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Analogies for Preaching

Over 175 selected analogies from Srimad Bhagavatam (Cantos 1-4 & 9-11), Bhagavad-Gita As It Is, Teachings of Queen Kunti, Teachings of Lord Kapila, Life Comes from Life, and Path of Perfection.

Authorities and Lawyers (2:10:51)

Any question that is put forward may be answered by quoting the authority, and that satisfies the saner section. That is the system even in the law court. The best lawyer gives evidence from the past judgement of the court without taking much trouble to establish his case. This is called the parampara system and learned authorities follow it without manufacturing rubbish interpretations.

Activities (Material and Spiritual) & Milk Preparations (4:30:19)

Material activities for sense gratification are the cause of material bondage, whereas the very same activities for the satisfaction of Krsna are the cause of liberation. How the same activity can be the cause of bondage and liberation can be explained as follows. One may get indigestion due to eating too many milk preparations--condensed milk, sweet rice, and so on. But even though there is indigestion or diarrhea, another milk preparation--yogurt mixed with black pepper and salt--will immediately cure these maladies. In other words, one milk preparation can cause indigestion and diarrhea, and another milk preparation can cure them.

Atheists and Criminals

When there is too much lawlessness and there are too many criminals, the state becomes overburdened and disturbed, and the state administrators are puzzled about what to do. Similarly, when the world is overrun by demons and atheists, they create a burden, and the demigods, the pious administrators of the universe, become perplexed. When the people of a state abide by the laws, administration is easy, but if people are criminals they overburden the state administrators. A similar situation sometimes upsets the balance of the cosmic affairs of this material world. Both the demons and the demigods always exist, but when the demoniac power increases, the world is overburdened. It is the system that the demigods approach Lord Brahma for assistance.

Body and Fortress (3:14:20)

Of the four orders of human society, the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies.

Bodies and Firewood (3:28:43)

As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

Body's Occupant and Apartment's Tenant (TQK, P.158)

Although one may claim that the body is his, he does not even know how it is working. A tenant in an apartment may pay rent and somehow or other occupy the apartment and enjoy its utilities, although he may not actually know how the heat and tap water are working. Similarly, although we do not know the details of how the body works, we are using this body, which actually belongs not to us but to Krsna.

Body in Krsna Consciousness and Iron in Fire (POP p.4)

The spiritual body is developed through the practice of Krsna consciousness. This material body is spiritualized by this bhakti-yoga process. If you place an iron within fire, the iron becomes so hot that it also becomes fiery. When the iron is red hot, it acquires all the qualities of fire. If you touch something with that iron, that iron will act as fire. Similarly, although this body is material, it can become spiritualized through Krsna consciousness and act as spirit.

Creation and Goat's Neck-Bags (1:3:2)

We should not expect milk from the fleshy bags on the neck of a goat, although they look like breastly nipples. Similarly, we should not expect any creative power from the material ingredients; we must believe in the power of the purusha who impregnates prakrti, or nature.

Creation and Dreams (2:1:39)

Being an emanation from the glancing potency of Narayana, the whole material creation is non-different from Him. But because it is the effect of His external energy (bahiranga maya) and is aloof from the internal potency (atma-maya), the whole material creation is different from Him at the same time. The example given in this verse very nicely is that of the dreaming man. The dreaming man creates many things in his dream, and thus he himself becomes the entangled seer of the dream and is also affected by the consequences. This material creation is also exactly a dreamlike creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dreamlike creation. He is always in His transcendental position, but essentially He is everything, and nothing is apart from Him.

Creation and Seasons (4:31:15)

During the rainy season, water is generated from the sun, and in due course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all

return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

Creation and Marriage (TLK p.202)

One may ask why Narayana has created us, why it is we are part and parcel of Narayana. Eko bahu-shyam. Why has Narayana become many? He has created us for enjoyment. Anandamayo 'bhyasat. He has created us in the same way a gentleman accepts a wife. If one takes on a wife, he will beget children. A man takes on the responsibility of maintaining a wife and children because he thinks that through them he will enjoy life. In the material world we see that during the evening a man tries to enjoy life with his wife, children and friends. Therefore he takes on so many responsibilities. This is supposed to be ananda, bliss, but because it takes place in the material world, the ananda is converted into something distasteful. However, we can enjoy this ananda when we are with our Supreme Father, Krsna.

Cosmic Dissolution and Sleep (3:5:24)

The cosmic manifestation gives the conditioned souls a chance to go back home, back to Godhead, and that is its main purpose. The Lord is so kind that in the absence of such a manifestation He feels something wanting, and thus the creation takes place. Although the creation of the internal potency was manifested, the other potency appeared to be sleeping, and the Lord wanted to awaken her to activity, just as a husband wants to awaken his wife from the sleeping state for enjoyment.

Conditioned Soul and Diseased Man (3:28:44)

After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Mayavadi philosophers say that after Brahman realization, all the activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how one can deny its activity when free? An example may be cited here. If a man in a diseased condition is very active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity.

Coverings of Lust and Smoke, Fire and Embryo (BG 3:38)

As fire is covered by smoke, as a mirror is covered by dust, or as the embryo is covered by the womb, the living entity is similarly covered by different degrees of lust.

PURPORT: There are three degrees of covering of the living entity by which his pure consciousness is obscured. This covering is but lust under different manifestations like smoke in the fire, dust on the mirror, and the womb about the embryo. When lust is compared to smoke, it is understood that the fire of the living spark can be a little perceived. In others

words, when the living entity exhibits his Krsna consciousness slightly, he may be likened to the fire covered by smoke. Although fire is necessary where there is smoke, there is no covert manifestation of fire in the early stage. This stage is like the beginning of Krsna consciousness. The dust on the mirror refers to a cleansing process of the mirror of the mind by so many spiritual methods. The best process is to chant the holy names of the Lord. The embryo covered by the womb is an analogy illustrating a helpless position, for the child in the womb is so helpless that he cannot even move. This stage of living condition can be compared to that of the trees. The covered mirror is compared to the birds and beasts, and the smoke-covered fire is compared to the human being.

Devotees of the Lord, Karmis, King's Son and Orphans (1:5:19)

A karmi suffers the result of his own fruitive reactions, whereas a devotee is reformed by chastisement directed by the Lord Himself. The suffering of an orphan and the suffering of a beloved child of a king are not one and the same. An orphan is really poor because he has no one to take care of him, but a beloved son of a rich man, although he appears to be on the same level as the orphan, is always under the vigilance of his capable father.

Devotee and Magnate's Son ((2:6:6)

The parts and parcels of the Lord are endowed with specific powers for rendering service unto the Lord, just as a big business magnate's son is empowered with specific powers of administration. The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons. This very mentality will at once bring prosperity to human society.

Devotee of the Lord and Father's Child (4:20:31)

It is the duty of the son to depend upon his father without asking anything from him. The good son has faith that the father knows best how to benefit him. Similarly, a pure devotee does not ask anything for spiritual benefit. The pure devotee is fully surrendered unto the lotus feet of the Lord, and the Lord takes charge of him, as stated in Bhagavad-gita (18.66): aham tvam sarva-papebhyo moksaisyami. The father knows the necessities of the son and supplies them, and the Supreme Lord knows the necessities of the living entities and supplies them sumptuously. Therefore the Isopanisad states that everything in this material world is complete (purnam idam). The difficulty is that due to forgetfulness the living entities create unnecessary demands and entangle themselves in material activities, life after life.

Devotee and the Married Man (3:5:47)

The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their united activities.

Devotee and the Calf (4:9:17)

The Lord is so merciful that not only does He fulfill the desires of a devotee who is driven by ignorance and desires for material benefit, but He also gives such a devotee all protection, just as a cow gives milk to a newly born calf.

Devotee Serving and Coconut Drying (4:12:18)

When a devotee completely forgets his bodily existence, he should be understood to be liberated. He is no longer engaged in the body. The example is given that when a coconut becomes completely dry, the coconut pulp within the coconut shell separates from the bondage of the shell and the outer covering is no longer attached to the shell or to the covering. Similarly, when one is fully absorbed in devotional service, he is completely disconnected from the two material coverings, the subtle and the gross bodies.

Devotee and Millionaire (9:5:27)

When one is very eager for more and more money, he is not satisfied even when he is a millionaire or a multimillionaire, but wants to earn more and more money by any means, the same mentality is present in a devotee. The devotee is never satisfied, thinking, "This is the limit of my devotional service." The more he engages in the service of the Lord, the more service he wants to give.

Devotee and Rich Man's Son (9:4:64)

Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

Devotee and Cat's Kitten (9:13:9)

For a devotee there is no pain, pleasure or material perfection. One may argue that at the time of death a devotee also suffers because of giving up his material body. But in this connection the example may be given that a cat carries a mouse in its mouth and also carries a kitten in its mouth. Both the mouse and the kitten are carried in the same mouth, but the perception of the mouse is different from that of the kitten. When a devotee gives up his body (tyaktva deham), he is ready to go back home, back to Godhead. Thus his perception is certainly different from that of a person being taken away by Yamaraja for punishment.

Devotee and King's Coterie (TQK p. 151)

A king gives protection to every one of his citizens, for that is his duty, but he especially protects his own circle of men. This is not unnatural. If one directly engages in the service of the President, when one is in some difficulty he is especially protected. Although the president gives protection to all the citizens, those who personally associate with him, giving his service, receive special consideration. That is not actually partiality. That is natural. When a gentleman loves all children but has a special love for his own children, no one will say, "Oh, why are you loving your own children more than others?" No, that is natural. Similarly, Krsna says in Bhagavad-gita, samo 'ham sarva-bhutesu: "I am equal to everyone." Krsna, being god, loves everyone because everyone is part of Him. Nonetheless, He takes special care of His devotees.

Devotee and Housewife (TLK p.220)

One may engage in many activities, but in all cases, one's mind must be fully absorbed in Krsna. Although a housewife is always busy working around the house, she always takes care that her hair is nicely combed. Regardless of her engagements, she never forgets to arrange her hair in an attractive way. Similarly, a devotee engages in many activities, but he never forgets Krsna's transcendental form. This is the meaning of perfection.

Devotee and Schoolboy (TLK p.117)

Because we are not expert in approaching the Supreme Lord, we have to follow the principles of bhakti-yoga enunciated by the acaryas. When a boy goes to school, he has to follow the rules and regulations, but after a while he becomes accustomed to them and does not have to be taught. In other words, he learns automatically to come to school at a certain time, take his seat and study nicely. Similarly, in this Krsna consciousness movement, we have certain rules and regulations. We must rise early in the morning for mangala-arati, chant sixteen rounds of Hare Krsna daily, and execute all the functions of bhakti-yoga. In this way we become practiced in the science. When we attain this stage, we immediately become self-realized.

Death and Sleep (2:1:15)

After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily engagement, which we are awarded by the law of nature according to our aspiration.

Demigod Worship and Travel Ticket (2:3:9)

One should not desire any sort of material enjoyment, being sensible enough to worship the Supreme Personality of Godhead. The leaders of nonsensical persons are still more nonsensical because they preach openly and foolishly that one can worship any form of demigod and get the same result. This sort of preaching is not only against the teachings of

the Bhagavad-gita, or those of Srimad-Bhagavatam, but is also foolish, just as it is foolish to claim that with the purchase of any travel ticket one may reach the same destination. No one can reach Bombay from Delhi by purchasing a ticket for Baroda.

Demigods and Sun (2:10:8)

Each and every individual in the material world is controlled by the higher demigods. For example, we have our senses, but the senses are controlled by superior controlling deities. We cannot see without light, and the supreme controller of light is the sun. The sun-god is in the sun planet, and we, the individual human beings or any other being on this earth, are all controlled by the sun-god as far as our eyes are concerned. Similarly, all the senses we have are controlled by the superior demigods, who are also as much living entities as we are, but one is empowered while the other is controlled.

Demigods and Prison Trustees (3:5:51)

The demigods are amongst the conditioned souls who have developed the pure consciousness of service to the Lord but who at the same time continue to desire to lord it over the material energy. Such mixed consciousness puts a conditioned soul in the position of managing the affairs of this creation. The demigods are entrusted leaders of the conditioned souls. As some of the old prisoners in government jails are entrusted with some responsible work of prison management, so the demigods are improved conditioned souls acting as representatives of the Lord in the material creation.

Demigods and Tax Collectors (4:21:34)

The demigods cannot accept sacrificial offerings for themselves, but they can accept them for the Supreme Personality of Godhead, just as a departmental tax collector of a government cannot collect taxes for his personal account but can realize them for the government.

Devotionless Yoga and Grainless Husks (2:9:9)

There is undoubtedly trouble in executing penance. But the trouble accepted in executing bhakti-yoga is transcendental happiness from the very beginning, whereas the trouble of penance in other processes of self-realization (jnana-yoga, dhyana-yoga, etc.) without any Vaikuntha realization, ends in trouble only and nothing more. There is no profit in beating husks without grains. Similarly, there is no profit in executing troublesome penances other than bhakti-yoga for self-realization.

Devotional Service and Stomach's Fire (3:25:33)

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

Devotional Service and Queen (4:23:11)

In the Narada-pancaratra, devotional service to the Lord is likened unto a queen. When a queen gives an audience, many maidservants follow her. The maidservants of devotional service are material opulence, liberation and mystic powers.

Devotional Service and Mango (4:9:11)

By devotional service one is elevated to the transcendental planet Goloka Vrndavana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of sastra, and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both one and the same.

Devotional Service and Sea's Waves (4:22:39)

One should take shelter of the lotus feet of the Lord instead of trying unsuccessfully to stop desires for material enjoyment. As long as one is unable to stop the desire for material enjoyment, there is no possibility of becoming liberated from the entanglement of material existence. It may be argued that the waves of a river are incessantly flowing and that they cannot be stopped, but the waves of the river flow toward the sea. When the tide comes over the river it overwhelms the flowing of the river, and the river itself becomes overflowed, and the waves from the sea become more prominent than the waves of the river. Similarly, a devotee with intelligence plans so many things for the service of the Lord in Krsna consciousness that stagnant material desires become overflowed by the desire to serve the Lord.

Divine Consciousness and Fire (1:2:32)

As fire is kindled from wood by another fire, the divine consciousness of man can similarly be kindled by another divine grace. His Divine Grace the spiritual master can kindle the spiritual fire from the woodlike living entity by imparting proper spiritual messages injected through the receptive ear.

Detachment and Avoiding Water (TLK p.72)

There is a Bengali proverb that states: "I'll catch the fish, but will not touch the water." That type of intelligence is required. In America we see many old men on the beach who have retired from their business to waste their time trying to catch fish. They are not very cautious, and they have to touch the water. However, we have to live in this material world in such a way that we do everything for Krsna but do not touch the water of the material world. In his way, we will have no attachment to things of this material world.

Dharma and Gold (TLK p.6)

Since the Supreme Being, God, is one, His order must be one. How, then, can there be different dharmas? It is not possible. Different dharmas are created due to ignorance, which causes people to think in terms of Hindu dharma, Muslim dharma, Christian dharma, this dharma or that dharma. No. Gold is gold. If a Christian possesses some gold, does it become Christian gold? Gold is gold whether possessed by a Hindu, a Muslim or a Christian. According to the order of the Supreme Personality of Godhead, dharma means surrendering unto that Supreme Being.

Energy of the Lord and Electricity (1:3:34)

The expert electrician can utilize electrical energy for both heating and cooling by adjustment only. Similarly, the external energy, which now bewilders the living being into continuation of birth and death, is turned into internal potency by the will of the Lord to lead the living being to eternal life.

Energy of the Lord and the Sun's Rays (2:6:17)

(1) The universal form of the Lord, or the impersonal feature of the Lord known as the brahmajyoti, is clearly explained here and compared to the radiation of the sun. The sunshine may expand all over the universe, but the source of the sunshine, namely the sun planet or the deity known as Surya-narayana, is the basis of such radiation. Similarly, the Supreme Personality of Godhead Lord Krsna is the basis of the impersonal brahmajyoti radiation, or the impersonal feature of the Lord.

(2) (2:6:22) the sun expands itself by its terrible heat and rays, yet the sun is always aloof from such rays and heat. The impersonalist takes into consideration the rays of the Lord without any information of the tangible, transcendental, eternal form of the Lord known as Krsna. Therefore, Krsna, in His supreme personal form, with two hands and flute, is bewildering for the impersonalist who can accommodate only the gigantic visva-rupa of the Lord. They should know that the rays of the sun are secondary to the personal form as Purusottama.

Earth and Cow (4:18:9)

There are nice instructions for milking a cow. The cow must first have a calf so that out of affection for the calf she will voluntarily give sufficient milk. There must also be an expert milkman and a suitable pot in which to keep the milk. Just as a cow cannot deliver sufficient milk without being affectionate to her calf, the earth cannot produce sufficient necessities without feeling affection for those who are Krsna conscious.

Energy in Nature and Fire in Wood (4:9:7)

The material energy acts in varieties of material bodies, just as fire burns differently in different wood according to the size and quality of the wood. In the case of devotees the same energy is transformed into spiritual energy; this is not possible because the energy is originally spiritual, not material. As it is said, *visnu-saktih para prokta*. The original energy inspires a devotee, and thus he engages all his bodily limbs in the service of the Lord. The same energy, as external potency, engages the ordinary non-devotees in material activities for sense enjoyment. We should mark the difference between *maya* and *sva-dhama*--for devotees *sva-dhama* acts, whereas in the case of non-devotees the *maya* energy acts.

Envious Householders and Snakes (4:22:11)

It is mentioned that any house which does not receive a Vaisnava properly is to be considered the residential quarters of venomous serpents. It is said that around the sandalwood tree, which is a very valuable tree, there is a venomous serpent. Sandalwood is very cold, and venomous serpents, because of their poisonous teeth, are always warm, and they take shelter of the sandalwood trees to become cooler. Similarly, there are many rich men who keep watchdogs or doormen and put up signs that say, "Do not enter," "Trespassers not allowed". Sometimes in Western countries a trespasser is shot, and there is no crime in such shooting. This is the position of demoniac householders, and such houses are considered to be the residential quarters of venomous snakes.

Family Life and Blind Well (3:24:41)

As explained by Prahlada Maharaja, one should not remain always engaged in the responsibilities of family life because family life without Krsna consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous.

Female Association and Blind Well (3:32:40)

The woman, created by the Lord, is the representation of *maya*, and one who associates with such *maya* by accepting service must certainly know that this is the way of death, just like a blind well covered with grass.

Family Life and Prison (3:30:8)

Family life within the kingdom of illusory energy, *maya*, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.

(Family Life) Wife and Children & Burglars (4:25:19)

Sometimes wives and children are called svajanakhya-dasyu, burglars in the name of kinsmen. A man earns his livelihood with hard labor, but the result is that he is plundered by his wife and children exactly as a person in a forest is attacked by some thieves and burglars who take his money.

Family Life (Wife and Flower) (4:29:54)

Woman, who is very attractive in the beginning but in the end very disturbing, is exactly like the flower, which is attractive in the beginning and detestable at the end. With woman, the living entity is entangled with lusty desires, and he enjoys sex, just as one enjoys the aroma of a flower. He thus enjoys a life of sense gratification--from his tongue to his genitals--and in this way the living entity considers himself very happy in family life. United with his wife, he always remains absorbed in such thoughts. He feels great pleasure in hearing the talks of his wife and children, which are like the sweet humming of bumblebees that collect honey from flower to flower. He forgets that before him is time, which is taking away his life-span with the passing of day and night.

Family Relationship and Straws's Grouping (4:28:60)

As water passes down a river, many straws and grasses are carried from the shore. These straws and grasses come together in the river's current, but when the waves toss this way and that, they are separated and carried somewhere else. Similarly, the innumerable living entities within this material world are being carried by the waves of material nature. Sometimes the waves bring them together, and they form friendships and relate to one another on a bodily basis of family, community or nationality. Eventually they are thrown out by the waves of material nature.

Godless Society and the Dead Men (2:9:36)

All acquisition of knowledge in science, philosophy, fine arts, nationalism, economic development, religion and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of a dead body save getting false applause from the ignorant public.

Greedy Men and Honeybee (11:8:15)

A greedy person accumulates a large quantity of money with great struggle and pain, but the person who has struggled so much to acquire this wealth is not always allowed to enjoy it himself or give it in charity to others. The greedy man is like the bee who struggles to produce a large quantity of honey, which is then stolen by a man who will enjoy it personally or sell it to others. No matter how carefully one hides his hard-earned wealth or tries to protect it, there are those who are expert in detecting the whereabouts of valuable things, and they will steal it.

Hearing Srimad Bhagavatam and Eating (2:4:5)

When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing Srimad-Bhagavatam is that one should get positive enlightenment by such an act.

Hearing and Autumnal Rains (2:8:5)

One who is actually in the confidence of a pure devotee like Narada or Sukadeva Goswami and thus is empowered by one's spiritual master, as Narada was by Brahmaji, can not only deliver himself from the clutches of maya, or illusion, but can deliver the whole world by his pure and empowered devotional strength.

The comparison to the autumnal rain that falls on muddy reservoirs of water is very appropriate. During the rainy season, all the waters of the rivers become muddy, but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water by such a tiny effort it is not possible to clear up all the reservoir of water like the rivers.

Heavenly Planets and America (2:8:14)

The American government has many restrictions for the entrance of foreigners from less prosperous countries. The reason is that the Americans do not wish to share their prosperity with any foreigner who has not qualified himself as a citizen of America. Similarly, the same mentality is prevailing in every other planet where there are more intelligent living beings residing. The higher planetary living conditions are all in the mode of goodness, and anyone desiring to enter the higher planets like the moon, sun and Venus must qualify thoroughly by activity in complete goodness.

Human Body and Boat (3:15:24)

It is said that the human form is a great boon because it is the most suitable boat for crossing over thenescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience.

Highly Qualified Men and Bees (4:4:12)

Just as a bee is always interested in the honey of the flower and does not consider the thorns and colors, highly qualified persons, who are uncommon, accept only the good qualities, whereas the common man can judge what are good qualities and what are bad qualities.

Human Society and Beehive (4:24:64)

Remaining within the hearts of all living entities, the Lord bestows remembrance by which the living entities can enjoy certain things. Thus the living entities create their enjoyable honeycombs and then enjoy them. The example of the bees is appropriate because when bees try to enjoy their honeycomb, they have to suffer the bites of the other bees. Because bees bite one another when they enjoy honey, they are not exclusively enjoying the sweetness of the honey, for there is also suffering. In other words, the living entities are subjected to the pains and pleasures of material enjoyment, whereas the Supreme Personality of Godhead, knowing their plans for sense enjoyment, is aloof from them.

Thus the Lord simply witnesses and gives the living entity sanction for sense enjoyment. It is the Paramatma also who gives the intelligence by which the bees can construct a hive, collect honey from the various flowers, store it and enjoy it. Although the Paramatma is aloof from the living entities, He knows their intentions, and He gives the facilities by which they can enjoy or suffer the results of their actions. Human society is exactly like a beehive, for everyone is engaged in collecting honey from various flowers, or collecting money from various sources, and creating large empires for common enjoyment. However, after these empires are created, the bites of other nations have to be suffered. Sometimes nations declare war upon one another, and the human beehives become sources of misery. Although human beings are creating their beehives in order to enjoy the sweetness of their senses, they are at the same time suffering from the bites of other persons or nations.

Heart and Bedstead (11:8:18)

Thinking of a woman always within one's heart is tantamount to lying down with a woman on a valuable bedstead. When a man thinks of women and money, he lies down and rests on the arms of his beloved woman or wife. In this way he overindulges in sex life and thus becomes unfit for self-realization.

Householder and Mendicant (11:8:18)

Just as a hunter takes away the honey laboriously produced by the honeybees, similarly, saintly mendicants such as brahmacharis and sannyasis are entitled to enjoy the property painstakingly accumulated by householders dedicated to family enjoyment.

Incarnations of God and Light Bulbs (1:3:28)

When in the room small electric bulbs are displayed it does not mean that the electric powerhouse is limited by the small bulbs. The same powerhouse can supply power to operate large-scale industrial dynamos with greater volts. Similarly, the incarnations of the Lord display limited powers because so much power is needed at that particular time. When His opulences are partly manifested through the plenary portions or parts of the plenary portions, it should be noted that certain manifestations of His different powers are required for particular functions.

Illusory Consciousness and Headless Vision (3:7:10)

A teacher in school once threatened his pupil that he would cut off the pupil's head and hang it on the wall so that the child could see how his head had been cut off. The child became frightened and stopped his mischief. Similarly, the miseries of the pure soul and the disruption of his self-identification are managed by the external energy of the Lord, which controls those mischievous living entities who want to go against the will of the Lord.

Intelligence of Soul and Earth's Aroma (3:27:18)

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

Initiation and Transforming Bell Metal (4:8:54)

Sanatana Goswami says that as bell metal can turn to gold when mixed with mercury in a chemical process, so, by the bona fide diksa, or initiation method, anyone can become a Vaisnava.

It is said that when a foolish man is instructed in something very nice, he generally cannot accept it. Indeed, he actually becomes angry. Such anger is compared to the poison of a serpent, for when a serpent is fed milk and bananas, its poison actually increases. Instead of becoming merciful or sober, the serpent increases its poisonous venom when fed nice foodstuffs. Similarly, when a fool is instructed, he does not rectify himself, but actually becomes angry.

Intelligence and Boat (BG 2:67)

As a boat on the water is swept away by a strong wind, even one of the roaming senses on which the mind focuses can carry away a man's intelligence.

Individual Living Force in Body & Resident in Apartment (LCFL P. 12)

Srila Prabhupada: Scientists say that chemicals are the cause of life, but all the chemicals that were present when this dead tree was alive are still there. And these chemicals are still supporting the lives of many living entities such as microbes and insects. So they cannot say that life energy is lacking in the body of the tree. The life energy is there.

Dr. Singh: But what about the life energy of the tree itself?

Srila Prabhupada: Yes that is the difference. The living force is individual, and the particular individual living entity that was the tree has left. This must be the case, since all the chemicals necessary to support life are still there, yet the tree is dead.

Here is another example. Suppose I am living in an apartment, and then I leave it. I am gone, but so many other living entities remain there--ants, spiders, and so forth. So it is not true that simply because I have left the apartment, it can no longer accommodate life. Other living entities are still living there.

It is simply that I—an individual living being--have left. The chemicals in the tree are like the apartment: they are simply the environment for the individual force--the soul--to act through. And the soul is an individual. I am an individual, and therefore I may leave the apartment. Similarly, the microbes are also individuals; they have individual consciousness.

Krsna-katha and Firewood (3:5:10)

As fire is never satisfied in its consumption of firewood, so a pure devotee of the Lord never hears enough about Krsna.

Karma and Electric Fan (3:28:38)

The following questions maybe posed. As long as the liberated soul is in contact with the body, why don't the bodily activities affect him? Doesn't he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities.

Even after being switched off, an electric fan moves for some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities.

Karma Impelling Living Entities & Wind Blowing Dust (4:11:20)

The Lord is equal to everyone; it is according to one's own karma that one suffers and enjoys. The living entity's higher or lower position, his suffering and enjoying, are due to his own karma. The example is given that the government gives everyone the facilities for the governmental action and management, but by one's own choice one creates a situation which obliges him to exist under different types of consciousness. The example given in this verse is that when the wind blows, particles of dust float in the air. Gradually lightning occurs, and the torrents of rain follow, and thus the rainy season creates a situation of varieties in the forest. God is very kind--He gives every one an equal chance--but the resultant actions of one's own karma one suffers or enjoys this material world.

Karmic Reactions and Airplane Flight (11:3:6)

The argument may be given that if a living entity were subject to the results of his previous activities there would be no scope for free will; once having committed a sinful action, the living entity would be bound in an endless chain of suffering, being perpetually subject to previous reactions. According to this speculation there cannot be a just and omniscient God, since the living entity is forced to commit sinful activities by the reactions of his previous activities, which were reactions to still previous activities. Since even an ordinary gentleman will not unfairly punish an innocent person, how could there be a God witnessing the helpless suffering of the conditioned souls within the world?

This foolish argument can easily be refuted by a practical example. If I purchase a ticket for an airline flight, board the plane and commence the flight, once the plane has taken off my decision to board the plane forces me to continue flying until the plane lands. But although I am forced to accept the reaction of this decision, on board the plane I have many new decisions I can make.

Similarly, although the living entity is forced to accept a particular body by the laws of karma, within the human form of life there is always scope for free will and decision-making.

Krsna Consciousness Disappearing & Lake Drying up (4:22:30)

When one's mind and senses are attracted to sense objects for enjoyment, the mind becomes agitated. As a result of continually thinking of sense objects, one's real consciousness almost becomes lost, like the water in a lake that is gradually sucked up by the big grass straws on its bank.

Krsna's Creations and Child's Belongings (TQK. p.22)

If one sees a lotus flower, one can immediately remember Krsna. For example, if one loves one's child and one sees any of the child's garments, or his shoes or a small ship or any of his playthings, one will immediately remember the child: "Oh, these are my child's shoes. These are my child's playthings. This is his garment." This is the nature of love. So if one actually loves God, Krsna, one can remember Him always.

Karma-yogi and Lotus Leaf (BG 5:10)

One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water.

Krsna Conscious Person and Ocean (BG 2:70)

A person who is not disturbed by the incessant flow of desires-- that enter like rivers into the ocean, which is ever being filled but is always still--can alone achieve peace, and not the man who strives to satisfy such desires.

Krsna Revealing and Sun Rising (POP p.31)

We cannot understand God by our own endeavor, but out of mercy God reveals Himself to us. If it is night, and you want to see the sun, you will have to wait for the sun to appear in the morning. You cannot go outside with a big torch and say, "Come on, I will show you the sunlight." In the morning, when the sun rises of its own will, we can see it. Because our senses are imperfect we cannot see God by our own endeavor. We have to purify our senses and wait for the time when God will be pleased to reveal Himself to us. This is the process.

Lord and Gold Mine (1:1:1)

The Lord knows everything directly and indirectly, and He is cognizant of all minute details, and He is fully independent. He is compared to a mine of gold, and the cosmic creations in so many different forms are compared to objects made from the gold, such as gold rings, necklaces and so on. The gold ring and the gold necklace are qualitatively one with the gold

in the mine, but quantitatively the gold in the mine is different. Therefore, the Absolute Truth is simultaneously one and different. Nothing is absolutely equal with the Absolute Truth, but at the same time, nothing is independent of the Absolute Truth.

Lord and Tree (1:5:20)

For a pure devotee, the conception of Mukunda, Lord Sri Krsna, is both personal and impersonal. The impersonal cosmic situation is also Mukunda because it is the emanation of the energy of Mukunda. For example, a tree is a complete unit, whereas the leaves and the branches of the tree are emanated parts and parcels of the tree. The leaves and the branches of the tree are also the tree, but the tree itself is neither the leaves nor the branches. The Vedic version that the whole cosmic creation is nothing but Brahman means that since everything is emanating from the Supreme Brahman, nothing is apart from Him. Similarly, the part and parcel hands and legs are called the body, but the body as the whole unit is neither the hands nor the legs.

Lord and Engineer (2:4:6)

An inexperienced boy may be struck with wonder by seeing the impersonal actions of electronics or many other wonderful things conducted by electrical energy, but an experienced man knows that behind the action is a living man who creates such energy. Similarly, the so-called scholars and philosophers of the world may, by mental speculation, present so many utopian theories about the impersonal creation of the universe, but an intelligent devotee of the Lord, by studying the Bhagavad-gita, can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer.

Lord and Engineer (LCFL p. 23)

Krsna controls nature just as an engineer controls a train. The engineer controls the locomotive, which pulls one car, and that car in turn pulls another, which pulls another, and so the whole train is moving. Similarly, with the creation, Krsna gives the first push, and then by means of successive pushes, the entire cosmic manifestation comes into being and is maintained.

Lord and Fire (2:5:14)

In all circumstances, neither the material ingredients nor the spiritual parts and parcels are independent of the Personality of Godhead Vasudeva, for all things, whether products of the external, internal or marginal potencies of the Lord, are simply displays of the same effulgence of the Lord, just as light, heat, and smoke are displays of fire. None of them are separate from the fire--all of them combine together to be called fire--all them combine together to be called fire; similarly, all phenomenal manifestations, as well as the effulgence of the body of Vasudeva, are His impersonal features, whereas He eternally exists in His transcendental form called sac-chi-ananda-vigraha, distinct from all conceptions of the material ingredients mentioned above.

Lord and Sky (2:5:21)

For human intelligence it is very difficult to conceive how the whole creation rests on Krsna's expansion of energy, but the Lord has given a very good example in the Bhagavad-gita. It is said that the air and the atoms rest within the huge expansion of the sky, which is like the resting reservoir of everything materially created, still the sky remains separate and unaffected. Similarly although the Supreme Lord maintains everything created by His expansion of energy, He always remains separate.

Lord and Sky (3:5:45)

The theory of reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same.

Lord and Confectioner (2:7:6)

There is a common proverb that a confectioner is never attracted by sweetmeats. The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potential powers, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. One who does not know alleges foolishly that Lord Krsna enjoyed women in His rasa-lila in Vrndavana, or with His sixteen thousand married wives at Dvaraka.

Lord and Electricity (3:2:18)

The Lord is everywhere, in both the material and spiritual domains, and He appears for the sake of His devotees when there is friction between His devotee and non-devotee. As electricity is generated by friction of matter anywhere and everywhere, the Lord, being all-pervading, appears because of the friction of devotees and non-devotees.

Lord and Father (3:2:16)

The Lord is supremely perfect, and whenever He enacts His transcendental pastimes as a son, a rival or an object of enmity, He plays the part so perfectly that even pure devotees like Uddhava are bewildered. For example, Uddhava knew perfectly well that Lord Sri Krsna is eternally existent and can neither die nor disappear for good, yet he lamented for Lord Krsna. All these events are perfect arrangements to give perfection to His supreme glories. It is for enjoyment's sake. When a father plays with his little son and the father lies down on the floor as if defeated by the son, it is just to give the little son pleasure, and nothing more.

Lord and Dramatic Actor (3:9:15)

The activities of the incarnation of the Supreme Personality of Godhead are a kind of imitation of the activities going on in the material world. He is just like an actor on a stage. An actor imitates the activities of a king on stage, although actually he is not the king. Similarly, when the Lord incarnates, He imitates parts which He has nothing to do.

Lord and His Creation and Golden Oyster Shell (3:32:28)

The philosophy that the Absolute is true and this creation is false (brahma satyam jagan mithya) is not accepted by Vaisnava philosophers. The example is given that although all that glitters is not gold, this doesn't mean that a glittering object is false. For example, an oyster shell appears to be golden. This appearance of golden hue is due only to the perception of the eyes, but that doesn't mean that the oyster shell is false. Similarly, by seeing the form of Lord Krsna one cannot understand what He actually is, but this does not mean that He is false.

Lord and Living Entity & Rich Man and Poor Man (3:29:35)

Purusa means "enjoyer", and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When a poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like bhakti-yoga. Purusah purusam vrajet: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead.

Lord and Beings & Milk and Yogurt (4:7:54)

Two worlds are very significant in this verse. Trayanam indicates "three", namely Lord Brahma, Lord Shiva and Lord Vishnu. Bhidam means "different." They are three, and therefore they are separate, but at the same time they are one. This is the philosophy of simultaneous oneness and difference, which is called acintya-bhedabheda-tattva. The example given in the Brahma-samhita is that milk and yoghurt are simultaneously one and different; both are milk, but the yoghurt has become changed. In order to achieve real peace, one should see everything and every living entity, including Lord Brahma and Lord Shiva, as non-different from the Supreme Personality of Godhead. No one is independent. Every one of us is an expansion of the Supreme Personality of Godhead. This accounts for unity in diversity. There are diverse manifestations, but, at the same time, they are one in Vishnu. Everything is an expansion of Vishnu's energy.

Lord and Potter (4:11:17)

One cannot produce life by interaction of chemicals. There are 8.400.000 species of life, with different wishes and different actions. How the material force is working cannot be explained just on the basis of chemical reactions. A suitable example in this connection is that of the potter and the potter's wheel. The potter's wheel rotates, and several varieties of earthen pots come out. There are many causes for the earthen pots, but the original cause is the potter, who sets a force on the wheel. That force comes out by his superintendence. The same idea is explained in Bhagavad-gita--behind all material action and reaction there is Krsna, the Supreme Personality of Godhead. Krsna says that everything depends on His energy, and yet He is not everywhere. The pot is produced under certain conditions of action and reaction of material energy but the potter is not in the pot. In a similar way, the material creation is set up by the Lord, but He remains aloof. As stated in the Vedas, He simply glanced over it, and the agitation of matter immediately began.

Lord and Dun's Potter (9:9:5)

The Supreme Personality of Godhead can accept the reactions of anyone's sinful deeds and neutralize them because He is pavitra, pure, like the sun, which is never contaminated by any worldly infection. One who is very powerful is not affected by any sinful activity. But here we see that the Mother Ganges fears being burdened with the sins of the people in general who would bathe in her waters. This indicates that no one but the Supreme Personality of Godhead is able to neutralize the reactions of the sinful deeds, whether one's one or those of others.

Living Entities and Children (2:2:6)

If we at all want to end the cause of our conditioned life, we must take to the worship of Lord Sri Krsna, who is present in everyone's heart by His natural affection for all living beings, who are actually the parts and parcels of the Lord. The baby in the lap of the mother is attached to the child. But when the child grows up and becomes overwhelmed by circumstances, he gradually becomes detached from the mother, and the mother is attached to the child. But when the child grows up and becomes overwhelmed by circumstances, he gradually becomes detached from the mother, although the mother always expects some sort of service from the grown-up child and is equally affectionate toward her child, even though the child is forgetful. Similarly, because we are all part and parcel of the Lord, the Lord is always affectionate to us, and He always tries to get us back home, back to Godhead. But we, the conditioned souls do not care for Him and run instead after the illusory bodily connections.

Living Beings from Lord and Child from Father (2:10:45)

When the Lord throws His transcendental glance over material nature, then only can the material nature act, as a father contacts the mother, who is then able to conceive a child. Although it appears to the layman that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. The material nature therefore produces the

moving and standing manifestations of the material world after being contacted by the supreme father, and not independently.

Living Being and Drunkard (2:9:25)

The Bhagavad-gita confirms that the Lord is situated in everyone's heart as the witness, and as such He is the supreme director of sanction. The director is not the enjoyer of the fruits of action, for without the Lord's sanction no one can enjoy. For example, in a prohibited area a habituated drunkard puts forward his application to the director of drinking, and the director, considering his case, sanctions only a certain amount of liquor for drinking. Similarly, the whole material world is full of many drunkards, in the sense that each and everyone of the living entities has something in his mind to enjoy, and everyone desires the fulfillment of his desires very strongly.

The almighty Lord, being very kind to the living entity as the father is kind to the son, fulfills the living entity's desire for his childish satisfaction. With such desires in mind, the living entity does not actually enjoy, but he serves the bodily whims unnecessarily, without profit. The drunkard does not derive any profit out of drinking, but because he has become a servant of the drinking habit and does not wish to get out of it, the merciful Lord gives him all facilities to fulfill such desires.

Living Beings and Heat (2:9:34)

The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire. Therefore the living energy represented by the living entities is the reflection of the Lord, and never the Lord Himself.

Living Entities and Fire's Sparks (3:7:9)

The living entities are like the sun's rays. Although, as explained above there is no qualitatively difference between the sun and its rays, the sun's rays are sometimes overpowered by another energy of the sun, namely clouds or by snowfall.

Similarly, although the living entities are qualitatively one with the superior energy of the Lord, they have the tendency to be overpowered by the inferior, material energy. In the Vedic hymns it is said that the living entities are like the sparks of a fire. The sparks of fire also are fire, but the burning potency of the sparks is different from that of the original fire. When the sparks fly out of touch with the original fire, they come under the influence of a non fiery atmosphere; thus they maintain the potency to be again one with the fire as sparks, but not as the original fire. The sparks can everlastingly remain within the original fire as its parts and parcels, but the moment the sparks become separated from the original fire, is never overpowered, but the infinitesimal sparks of the fire can become overpowered by the illusory effect of maya.

Living Entity in Body & Businessman in Car (4:20:12)

The question may be raised that if the living entity has to act as the superintendent of the activities of the bodily combination, then how he be indifferent to the activities of the body? The answer is given here: these activities are completely different from the activities of the spirit soul of the living entity. A crude example can be given in this connection. A businessman riding in a motorcar sits in the car, supervises its running and advises the driver. He knows how much gasoline is used up, and he knows everything about the car, but still he is apart from the car and is more concerned with his business. Even while riding in the car, he thinks of his business and his office. He has no connection with the car, although he is sitting there. As the businessman is always absorbed in thoughts of his business, so the living entity can be absorbed in thoughts of rendering loving service to the Lord. Then it will be possible to remain separate from the activities of the material body. This position of neutrality can be possible only for a devotee.

Living Entities "Enjoying" & Children cooking (4:24:63)

It is only for the living entities who want to imitate the Lord in His enjoyment, that this material world is created by the dormant energy of the Lord. For instance, sometimes children want to imitate the mother and cook in the kitchen, and at such a time the mother supplies them with some toys so that the children can imitate her cooking. Similarly, when some of the living entities want to imitate the activities of the Lord, this material cosmic manifestation is created for them by the Lord.

Living Entity and Dog (4:29:30)

The living entity's condition is likened to a dog's. By chance a dog may have a very rich owner, and by chance he may become a street dog. As the dog of a rich man, he will live very opulently. Sometimes in Western countries we hear of a master leaving millions of dollars to a dog in the street without food. Therefore, to liken the conditional existence of the living entity to that dog is very appropriate.

Living Entity and Earth Element (10:4:19)

In this world, we can see that pots, dolls and other products of the earth appear, break and they disappear, mixing with the earth. Similarly, the bodies of all conditioned living entities are annihilated, but the living entities, like the earth itself, are unchanging and never annihilated.

Living Entity and Air (BG 15:8)

The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another.

Lotus Feet of the Lord and Home (2:8:6)

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of the Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

Learned Materialist and Jewel-Hooded Serpent (9:4:70)

It is said that a jewel is very valuable, but when it is on the hood of a serpent it is dangerous despite its value.

Similarly, when a materialist non-devotee achieves great success in learning and austerity, that success is dangerous for all of society. So-called learned scientist, for example, invented atomic weapons that are dangerous for all humanity. It is therefore said, *manina bhusita sarpah kimi asau na bhayankarah*. A serpent with a jewel on its hood is as dangerous as a serpent without such a jewel.

Lusty Desires and Butter Fire (9:19:14)

As supplying butter to a fire does not diminish the fire but instead increases it more and more, the endeavor to stop lusty desires by continual enjoyment can never be successful. (In fact, one must voluntarily cease from material desires.)

Lust and Fire (BG 3:39)

It is said in the *Manu-smṛiti* that lust cannot be satisfied by any amount of sense enjoyment, just as fire is never extinguished by a constant supply of fuel.

Lord and Spider (11:9:21)

Just as from within himself the spider expands thread through his mouth, plays it for some time and eventually swallows it, similarly the Supreme Personality of Godhead expands His personal potency from within Himself. Thus, the Lord displays the network of cosmic manifestation, utilizes it according to His purpose and eventually withdraws it completely within Himself.

Liberated Soul and Drunken Man (11:13:36)

Just as a drunken man does not notice if he is wearing his coat or shirt, similarly, one who is perfect in self-realization and who has thus achieved his eternal identity does not notice whether the temporary body is sitting or standing. Indeed, if by God's will the body is finished or if by God's will he obtains a new body, a self-realized soul does not notice, just as a drunken man does not notice the situation of his outward dress.

Material Conditions and Bubbles (2:1:4)

The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc. Due to a lack of knowledge of self, we become victimized by the force of ignorance and thus spoil the valuable energy of human life in a vain search after permanent living conditions, which are impossible in this material world.

Materialist and Camel (1:2:3)

The camel sucks its own blood while chewing thorny twigs. The thorns the camel eats cut the tongue of the camel, and so blood begins to flow within the camel's mouth. The thorns, mixed with fresh blood, create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny results of their actions mixed with their own blood. Therefore the Bhagavatam has situated these diseased fellows along with the camels.

Mahavishnu and Magistrate (2:6:42)

The temporary creation of the material manifestation is an exhibition of the material energy of the Lord, and to manage the whole show the Supreme Lord incarnates Himself as the Karanarnavasayi Visnu just as a magistrate is deputed by the government to manage affairs temporarily.

Material Happiness and Moon in Mirror (2:9:1)

The first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forgets his factual life and thus dream of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the reflection of the moon. Similarly, the crying child of the Lord is given over to the reflection, the material world, to lord it over as a karmi and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only.

Mercy of the Lord and the Sun's Rays (3:9:42)

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun's rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman because they lack affection.

Maya and Cloud (3:32:28)

In Bhagavad-gita it is said that because the whole world is illusioned by the three modes of material nature, the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered. Similarly, although maya cannot cover the Supreme Lord, who is beyond maya, the material energy covers the ordinary living entities.

Material Life and Fire (3:27:23)

The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

Merging and Green Bird in Tree (3:27:14)

The example given by Jiva Goswami is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality.

Mind and Lamp Flame (3:28:35)

When a lamp is broken or the soil is finished, we see that the flame of the lamp goes out. But according to scientific understanding, the flame is not extinguished; it is conserved in the activities of the Supreme Lord. The Mayavadi philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

Material World and Police Department (3:26:5)

There is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with the criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the suffering of the conditioned souls but at the same time there are certain living entities known as nitya-baddha, who are eternally conditioned.

Material Energy and Criminal Department (4:24:61)

Because a Vaisnava philosopher is in full knowledge of the Supreme Personality of Godhead, he finds no disturbance even in one and the same. The criminal department is troublesome for the criminal but not for the obedient citizens. Similarly, this material energy is troublesome for the conditioned soul, but it has nothing to do with liberated souls who are engaged in the service of the Lord.

Material Activities and Child's Play (4:22:36)

The Lord's blessings of economic development and sense gratifications will be conclusively dissolved by destruction. At the end of Kali-yuga, the Lord will appear as the incarnation of Kalki, and His only business will be to kill all human beings on the surface on the globe. After that killing, another golden age will begin. We should therefore know that our material activities are just like childish play. Children may play on the beach, and the father will sit and watch this childish play, the construction of buildings with sand, the construction of walls and so many things, but finally the father will ask the children to come home. Then everything is destroyed. Economic development and sense gratification are sometimes especially favored by the Lord when he destroys their construction of these things.

Material Desires and River's Waves (4:22:39)

There are three kinds of transcendentalists trying to overcome the influence of the modes of material nature--the jnanis, yogis and bhaktas. All of them attempt to overcome the influence of the senses, which is compared to the incessant waves of a river. The waves of a river flow incessantly, and it is very difficult to stop them. Similarly, the waves of desire for material enjoyment are so strong that they cannot be stopped by any process other than bhakti-yoga.

Material Energy and Atmospheric Conditions (4:31:17)

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material existence.

Material Solutions to Life's Miseries & Burden Transferred from Head to Shoulder (4:29:33)

When one gets tired of keeping a burden on his head, he will place it on his shoulder. This does not mean that he has become freed from the strains of carrying the burden. Similarly, human society in the name of civilization is creating one kind of trouble to avoid another kind of trouble. In contemporary civilization we see that there are many automobiles manufactured to carry us swiftly from one place to another, but at the same time we have created other problems. We have to construct so many roads, and yet these roads are insufficient to cope with automobile congestion and traffic jams. There are also the problems of air pollution and fuel shortage. The conclusion is that the processes we manufacture to counteract or minimize

our distresses do not actually put an end to our pains. It is simply an illusion. We simply place the burden from the head to the shoulder.

Man and Woman & Butter and Fire (4:26:16)

Once a woman is given the freedom to mingle with all kinds of men in her youth, it is very difficult for her to remain chaste. She generally cannot remain chaste. When butter is brought into the proximity of fire, it melts. The woman is like fire, and man is like the butter. But if one gets a chaste wife, accepted through a religious marriage ritual, she can be of great help when one is threatened by the many dangerous situations of life.

Materialists and Goats (9:19:6)

Materialists are certainly very much attracted by sexual intercourse. Although one becomes a grhastha, or householder, to enjoy sex life to his heart's content, one is never satisfied. Such a lusty materialist is like a goat, for it is said that if goats meant for slaughter get the opportunity, they enjoy sex before being killed.

Mind and Boat (10:1:42)

The mind is cancala, flickering, and it changes very strongly. Therefore Arjuna admitted that controlling the mind is not at all possible; this would be as difficult as controlling the wind. For example, if one were in a boat moving according to the wind on a river or the sea, and the wind were uncontrollable, the tilting boat would be very much disturbed and extremely difficult to control. It might even capsize. Therefore, in the bhava-samudra, the ocean of mental speculation and transmigration to different types of bodies, one must first control the mind.

Material Attachment and Diseased Eye (TLK p.163)

We have many attachments in this material world, but we cannot make these attachments void. We simply have to purify them. Some say that is not the treatment. Treatment is removing the disease. Somehow or other there is a cataract, and if the cataract is removed, one's eyesight will be revived. We have many desires, but we have to divert these desires to Krsna's service.

Material Nature and Shadow (TLK p.245)

Nothing is independent of Krsna or His energy. In Brahma-samhita it is said that material nature is so powerful that it can create, maintain and destroy in itself. However, material nature is working just like a shadow. If we place our hands before a light, we can see its shadow move on a wall.

Similarly, material nature is working due to the touch of spirit soul. It is not possible for an automobile to drive itself. A person, a spirit soul, must be within to push certain buttons. Due

to the touch of the spirit soul, the machine is moving. The entire universe is similarly moving due to the touch of God.

Material Desires and Prison (11:3:40)

One may say that if in deep sleep there is a preliminary experience of the soul, why upon waking does one return to illusory material existence? It may be answered that because of material desires lodged within the heart the conditioned soul is addicted to nescience of material sense gratification. A prisoner may glimpse through the bars the free light outside the prison window but still remain captured within the bondage of material desires.

Mode of Goodness and Airport (11:7:8)

The material mode of goodness is the most favorable situation from which to move up to the spiritual platform. The Vedas prescribe and forbid various activities to lift the conditioned soul to the material mode of goodness, and from that point he should rise to the spiritual platform by transcendental knowledge. Therefore if one does not come to the platform of Krsna consciousness his elevation to the material mode of goodness is useless, just as a trip to the airport is useless for one who misses the plane.

Mendicant and Honeybee (11:8:9)

Sometimes a honeybee is attracted by the extraordinary aroma of a particular lotus flower and lingers there, neglecting his usual activity of flying from flower to flower. Unfortunately, at sunset the lotus flower closes, and thus the infatuated honeybee is trapped. Similarly, a sannyasi or brahmacari may discover that that excellent foodstuff is available at a particular house, and therefore, instead of wandering from place to place, he may become a veritable resident of such a well-fed household. Thus he will become bewildered by the illusion of family life and fall down from the platform of renunciation.

Offense and Leprosy (3:16:5)

A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all the skin.

Potencies of the Lord and Banyan Seeds (2:5:11)

The Lord creates by His potencies. He has His multifarious potencies (parasya saktir vividhaiva srutyate). Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potential brahmajyoti (sva-rocisa), and the seeds are made to develop by the watering process of persons like Brahma. Brahma cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process.

Power of Krsna and Power of Government (10:13.44)

The more we try to defeat the arrangement of Krsna, the more we become implicated in Krsna's maya. But one who has reached the point of surrendering to the instructions of Krsna is just like a government that cannot be overcome. First of all there are laws, and then there is police power, and beyond that is military power. Therefore, what is the use of trying to overcome the power of the government? Similarly, what is the use of trying to challenge Krsna?

Paramahansa and Swan (10:13:2)

The swan accepts milk from a mixture of milk and water and rejects the water. Similarly, the nature of persons who have taken to spiritual life and Krsna consciousness, understanding Krsna to be the life and soul of everyone, is that they cannot give up krsna-katha, or topics about Krsna, at any moment.

Pious Man and Child (TQK p.136)

One may not be very advanced, but one should try at least to do something to understand God. A child is sent to school, and although he may simply learn ABCD, if he is interested he may one day become a very good scholar. Similarly, one day a pious man may become a devotee.

Part and Parcel of Krsna and Ocean's Drop (TQX p.70)

Because we are part and parcel of Krsna, who has full freedom, we too have full freedom, although the quantity of that freedom is quite minute. Although the quantity of salt in a drop of seawater is not comparable to the quantity of salt in the ocean, the chemical composition is the same. Similarly, whatever we have in a minute quantity is present in its fullness in Krsna.

Pure Devotee and Jewel (TLK p.222)

A pure devotee is kept in the hand of Krsna just like a very precious jewel. When you hold something precious in your hand, you are very careful, and similarly, Krsna holds the devotee and takes care of him.

Purpose behind Vedas and Reservoir (BG 2:46)

All purposes served by a small well can at once be served by a great reservoir of water. Similarly, all the purposes of the Vedas can be served to one who knows the purpose behind them.

Prescribed Fruitive Activities and Candy (11:3:44)

Childish and foolish people are attached to materialistic, fruitive activities, although the actual goal of life is to become free from such activities. Therefore, the Vedic injunctions indirectly

lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just like a father promises his child candy so that the child will take his medicine.

Paramatma and the Sun (LCFL p.43)

The Supreme Lord expands Himself as the Paramatma, or Supersoul, in everyone's heart. Although dwelling in the material body, this Supersoul is not material, even though He is the original source of the material body. Because heat and light are the energies of the sun, the sun never feels "too hot".

Similarly, for the Paramatma there is no distinction between spiritual and material because both the material and spiritual energies emanate from Him. Sometimes we see that clouds cover the sun; but that is actually our imperfection. We on this planet experience both sunshine and cloudiness, but on the sun, even though it can create clouds, only sunshine is experienced.

Similarly, the division of matter and spirit is our experience, not God's. Whether He comes in a so-called material body or in a spiritual body, He is always spiritual. For Him matter and spirit are the same because He is the energetic. He can turn matter into spirit, and spirit into matter.

Sun and Air (2:7:49)

According to the desires of the living being, the material body develops. So from the spirit soul the material body comes into existence, generated from the living force. Since the living being is eternal, he exists just like the air within the body. Air is within and without the body. Therefore when the external covering, the material body, is vanquished, the living spark, like the air within the body, continues to exist.

Soul in Matter and Moon on Water (3:7:11)

The Supreme Soul, the Personality of Godhead, is compared to the moon in the sky, and the living entities are compared to the reflection of the moon on water. The moon in the sky is fixed and does not appear to quiver like the moon on the water. Actually, like the original moon in the sky, the moon reflected on the water should also not quiver but because of being associated with water, the reflection appears to be quivering, although in actual fact the moon is fixed. The water moves, but the moon does not move. Similarly, the living entities appear to be tainted by material qualities like illusion, lamentation and miseries, although in the pure soul such qualities are completely absent.

Soul without Love and Miser (3:9:42)

The Mayavadi philosophers, accepting the influence of maya on the living entity, want to become one with the Paramatma. But because they have no actual love for Paramatma, they remain ever entrapped by the influence of maya and are unable to approach the vicinity of Paramatma. This inability is due to their lack of affection for the Paramatma. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his

misery behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

Soul Liberated and Dreamer Awakened (4:22:27)

When one is liberated from the desires of sense gratification, he has no longer to suffer the reactions of lamentation or illusion. Activities performed by the karmis and jnanis are subject to lamentation and illusion, but a self-realized liberated person acting only for the Supreme Personality of Godhead experiences none. This is the stage of oneness, or merging into the existence of the Supreme Personality of Godhead. This means that the individual soul, while keeping his individuality, no longer has separate interests. He is fully in the service of the Lord, and he has nothing to do for his personal sense gratification; therefore he sees only Supreme Personality of Godhead and not himself. His personal interest completely perishes. When a person comes out of a dream, the dream vanishes. While dreaming a person may consider himself a king and see the royal paraphernalia, his soldiers, etc., but when the dream is over, he does not see anything beyond himself. Similarly a liberated person understands that he is a part and parcel of the Supreme Lord acting in accordance with the desire of the Supreme Lord, and as such there is no distinction between himself and the Supreme Lord, although both of them retain their individuality.

Surrendered Soul and Bird (9:19:24)

A tiny baby, dependent fully on its father and mother even to eat, suddenly flies away from the nest when its wings have grown. Similarly, if one fully surrenders to the Supreme Personality of Godhead, one is immediately liberated from the bondage of conditioned life.

Soul's Covering and Luminary's Reflection (10:1:43)

When the luminaries in the sky, such as the moon, the sun and the stars, are reflected in liquids like oil or water, they appear to be of different shapes--sometimes round, sometimes long, and so on--because of the movements of the wind. Similarly, when the living entity, the soul, is absorbed in materialistic thoughts, he accepts various manifestations as his own identity because of ignorance. In other words, one is bewildered by mental concoctions because of agitation from the material modes of nature.

Soul and Silver Dome (11:10:8)

Srila Visvanatha Cakravarti Thakura explains that although the Supreme Personality of Godhead certainly furnishes consciousness to the living entity, the living entity, being endowed with the potency of the Lord, has himself the capacity to revive and expand his pure consciousness. He may therefore be considered, in a secondary sense, self-enlightened. The example may be given that gold or silver domes brilliantly reflect the rays of the sun. Although the light comes from the sun, the inherent properties of gold and silver can also be considered causes for the brilliant reflection, since other substances do not possess suitable properties to reflect the sun's light.

Similarly, the spiritual soul can be considered sva-drk, or self-enlightened, because he possesses the characteristics by which he can brilliantly reflect the potency of the Personality of Godhead, thus illuminating his existential situation, just as a gold or silver dome shines due to its reflective properties.

Sense Gratification and Diseased Eyes (2:9:39)

The diseased condition of the eyes can be treated by curing the defect, but not uprooting the senses altogether. When there is some disease in the eyes, the eyes may be cured to see properly. Plucking out the eyes is no treatment. Similarly, the whole material disease is based on the process of sense gratification, and liberation from the diseased condition is reengagement of the senses to see the beauty of the Lord, hear His glories, and act on His account.

Sense Gratification and Child's Mischief (3:7:13)

In the Bhagavad-gita (2.59) it is said that one ceases all material activities only when satisfied by contact with a better engagement. Consciousness is active by nature and cannot be stopped from working. Artificially stopping a mischievous child is not the real remedy. The child must be given some better engagement so that he will automatically stop causing mischief. In the same way, the mischievous activities of the senses can be stopped only by better engagement in relation with the Supreme Personality of Godhead.

Sense Gratification and Salt (3:15.8)

Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one's foodstuffs palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literatures, otherwise they will be put into a more miserable condition of life.

Sense Gratification and Water Drop (4:25:12)

Material sense gratification, with society, friendship and love is compared to a drop of water falling on a desert. A desert requires oceans of water to satisfy it, and if only a drop of water is supplied, what is its use? Similarly, the living entity is arte and parcel of the Supreme Personality of Godhead, who, as stated in the Vedanta-sutra is anandamayo 'bhyasat, full of enjoyment. Being part and parcel of the Supreme Personality of Godhead, the living entity is also seeking complete enjoyment. However, complete enjoyment cannot be achieved separate from the Supreme Personality of Godhead.

Sense Desire and Fat Fire (9:6:48)

Material desire is just like a blazing fire. If a fire is continually supplied with drops of fat, the fire will increase more and more and never be extinguished. Therefore the policy of trying to

satisfy material desires by catering to one's material demands will never be successful. In modern civilization, everyone is engaged in economic development, which is another way of constantly dropping fat into the material fire.

Senses and Tortoise's Limbs (BG 2:58)

One who is able to withdraw his senses from sense objects as the tortoise draws its limbs within the shell, is firmly fixed in perfect consciousness.

Sense Gratification Categories and Prison Position (11:3:21)

Punishment implies reward also; a powerful man who can punish is also to be reward. Therefore, the existence of punishment for the living being, who is forced to take a miserable material body subject to birth, old age, disease and death, also logically implies the existence of a reward for him. Although we mistakenly consider material sense gratification the ultimate reward of life, material happiness is actually another type of punishment, since it entices one to continue rotating in the cycle of birth and death. In the western countries violent prisoners are placed in solitary confinement whereas well-behaved prisoners are sometimes allowed to work in the warden's garden or library as a reward. But any position in prison is ultimately a punishment. Similarly, the existence of higher and lower categories of material sense gratification does not explain the living entity's ultimate reward, which must constitute the natural antithesis of the punishment of material existence. That actual reward is an eternal life of bliss and knowledge in the kingdom of God where there is no punishment.

Supersoul and Sun (3:15:45)

The difference between atma and Paramatma is that the atma or the soul, is present only in a particular body, whereas the Paramatma is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person.

Subtle Body and Police Superintendent (4:28:13)

The so-called scientist of the modern age cannot see how the subtle body is working in carrying the soul from one body to another. This subtle body has been figuratively described as a serpent, or the city's police superintendent. When there is fire everywhere, the police superintendent cannot escape either. When there is security and an absence of fire in the city, the police superintendent can impose his authority upon the citizens, but when there is an all-out attack on the city, he is rendered useless. As the life air was ready to leave the gross body, the subtle body also began to experience pain.

Spiritual Master and Ganges River (10:4:20)

We may see a person who is spiritually engaged twenty-four hours a day but still suffering from disease. The fact is, however, that he is neither suffering nor diseased; otherwise he

could not engaged twenty-four hours a day in spiritual activities. The example may be given in this connection that sometimes dirty foam or garbage is seen floating on the water of the Ganges. This is called nira-dharma, a function of the water. But one who goes to the Ganges does not mind the foam and dirty things floating in the water. With his hand, he pushes away such nasty things, bathes in the Ganges and gains the beneficial results. Therefore, one who is situated in the spiritual status of life is unaffected by foam and garbage--or any superficial things.

Serving Krsna and Decorating Face (10:11:11)

Krsna is full in all opulences; He does not need anything from anyone. But if one is prepared to give something to Krsna, that is for one's own benefit. The example given in this connection is that when one's real face is decorated, the reflection of one's face is automatically decorated. Similarly, if we try to serve Krsna with all our opulences, we, as parts and parcels or reflections of Krsna, will become happy in exchange. Krsna is always happy, for He is atmarama, fully satisfied with His own opulence.

Soul's Covering and Body's Fever (TKQ, p.54)

The material covering of the pure spirit soul is an external feature, as much as fever is an external feature of an unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim o life.

Seeing Krsna and a Woman Bearing a Child (TQK p.194)

If a woman gets married and wants to have a child immediately, she will be disappointed. It is not possible to have a child immediately. She must wait. Similarly, we cannot expect that just because we engage ourselves in Krsna consciousness we can see Krsna immediately. But we must have faith that we will see Him.

Surrender to Krsna and Eating (11:2:42)

Devotion, direct experience of the Supreme Lord, and detachment from other things--these three occur simultaneously for one who has taken shelter of the Supreme Personality of Godhead, in the same way as pleasure, nourishment and relief from hunger come simultaneously and increasingly, with each bite, for a person engaged in eating.

Scientist's Claims and Postdated Check (LCFL p.8)

The scientists must admit that they still do not know the origin of life. Their claim that they will soon prove a chemical origin of life is something like paying someone with a postdated

check. Suppose I give you a postdated check for ten thousand dollars but I actually have no money. What is the value of that check? Scientists are claiming that their science is wonderful, but when a practical example is wanted, they say they will provide it in the future.

Scientists and Ducks/Herons (LCFL p.74)

The scientists act like foolish ducks. In India we may sometimes observe a duck following all day behind a bull. The duck is thinking that the testicles of the bull are a fish. In India this is a common sight. The bull is walking, and all day the duck is walking behind, following that big fish and thinking, "It will drop, and I will eat it."

Spiritual Energy and Sun (LCFL p.55)

Since matter comes from spirit, in a sense everything is spiritual. Spiritual energy is the source and can exist without the material energy. But the material energy has no existence without the spiritual energy. It is correct to say that darkness begins from light, not that light begins from darkness.

Scientists think that consciousness comes from matter. Actually, consciousness always exists, but when it is covered or degraded by ignorance, it is a form of unconsciousness.

So "material" means forgetfulness of Krsna and "spiritual" means full consciousness of Krsna. Just like darkness comes from light. When no light is visible, then we are in darkness. Clouds are not to be found in the sun; that would be against the nature of the sun. But by the energy of the sun other things are temporarily created, such as mist, clouds or darkness. These creations are temporary, but the sun remains. Similarly, material nature is temporary, but spiritual nature is permanent.

Transmigration and Dreaming (3:33:26)

Sometimes in a dream we get a particular type of body with which to work in the dream. I may dream that I am flying in the sky or that I have gone into the forest or some unknown place.

But as soon as I am awake I forget all these bodies. Similarly, when one is Krsna conscious, fully devoted, he forgets all his changes of body.

Transmigration and Dreaming (10:1:ADD. NOTES)

Regarding transmigration of the soul, Srila Madhvacharya gives the following notes. When one is awake, whatever one sees or hears is impressed upon the mind, which later works in dreams to show one different experiences, although in dreams one appears to accept a different body. For example, when one is awake one does business and talks with customers, talks about business and gives quotations. Madhvacharya says, therefore, that dreams take place according to what one sees, hears and remembers. When one reawakens, of course, one forgets the body of the dream. This forgetfulness is called *apasmrti*. Thus we are changing bodies because we are sometimes dreaming, sometimes awake and sometimes forgetful. Forgetfulness of our previously created body is called death, and our work in the present body

is called life. After death, one cannot remember the activities of one's previous body, whether imaginary or factual.

Transmigration of Soul and Fire Leaping (10:1:ADD. NOTES)

There is no such thing as chance. When a tree is burning in a forest fire and although the nearest tree is spared a distant tree catches fire, this may appear to be chance. Similarly, one may seem to get different types of bodies by chance, but actually one receives these bodies because of the mind. The mind flickers between accepting and rejecting, and according to the acceptance and rejection of the mind, we receive different types of bodies, although we superficially seem to obtain these bodies by chance.

Transmigration of Soul and Changing Clothes (BG 2:22)

As a person puts on new garments, giving up old ones, the soul similarly accepts new material bodies, giving up the old and useless ones.

Transmigration of the Soul and Apartment Changing (LCFL p.43)

Living beings move from one bodily form to another. The forms already exist. The living entity simply transfers himself, just as a man transfers himself from one apartment to another. One apartment is first class, another is second class, and another is third class. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same. But now, according to his capacity for payment, or karma, he is able to occupy a higher-class apartment. Real evolution does not mean physical development, but development of consciousness. Within every species of life there is consciousness, and that consciousness is the symptom of the living entity, who is the superior energy of the Supreme Personality of Godhead.

Time and Tape Recording (3:10:12)

As stated previously by Narada before Vyasadeva "idam hi visvam bhagavan ivetarah": this unmanifested world is the selfsame Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of kala. It is something like the tape-recorded voice of a person who is now separated from the voice. As the tape recording is situated on the tape, so the whole cosmic manifestation is situated on the material energy and appears separate by means of kala.

Transcendentalist and Lotus (3:27:21)

One has to act in such a way that in spite of being in the material nature he is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water.

Truth (Searching for) & Gold (Buying) (POP p.31)

People are fond of saying, "I am searching for the truth," but in order to search for the truth, we must know what the truth is. Otherwise, how can we search it out? If we want to purchase gold, we must at least theoretically know what gold is, otherwise we will be cheated. Consequently, having no conception of the truth or of God, people are being cheated by so many rascals who say, "I am God."

Transcendentalist and Clay Pot (11:16:43)

A transcendentalist who does not completely control his words and mind by superior intelligence will find that his spiritual vows, austerities and charity flow away just as water flows out of an unbaked clay pot.

Universal Form and Car (1:3:31)

Those who want to see the Lord with their present material eyes or with the material senses are advised to meditate on the gigantic external feature called the virat-rupa. For instance, when a particular gentleman goes in his car, which can be seen very easily, we identify the car with the man within the car.

When the President goes out in his particular car, we say "There is the President." For the time being we identify the car with the President. Similarly less intelligent men who want to see God immediately without the necessary qualification are shown first the gigantic material cosmos as the form of the Lord, although the Lord is within and without.

Universal Form and Policeman Shooting (POP p.116)

A devotee wants to love Krsna in His original form and the visva-rupa is not His original form. Being omnipotent, Krsna can appear in any form, but His lovable form is that of Krsna, Syamasundara. Although a man may be a police officer, when he is at home he is a beloved father to his son. But if he comes home firing his revolver, the son will be so frightened that he will forget that he is his beloved father, and similarly we love Krsna as He is in His eternal abode, in the form of Syamasundara.

Varnasrama System and Sun (3:21:52)

The Lord says that the institution of four varnas and four asramas "is created by Me". Anything created by the Lord cannot be closed or covered. The divisions of varnas and asramas will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the varnasrama system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class.

Wealth of a Devotee and a Nonpoisonous Snake (3:9:6)

The acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has its poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

Western Countries and Blind Man (4:25:13)

At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Krsna consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

Working Man and Ass (TLK p.107)

Unfortunately the conditioned soul is attached to material enjoyment, and this is the cause of his bondage to birth, death, old age and disease. He is so foolish that he does not take into consideration that these miseries are repeated. He is like an ass that belongs to a washerman who loads him down with heavy clothes. For a few morsels of grass, the ass has to carry heavy loads all day, although not a single piece of clothing belongs to him.

(end)