

Prameyas

1.

KRSNA IS THE SUPREME PERSONALITY OF GODHEAD

2.2

Purport:

Krsna and the Supreme Personality of Godhead are identical. Therefore Lord Krsna is referred to as "Bhagavan" throughout the Gita. Bhagavan is the ultimate in the Absolute Truth. Absolute Truth is realised in three phases of understanding, namely Brahman or the impersonal all-pervasive spirit; Paramatma, or the localized aspect of the Supreme within the heart of all living entities; and Bhagavan, or the Supreme Personality of Godhead, Lord Krsna.

2.29

Purport:

The easiest process for understanding the subject matter of self, however, is to accept the statements of the Bhagavad-gita spoken by the greatest authority, Lord Krsna, without being deviated by other theories. But it also requires a great deal of penance and sacrifice, either in this life or in the previous ones, before one is able to accept Krsna as the Supreme Personality of Godhead. Krsna can, however, be known as such by the causeless mercy of the pure devotee and by no other way.

4.35

Purport:

Factually, as it is stated in the Bhagavad-gita, this impersonal Brahman is the personal effulgence of Krsna. Krsna, as the Supreme Personality of Godhead, is the cause of everything. In the Brahma-samhita it is clearly stated that Krsna is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions.

9.13

mahatmanas tu mam partha daivim prakrtim asritah  
bhajanty ananya-manaso jnatva bhutadim avyayam

Translation:

"O son of Prtha, those who are not deluded, the great souls, are under the

protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible."

Purport:

The mahatma does not divert his attention to anything outside Krsna because he knows perfectly well that Krsna is the original Supreme Person, the cause of all causes. There is no doubt about it.

Bg. 10.12-13

arjuna uvaca

param brahma param dhama pavitram paramam bhavan

purusam sasvatam divyam adi-devam ajam vibhum

ahus tvam rsayah sarve devarsir naradas tatha

asito devalo vyasah svayam caiva bravisi me

Translation:

"Arjuna said: You are the Supreme Personality of Godhead, the ultimate abode, the purest, the Absolute Truth. You are the eternal, transcendental, original person, the unborn, the greatest. All the great sages such as Narada, Asita, Devala and Vyasa confirm this truth about You, and now You Yourself are declaring it to me."

Purport:

In these two verses the Supreme Lord gives a chance to the modern philosopher, for here it is clear that the Supreme is different from the individual soul.

Arjuna, after hearing the essential four verses of Bhagavad-gita in this chapter, became completely free of all doubts and accepted Krsna as the Supreme Personality of Godhead. He at once boldly declares, "You are param brahma, the Supreme Personality of Godhead." And previously Krsna stated that He is the originator of everything and everyone. Every demigod and every human being is dependent on Him. Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead. That ignorance is removed perfectly by the discharge of devotional service. This has already been explained in the previous verse by the Lord. Now by his grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not that because Krsna is Arjuna's intimate friend Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas others cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upanisad it is stated that the Supreme Brahman is the rest for everything, and Krsna has already explained that everything is resting on Him. The Mundaka Upanisad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Krsna is smaranam, one of the methods of devotional service. It is only by devotional service to Krsna that one can understand his position and get rid of this material body.

In the Vedas the Supreme Lord is accepted as the purest of the pure. One who understands that Krsna is the purest of the pure can become purified from all sinful activities. One cannot be disinfected from sinful activities unless he surrenders unto the Supreme Lord. Arjuna's acceptance of Krsna as the supreme pure complies with the injunctions of Vedic literature. This is also confirmed by great personalities, of whom Narada is the chief.

Krsna is the Supreme Personality of Godhead, and one should always meditate upon Him and enjoy one's transcendental relationship with Him. He is the supreme existence. He is free from bodily needs, birth and death. Not only does Arjuna confirm this, but all the Vedic literatures, the Puranas and histories.

In all Vedic literatures Krsna is thus described, and the Supreme Lord Himself also says in the Fourth Chapter, "Although I am unborn, I appear on this earth to establish religious principles." He is the supreme origin; He has no cause, for He is the cause of all causes, and everything is emanating from Him. This perfect knowledge can be had by the grace of the Supreme Lord.

Here Arjuna expresses himself through the grace of Krsna. If we want to understand Bhagavad-gita, we should accept the statements in these two verses. This is called the parampara system, acceptance of the disciplic succession. Unless one is in the disciplic succession, he cannot understand Bhagavad-gita. It is not possible by so-called academic education. Unfortunately those proud of their academic education, despite so much evidence in Vedic literatures, stick to their obstinate conviction that Krsna is an ordinary person.

### 1.1.1

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

Translation:

"O my Lord, Sri Krsna, son of Vasudeva, O all-pervading Personality of Godhead, I offer my respectful obeisances unto You. I meditate upon Lord Sri krsna because He is the Absolute Truth and the primeval cause of all causes of the creation, sustenance and destruction of the manifested universes. He is

directly and indirectly conscious of all manifestations, and He is independent because there is no other cause beyond Him. It is He only who first imparted the Vedic knowledge unto the heart of Brahmaji, the original living being. By Him even the great sages and demigods are placed into illusion, as one is bewildered by the illusory representations of water seen in fire, or land seen on water. Only because of Him do the material universes, temporarily manifested by the reactions of the three modes of nature, appear factual, although they are unreal. I therefore meditate upon Him, Lord Sri Krsna, who is eternally existent in the transcendental abode, which is forever free from the illusory representations of the material world. I meditate upon Him, for He is the Absolute Truth."

Purport:

Obeisances unto the Personality of Godhead, Vasudeva, directly indicate Lord Sri Krsna, who is the divine son of Vasudeva and Devaki. This fact will be more explicitly explained in the text of this work. Sri Vyasadeva asserts herein that Sri Krsna is the original Personality of Godhead, and all others are His direct or indirect plenary portions or portions of the portion. Srila Jiva Gosvami has even more explicitly explained the subject matter in his Krsna-sandarbha. And Brahma, the original living being, has explained the subject of Sri Krsna substantially in his treatise named Brahma-samhita. In the Sama-veda Upanisad [note: Brhad-aranyaka Up., part of Sama Veda], it is also stated that Lord Sri Krsna is the divine son of Devaki. Therefore, in this prayer, the first proposition holds that Lord Sri Krsna is the primeval Lord, and if any transcendental nomenclature is to be understood as belonging to the Absolute Personality of Godhead, it must be the name indicated by the word Krsna, which means the all attractive. In Bhagavad-gita, in many places, the Lord asserts Himself to be the original Personality of Godhead, and this is confirmed by Arjuna, and also by great sages like Narada, Vyasa, and many others. In the Padma Purana, it is also stated that out of the innumerable names of the Lord, the name of Krsna is the principal one. Vasudeva indicates the plenary portion of the Personality of Godhead, and all the different forms of the Lord, being identical with Vasudeva, are indicated in this text. The name Vasudeva particularly indicates the divine son of Vasudeva and Devaki. Sri Krsna is always meditated upon by the paramahansas, who are the perfected ones among those in the renounced order of life.

Srila Vyasadeva, however, at once accepts the supreme intelligence as the paramesvara. He offers his respectful obeisances unto the supreme intelligence addressed as the para or the paramesvara or the Supreme Personality of Godhead. And that paramesvara is Sri Krsna, as admitted in Bhagavad-gita and other scriptures delivered by Sri Vyasadeva and specifically in this Srimad-Bhagavatam. In Bhagavad-gita, the Lord says that there is no other para-tattva (summum bonum) than Himself.

### 1.1.20

krtavan kila karmani saha ramena kesavah'  
atimartyani bhagavan gudhah kapata-manusah

Translation:

"Lord Sri Krsna, the Personality of Godhead, along with Balarama, played like a human being, and so masked He performed many superhuman acts."

Purport:

The doctrines of anthropomorphism and zoomorphism are never applicable to Sri Krsna, or the Personality of Godhead. The theory that a man becomes God by dint of penance and austerities is very much rampant nowadays, especially in India. Since Lord Rama, Lord Krsna and Lord Caitanya Mahaprabhu were detected by the sages and saints to be the Personality of Godhead as indicated in revealed scriptures, many unscrupulous men have created their own incarnations. This process of concocting an incarnation of God has become an ordinary business, especially in Bengal. Any popular personality with a few traits of mystic powers will display some feat of jugglery and easily become an incarnation of Godhead by popular vote. Lord Sri Krsna was not that type of incarnation. He was actually the Personality of Godhead from the very beginning of His appearance. He appeared before His so-called mother as four-armed Visnu. Then, at the request of the mother, He became like a human child and at once left her for another devotee at Gokula, where He was accepted as the son of Nanda Maharaja and Yasoda Mata. Similarly, Sri Baladeva, the counterpart of Lord Sri Krsna, was also considered a human child born of another wife of Sri Vasudeva. In Bhagavad-gita, the Lord says that His birth and deeds are transcendental and that anyone who is so fortunate as to know the transcendental nature of His birth and deeds will at once become liberated and eligible to return to the kingdom of God. So knowledge of the transcendental nature of the birth and deeds of Lord Sri Krsna is sufficient for liberation. In the Bhagavatam, the transcendental nature of the Lord is described in nine cantos, and in the Tenth Canto His specific pastimes are taken up. All this becomes known as one's reading of this literature progresses. It is important to note here, however, that the Lord exhibited His divinity even from the lap of His mother, that His deeds are all superhuman (He lifted Govardhana Hill at the age of seven), and that all these acts definitely prove Him to be actually the Supreme Personality of Godhead. Yet, due to His mystic covering, He was always accepted as an ordinary human child by His so-called father and mother and other relatives. Whenever some herculean task was performed by Him, the father and mother took it otherwise. And they remained satisfied with unflinching filial love for their son. As such, the sages of Naimisaranya describe Him as apparently

resembling a human being, but actually He is the supreme almighty Personality of Godhead.

### 1.2.23

Purport:

That Lord Sri Krsna, by His plenary parts, should be rendered devotional service, as explained above, is confirmed by this statement. Lord Sri Krsna and all His plenary parts are visnu-tattva, or the Lordship of Godhead. From Sri Krsna, the next manifestation is Baladeva. From Baladeva is Sankarsana, from Sankarsana is Narayana, from Narayana there is a second Sankarsana, and from this Sankarsana the Visnu purusa-avatars. The Visnu or the Deity of the quality of goodness in the material world is the purusa-avatara known as Ksirodakasayi Visnu or Paramatma. Brahma is the deity of rajas (passion), and Siva of ignorance. They are the three departmental heads of the three qualities of this material world. Creation is made possible by the goodness of Visnu, and when it requires to be destroyed, Lord Siva does it by the tandava-nrtya. The materialists and the foolish human beings worship Brahma and Siva respectively. But the pure transcendentalists worship the form of goodness, Visnu, in His various forms. Visnu is manifested by His millions and billions of integrated forms and separated forms. The integrated forms are called Godhead, and the separated forms are called the living entities or the jivas. Both the jivas and Godhead have their original spiritual forms. Jivas are sometimes subjected to the control of material energy, but the Visnu forms are always controllers of this energy. When Visnu, the Personality of Godhead, appears in the material world, He comes to deliver the conditioned living beings who are under the material energy. Such living beings appear in the material world with intentions of being lords, and thus they become entrapped by the three modes of nature. As such, the living entities have to change their material coverings for undergoing different terms of imprisonment. The prison house of the material world is created by Brahma under instruction of the Personality of Godhead, and at the conclusion of a kalpa the whole thing is destroyed by Siva. But as far as maintenance of the prison house is concerned, it is done by Visnu, as much as the state prison house is maintained by the state. Anyone, therefore, who wishes to get out of this prison house of material existence, which is full of miseries like repetition of birth, death, disease and old age, must please Lord Visnu for such liberation. Lord Visnu is worshipped by devotional service only, and if anyone has to continue prison life in the material world, he may ask for relative facilities for temporary relief from the different demigods like Siva, Brahma, Indra and Varuna. No demigod, however, can release the imprisoned living being from the conditioned life of material existence. This can be done only by Visnu. Therefore, the ultimate benefit may be derived from Visnu, the Personality of Godhead.

### 1.3.28

ete camsa-kalah pumsah krsnas tu bhagavan svayam  
indrari-vyakulam lokam mrdayanti yuge yuge

Translation:

"All of the above-mentioned incarnations are either plenary portions or portions of the plenary portions of the Lord, but Lord Sri Krsna is the original Personality of Godhead. All of them appear on planets whenever there is a disturbance created by the atheists. The Lord incarnates to protect the theists."

Purport:

In this particular stanza Lord Sri Krsna, the Personality of Godhead, is distinguished from other incarnations. He is counted amongst the avatars (incarnations) because out of His causeless mercy the Lord descends from His transcendental abode.

According to Srila Jiva Gosvami's statement, in accordance with authoritative sources, Lord Krsna is the source of all other incarnations. It is not that Lord Krsna has any source of incarnation. All the symptoms of the Supreme Truth in full are present in the person of Lord Sri Krsna, and in the Bhagavad-gita the Lord emphatically declares that there is no truth greater than or equal to Himself. In this stanza the word svayam is particularly mentioned to confirm that Lord Krsna has no other source than Himself. Although in other places the incarnations are described as bhagavan because of their specific functions, nowhere are they declared to be the Supreme Personality. In this stanza the word svayam signifies the supremacy as the summum bonum.

### 1.7.7

Purport:

As for the validity of Sri Krsna as the Supreme Personality of Godhead, there are hundreds and thousands of evidences from revealed scriptures, and there are hundreds and thousands of evidences from personal experiences of devotees in various places like Vrndavana, Navadvipa and Puri. Even in the Kaumudi dictionary the synonyms of Krsna are given as the son of Yasoda and the Supreme Personality of Godhead, Parabrahman.

### 3.2.8

Purport:

Uddhava lamented for the unfortunate persons of the world who could not

recognize Lord Sri Krsna in spite of seeing all His transcendental godly qualities. From the very beginning of His appearance within the prison bars of King Kamsa up to His mausala-lila, although he exhibited His potencies as the Personality of Godhead in the six opulences of wealth, strength, fame, beauty, knowledge and renunciation, the foolish persons of the world could not understand that He was the Supreme Lord. Foolish persons might have thought Him an extraordinary historic figure because they had no intimate touch with the Lord, but more unfortunate were the family members of the Lord, the members of the Yadu dynasty, who were always in company with the Lord but were unable to recognize Him as the Supreme Personality of Godhead. Uddhava lamented his own fortune also because although he knew Krsna to be the Supreme Personality of Godhead, he could not properly use the opportunity to render devotional service to the Lord.

3.2.15

Purport:

When Lord Krsna appears on a mission, all His plenary portions accompany Him. When He appeared as the son of Vasudeva, there were differences of opinion about His incarnation. Some said, "He is the Supreme Personality of Godhead." Some said, "He is the incarnation of Narayana," and others said, "He is an incarnation of Ksirodakasayi Visnu." But actually He is the original Supreme Personality of Godhead - krsnas tu bhagavan svayam - and Narayana, the purusas and all other incarnations accompany Him to function as different parts of His pastimes.

3.15.45

Purport:

Real yoga practice is to control the senses and, after such control is established, to concentrate the mind on the Narayana form of the Supreme Personality of Godhead, Sri Krsna. Lord Krsna is the original Personality of Godhead, and all the other Visnu forms - with four hands decorated with conch, lotus, club and wheel - are plenary expansions of Krsna.

3.2.22

svayam tv asamyatisayas tryadhisah svarajya-laksmi-apta-samasta-kamah  
balim haradbhis cira-loka-palaih kirita-koty-edita-pada-pithah

Translation:

"Lord Sri Krsna is the Lord of all kinds of threes and is independently supreme by achievement of all kinds of fortune. He is worshiped by the eternal



maintainers of the creation, who offer Him the paraphernalia of worship by touching their millions of helmets to His feet."

Purport:

Lord Sri Krsna is so mild and merciful, as described in the above verses, and yet he is the Lord of all kinds of threes. He is the Supreme Lord of the three worlds, the three qualities of material nature and the three purusas (Karanodakasayi, Garbhodakasayi and Ksirodakasayi Visnu). There are innumerable universes, and in each and every universe there are different manifestations of Brahma, Visnu and Rudra. Besides that, there is the Sesa-murti who bears all the universes on His hoods. And Lord Krsna is the Lord of them all. As the incarnation of Manu, He is the original source of all Manus in innumerable universes. Each universe has manifestations of 504,000 Manus. He is the Lord of the the three principal potencies, namely cit-sakti, maya-sakti and tatastha-sakti, and He is the complete master of six kinds of fortune-wealth, strenght, fame, beauty, knowledge and renunciation. There is none who can excel Him in any matter of enjoyment, and certainly there is no one greater than Him. No one is equal to or greater than Him. It is the duty of everyone, whoever and wherever one may be, to surrender completely unto Him. It is not wonderful, therefore, that all the transcendental controllers surrender to Him and make all offerings of worship.

8.1.15

Purport:

Similarly, although Lord Krsna is the Supreme Personality of Godhead, He taught His disciple and devotee Arjuna how to lead a life ending in going back home, back to Godhead.

"Let me take shelter of the Supreme Personality of Godhead, Sri Krsna, who has descended in the form of Lord Caitanya Mahaprabhu to teach us real knowledge, His devotional service, and detachment from whatever does not foster Krsna consciousness. He has descended because He is an ocean of transcendental mercy. Let me surrender unto His lotus feet."

10.10.29

krsna krsna maha-yogims tvam adyah purusah parah  
vyaktavyaktam idam visvam rupam te brahmana viduh

Translation:

"O Lord Krsna, Lord Krsna, Your opulent mysticism is inconceivable. You are the supreme, original person, the cause of all causes, immediate and remote, and

You are beyond this material creation. Learned brahmanas know [on the basis of the Vedic statement sarvam khalv idam brahma] that You are everything and that this cosmic manifestation, in its gross and subtle aspects, is Your form."

Purport:

The two demigods Nalakuvara and Manigriva, because of their continuing memory, could understand the supremacy of Krsna by the grace of Narada. Now they admitted, "That we should be delivered by the blessings of Narada Muni was all Your plan. Therefore You are the supreme mystic. Everything - past, present and future - is known to You. Your plan was made so nicely that although we stayed here as twin arjuna trees, You have appeared as a small boy to deliver us. This was all Your inconceivable arrangement. Because You are the Supreme Person, You can do everything."

10.10.30-31

tvam ekah sarva-bhutanam dehasv-atmendriyesvarah  
tvam eva kalo bhagavan visnur avyaya isvarah  
tvam mahan prakrtih suksma rajah-sattva-tamomayi  
tvam eva puruso 'dhyaksah sarva-ksetra-vikara-vit

Translation:

"You are the Supreme Personality of Godhead, the controller of everything. The body, life, ego and senses of every living entity are Your own self. You are the Supreme Person, Visnu, the imperishable controller. You are the time factor, the immediate cause, and You are material nature, consisting of the three modes, passion, goodness and ignorance. You are the original cause of this material manifestation. You are the Supersoul, and therefore You know everything within the core of the heart of every living entity."

Purport:

Sripad Madhvacarya has quoted from Vamana Purana as follows:

rupyatvat tu jagad rupam visnoh saksat sukhatmakam  
nitya-purnam samuddistam svarupam paramatmanah

10.10.34-35

yasyavatara jnayante sariresv asaririnah  
tais tair atulyatisayair viryair dehisv asangataih  
sa bhavan sarva-lokasya bhavaya vibhavaya ca  
avatirno 'msa-bhagena sampratam patir asisam

Translation:

"Appearing in bodies like those of an ordinary fish, tortoise and hog, You exhibit activities impossible for such creatures to perform - extraordinary, incomparable, transcendental activities of unlimited power and strength. These bodies of Yours, therefore, are not made of material elements, but are incarnations of Your Supreme Personality. You are the same Supreme Personality of Godhead, who have now appeared, with full potency, for the benefit of all living entities within this material world."

Purport:

As stated in Bhagavad-gita (4.7-8):

yada yada hi dharmasya glanir bhavati bharata  
abhyutthanam adharmasya tadatmanam srjamy aham  
paritranaya sadhunam vinasaya ca duskrtam  
dharma-samsthapanarthaya sambhavami yuge yuge

Krsna appears as an incarnation when real spiritual life declines and when rogues and thieves increase to disturb the situation of the world. Unfortunate, less intelligent persons, bereft of devotional service, cannot understand the Lord's activities, and therefore such persons describe these activities as kalpana - mythology or imagination - because they are rascals and the lowest of men (na mam duskrtino mudhah prapadyante naradhama. Such men cannot understand

that the events described by Vyasadeva in the Puranas and other sastras are not fictitious or imaginary, but factual.

Krsna, in His full, unlimited potency, here shows that He is the Supreme Personality of Godhead, for although the two trees were so large and sturdy that even many elephants could not move them, Krsna as a child, exhibited such extraordinary strength that they fell down with a great sound. From the very beginning, by killing Putana, Sakatasura and Trnavartasura, by causing the trees to fall, and by showing the entire universe in His mouth, Krsna proved that He is the Supreme Personality of Godhead. The lowest of men (mudhas), because of sinful activities, cannot understand this, but devotees can accept it without a doubt. Thus the position of a devotee is different from that of a nondevotee.

10.2.41

Purport:

The words parah puman amesena signify that Krsna is the original Supreme

Personality of Godhead. This is the verdict of the sastra (krsnas tu bhagavan svayam). Thus the demigods assured Devaki, "Your son is the Supreme Personality of Godhead, and He is appearing with Baladeva, His plenary portion. He will give you all protection and kill Kamsa, who has decided to continue his enmity toward the Lord and thus be killed by Him."

#### 10.1.4

In Bhagavad-gita it is said that Krsna is the Supreme Personality of Godhead. As He Himself explains, mattah parataram nanyat kincid asti dhananjaya: "O Arjuna, there is no truth superior to Me." (Bg.7.7) Simply by understanding this fact - that Krsna is the Supreme Personality of Godhead - one can become a liberated person.

#### Adi 2.5

yad advaitam brahmopanisadi tad apy asya tanu-bha  
ya atmantaryami purusa iti so 'syamsa-vibhavah  
sad-aisvaryaih purno ya iha bhagavan sa svayam ayam  
na caitanyat krsnaj jagati para-tattvam param iha

Translation:

"What the Upanisads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Krsna Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him."

Purport:

Narayana, the predominating Deity in Vaikuntha, is to be known as an expansion of Sri Krsna, but Sri Krsna is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

#### Adi 1.53

Purport:

Aham means "I"; therefore the speaker who is saying aham, "I", must have His own personality. The Mayavadi philosophers interpret this word aham as referring to the impersonal Brahman. These Mayavadis are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that aham means "I" and that "I" refers to a personality. Therefore, the Personality of Godhead, speaking to Brahma, uses aham while describing His own transcendental form. Aham has a specific meaning; it is not a vague term

that can be whimsically interpreted. Aham, when spoken by Krsna, refers to the Supreme Personality of Godhead and nothing else.

Mad 6.255

Purport:

Lord Sri Krsna is certainly the Personality of Godhead, but He is not as magnanimous as Sri Caitanya Mahaprabhu.

Mad 6.143

Purport:

In the Taittiriya Upanisad, it is said, yato va imani bhutani jayante: "The entire material cosmic manifestation is born of the supreme Brahman." The Brahma-sutra also begins with the verse janmady asya yatah: "The Absolute Truth is that from whom everything emanates." (Bs 1.1.2) That Absolute Truth is Krsna. In Bhagavad-gita Krsna says, aham sarvasya prabhavo mattah sarvam pravartate: "I am the source of all spiritual and material worlds. Everything emanates from Me." (Bg 10.8). Therefore, Krsna is the original Absolute Truth, the Supreme Personality of Godhead.

Mad 6.80

Purport:

When the disciples of Sarvabhauma Battacarya challenged Gopinatha Acarya, he immediately replied correctly: "We must hear the statements of great personalities in order to understand the Supreme Personality of Godhead." Lord Krsna is established as the Supreme Personality of Godhead by statements from authorized persons like Brahma, Narada, Vyasadeva, Asita, Arjuna and many others.

Mad 6.186

atmaramas ca munayo nigrantha apy urukrame  
kurvanty ahaitukim bhaktim ittham-bhuta-guno harih

Translation:

"Those who are self-satisfied and unattracted by external material desires are also attracted to the loving service of Sri Krsna, whose qualities are transcendental and whose activities are wonderful. Hari, the Supreme Personality of Godhead, is called Krsna because He has such transcendently attractive features."

Purport: This is the famous atmarama verse (Bhag. 1.7.10)

Mad 6.140

Purport:

Brahman means brhattva, the greatest of all. The greatest of all is Sri Krsna, the Supreme Personality of Godhead. He possesses all potencies and opulence in full; therefore the Absolute Truth, the greatest of all, is the Supreme Personality of Godhead. Whether one says "Brahman" or "the Supreme Personality of Godhead," the fact is the same, for they are identical. In Bhagavad-gita, Arjuna accepted Krsna as param brahma param dhama. Although the living entities or material nature are sometimes described as Brahman, Param Brahma - the Supreme, the greatest of all Brahman - is still Krsna, the Supreme Personality of Godhead. He is full with all opulences, and as such He possesses all riches, all strength, all reputation, all knowledge, all beauty and all renunciation. He is eternally a person and eternally supreme. If one tries to explain the Supreme impersonally, one distorts the real meaning of Brahman.

Mad 6.147

brahma-sabde kahe purna svayam bhagavan  
svayam bhagavan krsna, - sastrera pramana

Translation:

"The word 'Brahman' indicates the complete Supreme Personality of Godhead, who is Sri Krsna. That is the verdict of all Vedic literature."

Purport:

That Supreme Personality of Godhead is Krsna. A person may think that there is no direct statement about Krsna in the Upanisads, but the fact is that the Vedic mantras cannot be understood by people with mundane senses.

Mad 6.197

Purport:

The Supreme Lord is full of inconceivable potencies, which are related to His person, His energies and His transcendental qualities. All of these are very attractive to the serious student. Consequently the Lord is known as Krsna, the all-attractive one.

Mad 10.15

bhattacharya kahe,

tenho svayam isvara svatantra  
saksat sri-krsna, tenho nahe para-tantra

Translation:

"Sarvabhauma Bhattacharya replied, 'Sri Caitanya Mahaprabhu is the Supreme Personality of Godhead Himself and is completely independent. Being Lord Krsna Himself, He is not dependent on anyone.'"

Mad 13.77

namo brahmanya-devaya go-brahmana-hitaya ca  
jagad-dhitaya krsnaya govindaya namo namah

Translation:

"Let me offer my respectful obeisances unto Lord Krsna, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brahmanas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Krsna and Govinda."

Purport:

This is a quotation from the Visnu Purana (1.19.65)

2.

KRSNA IS OMNIPOTENT, i.e. HE IS CONTROLLER OF VARIOUS ENERGIES

7.7

Purport:

"There is no truth superior to that Supreme Person because He is the supermost. He is smaller than the smallest, and He is greater than the greatest. He is situated as a silent tree, and He illumines the transcendental sky, and as a tree spreads its roots, He spreads His extensive energies."

From these verses one concludes that the Supreme Absolute Truth is the Supreme Personality of Godhead who is all-pervading by His multi-energies, both material and spiritual.

3.2.18

ko va amusyanghai-saroja-renum vismartum isita puman vijighran  
yo visphurad-bhru-vitapena bhumer bharam krtantena tirascakara

Translation:

"Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth."

Purport:

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver deathblows to those who were burdening the earth.

3.6.35

etat ksattar bhagavato daiva-karmatma-rupinah  
kah sraddadhyad upakartum yogamaya-balodayam

Translation:

"O Vidura, who can estimate or measure the transcendental time, work and potency of the gigantic form manifested by the internal potency of the Supreme Personality of Godhead?"

Purport:

The froggish philosophers may go on with their mental speculations on the subject matter of the virat, the gigantic form exhibited by the yogamaya internal potency of the Supreme Personality of Godhead, but factually no one can measure such a vast exhibition.

10.6.18

Purport:

Sad-aisvarya-purna. Bhagavan, the Supreme Personality of Godhead, is always full in all potencies, regardless of whether He is present in this form or that. His potencies are always full. Parasya saktir vividhaiva sruyate. He can display all potencies under any circumstances.

10.7.9

Purport:

When Kṛṣṇa kicked the cart with His small and very delicate legs, the ghost was immediately pushed down to the earth and his shelter dismantled, as already described. This was possible for Kṛṣṇa because He has full potency, as confirmed in the Brahma-saṁhita (5.32):



angani yasya sakalendriya-vrttimanti pasyanti panti kalayanti ciram jaganti  
ananda-cinmaya-sad-ujjvala-vigrahasya govindam adi-purusam tam aham bhajami

Krsna's body is sac-cid-ananda-vigraha, or ananda-cinmaya-rasa-vigraha. That is, any of the parts of His ananda-cinmaya body can act for any other part. Such are the inconceivable potencies of the Supreme Personality of Godhead. The Supreme Lord does not need to acquire these potencies: He already has them.

10.9.17

Purport:

If the shortness of all the ropes was added together, it must have amounted to a width of hundreds of fingers. Certainly this was astonishing. This was another exhibition of Krsna's inconceivable potency to His mother and His mother's friends.

10.12.3

Purport:

Krsna is unlimited, His potency is unlimited, His cows and calves are unlimited, and His space is unlimited. Therefore He is described in Bhagavad-gita as Parabrahman. The word brahman means "unlimited", and Krsna is the Supreme Unlimited, Parabrahman. Therefore, we should not consider the statements of this verse to be mythological. They are factual but inconceivable. Krsna can accommodate an unlimited number of calves and an unlimited measurement of space. This is neither mythological nor false, but if we study Krsna's potency with our limited knowledge, that potency will never be possible to understand.

10.12.42

Purport:

Krsna has many potencies: *parasya saktir vividhaiva sruyate* (Svetasvatara Upanisad 6.8). The description of Aghasura was disclosed after one year. Some act of Krsna's potency must have been involved. Therefore Maharaja Parkisit was very curious to know about this, and he requested Sukadeva Goswami to explain it.

Mad 6.171

Purport:

According to the commentary of Srila Bhaktisiddhanta Sarasvati Thakura, the purpose of the *janmady asya* verse in the Vedanta-sutra is to establish that the

cosmic manifestation is the result of the transformation of the potencies of the Supreme Personality of Godhead. The Supreme Lord is the master of innumerable eternal energies, which are unlimited. Sometimes these energies are manifested, and sometimes they are not. In any case, all energies are under His control; therefore He is the original energetic, the abode of all energies. A common brain in the conditioned state cannot conceive of how these inconceivable energies abide in the Supreme Personality of Godhead, how He exists in His innumerable forms as the master of both spiritual and material energies, how He is the master of both manifest and potential powers and how contradictory potencies can abide in Him. As long as the living entity is within this material world, in the condition of illusion, he cannot understand the activities of the inconceivable energies of the Lord. Thus the Lord's energies, though factual, are simply beyond the power of the common brain to understand.

As confirmed in Bhagavad-gita (9.10), He acts only through His different energies. Mayadhyaksena prakrtih: Krsna directs the material energy, and that potency works in this material world. This is also confirmed in Brahma-samhita (5.44):

srsti-sthiti-pralaya-sadhana-saktir eka chayeva yasya bhuvanani vibharti durga  
icchanurupam api yasya ca cestate sa govindam adi-purusam tam aham bhajami

The durga-sakti (material energy) acts under the direction of the Supreme Personality of Godhead, and the universal creation, maintenance and destruction are being carried out by the durga-sakti. Krsna's direction is in the background. The conclusion is that the Supreme Personality of Godhead remains as He is, even though directing His energy, which makes the diverse cosmic manifestation work so wonderfully.

Mad 6.196

bhagavan, tanra sakti, tanra guna-gana  
acintya prabhava tinera na yaya kathana

Translation:

"Sri Caitanya Mahaprabhu said: 'The Supreme Personality of Godhead, His different potencies and His transcendental qualities all have inconceivable prowess. It is not possible to explain them fully.'"

Mad 5.97

Purport:

Being omnipotent, omnipresent and omniscient, Krsna can deal with His devotees

in any form without difficulty. By the mercy of the Lord, the devotee knows perfectly well about the Lord's dealings. Indeed, he can talk face to face with the Lord.

Mad 6.162

mayadhisa maya-vasa - isvare-jive bheda  
hena-jive isvara-saha kaha ta abheda

Translation:

"The Lord is the master of the potencies, and the living entity is the servant of them. That is the difference between the Lord and the living entity. However, you declare that the Lord and the living entities are one and the same."

Purport:

The Supreme Personality of Godhead is by nature the master of all potencies. By nature, the living entities, being infinitesimal, are always under the influence of the Lord's potencies.

Thus it is definitely proved that the Supreme Personality of Godhead is the master of all potencies and that the living entities are always subjected to these potencies. This is the difference between mayadhisa and maya-vasa.

Mad 13.65

lilavese prabhura nahi nijanusandhana  
iccha jani lila sakti kare samadhana

Translation:

"Indeed, the Personality of Godhead forgot Himself in the course of His transcendental pastimes, but His internal potency [lila-sakti], knowing the intentions of the Lord, made all arrangements."

Purport:

It is stated in the Upanisads:

parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca

"The Supreme Lord has multi-potencies which act so perfectly that all consciousness, strength and activity are being directed solely by His will."  
(Svetasvatara Upanisad 6.8)

Sri Caitanya Mahaprabhu exhibited His mystic power in presenting Himself simultaneously in each and every sankirtana group. Most people thought that He was one, but some saw that He was many. The internal devotees could understand

that the Lord, although one, was exhibiting Himself as many in the different sankirtana groups. When Sri Caitanya Mahaprabhu danced, He forgot Himself and was simply absorbed in ecstatic bliss. However, His internal potency arranged everything perfectly. This is the difference between the internal and external potency. In the material world, the external potency (material energy) can act only after one endeavors at great length, but when the Supreme Lord desires, everything is performed automatically by the internal potency. By His will, things happen so nicely and perfectly that they appear to be carried out automatically. Sometimes the activities of the internal potency are exhibited in the material world. In fact, all the activities of the material nature are actually performed by the inconceivable energies of the Lord, but so-called scientists and students of material nature are unable to understand ultimately how things are happening. They evasively conclude that everything is being done by nature, but they do not know that behind nature is the potent Supreme Personality of Godhead. This is explained in Bhagavad-gita:

mayadhyaksena prakrtih suyate sa-caracaram  
hetunanena kaunteya jagad viparivartate

"This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10)

## BHAGAVAD-GITA

9.19

tapamy aham aham varsam nigrhnamy utsrjami ca  
amrtam caiva mrtyus ca sad asac caham arjuna

Translation:

"O Arjuna, I give heat, and I withhold and send forth the rain. I am immortality, and I am also death personified. Both spirit and matter are in Me."

Purport:

Krsna by His different energies diffuses heat and light through the agency of electricity and the sun. During summer season it is Krsna who checks rain from falling from the sky, and then during the rainy season He gives unceasing torrents of rain. The energy which sustains us by prolonging the duration of our life is Krsna, and Krsna meets us at the end as death. By analyzing all these different energies of Krsna, one can ascertain that for Krsna there is no

distinction between matter and spirit, or, in other words, He is both matter and spirit. In the advanced stage of Kṛṣṇa consciousness, one therefore makes no such distinctions. He sees only Kṛṣṇa in everything.

Since Kṛṣṇa is both matter and spirit, the gigantic universal form comprising all material manifestations is also Kṛṣṇa, and His pastimes in Vṛndāvana as two-handed Syāmasundara, playing on a flute, are those of the Supreme Personality of Godhead.

15.18

yasmat ksaram atito 'ham aksarad api cottamah  
ato 'smi loke vede ca prathitah purusottamah

Translation:

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."

Purport:

No one can surpass the Supreme Personality of Godhead, Kṛṣṇa - neither the conditioned soul nor the liberated soul. He is, therefore, the greatest of personalities. Now it is clear here that the living entities and the Supreme Personality of Godhead are individuals. The difference is that the living entities, either in the conditioned state or in the liberated state, cannot surpass in quantity the inconceivable potencies of the Supreme Personality of Godhead.

3.22

Purport:

The Supreme Personality of Godhead is described in the Vedic literatures as follows:

tam isvaranam paramam mahesvaram tam devatanam paramam ca daivatam  
patim patinam paramama parastad vidama devam bhuvanesam idyam  
na tasya karyam karanam ca vidyate na tat-samas cabhyadhikas ca drsyate  
parasya saktir vividhaiva sruyate sva bhaviki jnana-bala-kriya ca.

"The Supreme Lord is the controller of all other controllers, and He is the greatest of all the diverse planetary leaders. Everyone is under His control. All entities are delegated with particular power only by the Supreme Lord; they are not supreme themselves. He is also worshipable by all demigods and is the supreme director of all directors. Therefore, He is transcendental to all kinds

of material leaders and controllers and is worshipable by all. There is no one greater than Him, and He is the supreme cause of all causes.

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." (Svetasvatara Upanisada 6.7-8)

5.29

Purport:

Under the spell of illusion, living entities are trying to be lords of all they survey, but actually they are dominated by the material energy of the Lord. The Lord is the master of material nature, and the conditioned souls are under the stringent rules of material nature. Unless one understands these bare facts, it is not possible to achieve peace in the world either individually or collectively. This is the sense of Krsna consciousness: Lord Krsna is the supreme predominator, and all living entities, including the great demigods, are His subordinates. One can attain perfect peace only in complete Krsna consciousness.

2.2

Purport:

The Sanskrit word Bhagavan is explained by the great authority, Parasara Muni, the father of Vyasadeva. The Supreme Personality who possesses all riches, all strength, all fame, all beauty, all knowledge and all renunciation is called Bhagavan. There are many persons who are very rich, very powerful, very beautiful, very famous, very learned, and very much detached, but no one can claim that he possesses all riches, all strength, etc., entirely. Only Krsna can claim this because He is the Supreme Personality of Godhead. No living entity, including Brahma, Lord Siva, or Narayana, can possess opulences as fully as Krsna. Therefore it is concluded in the Brahma-samhita by Lord Brahma himself that Lord Krsna is the Supreme Personality of Godhead. No one is equal to or above Him. He is the primeval Lord, or Bhagavan, known as Govinda, and He is the supreme cause of all causes.

isvarah paramah krsnah sac-cid-ananda-vigraha  
anadir adir govindah sarva-karana-karanam

"There are many personalities possessing the qualities of Bhagavan, but Krsna is the supreme because none can excel Him. He is the Supreme Person, and His

body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes." (Brahma-samhita 5.1)

4.13

Purport:

The Lord is the creator of everything. Everything is born of Him, everything is sustained by Him, and everything, after annihilation, rests in Him.

7.3

Purport:

Only the pure devotees can know something of the inconceivable transcendental qualities in Krsna, in the cause of all causes, in His omnipotence and opulence, and in His wealth, fame, strength, beauty, knowledge and renunciation, because Krsna is benevolently inclined to His devotees.

## SRIMAD-BHAGAVATAM

1.3.22

nara-devatvam apannah sura-karya-cikirsaya  
samudra-nigrahadini cakre viryany atah param

Translation:

"In the eighteenth incarnation, the Lord appeared as King Rama. In order to perform some pleasing work for the demigods, He exhibited superhuman powers by controlling the Indian Ocean and then killing the atheist King Ravana, who was on the other side of the sea."

Purport:

Because Lord Ramacandra was the Personality of Godhead, He exhibited superhuman activities which no human being, including the materially advanced Ravana, could perform. Lord Ramacandra prepared a royal road on the Indian Ocean with stones that floated on the water. The modern scientists have done research in the area of weightlessness, but it is not possible to bring in weightlessness anywhere and everywhere. But because weightlessness is the creation of the Lord by which He can make the gigantic planets fly and float in the air, He made the stones even within this earth to be weightless and prepared a stone bridge on the sea without any supporting pillar. That is the display of the power of God.

1.3.35

Purport:

But the so-called appearance and disappearance of the Lord are not actions of material nature, but are demonstrations of the internal potency of the Lord. They are described by the great sages for the purpose of self-realization. It is stated in the Bhagavad-gita by the Lord that His so-called birth in the material world and His activities are all transcendental. And simply by meditation on such activities one can attain realization of Brahman and thus become liberated from material bondage. In the srutis it is said that the birthless appears to take birth. The Supreme has nothing to do, but because He is omnipotent, everything is performed by Him naturally, as if done automatically.

1.18.14

ko nama trpyed rasavit kathayam mahattamaikanta-parayanasya  
nantam gunanam agunasya jagmur yogesvara ye bhava-padma-mukhyah

Translation:

"The Personality of Godhead, Lord Kṛṣṇa [Govinda], is the exclusive shelter for all great living beings, and His transcendental attributes cannot even be measured by such masters of mystic powers as Lord Siva and Lord Brahma. Can anyone who is expert in relishing nectar [rasa] ever be fully satiated by hearing topics about Him?"

Purport:

Lord Siva and Lord Brahma are two chiefs of the demigods. They are full of mystic powers. For example, Lord Siva drank an ocean of poison of which one drop was sufficient to kill an ordinary living being. Similarly, Brahma could create many powerful demigods, including Lord Siva. So they are isvaras, or lords of the universe. But they are not the supreme powerful. The supreme powerful is Govinda, Lord Kṛṣṇa. He is the Transcendence, and His transcendental attributes cannot be measured even by such powerful isvaras as Siva and Brahma.

3.9.15

Purport:

The Lord is omnipotent; simply by His will He can perform anything and everything. When the Lord appeared as Lord Kṛṣṇa, He played the part of the son of Yasoda and Nanda, and He lifted the Govardhana Hill, although lifting a hill



is not His concern. He can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the ordinary living entity by this lifting, and at the same time he exhibits His supernatural power.

3.9.32

Purport:

Brahma prayed that he might not forget his eternal relationship with the Lord during the course of his material activities. In answer to that prayer, the Lord said that he should not think of existing without a relationship with His omnipotency. The example is given of the fire in wood. The fire kindled in wood is always the same, although the wood may be of different types. Similarly, the bodies within the material creation may be specifically different according to shape and quality, but the spirit souls within them are not different from one another. The quality of fire, warmth, is the same everywhere, and the spiritual spark, or part and parcel of the Supreme Spirit, is the same in every living being; thus the potency of the Lord is distributed all over His creation. This transcendental knowledge alone can save one from the contamination of material illusion. Since the Lord's potency is distributed everywhere, a pure soul, or devotee of the the Lord, can see everything in relationship with the Lord, and therefore he has no affection for the outer coverings. That pure spiritual conception makes him immune to all contamination of material association. The pure devotee never forgets the touch of the Lord in all circumstances.

3.2.19

ko va amusyanghai-saroja-renum vismartum isita puman vijighran  
yo visphurad-bhru-vitapena bhumer bharam krtantena tirascakara

Translation:

"Who, after smelling the dust of His lotus feet even once, could ever forget it? Simply by expanding the leaves of His eyebrows, Kṛṣṇa has given the deathblow to those who were burdening the earth."

Purport:

Lord Kṛṣṇa cannot be accepted as one of the human beings, even though He played the role of an obedient son. His actions were so extraordinary that by the simple raising of His eyebrows He could deliver deathblows to those who were burdening the earth.

3.13.46

Purport:

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain cannot conceive how these potencies of the Lord can act.

3.5.22

atha te bhagaval-lila yoga-mayorubrmhitah  
visva-sthity-udbhavantartha varnayamy anupurvasah

Translation:

"I shall therefore describe to you the pastimes by which the Personality of Godhead extends His transcendental potency for the creation, maintenance and dissolution of the cosmic world as they occur one after another."

Purport:

The omnipotent Lord, by His different energies, can perform anything and everything He likes. The creation of the cosmic world is done by His yogamaya energy.

3.7.2

Purport:

As described in the previous chapter, the difference between the Supersoul, the Supreme Lord, and the living entities is that the activities of the Lord in creating the cosmic manifestation are performed by the Lord through the agency of His multifarious energies, but this manifestation is bewildering to the living entities. The Lord is therefore the master of the energies, whereas the living entities are subjugated by them. By asking various questions about transcendental activities, Vidura is clearing the misconception that when the Lord either descends on the earth in His incarnation or appears Himself with all His potencies, He too is subjected to the influence of maya, just like an ordinary living entity. This is generally the calculation of less intelligent philosophers who consider the position of the Lord and that of the living entities to be on the same level. Vidura is hearing the great sage Maitreya refute these arguments. The Lord is described in this verse as cin-matra, or completely spiritual. The Personality of Godhead has unlimited potencies to create and manifest many wonderful things, both temporary and permanent.

3.

## KRSNA IS THE RESERVOIR OF BLISS (TASTES ETERNAL RELATIONSHIPS)

7.24

Purport:

From the Bhagavad-gita we can clearly understand that the forms of the demigods and the form of the Supreme Lord are simultaneously existing and that Lord Krsna is sac-cid-ananda, eternal blissful knowledge.

The Vedas also confirm that the Absolute Truth is ananda-mayo 'bhyasat, or by nature full of blissful pleasure, and that He is the reservoir of unlimited auspicious qualities.

7.7

Purport:

That the Personality of Godhead is the Supreme Absolute Truth is also the affirmation of the Brahma-samhita: isvarah paramah krsnah sac-cid-ananda-vigraha; that is, the Supreme Absolute Truth Personality of Godhead is Lord Krsna, who is the primeval Lord, the reservoir of all pleasure, Govinda, and the eternal form of complete bliss and knowledge.

4.

## JIVA IS PART AND PARCEL OF THE LORD

Bg. 7.6

Purport:

A fragmental part and parcel of the Lord, namely, the living entity, may be the cause of a big skyscraper, a big factory, or even a big city, but he cannot be the cause of a big universe. The cause of the big universe is the big soul, or the Supersoul. And Krsna, the Supreme, is the cause of both the big and small souls. Therefore He is the original cause of all causes. This is confirmed in the Katha Upanisad (2.2.13) - Nityo nityanam cetanas cetananam.

Adi 12.73

Purport:

Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Visnu. Sri Caitanya Mahaprabhu confirms, jivera

'svarupa' haya - krsnera nitya-dasa: "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead."

Bg. 4.35

yaj jnatva na punar moham evam yasyasi pandava  
yena bhutany asesani draksyasy atmany atho mayi

Translation:

"Having obtained real knowledge from a self-realized soul, you will never fall again into such illusion, for by this knowledge you will see that all living beings are but part of the Supreme, or, in other words, that they are Mine."

Purport:

The result of receiving knowledge from a self-realized soul, or one who knows things as they are, is learning that all living beings are parts and parcels of the Supreme Personality of Godhead, Lord Sri Krsna. The sense of an existence separate from Krsna is called maya (ma - not, ya - this). Some think that we have nothing to do with Krsna, that Krsna is only a great historical personality and that the Absolute is the impersonal Brahman. Factually, as it is stated in the Bhagavad-gita, this impersonal Brahman is the personal effulgence of Krsna. Krsna, as the Supreme Personality of Godhead, is the cause of everything. In the Brahma-samhita it is clearly stated that Krsna is the Supreme Personality of Godhead, the cause of all causes. Even the millions of incarnations are only His different expansions. Similarly, the living entities are also expansions of Krsna. The Mayavadi philosophers wrongly think that Krsna loses His own separate existence in His many expansions. This thought is material in nature. We have experience in the material world that a thing, when fragmentally distributed, loses its own original identity. But the Mayavadi philosophers fail to understand that absolute means that one plus one is equal to one, and that one minus one is also equal to one. This is the case in the absolute world.

For want of sufficient knowledge in the absolute science, we are now covered with illusion, and therefore we think that we are separate from Krsna. Although we are separated parts of Krsna, we are nevertheless not different from Him. The bodily difference of the living entities is maya, or not actual fact. We are all meant to satisfy Krsna. By maya alone Arjuna thought that the temporary bodily relationship with his kinsmen was more important than his eternal spiritual relationship with Krsna. The whole teaching of the Gita is targetted toward this end: that a living being, as Krsna's eternal servitor, cannot be separated from Krsna, and his sense of being an identity apart from Krsna is called maya. The living entities, as separate parts and parcels of the Supreme, have a purpose to fulfill. Having forgotten that purpose, since time immemorial

they are situated in different bodies, as men, animals, demigods, etc. Such bodily differences arise from forgetfulness of the transcendental service of the Lord. But when one is engaged in transcendental service through Kṛṣṇa consciousness, one becomes at once liberated from this illusion. One can acquire such pure knowledge only from the bona fide spiritual master and thereby avoid the delusion that the living entity is equal to Kṛṣṇa. Perfect knowledge is that the Supreme Soul, Kṛṣṇa, is the supreme shelter for all living entities, and giving up such shelter, the living entities are deluded by the material energy, imagining themselves to have a separate identity. Thus, under different standards of material identity, they become forgetful of Kṛṣṇa. When, however, such deluded living entities become situated in Kṛṣṇa consciousness, it is to be understood that they are on the path of liberation, as confirmed in the Bhagavatam (2.10.6): *muktir hitvanyatha rupam svarupena vyavasthithiḥ*. Liberation means to be situated in one's constitutional position as an eternal servitor of Kṛṣṇa (Kṛṣṇa consciousness).

15.7

mamaivamso jiva-loke jiva-bhūtaḥ sanātanaḥ  
manah sathanindriyāṇi prakṛti-sthāṇi karsati

Translation:

"The living entities in this conditioned world are My eternal, fragmental parts. Due to conditioned life, they are struggling very hard with the six senses, which include the mind."

Purport:

In this verse the identity of the living being is clearly given. The living entity is the fragmental part and parcel of the Supreme Lord - eternally. It is not that he assumes individuality in his conditional life and in his liberated state becomes one with the Supreme Lord. He is eternally fragmented. It is clearly said, *sanātanaḥ*. According to the Vedic version, the Supreme Lord manifests and expands Himself in innumerable expansions, of which the primary expansions are called *Viṣṇu-tattva*, and the secondary expansions are called the living entities. In other words, the *Viṣṇu-tattva* is the personal expansion, and the living entities are separated expansions. By His personal expansion, He is manifested in various forms like Lord Rāma, Nṛsiṃhadeva, Viṣṇumūrti and all the predominating Deities in the Vaikuntha planets. The separated expansions, the living entities, are eternally servitors. The personal expansions of the Supreme Personality of Godhead, the individual identities of the Godhead, are always present. Similarly, the separated expansions of living entities have their identities. As fragmental parts and parcels of the Supreme Lord, the living entities also have fragmental portions of His qualities, of which

independence is one. Every living entity has an individual soul, has his personal individuality and a minute form of independence. By misuse of that independence one becomes a conditioned soul, and by proper use of independence he is always liberated. In either case, he is qualitatively eternal, as the Supreme Lord is. In his liberated state he is freed from this material condition, and he is under the engagement of transcendental service unto the Lord; in his conditioned life he is dominated by the material modes of nature, and he forgets the transcendental loving service of the Lord. As a result, he has to struggle very hard to maintain his existence in the material world.

The living entities, not only human beings and the cats and dogs, but even the greater controllers of the material world - Brahma, Lord Siva and even Visnu - are all parts and parcels of the Supreme Lord. They are all eternal, not temporary manifestations. The word karsati ("struggling" or "grappling hard") is very significant. The conditioned soul is bound up, as though shackled by iron chains. He is bound up by the false ego, and the mind is the chief agent which is driving him in this material existence. When the mind is in the mode of goodness, his activities are good; when the mind is in the mode of passion, his activities are troublesome; and when the mind is in the mode of ignorance, he travels in the lower species of life. It is clear, however, in this verse, that the conditioned soul is covered by the material body, with the mind and the senses, and when he is liberated this material covering perishes, but his spiritual body manifests itself in its individual capacity. The following information is there in the Madhyandi nayana-sruti: sa va esa brahma-nistha idam sariram marttyam atisrjya brahmabhisampadya brahmana pasyati brahmana srnoti brahmanaivedam sarvam anubhavati. It is stated here that when a living entity gives up this material embodiment and enters into the spiritual world, he revives his spiritual body, and in his spiritual body he can see the Supreme Personality of Godhead face to face. He can hear and speak to Him face to face, and he can understand the Supreme Personality as He is. From smṛti also it is understood, vāsanti yatra puruṣaḥ sarve vaikuntha-murtayah: in the spiritual planets everyone lives in bodies featured like the Supreme Personality of Godhead's. As far as bodily construction is concerned, there is no difference between the part and parcel living entities and the expansions of Viṣṇumūrti. In other words, at liberation the living entity gets a spiritual body by the grace of the Supreme Personality of Godhead.

The words mamaivamsaḥ ("fragmental parts and parcels of the Supreme Lord") are also very significant. The fragmental portion of the Supreme Lord is not like some material broken part. We have already understood in the Second Chapter that the spirit cannot be cut into pieces. This fragment is not materially conceived. It is not like matter, which can be cut into pieces and joined together again. That conception is not applicable here, because the Sanskrit word sanatana ("eternal") is used. The fragmental portion is eternal. It is also stated in the beginning of the Second Chapter that in each and every

individual body, the fragmental portion of the Supreme Lord is present. (dehino 'smin yatha) That fragmental portion, when liberated from the bodily entanglement, revives its original spiritual body in the spiritual sky in a spiritual planet and enjoys association with the Supreme Lord. It is, however, understood here that the living entity, being the fragmental part and parcel of the Supreme Lord, is qualitatively one with the Lord, just as the parts and parcels of gold are also gold.

2.23

Purport:

The Mayavadi cannot explain how the individual soul came into existence simply by ignorance and consequently became covered by illusory energy. Nor was it ever possible to cut the individual souls from the original Supreme Soul; rather, the individual souls are eternally separated parts of the Supreme Soul. Because they are atomic individual souls eternally (sanatana), they are prone to be covered by the illusory energy, and thus they become separated from the association of the Supreme Lord, just as the sparks of the fire, although one in quality with the fire, are prone to be extinguished when out of the fire. In the Varaha Purana, the living entities are described as separated parts and parcels of the Supreme. They are eternally so, according to the Bhagavad-gita also. So, even after being liberated from illusion, the living entity remains a separate identity, as is evident from the teachings of the Lord to Arjuna. Arjuna became liberated by the knowledge received from Krsna but he never became one with Krsna.

2.46

Purport:

And the purpose of self-realization is clearly stated in the Fifteenth Chapter of the Bhagavad-gita (15.15): the purpose of studying the Vedas is to know Lord Krsna, the primeval cause of everything. So, self realization means understanding Krsna and ones eternal relationship with Him. The relationship of the living entities with Krsna is also mentioned in the Fifteenth Chapter of Bhagavad-gita (15.7). The living entities are parts and parcels of Krsna; therefore, revival of Krsna consciousness by the individual living entity is the highest perfectional stage of Vedic knowledge.

2.71

Purport:

This transcendental knowledge is based on self-realization - namely, knowing perfectly well that every living entity is an eternal part and parcel of Krsna

in spiritual identity, and at the eternal position of the living entity is therefore never on the level of Krsna or greater than Him. This understanding of Krsna consciousness is the basic principle of real peace.

3.37

Purport:

The Supreme Personality of Godhead expanded Himself into many for His ever-increasing spiritual bliss, and the living entities are parts and parcels of this spiritual bliss.

3.41

Purport:

The living entities are parts and parcels of the Lord, and therefore they are simply meant to serve the Lord. This consciousness is called Krsna consciousness.

SB 1.10.22

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

Translation:

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

Purport:

The living entities are part and parcel of the Lord. They are of two varieties, namely nitya-mukta and nitya-baddha. The nitya-muktas are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the nitya-baddha, or eternally conditioned souls, are entrusted to His external energy, maya, for rectification of their rebellious attitude toward the supreme father. Nitya-baddhas are eternally forgetful of their relation with the Lord as parts and parcels.

1.2.6

Purport:

Each and every living being has his eternal form in the spiritual existence, and Krsna is the eternal attraction for all of them. Krsna is the complete



whole, and everything else is His part and parcel.

1.2.33

Purport:

In another sense, the living beings are parts and parcels of the Lord. They are therefore one with the Lord.

1.9.44

Purport:

The living beings are all component parts and parcels of the Absolute Personality of Godhead, and therefore they are eternally related with Him as the servitor and the served. The Lord is served by all His parts and parcels, as the complete machine is served by its parts and parcels. Any part of the machine removed from the whole is no longer important. Similarly, any part and parcel of the Absolute detached from the service of the Lord is useless. The living beings who are in the material world are all disintegrated parts and parcels of the supreme whole, and they are no longer as important as the original parts and parcels. There are, however, more integrated living beings who are eternally liberated. The material energy of the Lord, called Durga-sakti, or the superintendent of the prison house, takes charge of the disintegrated parts and parcels, and thus they undergo a conditioned life under the laws of material nature.

1.2.26

Purport:

The Supreme Personality of Godhead Sri Kṛṣṇa, who is the original person of the Viṣṇu categories, expands Himself in two different categories, namely integrated plenary portions and separated parts and parcels. The separated parts and parcels are the servitors, and the integrated plenary portions of viṣṇu-tattvas are the worshipful objects of service.

All demigods who are empowered by the Supreme Lord are also separated parts and parcels. They do not belong to the categories of viṣṇu-tattva. The viṣṇu-tattvas are living beings equally as powerful as the original form of the Personality of Godhead, and they display different categories of power in consideration of different times and circumstances. The separated parts and parcels are powerful by limitation. They do not have unlimited power like the viṣṇu-tattvas. Therefore, one should never classify the viṣṇu tattvas or the plenary portions of Nārāyaṇa, the Personality of Godhead, in the same categories with the parts and parcels. If anyone does so he becomes at once an offender by the name paśāṇḍī. In the age of Kali many foolish persons commit

such unlawful offenses and equalize the two categories.

The separated parts and parcels have different positions in the estimation of material powers, and some of them are like Kala-bhairava, Smasana-bhairava, Sani, Mahakali and Candika. These demigods are worshiped mostly by those who are in the lowest categories of the mode of darkness or ignorance.

Mad 18.113

jiva, isvara-tattva - kabhu nahe 'sama'  
jivad-agni-rasi yaiche sphulingera 'kana'

Translation:

"A living entity and the Absolute Personality of Godhead are never to be considered equal, just as a fragmental spark can never be considered the original flame."

Purport:

The Vedas clearly state that living entities are subordinate parts and parcels of the Supreme. Eko bahunam yo vidadhati kaman: the Supreme Being, Krsna, maintains all living entities.

Mad 19.140

Purport:

Lord Sri Krsna personally identifies Himself with the minute living entities. Lord Krsna is the supreme spirit, the Supersoul, and the living entities are His very minute parts and parcels.

5.

SOME JIVAS ARE CONDITIONED.

3.27

prakrteh kriyamanani gunaih karmani sarvasah  
ahankara-vimudhatma kartaham iti manyate

Translation:

"The spirit soul bewildered by the influence of the false ego, thinks himself the doer of activities, that are in actuality carried out by the three modes of material nature."

Purport:

Two persons, one in Kṛṣṇa consciousness and the other in material consciousness, working on the same level, may appear to be working on the same platform, but there is a wide gulf of difference in their respective positions.

The person in material consciousness is convinced by false ego that he is the doer of everything. He does not know that the mechanism of the body is produced by material nature, which works under the supervision of the Supreme Lord. The materialistic person has no knowledge that ultimately he is under the control of Kṛṣṇa. The person in false ego takes all credit for doing everything independently, and that is the symptom of his nescience. He does not know that this gross and subtle body is the creation of material nature, under the order of the Supreme Personality of Godhead, and as such his bodily and mental activities should be engaged in the service of Kṛṣṇa, in Kṛṣṇa consciousness. The ignorant man forgets that the Supreme Personality of Godhead is known as Hṛṣīkeśa, or the master of the senses of the body, for due to his long misuse of the senses in sense gratification, he is factually bewildered by the false ego, which makes him forget his eternal relationship with Kṛṣṇa.

3.15

Purport:

After creating or impregnating the conditioned souls into the womb of material nature, He gave His directions in the Vedic wisdom as to how such conditioned souls can return home, back to Godhead. We should always remember that the conditioned souls in material nature are all eager for material enjoyment. But the Vedic directions are so made that one can satisfy one's perverted desires, then return to Godhead, having finished his so-called enjoyment. It is a chance for the conditioned souls to attain liberation; therefore the conditioned souls must try to follow the process of yajña by becoming Kṛṣṇa conscious, and that will take the place of performance of Vedic yajñas or karmas.

3.10

Purport:

The material creation by the Lord of creatures (Viṣṇu) is a chance offered to the conditioned souls to come back home — back to Godhead. All living entities within the material creation are conditioned by material nature because of their forgetfulness of their relationship to Viṣṇu or Kṛṣṇa, the Supreme Personality of Godhead.

The Lord created this material world to enable the conditioned souls to learn how to perform yajñas (sacrifices) for the satisfaction of Viṣṇu, so that while in the material world they can live very comfortably without anxiety and after finishing the present material body they can enter into the kingdom of God. That is the whole program for the conditioned soul. By performance of yajña,

the conditioned souls gradually become Krsna conscious and become godly in all respects.

6.5

uddhared atmanatmanam natmanam avasadayet  
atmaiva hy atmano bandhur atmaiva ripur atmanah

Translation:

One must deliver himself with the help of his mind, and not degrade himself.  
The mind is the friend of the conditioned soul, and his enemy as well.

Purport:

The word atma denotes body, mind and soul Å depending upon different circumstances. In the yoga system, the mind and the conditioned soul are especially important. Since the mind is the central point of yoga practice, atma refers here to the mind. The purpose of the yoga system is to control the mind and to draw it away from attachment to sense objects. It is stressed herein that the mind must be so trained that it can deliver the conditioned soul from the mire of nescience.

5.19

Purport:

As long as one identifies with this body, he is considered a conditioned soul, but as soon as he is elevated to the stage of equanimity through realization of self, he is liberated from conditional life.

9.30

Purport:

When a living entity is conditioned, he has two kinds of activities: one is conditional, and the other is constitutional.

11.33

Purport:

This cosmic manifestation is a chance for the conditioned souls to go back to Godhead, back to home. As long they have the domineering mentality which make them try to lord it over material nature, they are conditioned.

SB

1.10.22

Purport:

The living entities are parts and parcels of the Lord. They are of two varieties, namely nitya-mukta and nitya-baddha. The nitya-muktas are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations. But the nitya-baddha, or eternally conditioned souls, are entrusted to His external energy, maya, for the rectification of their rebellious attitude toward the supreme father. Nitya-baddhas are eternally forgetful of their relation with the Lord as parts and parcels. They are bewildered by the illusory energy as products of matter, and thus they are very busy in making plans in the material world for becoming happy. They go on merrily with plans, but by the will of the Lord both the plan-makers and the plans are annihilated at the end of a certain period, as above mentioned.

1.14.4

Purport:

A conditioned living being is endowed with four principles of malpractice, namely errors, insanity, inability and cheating. These are the signs of imperfection, and out of the four the propensity to cheat others is most prominent. And this cheating practice is there in the conditioned souls because the conditioned souls are primarily in the material world imbued with an unnatural desire to lord it over the material world. A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord. In the conditioned state the living being is not satisfied even if he actually becomes the lord of all he surveys, which he never becomes, and therefore he becomes the victim of all kinds of cheating, even with his nearest and most intimate relations. In such an unsatisfactory state of affairs, there is no harmony, even between father and sons or between husband and wife.

1.14.38

Purport:

A forgetful, conditioned soul is fearful. But a liberated soul is never fearful, just as a small child completely dependent on the mercy of his father is never fearful of anyone. Fearfulness is a sort of illusion for the living being when he is in slumber and forgetting his eternal relation with the Lord. Since the living being is never to die by his constitution, as stated in

Bhagavad-gita (2.20), then what is the cause of fearfulness? A person may be fearful of a tiger in a dream, but another man who is awake by his side sees no tiger there. The tiger is a myth for both of them, namely the person dreaming and the person awake, because actually there is no tiger; but the man forgetful of his awakened life is fearful, whereas the man who has not forgotten his position is not at all fearful.

Mad 19.213

Purport:

The conditioned soul under the clutches of maya, the material energy, is very much agitated by the urges of the tongue and the genitals. Control of the urges of the tongue, belly and the genitals (which are situated in a stright line) is called dhrti. Srila Bhaktivinoda Thakura syas, tara madhye jihva ati, lobhamaya sudurmati. Among the senses, the tongue is the most formidable enemy of the conditioned soul. Urged by the tongue, one commits many sinful activities. Although Krsna has given human beings nice food, people still commit sins by killing poor animals for the satisfaction of the tongue. Not being able to control the tongue, the conditioned soul eats more than he needs. Of course, everyone must eat to keep the body fit for the Lord's service, but when one cannot control the senses, he falls victim to the dictations of the tongue and the belly. Naturally, genital agitation follows, and one seeks illicit sex. However, if one is fixed at the lotus feet of Krsna, he can control the tongue. Bhaktivinoda further states, krsna bada dayamaya, karibare jihva jaya, sva-prasada-anna dila bhai: in order to conquer the tongue, Krsna has been very merciful and has given us nice food that has been offered to Him. When a person is attached to Krsna's lotus feet, he does not eat anything not offered to Krsna. Sei annamrta khao, radha-krsna-guna gao, preme daka caitanya-nitai. Since a devotee only eats prasada, he conquers the dictations of the tongue, belly and genitals. One can control the dictates of the senses when situated in the position of santa-rasa. Then one's advancement in Krsna consciousness is assured.

Mad 18.114

hladinya samvid-aslistah sac-cid-ananda isvarah  
svavidya-sanvrti jivah sanklesa-nikarakarah

Translation:

""The Supreme Personality of Godhead, the supreme controller, is always full of transcendental bliss and is accompanied by the potencies known as hladini and samvit. The conditioned soul, however, is always covered by ignorance and embarrassed by the threefold miseries of life. Thus he is a treasure-house of

all kinds of tribulations."

Purport:

This quotation of Visnusvami is cited in Sridhara Svami's Bhavartha-dipika commentary on Srimad-Bhagavatam (1.7.6)

Mad 17.132

deha-dehira, nama-namira krsne nahi 'bheda'  
jivera dharma nama-deha-svarupe 'vibheda'

Translation:

"There is no difference between Krsna's body and Himself or between His name and Himself. As far as the conditioned soul is concerned, everything is different. One's name is different from the body, from one's original form and so on."

Purport:

For a conditioned soul, the body is different from the soul, and the name given by the father is also different from the soul. The conditioned living entity's identification with material objects keeps him from attaining his actual position. Although he is an eternal servant of Krsna, he acts differently. The svarupa, or actual identification of the living entity, is described by Sri Caitanya Mahaprabhu as jivera 'svarupa' haya - krsnera 'nitya-dasa'. The conditioned soul has forgotten the real activities of his original position.

Mad 17.135

Purport:

As long as the living entity is conditioned by the three modes of material nature - (goodness, passion and ignorance) - the objects of his material senses - material form, taste, smell, sound and touch - will not help him understand spiritual knowledge and bliss. Rather, these are revealed to the pure devotee.

6.

SOME JIVAS ARE LIBERATED

4.15

evam jnatva krtam karma purvair api mumuksubhih  
kuru karmaiva tasmāt tvam purvaih purvataram krtam

Translation:

"All the liberated souls in ancient times acted with this understanding of my transcendental nature. Therefore, you should perform your duty, following in their footsteps."

Purport:

Those who are already cleansed of the impurities may continue to act in the same Kṛṣṇa consciousness so that others may follow their exemplary activities and thereby be benefitted.

Arjuna is here advised to act in Kṛṣṇa consciousness, following in the footsteps of the Lord's previous disciples, such as the sun-god Vivasvan, as mentioned hereinbefore. The Supreme Lord knows all His past activities, as well as those of persons who acted in Kṛṣṇa consciousness in the past. Therefore He recommends the acts of the sun-god, who learned this art from the Lord some millions of years before. All such students of Lord Kṛṣṇa are mentioned here as past liberated persons, engaged in the discharge of duties allotted by Kṛṣṇa.

13.24

ya evam veti purusam prakrtim ca gunaih saha  
sarvatha vartamano 'pi na sa bhuyo 'bhijayate

Translation:

"One who understands this philosophy concerning material nature, the living entity and the interaction of the modes of nature is sure to attain liberation. He will not take birth here again, regardless of his present position."

Purport:

Clear understanding of material nature, the Supersoul, the individual soul and their interrelation makes one eligible to become liberated and turn to the spiritual atmosphere without being forced to return to this material nature.

Mad 1.43

Purport:

The sixth sandarbha is called Pṛīti-sandarbhā, a thesis on love of Godhead. Here it is stated that through love of Godhead, one becomes perfectly liberated and attains the highest goal of life. A distinction is made between the liberated condition of a personalist and that of an impersonalist, and there is a discussion of liberation during one's lifetime as distinguished from liberation from material bondage. Of all kinds of liberation, liberation in loving service to the Lord is described as the most exalted, and meeting the Supreme Personality of Godhead face to face is shown to be the highest



perfection of life. Immediate liberation is contrasted with liberation by a gradual process. Both realization of Brahman and meeting with the Supreme Personality of Godhead are described as liberation within one's lifetime, but meeting with the Supreme Personality of Godhead, both internally and externally, is shown to be superexcellent, above the transcendental realization of the Brahman effulgence. There is a comparative study of liberation as salokya, samipya and sarupya. Samipya is better than salokya. Devotional service is considered to be liberation with greater facilities, and there is a discussion of how to obtain it.

Mad 8.139

Purport:

The word siddhaye indicates liberation. Only after being liberated from material conditioning can one understand Krsna. When he can understand Krsna as He is (tattvata, one actually lives in the spiritual world, although apparently living within the material body.

Mad 8.249

mukta-madhye kon jiva mukta kari mani?  
krsna-prema yanra, sei mukta-siromani

Translation:

"Sri Caitanya Mahaprabhu then inquired, 'Out of all liberated persons, who should be accepted as the greatest?' Ramananda Raya replied, 'He who has love for Krsna has attained the topmost liberation.'"

Purport:

In Srimad-Bhagavatam (6.14.5), it is said:

muktanam api siddhanam narayana-parayanah  
sudurlabhah prasantatma kotisv api mahamune

"O great sage, of the many millions of liberated persons and of the millions who have attained perfection, he who is a devotee of Lord Narayana is very, very rare. Indeed, he is the most perfect and peaceful person."

Mad 8.255

Purport:

When one is liberated and hears of Lord Krsna's and Radha's loving affairs, he is not inclined to have lusty desires. One mundane rogue once said that when

the Vaisnavas chant the name "Radha, Radha," he simply remembers a barber's wife named Radha. This is a practical example. Unless one is liberated, he should not try to hear about the loving affairs between Radha and Krsna. If one is not liberated and listens to a relation of the rasa dance, he may remember his mundane activities and illicit connections with some woman whose name may also be Radha. In the conditioned stage one should not even try to remember such things. By practicing the regulative principles, one should rise to the platform of spontaneous attraction for Krsna. Then and only then should one hear about the Radha-Krsna-lila. Although these affairs may be very pleasing both to conditioned and to liberated souls, the conditioned soul should not try to hear them. The talks between Ramananda Raya and Sri Caitanya Mahaprabhu are conducted on the platform of liberation.

Mad 13.142

deha-smṛti nahi yara, saṁsāra-kupa kahan tarataha haite na cahe uddhara  
viraha-samudra-jale, kama-timingile gile, gopi-gane neha tara para

Translation:

"Sri Caitanya Mahaprabhu continued: 'The gopis are fallen in the great ocean of separation, and they are being devoured by the timingila fish, which represent their ambition to serve You. The gopis are to be delivered from the mouths of these timingila fish, for they are pure devotees. Since they have no material conception of life, why should they aspire for liberation? The gopis do not want that liberation desired by yogis and jnanis, for they are already liberated from the ocean of material existence.'"

Purport:

One does not need to make a separate attempt to become liberated. If one simply engages in the service of the Lord, he will be liberated automatically. As Srila Bilvamangala Thakura therefore says, *muktiḥ svayam mukulitanjali sevate 'sman*: "Liberation stands before me with folded hands, begging to serve me."

1.10.22

Purport:

The *nitya-muktas* are eternally liberated souls, and they are eternally engaged in the reciprocation of transcendental loving service with the Lord in His eternal abode beyond the manifested mundane creations.

1.14.4

Purport:

A living being in his pure state is not conditioned by the laws because in his pure state he is conscious that a living being is eternally subservient to the Supreme Being, and thus it is always good for him to remain subservient, instead of falsely trying to lord it over the property of the Supreme Lord.

1.4.18

Purport:

The great sage Vyasadeva could see this by his transcendental vision. As an astrologer can see the future fate of a man, or an astronomer can foretell the solar and lunar eclipses, those liberated souls who can see through the scriptures can foretell the future of all mankind. They can see this due to their sharp vision of spiritual attainment.

And all such transcendentalists, who are naturally devotees of the Lord, are always eager to render welfare service to the people in general.

1.5.13

Purport:

Such liberated persons as Vyasadeva are perfect not only by the power of vision and wisdom, but also in aural reception, in thinking, feeling and all other sense activities. A liberated person possesses perfect senses, and with perfect senses only can one serve the sense proprietor, Hrsikesa, Sri Krsna, the Personality of Godhead.

Mad 17.137

Purport:

When one understands that he belongs not to the material world but to the spiritual world, one is called liberated. Being situated in the spiritual world is certainly pleasurable, but those who realize the transcendental name, form, qualities and pastimes of Lord Krsna enjoy transcendental bliss many times more than one who has simply realized the self. When one is situated on the platform of self-realization, he can certainly be easily attracted by Krsna and become a servant of the Lord.

7.

THE MATERIAL EXISTENCE IS ONE AND DIFFERENT FROM KRSNA

7.12

ye caiva sattvika bhava rajadas tamadas ca ye

matta eveti tan viddhi na tv aham tesu te mayi

Translation:

"All states of being Å be they of goodness, passion or ignorance Å are manifested by My energy. I am, in one sense, everything; but I am independent. I am not under the modes of this material nature, for they, on the contrary, one within Me."

Purport:

All material activities in the world are being conducted under the three modes of material nature. Although these material modes of nature are emanations from the Supreme Lord, Krsna, He is not subject to them. For instance, under the state laws one may be punished, but the king, the lawmaker, is not subject to that law. Similarly, all the modes of material nature Å goodness, passion and ignorance Å are emanations from the Supreme Lord Krsna, but Krsna is not subject to material nature. Therefore He is nirguna, which means that these gunas, or modes, although issuing from Him, do not affect Him. That is one of the special characteristics of Bhagavan, or the Supreme Personality of Godhead.

9.4

maya tatam idam sarvam jagad avyakta-murtina  
mat-sthani sarva-bhutani na caham tesv avasthitah

Translation:

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them."

Purport:

Just as the sunshine is spread all over the universe, the energy of the Lord is spread all over the creation, and everything is resting in that energy. Yet one should not conclude that because He is spread all over He has lost His personal existence. To refute such an argument the Lord says, "I am everywhere, and everything is in Me, but still I am aloof." For example, a king heads a government which is but the manifestation of the king's energy; the different governmental departments are nothing but the energies of the king, and each department is resting on the king's power. But still one cannot expect the king to be present in every department personally. That is a crude example. Similarly, all the manifestations that we see and everything that exists, both in this material world and in the spiritual world, are resting on the energy of the Supreme Personality of Godhead. The creation takes place by the diffusion of His different energies, and, as is stated in the Bhagavad-gita, vistabhyaham

idam krtsnam: He is everywhere present by His personal representation, the diffusion of his different energies.

9.10

Purport:

It is clearly stated here that the Supreme Lord, although aloof from all the activities of the material world, remains the supreme director. The supreme Lord is the supreme will and the background of this material manifestation, but the management is being conducted by material nature.

8.

PURE DEVOTIONAL SERVICE IS THE ONLY PROCESS FOR DELIVERANCE

Adi 13.39

Purport:

Sri Caitanya taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, apani acari' bhakti sikhaimu sabare. Sri Caitanya Mahaprabhu is Krsna Himself, and in the role of a krsna-bhakta, a devotee of Krsna, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

Mad 1.41

Purport:

Sri Krsna is the original Supreme Personality of Godhead, and no one is greater than Him. He is the source of all incarnations.

Mad 1.43

Purport:

The fourth sandarbha is called the Krsna-sandarbha, and in this book Krsna is proved to be the Supreme Personality of Godhead. There are discussions of Krsna's pastimes and qualities, His superintendence of the purusa-avatars, and so forth. The opinions of Sridhara Svami are corroborated. In each and every scripture the supremacy of Krsna is stressed.

Mad 1.33

nana sastra ani kaila bhakti-grantha sara

mudha adhama-janere tenho karila nistara

Translation:

"Both Rupa Gosvami and Sanatana Gosvami brought various scriptures to Vrndavana and collected the essence of these by compiling many scriptures on devotional service. In this way they delivered all rascals and fallen souls."

Purport:

Srila Srinivasa Acarya has sung:

nana-sastra-vicaranaika-nipunau sad-dharma-samsthapakau  
lokanam hita-karinau tri-bhuvane sanyau saranyakarau  
radha-krsna-padaravinda-bhajanandena mattalikau  
vande rupa-sanatanau raghu-yugau sri-jiva gopalakau

The six gosvamis, under the direction of Srila Rupa Gosvami and Srila Sanatana Gosvami, studied various Vedic literatures and picked up the essence of them, the devotional service of the Lord. This means that all the gosvamis wrote many scriptures on devotional service with the support of Vedic literature.

Devotional service is not a sentimental activity. The essence of Vedic knowledge is devotional service, as confirmed in Bhagavad-gita: vedais ca sarvair aham eva vedyah (Bg. 15.15). All the Vedic literature aims at understanding Krsna, and how to understand Krsna through devotional service has been explained by Srila Rupa and Sanatana Gosvamis, with evidence from all Vedic literature. They have put it so nicely that even a rascal or first-class fool can be delivered by devotional service under the guidance of the gosvamis.

Mad 8.57

Purport:

The Lord says that those engaged in their occupational duty can attain perfection simply by rendering loving devotional service to the Lord while executing their particular duty.

Mad 8.89

mayi bhaktir hi bhutanam amrtatvaya kalpate  
distya yad asin mat-sneho bhavatinam mad-apanah

Translation:

"Lord Krsna told the gopis: 'The means of attaining My favor is loving service

unto Me, and fortunately you are all thus engaged. Those living being who render service unto Me are eligible to be transferred to the spiritual world and attain eternal life with knowledge and bliss."

Purport:

The fulfillment of human life is summarized in this verse from Srimad-Bhagavatam (10.82.45). There are two important words in this verse: bhakti (devotional service) and amrtatva (eternal life). The aim of human life is to attain the natural position of eternal life. This eternal life can be achieved only by devotional service.

8.22

purusah sa parah partha bhaktya labhyas tv ananyaya  
yasyantah-sthani bhutani yena sarvam idam tatam

Translation:

"The supreme Personality of Godhead, who is greater than all, is attainable by unalloyed devotion. Although He is present in His abode, He is all-pervading, and everything is situated within Him."

Purport:

To enter Krsna's supreme abode or the innumerable Vaikuntha planets is possible only by bhakti, devotional service, as clearly indicated here by the word bhaktya. No other process can help one attain that supreme abode.

2.51

karma-jam buddhi-yukta hi phalam tyaktva manisinah  
janma-bandha-vinirmuktah padam gacchanty anamayam

Translation:

"By thus engaging in devotional service to the Lord, great sages or devotees free themselves from the results of work in the material world. In this way they become free from the cycle of birth and death and attain the state beyond all miseries [by going back to Godhead]."

Purport:

The liberated living entities belong to that place where there are no material miseries. The Bhagavatam (10.14.58) says:

samasrita ye padapallava-plavam mahat-padam punya-yaso murareh  
bhavambudhir vatsa-padam param padam padam padam yad vipadam na tesam

"For one who has accepted the boat of the lotus feet of the Lord, who is the shelter of the cosmic manifestation and is famous as Mukunda, or the giver of mukti, the ocean of the material world is like the water contained in a calf's hoofprint. Param padam, or the place where there are no material miseries, or Vaikuntha, is his goal, not the place where there is danger in every step of life."

Owing to ignorance, one does not know that this material world is a miserable place where there are dangers at every step. Out of ignorance only, less intelligent persons try to adjust to the situation by fruitive activities, thinking that resultant actions will make them happy. They do not know that no kind of material body anywhere within the universe can give life without miseries. The miseries of life, namely birth, death, old age and diseases, are present everywhere within the material world. But one who understands his real constitutional position as the eternal servitor of the Lord, and thus knows the position of the Personality of Godhead, engages himself in the transcendental loving service of the Lord. Consequently he becomes qualified to enter into the Vaikuntha planets, where there is neither material, miserable life, nor the influence of time and death. To know one's constitutional position means to know also the sublime position of the Lord. One who wrongly thinks that the living entity's position and the Lord's position are on the same level is to be understood to be in darkness and therefore unable to engage himself in the devotional service of the Lord. He becomes a lord himself and thus paves the way for the repetition of birth and death. But one who, understanding that his position is to serve, transfers himself to the service of the Lord, at once becomes eligible for Vaikunthaloka. Service for the cause of the Lord is called karma-yoga or buddhi-yoga, or in plain words, devotional service to the Lord.

## 5.2

sri bhagavan uvaca  
sannyasah karma-yogas ca nihsreyasa-karav ubhau  
tayos tu karma-sannyasat karma-yogo visisyate

Translation:

"The Personality of Godhead replied: The renunciation of work and work in devotion are both good for liberation. But, of the two, work in devotional service is better than renunciation of work."

Purport:

Fruitive activities (seeking sense gratification) are cause for material bondage. As long as one is engaged in activities aimed at improving the standard of bodily comfort, one is sure to transmigrate to different types of



bodies, thereby continuing material bondage perpetually. Srimad-Bhagavatam (5.5.4-6) confirms this as follows:

nunam pramattah kurute vikarma yad-indriya-pritaya aprnoti  
na sadhu manye atmano 'yam asann api klesa-da asa dehah  
parabhavas tavad abodha-jato yavan na jijnasata atma-tattvam  
yavat kriyas tavad idam mano vai karmatmakam yena sarira-bandhah  
evam manah karma vasam prayunkte avidyayatmany upadhiyamane  
priti na yavan mayi vasudeve na mucyate deha-yogena tavat

"People are mad after sense gratification, and they do not know that this present body, which is full of miseries, is a result of one's fruitive activities in the past. Although this body is temporary, it is always giving one trouble in many ways. Therefore, to act for sense gratification is not good. One is considered to be a failure in life as long as he makes no inquiry about his real identity. As long as he does not know his real identity, he has to work for fruitive results for sense gratification, and as long as one is engrossed in the consciousness of sense gratification, one has to transmigrate from one body to another. Although the mind may be engrossed in fruitive activities and influenced by ignorance, one must develop a love for devotional service to Vasudeva. Only then can one have the opportunity to get out of the bondage of material existence."

Therefore, jnana (or knowledge that one is not this material body but spirit soul) is not sufficient for liberation. One has to act in the status of spirit soul, otherwise there is no escape from material bondage. Action in Krsna consciousness is not, however, action on the fruitive platform. Activities performed in full knowledge strengthen one's advancement in real knowledge. Without Krsna consciousness, mere renunciation of fruitive activities does not actually purify the heart of a conditioned soul. As long as the heart is not purified, one has to work on the fruitive platform. But action in Krsna consciousness automatically helps one escape the result of fruitive action so that one need not descend to the material platform. Therefore, action in Krsna consciousness is always superior to renunciation, which always entails a risk of falling. Renunciation without Krsna consciousness is incomplete, as is confirmed by Srila Rupa Goswami in his Bhakti-rasamrta-sindhu (1.2.258):

prapancikataya buddhya hari-sambandhi-vastunah  
mumuksubhih parityago vairagyam phalgu kathyate

"Renunciation by persons eager to achieve liberation of things which are related to the Supreme Personality of Godhead, though they are material, is called incomplete renunciation."

Renunciation is complete when it is in the knowledge that everything in

existence belongs to the Lord and that no one should claim proprietorship over anything. One should understand that, factually, nothing belongs to anyone. Then where is the question of renunciation? One who knows that everything is Krsna's property is always situated in renunciation. Since everything belongs to Krsna, everything should be employed in the service of Krsna. This perfect form of action in Krsna consciousness is far better than any amount of artificial renunciation by a sannyasi of the Mayavadi school.

2.49

durena hy avaram karma buddhi-yogad dhananjaya  
buddhau saranam aniviccha krpanah phala-hetavah

Translation:

"O Dhananjaya, keep all abominable activities far distant by devotional service, and in that consciousness surrender unto the Lord. Those who want to enjoy the fruits of their work are misers."

Purport:

One who has actually come to understand one's constitutional position as the eternal servitor of the Lord gives up all engagements save working in Krsna consciousness. As already explained, buddhi-yoga means transcendental loving service to the Lord. Such devotional service is the right course of action for the living entity. Only misers desire to enjoy the fruit of their own work just to be further entangled in material bondage. Except for work in Krsna consciousness, all activities are abominable because they continually bind the worker to the cycle of birth and death. One should therefore never desire to be the cause of work. Everything should be done in Krsna consciousness for the satisfaction of Krsna. Misers do not know how to utilize the assests of riches which they acquire by good fortune or by hard labour. One should spend all energies working in Krsna consciousness, and that will make one's life successful. Like misers, unfortunate persons do not employ their human energy in the service of the Lord.

2.72

Purport:

There is no difference between the kingdom of God and the devotional service of the Lord. Since both of them are on the absolute plane, to be engaged in the transcendental loving service of the Lord is to have attained the spiritual kingdom. In the material world there are activities of sense gratification, whereas in the spiritual world there are activities of Krsna consciousness. Attainment of Krsna consciousness even during this life is immediate attainment of Brahman, and one who is situated in Krsna consciousness has certainly

already entered into the kingdom of God.

Brahman is just the opposite of matter, therefore brahmi sthiti means "not on the platform of material activities." Devotional service of the Lord is accepted in the Bhagavad-gita as the liberated stage (sa gunam samatityaitan brahma-bhuyaya kalpate) Therefore, brahmi-sthiti is liberation from material bondage.

10.12-13

Purport:

Men and demigods, out of ignorance, think that they are absolute and independent of the Supreme Personality of Godhead. That ignorance is removed perfectly by the discharge of devotional service. This has already been explained in the previous verse by the Lord. Now by His grace, Arjuna is accepting Him as the Supreme Truth, in concordance with the Vedic injunction. It is not that because Krsna is Arjuna's intimate friend Arjuna is flattering Him by calling Him the Supreme Personality of Godhead, the Absolute Truth. Whatever Arjuna says in these two verses is confirmed by Vedic truth. Vedic injunctions affirm that only one who takes to devotional service to the Supreme Lord can understand Him, whereas other cannot. Each and every word of this verse spoken by Arjuna is confirmed by Vedic injunction.

In the Kena Upanisad it is stated that the Supreme Brahman is the rest for everything, and Krsna has already explained that everything is resting on Him. The Mundaka Upanisad confirms that the Supreme Lord, in whom everything is resting, can be realized only by those who engage constantly in thinking of Him. This constant thinking of Krsna is smaranam, one of the methods of devotional service. It is only by devotional service to Krsna that one can understand his position and get rid of this material body.

4.35

Purport:

But when one is engaged in transcendental service through Krsna consciousness, one becomes at once liberated from this illusion.

1.2.6

sa vai pumsam paro dharmo yato bhaktir adhoksaje  
ahaituky apratihata yayatma suprasidati

Translation:

"The supreme occupation [dharma] for all humanity is that by which men can attain to loving service unto the transcendent Lord. Such devotional service

must be unmotivated and uninterrupted to completely satisfy the self."

Purport:

The material existence of the living being is a diseased condition of actual life. Actual life is spiritual existence, or brahma-bhuta existence, where life is eternal, blissful and full of knowledge. Material existence is temporary, illusory and full of miseries. There is no happiness at all. There is just the futile attempt to get rid of the miseries, and temporary cessation of misery is falsely called happiness. Therefore, the path of progressive material enjoyment, which is temporary, miserable and illusory, is inferior. But devotional service to the Supreme Lord, which leads one to eternal, blissful and all-cognizant life, is called the superior quality of occupation. This is sometimes polluted when mixed with the inferior quality. For example, adoption of devotional service for material gain is certainly an abstruction to the progressive path of renunciation. Renunciation or abnegation for ultimate good is certainly a better occupation than enjoyment in the diseased condition of life. Such enjoyment only aggravates the symptoms of disease and increases its duration. Therefore devotional service to the Lord must be pure in quality, i.e., without the least desire for material enjoyment. One should, therefore, accept the superior quality of occupation in the form of the devotional service of the Lord without any tinge of unnecessary desire, fruitive action and philosophical speculation. This alone can lead one to perpetual solace in His service.

1.10.23

sa va ayam yat padam atra surayo jitendriya nirjita-matarisvanah  
pasyanti bhakty-utkalitamalatmana nanv esa sattvam parimarstum arhati

Translation:

"Here is the same Supreme Personality of Godhead whose transcendental form is experienced by the great devotees who are completely cleansed of material consciousness by dint of rigid devotional service and full control of life and the senses. And that is the only way to purify existence."

Purport:

As it is stated in the Bhagavad-gita, the Lord can be known in His real nature by dint of pure devotional service only. So it is stated here that only the great devotees of the Lord who are able to clear the mind of all material dust by rigid devotional service can experience the Lord as He is.

Mad 13.18

Purport:

Devotional service, the science of bhakti-yoga, carries one from this material world to the spiritual world.

7.14.4

Purport:

One who is engaged in devotional service can very easily be liberated from the dream of materialistic life.

18.54

Purport:

This means that one who is engaged in pure devotional service to the Supreme Lord is already in a state of liberation, called brahma-bhuta, oneness with the Absolute.

18.55

bhaktya mam abhijanati yavan yas casmi tattvatah  
tato mam tattvato jnatva visate tad-anantaram

Translation:

"One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service. And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of God."

Purport:

The Supreme Personality of Godhead, Krsna, and His plenary portions cannot be understood by mental speculation nor by the nondevotees. If anyone wants to understand the Supreme Personality of Godhead, he has to take to pure devotional service under the guidance of a pure devotee. Otherwise, the truth of the Supreme Personality of Godhead will always be hidden. As already stated in Bhagavad-gita (7.25), *naham prakasah sarvasya*: He is not revealed to everyone. No one can understand God simply by erudite scholarship or mental speculation. Only one who is actually engaged in Krsna consciousness and devotional service can understand what Krsna is. University degrees are not helpful.

One who is fully conversant with the Krsna science becomes eligible to enter into the spiritual kingdom, the abode of Krsna.

The same is confirmed here; one can understand the Supreme Personality of Godhead by devotional service and enter into His kingdom.

9.

## THE GOAL OF LIFE IS LOVE FOR KRSNA

4.10

vita-raga-bhaya-krodha man-maya mam upasritah  
bahavo jnana-tapasa puta mad-bhavam agatah

Translation:

"Being freed from attachment, fear and anger, being fully absorbed in Me and taking refuge in Me, many, many persons in the past became purified by knowledge of Me - and thus they all attained transcendental love for Me."

Purport:

The last stage of the devotional life is called bhava, or transcendental love of Godhead. According to Bhakti-rasamrta-sindhu, (1.4.15-16) the science of devotional service:

adau sraddha tatah sadhu-sango 'tha bhajana-kriya  
tato 'narta-nivrttih syat tato nistha rucis tatah  
athasaktis tato bhavas tatah premabhyudancati  
sadhakanam ayam premnah pradurbhave bhavet kramah

"In the beginning one must have a preliminary desire for self-realization. This will bring one to the stage of trying to associate with persons who are spiritually elevated. In the next stage one becomes initiated by an elevated spiritual master, and under his instruction the neophyte devotee begins the process of devotional service. By execution of devotional service under the guidance of the spiritual master, one becomes free from all material attachment, attains steadiness in self-realization, and acquires a taste for hearing about the Absolute Personality of Godhead, Sri Krsna. This taste leads one further forward to attachment for Krsna consciousness, which is matured in bhava, or the preliminary stage of transcendental love of God. Real love for God is called prema, the highest perfectional stage of life." In the prema stage there is constant engagement in the transcendental loving service of the Lord. So by the slow process of devotional service, under the guidance of the bona fide spiritual master, one can attain the highest stage, being freed from all material attachment, from the fearfulness of one's individual spiritual personality, and from the frustrations resulting from void philosophy. Then one can ultimately attain to the abode of the Supreme Lord.

6.30

Purport:

Krsna consciousness is the development of love of Krsna - a position transcendental even to material liberation. At this stage of Krsna consciousness, beyond self realization, the devotee becomes one with Krsna in the sense that Krsna becomes everything for the devotee and the devotee becomes full in loving Krsna. An intimate relationship between the Lord and the devotee then exists.

17.28

Purport:

Although there is a process of gradual elevation, if one, by the association of pure devotees, takes directly to Krsna consciousness, that is the best way. And that is recommended in this chapter. To achieve success in this way, one must first find the proper spiritual master and receive training under his direction. Then one can achieve faith in the Supreme. When that faith matures, in course of time, it is called love of God. This love is the ultimate goal of the living entities. One should, therefore, take to Krsna consciousness directly.

Mad 6.178

bhagavan - sambandha, bhakti - abhidheya haya

prema - prayojana, vede tina-vastu kaya

Translation:

"Sri Caitanya Mahaprabhu continued: 'The Supreme Personality of Godhead is the central point of all relationships, acting in devotional service to Him is one's real occupation, and the attainment of love of Godhead is the ultimate goal of life. These three subject matters are described in Vedic literature.'"

10.

KNOWLEDGE RECEIVED THROUGH DISCIPLIC SUCCESSION IS THE BEST EVIDENCE (SABDA PRAMANA) COMPARED TO SENSUOUS AND INFERENCE

Bg 4.1

sri bhagavan uvaca

imam vivasvate yogam proktavan aham avyayam

vivasvan manave praha manur iksvakave 'bravit

Translation:

"The Personality of Godhead, Lord Sri Kṛṣṇa, said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvaku."

Purport:

Because the Bhagavad-gītā is as good as the Vedas, being spoken by the Supreme Personality of Godhead, this knowledge is *apauruṣeya*, superhuman. Since the Vedic instructions are accepted as they are, without human interpretation, the Gītā must therefore be accepted without mundane interpretation. The mundane wranglers may speculate on the Gītā in their own ways, but that is not Bhagavad-gītā as it is. Therefore, Bhagavad-gītā has to be accepted as it is, from the disciplic succession, and it is described herein that the Lord spoke to the sun-god, the sun-god spoke to his son Manu, and Manu spoke to his son Ikṣvaku.

SB 3.12.4

Although Brahma created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: *sāṅkhya*, or empirical philosophy for the analytical study of material conditions; *yoga*, or mysticism for liberation of the pure soul from material bondage; *vairāgya*, the acceptance of complete detachment from material enjoyment in life to elevate oneself to the highest spiritual understanding; and *tapas*, or the various kinds of voluntary austerities performed for spiritual perfection. Brahma created the four great sages Sanaka, Sananda, Sanātana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or *sampradāya*, known as the Kumāra-sampradāya, or later on as the Nimbarka-sampradāya, for the advancement of *bhakti*. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

4.22.12

As we have already explained, they have their *sampradāya* (disciplic succession), and even to date the *sampradāya* is being maintained and is known as the Nimbarka-sampradāya. Out of the four *sampradāyas* of the Vaisnava ācāryas, the Nimbarka-sampradāya is one.

4.24.18

Lord Siva is known as the greatest devotee of the Supreme Personality of Godhead. He is known as the best of all types of Vaisnavas (*vaiṣṇavanam yathā sambhu*). Consequently, Lord Siva has a Vaisnava *sampradāya*, the disciplic



succession known as the Rudra-sampradaya. Just as there is a Brahma-sampradaya coming directly from Lord Brahma, the Rudra-sampradaya comes directly from Lord Siva. Lord Siva is one of the twelve great personalities, as stated in Srimad-Bhagavatam (6.3.20):

svayambhur naradah sambhuh kumarah kapilo manuh  
prahlado janako bhismo balir vaiyasakir vayam

These are twelve great authorities in preaching God consciousness. The name Sambhu means Lord Siva. His disciplic succession is also known as Visnusvami-sampradaya, and the current Visnusvami-sampradaya is also known as the Vallabha-sampradaya. The current Brahma-sampradaya is known as the Madhva-Gaudiya-sampradaya. Even though Lord Siva appeared to preach Mayavada philosophy, at the end of his pastime in the form of Sankacarya, he preached the Vaisnava philosophy: bhaja govindam bhaja govindam bhaja govindam mudha-mate. He stressed

worshiping Lord Krsna, or Govinda, three times in this verse and especially warned his followers that they could not possibly achieve deliverance, or mukti, simply by word jugglery and grammatical puzzles. If one is actually serious to attain mukti, he must worship Lord Krsna. That is Sripada Sankaracarya's last instruction.

4.24.77

Purport:

Lord Siva shows us that any devotee can be successful simply by chanting the prayers which he has recited.

4.28.31

Purport:

There are fourteen Manus in one day of Brahma. A manvantara, the life-span of one Manu, is given as 71 multiplied by 4,320,000 years. After one such Manu passes on, another Manu begins his life-span. In this way the life cycle of the universe is going on. As one Manu follows another, the cult of Krsna consciousness is being imparted, as confirmed in Bhagavad-gita (4.1):

sri-bhagavan uvaca

imam vivasvate yogam proktavan aham avyayam  
vivasvan manave praha manur iksvakave 'bravit

"The Blessed Lord said: I instructed this imperishable science of yoga to the sun-god, Vivasvan, and Vivasvan instructed it to Manu, the father of mankind, and Manu in turn instructed it to Iksvaku."

Vivasvan, the sun-god, imparted Bhagavad-gita to one Manu, and this Manu imparted it to his son, who imparted it to yet another Manu. In this way the propagation of Krsna consciousness is never stopped. No one should think that this Krsna consciousness movement is a new movement. As confirmed by Bhagavad-gita and Srimad-Bhagavatam, it is a very, very old movement, for it has been passing down from one Manu to another. Among Vaisnavas there may be some difference of opinion due to everyone's personal identity, but despite all personal differences, the cult of Krsna consciousness must go on. We can see that under the instructions of Srila Bhaktivinoda Thakura, Srila Bhaktisiddhanta Sarasvati Goswami Maharaja began preaching the Krsna consciousness movement in an organized way within the past hundred years. The disciples of Srila Bhaktisiddhanta Sarasvati Goswami Maharaja are all Godbrothers, and although there are some differences of opinion, and although we are not acting conjointly, everyone of us is spreading this Krsna consciousness movement according to his own capacity and producing many disciples to spread it all over the world. As far as we are concerned, we have already started the International Society for Krishna Consciousness, and many thousands of Europeans and Americans have joined this movement. Indeed, it is spreading like wildfire. The cult of Krsna consciousness, based on the nine principles of devotional service (sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atmanivedanam), will never be stopped. It will go on without distinction of caste, creed, color or country. No one can check it. The word bhoksyate is very important in this verse. Just as a king gives protection to his citizens, these devotees, following the principles of devotional service, will give protection to all the people of the world. The people of the world are very much harassed by so-called religious-principled svamis, yogis, karmis and jnanis, but none of these can show the right way to become elevated to the spiritual platform. There are primarily four parties spreading devotional service all over the universe.

These are the Ramanuja-sampradaya, the Madhva-sampradaya, the Visnusvami-sampradaya and the Nimbarka-sampradaya. The Madhva-Gaudiya-sampradaya in particular comes from Lord Caitanya Mahaprabhu. All these devotees are spreading this Krsna consciousness movement very widely and giving protection to innocent people who are being so much embarrassed by pseudo-avatars, -svamis, -yogis and others.

6.8.42

Purport:

In the Padma Purana it is also said, sampradaya-vihina ye mantras te nisphala matah. There are four sampradayas, or disciplic successions, namely the Brahma-sampradaya, the Rudra-sampradaya, the Sri-sampradaya and the

Kumara-sampradaya. If one wants to advance in spiritual power, one must receive his mantras from one of these bona fide sampradayas; otherwise he will never successfully advance in spiritual life.

#### 7.11.4

Purport:

To learn about religious principles and the perfection of life, one must take instruction from the disciplic succession of Narada Muni. Our Krsna consciousness movement is directly in the line of the Brahma-sampradaya. Narada Muni received instruction from Lord Brahma and in turn transmitted the instruction to Vyasadeva. Vyasadeva instructed his son Sukadeva Gosvami, who spoke Srimad-Bhagavatam. The Krsna consciousness movement is based on Srimad-Bhagavatam and Bhagavad-Gita. Because Srimad-Bhagavatam was spoken by Sukadeva Gosvami and Bhagavad-gita was spoken by Krsna, there is no difference between them. If we strictly follow the principle of disciplic succession, we are certainly on the right path of spiritual liberation, or eternal engagement in devotional service.

#### CC Adi 1.19

The devotees of Orissa are called Udiyas, the devotees of Bengal are called Gaudiyas, and the devotees of southern India are known as Dravidi devotees. As there are five provinces in Aryavarta, so Daksinatya, southern India, is also divided into five provinces, which are called Panca-dravida. The four Vaisnava acaryas who are the great authorities of the four Vaisnava disciplic successions, as well as Sripada Sankaracarya of the Mayavada school, appeared in the Panca-dravida provinces. Among the four Vaisnava acaryas, who are all accepted by the Gaudiya Vaisnavas, Sri Ramanuja Acarya appeared in the southern part of Andhra Pradesh at Mahabhutapuri, Sri Madhva Acarya appeared at Pajakam (near Vimanagiri) in the district of Myangalore, Sri Visnusvami appeared at Pandya, and Sri Nimbarka appeared at Mungera-patana in the extreme south. Sri Caitanya Mahaprabhu accepted the chain of disciplic succession from Madhva Acarya, but the Vaisnavas in His line do not accept the tattva-vadis, who also claim to belong to the Madhva-sampradaya. To distinguish themselves clearly from the tattva-vadi branch of Madhva's descendants, the Vaisnavas of Bengal prefer to call themselves Gaudiya Vaisnavas. Sri Madhva Acarya is also known as Sri Gaudapurnananda, and therefore the name Madhva-Gaudiya-sampradaya is quite suitable for the disciplic succession of the Gaudiya Vaisnavas. Our spiritual master, Om Visnupada Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja, accepted initiation in the Madhva-Gaudiya-sampradaya.

#### Adi 7.101

krsne bhakti kara - ihaya sabara santosa

vedanta na suna kene, tara kiba dosa

Purport:

Srila Bhaktisiddhanta Sarasvati Thakura comments in this connection, "Mayavadi sannyasis accept that the commentary by Sri Sankaracarya known as Sariraka bhasya gives the real meaning of Vedanta-sutra. In other words, Mayavadi sannyasis accept the meanings expressed in the explanations of Vedanta-sutra by Sankaracarya, which are based on monism. Thus they explain Vedanta-sutra, the Upanisads and all such Vedic literatures in their own impersonal way." The great Mayavadi sannyasi Sadananda Yogindra has written a book known as Vedanta-sara in which he writes:

vedanto nama upanisat-paramanam  
tad-upakarini sariraka-sutradini ca

According to Sadananda Yogindra, the Vedanta and Upanisads, as presented by Sri Sankaracarya in his Sariraka-bhasya commentary, are the only sources of Vedic evidence. Actually, however, Vedanta refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Sankaracarya's Sariraka-bhasya. There are other Vedanta commentaries written by Vaisnava acaryas, none of whom follow Sri Sankaracarya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Sankaracarya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaisnava acaryas which are known as suddhadvaita (purified monism), suddha-dvaita (purified dualism), visistadvaita (specific monism), dvaitadvaita (monism and dualism) and acintya-bhedabheda (inconceivable oneness and difference). Mayavadis do not discuss these philosophies, for they are firmly convinced of their own philosophy of kevaladvaita, exclusive monism. Accepting this system of philosophy as the pure understanding of Vedanta-sutra, they believe that Krsna has a body made of material elements and that the activities of loving service to Krsna are sentimentality. They are known as Mayavadis because according to their opinion Krsna has a body which is made of maya, and the loving service of the Lord executed by devotees is also maya. They consider such devotional service to be an aspect of fruitive activities (karma-kanda). According to their view, bhakti consists of mental speculation or sometimes meditation. This is the difference between the Mayavadi and Vaisnava philosophies.

Mad 17.48-49

keha yadi tanra mukhe sune krsna-nama

tanra mukhe ana sune tanra mukhe ana  
sabe krsna hari bali nace kande hase  
paramparaya vaisnava ha-ila sarva dese

Translation:

"When someone heard the chanting of the holy name from the mouth of Sri Caitanya Mahaprabhu, and someone else heard this chanting from the second person, and someone again heard this chanting from the third person, everyone in all countries became a Vaisnava through such disciplic succession. Thus everyone chanted the holy name of Krsna and Hari, and they danced, cried and smiled."

Mad 25.56

Purport:

The ultimate goal of studying all Vedic literature is the acceptance of Krsna as the Supreme Personality of Godhead. This Krsna consciousness movement is propagating the philosophical conclusion of Srila Vyasadeva and following other great acaryas like Ramanujacarya, Madhvacarya, Visnusvami, Nimbarka and Sri Caitanya Mahaprabhu Himself.

Ant 2.95

vaisnava hana yeba sariraka-bhasya sune  
sevy-sevaka-bhava chadi apanare isvara mane

Translation:

"When a Vaisnava listens to the Sariraka-bhasya, the Mayavada commentary upon Vedanta-sutra, he gives up the Krsna conscious attitude that the Lord is the master and the living entity is His servant. Instead, he considers himself the Supreme Lord."

Purport:

The philosophers known as kevaladvaita-vadis generally occupy themselves with hearing the Sariraka-bhasya, commentary by Sankaracarya advocating that one impersonally consider oneself the Supreme Lord.