma-vedaḥ-the Sama Veda; asmi-I
am; iti-thus; tatra-there; ca-and; bṛhat sāma-the Brhat-sama; tathā-also; sāmnam-of
the Sama-veda; iti-thus; ukta-described; mahimni-in the glory; bṛhat-sāmni-in the
Brhat-sama; bṛhat-great; dhāmam-abode; bṛhat-great; pārthivam-earth; bṛhat-great;
antarīkṣam-sky; bṛhat-great; divam-heaven; bṛhat-great; dhāmam-abode;
bṛhadbhyaḥ-from the great; vāmam-on the left; vāmebhyaḥ-from the left; vāmam-
the left; iti-thus; tat-that; evam-thus; brahma-jijñāseti-the word "brahma-jijnasa;
vyākhyātam-explained.

The Supreme Lord describes Himself in these words of Bhagavad-gītā (10.22):

"Of the Vedas I am the Sāma-veda."*

He also says (Bhagavad-gītā 10.22):

"Of hymns I am the Bṛhat-sma sung to Lord Indra."*

The Supreme Lord is also glorified in these words of the Bṛhat-sāma:

"The Supreme Personality of Godhead is the supreme abode. He is beyond the
earth, beyond the sky, and beyond the material heavenly worlds. He is greater than
the great. He is more handsome and glorious than the glories of this world."

In this way the word "brahma-jijñāsā" has been explained.

Text 26

athāta ity asya vyākhyāmaha satyam iti. yatas tatrātha-śabda ānantarye. ataḥ-
śabdo vṛttasya hetu-bhāve vartate. tasmād atheti svadhyāya-kramataḥ prak prāpta-
karma-kāṇḍe pūrva-mīmāṃsāyā samyak karma-jñānād anantaram ity arthaḥ.

atha-now; ataḥ-so; iti-thus; asya-of this; vyākhyāmaha-explanation; satyam-
truth; iti-thus; yataḥ-from which; tatra-there; atha-śabda-the word atha; ānantarye-
immediately following; ataḥ-śabdaḥ-the word atah; vṛttasya-being; hetu-bhāve-
cause; vartate-is; tasmāt-from that; atha-atha; iti-thus; svadhyāya-kramataḥ-from
study; prak-previous; prāpta-karma-kāṇḍe-in the karma-kanda; pūrva-mīmāṃsāyā-
of the purva-mimasa; samyak-properly; karma-karma; jñānāt-from knowledge;
anantaram-following; iti-thus; arthaḥ-the meaning.

In the first verse of Śrīmad-Bhāgavatam the word "satyam" explains the word "athataḥ" in the first sūtra of Vedānta-sūtra. Immediately following the word "atha" is the word "ataḥ", which means "for this reason". The word "atha" (now) here means "after one has studied the karma-kāṇḍa section of the Vedas and the pūrva-mīmāṃsā (karma-mīmāṃsā) philosophy". That is the meaning here.

Text 27

ata iti tat-kramataḥ samānāntaram prāpta-brahma-kāṇḍe tūttara-mīmāṃsāyā nirṇeya-samyag-arthe 'dhita-carād yat kiñcid anusamhitārthāt kutaścīd vākyād dhetoḥ ity arthaḥ.

ata iti-the word atah; tat-kramataḥ-in that sequence; samānāntaram-following; prāpta-brahma-kāṇḍe-in the Brahma-kanda; tu-indeed; uttara-mīmāṃsāyā-with uttara-mimasa; nirṇeya-samyag-arthe-in the conclusion; dhita-carāt-by study; yat-what; kiñcid-somwthing; anusamhitārthāt-fromthe meaning; kutaścīd-somwething; vākyāt-from the words; hetoḥ-the cause; iti-thus; arthaḥ-the meaning.

The word "ataḥ" means "after studying the brahma-kāṇḍa portion of the Vedas and the uttara-mīmāṃsā (Vedānta) philosophy". The meaning is that after studying Vedānta there is still more to be studied.

Text 28

pūrva-mīmāṃsāyām pūrva-pakṣatvenottara-mīmāṃsā-nirṇayottara-pakṣe 'sminn avaśyāpekṣyatvād aviruddhāmse sahayatvāt karmaṇaḥ śānti-ādi-lakṣaṇa-sattva-śuddhi-hetutvāc ca tad anantaram ity eva labhyam.

pūrva-mīmāṃsāyām-in pūrva-mīmāṃsā; pūrva-pakṣatvena-as the opponent; uttara-mīmāṃsā-uttara-mīmāṃsā; nirṇaya-conclusion; uttara-pakṣe-in the reply; sminn-in this; avaśya-inevitable; apekṣyatvāt-in relation to; aviruddhāmse-not contradicted; sahayatvāt-because of help; karmaṇaḥ-of karma; śānti-peace; ādi-beginning; lakṣaṇa-characteristics; sattva-goodness; śuddhi-purity; hetutvāt-because of the reason; ca-and; tat-that; anantaram-after; iti-thus; eva-indeed; labhyam-to be attained.

In Vedānta-sūtra the pūrva-mīmāṃsā philosophy is the philosophical opponent to be defeated by the answers given by the uttara-mīmāṃsā philosophy. The uttara-mīmāṃsā philosophy enables one to attain peacefulness and the other virtues of goodness and purity. Therefore it comes after the pūrva-mīmāṃsā.

Text 29

vākyāni caitāni tad yattheha karma-jito lokaḥ kṣiyata evam evāmutra puṇya-jito

lokaḥ kṣiyate. atha ya ihātmānam anuvidya vrajanty etānīs ca satya-kamānīs teṣān sarveṣu lokeṣu kama-carō bhavati iti. na sa punar āvartate iti. sa cānantyāya kalpate iti. nirañjanaḥ paramam sāmyam upaiti iti.

vākyāni-statements; ca-and; etāni-these; tat-that; yathā-as; iha-here; karma-jitaḥ-conquered by karma; lokaḥ-world; kṣiyata-perishes; evam-thus; eva-indeed; amutra-in the next life; puṇya-jitaḥ-attained by piety; lokaḥ-world; kṣiyate-perishes; atha-then; ya-what; iha-here; ātmānam-self; anuvidya-following; vrajanti-go; etān-them; ca-and; satya-kamān-whose desires are fulfilled; teṣām-of them; sarveṣu-in all; lokeṣu-worlds; kama-carāḥ-going as they wish; bhavati-is; iti-thus; na-not; sa-he; punaḥ-again; āvartate-returns; iti-thus; sa-he; ca-and; ānantyāya-for limitlessness; kalpate-is qualified; iti-thus; nirañjanaḥ-untouched; paramam-supreme; sāmyam-equality; upaiti-attains; iti-thus.

The uttara-mīmāṃsā philosophy is described in the following words of the scriptures. In the Chāndogya Upaniṣad (8.1.6) it is said:

"Whatever benefits one obtains in this lifetime by good karma will ultimately perish. Whatever residence in a heavenly material world one obtains in the next life by material pious deeds will ultimately be lost. However, a person who knows the Supreme attains all his desires. He can travel to any world he likes."

In the scriptures it is also said:

"One who knows the Supreme never returns to the material world."

In the Śvetāśvatara Upaniṣad (5.9) it is said:

"A person who understands the Supreme becomes eligible for liberation."

In the Muṇḍaka Upaniṣad (3.1.3) it is said:

"A person who understands the Supreme becomes free from the material world. He becomes liberated like the Lord Himself."

Text 30

idam jñānam upāśritya
mama sādharṃyam āgataḥ
sarge 'pi nopajāyante
pralaye na vyathanti ca. iti.

idam-this; jñānam-knowledge; upāśritya-taking shelter of; mama-My; sādharṃyam-nature; āgataḥ-attained; sarge 'pi-even in the creation; na-never; upajāyante-comes in; pralaye-in the annihilation; na-nor; vyathanti-disturbed; ca-also; iti-thus.

This is also explained by the Supreme Personality of Godhead Himself in these words (Bhagavad-gītā 14.2):

"By becoming fixed in this knowledge, one can attain to the transcendental nature, which is like My own nature. Thus established, one is not born at the time of creation nor disturbed at the time of dissolution."*

Text 31

tad etad ubhayaṁ vivṛtaṁ śrī-rāmānuja-śārīrake mīmāṁsā-pūrva-bhāga-jñātasya karmaṇo 'pasthira-phalatvaṁ tad-upari-tana-bhagavaseyasya brahma-jñānasya tv anantākṣaya-phalatvaṁ śrūyate. ataḥ pūrva-vṛttāt karma-jñānād anantaram brahma jñātavyam ity uktam bhavati. tad āha sarvādi-vṛtti-karo bhagavān baudhāyanaḥ vṛttāt karmādhigamād anantaram brahma-vividiṣeti iti.

tat-this; etat-that; ubhayaṁ-both; vivṛtam-revealed; śrī-rāmānuja-śārīrake-in Śrī Ramanuja Acarya's commentary on Vedānta-sūtra; mīmāṁsā-pūrva-bhāga-purva-mimamsa; jñātasya-understood; karmaṇo-of karma; apasthira-phalatvam-temporary results; tad-upari-above that; tana-manifested; bhāgavaseyasya-part; brahma-jñānasya-knowledge of Brahman; tv-indeed; ananta-limitless; akṣaya-eternal; phalatvam-with results; śrūyate-is heard in the Sruti-sastra; ataḥ-then; pūrva-vṛttāt-from the former; karma-jñānāt-knowledge of karma; anantaram-after; brahma-Brahman; jñātavyam-to be understood; iti-thus; uktam-said; bhavati-isa; tat-that; āha-said; sarvādi-vṛtti-karo-the original cause of everything; bhagavān-the Supreme Personality of Godhead; baudhāyanaḥ-Badarayana; vṛttāt-from the thing; karma-karma; adhigamāt-understanding; anantaram-after; brahma-vividiṣā-the desire to understand the Supreme; iti-thus; iti-thus.

These two (pūrva-mīmāṁsā and uttara-mīmāṁsā) are also described in these words of Śrīla Rāmānuja Acārya's Vedānta-sūtra commentary:

"The fruitive activities prescribed by pūrva-mīmāṁsā bring results that are paltry and temporary. However, the knowledge of the Supreme that is attained by following the uttara-mīmāṁsā brings results that are limitless and eternal. Therefore, after one has mastered the pūrva-mīmāṁsā, one should strive to understand the Supreme, who is described in the uttara-mīmāṁsā. Therefore in the first sūtra of Vedānta, Lord Vyāsadeva, who is Himself the original cause of all causes, explains: 'After understanding the fruitive activities of pūrva-mīmāṁsā, one should strive to understand the Supreme'."

Text 32

etad eva puraṅjanopākhyāne ca dakṣiṇa-vāma-karṇayoḥ piṭṛ-hu-veda-hu-śabda-nirukto vyaktam asti. tad evaṁ samyak karma-kāṇḍa-jñānāntaram brahma-kāṇḍa-

gateṣu kesucid vākyeṣu svargādy-ānandasya vastu-vicāreṇa duḥkha-rūpatva-
vyabhicāri-sattāka-jñāna-pūrvakam brahmaṇas tv avyabhicāri-paratam
ānandatvena satyatva-jñānam eva brahma-jijñāsāyam hetur iti.

etat-this; eva-indeed; puraṅjanopākhyāne-in the story of King Puraṅjana; ca-
and; dakṣiṇa-vāma-left and right; karṇayoḥ-in the ears; pitṛ-hu-veda-hu-śabda-
niruktaḥ-saying pitṛ-hu veda-hu; vyaktam-manifested; asti-is; tat-that; evam-thus;
samyak-properly; karma-kāṇḍa-jñānāntaram-after knowledge of karma-kanda;
brahma-kāṇḍa-gateṣu-in the portion about the Supreme; kesucit-in some; vākyeṣu-
words; svargādy-ānandasya-the bliss of Svargaloka and other places; vastu-
vicāreṇa-in considering the things; duḥkha-of suffering; rūpatva-the form;
vyabhicāri-sattāka-inferior nature; jñāna-knowledge; pūrvakam-before;
brahmaṇas-of the Supreme; tv-indeed; avyabhicāri-paratam-superiority;
ānandatvena-with bliss; satyatva-jñānam-knowledge of the truth; eva-indeed;
brahma-jijñāsāyam-in the desire to understand the Supreme; hetuḥ-the cause; iti-
thus.

This is also explained in the description of the two ears, Pitṛhū and Devahū in
the story of King Puraṅjana (Śrīmad-Bhāgavatam 4.25.50-51). This means that
after understanding that the pleasures of Svargaloka and other places in the
material world are all inferior and temporary and lead only to sufferings in the
end, a person will yearn to understand the Supreme, for by understanding the
Supreme one attains eternal bliss. That is why one will yearn to understand the
Supreme, as described in the words "brahma-jijñāsā" at the beginning of Vedānta-
sūtra.

Text 33

athāta ity asyārthe labdhe tan-nirgalitārtham evāha satyam iti. sarva-sattādāv
avyabhicāri-sattākam ity arthaḥ. param ity anenānvayāt satyam jñānam anantam
brahma ity atra śrutau ca brahmety anena.

atha-atha; ataḥ-ataḥ; iti-thus; asya-of this; arthe-in the meaning; labdhe-
obtained; tan-nirgalita-manifested; artham-meaning; eva-indeed; āha-said; satyam-
satyam; iti-this; sarva-sattadāv-beginning with all existence; avyabhicāri-sattakam-
eternal existence; iti-thus; arthaḥ-the meaning; param-param; iti-thus; anena-by
this; anvayāt-the meaning; satyam-satyam; jñānam-knowledge; anantam-limitless;
brahma-Brahman; iti-thus; atra-here; śrutau-in the Sruti-sastra; ca-and; brahma-
Brahman; iti-thus; anena-by this.

The words "athātaḥ" in the beginning of Vedānta-sūtra are explained by the
word "satyam" in the beginning of Śrīmad-Bhāgavatam. the words "satyam
param" there mean "He who exists eternally". That the Supreme exists eternally is
confirmed by these words of Taittirīya Upaniṣad (2.1.2):

"The Supreme is eternal, limitless, and full of knowledge."

Text 34

tad evam anyasya tad-icchadhina-sattākatvena vyabhicāri-sattākatvam āyāti. tad evam atra tad etad āvadhī vyabhicāri-sattākam eva dhyātavanto vayam idānīm tv avyabhicāri-sattākam dhyāyemeti bhāvaḥ.

tat-that; evam-thus; anyasya-of another; tad-iccha-His desire; adhīna-subordinate; sattākatvena-existence; vyabhicāri-inferior; -sattākatvam-existence; āyāti-attains; tat-that; evam-thus; atra-here; tat-that; etat-this; āvadhī-until; vyabhicāri-inferior; sattākam-existence; eva-indeed; dhyātavantaḥ-meditating; vayam-we; idānīm-now; tv-indeed; avyabhicāri-sattākam-superior existence; dhyāyema-we meditate; iti-thus; bhāvaḥ-the meaning.

The entire creation is inferior to the Supreme Lord and subject to His will. The word "dhīmahi" here means "fully aware of the inferior creation, we meditate on the Supreme, who is above all".

Text 35

atha paratvam eva vyanakti dhāmneti. atra dhāma-śabdena prabhāva ucyate prakāśo vā. gṛha-deha-tvit-prabhāvā dhāmāni ity-amarādi-nānārtha-vargāt. na tu svarūpam.

atha-now; paratvam-superiority; eva-indeed; vyanakti-manifests; dhāmna-dhmana; iti-thus; atra-here; dhāma-śabdena-by the word dhamna; prabhāva-glory; ucyate-is said; prakāśaḥ-splendor; vā-or; gṛha-home; deha-body; tvit-splendor; prabhāva-glory; dhāmāni-dhama; iti-thus;-amara-Amara-kosa; ādi-beginning with; nānā-various; artha-meanings; vargāt-from the multitude; na-not; tu-but; svarūpam-own form.

The Superior position of the Supreme Personality of Godhead is described here (in Śrīmad-Bhāgavatam 1.1.1) by the word "dhāmna". The word "dhāma" may mean either "power" or "glory". In the Amara-kośa the following definitions of dhāma are given:

"The word `dhāma' may mean `home', `body', `glory', or `power'."

These definitions are also confirmed by other dictionaries as well. We may note that the word "dhāma" is not defined to mean "own nature".

Text 36

tathā kuhaka-śabdenātra pratāraṇa-kṛd ucyate. tac ca jīva-svarūpāvaraṇa-

vikṣepa-kāritvādinā māyā-vaibhavam eva. tataś ca svena dhāmnā sva-prabhāva-rūpayā sva-prakāśa-rūpayā vā śaktyā sadā nityam eva nirastaṁ kuhakam māyā-vaibhavam yasmāt tam.

tathā-so; kuhaka-śabdena-by thw word "kuhaka"; atra-here; pratāraṇa-kṛt-bewildering; ucyate-is said; tac-that; ca-and; jīva-of the individual spirit souls; svarūpa-the original form; āvaraṇa-covering; vikṣepa-kāritva-throwing; ādinā-beginning with; māyā-vaibhavam-the power of maya; eva-thus; tataḥ-then; ca-and; svena-own; dhāmnā-with glory; sva-prabhāva-rūpayā-own power; sva-prakāśa-rūpayā-own glory; vā-or; śaktyā-with the power; sadā-always; nityam-always; eva-indeed; nirastam-sent away; kuhakam-illusion; māyā-vaibhavam-the power of maya; yasmāt-from whom; tam-Him.

In the first verse of Śrīmad-Bhāgavatam the word "kuhakam" means "that which bewilders". This word refers to the maya potency, which covers the real forms of the individual spirit souls and throws them into the material world. Then "dhāmnā svena" means "with the potency of His own glory" or "with His own power", "sadā" means "always", and "nirasta-kuhakam" means "the power of māyā is dispelled".

Text 37

tad uktam māyām vyudyasya cic-chaktyā iti.

tad uktam māyām vyudyasya cic-chaktyā iti.

That the Supreme Personality of Godhead dispels the power of māyā is confirmed by this prayer addressed to the Lord (Śrīmad-Bhāgavatam 1.7.23):

"O Lord, You have cast away the effects of the material energy by dint of Your spiritual potency."*

Text 38

tasyā api śakter agantukatvena svenety asya vaiyārthyam syāt.svarūpeṇety evam vyākhyāne tu svenety anenaiva caritārthatā syāt. yathā kathañcit tathā vyākhyāne 'pi kuhaka-nirasana-lakṣaṇa śaktir evāpadyate. sa ca sādhatama-rūpāya ṛṭiyāya vyakteti. etena māyā-tat-kārya-vilakṣaṇam yad vastu tat tasya svarūpam iti svarūpa-lakṣaṇam api gamyam.

tasyāḥ-of that; api-also; śakteḥ-potency; agantukatvena-unwelcome; svena-svena; iti-thus; asya-of this; vaiyārthyam-useless; syāt-is; svarūpeṇa-with the original form; iti-thus; evam-thus; vyākhyāne-in the explanation; tu-but; svena-svena; iti-thus; anena-by this; eva-indeed; carita-nature; arthatā-meaning; syāt-is; yathā-as; kathañcit-something; tathā-so; vyākhyāne-in the explanation; api-also;

kuhaka-illusion; nirasana-dispelling; lakṣaṇa-characterized; śaktiḥ-potency; eva-indeed; āpadyate-is attained; sa-that; ca-and; sādhatama-rūpāya-with the nature of the most qualified; tṛtīyā-with the instrumental case; vyaktā-is manifested; iti-thus; etena-by this; māyā-tat-kārya-vilakṣaṇam-different from the activities of maya; yat-what; vastu-thing; tat-that; tasya-of Him; svarūpam-the original form; iti-thus; svarūpa-lakṣaṇam-the nature of the original form; api-also; gamyam-to be attained.

It is not right to interpret the word "svena" to mean "independent of the Lord's own potency". Such an interpretation is useless. The right understanding is that the word "svena" means "with His original nature". In this way it is explained that the Lord's personal potency naturally dispels the illusory power of māyā. This word is in the instrumental case. In this way it is seen that the Supreme Personality of Godhead is beyond the touch of the illusory potency māyā.

Text 39

tac ca satyaṁ jñānam anantaṁ brahma iti. vijñānam anantaṁ brahma iti śruti-prasiddham eva.

tat-that; ca-and; satyam-eternal; jñānam-knowledge; anantaṁ-limitless; brahma-the Supreme Personality of Godhead; iti-thus; vijñānam-knowledge; anantaṁ-bliss; brahma-the Supreme Personality of Godhead; iti-thus; śruti-prasiddham-proved by the Sruti-sastra; eva-also.

This is confirmed by the following words of Taittirīya Upaniṣad (2.1.2):

"The Supreme is eternal, limitless, and full of knowledge."

It is also confirmed by these words of Bṛhad-āraṇyaka Upaniṣad (3.9.28):

"The Supreme is blissful and full of knowledge."

Text 40

etac chruti-lakṣaṇam eva ca satyaṁ iti vinyastam. tad evaṁ svarūpa-śaktiś ca sāksād evopakrantā. tataḥ sūtaram evāsya bhagavattvaṁ spaṣṭam.

etat-this; chruti-lakṣaṇam-characterized by the Sruti; eva-indeed; ca-and; satyam-eternal; iti-thus; vinyastam-established; tat-that; evam-thus; svarūpa-personal; śaktiḥ-potency; ca-and; sāksāt-directly; eva-indeed; upakrantā-approached; tataḥ-then; sūtaram-clearly; eva-indeed; asya-of Him; bhagavattvam-the nature of the Supreme Personality of Godhead; spaṣṭam-clear.

In this way the word "satyam" (eternal) is also used in the Upaniṣads to describe the Supreme. In this way the Lord's internal spiritual potency is described and it is also clearly declared that the Supreme Lord is the master of all opulences.

Text 41

atha mukhye satyatve yuktim darśayati yatreti. brahmatvāt sarvatra sthite vāsudeve bhagavati yasmin sthita-trayāṇām guṇānām bhūtendriya-devatātmako yasyaiveśiṭuḥ sargo 'py ayam amṛṣā śukty-ādau rajātādikam ivāropito na bhavati. kintu yato vā imāni iti śruti-prasiddhe brahmaṇi yatra sarvadā sthitvāt samjñā-mūrti-klptas tu tri-vṛt kurvata upadeśāt iti nyāyena yad eka-kartṛtvāc ca satya eva.

atha-now; mukhye-primary; satyatve-in eternity; yuktim-the reason; darśayati-shows; yatra-where; iti-thus; brahmatvāt-because of being the Brahman; sarvatra-everywhere; sthite-situated; vāsudeve-Vāsudeva; bhagavati-the Supreme Personality of Godhead; yasmin-in which; sthita-trayāṇām-three situations; guṇānām-of the modes; bhūta-elements; indriya-senses; devatā-demigods; ātmakaḥ-self; yasya-of whom; eva-indeed; īśiṭuḥ-of the supreme controller; sargaḥ-in the creation; api-also; ayam-this; amṛṣā-unreal; śukty-ādau-beginning with the seashell; rajātādikam-beginning with silver; iva-like; āropitaḥ-artificial imposition; na-not; bhavati-is; kintu-however; yataḥ-from whom; vā-indeed; imāni-these; iti-thus; śruti-prasiddhe-proved by the Sruti-sastra; brahmaṇi-in Brahman; yatra-where; sarvadā-always; sthitvāt-because of being situated; samjñā-mūrti-klptas tu tri-vṛt kurvata upadeśāt iti nyāyena-Vedānta-sūtra 2.4.21; yat-what; eka-one; kartṛtvāt-because of being the doer; ca-and; satya-eternal; eva-indeed.

The reason why the Supreme is the eternal Absolute Truth is given in the word "yatra" (in whom). Because He is the greatest, the Supreme Personality of Godhead, Lord Vāsudeva is present everywhere. He is the controller of the material elements, senses, demigods, and others manifested by the three modes of material nature. The words "sargo 'mṛṣā" mean "the material world is not an illusion, like the illusion of thinking silver to be present in the glittering surface of a seashell." That everything is manifested from the Supreme is confirmed by the following words of Taittirīya Upaniṣad (3.1.1):

"From the Supreme all the material elements have come."

This is also confirmed by the following words of Vedānta-sūtra (2.4.20):

"But the creation of the world of names and forms in the three modes of nature is done by the Supreme Personality of Godhead, for that is the teaching of scripture."

Thus, because He is the creator of the material worlds, the Supreme Personality of Godhead is the eternal Absolute Truth (satyam).

Text 42

tatra dṛṣṭāntenāpy amṛṣatvaṁ sādhayati teja-ādīnām vinimayaḥ parasparāmśa-vyatayaḥ parasparāsminn amśenāvasthitir ity arthaḥ.

tatra-there; dṛṣṭāntena-with an example; api-also; amṛṣatvam-reality; sādhayati-shows; teja-ādīnām-beginning with fire; vinimayaḥ-actioun and reaction; parasparāmśa-vyatayaḥ-mutual parts; parasparāsminn-mutual; amśena-by a part; āvasthitiḥ-situation; iti-thus; arthaḥ-the meaning.

Then an example is given to prove that the material world is indeed real. There it is said: "tejo-vāri-mṛdaṁ yathā vinimayaḥ", which means that fire and the other ingredients of the material world all rest within the real Supreme Lord. For this reason they must indeed be real.

Text 43

sa yathā mṛṣā na bhavati. kintu yathaiveśvara-nirmāṇam tathety arthaḥ. imās tistro devataś tri-vṛd ekaikā bhavati. yad agne rohitam rūpaṁ tejasas tad-rūpaṁ yac chuklam tad-apam yat kṛṣṇam tat pṛthivyāḥ. tad annasya iti śruteḥ.

sa-that; yathā-as; mṛṣā-false; na-not; bhavati-is; kintu-however; yatha-as; eva-indeed; īśvara-the Supreme Personality of Godhead; nirmāṇam-creation; tatha-so; iti-thus; arthaḥ-the meaning; imaḥ-these; tistraḥ-three; devataḥ-demigods; tri-vṛt-three kinds; ekaikā-one by one; bhavati-is; yat-what; agneḥ-of fire; rohitam-manifested; rūpam-form; tejasah-of fire; tad-rūpam-that form; yac-what; chuklam-white; tad-apam-of water; yat-what; kṛṣṇam-black; tat-that; pṛthivyāḥ-of earth; tat-that; annasya-of food; iti-thus; śruteḥ-from the Sruti-sastra.

The material world cannot be false, for it is created by the Supreme Personality of Godhead Himself. This is confirmed by the following words of Chāndogya Upaniṣad (6.3.4 and 6.4.1):

"Then the Supreme Personality of Godhead created the three demigods. One by one the Lord created the things of the material world. He created the red fire, the clear waters, and the dark earth."

Text 44

tad evam arthasyāsyā śruti-mūlatvāt kalpanā-mūlas tv anyo 'rthaḥ svata eva parantaḥ. tatra ca sāmānyatayā nirdiṣṭānām teja-ādīnām viśeṣatve saṅkramanam na śabdikānām hṛdayam adhyārohati.

tat-that; evam-thus; arthasya-of the meaning; asya-this; śruti-of the scriptures; mūlatvāt-being the root; kalpana-conception; mūlaḥ-the root; tv-indeed; anyāḥ-

another; arthaḥ-meaning; svata-persopnally; eva-indeed; parāstaḥ-refuted; tatra-there; ca-and; sāmānyatayā-with equality; nirdiṣṭānām-explained; teja-ādīnām-beginning with fire; viśeṣatve-in difference; saṅkramaṇam-sequence; na-not; śabdikānām-of grammarians; hr̥dayam-heart; adhyārohati-rules.

Thus, because the Vedānta-sūtra declares that the Supreme is the root from whom the scriptures have grown, these descriptions of scripture cannot be rejected as the mere imagination or invention of some writer. Therefore it must be accepted that the material world was created by the Supreme Personality of Godhead. It did not spontaneously come into existence without a creator. They who are learned in Sanskrit grammar will never accept the idea that this statement of Chāndogya Upaniṣad means that fire and the other material elements spontaneously came into existence without an original cause behind them.

Text 45

yadi ca tad evāmaṁsyata. tadā vāry-ādīni marīcikādiṣu yathety evāvakṣyata. kiṁ ca tan-mate brahmatas tri-sargasya mukhyam janma nāsti. kintv āropa eva janmety ucyate.

yadi-if; ca-and; tat-that; eva-indeed; amaṁsyata-is thought; tadā-then; vāry-ādīni-beginning ewith water; marīcikā-mirages; ādiṣu-beginning with; yathā-as; iti-thus; eva-indeed; avakṣyata-is seen; kiṁ ca-furthermore; tan-mate-in that idea; brahmataḥ-from the Supreme; tri-sargasya-of the three worlds; mukhyam-primary; janma-birth; na-not; asti-is; kintv-however; āropa-artificial imposition; eva-indeed; janma-birth; iti-thus; ucyate-is said

If this view, that the material world is spontaneously created and has no creator, is accepted, then it is accepted that the water and other elements of the material world are all like a great mirage. According to this view, the material world was not created from the Supreme, for the world is only a great illusion.

Text 46

sa punar bhramād eva bhavati. bhramaś ca sādrśyāvalambi. sādrśyam tu kāla-bhedenobhayam evādhiṣṭhānam karoti. rajate 'pi śukti-bhrama-sambhavāt.

sa-that; punaḥ-qagain; bhramāt-from illusion; eva-indeed; bhavati-is; bhramaḥ-illusion; ca-and; sādrśya-like that; avalambi-acceptance; sādrśyam-being like that; tu-but; kāla-bhedena-with divisions of time; ubhayam-both; eva-indeed; adhiṣṭhānam-creation; karoti-does; rājate-in silver; api-also; śukti-bhrama-sambhavāt-from the illusion of a seashell.

According to this view the entire material world is an illusion and the divisions

of time are also illusory. The world is thus thought to be like the silver falsely thought to exist on the glittering surface of a seashell.

Text 47

na caikātmakam bhramādhiṣṭhānam. bahv-ātmakam tu bhrama-kalpitam ity asti niyamo mitho militeṣu vidūra-varti-dhūma-parvata-vṛkṣeṣv akhaṇḍa-megha-bhrama-sambhavāt.

na-not; ca-also; eka-one; ātmakam-self; bhrama-illusion; adhiṣṭhānam-creation;. bahv-ātmakam-many selves; tu-but; bhrama-illusion; kalpitam-imagined; iti-thus; asti-is; niyamaḥ-niyama; mithaḥ-mutual; militeṣu-meeting; vidūra-far; varti-being; dhūma-smoke; parvata-mountain; vṛkṣeṣu-among trees; akhaṇḍa-unbroken; megha-clouds; bhrama-illusion; sambhavāt-from the manifestation.

To think that there is one soul is an illusion and to think that there are many different souls is also an illusion. It is an idea created by the imagination. It is like a great mass of clouds on the horizon, a mass of clouds that one may falsely think to be smoke from a faraway fire or a faraway mountain, or a faraway forest.

Text 48

tad evam prakṛte 'py anādita eva tri-sargaḥ pratyakṣam pratīyate. brahma ca cin-mātratayā svata eva sphurat asti. tasmād anādy-ajñānākrāntasya jīvasya yathā sad-rūpatā-sādṛśyena brahmāni tri-sarga-bhramaḥ syāt tathā tri-sarge 'pi brahma-bhramaḥ katham na kadācit syāt. tataś ca brahmaṇa evādhiṣṭhānatvam ity anirṇaye sarva-nāśa-prasaṅgaḥ.

tat-that; evam-thus; prakṛte-material; api-also; anādita-beginningless; eva-indeed; tri-sargaḥ-three material worlds; pratyakṣam-direct; pratīyate-is accepted; brahma-the Supreme; ca-and; cin-mātratayā-as only spirit; svata-personally; eva-indeed; sphurat-manifested; asti-is; tasmāt-from Him; anādy-ajñāna-beginningless ignorance; ākrāntasya-overcome; jīvasya-of the individual spirit soul; yathā-as; sad-rūpatā-spiritual nature; sādṛśyena-like; brahmāni-in the Supreme; tri-sarga-bhramaḥ-the illusion of the three worlds; syāt-may be; tathā-so; tri-sarge-in the three worlds; api-also; brahma-of the Supreme; bhramaḥ-illusion; katham-how?; na-not; kadācit-ever; syāt-may be; tataś-then; ca-and; brahmaṇa-of the Supreme; eva-indeed; adhiṣṭhānatvam-establishment; iti-thus; anirṇaye-not concluding; sarva-all; nāśa-destruction; prasaṅgaḥ-in relation to.

Here someone may say: "The material world (tri-sargaḥ) has existed from time without beginning. The spiritual Supreme has also existed from time without beginning. the conditioned individual souls are bewildered about their true spiritual identity. How is it possible, then, that the Supreme is never bewildered in this way by the illusions of the material world?" This conclusion is mistaken. It is

not true. If this conclusion is accepted, then all becomes lost.

Text 49

āropakatvam tu jaḍasyeva. cin-mātrasyāpi na sambhavati. brahma ca cin-mātram eva tan-matam iti. tataś ca śruti-mūla eva vyākhyāne siddhe so 'yam abhiprāyaḥ yatra hi yan nāsti. kintv anyatraiva dṛśyate. tatraiva tad-āropaḥ siddhaḥ.

āropakatvam-artificial imposition; tu-not; jaḍasya-of matter; iva-like; cin-mātrasya-only spirit; api-also; na-not; sambhavati-is possible; brahma-the Supreme; ca-and; cin-mātram-only spirit; eva-indeed; tan-matam-that idea; iti-thus; tataḥ-then; ca-and; śruti-mūla-the root of the scriptures; eva-indeed; vyākhyāne-in the explanation; siddhe-proved; so 'yam-that; abhiprāyaḥ-the meaning; yatra-where; hi-indeed; yan-what; na-not; asti-is; kintv-however; anyatra-in another place; eva-indeed; dṛśyate-is seen; tatra-there; eva-indeed; tad-āropaḥ-artificial imposition; siddhaḥ-proved.

The material world is not an illusion that exists only in the imagination. In the same way the spiritual world is also not an illusion that exists only in the imagination. The impersonalists affirm that the Supreme is pure spirit and nothing else. In the commentary on Vedānta-sūtra's affirmation that the Supreme Lord is the root from whom the scriptures have grown, it is affirmed that material illusions only when one does not see his relationship with the Supreme.

Text 50

tataś ca vastutas tad-ayogāt tatra tat-sattayā tat-sattā kartuṃ na śakyata eva. tri-sargasya tu tac-chakti-viśiṣṭād bhagavato mukhya-vṛtṭyaiva jātātvena śrutatvāt tad-vyatirekeṇa vyatirekāt tatraiva sarvātmake so 'sti. tatas tasmin na cāropitaś ca. āropas tu tathāpi dhāmnety ādi-rītyaivācintya-śaktitvāt tena liptatvābhāve 'pi tac-chāṅkā-rūpa eva.

tataḥ-then; ca-and; vastutaḥ-in truth; tad-ayogāt-without contact with the Supreme; tatra-there; tat-sattayā-with that reality; tat-sattā-that reality; kartuṃ-to do; na-not; śakyata-is able; eva-indeed; tri-sargasya-of the material world; tu-but; tac-chakti-viśiṣṭād-because of a specific potency of His; bhagavataḥ-of the Supreme Personality of Godhead; mukhya-vṛtṭyā-with the primary meaning; eva-indeed; jātātvena-because of being born; śrutatvāt-because of being heard; tad-vyatirekeṇa-with the difference; vyatirekāt-from the difference; tatra-there; eva-indeed; sarvātmake-the self of all; saḥ-He; asti-is; tataḥ-then; tasmin-in Him; na-not; ca-also; āropitaḥ-artificial imposition; ca-and; āropaḥ-artificial imposition; tu-but; tathāpi-still; dhāmnety-by the word dhamna; ādi-beginning; rītyā-by the words; eva-indeed; acintya-inconceivable; śaktitvāt-because of the potency; tena-by that; liptatva-being affected; abhāve-in the absence; api-also; tac-chāṅkā-rūpa-the nature of that doubt; eva-indeed.

Material illusion thus has no power to touch the Supreme. That is the primary meaning of these words of Śrīmad-Bhāgavatam's first verse. The scriptures declare that the material world is created by a specific potency of the Supreme Personality of Godhead, Without the Lord, the material world would not exist. The material world rests within the Lord. Therefore material illusion cannot touch the Supreme Lord. The word "dhāmnā" in this verse of Śrīmad-Bhāgavatam affirms that because He is the master of inconceivable spiritual potencies, the Lord cannot be touched by material illusion. Even though this is certainly true, some thinkers still have doubts.

Text 51

tathā ca eka-deśa-sthityāgner jñyotsnā-vistāriṇī yathā ity anusāreṇa tat-sattayā tat-sattā bhavati.

tathā-so; ca-and; eka-deśa-sthityāgner jñyotsnā-vistāriṇī yathā ity anusāreṇa-according to Śrī Viṣṇu Purāna 1.22.55; tat-sattayā-by His real existence; tat-sattā-His existence; bhavati-is.

Because the Supreme Personality of Godhead is real, therefore the material world created by Him must also be real. This is confirmed by the following words of Śrī Viṣṇu Purāṇa (1.22.55):

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe."*

Text 52

tato bhagavato mukhyam satyatvam tri-sargasya na mṛṣatvam iti. tathā ca śrutiḥ satyasya satyam iti tathā prāṇā vai satyam teṣām eva satyam iti praṇa-śabdoditānām sthūla-sūkṣma-bhūtānām vyavahārataḥ satyatvenādhigatānām mūla-kāraṇa-bhūtaṁ parama-satyam bhagavantam darśayatīti.

tataḥ-of this; bhagavataḥ-of the Supreme Personality of Godhead; mukhyam-primary; satyatvam-reality; tri-sargasya-of the material world; na-not; mṛṣatvam-falsity; iti-thus; tathā-so; ca-and; śrutiḥ-the Sruti-sastra; satyasya-of the real; satyam-reality; iti-thus; tathā-so; prāṇā-life breath; vai-indeed; satyam-real; teṣām-of them; eva-indeed; satyam-real; iti-thus; praṇa-śabda-the word "life"; uditānām-said; sthūla-gross; sūkṣma-subtle; bhūtānām-of elements; vyavahārataḥ-acting; satyatvena-with reality; adhigatānām-known; mūla-root; kāraṇa-cause; bhūtam-manifested; parama-satyam-supreme reality; bhagavantam-the Supreme Personality of Godhead; darśayati-reveals; iti-thus.

The material world cannot be false. It must be real, for it is manifested from the Supreme Personality of Godhead, who is the supreme reality. This is confirmed by the following words of Bṛhad-āraṇyaka Upaniṣad (2.1.20):

"The Supreme is real, and therefore the individual souls and material worlds created by Him are also real."

In this passage the word "prāṇa" means "the gross and subtle material elements. In this way it is seen that because the Supreme Personality of Godhead is real, the material elements, which are created by Him, must also be real.

Text 53

ataḥ tam eva taṭastha-lakṣaṇena ca tathā vyañjayan prathamam viśādārthatayā
brahma-sūtrāṇām eva vivṛtir iyam saṁhiteti vibodhayiṣaya ca tad anāntaram
sūtram eva prathamam anuvadati janmādy asya yataḥ iti.

ataḥ-then; tam-that; eva-indeed; taṭastha-lakṣaṇena-characterized as marginal;
ca-and; tathā-so; vyañjayan-manifesting; prathamam-first; viśādārthatayā-with the
pure meaning; brahma-sūtrāṇām-of the Vedānta-sūtras; eva-indeed; vivṛtiḥ-
manifestation; iyam-this; saṁhitā-gathered; iti-thus; vibodhayiṣayā-with the
intention to explain; ca-and; tat-that; anantaram-after; sūtram-sutra; eva-indeed;
prathamam-first; anuvadati-explains; janmādy asya yataḥ iti-the first words of
Śrīmad-Bhāgavatam.

Śrīmad-Bhāgavatam is the natural commentary on Vedānta-sūtra. Therefore the first statement of Vedānta-sūtra (janmādy asya yataḥ) is explained by the first verse of Śrīmad-Bhāgavatam.

Text 54

janmādīti sṛṣṭi-sthiti-pralayam. tad-guṇa-samvijñāno bahuvrīhiḥ. asya viśvasya
brahma-stamba-paryantāneka-karṭṛ-bhokṭṛ-samyuktasya pratiniyata-deśa-kāla-
nimitta-kriyā-phalāśrayasya manasāpy acintya-vividha-vicitraracana-rūpasya. yato
yasmād acintya-śaktyā svayam upādāna-rūpāt karṭṛ-ādi-rūpāc ca janmādi tam
param dhīmahīty anvayaḥ.

janmādi-janmadi; iti-thus; sṛṣṭi-sthiti-pralayam-creation, maintenance, and
annihilation; tad-guṇa-the modes; samvijñānaḥ-knowledge; bahuvrīhiḥ-a
bahuvrīhi-samasa; asya-of this; viśvasya-universe; brahma-stamba-paryantāneka-of
the many material universes; karṭṛ-creator; bhokṭṛ-enjoyer; samyuktasya-with;
pratiniyata-every; deśa-place; kāla-time; nimitta-cause; kriyā-action; phala-of
results; āśrayasya-of the resting place; manasā-with the mind; api-also; acintya-
unconceivable; vividha-various; vicitra-wonderful; racana-creations; rūpasya-
having the form; yataḥ-from whom; yasmāt-from whom; acintya-śaktyā-byHis

inconceivable potency; svayam-personally; upādāna-rūpāt-in the form of the ingredient; karṭṛ-ādi-rūpāc-in the form of the creator; ca-also; janmādi-beginning with birth; tam-that; param-Supreme; dhīmahi-we meditate; iti-thus; anvayaḥ-the meaning.

Here (in Vedānta-sūtra 1.1.2 and Śrīmad-Bhāgavatam 1.1.1) the word "janmādi" is a tad-guṇa-samvijñāna bahuvrīhi-samāsa that means "creation, maintenance, and annihilation". Here "asya" means "of the material universe, which is filled with a great variety of living entities, from the demigod Brahmā down to the immovable plants, who all perform various actions and attain various perceptions and experiences, and a great variety of times, places, actions, causes, and results, a variety that is far beyond the power of the human mind to comprehend". Here "yataḥ" means "from whom the creation, maintenance, and annihilation of the material world is manifested". This means that the Supreme Personality of Godhead is both the creator and the ingredient of the material world. Then it is said, "I meditate on that Supreme Lord (param dhīmahi).

Text 55

atra viṣaya-vākyaṁ ca bhṛgur vai vāruṇir varuṇaṁ pitaram upasasāra. adhihi bho bhagavo brahma ity ārābhya yato vā imāni bhūtāni jāyante. yena jātāni jīvanti. yat prayanty abhisamviśanti tad vijijñāsasva tad brahma iti. tat tejo 'srjāta ity ādi ca.

atra-here; viṣaya-the range of perception; vākyaṁ-statement; ca-and; bhṛguḥ-Bhrgu; vai-indeed; vāruṇiḥ-the son of Varuna; varuṇam-to Varuna; pitaram-his father; upasasāra-approached; adhihi-please teach; bhaḥ-O; bhagavaḥ-lord; brahma-the Supreme; iti-thus; ārābhya-beginning; yataḥ-from whom; vai-indeed; imāni-these; bhūtāni-beings; jāyante-are born; yena-by whom; jātāni-born; jīvanti-live; yat-what; prayanti-go; abhisamviśanti-enter; tat-that; vijijñāsasva-you should try to know; tat-that; brahma-the Supreme; iti-indeed; tat-that; tejaḥ-power; asrjāta-created; iti-thus; ādi-beginning; ca-also.

That the Supreme Personality of Godhead is the creator of the material world is described in these words of Taittirīya Upaniṣad (3.1.1):

"Bhrgu Muni approached his father, Varuṇa, and asked, 'O master, please teach me about the Supreme'. . . . Varuṇa replied, 'From the Supreme all living beings have come, by His grace they remain alive, and into Him they enter at the end'. Know that is the Supreme."

This is also confirmed by the following words of Chāndogya Upaniṣad (6.2.3):

"The Supreme created the elements of the material world."

Text 56

janmādikam ihopalakṣaṇam. na tu viśeṣaṇam. tatas tad-dhyāne tan na praviśati. kintu śuddham eva tad-dhyeyam iti. kiṁ ca atra prag-ukta-viśeṣaṇa-viśiṣṭa-viśva-janmādeś tadr̥śa-hetutvena sarva-śaktitvaṁ satya-saṅkalpatvaṁ sarvajñatvaṁ sarveśvaratvaṁ ca tasya sūcitam. yaḥ sarvajñāḥ sarva-vid yasya jñānamayaṁ tapaḥ. sarvasya vaśī ity ādi śruteḥ.

janmādikam-beginning weityh birth; iha-here; upalakṣaṇam-understood; na-not; tu-but; viśeṣaṇam-adjective; tataḥ-then; tad-dhyāne-meditation on Him; tan-that; na-not; praviśati-enters; kintu-however; śuddham-pure; eva-indeed; tad-dhyeyam-to be meditated on; iti-thus; kiṁ ca-furthermore; atra-here; prak-previously; ukta-said; viśeṣaṇa-adjective; viśiṣṭa-sepcific; viśva-universe; janma-birth; ādeḥ-beginning; tadr̥śa-like that; hetutvena-because of being the origin; sarva-śaktitvam-the nature of having all potencies; satya-saṅkalpatvam-the nature of having all desires fulfilled; sarvajñatvam-the nature of knowing everything; sarveśvaratvam-the nature of being the master of all; ca-and; tasya-of Him; sūcitam-indicated; yaḥ-who; sarvajñāḥ-all-knowing; sarva-vit-all-knowing; yasya-of whom; jñānamayam-consisting of knowledge; tapaḥ-austerity; sarvasya-of all; vaśī-controlling; iti-thus; ādi-beginning; śruteḥ-from the Sruti.

The word "janmādi" here does not modify the Supreme. Here the supreme is not the person who meditates. Rather He is the supremely pure object of meditation. Furthermore, the Supreme is the creator of the material world, which was described here by the word "janmādi". Because He is the creator of the material world, the Supreme is all-powerful, all-knowing, the controller of all, and the person whose every desire is at once fulfilled. This is confirmed by the following words of Muṇḍaka Upaniṣad (1.1.9):

"The Supreme is all-knowing and all-powerful."

This is also confirmed by these words of Bṛhad-āraṇyaka Upaniṣad (4.4.22):

"The Supreme dominates and controls everyone."

Text 57

tathā paratvena nirastākhila-heya-pratyanīka-svarūpatvaṁ jñānādy-ananta-kalyāṇa-guṇatvaṁ sūcitam na tasya kāryam kāraṇam ca vidyate ity ādi śruteḥ.

tathā-so; paratvena-as the Supreme; nirasta-rejected; akhila-all; heya-unworthy; pratyanīka-enemies; svarūpatvam-nature; jñānādi-beginning with knowledge; ananta-limitless; kalyāṇa-auspicious; guṇatvam-virtues; sūcitam-indicated; na-not; tasya-of Him; kāryam-to be done; kāraṇam-cause; ca-and; vidyate-is; iti-thus; ādi-beginning; śruteḥ-from the Sruti-sastra.

Because He is the greatest, the Supreme has all virtues and no faults. he is described in these words of Śvetāśvatara Upaniṣad (6.8):

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him, or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

Text 58

ye tu nirviśeṣaṁ vastu jijñāsyam iti vadanti. tan-mate brahma-jijñāsāyāṁ janmādy asya yataḥ ity asaṅgataṁ syāt. niratiśaya-bṛhad-bṛmhanam ca iti nirvacanāt. tāt ca brahma jagaj-janmādi-kāraṇam iti vacanāc ca. evam uttaraeṣv api sūtreṣu sūtrodāhṛta-śruti-gaṇe cekṣaṇādy-anvaya-darśanāt sūtrāṇi sūtrodāhṛta-śrutayaś ca na tatra pramāṇam.

ye-who; tu-indeed; nirviśeṣam-qualityless; vastu-thing; jijñāsyam-to be inquired about; iti-thus; vadanti-say; tan-mate-in that opinion; brahma-jijñāsāyāṁ-in the inquiry into the Supreme; janmādy asya yataḥ iti-the words janmady asya yataḥ; asaṅgataṁ-not attained; syāt-is; niratiśaya-not great; bṛhat-great; bṛmhanam-greatness; ca-and; iti-thus; nirvacanāt-from the statement; tat-that; ca-also; brahma-the Supreme; jagaj-janmādi-beginning with the birth of the universe; kāraṇam-the origin; iti-thus; vacanāc-from the statement; ca-also; evam-thus; uttaraeṣv-in the uttara-mimamsa; api-and; sūtreṣu-in the sutras; sūtra-sutras; udāhṛta-said; śruti-gaṇe-in the Sruti-sastras; ca-also; ikṣaṇa-sight; ādi-beginning; anvaya-meaning; darśanāt-by the view; sūtrāṇi-the sutras; sūtra-by the sutras; udāhṛta-said; śrutayaḥ-the Sruti-sastras; ca-and; na-not; tatra-there; pramāṇam-evidence.

The impersonalists claim that the words "brahma-jijñāsā" at the beginning of Vedānta-sūtra refer to the qualityless impersonal Brahman. By explaining that these words of Vedānta-sūtra describe someone who is the creator, maintainer, and destroyer of the material worlds (janmādy asya yataḥ) Śrīmad-Bhāgavatam here refutes the impersonalists' idea. The impersonalists' idea is also refuted by these words of the scriptures:

"The Supreme is the greatest. No one is as great as He."

"The Supreme is the original cause of the material world."

The truth is that the words of Vedānta-sūtra, the scripture verses quoted in Vedānta-sūtra, and the Vedic scriptures themselves do not support the impersonalists' idea.

Text 59

tarkaś ca sādhya-dharmāvyabhicāri-sādhana-dharmānvita-vastu-viṣayatvān na nirviśeṣa-vastuni pramāṇam. jagaj-janmādi-bhramo yatas tad brahmeti svotprekṣa-pakṣe ca na nirviśeṣa-vastu-siddhiḥ.

tarkaḥ-logic; ca-and; sādhya-to be attained; dharmā-nature; avyabhicāri-constant; sādhanā-spiritual practice; dharmā-nature; anvita-with; vastu-thing; viṣayatvāt-because of the sphere of perception; na-not; nirviśeṣa-vastuni-impersonal and qualityless; pramāṇam-evidence; jagat-of the material world; janma-birth; ādi-beginning with; bhramāḥ-illusion; yataḥ-from whom; tat-that; brahma-the Supreme; iti-thus; svotprekṣa-pakṣe-imagining one thing to have the qualities of another; ca-also; na-not; nirviśeṣa-vastu-the impersonal Brahman; siddhiḥ-proof.

Logic also refutes the impersonalists' idea. Because the Supreme must be the origin of all goals that are to be attained as well as all methods that may be adopted to attain these goals, the Supreme cannot be impersonal or qualityless. It is not appropriate to say that the material world is an illusion that is manifested from the Supreme. These words make no sense. In this way it is proved that the Supreme cannot be impersonal or qualityless.

Text 60

brahma-mūlam ajñānam ajñāna-sākṣī brahmety upagamāt. sākṣitvaṁ hi prakāśaika-rasatayocyate. prakāśatvaṁ tu jaḍād vyavartakam svasya parasya ca vyavahāra-yogyatā-padānasvabhavena bhavati. tathā sati sa-viśeṣatvam. tad-abhāve prakāśataiva na syāt. tucchataiva syāt.

brahma-of the Supreme; mūlam-the root; ajñānam-ignorance; ajñāna-of ignorance; sākṣī-the witness; brahma-the Supreme; iti-thus; upagamāt-from the knowledge; sākṣitvam-the status of a witness; hi-indeed; prakāśa-manifestation; eka-one; rasatayā-with the state of existence; ucyate-is said; prakāśatvam-manifestation; tu-indeed; jaḍāt-from matter; vyavartakam-exclusion; svasya-own; parasya-of another; ca-and; vyavahāra-action; yogyatā-appropriateness; padān-states; asvabhavena-by what is not the nature; bhavati-is; tathā-so; sati-being so; sa-viśeṣatvam-with qualities; tad-abhāve-in the absence of that; prakāśata-manifestation; eva-indeed; na-not; syāt-may be; tucchata-insignificance; eva-indeed; syāt-is.

The impersonalists' idea is that the world is an illusion that has its roots in a mistaken idea, and the Supreme is the neutral, aloof witness of this material illusion. However, this very idea affirms that the Supreme is not material, and the Supreme and others perform actions. These are the symptoms of a person. They are not the symptoms of an impersonal, qualityless something. In this way it is

seen that the impersonalists' idea is very foolish and insignificant. It is not worth considering.

Text 61

kim ca tejo-vāri-mṛdām ity anenaiva teṣām vivakṣitam setsyatīti janmādy asya yataḥ ity aprayojakam syāt. atas tat-tad-viśeṣavattve labdhe sa ca viśeṣaḥ śakti-rūpa eva.

kim ca-furthermore; tejo-vāri-mṛdām-tejo-vāri-mṛdām; iti-thus; anena-by this; eva-indeed; teṣām-of them; vivakṣitam-desired to be said; setsyati-is; iti-thus; janmādy asya yataḥ iti-janmady asya yataḥ; aprayojakam-inappropriatekness; syāt-is; ataḥ-then; tat-tad-viśeṣavattve-having qualities; labdhe-attained; sa-that; ca-and; viśeṣaḥ-specific; śakti-rūpa-the form of potencies; eva-indeed.

The impersonalists may try to claim that the words "tejo-vari-mrdam" in this verse of Śrīmad-Bhāgavatam# support their idea. However, the words "janmādy asya yataḥ" refute all their claims. Because the Supreme has many potencies, therefore He has qualities and He is a person.

Text 62

śaktiś cāntaraṅgā bahiraṅgā taṭasthā ceti tridhā darśitā. tatra vikārātmakeṣu jagaj-janmādiṣu sākṣād-dhetutā bahiraṅgāyā eva syād iti sa māyākhyā copakrāntā. taṭasthā ca vayam dhīmahity anena atha yadyapi bhagavato 'mśāt tad-upādāna-bhūta-prakṛty-ākhyā-śakti-viśiṣṭāt puruṣād evāsyā janmādi. tathāpi bhagavaty eva tad-dhetutā paryavasyati. samudraika-deśe yasya janmādi. tasya samudra eva janmādīti.

śaktiḥ-potency; ca-alos; antaraṅgā-internal; bahiraṅgā-external; taṭasthā-marginal; ca-and; iti-thus; tridhā-three kinds; darśitā-shown; tatra-there; vikārātmakeṣu-with transformations; jagaj-janmādiṣu-beginning with the creation of the material world; sākṣād-dhetutā-the direct cause; bahiraṅgāyā-of the external; eva-indeed; syāt-is; iti-thus; sa-that; māyākhyā-called maya; ca-and; upakrāntā-near; taṭasthā-marginal; ca-and; vayam-we; dhīmahī-meditate; iti-thus; anena-by this; atha-then; yadyapi-although; bhagavataḥ-of the Supreme Personality of Godhead; amśāt-because of being part and parcel; tad-upādāna-the ingredient; bhūta-become; prakṛti-prakṛti; ākhyā-called; śakti-potency; viśiṣṭāt-specific; puruṣāt-from the puruṣa; eva-indeed; asya-of Him; janma-birth; ādi-beginning; tathāpi-still; bhagavati-in the Supreme Personality of Godhead; eva-indeed; tad-dhetutā-the cause of that; paryavasyati-concludes; samudra-having the mark; eka-one; deśe-in the place; yasya-of whom; janmādi-beginning with birth; tasya-of Him; samudra-having the mark; eva-indeed; janmādi-janmadi; iti-thus.

The Supreme Personality of Godhead has three potencies: 1. antarāṅgā (internal), 2. bahiraṅgā (external), and 3. taṭasthā (marginal). The external potency, which is also called māyā, creates, maintains, and annihilates the material universes. The marginal potency is we living entities, who meditate (dhīmaḥi) on the Supreme. Although the material energy is the immediate cause of the material world, because that material potency is part-and-parcel of the Supreme Lord, it is the Supreme Lord who is the ultimate cause of the creation, maintenance, and annihilation of the material universes.

Text 63

yathoktam

prakṛtir hy asyopādānam
ādhāraḥ puruṣaḥ paraḥ
sato 'bhivyañjakaḥ kālo
brahma tat-tṛtayas tv aham. iti.

yathā-as; uktam-said; prakṛtiḥ-matter; hi-indeed; asya-of this; upādānam-ingredient; ādhāraḥ-resting place; puruṣaḥ-the Supreme Personality of Godhead; paraḥ-supreme; sataḥ-being so; abhivyañjakaḥ-manifesting; kālaḥ-time; brahma-Brahman; tat-tṛtayaḥ-these three; tv-indeed; aham-I; iti-thus.

This is also confirmed by the Supreme Personality of Godhead Himself in these words (Śrīmad-Bhāgavatam 11.24.19):

"The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time. Thus nature, the almighty Viṣṇu, and time are not different from Me, the Supreme Absolute Truth."***

Text 64

tasya ca bhagavato janmādy asya yataḥ ity anenāpi mūrtatvam eva lakṣyate. yato mūrtasyas jagato mūrti-śakter nidhana-rūpa-tādṛśānanta-para-śaktinām nidhāna-rūpo 'sāv ity ākṣipyate. tasya parama-kāraṇatvāṅgi-kārāt.

tasya-of Him; ca-and; bhagavataḥ-of the Supreme Personality of Godhead; janmādy asya yataḥ ity anena-by Śrīmad-Bhāgavatam 1.1.1; api-also; mūrtatvam-having a form; eva-indeed; lakṣyate-is seen; yataḥ-from whom; mūrtasyaḥ-havign a form; jagataḥ-of the world; mūrti-śakteḥ-of the potency of ther form; nidhāna-rūpa-resting-place; tādṛśa-like this; ananta-limitless; para-transcendental; śaktinām-of potencies; nidhāna-rūpaḥ-in the form of the resting place; asāv-this; iti-thus; ākṣipyate-is rejected; tasya-of Him; parama-kāraṇatva-supreme cause; āṅgi-kārāt-because of accepting.

In this way it is seen that the words "janmādy asya yataḥ" from Vedānta-sūtra and Śrīmad-Bhāgavatam hint that the Supreme has a form. the material universe is one of His limbs, and His many other potencies are other limbs. They all rest within Him. Thus He is the original cause of all.

Text 65

na ca tasya mūrtatve saty anyato janmāpatet. anavasthāpatter
ekasyaivāditvenāṅgī-kārāt saṅkhyānam avyaktasyeva sa kāraṇam
kāraṇadhipādhipo na cāsy kaścij janito na cādhipaḥ iti śruti-niṣedhāt. anādi-
siddhāprākṛta-svabhāvika-mūrtitvena tasya tat-prasiddheś ca. tad evam mūrtatve
siddhe sa ca mūrto viṣṇu-nārāyaṇādi-sākṣād-rūpakaḥ śrī-bhagavān eva nānyaḥ.

na-not; ca-and; tasya-of Him; mūrtatve-the state of having a form; satī-being so;
anyataḥ-otherwise; janma-birth; āpatet-attains; anavasthā-another situation;
āpatteḥ-of the attainment; ekasya-of one; eva-indeed; āditvena-beginning; aṅgī-
kārāt-because of accepting; saṅkhyānam-of the sankhya philosophers; avyaktasya-
of the unmanifested; iva-like; sa-He; kāraṇam-the cause; kāraṇa-of the cause;
adhipa-of the ruler; adhipaḥ-the ruler; na-not; ca-and; asya-of Him; kaścit-
something; janitaḥ-born; na-not; ca-and; adhipaḥ-the ruler; iti-thus; śruti-the
Sruti-sastra; niṣedhāt-because of contradicting; anādi-without beginning; siddha-
perfect; aprākṛta-not material; svabhāvika-own; mūrtitvena-with the form; tasya-of
Him; tat-prasiddheḥ-because of the proof of that; ca-and; tat-that; evam-thus;
mūrtatve-having a form; siddhe-proved; sa-He; ca-and; mūrtaḥ-form; viṣṇu-Viṣṇu;
nārāyaṇa-Nārāyaṇa; ādi-beginning; sākṣāt-direct; rūpakaḥ-form; śrī-bhagavān-the
Supreme Personality of Godhead; eva-indeed; na-not; anyāḥ-anyone else.

Even though He has a form, the Supreme never takes birth. There must be an original cause of all. The idea that there is an endless series of causes and no original cause cannot be accepted. The Sāṅkhya philosophers claim that the unmanifested material nature is the original cause, but this view cannot be accepted, for the scriptures contradict it. It is contradicted by these words of Śvetāśvatara Upaniṣad (6.9):

"The Supreme Lord is the cause of all causes. He is the master of all masters of the senses. No one is His father. No one is His king."

In this way it is proved that the form of the Lord is not material and has no beginning. The Lord has many forms, such as the form of Lord Viṣṇu and Lord Nārāyaṇa. These are the forms of the Lord. They are not other than the Lord.

Text 66

tathā ca dāna-dharme

yataḥ sarvāṇi bhūtāni
bhavanti ādi-yugāgame
yasmimś ca pralayam yānti
punar eva yuga-kṣaye

tathā-so; ca-and; dāna-dharme-in the Dana-dharma; yataḥ-from whom; sarvāṇi-all; bhūtāni-beings; bhavanti-are; ādi-yugāgame-in the beginning of the first yuga; yasmin-in whom; ca-and; pralayam-annihilation; yānti-go; punaḥ-again; eva-indeed; yuga-kṣaye-at the end of the yuga.

This is also described in these words of the Dāna-dharma:

"In the beginning of creation all living beings are manifested from the Supreme Lord, and at the time of cosmic devastation, all living beings enter Him again."

Text 67

ity ādikam tat-pratipādaka-sahasra-nāmātau. tatraiva tu yathoktam anirdeśya-vapuḥ śrīmān iti.

iti-thus; ādikam-beginning; tat-pratipādaka-proving that; sahasra-nāmātau-in the beginning the thousand names; tatra-there; eva-indeed; tu-indeed; yathā-as; uktam-said; anirdeśya-vapuḥ-whose form cannot be described; śrīmān-glorious; iti-thus.

That the Lord has a form is also confirmed in the beginning of the Viṣṇu-sahasra-nāma, where the Lord is called by the names "anirdeśya-vapuḥ" (He whose form is beyond description) and Śrīmān" (He who is glorious).

Text 68

evam ca skānde

sraṣṭā pātā ca saṁhartā
sa eko hariḥ īśvaraḥ
sraṣṭṛtvādikam anyeṣāṁ
dāru-yoṣā-vad ucyate

evam-thus; ca-also; skānde-in the Skanda Purana; sraṣṭā-creator; pātā-protector; ca-and; saṁhartā-destroyer; sa-He; ekaḥ-one; hariḥ-Lord Hari; īśvaraḥ-the supreme controller; sraṣṭṛtvādikam-beginning with being the fcreator; anyeṣāṁ-of others; dāru-yoṣā-vat-like w ooden statue of a woman; ucyate-is said.

That the Supreme Lord is the creator and controller of the material world is

confirmed by these words of Skanda Purāṇa:

"Lord Hari is the only supreme controller. He is only the creator, maintainer, and destroyer of the worlds. Anyone else who may seem to be a creator, maintainer, or destroyer is only a wooden puppet in His hands.

Text 69

eka-deśa-kriyāvattvān
na tu sarvātmaneritam
sṛṣṭy-ādikam samastam tu
viṣṇor eva param bhavet. iti.

eka-one; deśa-place; kriyāvattvāt-action; na-not; tu-but; sarva-all; ātmanā-by the Self; īritam-said; sṛṣṭy-ādikam-beginning with creation; samastam-everything; tu-but; viṣṇoḥ-of Lord Viṣṇu; eva-indeed; param-supreme; bhavet-is; iti-thus.

"Lord Viṣṇu does not stay only in one place or perform only one action. He can be everywhere and do everything. He is the creator, maintainer and destroyer of the worlds. He is the Supreme."

Text 70

mahopaniṣadi ca sa brahmaṇā sṛjati sa rudreṇa vilāpayati ity ādikam.

mahopaniṣadi-in the Maha Upanisad; ca-and; sa-He; brahmaṇā-by Brahma; sṛjati-creates; sa-and; rudreṇa-by Siva; vilāpayati-destroys; iti-thus; ādikam-beginning.

In the Mahā Upaniṣad it is said:

"The Supreme Personality of Godhead employs Brahmā to create the world and Śiva to destroy it."

Text 71

ata eva vivṛtam

nimitta-mātram īśasya
viśva-sarga-nirodhayoḥ
hiraṇyagarbhaḥ sarvaś ca
kālasārūpiṇas tava. iti.

ata eva-therefore; vivṛtam-revealed; nimitta-mātram-only the intermediate cause; īśasya-of the Supreme Personality of Godhead; viśva-of the universe; sarga-

of creation; nirodhayoḥ-and destruction; hiraṇyagarbhaḥ-Hiranyagarbha; sarvaḥ-
Indra; ca-and; kālasya-of time; arūpiṇaḥ-fgormless; tava-of You; iti-thus.

This is also confirmed by these words addressed to the Supreme Lord (Śrīmad-
Bhāgavatam 10.71.8):

"Actually, You are creating and destroying the entire cosmic manifestation.
Lord Brahma and Lord Siva are only the superficially visible causes. Creation and
destruction are actually being performed by the invisible time factor, which is
Your impersonal representation."*

Text 72

tava yo rūpa-rahitaḥ kālaḥ kāla-śaktis tasya nimitta-mātram iti vyadhikāraṇa
eva śaṣṭhī.

tava-of You; yaḥ-who; rūpa-rahitaḥ-without a form; kālaḥ-time; kāla-śaktiḥ-the
potency of time; tasya-of that; nimitta-mātram-the intermediate cause; iti-thus;
vyadhikāraṇa-explanation; eva-indeed; śaṣṭhī-the genitive cause.

Here the words "tava kālasya-rūpiṇo nimittam" mean "Your time-potency,
which is formless, is the intermediate cause". Here time is in the genitive case.

Text 73

tathā ādya 'vatāraḥ puruṣaḥ parasya ity ādi.

tathā-so; ādya 'vatāraḥ puruṣaḥ parasya ity ādi-Śrīmad-Bhāgavatam 2.6.42.

That the Supreme Personality of Godhead is the original cause of time and the
material world is also confirmed by these words of Śrīmad-Bhāgavatam (2.6.42):

"Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord, and He is
the master of eternal time, space, cause and effects, mind, the elements, the
material ego, the modes of nature, the senses, the universal form of the Lord.
Garbhodakaśāyī Viṣṇu, and the sum total of all living beings, both moving and
non-moving."*

Text 74

yad-amśato 'sya sthiti-janma-nāśaḥ ity ādi ca.

yad-amśato 'sya sthiti-janma-nāśaḥ ity ādi-Śrīmad-Bhāgavatam 6.3.12; ca-also.

This is also confirmed by these words of Śrīmad-Bhāgavatam (6.3.12):

"Above me and above all other demigods, including Indra and Candra, is the one supreme master and controller. The partial manifestations of His personality are Brahmā, Viṣṇu, and Śiva, who are in charge of the creation, maintenance, and annihilation of this universe. He is like the two threads that form the length and breadth of a woven cloth. The entire world is controlled by Him just as a bull is controlled by a rope in his nose."*

Text 75

tad evam atrāpi tathā-vidha-mūrtir bhagavān evopakrāntaḥ. tad evaṁ taṭastha-lakṣaṇena paraṁ nirdhārya tad eva lakṣaṇaṁ brahma-sūtre śāstra-yonitvāt. tat tu samanvayāt ity etat sūtra-dvayena sthāpitam asti.

tat-that; evam-thus; atra-here; api--also; tathā-vidha-mūrtiḥ-form like that; bhagavān-the Supreme Personality of Godhead; eva-indeed; upakrāntaḥ-begun; tat-that; evam-thus; taṭastha-lakṣaṇena-characterized by the marginal potency; param-supreme; nirdhārya-determining; tat-that; eva-indeed; lakṣaṇam-nature; brahma-sūtre-in Vedānta-sūtra; śāstra-yonitvāt-Vedānta-sūtra 1.1.3; tat tu samanvayāt iti-Vedānta-sūtra 1.1.4; etat-that; sūtra-dvayena-with two sutras; sthāpitam-proved; asti-is.

In this way the form of the Supreme Personality of Godhead is described. The way the individual spirit souls, or marginal potency, can understand the truth about the Supreme Lord is described in two statements of Vedānta-sūtra (1.1.3-4):

"The Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord."*

"That the Supreme Lord is the author of all revealed scriptures is confirmed by the words of the scriptures."

Text 76

tatra pūrva-sūtrasyārthaḥ kuto brahmaṇo jagaj-janmādi-hetutvam. tatrāha śāstraṁ yonir jñāna-kāraṇaṁ yasya tattvāt.

tatra-there; pūrva-sūtrasya-of the previous sutra; arthaḥ-the meaning; kutaḥ-where?; brahmaṇaḥ-of the Supreme; jagaj-janmādi-beginning with the creation of the material universe; hetutvam-the state of being the cause; tatra-there; āha-said; śāstraṁ-scripture; yoniḥ-the cause of birth; jñāna-of knowledge; kāraṇaṁ-the cause; yasya-of which; tattvāt-from the truth.

The first of these sūtras is explained in this way: Why is it said that the Supreme is the original cause of the material universe's creation, maintenance, and annihilation? This question is answered by the words "śāstra-yonitvāt", which mean "because the scriptures are the way to know the truth".

Text 77

yato vā imāni bhūtāni ity ādi śāstra-pramāṇakatvād iti.

yato vā imāni bhūtāni ity ādi-Taittirīya Upaniṣad 3.1.1; śāstra-pramāṇakatvāt- because of being the evidence from a scripture; iti-thus.

Scriptural evidence for the truth that the Supreme Lord is the origin of material creation is found in these words of Taittirīya Upaniṣad (3.1.1):

"The Supreme Absolute Truth is that from which everything is born."*

Text 78

nātra darśanāntara-vat tarka-pramāṇakatvam. tarkāpratiṣṭhānāt.
atyantātīndriyatvena pratyakṣādi-pramāṇaviśayatvād brahmaṇaś ceti bhāvaḥ.

na-not; atra-here; darśanāntara-vat-like in another philosophy; tarka-pramāṇakatvam-the evidence of logic; tarkāpratiṣṭhānāt-Vedānta-sūtra 2.1.11; atyanta-greatly; ati-beyond; indriyatvena-the material senses; pratyakṣa-direct perception; ādi-beginning; pramāṇa-evidence; viśayatvāt-because of being in the range of perception; brahmaṇaḥ-of the Supreme; caḥ-also; iti-thus; bhāvaḥ-the meaning.

Unlike other philosophies, the philosophy of Vedānta does not accept logic as the best kind of evidence. In Vedānta-sūtra (2.1.11) it is said:

"Transcendental topics cannot be understood by argument or logic."*

The Supreme is beyond the perception of the material senses. Therefore material direct perception and other kinds of material sources of knowledge are not helpful to understand Him. that is the meaning here.

Text 79

vaināśīkaḥ tv avirodhādhyāye tarkaṇaiva nirākariṣyante. atra tarkāpratiṣṭhānam caivam īśvaraḥ kartā na bhavati. prayojana-śūnyatvān muktātma-vat.

vaināśīkaḥ-the Buddhists; tv-indeed; avirodhādhyāye-in a chapter that does

not contradict; tarkeṇa-by logic; eva-indeed; nirākariṣyante-will be refuted; atra-here; tarkāpratiṣṭhānam-the nmon-acceptance of logic; ca-also; evam-thus; īśvaraḥ-the supreme controller; kartā-the creator; na-not; bhavati-is; prayojana-need; śūnyatvāt-because of the absence; muktātma-vat-like a liberated soul.

Still, in other places logic is used to refute the theories of the Buddhists and other atheists and heretics. However, unaided material logic cannot be used to describe the nature of the Supreme Personality of Godhead, the creator of the material world.

Text 80

nanu bhuvanādīkaṃ jīva-kartṛkaṃ kāryatvāt ghaṭa-vat. vimati-viśayaḥ kālo na loka-śūnyaḥ. kālatvāt vartamāna-kāla-vad ity ādi. tad evaṃ darśanānugūnyeneśvarānumānaṃ tu darśanāntara-prātikūlya-parāhatam iti śāstraika-pramāṇakaḥ para-brahma-bhūtaḥ sarveśvaraḥ puruṣottamaḥ.

nanu-is it not so?; bhuvana-the worlds; ādikam-beginning; jīva-the individual spirit souls; kartṛkam-the cerator; kāryatvāt-because of being the effect; ghaṭa-vat-like a pot; vimati-of fools; viśayaḥ-in the range of perception; kālaḥ-time; na-not; loka-śūnyaḥ-devoid of the worlds; kālatvāt-because of time; vartamāna-present; kāla-time; vat-like; iti-thus; ādi-beginning; tat-that; evam-thus; darśana-philosophy; anugūnyena-appropriate; īśvara-of the Supreme Personality of Godhead; anumānam-logic; tu-indeed; darśana-philosophy; antara-another; prātikūlya-unfavorableness; parāhatam-defeated; iti-thus; śāstraika-pramāṇakaḥ-the scripture is the only evidence; para-brahma-bhūtaḥ-the Supreme Personality of Godhead; sarveśvaraḥ-the controller of all; puruṣottamaḥ-the Supreme Person.

Here someone may protest: "Is it not so that just as an individual soul can create a clay pot, so an individual soul can also create a material universe?"

To this protest is given the following reply: Material time does not exist outside of the material world. Outside of the material world time is manifested as an eternal present. From that spiritual perspective logic proves the truth of the Supreme Personality of Godhead and any theory that there is not Supreme Personality of Godhead is at once refuted by logic. Therefore, for the residents of the material world the only way to understand the Supreme Personality of Godhead is by accepting the revelation of scripture.

Text 81

śāstraṃ tu sakaletara-pramāṇa-paridṛṣṭa-samasta-vastu-vijātīya-sarvajñya-satya-saṅkalpatvādi-miśrānavadhikātiśayāparimitodāra-vicitra-guṇa-sāgaraṃ nikhila-heya-pratyanīka-svarūpaṃ pratipādayatīti na pramāṇāntarāvasita-vastu-sādharmya-prayukta-doṣa-gandhaḥ. ata eva svabhāvikānanta-nitya-mūrtimattvam api tasya sidhyatīti.

śāstram-scripture; tu-indeed; sakala-all; itara-other; pramāṇa-evidence; paridṛṣṭa-seen; samasta-all; vastu-things; vijātiya-different; sarvajñya-omniscience; satya-saṅkalpatva-having all desires at once fulfilled; ādi-beginning with; miśra-mixed; anavadhika-limitless; atīśaya-great; aparimita-unlimited; udāra-generous; vicitra-wonderful; guṇa-of virtues; sāgaram-ocean; nikhila-all; heya-vices; pratyanīka-enemies; svarūpam-form; pratipādayati-proves; iti-thus; na-not; pramāṇa-evidenmce; antara-another; avasita-concluded; vastu-thing; sādharma-the same nature; prayukta-engaged; doṣa-of a fault; gandhaḥ-the fragrance; ata eva-therefore; svabhāvika-own; ananta-limitless; nitya-eternal; mūrtimattvam-having a form; api-also; tasya-of Him; sidhyati-proves; iti-thus.

Scripture teaches that the Supreme Personality of Godhead has an ocean of wonderful good qualities. such as all-knowledge, His every wish being at once fulfilled, being free of all limits, and countless other virtues and noble qualities. he also has no faults. He has not even the slightest scent of any fault.

Text 82

athottara-sūtrasyārthaḥ brahmaṇaḥ katham śāstra-pramāṇakatvam. tatrāha tat tv iti.

atha-now; uttara-sūtrasya-of the latter sutra; arthaḥ-the meaning; brahmaṇaḥ-of the Supreme; katham-how?; śāstra-scripture; pramāṇakatvam-evidence; tatra-there; āha-said; tattv iti-the words "tat tu".

Now the second sūtra (Vedānta-sūtra 1.1.4) will be explained. Someone may ask: "Why do you say that the studying the scriptures is the proper way to understand the Supreme?" Vedānta-sūtra 1.1.4 is then spoken to answer this question.

Text 83

tu-śabdaḥ prasaktāśaṅka-nivṛtṭy-ārthaḥ. tac-chāstra-pramāṇakatvam brahmaṇaḥ sambhavaty eva. kutaḥ. samanvayāt. anvaya-vyatirekābhyām upāpādanam samanvayas tasmāt.

tu-śabdaḥ-the word "tu"; prasaktāśaṅka-nivṛtṭy-ārthaḥ-for answering the objection; tac-chāstra-of the scriptures; pramāṇakatvam-evidence; brahmaṇaḥ-of the Supreme; sambhavati-is; eva-indeed; kutaḥ-the reason; samanvayāt-because of agreement; anvaya-vyatirekābhyām-directly and inderctly; upāpādanam-reason; samanvayaḥ-agreement; tasmāt-from that.

The sūtra begins its answer with the word "tu" (but), which is a word appropriate for beginning the answer to an objection. The scriptures describe the Supreme. Someone may ask: "Why do you say that?" The answer is given in the sūtra with the word "samanvayāt", which means, "because all this scriptures, directly and indirectly, affirm that it is so".

Text 84

tatrānvayaḥ satyaṁ jñānam anantaṁ brahma iti. ānando brahma iti. ekam evādvitīyaṁ brahma iti. tat satyaṁ sa ātmā iti. sad eva saumyedaṁ agra āsīt iti. brahma vā idam ekam evāgra āsīt iti. ātma vā idam eka evāgra āsīt puruṣa-vidhaḥ iti. puruṣo ha vai nārāyaṇaḥ iti. eko ha vai nārāyaṇa āsīt iti. tad aikṣata bahu syāṁ prajāyayeti iti. tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ iti. tat tejo 'srjata iti. yato vā imāni bhūtāni jāyante iti. puruṣo ha vai nārāyaṇo 'kāmayata. atha nārāyaṇād ajo 'jāyata. yataḥ prajāḥ sarvāni bhūtāni.

tatra-there; anvayaḥ-the meaning; satyam-truth; jñānam-knowledge; anantam-limitless; brahma-the Supreme; iti-thus; anandaḥ-bliss; brahma-the Supreme; iti-thus; ekam-one; eva-indeed; advitīyam-without a rival; brahma-the Supreme; iti-thus; tat-that; satyam-truth; sa-He; ātma-the Supreme Self; iti-thus; sat-the Supreme; eva-indeed; saumya-O gentle one; idam-this; agra-before; āsīt-was; iti-thus; brahma-the Supreme; vai-indeed; idam-this; ekam-one; eva-indeed; agre-before; āsīt-was; iti-thus; ātma-the Supreme; vai-indeed; idam-this; eka-one; eva-indeed; agre-before; āsīt-was; puruṣa-vidhaḥ-the Supreme Personality of Godhead; iti-thus; puruṣaḥ-the Supreme Personality of Godhead; ha-indeed; vai-indeed; nārāyaṇaḥ-Nārāyaṇa; iti-thus; ekaḥ-one; ha-indeed; vai-indeed; nārāyaṇa-Nārāyaṇa; āsīt-was; iti-thus; tat-that; aikṣata-glance; bahu-many; syāṁ-I will be; prajāyaya-I will father children; iti-thus; iti-thus; tasmāt-from Him; vā-indeed; etasmāt-from Him; ātmana-of the Supreme; ākāśaḥ-the sky; sambhūtaḥ-born; iti-thus; tat-that; tejaḥ-power; asrjata-created; iti-thus; yataḥ-from whom; vā-indeed; imāni-these; bhūtāni-beings; jāyante-are born; iti-thus; puruṣaḥ-the Supreme Personality of Godhead; ha-indeed; vai-indeed; nārāyaṇaḥ-Nārāyaṇa; akāmayata-desired; atha-then; nārāyaṇāt-from Nārāyaṇa; ajaḥ-Brahma; ajāyata-was born; yataḥ-from whom; prajāḥ-the beings; sarvāni-all; bhūtāni-beings.

Many passages may be quoted from scripture to describe the Supreme Lord and to prove that He created the material world. For example, in the Taittirīya Upaniṣad (2.11) it is said:

satyaṁ jñānam anantaṁ brahma

"The Supreme is eternal, real, limitless, and full of knowledge."

In the the Taittirīya Upaniṣad (3.6.1) it is said:

ānando brahma

"The Supreme is full of bliss."

In the the Chāndogya Upaniṣad (6.2.1) it is said:

ekam evādvitīyaṁ brahma

"No one can rival the Supreme Lord."

In the the Chāndogya Upaniṣad (6.8.7) it is said:

tat satyaṁ sa ātmā

"The Supreme Lord is eternal and real."

In the the Chāndogya Upaniṣad (6.2.1) it is said:

sad eva saumyedaṁ agra āsīt

"O gentle one, before the material world was manifested, the Supreme Lord existed."

In the the Bṛhad-āraṇyaka Upaniṣad (1.4.10) it is said:

brahma vā idam ekam evāgra āsīt

"Before the material world was manifested, the Supreme Lord existed."

In the the Bṛhad-āraṇyaka Upaniṣad (6.2.1) it is said:

ātmā vā idam eka evāgra āsīt puruṣa-vidhaḥ

"Before the material world was manifested, the Supreme Personality of Godhead existed."

In the the Nārāyaṇa Upaniṣad (text 1) it is said:
puruṣo ha vai nārāyaṇaḥ

"Lord Nārāyaṇa is the Supreme Personality of Godhead."

In the the Mahā-Nārāyaṇa Upaniṣad (1.1) it is said:

eko ha vai nārāyaṇa āsīt

"Lord Nārāyaṇa is the only Supreme Personality of Godhead."

In the the Chāndogya Upaniṣad (6.2.3) it is said:

tad aikṣata bahu syāṁ prajāyaya

"The Supreme Personality of Godhead thought: Let Me become many. Let Me father many children."

In the the Taittirīya Upaniṣad (2.1.3) it is said:

tasmād vā etasmād ātmana ākāśaḥ sambhūtaḥ

"From the Supreme Personality of Godhead the sky was born."

In the the Chāndogya Upaniṣad (6.2.3) it is said:

tat tejo 'sṛjata

"The Supreme Personality of Godhead created fire and the other material elements."

In the the Taittirīya Upaniṣad (2.1.3) it is said:

yato vā imāni bhūtāni jāyante

"All created beings emanate from the Absolute Truth, the Supreme Personality of Godhead."*

In the the Mahā-Nārāyaṇa Upaniṣad it is said:

puruṣo ha vai nārāyaṇo 'kāmayata. atha nārāyaṇād ajo 'jāyata. yataḥ prajāḥ sarvāṇi bhūtāni.

"In the beginning Lord Nārāyaṇa desired to create the material world. Then from Lord Nārāyaṇa the demigod Brahmā was born, and from Brahmā all the living entities were manifested."

Text 85

nārāyaṇaḥ param brahma
tattvaṁ nārāyaṇaḥ param
ṛtaṁ satyaṁ param brahma
puruṣaṁ kṛṣṇa-piṅgalam. ity ādiṣu ca.

nārāyaṇaḥ-Nārāyaṇa; param brahma-the Supreme Personality of Godhead; tattvam-the truth; nārāyaṇaḥ-Nārāyaṇa; param-the supreme; ṛtam-object of worship; satyam-eternal; param brahma puruṣam-the Supreme Personality of Godhead; kṛṣṇa-piṅgalam-dark; iti-thus; ādiṣu-beginning; ca-also.

In the the Mahā-Nārāyaṇa Upaniṣad it is said:

"Nārāyaṇa is the Supreme Brahman. Nārāyaṇa is the supreme truth. Nārāyaṇa is the supreme truth, the supreme object of worship, and the Supreme Brahman. His transcendental form is dark and splendid."

Text 86

atha vyatirekaḥ katham asataḥ saḥ jāyeta iti. ko hy evānyat kaḥ prāṇyād yad eṣa ākāśa ānando na syāt iti. eko ha vai nārāyaṇa āsīn na brahma na ca śaṅkaraḥ ity ādiṣu.

atha-now; vyatirekaḥ-indirect; katham-how?; asataḥ-from the unreal; saḥ-reality; jāyeta-is born; iti-thus; kaḥ-who?; hi-indeed; eva-indeed; anyāt-from another; kaḥ-who; prāṇyāt-from life; yat-what; eṣa-this; ākāśa-sky; ānandaḥ-bliss; na-not; syāt-is; iti-thus; ekaḥ-one; ha-indeed; vai-indeed; nārāyaṇa-Nārāyaṇa; āsīn-was; na-not; brahma-Brahma; na-not; ca-and; śaṅkaraḥ-Śiva; iti-thus; ādiṣu-beginning.

The Lord is indirectly described in these words of Chāndogya Upaniṣad (6.2.2):

katham asataḥ saḥ jāyeta

"How is it possible that the real world was born from something that is not real?"

In the Taittirīya Upaniṣad (2.7.1) it is said:

ko hy evānyat kaḥ prāṇyād yad eṣa ākāśa ānando na syāt

"Who could breathe or remain alive if the blissful Supreme Lord did not reside in his heart?"

In the the Mahā-Nārāyaṇa Upaniṣad (1.1) it is said:

eko ha vai nārāyaṇa āsīn na brahmā na ca śaṅkaraḥ

"In the beginning there was only Lord Nārāyaṇa. there was no Brahmā and no Śiva."

Text 87

anyeṣāṃ ca vākyānāṃ samanvayas tatraiva vakṣyate. ānandamayo 'bhyāsāt ity ādinā.

anyeṣāṃ-of other; ca-and; vākyānāṃ-statements; samanvayaḥ-accumulation; tatra-there; eva-indeed; vakṣyate-will be said; ānandamayaḥ-blissful; abhyāsāt-from practice; iti-thus; ādinā-beginning.

Many other passages from scripture may be quoted to describe the Supreme Personality of Godhead. For example, in Vedānta-sūtra (1.1.12) it is said:

"The Supreme Personality of Godhead is by nature full of joy."*

Text 88

sa caivam paramānanda-rūpatvenaiva samanvito bhavatīti tad-upalabdhyai
parama-puruṣārthatva-siddher na prayojana-śūnyatvam api.

sa-He; ca-also; evam-thus; paramānanda-rūpatvena-with a form of
transcendental bliss; eva-indeed; samanvitaḥ-with; bhavati-is; iti-thus; tad-
upalabdhyā-understanding that; eva-indeed; parama-puruṣa-of the Supreme
Personality of Godhead; arthatva-siddheḥ-of the perfection of meaning; na-not;
prayojana-need; śūnyatvam-being without; api-also.

One who thus understands that the Supreme Personality of Godhead has a form of transcendental bliss attains the supreme goal of life. Nothing remains unattained by such a person.

Text 89

tad evam sūtra-dvayārthe sthite tad etad vyācaṣṭe anvayād itarataś cārtheṣu iti.
artheṣu nānā-vidheṣv api veda-vākyārtheṣu satsu anvayād anvaya-mukhena yato
yasmād ekasmād asya janmādi pratīyate. athetarato vyatireka-mukhena ca yasmād
evāsyā tat pratīyate ity arthaḥ. ata eva tasya śruty-anvaya-vyatireka-darśitenā
parama-sukha-rūpatvena parama-puruṣārthatvaṁ ca dhvanitam.

tat-that; evam-thus; sūtra-dvaya-of the two sutras; ārthe-the meaning; sthite-
situated; tat-this; etat-that; vyācaṣṭe-said; anvayāt-anvayat; itarataḥ-itarataḥ;
cārtheṣu-carthesu; iti-thus; artheṣu-in the meanings; nānā-vidheṣv-various kinds;
api-also; veda-vākyārtheṣu-in the meaning of the words of the Vedas; satsu-being
so; anvayāt-directly; anvaya-mukhena-directly; yataḥ-from whom; yasmāt-from
whom; ekasmāt-from one; asya-of Him; janmādi-beginning with birth; pratīyate-is
known; atha-then; itarataḥ-indirectly; vyatireka-mukhena-indirectly; ca-and;
yasmāt-from whom; eva-indeed; asya-of this; tat-this; pratīyate-is known; iti-thus;
arthaḥ-the meaning; ata eva-thus; tasya-of Him; śruty-anvaya-vyatireka-trhe direct
and indirect meaning of the scriptures; darśitenā-shown; parama-sukha-rūpatvena-
with the form of transcendental happiness; parama-puruṣārthatvam-the supreme
goal of life; ca-also; dhvanitam-said.

These two sūtras (Vedānta-sūtra 1.1.3-4) are explained by the words "anvayād itarataś cārtheṣu" in Śrīmad-Bhāgavatam 1.1.1. Here "artheṣu" means "the various

statements of the Vedic scriptures", "anvayāt" means "with the direct descriptions of He who is the cause of the creation, maintenance, and annihilation of the material world", "itarataḥ" means "with the indirect descriptions of Him". In this way, by understanding the direct and indirect statements of the Vedas, one easily attains the supreme goal of life.

Text 90

eko ha vai nārāyaṇa āsīt ity ādi śāstra-pramāṇatvena prak sthāpita-rūpatvaṁ ceti.

ekaḥ-one; ha-indeed; vai-indeed; nārāyaṇa-Narayana; āsīt-was; iti-thus; ādi-beginning; śāstra-pramāṇatvena-by the evidence of scripture; prak-before; sthāpita-established; rūpatvam-having the form; ca-also; iti-thus.

The Mahā-Nārāyaṇa Upaniṣad's (1.1) statement "eko ha vai nārāyaṇa āsīt" (Before the material world was created, only Lord Nārāyaṇa existed) is scriptural proof that the form of Lord Nārāyaṇa existed before the material world was created.

Text 91

atha ikṣater nāśabdam iti vyācaṣṭe abhijñā iti.

atha-now; ikṣateḥ-because of being seen; na-not; āśabdam-indescribable; iti-thus; vyācaṣṭe-said; abhijñā-abhijña; iti-thus.

The next sūtra is (Vedānta-sūtra 1.1.5) is:

ikṣater nāśabdam

"Because it is said that the Supreme glanced on the material nature, it is not said by the scriptures that pradhāna (the unmanifested state of matter) is the cause of the material world."

This sūtra is explained by the word "abhijñāḥ" in Śrīmad-Bhāgavatam 1.1.1.

Text 92

atra sutrārthaḥ idam amnayate chāndogye sad eva saumyedaṁ agra āsīd ekam evādvitīyaṁ brahma iti. tad aikṣata bahu syām iti. tat tejo 'sṛjata ity ādi.

atra-here; sutrārthaḥ-the meaning of the sutra; idam-this; amnayate-in the scriptures; chāndogye-in the Chandogya Upaniṣad; sat-the Supreme; eva-indeed;

saumya-O gentle one; idam-this; agre-before; āsīt-was; ekam-one; eva-indeed; advitīyam-without a rival; brahma-the Supreme; iti-thus; tat-that; aikṣata-saw; bahu-many; syām-I will be; iti-thus; tat-that; tejaḥ-power; asṛjāta-created; iti-thus; ādi-beginning.

This sūtra is also explained by many passages in the scriptures. In the Chāndogya Upaniṣad (6.2.1) it is said:

sad eva saumyedam agra āsīd ekam evādvitīyaṁ brahma

"O gentle one, in the beginning only the Supreme existed. There was none but Him."

In the Upaniṣads it is also said:

tad aikṣata bahu syām

"The Supreme thought" Let Me become many."

In the Upaniṣads it is again said:

tat tejo 'sṛjata ity ādi.

"The Supreme created the element fire and the other material elements."

Text 93

atra paroktaṁ prādhānam api jagat-kāraṇatvenāyāti. tac ca nety āha ikṣater iti. yasmin śabda eva pramāṇaṁ na bhavati. tad aśabdānumānikam pradhānam ity arthaḥ. na tad iha pratipādyam.

atra-here; para-Supreme; uktam-said; prādhānam-pradhana; api-also; jagat-kāraṇatvena-as the cause of the material universe; āyāti-attains; tac-that; ca-and; na-not; iti-thus; āha-said; ikṣateḥ-ikṣateḥ; iti-thus; yasmin-in whom; śabda-sound; eva-indeed; pramāṇam-evidence; na-not; bhavati-is; tat-that; aśabdānumānikam-evidence; pradhānam-pradhana; iti-thus; arthaḥ-the meaning; na-not; tat-that; iha-here; pratipādyam-to be proved.

Here someone may protest: "Is it not said that the pradhāna (unmanifested material nature) is the creator of the material world?" To this protest the words of Vedānta-sūtra 1.1.5 say: "No. That is not true. The Vedic scriptures do not say that the pradhāna is the ultimate cause of the material world."

Text 94

kuto 'śabdatvam tasyety āsaṅkyāha īkṣāteḥ.

kutaḥ-from what?; aśabdatvam-the state of not being described in scripture;
tasya-of that; iti-thus; āsaṅkyāha-fearing; īkṣāteḥ-Vedanta-sutra 1.1.5.

Fearing that someone might say "Where do the scriptures say that pradhāna is not the creator of the material world?", Vedānta-sūtra (1.1.5) says: "īkṣāteḥ" (Because it is said that the Supreme glanced on the material energy).

Text 95

sac-chabda-vacya-sambandhi-vyapara-viśeṣābhidhāyina īkṣater dhātoḥ śravaṇāt.
tad aikṣata itikṣaṇam cācetane pradhāne na sambhavet. anyatra cekṣā-pūrtikaiva
sṛṣṭiḥ. sa aikṣata lokān nu sṛja iti. sa imān lokān asṛjāta ity ādau.

sat-śabda-the word "sat"; vacya-to be said; sambandhi-in relation to; vyāpāra-
action; viśeṣa-specific; abhidhāyina-naming; īkṣateḥ-of iksateḥ; dhātoḥ-of the root;
śravaṇāt-from hearing; tat-that; aikṣata-saw; itikṣaṇam-seeing; ca-and; acetane-
inanimate; pradhāne-pradhasna; na-not; sambhavet-may be; anyatra-in another
place; cekṣā-pūrtika-the eyes; eva-indeed; sṛṣṭiḥ-creation; sa-He; aikṣata-glanced;
lokān-the worlds; nu-indeed; sṛja-created; iti-thus; sa-He; imān-the; lokān-worlds;
asṛjāta-created; iti-thus; ādau-beginning.

The word "īkṣateḥ" here describes the activity of seeing performed by the Supreme. When the Upaniṣads say the creator of the world glanced (tad aikṣata) on the material energy, these words cannot describe the inanimate unconscious pradhāna, which does not have the power to see anything. That the creator of the material has the power to see is confirmed in these words of Aitareya Upaniṣad (1.1.1):

sa aikṣata lokān nu sṛja

"With a glance He created the material worlds."

In Aitareya Upaniṣad (1.1.2) it is also said:

sa imān lokān asṛjāta

"By glancing He created the material world."

Text 96

īkṣaṇam cātra tad-aśeṣa-sṛjya-vicārātmakatvāt sarvajñatvam eva kroḍī-karoti.
tad etad āha abhijña iti.

īkṣaṇam-seeing; ca-and; atra-here; tad-aśeṣa-all that; sṛjya-creation; vicāra-consideration; ātmakatvāt-because of the nature; sarvajñatvam-moniscience; eva-indeed; krodi-karoti-accepts; tat-this; etat-that; āha-said; abhijñā-abhijña; iti-thus.

Because He created everything with a glance, and because He thus sees everything that was created, the Supreme is all-knowing. This is described in Śrīmad-Bhāgavatam 1.1.1 by the word "abhijñā".

Text 97

nanu tadānīm ekam advitīyam ity uktes tasyekṣaṇa-sādhanam na sambhavati. tatrāha svarāḍ iti.

nanu-is it not so?; tadānīm-then; ekam-one; advitīyam-without a second; iti-thus; ukteḥ-from the statement; tasya-of Him; īkṣaṇa-seeing; sādhanam-action; na-not; sambhavati-is possible; tatra-there; āha-said; svarāḍ-independent; iti-thus.

Here someone may protest: "The scriptures say that the Lord is 'ekam evādvitīyam' (one without a second). This must mean that, because He is everything, the Lord cannot be so limited as to have the power to see, and because He cannot see anything, He cannot possible be all-knowing."

By speaking the word "sva-rāḍ" (He is independent), Śrīmad-Bhāgavatam 1.1.1 refutes this objection.

Text 98

svarūpeṇaiva tathā tathā rājata iti na tasya kāryam kāraṇam ca vidyate ity ādau. svabhāvīkī jñāna-bala-kriyā ca ity ādi śruteḥ.

svarūpeṇa-in His own form; eva-indeed; tathā tathā-so; rājate-is manifested; iti-thus; na-not; tasya-of Him; kāryam-duty; kāraṇam-cause; ca-and; vidyate-is; iti-thus; ādau-beginning; svabhāvīkī-own nature; jñāna-bala-kriyā-knowledge, power, and action; ca-and; iti-thus; ādi-beginning; śruteḥ-from the Sruti-sastra.

This means that the Supreme can do anything He wishes. In the Śvetāśvatara Upaniṣad (6.8) it is said:

"He does not possess bodily form like that of an ordinary living entity. There is no difference between His body and His soul. He is absolute. All His senses are transcendental. Any one of His senses can perform the action of any other sense. Therefore, no one is greater than Him or equal to Him. His potencies are multifarious, and thus His deeds are automatically performed as a natural sequence."*

Text 99

etenekṣaṇa-van-mūrtimattvam api tasya svabhāvikam ity āyātam.
niḥśvasitasyāpy agre darśayiṣyamānatvāt. tac ca yathoktam eveti ca.

etena-by this; iḥṣaṇa-sight; vat-possessing; mūrtimattvam-having a form; api-also; tasya-of Him; svabhāvikam-natural; iti-thus; āyātam-attained; niḥśvasitasya-of the breath; api-also; agre-in the beginning; darśayiṣyamānatvāt-to be seen; tac-that; ca-and; yathā-as; uktam-said; eva-indeed; iti-thus; ca-also.

In this way it is seen that the Supreme Lord has a form and that form has the power to see. The Lord also has the power to breathe, as will be shown later (text 102) in this book.

Text 100

atha śāstra-yonitvāt ity asyārthāntaram vyacaṣṭe tena iti.

atha-now; śāstra-yonitvāt iti-Vedānta-sūtra 1.1.3; asya-of this; artha-meaning; antaram-another; vyacaṣṭe-says; tene-the word "tene"; iti-thus.

Another interpretation of Vedānta-sūtra 1.1.3 is given in Śrīmad-Bhāgavatam 1.1.1's word "tene" (He imparted).

Text 101

tac cārthāntaram yathā katham tasya jagaj-janmādi-kartṛtvam. katham vā nānya-tantroktasya pradhānasya na cānyasyeti. tatrāha śāstrasya veda-lakṣaṇasya yoniḥ kāraṇam.

tac-that; ca-also; artha-meaning; antaram-another; yathā-as; katham-how?; tasya-of Him; jagaj-janmādi-kartṛtvam-the creator of the material universe; katham-how?; vā-or; na-not; anya-tantroktasya-said in other scriptures; pradhānasya-of pradhana; na-not; ca-and; anyasya-of another; iti-thus; tatra-there; āha-said; śāstrasya-of scripture; veda-lakṣaṇasya-characterized by the Vedas; yoniḥ-yoni; kāraṇam-cause.

Now this second interpretation will be discussed. Here someone may protest: "How is it possible that the Supreme is the creator, maintainer, and destroyer of the material universes? Do the scriptures not say that the pradhāna (unmanifested material energy) is the creator of the material worlds?"

To this protest the following answer is given: The Vedas affirm that the Supreme is the creator (yoni) of the material worlds.

Text 102

tad-rūpatvāt. evaṁ vā are 'sya mahato bhūtasya niśvasitam etad yad rg-vedo yad yajur-vedaḥ sama-vedo 'tharvaṅgīrasa itihāsa-purāṇaṁ vidyā upaniṣadaḥ ślokāḥ sūtrāṇy apy asūtrāṇi vyākhyānāni iti śruteḥ.

tad-rūpatvāt-from that nature; evam-thus; vā-indeed; are-Oh; asya-of Him; mahataḥ-the Supreme; bhūtasya-manifested; niśvasitam-breathed; etat-thus; yat-which; rg-vedaḥ-the Rg Veda; yat-which; yajur-vedaḥ-the Yajur Veda; sama-vedaḥ-the Sama Veda; atharvaṅgīrasa-the Stharva Veda; itihāsa-purāṇam-the Itihasas and Puranas; vidyā-knowledge; upaniṣadaḥ-the Upanisads; ślokāḥ-the verses; sūtrāṇi-the sutras; api-also; asūtrāṇi-not sutras; vyākhyānāni-explanations; iti-thus; śruteḥ-from Sruti-sastra.

That the Supreme Lord has the power to breathe is confirmed by these words of Bṛhad-āraṇyaka Upaniṣad (2.4.10):

"From the breath of the Supreme Being came the Ṛg Veda, Yajur Veda, Sāma Veda, Atharva Veda, Itihāsas, Purāṇas, Upaniṣads, verses, sūtras, prose explanations, and Vedic commentaries."

Text 103

śāstram hi sarva-pramāṇāgocara-vivdhānanta-jñāna-mayam. tasya ca kāraṇam brahmaiva śrūyata iti. tad evaṁ mukhyaṁ śāstra-jñam tādrśam sarvajñatvam vinā ca sarva-sṛṣṭy-ādikam anyasya nopapadyata iti prokta-lakṣaṇam brahmaiva jagat-kāraṇam. na pradhānam. na ca jīvāntaram iti.

śāstram-scripture; hi-indeed; sarva-all; pramāṇa-evidence; agocara-not in the range of perception; vividha-various; ananta-limitless; jñāna-knowledge; mayam-consisting of; tasya-of it; ca-and; kāraṇam-the origin; brahma-the Supreme; eva-indeed; śrūyata-is said in the Sruti; iti-thus; tat-that; evam-indeed; mukhyam-primary; śāstra-of scripture; jñam-the knower; tādrśam-like that; sarvajñatvam-being all-knowing; vinā-without; ca-and; sarva-all; sṛṣṭi-creation; ādikam-beginning with; anyasya-of another; na-not; upapadyate-is established; iti-thus; prokta-described; lakṣaṇam-nature; brahma-the Supreme; eva-indeed; jagat-kāraṇam-the cause of the material universe; na-not; pradhānam-pradhana; na-not; ca-and; jīvāntaram-another soul; iti-thus.

Scripture brings knowledge of a limitless variety of things, including many things that cannot be known in any other way. The scriptures themselves declare that the Supreme Himself is their original author. Therefore the Supreme is all-knowing. Also, if He were not all-knowing, it would not be possible for Him to create, maintain, and annihilate the material universes. In this way it is proved that

the Supreme is the original creator of the material world. Neither pradhāna nor any individual soul is the creator.

Text 104

tad eva vivṛtyāha tene brahma hr̥da ya ādi-kavaye iti brahma vedam ādi-kavaye brahmaṇe brahmaṇam prati hṛdāntaḥkaraṇa-dvāraiva. na tu vag-dvāra. tene āvirbhāvitavān.

tat-this; eva-indeed; vivṛtya-revealing; āha-said; tene brahma hr̥da ya ādi-kavaye-tene brahma hr̥da ya adi-kavaye; iti-thus; brahma-brahma; vedam-the Vedas; ādi-kavaye-adi-kavaye; brahmaṇe-the demigod Brahma; brahmaṇam-Brahma; prati-to; hṛdā-hr̥da; antaḥkaraṇa-the heart; dvāra-by; eva-indeed; na-not; tu-but; vag-dvāra-by words; tene-tene; āvirbhāvitavān-manifested.

That the Supreme is the original author of the Vedic scriptures is also described in Śrīmad-Bhāgavatam 1.1.1 in the words "tene brahma hr̥da ya ādi-kavaye" (It is He only who first imparted the Vedic knowledge unto the heart of Brahmājī, the original living being). Here the word "brahma" means "the Vedic scriptures", "ādi-kavaye" means "to the demigod Brahmā", "hṛdā" means "not by words, but through the heart", and "tene" means "manifested".

Text 105

atra bṛhad-vācakena brahma-padena sarva-jñānamayatvaṁ tasya jñāpitam. hṛdety anenāntaryāmitvaṁ sarva-śaktimayatvaṁ ca jñāpitam. ādi-kavaya ity anena tasyāpi śikṣā-nidānatvāc chāstra-yonitvaṁ ceti.

atra-here; bṛhad-vācakena-by the meaning "great"; brahma-padena-by the word "brahma"; sarva-jñānamayatvam-consisting of all knowledge; tasya-of that; jñāpitam-is informed; hṛdā-hr̥da; iti-thus; anena-by this; antaryāmitvam-the nature of the Supersoul; sarva-śaktimayatvam-the nature of having all potencies; ca-and; jñāpitam-taught; ādi-kavaya-adi-kavaye; iti-thus; anena-by this; tasya-of this; api-also; śikṣā-instruction; nidānatvāt-because of giving; śāstra-of scripture; yonitvam-the nature of being the author; ca-and; iti-thus.

The word "brahma" is derived from the word "bṛhat" (great). In this way it is said that the scriptures (brahma) are the "great knowledge" or the "knowledge of everything". The word "hṛdā" here teaches us that the Supreme Lord is the Supersoul in everyone's heart and the master of all potencies. Because He is the original teacher of all knowledge, the Supreme Lord is thus the original author of the Vedas, as Vedānta-sūtra 1.1.3 (śāstra-yonitvāt) explains.

Text 106

śrutiś cātra

yo brahmāṇaṁ vidadhāti pūrvam
yo vai vedāṁś ca prahinoti tasmai
tam ha devam ātma-buddhi-prakāśam
mumuṣur vai śaraṇam ahaṁ prapadye. iti.

śrutiḥ-the Sruti; ca-and; atra-here; yaḥ-wgo; brahmāṇam-Brhma; vidadhāti-gave; pūrvam-formerly; yaḥ-who; vai-certainly; vedāṁś-the Vedas; ca-also; prahinoti-gave; tasmai-to him; tam-to Him; ha-certainly; devam-the Supreme Personality of Godhead; ātma-buddhi-prakāśam-the original source of all enlightenment; mumuṣuḥ-desiring liberation; vai-certainly; śaraṇam ahaṁ prapadye-let me surrender; iti-thus.

This is also described in the following words of Śvetāśvatara Upaniṣad (6.18):

"Because I desire liberation, let me surrender unto the Supreme Personality of Godhead, who first enlightened Lord Brahmā in Vedic knowledge through Lord Brahmā's heart. The Lord is the original source of all enlightenment and spiritual advancement."*

Text 107

mukta-jīvā api tat-kāraṇam nety āha muhyantīti. yatra brahmaṇi vedākhye
sūrayaḥ śeṣādayo 'pi. anena ca śayana-lilā-vyañjita-niśvasitamaya-vedo brahmādi-
vidhānācanaś ca yaḥ padmanābhas tad-ādi-mūrtikaḥ śrī-bhagavān evābhīhitaḥ.

mukta-jīvā-the liberated souls; api-even; tat-kāraṇam-the original source of that; na-not; iti-thus; āha-said; muhyanti-muhyanti; iti-thus; yatra-where; brahmaṇi-in the Brahma; vedākhye-called the Vedas; sūrayaḥ-the demigods; śeṣādayaḥ-headed by Lord Śeṣa; api-even; anena-by that; ca-and; śayana-of sleep; lilā-pastimes; vyañjita-manifested; niśvasitamaya-consisting of the breath; vedaḥ-the Veda; brahmādi-headed by Brahma; vidhānācanaḥ-giving; ca-and; yaḥ-who; padmanābhaḥ-the lotus-naveled Lord; tad-ādi-mūrtikaḥ-with forms that begin with that; śrī-bhagavān-the Supreme Personality of Godhead; eva-indeed; abhīhitaḥ-named.

The liberated individual souls are certainly not the original authors of the Vedic scriptures. This is confirmed by the word "muhyanti" (even the great sages and demigods are placed into illusion) in Śrīmad-Bhāgavatam 1.1.1. This means that even the great demigods, such as Lord Śeṣa, are not the authors of the Vedas. The Vedas were manifested from the breathing of Lord Garbhodakaśāyī Viṣṇu, who is one of the many forms of the Supreme Personality of Godhead, as He enjoyed pastimes of sleep. At that time the Vedas were revealed to the demigod Brahmā.

Text 108

vivṛtam caitat pracoditā yena purā sarasvatī ity ādinā.

vivṛtam-manifested ca-and; etat-that; pracoditā yena purā sarasvatī ity ādinā-
Śrīmad-Bhāgavatam 2.4.22.

That the Supreme Lord taught the Vedas to the demigod Brahmā is confirmed by the following words of Śrīmad-Bhāgavatam (2.4.22):

"May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahmā from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahmā, be pleased with me."*

Text 109

atha tat tu samanvayāt ity asyārthāntaram. yathā śāstra-yonitve hetuś ca dṛśyate ity āha tat tv iti. samanvayo 'tra samyak sarvato-mukho 'nvayo vyutpattir vedārthaparijñānam yasmāt tat tu śāstra-yoni-nidānatvam niścīyata iti jīve samyak jñānam eva nāsti. pradhānatva-cetanam eveti bhāvaḥ.

atha-now; tat tu samanvayāt ity asya-of Vedānta-sūtra 1.1.4; arthāntaram-an alternate explanation; yathā-as; śāstra-yonitve-the author of the scriptures; hetuḥ-the cause; ca-and; dṛśyate-is seen; iti-thus; āha-said; tat tv iti-the words "tat tu"; samanvayaḥ-samanvayaḥ; atra-here; samyak-everywhere; sarvato-mukhaḥ-in all directions; anvayaḥ-meaning; vyutpattiḥ-manifestation; veda-of the Vedas; artha-the truth; pariñānam-knowledge; yasmāt-from whom; tat-that; tu-but; śāstra-yoni-nidānatvam-the nature of teaching the Vedas; niścīyate-is ascertained; iti-thus; jīve-to the individual soul; samyak-complete; jñānam-knowledge; eva-indeed; na-not; asti-is; pradhānatva-cetanam-consciousness; eva-indeed; iti-thus; bhāvaḥ-the meaning.

Now an alternate interpretation of Vedānta-sūtra 1.1.4 (tat tu samanvayāt) will be discussed. After it is seen that the Supreme is the original author of the Vedic scriptures (śāstra-yonitvāt), the next sūtra, beginning with the words "tat tu", is spoken. In the word "samanvayāt", the prefix "sam" means "all" and "anvayāt" means "the truths described in the Vedas". In this way it is concluded that the Supreme must be the author of the Vedas, for only He has all-knowledge. Because the individual soul does not have all knowledge, he cannot be the Vedas' author.

Text 110

sa vetti viśvam na hi tasya vettā iti śruteḥ.

sa vetti viśvam na hi tasya vettā iti śruteḥ-Śvetāśvatara Upaniṣad 3.19.

That the Supreme Lord has all knowledge and the individual spirit soul does not is confirmed by these words of Śvetāśvatara Upaniṣad (3.19):

"The Supreme Lord knows everything, but no one knows Him."*

Text 111

tad etad asya tadīya-samyag-jñānaṁ vyatireka-mukhena bodhayitum jīvanām sarveṣāṁ api tadīya-samyag-jñānābhāvam āha muhyantīti. sūrayaḥ śeṣādayo 'pi yad yatra śabda-brahmaṇi muhyanti.

tat-this; etat-that; asya-of Him; tadīya-samyag-jñānam-all knowledge; vyatireka-mukhena-indirectly explained; bodhayitum-to explain; jīvanām-of the individual souls; sarveṣāṁ-of all; api-also; tadīya-samyag-jñānābhāvam-the absence of all knowledge about Him; āha-said; muhyanti-muhyanti; iti-thus; sūrayaḥ-the demigods; śeṣādayaḥ-headed by Śeṣa; api-even; yat-what; yatra-where; śabda-brahmaṇi-in the words of the Vedas; muhyanti-are bewildered.

In Śrīmad-Bhāgavatam 1.1.1 the word "muhyanti" (By Him even the great sages and demigods are placed into illusion) indirectly affirms that the Supreme Lord has all knowledge and no individual soul has all knowledge like the Lord. The words "sūrayo muhyanti" mean "even the demigods like Lord Śeṣa are bewildered to understand the true meaning of the Vedas".

Text 112

tad etad vivṛtaṁ svayam-bhagavatā

kiṁ vidhatte kim ācaṣṭe
kim anudya vikalpayet
ity asya hṛdayaṁ loke
nānyo mad veda kaścana. iti.

tat-this; etat-that; vivṛtam-revealed; svayam-bhagavatā-by the Supreme Personality of Godhead Himself; kim-what?; vidhatte-direct; kim-what?; ācaṣṭe-declare; kim-what?; anudya-taking as the object; vikalpayet-may conjecture; iti-thus; asya-of the Vedic literature; hṛdayam-intention; loke-in this world; na-not; anyat-other; mat-than Me; veda-knows; kaścana-anyone; iti-thus.

The Supreme Lord Himself affirms (Śrīmad-Bhāgavatam 11.21.42):

"What is the direction of all Vedic literatures? On whom do they set focus? Who is the purpose of all speculation? Outside of Me no one knows these things."*

Text 113

anena ca sāksād-bhagavān evābhihitaḥ. atha ikṣater nāśabdam ity asyārthāntaram abhijña ity atraiva vyañjitam asti.

anena-by this; ca-also; sāksād-bhagavān-the Supreme Personality of Godhead; eva-indeed; abhihitaḥ-declared; atha-now; ikṣater nāśabdam ity asya-of Vedanta-sutra 1.1.5; arthāntaram-another meaning; abhijña-abhijna; iti-thus; atra-here; eva-indeed; vyañjitam-manifested; asti-is.

In this way the Supreme Lord is described. Now an alternate interpretation of Vedānta-sūtra 1.1.5 (ikṣater nāśabdam) will be discussed.

Text 114

atra sūtrārthaḥ. nanu aśabdam asparśam arūpam avyayam ity ādi śruteḥ katham tasya śabda-yonitvam. tatrāha prakṛtam brahma śabda-hīnam na bhavati. kutaḥ ikṣāteḥ tad aikṣata bahu syām prajāyeya ity atra bahu syām iti śabdātmakekṣā-dhātoḥ śravaṇāt.

atra-here; sūtrārthaḥ-the meaning of the sutra; nanu-is it not so?; aśabdam-not heard; asparśam-not touched; arūpam-without a form; avyayam-eternal; iti-thus; ādi śruteḥ-Katha Upanisad 1.3.15; katham-how?; tasya-of Him; śabda-yonitvam-the author of the Vedas; tatra-there; āha--said; prakṛtam-natural; brahma-the Supreme; śabda-hīnam-without sound; na-not; bhavati-is; kutaḥ-why?; ikṣāteḥ-from a glance; tat-that; aikṣata-saw; bahu-many; syām-I will become; prajāyeya-I will give birth to children; iti-thus; atra-here; bahu-many; syām-I will become; iti-thus; śabda-sound; ātmaka-nature; ikṣā-dhātoḥ-from the root ikṣa; śravaṇāt-from the Sruti-sastra.

Here someone may protest: In Kaṭha Upaniṣad (1.3.15) it is said:

"The Supreme is aloof from all sound and touch. He has no form. He is eternal and unchanging."

If this is so, how can the Supreme be the author of the Vedas?

To this protest the following reply is given: It is not true that the Supreme is aloof from all sound and other objects of sense perception. For example, in the Chāndogya Upaniṣad (6.2.3) it is said:

"Then the Supreme glanced at the material energy. He thought: Let Me become many. I will father many children."

Here it is said that the Supreme can see, so it is not unreasonable to assume that He can also hear. Therefore He is not aloof from sound and other objects of sense perception.

Text 115

tad etad āha abhijñāḥ. bahu syām ity ādi-śabdātmaka-vicāra-vidagdhaḥ. sa ca śabdādi-śakti-samudayas tasya na prākṛtaḥ. prakṛti-kṣobhāt pūrvatrāpi sad-bhāvāt. tat-svarūpa-bhūta evety āha svarād iti. atra pūrvavat tadṛśam sadharmatvam mūrtimattvam api siddham.

tat-this; etat-that; āha-said; abhijñāḥ-abhijna; bahu-many; syām-I will become; iti-thus; ādi-beginning; śabda-sound; ātmaka-nature; vicāra-consideration; vidagdhaḥ-expert; sa-that; ca-and; śabdādi-śakti-samudayaḥ-the potencies that begin with sound; tasya-of Him; na-not; prākṛtaḥ-material; prakṛti-kṣobhāt-from the agitation of matter; pūrvatra-previously; api-also; sad-bhāvāt-from spiritual nature; tat-svarūpa-from His own form; bhūta-manifested; eva-indeed; iti-thus; āha-said; svarād-svarat; iti-thus; atra-here; pūrvavat-as before; tadṛśam-like that; sadharmatvam-having a like nature; mūrtimattvam-having a form; api-also; siddham-proved.

This is explained by the word "abhijñāḥ" (he is conscious of all manifestations) in Śrīmad-Bhāgavatam 1.1.1. Therefore, as Chāndogya Upaniṣad (6.2.3) explains, the Supreme Lord is conscious of all sounds and all other sense objects. Still, these powers of the Lord are not at all material, for the Lord is perfectly spiritual in nature. He existed before the material world was even manifested. The nature of the Lord is then explained in the word "svarāt" (He is independent) in Śrīmad-Bhāgavatam 1.1.1. In this way, as has already been explained in this book, it is proved that the Supreme Lord has a form. That is His nature.

Text 116

yathāhuḥ sūtra-kāraḥ antas tad-dharmopadeśāt iti.

yathā-as; āhuḥ-said; sūtra-kāraḥ-the author of Vedānta-sūtra; antaḥ-within; tat-of Him; dharmatva-the nature; upadeśāt-because of the teaching; iti-thus.

This is also affirmed by the author of Vedānta-sūtra in these words (Vedānta-sūtra 1.1.20):

antas tad-dharmopadeśāt

"The person within the sun and the eye is the Supreme Personality of Godhead, because the Vedic literatures explain that His nature fits the description of the Lord."

Text 117

ato 'śabdatvādikam prākṛta-śabda-hīnatvādikam eveti jñeyam. atrottara-mīmāṃsādhyāya-catuṣṭayasyāpy artho darśitaḥ. tatra anvayād itarataś ca iti samanvayādhyāyasya muhyanti yat sūrayaḥ ity avirodhādhyāyasya dhīmahi iti sādhanādhyāyasya satyaṃ param iti phalādhyāyasyeti. tathā gāyatri-artho 'pi spaṣṭaḥ. tatra janmādy asya yataḥ iti praṇavārthaḥ. sṛṣṭy-ādi-śaktimattva-vacitvāt.

ataḥ-then; aśabdatvādikam-beginning with sound; prākṛta-śabda-hīnatvādikam-without being material sound; eva-indeed; iti-thus; jñeyam-to be understood; atra-here; uttara-mīmāṃsādhyāya-catuṣṭayasya-of the fourth chapter of Vedānta-sūtra; api-also; arthaḥ-meaning; darśitaḥ-revealed; tatra-there; anvayāt-directly; itarataḥ-indirectly; ca-also; iti-thus; samanvaya-all; adhyāyasya-of the chapter; muhyanti-are bewildered; yat-what; sūrayaḥ-the demigods; iti-thus; avirodhādhyāyasya-not contradicting; dhīmahi-I meditate; iti-thus; sādhana-of sadhana; adhyāyasya-of the chapter; satyaṃ-truth; param-supreme; iti-thus; phala-result; adhyāyasya-of the chapter; iti-thus; tathā-so; gāyatri-arthaḥ-the meaning of gayatri; api-also; spaṣṭaḥ-clearly; tatra-there; janmādy asya yataḥ iti-janmady asya yataḥ; praṇava-of the sacred syllable Om; arthaḥ-the meaning; sṛṣṭy-ādi-beginning with creation; śaktimattva-the nature of having the potency; vacitvāt-because of the statement.

Therefore when the scriptures say the Supreme is aloof from sound and other sense objects, it means that His sense powers are not material. In this way the first four sutras of Vedānta are explained by the first verse of Śrīmad-Bhāgavatam. Vedānta-sūtra 1.1.4 is explained by the words "anvayād itaratas ca". The avirodha portion of Vedānta-sūtra is explained by the words "muhyanti yat sūrayaḥ" in the first verse of Śrīmad-Bhāgavatam. The sādhana portion of Vedānta-sūtra is explained by the word "dhīmahi" in Śrīmad-Bhāgavatam 1.1.1. The phala portion of Vedānta-sūtra is explained by the words "satyaṃ param" in Śrīmad-Bhāgavatam 1.1.1. The first verse of Śrīmad-Bhāgavatam also explains the meaning of the Gāyatrī-mantra. The syllable Om in the Gāyatrī-mantra is explained by the words "janmādy asya yataḥ" in Śrīmad-Bhāgavatam 1.1.1, for Om describes the Lord's power to create, maintain, and annihilate the material universes.

Text 118

tad evam evāgni-purāṇe gāyatrī-vyākhyāne proktaṃ taj-jyotir bhagavān viṣṇur jagaj-janmādi-kāraṇam iti.

tat-that; evam-thus; eva-certainly; agni-purāṇe-in the Agni Purana; gāyatrī-vyākhyāne-in the explanation of the Gāyatri-mantra; proktaṃ-said; taj-jyotiḥ-His

effulgence; bhagavān-the Supreme Personality of Godhead; viṣṇuḥ-Lord Viṣṇu; jagaj-janmādi-kāraṇam-the cause of material creation, maintenance, and annihilation; iti-thus.

This is explained in the Agni Purāṇa's description of the Gāyatrī-mantra:

"Lord Viṣṇu is the Supreme Personality of Godhead. From Him comes the Brahmajyoti effulgence. He is the creator, maintainer, and destroyer of the material worlds."

Text 119

yatra trī-sargo 'mṛṣā iti vyahṛti-trayārthaḥ. ubhayatrāpi loka-trayasya tad-ananyatvena vivakṣitatvāt.

yatra trī-sargo 'mṛṣā iti-"yatra trī-sargo 'mṛṣā"; vyahṛti-traya-of the three words "bhur bhuvah svah"; arthaḥ-the meaning; ubhayatra-in both places; api-also; loka-trayasya-of the three worlds; tad-ananyatvena-by not being different from that; vivakṣitatvāt-because of being the speaker's intention.

The words "yatra trī-sargo 'mṛṣā" in Śrīmad-Bhāgavatam 1.1.1 explain the words "bhūr bhuvah svah" in the Gāyatrī-mantra. This is because both texts refer to the three material planetary systems.

Text 120

svarād iti savitr-prakāśaka-parama-tejo-vaci. tene brahma hr̥dā iti buddhi-vṛtti-preraṇa-prārthanā sūcitā. tad evaṁ kṛpayā sva-dhyānāyāsmākam buddhi-vṛttiḥ prerayatād iti bhāvaḥ.

svarād-svarād; iti-thus; savitr-of the sun; prakāśaka-illuminating; parama-supreme; tejaḥ-light; vaci-describing; tene brahma hr̥dā iti-tene brahma hr̥dā; buddhi-vṛtti-preraṇa-prārthanā-the prayer to enlighten the intelligence; sūcita-indicated; tat-that; evam-thus; kṛpayā-by mercy; sva-dhyānāya-own meditation; asmākam-of us; buddhi-vṛttiḥ-activities of the intelligence; prerayatāt-because of impelling; iti-thus; bhāvaḥ-the meaning.

The word "svarāt" in Śrīmad-Bhāgavatam 1.1.1 explains the Gāyatrī-mantra's description of the sun's effulgence. The words "tene brahma hr̥dā" in Śrīmad-Bhāgavatam 1.1.1 explain the Gāyatrī-mantra's prayer for enlightenment. That prayer is: "May the Lord mercifully engage our thoughts in meditation on Him."

Text 121

evam evoktaṁ gāyatrīyā ca samārambhaḥ iti. tac ca tejas tatra antas tad-dharmopadeśāt ity ādinā sampratipannaṁ yan-mūrtaṁ tad-ādy-ananta-mūrtimad eva dhyeyam iti.

evam-thus; eva-indeed; uktam-said; gāyatrīyā-of Gayatri-mantra; ca-and; samārambhaḥ-begun; iti-thus; tac-that; ca-also; tejaḥ-light; tatra-there; antaḥ-within; tad-dharmopadeśāt ity ādinā-Vedānta-sūtra 1.1.20; sampratipannam-established; yan-mūrtaṁ-whose form; tad-ādi-beginning with that; ananta-limitless; mūrtimat-hvaing forms; eva-indeed; dhyeyam-to be meditated on; iti-thus.

Vedānta-sūtra 1.1.20 and the passage of the Agni Purāṇa beginning with the words "gāyatrīyā ca samārambhaḥ" both refer to the Gāyatrī-mantra and both describe meditation on the limitless form of the Supreme Lord.

Text 122

tathā cāgni-purāṇasya kramastha-vacanāni

evam sandhyā-vidhim kṛtvā
gāyatrīm ca jayet smaret
gāyatrī-ukthāni śāstrāṇi
bhargam prāṇam tathaiva ca

tathā-so; ca-also; agni-purāṇasya-of the Agni Purana; kramastha-vacanāni-words; evam-thus; sandhyā-vidhim-the duties at the three times of day; kṛtvā-doing; gāyatrīm-Gayatri; ca-and; jayet-should chant; smaret-should remember; gāyatrī-ukthāni-the words of Gayatri; śāstrāṇi-the scriptures; bhargam-the effulgence; prāṇamḥ-life-breath; tathā-so; eva-indeed; ca-also.

The Gāyatrī-mantra is described in these words of the Agni Purāṇa (Chapter 216):

"One should perform the duties of sunrise, noon, and sunset. At those times one should chant the Gāyatrī-mantra and one should meditate on the words of the Gāyatrī-mantra, on the transcendental effulgence, and on the life-breath.

Text 123

tataḥ smṛteyaṁ gāyatrī
savitrī yata eva ca
prakāśinī sa savitur
vāg-rūpatvāt sarasvatī

tataḥ-then; smṛtā-remembered; iyam-this; gāyatrī-gayatri; savitrī-Savitr; yata-

from which; eva-indeed; ca-and; prakāśinī-manifested; sa-that; savituḥ-of the sun-god; vāg-rūpatvāt-from the from of speech; sarasvatī-Sarasvati..

"One should meditate on Gāyatrī, on Savitrī, the sun-goddess (savituḥ), and on Sarasvatī, the goddess of speech.

Text 124

taj-jyotiḥ paramam brahma
bhargas tejo yataḥ smṛtaḥ
bhargaḥ syād bhrajata iti
bahulam chandasīritam

taj-jyotiḥ-His effulgence; paramam-supreme; brahma-Brahman; bhargaḥ-light; tejaḥ-light; yataḥ-from whom; smṛtaḥ-remembered; bhargaḥ-bharga; syāt-is; bhrajata-shining; iti-thus; bahulam-many; chandasīritam-said by the Vedic hymns.

"One should meditate on the spiritual effulgence (bhargaḥ) of the Supreme Lord, which is described in many Vedic hymns.

Text 125

vareṇyam sarva-tejobhyaḥ
śreṣṭham vai paramam padam

vareṇyam-varenyam; sarva-tejobhyaḥ-of all lughts; śreṣṭham-the best; vai-indeed; paramam-supreme; padam-abode.

"Then one should meditate on the Lord's supreme abode, which is the best (vareṇyam) of all that is effulgent.

Text 126

svargāpavarga-kāmair vā
varaṇīyam sadaiva hi

svarga-Svargaloka; apavarga-and liberation; kāmair-by they who desire; vā-or; varaṇīyam-to be desired; sada-always; eva-indeed; hi-indeed.

"This abode is the best of all attainments that may be desired (vareṇyam). It is better than Svargaloka and better than impersonal liberation.

Text 127

vṛṇoter varaṇārthatvāt
jāgrat-svapnādi-varjitam

vṛṇoteḥ-of the word "vrnoti"; varaṇārthatvāt-because of the meaning of choosing a boon; jāgrat-svapnādi-varjitam-without wakefulness, sleep, or any other condition of material consciousness.

The word "vareṇyam" comes from the verb "vṛṇ" (to choose). Thus the spiritual world described here is the highest blessing one may wish to attain, for the spiritual world is above the world of matter, where material wakefulness, dream, and unconscious sleep dominate.

Text 128

nityam śuddham buddham ekam
nityam bhargam adhīśvaram
aham brahma param jyotir
dhyāyema hi vimuktaye

nityam-eternal; śuddham-pure; buddham-wise; ekam-one; nityam-eternal; bhargam-effulgence; adhīśvaram-the Supreme Lord; aham-I; brahma-Brahman; param-Supreme; jyotiḥ-effulgence; dhyāyema-meditate; hi-indeed; vimuktaye-to attain liberation.

"To attain liberation (dhīmahī) I meditate on the eternal, effulgent, pure, all-knowing, Supreme Lord, who is the controller of all.

Text 129

taj jyotir bhagavān viṣṇur
jagaj-janmādi-kāraṇam

taj-that; jyotiḥ-effulgence; bhagavān-the Supreme Personality of Godhead; viṣṇuḥ-Lord Viṣṇu; jagaj-janmādi-kāraṇam-the cause of what begins with creation of the material world.

"The origin of the impersonal Brahmajyoti is Lord Viṣṇu. He is the Supreme Personality of Godhead. He is the creator, maintainer, and destroyer of the material universes.

Text 130

śivam kecit paṭhanti sma
śakti-rūpam paṭhanti ca
kecit sūryam kecid agniṁ
daivatāny agni-hotriṇaḥ

śivam-Lord Śiva; kecit-some; paṭhanti-read; sma-indeed; śakti-rūpam-the form of Śakti; paṭhanti-read; ca-indeed; kecit-some; sūryam-Surya; kecit-some; agni-Agni; daivatāni-demigods; agni-hotriṇaḥ-performing agnihotra-yajnas.

"Some performers of yajñas offer prayers to Śiva, some to Durgā, some to Sūrya, and some to Agni.

Text 131

agny-ādi-rūpī viṣṇur hi
vedādaḥ brahma gīyate

agni-Agni; ādi-beginning; rūpī-the form; viṣṇuḥ-Lord Viṣṇu; hi-indeed; vedādaḥ-beginning with the Vedas; brahma-the Supreme; gīyate-is said.

"However, the Vedas declare that Lord Viṣṇu is the Supreme Lord. He is the father of Agni and all the demigods.

Text 132

tat padam paramam viṣṇor
devasya savituḥ smṛtam

tat-His; padam-abode; paramam-supreme; viṣṇoḥ-of Lord Viṣṇu; devasya-of the Supreme Personality of Godhead; savituḥ-of the Deity of the sun; smṛtam-considered.

"The words `savitur vareṇyam' mean `the abode of Lord Viṣṇu, the Supreme Personality of Godhead'.

Text 133

dadhāter vā dhīmahīti
manasā dhārayemahi

dadhāteḥ-of the word dadhati"; vā-or; dhīmahī-I meditate; iti-thus; manasā-with the mind; dhārayemahi-we hold.

"The word `dhīmaḥi' here means `we meditate' or `we hold within the mind'.

Text 134

no 'smākaṁ yac ca bhargas tat
sarveṣāṁ prāṇināṁ dhiyaḥ
codayāt preraḃyād buddhim
bhoktrṇāṁ sarva-karmasu
dṛṣṭādrṣṭa-vipākeṣu
viṣṇuḥ sūryāgni-rūpa-bhāk

naḥ-nah; asmākaṁ-of us; yac-what; ca-and; bhargaḥ-effulgence; tat-that;
sarveṣāṁ-of all; prāṇināṁ-living entities; dhiyaḥ-intelligence; codayāt-codayat;
preraḃyāt-may inspire; buddhim-intelligence; bhoktrṇāṁ-of the enjoyers; sarva-
karmasu-in all karmas; dṛṣṭādrṣṭa-seen and unseen; vipākeṣu-ripe; viṣṇuḥ-Lord
Viṣṇu; sūryāgni-rūpa-bhāk-in the forms of Surya, Agni, and the other demigods.

"Here the words "dhiyo yo naḥ pracodayāt" mean "May Lord Viṣṇu, whose representatives are Sūrya, Agni, and all the demigods, inspire the intelligence of us, the living entities subject to past karma, which sometimes is visible and sometimes waits unseen'.

Text 135

īṣvara-prerito gacchet
svargaṁ vā śvabhram eva vā

īṣvara-by the Supreme Lord; preritaḥ-inspired; gacchet-may go; svargaṁ-to
Svargaloka; vā-or; śvabhram-to hell; eva-indeed; vā-or.

"Because of their karma the Supreme Lord sends the living entities to Svargaloka or to hell.

Text 136

īśāvasyam idaṁ sarvaṁ
mahad-ādi-jagad-dhariḥ
svargādyaiḥ krīḁate devo
yo hamsaḥ puruṣaḥ prabhuḥ

īśāvasyam-controlled and owned by the Lord; idaṁ-this; sarvaṁ-everything;
mahad-ādi-beginnign with the mahat-taḁttva; jagat-universe; dhariḥ-maintaing;
svargādyaiḥ-beginnign with Svarga; krīḁate-enjoys pastiems; devaḥ-the Supreme

Personality of Godhead; yaḥ-who; haṁsaḥ-the supreme swan; puruṣaḥ-the Supreme Person; praḥḥ-the master.

"Everything within this universe is controlled and owned by the Lord. He is the maintainer of the mahat-tattva and the material universes. He enjoys pastimes in His spiritual abode. He is the swanlike Supreme Person. He is the Supreme Master.

Text 137

dhyānena puruṣo 'yaṁ ca
draṣṭavyaḥ sūrya-maṇḍale
satyaṁ sadāśivaṁ brahma
viṣṇor yat paramaṁ padam

dhyānena-by meditation; puruṣaḥ-person; ayam-this; ca-and; draṣṭavyaḥ-to be seen; sūrya-maṇḍale-in the circle of the sun; satyam-truth; sadāśivaṁ-Śiva; brahma-Brahma; viṣṇoḥ-Viṣṇu; yat-what; paramam-supreme; padam-abode.

"Thus one should meditate on the Supreme Person. He may be seen in the circle of the sun. He is Sadāśiva. He is Brahman. He is Viṣṇu. His realm is the supreme abode.

Text 138

devasya savitur devo
vareṇyaṁ hi turīyakam

devasya-of the Lord; savituḥ-residing in the sun; devaḥ-the Lord; vareṇyam-the best; hi-indeed; turīyakam-the spiritual world.

"Thus the words `savitur devasya vareṇyam' refer to the spiritual world of the Supreme Lord.

Text 139

yo 'sāv āditya-puruṣaḥ
so sāv aham anuttamam
janānāṁ śubha-karmādīn
pravārtayati yaḥ sadā. ity ādi.

yaḥ-who; asau-He; āditya-puruṣaḥ-the person in the sun; saḥ-He; sau-He; aham-I; anuttamam-peerless; janānām-of people; śubha-karmādīn-beginning with auspicious deeds; pravārtayati-impells; yaḥ-who; sadā-always; iti-thus; ādi-beginning.

"I am the servant of the Supreme Person, the person who resides in the sun and who inspires the living entities to perform pious deeds."

Text 140

yatrādhikṛtya gāyatrīm
varṇyate dharma-vistarahaḥ
vṛtrāsura-vadhotsiktam
tad bhāgavatam ucyate. ity ādinā ca.

yatra-here; adhikṛtya-with reference to; gāyatrīm-Gayatri; varṇyate-is described; dharma-vistarahaḥ-religion; vṛtrāsura-of Vrtrasura; vadha-the killing; utsiktam-increased; tat-that; bhāgavatam-Śrīmad-Bhāgavatam; ucyate-is said; iti-thus; ādinā-beginning; ca-and.

It is also said (Agni Purāṇa 217.6):

"The Gāyatrī-mantra is also described in the Purāṇa called Śrīmad-Bhāgavatam, which narrates the story of Vṛtrāsura's death and describes the true path of religion."

Text 141

tasmād bharga-brahma-para-viṣṇu-bhagavac-chabdābhinna-varṇatayā tatra tatra
nirdiṣṭā api bhagavat-pratipādaka eva jñeyaḥ. madhye madhye tv ahan-
grahopāsanā-nirdeśas tat-sāmya iva labdhe hi tad-upāsanā-yogyatā bhavatīti.

tasmāt-from this; bharga-effulgence; brahma-Brahman; para-above; viṣṇu-Viṣṇu; bhagavat-Bhagavān; śabda-word; abhinna-not different; varṇatayā-by the description; tatra tatra-there; nirdiṣṭā-indicated; api-also; bhagavat-pratipādaka-describing the Supreme Personality of Godhead; eva-indeed; jñeyaḥ-to be understood; madhye madhye-in the midst; tv-indeed; ahan-grahopāsanā-nirdeśaḥ-the teaching of ahan-grahopasana; tat-sāmya-like that; iva-like; labdhe-attained; hi-indeed; tad-upāsanā-ayogyatā-not proper for that worship; bhavati-is; iti-thus.

The words "bharga", "brahma", "para", and "viṣṇu" here are all names of the Supreme Personality of Godhead. The impersonalists' idea of "ahan-grahopāsanā", where they imagine they are one with the Supreme, is not an appropriate way to worship the Supreme Lord.

Text 142

tathā daśa-lakṣaṇārtho 'py atraiva dṛśyaḥ. tatra sarga-visarga-sthāna-nirodhaḥ. janmādy asya yataḥ ity atra manvantareśānukathā ca sthānāntargate. poṣaṇam tene ity ādau. ūtiḥ muhyanti ity ādau. mukta-jīvanām api tat-sānnidhye sati kuhaka-nirasana-vyañjake dhāmnā ity ādau. āśrayaḥ satyam param ity ādau.

tathā-so; daśa-lakṣaṇa-five topics; arthaḥ-meaning; api-also; atra-here; eva-indeed; dṛśyaḥ-to be seen. tatra-there; sarga-creation; visarga-secondary creation; sthāna-maintenance; nirodhaḥ-destruction; janmādy asya yataḥ iti-janmady asya yataḥ; atra-here; manvantara-the manvantaras; īśa-of the Supreme Personality of Godhead; anukathā-topics; ca-and; sthānāntargate-within maintenance; poṣaṇam-nourishment; tene ity ādau-the passage beginning with tene; ūtiḥ-mercy; muhyanti ity ādau-the passage beginning with muhyanti; mukta-jīvanām-of the liberated souls; api-also; tat-sānnidhye-near; sati-being so; kuhaka-nirasana-vyañjake-free from material illusions; dhāmnā ity ādau-the passage beginning with dhamna; āśrayaḥ-the shelter; satyam param ity ādau-the passage beginning with satyam param.

Now the ten subjects of Śrīmad-Bhāgavatam will be discussed. Of these ten subjects, "sarga" (creation of the ingredients of the cosmos), "visarga" (the creations of Brahmā), "sthāna" (the maintenance of the creation), and "nirodha" (the winding up of the creation) are described in the words "janmādy asya yataḥ". "Manvantara" (prescribed duties for law-abiding men), "īśānukathā" (description of the incarnations of the Lord), and "poṣaṇa" (special favor given to the faithful) are described in the words "tene brahma hṛdā ya ādi-kavaye". "Uti" (impetuses for activity) are described in the words "muhyanti yat sūrayaḥ". "Mukti" (liberation from gross and subtle material existence) is described in the words "nirasta-kuhakaṁ dhāmnā". "Āśraya" (the ultimate shelter, the Supreme Personality of Godhead) is described in the words "satyam param".

Text 143

sa ca svayam-bhagavattvena nirṇītatvāt śrī-kṛṣṇa eveti pūrvokta-prakāra eva vyakta iti. tad eva yasminn upakrama-vākye sarveṣu pada-vākya-tātparyeṣu tasya dhyeyasya sa-viśeṣatvam mūrtimattvam śrī-bhagavad-ākāratvam ca vyaktam. tac ca yuktam. svarūpa-vākyāntara-vyaktatvāt.

sa-He; ca-and; svayam-bhagavattvena-as the Supreme Personality of Godhead; nirṇītatvāt-because of the conclusion; śrī-kṛṣṇa-Śrī Kṛṣṇa; eva-indeed; iti-thus; pūrvokta-prakāra-in the previous statement; eva-indeed; vyakta-manifested; iti-thus; tat-that; eva-indeed; yasminn-in whom; upakrama-vākye-in the statement; sarveṣu-in all; pada-of the verses; vākya-of the words; tātparyeṣu-in the meanings; tasya-of Him; dhyeyasya-the object of meditation; sa-viśeṣatvam-with variety; mūrtimattvam-having a form; śrī-bhagavad-ākāratvam-from of the Supreme Personality of Godhead; ca-and; vyaktam-manifested; tac-that; ca-and; yuktam-proper; svarūpa-own form; vākya-statement; antara-within; vyaktatvāt-because of being manifested.

Therefore the conclusion of the scriptures is that Lord Śrī Kṛṣṇa is the Supreme Personality of Godhead. In all the verses of the scriptures it is said that He is the proper object of meditation, that He has a great multitude of transcendental qualities, and that He has a transcendental form glorious with a host of transcendental opulences. In this way the Lord is described.

Text 144

yo 'syotprekaṣaka ādi-madhya-nidhane yo 'vyakta-jīveśvaro
yaḥ sṛṣṭvedam anupraviśya ṛṣiṇā cakre puraḥ śasti tāḥ
yaṁ sampadya jahāty ajam anuśayī suptaḥ kulāyāṁ yathā
taṁ kaivalya-nirasta-yonim abhayam dhyāyed ajasraṁ harim. iti.

yaḥ-who; asya-of Him; utprekaṣaka-watching over; ādi-madhya-nidhane-beginning, middle, and end; yaḥ-who; avyakta-of the unmanifested; jīva-and of the individual souls; īsvaraḥ-the master; yaḥ-who; sṛṣṭvā-creating; idam-thids; anupraviśya-entering; ṛṣiṇā-by the sage; cakre-did; puraḥ-before; śasti-taught; tāḥ-them; yaṁ-whom; sampadya-surrendering; jahāti-renounces; ajam-the unborn; anuśayī-resting; suptaḥ-asleep; kulāyāṁ-the body; yathā-as; taṁ-to Him; kaivalya-nirasta-yonim-the source of liberation; abhayam-fearless; dhyāyet-I meditate; ajasraṁ-always; harim-Lord Kṛṣṇa; iti-thus.

The Supreme Personality of Godhead is also described in these words of Śrīmad-Bhāgavatam (10.87.50):

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

Text 145

ato dharma-projjhita-ity-ādāv anantara-vākye 'pi kiṁ vāparaiḥ ity ādinā tatraiva
tātparyam darśitam. tathopasamhāra-vākyādhīnārthatvād upakrama-vākyasya nāti-
kramaṇīyam eva.

ataḥ-then; dharma-projjhita-ity-ādāv-Śrīmad-Bhāgavatam 1.1.2; anantara-vākye-following statement; api-also; kiṁ vāparaiḥ ity ādinā-beginning with the words "kim va paraiḥ; tatra-there; eva-indeed; tātparyam-the meaning; darśitam-revealed; tathā-so; upasamhāra-concluding; vākya-words; adhīna-subordinate; arthatvāt-

because of the meaning; upakrama-vākyasya-of the pramble; na-not; atikramaṇīyam-superceding; eva-also.

In Śrīmad-Bhāgavatam 1.1.2 it is said:

"Completely rejecting all religious activities which are materially motivated, this Bhāgavata Purāṇa propounds the highest truth, which is understandable by those devotees who are fully pure in heart. The highest truth is reality distinguished from illusion for the welfare of all. Such truth uproots the threefold miseries. This beautiful Bhāgavatam, compiled by the great sage Vyāsadeva (in his maturity), is sufficient in itself for God-realization. What is the need of any other scripture? As soon as one attentively and submissively hears the message of Bhāgavatam, by this culture of knowledge the Supreme Lord is established within his heart."*

For revealing the author's intention, the opening words of a book are most important, even more important than the book's concluding words.

Text 146

kasmai yena vibhāsito 'yam ity ādi darśitam tasya tadṛśa-viśeṣavattvādikam.

kasmai yena vibhāsito 'yam ity ādi-Śrīmad-Bhāgavatam 12.13.19; darśitam-shown; tasya-of that; tadṛśa-viśeṣavattva-the nature of that; ādikam-beginning with.

The true subject of Śrīmad-Bhāgavatam is also revealed in these, its concluding words (Śrīmad-Bhāgavatam 12.13.19):

"I meditate upon the pure and spotless Absolute Truth, who is free from suffering and death. In the beginning He personally revealed this peerless lamp of knowledge to Brahmā. Brahmā spoke it to Nāda Muni, who then spoke it to Kṛṣṇa Dvaipāyana Vyāsa. Vyāsa spoke it to Śukadeva Gosvāmī, the king of yogīs, and Śukadeva spoke it to the great devotee Mahārāja Parīkṣit."*

Text 147

yathaiva ātma-grhītir itara-vad uttarāt ity atra śaṅkara-śārīrakasyāparasyām yojanāyām upakramoktasya sac-chabda-vācyasyātmavam upasamhāra-sthād ātma-śabdāl labhyate. tadvad ihāpi catuḥ-ślokī-vāktur bhagavattvam. darśitam ca śrī-vyāsa-samādhāv api tasyaiva dhyeyatvam.

yathā-as; eva-indeed; ātma-grhītir itara-vad uttarāt ity atra-in Vedanta-sutra 3.3.17; śaṅkara-śārīrakasya-of Sankaracarya's Vedanta commentary; aparasyāmanother; yojanāyām-in the grammatical construction; upakramoktasya-

of the preceding statement; sac-chabda-vācyasya-of the word "sat"; ātmatvam-the nature; upasamhāra-sthāt-conclusion; ātma-śabdāl-from the word "atma"; labhyate-is obtained; tadvat-in that way; iha-here; api-also; catuḥ-ślokī-vāktuḥ-of the speaker of the four verses; bhagavattvam-the status of Śrīmad-Bhāgavatam; darśitam-is revealed; ca-and; śrī-vyāsa-of Śrī Vyasa; samādhau-in the mystic trance; api-also; tasya-of Him; eva-indeed; dhyeyatvam-the proper object of meditation.

In His commentary on Vedānta-sūtra 3.3.17, Śaṅkarācārya explains that the word "ātmā", which comes at the conclusion, should be interpreted to mean the same thing as the word "sat" in the beginning, for the words of the beginning are most important. Therefore the Supreme Personality of Godhead is the true topic of Śrīmad-Bhāgavatam, for He is described in its beginning. He is the speaker of the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36), and He is the Lord the sage Vyāsa saw in mystic trance (Śrīmad-Bhāgavatam 1.7.1-7).

Text 148

tad etad eva ca sva-sukha-nibhṛta-ity-ādi-śrī-śukadeva-hṛdayānugatam iti. śrī-vyāsaḥ.

tat-this; etat-that; eva-indeed; ca-also; sva-sukha-nibhṛta-ity-ādi-śrī-śukadeva-hṛdayānugatam iti-Śrīmad-Bhāgavatam 12.12.69;. śrī-vyāsaḥ-Śrī Vyāsa.

The Supreme Personality of Godhead is also described at the conclusion of Śrīmad-Bhāgavatam (12.12.69), where it is said:

"I offer my respectful obeisances unto Śrīla Śukadeva Gosvāmī, the son of Vyāsadeva. He is the destroyer of all sinful reactions and is full of self-realization and bliss. Because of this, he has no other desire. Still, he was attracted by the transcendental pastimes of the Supreme Personality of Godhead, and out of compassion for the people he described the transcendental historical literature called Śrīmad-Bhāgavatam. This is compared to the light of the Absolute Truth."*

Text 149

athopasamhāra-vākyasyāpy ayam arthaḥ. kasmai garbhodaśāyī-puruṣa-nābhī-kamala-sthāya brahmaṇe tatraiva yena mahā-vaikuṇṭham darśayata dvitīya-skandha-varṇita-tādṛśa-śrī-mūrty-ādinā bhagavatā vibhāsitaḥ prakāśitaḥ. na tu tadāpi racitaḥ.

atha-now; upasamhāra-vākyasya-of the concluding statement; api-also; ayam-this; arthaḥ-the meaning; kasmai-kasmai; garbhodaśāyī-Garbhodakaśāyī Viṣṇu; puruṣa-of the puruṣa-avatāra; nābhī-navcel; kamala-lotus; sthāya-staying; brahmaṇe-to the demigod Brahma; tatra-there; eva-indeed; yena-by whom; mahā-vaikuṇṭham-the spiritual world; darśayata-revealed; dvitīya-skandha-in the second

canto; varṇita-described; tādrśa-like that; śrī-mūrti-the Lord's transcendental form; ādinā-beginning with; bhagavatā-by the Supreme Personality of Godhead; vibhāsitaḥ-manifested; prakāśitaḥ-manifested; na-not; tu-but; tadā-then; api-also; racitaḥ-written.

Here is the meaning of Śrīmad-Bhāgavatam's (12.13.19) concluding words: The word "kasmai" here means "to the demigod Brahmā, who stayed on the lotus flower grown from the navel of the puruṣa-avatāra Lord Garbhodakaśāyī Viṣṇu", and "yena" means "by the Supreme Personality of Godhead whose transcendental form was described in the second canto and who there revealed His spiritual abode of Mahā-Vaikuṅṭha". "Vibhāsitaḥ" means "manifested". It does not mean "written".

Text 150

ayam śrī-bhāgavata-rūpaḥ pura pūrva-parārdhāu tad-rūpeṇa brahma-rūpeṇa tad-rūpiṇā śrī-nārada-rūpiṇā yogīndrāya śrī-śukāya tad-ātmanā śrī-kṛṣṇa-dvaipāyana-rūpeṇa. tad-ātmanety asyottareṇāpy anvayaḥ. tatra tad-ātmanā śrī-śuka-rūpeṇeti jñeyam.

ayam-this; śrī-bhāgavata-rūpaḥ-Śrīmad-Bhāgavatam; pura-before; pūrva-parārdhāu-in the previous parardha; tad-rūpeṇa-by that form; brahma-rūpeṇa-by Brahma; tad-rūpiṇā-in that form; śrī-nārada-rūpiṇā-by Śrī Narada; yogīndrāya-to the king of yogis; śrī-śukāya-to Śrī Suka; tad-ātmanā-by him; śrī-kṛṣṇa-dvaipāyana-rūpeṇa-by Śrī KṛṣṇaDvaipayana Vyasa; tad-ātmanā-by him; iti-thus; asya-of that; uttareṇa-by the latter; api-also; anvayaḥ-the meaning; tatra-there; tad-ātmanā-by him; śrī-śuka-rūpeṇeti-by Śrī Suka; jñeyam-to be known.

"Ayam" means "this Śrīmad-Bhāgavatam", "tad-rupeṇa" means "by the demigod Brahmā", "purā" means "in the previous parārdha", "tad-rupiṇā" means "by Nārada Muni", "yogīndrāya" means "to Śrīla Śukadeva Gosvāmī", "tad-ātmanā" means "by Śrīla Kṛṣṇa Dvaipāyana Vyāsa", and, in the next phrase of the sentence it also means "by Śrīla Śukadeva Gosvāmī".

Text 151

tad-rūpeṇety ādibhiḥ tribhiḥ padair na kevalam catuḥ-śloky eva tena prakāśitā. kim tarhi. tatra tatrāviṣṭenākhaṇḍam eva purāṇam iti dyotitam. atra mad-rūpeṇa ca yuṣmābhyām iti saṅkocanānukto 'pi śrī-sūta-vākya-śeṣo gamyah.

tad-rūpeṇeti-the word "tad-rupena; ādibhiḥ-beginning with; tribhiḥ-three; padaiḥ-quarters; na-not; kevalam-only; catuḥ-śloki-the four verses; eva-indeed; tena-by Him; prakāśitā-manifested; kim-whether?; tarhi-then; tatra tatra-there; āviṣṭena-entered; akhaṇḍam-unbroken; eva-indeed; purāṇam-Purana; iti-indeed; dyotitam-spelndid; atra-here; mad-rūpeṇa-in the form of me; ca-and;

yuṣmābhyām-to us; iti-thus; saṅkocana-withdrawing; anuktaḥ-unsaid; api-even; śrī-sūta-vākya-śeṣaḥ-the remainder of Śrī Suta's statement; gamyāḥ-to be attained.

The last three quarters of Śrīmad-Bhāgavatam 12.13.19 explain the four most important verses of Śrīmad-Bhāgavatam (2.9.33-36). By these verse the entire Śrīmad-Bhāgavatam Purāṇa is explained. At the end of Śrīmad-Bhāgavatam, Śrī Sūta Gosvāmī says: "now I have explained the Śrīmad-Bhāgavatam to all of you."

Text 152

evam sarvasyāpi śrī-bhāgavata-guror mahimā darśitaḥ. saṅkarṣaṇa-sampradāya-pravṛttiḥ tu śrī-kṛṣṇa-dvaipāyana-kartṛka-prakāśanāntargataiveti pṛthaṅ nocyate. tat param satyaṁ śrī-bhāgavatākhyam tattvaṁ dhīmaḥi.

evam-thus; sarvasya-of all; api-also; śrī-bhāgavata-guroḥ-of the teacher of Śrīmad-Bhāgavatam; mahimā-the glory; darśitaḥ-revealed; saṅkarṣaṇa-sampradāya-pravṛttiḥ-the origin of the Sankarsana sampradaya; tu-but; śrī-kṛṣṇa-dvaipāyana-Śrī Kṛṣṇa Dvaipayana Vyasa; kartṛka-the author; prakāśana-manifestation; antargata-within; eva-indeed; iti-thus; pṛthak-different; na-not; ucyate-is said; tat-that; param-Supreme; satyam-truth; śrī-bhāgavatākhyam-called the Supreme Personality of Godhead; tattvam-on the truth; dhīmaḥi-I meditate.

In this way the glories of Śrīmad-Bhāgavatam's teacher are revealed. Śrī Kṛṣṇa Dvaipāyana Vyāsa manifested Śrīmad-Bhāgavatam, which was passed down through the disciplic succession from Lord Saṅkarṣaṇa. In this way there is no difference in Śrīmad-Bhāgavatam's teachings.

Text 153

yat tat param anuttamam iti sahasra-nāma-stotrāt para-śabdena ca śrī-bhagavān evocyate. ādya 'vatāraḥ puruṣaḥ parasya iti dvitīyāt.

yat-what; tat-that; param-Supreme; anuttamam-peerless; iti-thus; sahasra-nāma-stotrāt-in the thousand names; para-śabdena-by teh word "opara"; ca-and; śrī-bhagavān-the Supreme Personality of Godhead; eva-indeed; ucyate-is said; ādya 'vatāraḥ puruṣaḥ parasya iti dvitīyāt-in Śrīmad-Bhāgavatam 2.6.42.

The word "para" (the Supreme) is a name of the Supreme Personality of Godhead. In the Sahasra-nāma Prayers it is said:

"The Supreme (para) has no equal or superior".

The word "para" is also used as a name of the Supreme Personality of Godhead in these words of Śrīmad-Bhāgavatam 2.6.42):

"Kāraṇārṇavaśāyī Viṣṇu is the first incarnation of the Supreme Lord (para)."*

Text 154

brahmādīnām buddhi-vṛtti-prerakatvenābhidhānād gāyatri-arthopalakṣitena dhīmahīti gāyatrī-padenaiva yathopakramam upasamharan gāyatrī apy artho 'yam grantha iti darśyaati.

brahmādīnām-beginning with Brahma; buddhi-vṛtti-prerakatvena-as He who enlightens the intelligence; abhidhānāt-by the name; gāyatri-of Gayatri-mantra; artha-of the meaning; upalakṣitena-seen; dhīmahīti-the word "dhimahi"; gāyatrī-padena-by the words of Gayatri-mantra; eva-indeed; yathā-as; upakramam-beginning; upasamharan-ending; gāyatrī-by Gayatri; api-also; arthaḥ-meaning; ayam-this; grantha-book; iti-thus; darśyaati-shows.

By speaking the word "dhīmahī", at its beginning (1.1.1) and end (12.13.19), Śrīmad-Bhāgavatam refers to the Gāyatrī-mantra, which is a prayer for enlightenment spoken by the demigod Brahmā and other saintly persons. In this way it is seen that Śrīmad-Bhāgavatam is actually a commentary on the Gāyatrī-mantra.

Text 155

tad uktam gāyatrī-bhāṣyā-rūpo 'sau bhāratārtha-vinirṇayaḥ iti.

tad-tat; uktam-said; gāyatrī-bhāṣyā-rūpaḥ-a commentary on the Gayatri-mantra; asau-thus; bhāratārtha-the meaning of Mahabharata; vinirṇayaḥ-the conclusion; iti-thus.

That Śrīmad-Bhāgavatam is actually a commentary on the Gāyatrī-mantra is confirmed by these words of the Garuḍa Purāṇa:

"The meaning of the Vedānta-sūtra is present in Śrīmad-Bhāgavatam. The full purport of the Mahābhārata is also there. The commentary on the Brahma-gāyatrī is also there and fully expanded with all Vedic knowledge."*

Text 156

śrī-sūtaḥ.

śrī-sūtaḥ-Śrī Sūta Gosvāmī.

The verse quoted in the beginning of this anuccheda was spoken by Śrī Sūta Gosvāmī.

Anuccheda 106

Text 1

athābhyāseṇa

kali-mala-saṁhati-kālano 'khileśo
harir itaratra na gīyate hy abhīkṣṇam
iha tu punar bhagavān aśeṣa-mūrtiḥ
paripaṭhito 'nupadam kathā-prasaṅgaiḥ

atha-now; abhyāseṇa-by repetition; kali-mala-saṁhati-kālanaḥ-destroying the impurities of the Kali-yuga; akhileśaḥ-the Supreme Personality of Godhead; hariḥ-Lord Hari; itaratra-in other places; na-not; gīyate-glorified; hi-indeed; abhīkṣṇam-always; iha-here; tu-but; punaḥ-again; bhagavān-the Supreme Personality of Godhead; aśeṣa-complete; mūrtiḥ-form; paripaṭhitaḥ-described; anupadam-in every verse; kathā-prasaṅgaiḥ-with stories.

The Supreme Personality of Godhead is the only topic of Śrīmad-Bhāgavatam is again described in these words (Śrīmad-Bhāgavatam 12.12.66):

"Lord Hari, the supreme controller of all beings, annihilates the accumulated sins of the Kali age, yet other literatures do not constantly glorify Him. But that Supreme Personality of Godhead, appearing in His innumerable personal expansions, is abundantly and constantly described throughout the various narrations of this Śrīmad-Bhāgavatam."***

Text 2

kālano nāśanaḥ. itaratra karma-brahmādi-pratipādaka-śāstrāntare akhileśo virāḍ
āntaryāmī nārāyaṇo 'pi tat-pālako viṣṇur vāpi na gīyate. kvacid gīyate vā. tatra tv
abhīkṣṇam naiva gīyate. tu-śabdo 'vadhāraṇe. sāksāt śrī-bhagavān punar iha śrī-
bhāgavate evābhīkṣṇam gīyate.

kālanaḥ-kalanah; nāśanaḥ-destruction; itaratra-in another place; karma-brahmādi-pratipādaka-teaching about karma, Brahman, and other like things; śāstrāntare-in other scriptures; akhileśaḥ-the master of all; virāḍ-the universal form; āntaryāmī-the Supersoul; nārāyaṇaḥ-Lord Nārāyaṇa; api-also; tat-palakaḥ-the protector of that; viṣṇuḥ-Lord Viṣṇu; vā-or; api-also; na-not; gīyate-is sung; kvacit-somewhere; gīyate-is sung; vā-or; tatra-there; tv-indeed; abhīkṣṇam-at every moment; na-not; eva-indeed; gīyate-is sung; tu-śabdaḥ-the word "tu"; avadhāraṇe-

in attention; sakṣāt-directly; śrī-bhagavān-the Supreme Personality of Godhead; punaḥ-again; iha-here; śrī-bhagavate-in Śrīmad-Bhāgavatam; eva-indeed; abhīkṣṇam-at every moment; gīyate-is sung.

Here the word "kālanāḥ" means "destruction", "itaratra" means "in other scriptures, which describe karma, Brahman, and other like topics", "akhileśaḥ" means "the universal form, the Supersoul, Lord Nārāyaṇa, and Lord Viṣṇu, the protector of the universe", "na gīyate" means either "is not described" or "may be described in some places", "na gīyate abhīkṣṇam" means "is not described at every moment", "tu" means "indeed", "bhagavān punar iha evābhīkṣṇam gīyate" means "in Śrīmad-Bhāgavatam the Supreme Personality of Godhead is described at every moment".

Text 3

nārāyaṇādayo vā ye 'tra varṇitās te 'py aśeṣa eva mūrtayo 'vatārā yasya saḥ.
tathā-bhūta eva gīyate. na tv itaratreva tad-avivekenety arthaḥ.

nārāyaṇa-with Lord Nārāyaṇa; ādayaḥ-beginning; vā-or; ye-who; atra-here; varṇitāḥ-described; te-they; api-also; aśeṣa-all; eva-indeed; mūrtayaḥ-forms; avatārā-incarnations; yasya-of whom; saḥ-He; tathā-bhūta-in that way; eva-indeed; gīyate-is sung; na-not; tv-but; itaratra-in other places; iva-like; tad-avivekena-by the unintelligent; iti-thus; arthaḥ-the meaning.

Here "na tv itaratra" means "in these other scriptures the foolish authors do not describe the Supreme Personality of Godhead, who appears in the forms of many incarnations, such as the form of Lord Nārāyaṇa".

Text 4

ata eva tat-tat-kathā-prasaṅgair apy anupadam padam padam api lakṣī-kṛtya
bhagavān eva pari sarvato-bhāvena paṭhito vyaktam evokta iti. anenāpūrvatāpi
vyākhyātā. anyatrānadhigatvāt. śrī-sūtaḥ.

ata eva-therefore; tat-tat-kathā-prasaṅgaiḥ-by these different topics; api-also; anupadam-in every verse; padam padam-verse after verse" api-also; lakṣī-kṛtya-describing; bhagavān-the Supreme Personality of Godhead; eva-indeed; pari-pari; sarvato-bhāvena-in all respects; paṭhitaḥ-written; vyaktam-manifested; eva-indeed; ukta-said; iti-thus; anena-by this; apūrvatā-unprecedented; api--also; vyākhyātā-explained; anyatra-in another place; anadhigatvāt-because of not being understood; śrī-sūtaḥ-Śrī Suta Gosvami.

Here the words "bhagavān paripaṭhito 'nu-padam kathā-prasaṅgaiḥ" mean "the Supreme Personality of Godhead is described in every verse of Śrīmad-

Bhāgavatam". This explanation I have given is original and is not taken from a previous source. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Sūta Gosvāmī.

Anuccheda 107

Text 1

atha phalenāpi

pibanti ye bhagavata ātmanaḥ satām
kathāmṛtam śravaṇa-puṭeṣu sambhṛtam
punanti te viṣaya-vidūṣitāśayam
vrajanti tac-caraṇa-saroruhāntikam

atha-now; phalena-with the result; api-also; pibanti-who drink; ye-those; bhagavata-of the Supreme Personality of Godhead; ātmanaḥ-of the most dear; satām-of devotees; kathāmṛtam-the nectar of the messages; śravaṇa-puṭeṣu-with the earholes; sambhṛtam-fully filled; punanti-purify; te-their; viṣaya-material enjoyment; vidūṣitāśayam-polluted aim of life; vrajanti-do go back; tat-the Lord's; caraṇa-feet; saroruhāntikam-near the lotus.

The result one obtains by hearing Śrīmad-Bhāgavatam is described in these words (Śrīmad-Bhāgavatam 2.2.37):

"Those who drink through aural reception, fully filled with the nectarean message of Lord Kṛṣṇa, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him (the Personality of Godhead)."

Text 2

satām ātmanaḥ prāṇeśvarasya. yad vā vyatirekeṇa ṣaṣṭhī. satām ātmanaḥ svasya yo bhagavāms tasyety arthaḥ. teṣām bhagavati svāmitvena mamatāspadatvāt. atra kathāmṛtam prakramyamānam śrī-bhāgavatākhyam eva mukhyam yasyām vai sruyamānāyām ity ādikam ca tathaivoktam iti. śrī-śukaḥ.

satām ātmanaḥ-satam ātmanah; prāṇeśvarasya-of the Lord of life; yat-what; vā-or; vyatirekeṇa-indirectly; ṣaṣṭhī-the genitive case; satām ātmanaḥ-satam ātmanah; svasya-own; yaḥ-who; bhagavānḥ-the Supreme Personality of Godhead; tasya-of Him; iti-thus; arthaḥ-the meaning; teṣām-of them; bhagavati-in the Supreme Personality of Godhead; svāmitvena-as the master; mamatāspadatvāt-the object of possession; atra-here; kathāmṛtam-the nectar of topics; prakramyamānam-doing; śrī-bhāgavatākhyam-called Śrīmad-Bhāgavatam; eva-indeed; mukhyam-primarily;

yasyām-in which; vai-indeed; śrūyamānāyām-hearing; iti-thus; ādikam-beginning; ca-also; tatha-so; eva-indeed; uktam-said; iti-thus; śrī-śukaḥ-Śrī Śukadeva Gosvami.

Here the words "satām ātmanaḥ" may mean "of the Lord of life", or, if the genitive case is accepted, they may mean "the Supreme Personality of Godhead". The Lord is described by these words because He is simultaneously the master and the property of His devotees". The word "kathāmṛtam" (the nectarean message) refers primarily to Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is also described in these words (Śrīmad-Bhāgavatam 1.7.7):

"Simply by giving aural reception to this Vedic literature, the feeling for loving devotional service to Lord Kṛṣṇa, the Supreme Personality of Godhead, sprouts up at once to extinguish the fire of lamentation, illusion, and fearfulness."*

The verse quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī.

Anuccheda 108

Text 1

athārtha-vādena

yam brahma-varuṇendra-marutaḥ stuvanti divyaiḥ stavair
vedaiḥ saṅga-pada-kramopaniṣadair gāyanti yam sāma-gāḥ
dhyānāvasthita-tad-gatena manasā paśyanti yam yogino
yasyāntam na viduḥ surāsura-gaṇā devaya tasmai namaḥ

atha-now; artha-vādena-with the meaning; yam-whom; brahma-varuṇendra-marutaḥ-Brahma, Varuna, Indra, and the Maruts; stuvanti-praise; divyaiḥ-with glorious; stavaiḥ-prayers; vedaiḥ-with the Vedas; saṅga-with the parts; pada-krama-with the sequence of verses; upaniṣadaiḥ-with the Upanisads; gāyanti-sing; yam-whom; sāma-gāḥ-the singers of Sama Veda; dhyāna-in meditation; avasthita-situated; tad-gatena-attained; manasā-with the mind; paśyanti-see; yam-whom; yoginaḥ-the yogis; yasya-of whom; antam-the end; na-not; viduḥ-know; surāsura-gaṇā-the demigods and demons; devaya-to the Supreme Personality of Godhead; tasmai-to Him; namaḥ-obeisances.

This purpose of Śrīmad-Bhāgavatam is described in these words (Śrīmad-Bhāgavatam 12.13.1):

"I offer my respectful obeisances to the Supreme Personality of Godhead, whom Brahmā, Indra, Śiva, and the Maruts glorify with splendid prayers, whom the

chanters of the Sāma Veda glorify by singing the Vedas with their parts, pada-kramas, and Upaniṣads, whom the yogīs see in their hearts rapt in meditation, and whose limit neither the demigods nor the demons can ever find."

Text 2

stavair vedaiś ca stuvanti stavanti. dhyānenāvsthitaṁ niścalaṁ tad-gataṁ yan-manas tena. śrī-sūtaḥ.

stavaiḥ-with prayers; vedaiḥ-with the Vedas; ca-and; stuvanti-praise; stavanti-praise; dhyānenāvsthitaṁ-asituated in meditation; niścalaṁ-unwavering; tad-gataṁ-attained that; yan-manaḥ-whose minds; tena-by that; śrī-sūtaḥ-Śrī Suta Gisvami.

Here the words "stavair vedaiḥ stuvanti" means "they glorify with prayers and with the Vedas", and "dhyānāvasthita-tad-gatena manasā" means "with minds fixed in unwavering meditation".

Anuccheda 109

Text 1

athopapattyā

bhagavān sarva-bhūteṣu
lakṣitaḥ svātmanā hariḥ
dṛśyair buddhy-ādibhir draṣṭā
lakṣaṇair anumāpakaiḥ

atha-now; upapattyā-with the conclusion; bhagavān-the Personality of Godhead; sarva-all; bhūteṣu-in the living entities; lakṣitaḥ-is visible; svātmanā-along with the self; hariḥ-the Lord; dṛśyaiḥ-by what is seen; buddhy-ādibhiḥ-by intelligence; draṣṭā-one who sees; lakṣaṇaiḥ-by different signs; anumāpakaiḥ-by hypothesis.

The use of logic in understanding the Supreme Personality of Godhead is described in these words (Śrīmad-Bhāgavatam 2.2.35):

"The Personality of Godhead Lord Śrī Kṛṣṇa is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence."*

Text 2

prathamam draṣṭā jīvo lakṣitaḥ. kaiḥ. dr̥śyair buddhy-ādibhiḥ. tad eva dvedhā darśayati dr̥śyānām jaḍānām buddhy-ādīnām darśanam sva-prakāśam draṣṭāram vinā na ghaṭata ity anupapatti-dvārā lakṣaṇaiḥ sva-prakāśa-draṣṭṛ-lakṣakaiḥ. tathā buddhy-ādini karṭṛ-prayojyāni kāraṇatvād vāsyādi-vad iti vyāpti-dvārānumāpakair iti.

prathamam-first; draṣṭā-the seer; jīvaḥ-the individual spirit soul; lakṣitaḥ-is described; kaiḥ-by whom?; dr̥śyaiḥ-visible; buddhy-ādibhiḥ-beginning with the intelligence; tat-that; eva-indeed; dvedhā-in two ways; darśayati-shows; dr̥śyānām-of the visible; jaḍānām-of matter; buddhy-ādīnām-beginning with the intelligence; darśanam-sight; sva-prakāśam-self-manifested; draṣṭāram-the seer; vinā-without; na-not; ghaṭata-occurs; iti-thus; anupapatti-dvārā-by logic lakṣaṇaiḥ-by features; sva-prakāśa-draṣṭṛ-lakṣakaiḥ-by the self-manifested seer; tathā-so; buddhy-ādini-beginning with intelligence; karṭṛ-prayojyāni-the doer; kāraṇatvāt-because of being the cause; vā-or; asya-of that; ādi-beginning; vat-like; iti-thus; vyāpti-dvārā-by the manifestations; anumāpakaiḥ-by they who infer; iti-thus.

Here the words "draṣṭā lakṣitaḥ" mean "first, the individual spirit soul is the seer". The question may then be asked: "How does he see?" The answer is given in the words "dr̥śyair buddhy-adibhiḥ" (by seeing and taking help from the intelligence). Here there are two considerations. Without the presence of the seer the act of seeing the visible material world does not occur. Therefore it is by the seer, who sees with the help of intelligence and other like tools, that seeing occurs.

Text 3

atha bhagavān api lakṣitaḥ. kena. sarva-bhūteṣu sarveṣu bhūteṣu draṣṭṛṣu praviṣṭena svātmanā svāmśa-rūpeṇāntaryāminā. ādau sarva-draṣṭṛbhir āntaryāmī lakṣitaḥ. tatas tena bhagavān api lakṣita ity arthaḥ.

atha-now; bhagavān-the Supreme Personality of Godhead; api-also; lakṣitaḥ-described; kena-by what?; sarva-bhūteṣu-in all living entities; sarveṣu-in all; bhūteṣu-living entities; draṣṭṛṣu-seers; praviṣṭena-entered; svātmanā-personally; svāmśa-rūpeṇa-with His expansion; antaryāminā-as the Supersoul; ādau-beginning; sarva-draṣṭṛbhiḥ-in all living beings; āntaryāmī-the Supersoul; lakṣitaḥ-characterized; tataḥ-then; tena-by that; bhagavān-the Supreme Personality of Godhead; api-also; lakṣita-characterized; iti-thus; arthaḥ-the meaning.

Then the Supreme Personality of Godhead is described. How is He described? he is described as the Supersoul in the hearts of all the seers. In this way He is seen by them. That is the meaning of the words "bhagavān sarva-bhūteṣu lakṣitaḥ svātmanā hariḥ".

Text 4

sa ca sa ca pūrvavat dvidhaiva lakṣyate. tathā hi kartṛtva-bhokṛtvayor
asvātantrya-darśanāt karmaṇo 'pi jaḍatvāt sarveṣām api jīvānām tatra tatra pravṛttir
antaḥ-prayojaka-viśeṣam vinā na ghaṭata ity anupapatti-dvārāntaryāmī lakṣyate.

sa-he; ca-and; sa-He; ca-awnd; pūrvavat-as before; dvidha-in two ways; eva-
indeed; lakṣyate-is seen; tathā hi-furthermore; kartṛtva-the doer; bhokṛtvayoḥ-and
the enjoyer; asvātantrya-lack of independence; darśanāt-because of the sight;
karmaṇaḥ-of karma; api-also; jaḍatvāt-because of being inanimate matter;
sarveṣām-of all; api-also; jīvānām-souls; tatra tatra-there; pravṛttiḥ-action; antaḥ-
prayojaka-viśeṣam-being within; vinā-without; na-not; ghaṭate-occurs; iti-thus;
anupapatti-dvārā-by logic; antaryāmī-the Supersoul; lakṣyate-is seen.

As was said before, the presence of the Supersoul is understood in two ways.
Because the living entities are not independent in their actions and in their
encounters with either pleasure or pain, and because the living entities cannot act
without external help, one can understand by logic and intelligence that the
Supersoul must exist.

Text 5

eṣa hy anenātmanā cakṣuṣā darśayati. srotreṇa śrāvayati. manasā mānayati.
buddhyā bodhayati. tasmād etāv āhuḥ sṛtiḥ asṛtiḥ iti bhallaveya-śrutiś ca.

eṣa-He; hi-indeed; anena-by this; ātmanā-atmana; cakṣuṣā-by the eyes;
darśayati-shows; srotreṇa-by the ears; śrāvayati-causes to hear; manasā-by the
mind; mānayati-causes to think; buddhyā-by the intelligence; bodhayati-teaches;
tasmāt-from that; etāv-these two; āhuḥ-said; sṛtiḥ-going; asṛtiḥ-not going; iti-thus;
bhallaveya-śrutiḥ-the Bhallaveya-sruti; ca-also.

Here the word "ātmanā" means "by eyes". By giving him eyes, the Supersoul
enables the individual soul to see. By giving him ears He enables the soul to hear,
by giving him a mind He enables the soul to think, and by giving intelligence He
enables to soul to understand. This is confirmed by the following words of the
Bhāllava-śruti: "sṛtiḥ asṛtiḥ".

Text 6

atha tasmai cāntaryāmitvaiśvaryaya teṣu yadi sarvāmśenaiva praviśati. ko 'pi
paras tadā svataḥ pūrṇatvābhāvād anīśvaratvam eva syād ity anupapatti-
dvārāntaryāmī-rūpeṇa tasyāmśena bhagavān api lakṣitaḥ.

atha-now; tasmai-to that; ca-and; antaryāmitva-the statusa of the Supersoul;
aiśvaryāya-to the opulence; teṣu-in them; yadi-if; sarvāmśena-with a part of all;

eva-indeed; praviśati-inters; ko 'pi-someone; paraḥ-the Supreme; tadā-them;
svataḥ-personally; pūrṇatva-perfection; abhāvāt-because of the absence;
anīśvaratvam-not being the Supreme Personality of Godhead; eva-indeed; syāt-is;
iti-thus; anupapatti-dvārā-by intelligence; antaryāmi-of the Supersoul; rūpeṇa-by
the form; tasya-of Him; aṁśena-by a part; bhagavān-the Supreme Personality of
Godhead; api-also; lakṣitaḥ-is seen.

Also, by seeing that the Supersoul has entered all living beings, one can understand that these Supersouls are all expansions or parts of a great person. In this way one can infer the existence of the Supreme Personality of Godhead.

Text 7

ata eva śrī-gītopaniṣatsu

athavā bahunaitena
kim jñātena tavārjuna
viṣṭabhyāham idam kṛtsnam
ekāṁśena sthito jagat. iti.

ata eva-therefore; śrī-gītopaniṣatsu-in Bhagavada-gita; athava-or; bahuna-many;
etena-by this kind; kim-what?; jñātena-knowing; tava-your; arjuna-O Arjuna;
viṣṭabhya-entire; aham-I; idam-this; kṛtsnam-all manifestation; eka-one; aṁśena-
part; sthitaḥ-situated; jagat-in the universe; iti-thus.

That the Supersoul is a partial expansion of the Supreme Lord is confirmed by the Lord Himself in these words (Bhagavad-gītā 10.42):

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe."*

Text 8

viṣṇu-purāṇe ca sva-śakti-leśāvṛta-bhūta-sargaḥ iti.

viṣṇu-purāṇe-in the Viṣṇu Purana; ca-and; sva-śakti-leśaa-with a fragment of
His power; āvṛta-pervaded; bhūta-sargaḥ-the material world; iti-thus.

This is also confirmed by the following words of Śrī Viṣṇu Purāṇa:

"Manifesting only a fragment of His power, the Supreme Personality of Godhead pervades the material world."

Text 9

tathā jīva-prayojaka-karṭṛ-preritavyāpāraḥ. asvātantryāt. takṣādi-karma-kara-jana-vad ity evam antaryāmini tattve vyāpti-dvārā siddhe punaḥ tenaiva bhagavān api sādhyate. tuccha-vaibhava-jīvāntaryāmi-svarūpam īśvara-tattvaṁ nijāmsī-tattvāśrayam. tathaiva paryāpteḥ. rāja-prabhutvāśrita-takṣādi-karma-kara-prayojaka-prabhutvādi-vad iti.

tathā-so; jīva-the individual spiri souls; prayojaka-impelling; karṭṛ-the doer; prerita-sent; vyāpāraḥ-actions; asvātantryāt-because of not being independent; takṣā-cutting wood; ādi-beginning with; karma-actions; kara-doing; jana-people; vat-like; iti-thus; evam-thus; antaryāmini-in the Supersoul; tattve-ijn the truth; vyāpti-dvārā-by the manifestation; siddhe-proved; punaḥ-again; tena-by that; eva-indeed; bhagavān-the Supreme Personality of Godhead; api-also; sādhyate-is attained; tuccha-insignificant; vaibhava-power; jīva-souls; antaryāmi-svarūpam-the form of the Supersoul; īśvara-tattvaṁ-the nature of the Supreme Personality of Godhead; nijāmsī-His own parts; tattva-truths; āśrayam-the shelter; tatha-so; eva-indeed; paryāpteḥ-attained; rāja-of a king; prabhutva-the state of being a master; āśrita-taken shelter; takṣa-cutting wood; ādi-beginnign with; karma-actions; kara-doing; prayojaka-impelling; prabhutva-matsery; ādi-beginning with; vat-like; iti-thus.

the individual spirit souls are dependent on others in the course of their activities, such as chopping wood or a host of other activities. They are not independent. In this way the existence of the Supersoul is proved, and it is also proved that the Supersoul is a partial expansion of the original Supreme Personality of Godhead. As an ordinary person is subject to the rule of a king of a country, even more so is the individual spirit soul subject to the rule of the Supreme Personality of Godhead.

Text 10

athavātra

yathendriyaiḥ pṛthag dvārair
artho bahu-guṇāśrayaḥ
eko nāneyate tadvad
bhagavān śāstra-vartmabhiḥ

athavā-or; atra-here; yathā-as; indriyaiḥ-by the senses; pṛthag-dvārāiḥ-in different ways; arthaḥ-an object; bahu-guṇa-many qualities; āśrayaḥ-endowed with; ekaḥ-one; nānā-differently; iyate-is perceived; tadvat-similarly; bhagavān-the Supreme Personality of Godhead; śāstra-vartmabhiḥ-according to different scriptural injunctions.

The Supreme Personality of Godhead and His many direct expansions, such as

His expansion of the Supersoul, is described in these words of Śrīmad-Bhāgavatam (3.32.33):

"A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different."*

Text 11

ity evodāharaṇīyam. anenaiva gati-sāmānyam ca sidhyatīti. śrī-śukaḥ.
pratyavasthāpitam vadanti-ity-ādi padyam.

iti-thus; eva-certainly; udāharaṇīyam-to be said; anena-by this; eva-indeed; gati-sāmānyam-equal paths; ca-and; sidhyati-is proved; iti-thus; śrī-śukaḥ-Śrī Suka; pratyavasthāpitam-established; vadanti-ity-ādi padyam-Śrīmad-Bhāgavatam 1.2.11.

Thus it is proved that all the forms of the Lord are the same person, the same Supreme Personality of Godhead. The verse quoted in the beginning of this anuccheda was spoken by Śrīla Śukadeva Gosvāmī. These truths are also confirmed by the following words of Śrīmad-Bhāgavatam (1.2.11):

"Learned transcendentalists who know the Absolute Truth call the non-dual substance Brahman, Paramātmā, or Bhagavān."*

Thus ends Śrī Paramātma-sandarbha.