

Tattva-viveka

(Kusakratha Dasa)

Prathamānubhava

First Realization

Text 1

*jayati sac-cid-ānanda-
rasānubhava-vigrahaḥ
procyate sac-cid-ānandā-
nubhūtir yat-prasādataḥ*

jayati—glory; *sat*—eternity; *cid*—knowledge; *ānanda*—bliss; *rasa*—nectar; *anubhava*—perception; *vigrahaḥ*—form; *procyate*—is spoken; *sat-cid-ānandānubhūtir*—the perception of eternity, knowledge and bliss; *yat-prasādataḥ*—by the mercy of whom.

Glory to Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, in whose form rest eternity, knowledge, bliss, and the taste of nectar. By His mercy this book, which bears the title "Sac-cid-ānandānubhūti" (Directly Seeing the Supreme Personality of Godhead, in Whose Form Rest Eternity, Knowledge, and Bliss) has been written.

Text 2

*ko 'ham vā kim idam viśvam
āvayoh ko 'nvayo dhruvam
ātmānam nivrto jīvaḥ
pṛcchati jñāna-siddhaye*

ko—who?; *aham*—am I; *vā*—or; *kim*—what?; *idam*—this; *viśvam*—world; *āvayoh*—of us both; *ko*—what?; *anvayo*—the relationship; *dhruvam*—always; *ātmānam*—himself; *nivrto*—surrounded by matter; *jīvaḥ*—the soul; *pṛcchati*—asks; *jñāna-siddhaye*—to find the truth.

"Who am I? What is this world? What relation have I with this world?" To learn the truth, a soul in this material world will always ask himself these questions.

Commentary by Śrīla Bhaktivinoda Thākura

Many days after their birth, human beings finally attain good knowledge of sense objects. The outside world perceived by the senses is called "viṣaya" (the world of sense objects). As his sensory powers grow, a child becomes increasingly aware of the world of sense objects. Tasting pleasure there, he is drawn to the world of sense objects. Thus attracted to the world of sense objects, a human being thinks of and acts for nothing else. Becoming a constant companion, sound, touch, form, taste, and smell gradually turn the human mind into their slave. In this way human beings are plunged into the world of sense objects. "Death must come, and when it does, I will have no relationship with this world of senses objects." When this thought arises, a fortunate person turns from the world of sense objects and yearns to know the truth. He then asks these questions: "Who am I, the person who perceives this world? What is this world? What relation have I with this world?"

Text 3

*ātmā prakṛti-vaicitryād
dadāti citram uttaram
sva-svarūpa-sthito hy ātmā
dadāti yuktam uttaram*

ātmā—self; *prakṛti*—nature; *vaicitryād*—because of the variety; *dadāti*—gives; *citram*—variegated; *uttaram*—reply; *sva*—own; *svarūpa*—original form; *sthito*—situated; *hy*—indeed; *ātmā*—self; *dadāti*—gives; *yuktam*—proper; *uttaram*—reply.

Because of their different natures, those who ask these questions attain a great variety of answers. Only a soul situated in his original spiritual form attains the true answers.

Commentary by Śrīla Bhaktivinoda Ṭhākura

A person who has turned away from the world of sense objects finds an answer to these three questions. Scriptures and philosophies attempt to answer these three questions. In our country answers are given by the Vedas, Vedānta, and other books following the Vedic teachings. Answers are also given by philosophies that misinterpret the Vedic teachings, philosophies like nyāya, pseudo-sāṅkhya, pātañjala, vaiśeṣika, and karma-mīmāṃsā. Answers are also given by philosophies that openly oppose the Vedic teachings, philosophies like Buddhism and the philosophy of the atheist Cārvāka. In this way many philosophies give many different answers. In China, Greece, Persia, France, England, Germany, Italy, and other countries many different philosophies were preached, philosophies like Materialism, Positivism, Secularism, Pessimism, Scepticism, Pantheism, and Atheism. Many philosophers used logic to prove the existence of God. Then again, in other places was preached the idea that one should simply believe in God and worship Him. In many places were preached

religions that claimed to be originally given by God. Some religions were rooted in each person's own individual faith in God. In other places it was said that God Himself had given the teachings of religion. Religion rooted in each person's own individual faith is called Theism. Included among the religions with belief-systems and scriptures given by God are Christianity and Mohammedanism. The answers to the previously mentioned three questions are truly of two kinds: 1. the answer given by a soul situated in his original form, and 2. the great variety of answers given by all others. Why is not a single answer only given to each of these questions? The true answers are given by a pure person situated in his original spiritual form. All persons situated in their original spiritual forms give the same answers. However, the persons who have fallen into the material world are not situated in their original spiritual forms. The material world is not their real home. It is a world born from material illusion. The Supreme Truth (para-tattva) has a spiritual potency (parā śakti). The shadow of that spiritual potency is the potency of illusion (māyā-śakti). Māyā-śakti is the mother of the material world. The great variety of qualities māyā offers are accepted by the souls residing in the material world as their own qualities. In this way the soul's original qualities are withdrawn and the specific mixture of qualities and an identity offered by māyā are accepted by the soul. In this way the spirit soul identifies with matter. Spiritual and material ideas thus become mixed together in many different ways in the mind of the spirit soul. Each accepting a different mixture of material qualities, the spirit souls misidentifying with matter each give his own answers to these three questions. In this way a great variety of answers is manifest. Influenced by the traditions, activities, associates, foods, language, and thought patterns of the countries where they live, the souls in this world give answers to these three questions. In this way time, place, and circumstance combine to create a great variety of natures. Firstly, the souls come in contact with matter in different ways. Those different kinds of contact bring one set of variations of nature. Secondly, their different countries, languages, families, and other circumstances bring another set of variations of nature. In this way the a great variety of natures becomes multiplied. Only a person who has traveled to every country, learned every language, and studied every country's history can understand the scope of that variety. Here I will only point in the direction of that variety. I will not do more. It would be a great trouble. Of the two kinds of answers given by the living entities, one is the true answer. The other is the great variety of answers according to the views of different philosophies. The great variety of answers may be divided into two groups. The first group is called "jñāna" and the second group is called "karma". Here someone may protest: "When you say the true (yukta) answer you imply that you honor logic (yukti) as the way to know the truth. Why, then, do you not accept the great variety of answers that logic brings?" To this protest I reply: Spiritual logic does not depend on the material logic that brings a variety of answers. Therefore when I use the words logic (yukti) and truth (yukta), I refer to the logic and truth accepted by liberated souls purified of matter's touch, logic and truth that properly distinguish between matter and spirit. Logic that is material, that takes shelter of matter, will always lead to a great variety of conclusions. A liberated soul situated in his original spiritual form can give the true, the genuinely logical answer. Among the great variety of answers is seen the group called jnana. Employing jñāna, the spirit

soul in contact with matter tries to distinguish spirit from matter. When it speaks positively (anvaya), jñāna affirms the primacy of matter, saying matter is the beginningless root of all that exists. When it speaks negatively (vyatireka) jñāna says that matter cannot be destroyed, for it is merely a transformation of the Supreme (brhaman), who has no potencies (niḥśakti). They who follow karma say God does not exist, and therefore the living entities should engage in material activities. Pure jñāna and karma have their place in true spiritual love and spiritual activities. They are part of the true answers to our three questions. They will be discussed later in this book, when devotional service (bhakti) will be described. Because they are material in nature, words cannot completely describe the pure spiritual truth.

Text 4

*citram bahu-vidham viddhi
yuktam ekam svarūpataḥ
citram ādau tathā cānte
yuktam eva vivicyate*

citram—variety; *bahu-vidham*—many kinds; *viddhi*—please know; *yuktam*—truth; *ekam*—one; *svarūpataḥ*—naturally; *citram*—variety; *ādau*—first; *tathā*—then; *ca*—also; *ante*—at the end; *yuktam*—the right answer; *eva*—indeed; *vivicyate*—is considered.

Please know that there are a great variety of answers, and there is also one true answer. First we will consider the great variety of answers, and then we will consider the one true answer.

Text 5

*ātmāthavā jaḍam sarvam
svabhāvād dhi pravartate
svabhāvo vidyate nityam
īśa-jñānam nirarthakam*

ātmā—soul; *athavā*—or; *jaḍam*—matter; *sarvam*—all; *svabhāvād*—naturally; *hi*—indeed; *pravartate*—is manifest; *svabhāvo*—own nature; *vidyate*—is; *nityam*—eternal; *īśa-jñānam*—knowledge of God; *nirarthakam*—without meaning.

Some philosophers say that matter is everything, matter is self-manifest, matter is eternal, and any conception of God is a senseless lie.

Text 6

*sarvathā ceśvarāsiddhir
īśa-kartā prayojanāt*

*para-loka-kathā mithyā
dhūrtānām kalpaneritā*

sarvathā—in all respects; *ca*—and; *īśvara*—God; *asiddhir*—lack of proof; *īśa*—God; *kartā*—creator; *prayojanāt*—because of the need; *para-loka-kathā*—talk of a spiritual world; *mithyā*—false; *dhūrtānām*—of rascals; *kalpana*—imagination; *īritā*—spoken.

They say no one has ever proved God's existence, God is created by men, and talk of a spiritual world is a lie imagined by rascals.

Text 7

*samyogāj jaḍa-tattvānām
ātmā caitanya-samjñitah
pradurbhavati dharmo 'yam
nihito jaḍa-vastuni*

samyogāj—from contact; *jaḍa-tattvānām*—of material elements; *ātmā*—soul; *caitanya-samjñitah*—known as consciousness; *pradurbhavati*—is manifested; *dharmo*—religion; *ayam*—this; *nihito*—placed; *jaḍa-vastuni*—in matter.

They say the inert material elements combine to create conscious life. In this way conscious life is manifest in inert matter.

Text 8

*viyogāt sa punas tatra
gacchaty eva na saṁśayaḥ
na tasya punar āvṛttir
na muktir jñāna-lakṣaṇā*

viyogāt—from separation; *sa*—that; *punas*—again; *tatra*—there; *gacchaty*—goes; *eva*—indeed; *na*—no; *saṁśayaḥ*—doubt; *na*—not; *tasya*—of that; *punar*—again; *āvṛttir*—return; *na*—not; *muktir*—liberation; *jñāna-lakṣaṇā*—characterized by knowledge.

They say that when it dies, conscious life ceases to exist, and of this they have no doubt. They say there is no soul that can be reborn in this world or liberated from it by attaining spiritual knowledge.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Among the great variety of philosophies, materialism (*jaḍa-vāda*) is very widespread. Materialism is of two kinds: 1. the philosophy of attaining material pleasures (*jadānanda-vāda*), and 2. the philosophy of extinguishing (*nirvāṇa*)

material existence altogether (jaḍa-nirvāṇa-vāda). Now we will consider these two materialistic philosophies. First we will look at materialism in a general way. All varieties of materialism say this: Inert matter exists, conscious life exists, and everything is created from inert matter. Conscious life does not exist before inert matter. Philosophies that teach about God are a useless waste of time. Inert matter is eternal. If someone talks about "God", he is talking about a being who exists only in his imagination. If any God exists one should search to find a higher "God" that controls that God. God's existence has never been proved. In every country and province are religious books describing God and describing the soul's residence in a spiritual world. These books are the wild imaginations of various rascals. They do not describe anything that truly exists. Therefore the words self (ātmā) and consciousness (caitanya) refer only to certain aspects of matter. Self and consciousness are created only by a variety of forward (anuloma) or backward (viloma) interactions (samyoga) of material elements (jaḍa-tattva). When the interactions are forward, there is creation of self and consciousness. When the interactions are backward, self and consciousness are again merged into matter. A self's taking birth again and again in different forms, or reincarnation, is not possible. Attaining liberation from matter by learning the truth about Brahman is not possible either. Because the self is not different from matter, the self cannot become liberated from matter. Therefore matter is the ultimate reality. All existence is only a variety of aspects of matter. All atheists accept these ideas. One group of atheists claims that each person's attainment of material pleasure is for him the goal of life. Another group of atheists, understanding that material pleasure is temporary and pathetic, searches after the happiness of nirvāṇa (cessation of material existence).

Now we will consider the philosophy of attaining material pleasures (jadānanda-vāda). The philosophy of attaining material pleasures is of two kinds: 1. the philosophy of selfish material pleasures (svārtha-jaḍānanda-vādī), and 2. the philosophy of unselfish material pleasures (niḥsvārtha-jaḍānanda-vādī).

They who follow the philosophy of selfish material pleasures think: "Neither God, nor soul, nor afterlife, nor karmic reactions exist. Therefore, concerned only for results visible in this world, let us spend our time in sense pleasures. We don't need to waste our time performing useless religious activities." Because of bad association and sinful deeds, this atheistic philosophy has existed in human society from ancient times. However, this philosophy has never become prominent among faithful, respectable people. Still, in different countries some people have taken shelter of this idea and even written books propounding it. In India the brāhmaṇa Cārvāka, in China the atheist Yangchoo, in Greece the atheist Leucippus, in Central Asia Sardanapulus, in Rome Lucretious, and many others in many countries all wrote books propounding these ideas. Von Holback says that one should perform philanthropic deeds to increase one's personal happiness. By working to make others happy, one increases one's own happiness, and that is good.

Trying to persuade the people in general, the authors of modern books propounding the philosophy of material pleasure often talk about unselfish material pleasure, or doing good, materially, to others. In India atheism existed even in ancient days. With great erudition, one philosopher wrote a great distortion of the Vedic teaching, a distortion called the Mīmāṃsā-sūtras, which

begin with the words "codanā- lakṣaṇo dharmah", a which replace God with an "an abstract origin before which nothing existed" (apūrva). In Greece a philosopher named Democritus preached this philosophy also. He said that matter and void exist eternally. When these two meet, there is creation, and when they are separated, there is destruction. Material elements are different only because their atoms are of different sizes. Otherwise the elements are not different. Knowledge is a sensation that comes when something within touches something without. His philosophy holds that all existence is composed of atoms. In our country also Kaṇāda in his vaiśeṣika philosophy also taught that the material elements are composed of eternal atoms. However, the vaiśeṣika philosophy is different from Democritus' atomic theory, for the vaiśeṣika philosophy accepts the eternal existence of both God and soul. In Greece Plato and Aristotle refused to accept an eternal God as the only creator of the material world. Kaṇāda's errors are also seen in their views. Gassendi accepted the existence of atoms, but concluded that God created the atoms. In France Diderot and Lamettrie preached the theory of unselfish material pleasure. The theory of unselfish material pleasure reached its high point in France's philosopher Comte, who was born in 1795 and died in 1857. His impure philosophy is called Positivism. It is inappropriately named, for it accepts the existence of matter only, and nothing else. It claims: Aside from sense knowledge there is no true knowledge. The mind is only a special arrangement of material elements. In the final conclusion, no origin of all existence can be described. Furthermore, there is no need to discover any origin of the material world. There is no sign that any conscious creator of the material world exists. The thinking mind should categorize things according to their relationships, results, similarities, and dissimilarities. One should not accept the existence of anything beyond matter. Belief in God is for children. Adults know God is a myth. Discriminating between good and evil, one should act righteously. One should try to do good to all human beings. That is the philosophy of unselfish material pleasure. Thinking in this way one should act for the benefit of all human beings. One should imagine a female form and worship it. That form is, of course, unreal. Still, by worshiping it one attains good character. The earth, or the totality of material existence, is called the "Supreme Fetich", the land is called the "Supreme Medium", and the primordial human nature is called the "Supreme Being". A female form with an infant in her hands should be worshiped morning, noon, and night. This imaginary female form, who is an amalgam of one's mother, wife, and daughter, should be meditated and worshiped in the past, present, and future. One should not seek any selfish benefit from these actions. In England a philosopher named Mill taught a philosophy of sentimentalism that is largely like Comte's philosophy of unselfish material pleasure. In this way atheism, or secularism, attracted the minds of many youths in England. Mill, Lewis, Paine, Carlyle, Bentham, Combe, and other philosophers preached these ideas. This philosophy is of two kinds. One kind was taught by Holyoake, who kindly accepted God's existence to some extent. The other kind was taught by Bradlaugh, who was a thorough atheist.

The philosophy of selfish material pleasure and the philosophy of unselfish material pleasure, although different in some ways, are both materialistic. When one deeply thinks about the ideas of all these materialistic philosophers, one will see that materialism is useless and untenable. When one simply glances at them

with the eyes of pure spiritual logic, one will reject these ideas as pathetic and untenable. Even ordinary material logic will show these ideas are untenable and should be rejected. This is seen in the following ways:

1. The philosophy of materialism searches for a single principle that is the root of all existence. This is a great folly. If one thinks the material atoms are eternal, the void is eternal, the relation between the void and the material elements is inconceivable, and the powers, qualities, and actions of the material atoms are also eternal, and all these things are eternal and beginningless, then he cannot accept that the material world was ever created. A person who accepts these ideas cannot reduce the material world to a single underlying principle. He must accept the simultaneous existence of many principles. What is time? That he has no power to say. In this way their attempt to find a single underlying principle that governs the material world is only the wild babbling of a child.

2. The philosophy of Materialism is unnatural and unscientific. It is unnatural because every nature has a cause. To assume that matter is eternal and is the cause of consciousness, which appears only as a by-product of matter, is very illogical. The presence of causes and effects is natural in the world of gross matter. Without causes and effects the material world would not be as it is. The philosophy of Materialism is unscientific because consciousness has the power to manipulate and control inert matter. Therefore the idea that consciousness is merely a by-product of matter is fiercely opposed to true scientific thinking.

3. Consciousness is naturally superior to inert matter. Only fools say consciousness is a by-product of matter. Professor Ferris has clearly explained all this.

4. Can anyone prove that matter is eternal? Professor Tyndall has clearly shown there is evidence to prove the eternity of matter. If someone claims that he has looked eternally into the past and eternally into the future and he has seen that matter is eternal, no one should believe him.

5. Buchner and Molescott claim that matter is eternal. That is an imagination that exists only in their heads. If in the course of time matter ceases to exist, their ideas will become lies.

6. Comte writes: "We should not try to discover the origin or the conclusion of the material world. That attempt only childish curiosity." However, because the living entity is by nature conscious, he naturally curious to know these things. The living entity cannot perform a funeral rite to celebrate the death of his own natural curiosity. The search for causes and effects is the mother of all true knowledge. If Comte's idea is accepted, human intelligence will be destroyed in a few days. Of that there is no doubt. Then human beings will all become stunted, numbed, and unthinking.

7. No one has ever seen human consciousness created from dull material elements. Only fools believe this will ever happen. In the book I hold in my hand, a history book describing three thousand years of human history, no one has ever seen an human being spontaneously manifested from inert matter. If human life is manifest from the spontaneous interactions of material elements, then in the course of all those years at least one human being would have been spontaneously manifested from inert matter.

8. The graceful and harmonious arrangement of human beings, animals, trees, and other living entities in this world points to a creator and controller. In this

way it is seen that there must be a conscious supreme creator.

In these many ways the philosophy of Materialism is refuted even by ordinary logic. Only very unfortunate people accept the ideas of Materialism. They have no idea of spiritual happiness. Their desires are very petty. The philosophy of material extinction (nirvāṇa) will be discussed later in this book.

Text 9

*kartavyo laukiko dharmah
pāpānām viratir yataḥ
vidvadbhir lakṣito nityo
svabhāva-vihito vidhiḥ*

kartavyo—should be done; *laukiko*—material; *dharmah*—nature; *pāpānām*—of sins; *viratir*—cessation; *yataḥ*—because; *vidvadbhir*—by the wise; *lakṣito*—seen; *nityo*—eternal; *svabhāva*—by nature; *vihito*—placed; *vidhiḥ*—rules.

The materialists say these words: Ordinary morality should be followed, for then immoral activities are stopped. The wise see that the eternal rules of morality are spontaneously manifested from human nature.

Text 10

*puṅkhānupuṅkhā-rūpeṇa
jijñāsyo sa sukhāptaye
jīvane yat sukham tat tu
jīvanasya prayojanam*

puṅkhānupuṅkha-rūpeṇa—thoroughly; *jijñāsyo*—to be inquired; *sa*—he; *sukha*—of happiness; *āptaye*—for attainment; *jīvane*—in life; *yat*—what; *sukham*—happiness; *tat*—that; *tu*—indeed; *jīvanasya*—of life; *prayojanam*—the need.

One should diligently try to attain material happiness, for material happiness is the true goal of life.

Text 11

*jīvane yat kṛtam karma
jīvanānte tad eva hi
jagatām anya-jīvānām
sambandhe phala-dam bhāvet*

jīvane—in life; *yat*—what; *kṛtam*—done; *karma*—action; *jīvana*—of life; *ante*—at the end; *tad*—that; *eva*—indeed; *hi*—indeed; *jagatām*—of the universes; *anya*—of other; *jīvānām*—living entities; *sambandhe*—relationship; *phala-dam*—giving

result; *bhāvet*—will; *be*.

After a person dies, the activities he performed during his life will still bring results to other living entities, to persons who had a relationship with him.

Text 12

*na karma nāsam āyāti
yadā vā yena vā kṛtam
apūrva-śakti-rūpeṇa
kurute sarvam unnatam*

na—not; *karma*—action; *nāsam*—to destruction; *āyāti*—goes; *yadā*—when; *vā*—or; *yena*—by whom; *vā*—or; *kṛtam*—done; *apūrva*—wonderful; *śakti*—power; *rūpeṇa*—with the form; *kurute*—does; *sarvam*—all; *unnatam*—elevated.

Regardless of when or by whom they were performed, good material activities are never lost. They have a wonderful power to elevate everyone.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Now we will consider the ordinary activities of persons who follow the philosophy of Materialism. They say: "Even though there is no God, no soul, and no afterlife, human beings should still follow the rules of morality. By acting morally one will attain happiness in this life, and by acting immorally one will be placed in a fearful situation. These immoral activities are also called 'sins'. If one acts selflessly to make others happy, one's own happiness will spontaneously follow. Therefore one should follow the principles of morality. One should follow morality and cast sins far away, for sins bring only troubles and sufferings. Nature always has its own laws. Therefore, since every being is a part of nature, every being must follow nature's laws. Philosophers should try to discover the laws that govern the material world. Pious happiness is the highest good attained in this life. To attain one's own happiness one should diligently try to discover and follow nature's laws. If you say, 'After death I will exist no longer. Why should I renounce my own unbridled pleasure and follow the rules of morality?', then I reply: Your actions are not in vain. Even after your death they will not stop bringing results to others. After your death the actions you performed in your life will bring various results to various people in the world. If you married and begat children, gave your children an education and taught them about morality, then your actions will bring results enjoyed by many people. If you earn money and build schools, hostels for travellers, roads, bathing places, and other like things, then many people will enjoy the results of your actions. If you say, 'The results of those actions will quickly perish,' then I reply: Why should you not act? Your actions will never perish. When they are mature, actions have a very wonderful power. In the future these actions will become very powerful. They will make this endless world a very exalted place. Therefore one should act without selfish motives."

The philosophy of materialism collapses of its own accord. It is like a house without a foundation or walls. No one will follow a religion without hope or fear for what will happen in the afterlife. As their very name shows, the followers of the philosophy of selfish material pleasures are all selfish. Indeed, the followers of the philosophy of unselfish material pleasures are in truth selfish also. It is not possible to follow the idea of unselfish material pleasures for long. Writing under the pen-name Mirabond, the philosopher Holbach wrote a book, "System of Nature" in the year 1770. In that book he wrote, "Unselfishness does not exist in this world. I say a good faith is one where one becomes happy by others' happiness." I see it that way also. Unselfish materialism has no meaning. It is like a flower imagined to float in the sky. Unselfishness is merely a way to attain one's own happiness and freedom from troubles. One thinks, "If people hear I am unselfish, they will trust me. Then I will easily attain my ends." A mother's love, brother's love, friendship, and the love of a man and a woman: Are these unselfish? If they do not bring one's own personal happiness, these kinds of "love" do not last. To attain spiritual bliss at the end, some people pass their whole lives in renunciation. Every religion and philosophy is based on selfishness. Love of God is also selfish. It is everyone's nature to be selfish. The very phrase "one's own nature" hints at selfishness. Selfishness is natural. Unselfishness is very unnatural. Therefore it is never truly seen. Without the hope of future life and future happiness, no one would perform any action. Persons of purified intelligence are not attracted to Jaimini's apūrva philosophy or the life-force philosophy of some western thinkers. Anyone who follows these philosophies becomes cheated. In India even the smārta-pañḍitas who quote Jaimini's apūrva philosophy in their writing all believe in God's grace and in a blissful existence in a spiritual world. If they knew the truth, that Jaimini's apūrva philosophy is opposed even to God's existence, they would at once turn their backs on Jaimini and his ideas. Jaimini knew well that belief in God naturally stays in the hearts of human beings. Therefore in his apūrva philosophy he carefully and cunningly crafted an imaginary God who bestows the results of actions. Thus concealed under the cloak of belief in God, the atheistic karma-mīmāṃsā philosophy preached by the smārta-pañḍitas has a strong following in India. One person's self interest often conflicts with another person's self interest. When a person of average intelligence hears the word "unselfishness", he becomes attracted, for he thinks that by following the philosophy of unselfishness his own desires will be fulfilled. That is another reason the philosophy of atheistic materialism has become widespread. How the preacher of the philosophy of unselfish material pleasure induces his followers to act morally in the world is not easily understood. Pushed by their own selfish desires, people may act morally for some time, but when they think it over, they will eventually sin. They will say to themselves: "O my brother, don't stay away from sense pleasures. Enjoy sense pleasures as you like, as long as others do not know of them. Why not? I do not think the world will collapse because of them. There is no God, an all-seeing God who gives to us the results of our actions. What have you to fear? Just be a little careful, so no one will know. If they learn of it, then you will lose your good reputation, and perhaps the government or bad people will make trouble for you. If that happens neither you nor others will be happy." Know for certain that if the hearts of the preachers of atheistic morality were examined, these thoughts would

be found. One day a smārta-panḍita prescribed the candrāyana-vrata and other harsh penances to a person who had asked him about the atonement for a certain sin. Hearing this, the person said, "O Bhaṭṭācārya Mahāśaya, if I must perform a candrāyana-vrata for killing that spider, then your son, who was also implicated in that act, must also perform that penance." Seeing this would be a great calamity for his son, the Bhaṭṭācārya Mahāśaya turned two or four more pages in his big book and said, "Aha! I made a mistake. Now I see. The books says: 'A dead spider is only a piece of rag.' That being the case, you need not perform any atonement at all." The atheist smārta-panḍitas are like that. They accept the worship of God only to promote their atheist philosophy. If sometimes they accept the ideas of an afterlife and of a God who gives the results of actions, they accept these two ideas only as subordinate parts of their karma philosophy. True devotion (bhakti) to God is never seen in their ideas. It is seen that what is the beginning is unselfishness gradually turns into selfishness. To prevent this from happening some atheist karma-mīmāṃsā philosophers accept the existence of a single all-knowing God who gives the results of actions. They then quote many passages from scripture to show how the worship of God is a part of the karma-mīmāṃsā philosophy. In this way they accept an imaginary God. Comte, fearing that morality would not be taken seriously, imagined a God that would be considered real. Comte was more honest. Jaimini was more farsighted. Comte's trickery was caught, and therefore his idea of imaginary worship of God never attracted many followers. Jaimini had a deeper understanding, and therefore his karma-mīmāṃsā philosophy did gain wide acceptance in the smārta-panḍita community. In the end Comte and Jaimini held the same philosophy. If one examines the ideas and activities of the smārta-panḍitas, one will see that the karma-mīmāṃsā philosophy is untenable. Why is it not tenable? It is not tenable because it will never bring true auspiciousness to human society. Secularism, Positivism, or smārta karma-mīmāṃsā have no power to uproot sins. Rather, for many days they will make many great obstacles to stop true pure devotion (bhakti) to God, devotion that is the true purifier of sins. Time after time the karma-mīmāṃsā philosophy tells devotion to God: "I am your follower. I make people qualified to follow you. I purify the sinful people and place them at your feet." These words are only cheating. They are not sincere. True karma (pious action) is devotional service to God. As long as karma continues to call itself "karma" it is not a part of devotional service. When it is truly a part of devotional service, karma calls itself by the name "bhakti". As long as it calls itself by the name "karma", karma is a rival of devotional service and it always tries to make itself more important than devotional service. Karma claims that it helps philosophy, civilization, and art. However, when karma becomes transformed into bhakti, then philosophy, civilization, and art become much more glorious and exalted. In this place I will not discuss this in more detail.

Text 13

*bhavaḥ kleśo 'bhavaḥ keśām
 mate saukhyam iti sthitam
 nirvāṇa-sukha-samprāptiḥ
 śarīra-kleśa-sādhanāt*

bhavaḥ—material existence; *kleśo*—suffering; *abhavaḥ*—non- existence; *keṣām*—of some; *mate*—in the idea; *saukhyam*—happiness; *iti*—thus; *sthitam*—situated; *nirvāṇa*—of non-existence; *sukha*—of happiness; *samprāptiḥ*—attainment; *śarīra*—of the material body; *kleśa*—of the sufferings; *sādhanaṭ*—because of the activities.

Some think existence is suffering and happiness comes when existence stops. Because the material body brings so many sufferings, they think they will become happy by ceasing to exist.

Commentary by Śrīla Bhaktivinoda Thākura

As long as they find pleasure in material things, materialists will hunt for material pleasures. Whether selfish or so-called unselfish, they will seek the dull pleasures of the material world. Material pleasures are in truth very pathetic and insignificant. They are not a good companion to spiritual things. Among the materialists those who are intelligent cannot find any satisfaction in material pleasures. Ignorant of spiritual existence, how can they search after eternal spiritual pleasures? They come to think the cessation (nirvāṇa) of their own existence is the only happiness. To that happiness they run. They say, "Existence is suffering. Cessation of existence is happiness. Because this material body brings only sufferings, let us strive for the happiness of ceasing (nirvāṇa) to exist." At the time in India when the atheistic karma-mīmāṃsā of seeking material pleasures was very prominent, and when the Vedas, which are filled with spiritual truths, were considered the only true scriptures, and when, claiming that the Vedas teach the atheistic karma-mīmāṃsā philosophy, many materialistic brāhmaṇas sought by performing yajñas to attain sensory pleasures in this life and apsarās and nectar in Indra's city in the next life, a certain person dissatisfied with material pleasures, a person named Śakyasiṃha and born in a kṣatriya family, deciding one day that there was no escape from the sufferings of the material body and that true happiness rests in cessation (nirvāṇa) of existence, founded the philosophy of Buddhism. Even before that time the same philosophy of nirvāṇa was preached, a fact for which is ample evidence. However, it was at the time of Śakyasiṃha that this philosophy found many followers. From that time on there were many preachers and followers of Buddhism. Śakyasiṃha was not the only preacher of Buddhism. During his time, or a little before, a person named Jīna, who was born in a vaiśya family, preached a philosophy much like Buddhism. His philosophy is called Jainism. Jainism remained within India. But Buddhism crossed the mountains, rivers, and oceans and entered China, Tatarstan, Thailand, Japan, Mynamar (Burma), Ceylon, and many other countries. Even today this philosophy is followed in many countries. Buddhism has many branches. Still, the ideas of void (śūnya) and of cessation of existence (nirvāṇa) are seen in all the branches. Still, human beings cannot reject their natural belief in God, so in some branches of Buddhism worship of God is also seen.

I once asked some questions of a Buddhist monk from Mynamar, a fellow who did not understand the true teachings of Buddhism. He answered my questions by

saying, "God is beginningless. He created the entire world. Assuming the form of Buddha, He descended to this world and then, again assuming His form as God, He returned to heaven. If we act piously and follow the rules of religion, then we will go to His abode." From what he told me, I could see that this Buddhist monk from Mynamar did not know the true Buddhist philosophy. In the name of Buddhist philosophy he simply repeated the common religious ideas that are part of human nature. Philosophy based on tricks of logic cannot bring good to human society. Such tricky philosophy is cherished only in the hearts and books of professional philosophers. The people in general who claim to follow these philosophies will tend to revert to the common religious ideas that are part of human nature. The "universal love" preached by Compte, the karma-mīmāṃsā and imaginary apūrva-God preached by Jaimini, and the cessation (nirvāṇa) of existence preached by Śakyasiṃha will all gradually become transformed by their followers into the common religion that is part of human nature. That is inevitable. At this moment it is happening.

A philosophy of cessation (nirvāṇa) of existence, a philosophy like the Buddhist and Jain philosophies, was also preached in Europe. This philosophy was called "Pessimism." Buddhism and Pessimism are not at all different. They are different in only one way. In Buddhism the soul wanders from one birth to another, always suffering. By following the principles of Buddhism the soul gradually attains nirvāṇa (preliminary cessation of existence) and then parinirvāṇa (final cessation of existence). In the philosophy of Pessimism the soul does not have birth after birth. Thus the philosophy of cessation of existence is of two kinds: 1. cessation of existence after one birth, and 2. cessation of existence after many births.

Buddhism and Jainism belong in the second group. Both accept transmigration of the soul. According to Buddhism, after many births of practicing kindness and renunciation, one becomes first a bodhisattva and finally a buddha. In this philosophy by practicing humbleness, peacefulness, tolerance, kindness, selflessness, meditation, renunciation, and friendliness, the soul eventually attains parinirvāṇa. In parinirvāṇa the soul no longer exists. In ordinary nirvāṇa the souls continue to exist in a form of mercy. The followers of Jainism say: "By practicing kindness and renunciation, and by cultivating all virtues, the soul gradually passes through the stages of Nāradaṭva, Mahādevatva, Vāsudevatva, Paravāsudevatva, Cakravartitva, and, at the end, when he attains nirvāṇa, Bhagavatva. Buddhism and Jainism both accept the following ideas: The material world is to be eternal. Karma has no beginning, but it does have an end. Existence is suffering, and cessation of existence (parinirvāṇa) is happiness. Jaimini's karma-mīmāṃsā philosophy, which claims to accept the Vedas' authority, is inauspicious for the living entities. Cessation of existence (parinirvāṇa) is auspicious for the living entities. Although they are masters of the followers of karma-mīmāṃsā, Indra and the demigods are servants of the sages who seek nirvāṇa. Schopenhauer and Hartmann belong in the first group of philosophers who preach cessation of existence. Schopenhauer taught that by abandoning the will to live, and by fasting, desirelessness, renunciation, humbleness, bodily mortification, purity, and renunciation the soul attains nirvāṇa. In Hartmann's philosophy there is no need for bodily mortification. At the moment of death one automatically attains nirvāṇa. A philosopher named

Harry Benson taught that suffering is eternal and nirvāṇa an impossibility.

Here it may be said that the Advaita (Monism or Impersonalism) philosophy is only another kind of materialistic philosophy of cessation of existence. All the impersonalists yearn to end their own individual existence and then taste the spiritual bliss of merging into impersonal Brahman. That is their philosophy. However, after nirvāṇa they no longer exist. If they do not exist, then they cannot experience bliss or anything else. Actually, their philosophy is exactly like the materialistic philosophy of nirvāṇa. The materialistic philosophy of the cessation of existence is completely untenable, for it has not decided on the nature of the individual person. If the individual persons are merely creations of matter, then one falls into the philosophy of accepting only material pleasures as important. That is pure atheism. But if, on the other hand, the individual persons are different from matter, independent of the transformations of matter, then how will they cease to exist? Is there any evidence that non-material persons, or spirit souls, ever cease to exist? In the end all these philosophies are complete atheism. It was to stop the wickedness of the karma- mīmāṃsā idea that the preachers of these nirvāṇa philosophies preached their own idea so fervently. Because of the brāhmaṇas' oppressive ways and their embracing the karma-mīmāṃsā idea, the kṣatriyas and other castes became very disturbed and staged a philosophical revolt against the brāhmaṇas. For this reason the kṣatriyas all accepted Buddhism and the vaiśyas all accepted Jainism. When people divide into factions and hate each other in terms of those factional groupings, that hatred can become very strong. Passionately loyal to their faction, the people no longer give any thought to what ideas are logical or illogical. That is how Buddhism and Jainism were spread in India. They were also spread to other countries. Weak in spiritual reasoning, the people of those countries accepted those philosophies as sent by God. In Europe some people who hated Christianity also preached the philosophy of nirvāṇa. That is revealed in history.

Text 14

*kecid vadanti māyā yā
sā kartrī jagatām kila
cid-acit-savinī sūkṣmā
śakti-rūpā sanātani*

kecid—some; *vadanti*—say; *māyā*—illusion; *yā*—what; *sā*—that; *kartrī*—the creator; *jagatām*—of the material worlds; *kila*—indeed; *cid*—spirit; *acit*—matter; *savinī*—mother; *sūkṣmā*—subtle; *śakti*—potency; *rūpā*—form; *sanātani*—eternal.

Some say Māyā (illusion) is a subtle eternal potency, the mother of spirit and matter and the creator of the worlds.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Some say: "The beginningless potency named 'Māyā' created all the worlds. This Māyā exists in a subtle form. She gave birth to the two principles spirit and

matter." When the dry philosophy of Buddhism became prominent, this philosophy of Māyā persevered, although it mutated into newer and newer forms. Then Buddhism gradually became influenced by the Tantra-śāstras. At that time the Māyāvāda philosophy was created. It was then that the name "Buddhism" became attached to the Tantric philosophy. Among the people who has not accepted Buddhism, the Māyāvāda philosophy, a philosophy that was actually Buddhism in disguise, was preached. When that philosophy based the the Vedas wa preached, the activities of the Māyāvādī-Vedānta philosophers began. In the mountainous part of India this philosophy was preached in a different form, in a form following the Tantras, preached by the Tantra ācāryas who described the philosophy of Māyā-śakti. Many people say the Tantra philosophy comes from pseudo-Kapila's philosophy. I do not agree with that view. Although pseudo-Kapila agreed that material nature (prakṛti) is the creator of the world, he also affirmed that the spiritual truth is beginningless. He said of the puruṣa:

puṣkara-palāśa-van nirlepaḥ

"As a lotus-petal is untouched by water, so the Supreme Spirit is untouched by the material world."

In my view it is the Śaiva philosophy that has come from pseudo-Kapila's Sāṅkhya. However, because in the Śaiva philosophy material nature (prakṛti) is especially honored, indiscriminating persons often mistakenly think the Śaiva and Tantric philosophies are the same. Although in the Tantric philosophy the puruṣa (the Supreme Spirit) and prakṛti (material nature) are often compared to the two halves of a chick-pea, in the end the Tantric thinkers say prakṛti is the mother who has created spirit itself.

The Tantric thinkers also imagine a kind of nirvāṇa where the individual souls cease to exist. Belief in God is not seen in the philosophy that worships the material potency. The worshipers of the Lord's spiritual potency offer prayers to the all-knowing Supreme God. Imitating and mocking those prayers, the worshipers of matter sometimes also offer prayers to the material potency. The staunch atheist Von Holbach offered these prayers to the material energy:

"O Nature, O Goddess of all elements, O Piety and Truth, who are Nature's two children, please always be our protectors. May the human race sing your glories. O Goddess of Nature, please set us on the path of Your happiness. Drive illusions far from our minds. Cast wickedness from our hearts. Keep us from falling as we walk the path of progress. Make for us a kingdom of true knowledge. Grant goodness to us. Place peace in our hearts."

The Nature-philosopher Von Holbach also says there is no soul, no God, and no afterlife. He says everyone should seek his own happiness. He says material nature is the supreme controller.

In the Mahā-nirvāṇa Tantra Lord Śiva offers these prayers to the original material potency, Goddess Kālī:

*sṛṣṭer ādau tvam ekāsīt
tamo-rūpam agocaram*

*tvatto jātam jagat sarvaṁ
para-brahma-siṣṛkṣayā*

"In the beginning of material creation, You alone existed in the form of complete darkness. Then, when the Supreme Brahman desired to create, you gave birth to the entire material world."

This Tantra preaches the idea of the sāṅkhya philosophy, for it describes a puruṣa aloof from matter and a prakṛti active in matter's world. In that Tantra Lord Śiva also tells Goddess Kālī:

*punaḥ svarūpam āsādyā
tamo-rūpaṁ nirākṛtiḥ
vācātītaṁ mano-'gamyam
tvam ekaivāvaśiṣyate*

"You manifest a form of darkness, and then, when the material worlds are dissolved, you are again formless. You are beyond the power of the mind to know or words to describe. When the world is unmanifest, you alone remain."

*tvam eva jīvo loke 'smimś
tvam vidyā-para-devatā*

"In this world you are the living entities. You are knowledge personified. You are the supreme goddess."

Here it is said that the individual living entities are not different from the potency of material nature. This contradicts the view of sāṅkhya.

*yāvan na kṣiyate karma
śubhaṁ vāśubham eva vā
tāvan na jāyate mokṣo
nṛṇāṁ kalpa-śatair api*

"As long as good and bad karma are not destroyed, there is no liberation for the conditioned souls, even after a hundred kalpas."

*kurvāṇaḥ satataṁ karma
kṛtvā kaṣṭa-śatāny api
tāvan na labhate mokṣam
yāvat jñānam na vindati*

"Even if he performs pious deeds again and again, and even if he performs a

hundred harsh penances, if he has no transcendental knowledge, the living entity will not attain liberation.

*jñānaṁ tattva-vicāreṇa
niṣkāmenāpi karmaṇā
jāyate kṣīṇa-tapasāṁ
viduṣāṁ nirmalātmanām*

"They who are wise and pure-hearted, and who seek after the truth and perform pious deeds without expectation of reward, attain transcendental knowledge.

*na muktir japanād dhomād
upavāsa-śatair api
brahmaivāham iti jñatvā
mukto bhavati deha-bhṛt*

"One does not attain liberation by chanting mantras or performing yajñas, or by fasting a hundred times. Only one who knows, 'I am Brahman', attains liberation.

*manasā kalpitā muktir
nṛṇāṁ cen mokṣa-sādhanī
svalpa-labdhenā rājyena
rājāno mānavās tathā*

"If the people could attain liberation by imagining themselves so, then they could also become kings simply by dreaming of kingdoms.

*jñānaṁ jñeyam tathā jñātā
tritayaṁ bhāti māyayā
vicāryamāṇe tritaye
ātmaivaiko 'vaśiṣyate*

"Knowledge, the object of knowledge, and the knower are all manifested from illusion (māyā). When these three are carefully investigated and properly understood, only the spirit self remains.

*jñānam ātmaiva cid-rūpo
jñeyam ātmaiva cin-mayaḥ
vijñātā svayam evātmā
yo jñāti sa ātma-vit*

"Knowledge is the spirit soul. The object of knowledge is also the spirit soul.

The knower is also the spirit soul. One who knows this knows the truth of the spirit soul."

The truth is that the different Tantras expound very different philosophies. It cannot be said that every Tantra teaches the worship of the material energy (śakti-vāda). In some Tantras that philosophy is accepted, and in other Tantras it is not. It is vehemently opposed. In some Tantras it is said that the Supreme Brahman is the creator, in others that material nature (prakṛti) is the creator, and in others that the individual soul (jīva) is the creator. In some Tantras it is said that the individual souls are illusory (mithyā), and in other it is said that the individual souls are real (satya). In some Tantras it is said that the letter m̐ in the sacred syllable Om̐ is the creator, in other Tantras that the Supreme Person (puruṣa) and material nature (prakṛti) are both the creators, and in other Tantras that material nature is the sole creator of all. In conclusion it may be said that so many different philosophies are taught in the Tantras that no one of them can be singled out as the only philosophy of the Tantras. In the previously quoted verse beginning with the words "sṛṣṭer ādau" it is said that before the material world was created, material nature alone existed, and that by the Supreme Brahman's desire, the material nature created the material world. What is the material nature? Who is the supreme Brahman? When he attains transcendental knowledge will the individual spirit soul become the Supreme Brahman? In the verse beginning with the words "Tvam eva jīvo loke 'smin" it is said that the individual souls are identical with the material nature. Those words make no sense. In the Tantras are also described "latā-sādhana" (ritual illicit sex), "pañca-makāra-sādhana" (ritual activities of sex and consumption of flesh, fish, and wine), and "surā-sādhana" (ritual wine drinking). What kind of religious activities are these? I have no idea how these can be considered religious activities. These ideas are like the atheistic karma-mīmāṃsā or the goddess of material nature imagined by Comte. This kind of Tantric worship was created in someone's imagination. I will not say anything more about it.

Text 15

*athavā bhāva eva syāt
neśvaro na jagaj-janaḥ
bhāvo nitya-vicitrātmā
nābhāvo vidyate kvacit*

athavā—or; bhāva—ideas; eva—indeed; syāt—is; na—not; īśvaro—God; na—not; jagat—world; janah—people; bhāvo—ideas; nitya—eternal; vicitra—variety; atmā—self; na—not; abhāvo—without ideas; vidyate—exists; kvacit—anywhere.

Some say: "Ideas alone exist. There is no God. There is no world. There are no living entities. Ideas are eternal and of great variety. Nothing else exists."

Commentary by Śrīla Bhaktivinoda Ṭhākura

Some philosophers think only the ideas in their minds truly exist. Nothing else exists. They say the "objective world", the world perceived by the senses, does not truly exist. They say ideas, or "subjective reality", are what truly exist. They say one should not perform activities. They say ideas alone exist. Nothing else exists in truth. Bishop Berkeley and other philosophers preached this philosophy of ideas, which is called "idealism". Mill accepted a modified version of this idealism. It is not correct to say that this "idealism" is the same as "spiritualism". When a person thinks about the information that came from his senses, those thoughts are called "ideas". The "ideas" that come in this way are only thoughts based on the material senses' touch with the world of matter. These thoughts are not about anything beyond the world of matter. Gathering the light that filters in through the senses, the mind thinks. In this way ideas arise. Therefore "idealism" is not something above materialism. Among the impersonalists (advaitavādī) some say, "There is no God. There is no world. There are no living entities. All these are only ideas. Ideas are eternal and of great variety. These ideas will never cease to exist. Ideas are the absolute reality." This philosophy is very pathetic and foolish. Only a madman would be inclined to believe it. If we examine the lives of the philosophers who professed these opinions in their books, we will see that, as far as their actions went, they did not believe the "idealism" they preached. It is not wrong to say that ideas are a subtle form of matter. Therefore this "idealism" must be counted among the different varieties of Materialism.

Text 16

*satyam eva tv asan nityam
sad evānitya-bhāvanā
kecid vadanti māyāndhāḥ
yukti-vāda-parāyaṇāḥ*

satyam—truth; *eva*—indeed; *tv*—but; *asat*—untruth;— *nityam*—eternal; *sad*—truth; *eva*—indeed; *anitya*—not eternal; *bhāvanā*—idea; *kecid*—some; *vadanti*—say; *māyā*—by illusion; *andhāḥ*—blinded; *yukti-vāda*—to the philosophy of logic; *parāyaṇāḥ*—devoted.

Blinded by illusion, some philosophers devoted to the tricks of logic say, "Whatever is said to be true will one day be learned to be untrue. Therefore truth is always temporary and relative."

Commentary by Śrīla Bhaktivinoda Ṭhākura

Some philosophers express this view: "Whatever anyone says to be 'true' is only 'true' temporarily. Therefore no truth is eternal and absolute. All truth is temporary and relative. What is considered true now will eventually be changed or refuted. At the end it will be considered untrue. Therefore the only unchanging absolute truth is the statement that there is no absolute truth." This idea gives birth to great laughter, for there is no truth in it at all. Only some professional philosophers, blinded by illusions and addicted to the tricks of logic, accept this

foolish, illogical idea.

These philosophers accept the idea that truth is relative, that absolute truth cannot be. In the Bengali language this idea is expressed by the words, "Noyi hoy ebam hoyi noy." (It is not this. It is not that.) From this illogical idea the philosophy of doubts arise. In the English language this philosophy is called "Scepticism". Hume and other philosophers preached this idea. Although this Scepticism, or the philosophy of doubts, is unnatural and untenable, it has somehow been accepted by many philosophers. The philosophy of material pleasures and the philosophy of cessation of existence (nirvāṇa) brought great harm to their followers, and therefore the people in general became filled with horror merely to hear the names of these philosophies. Human nature is originally pure. It wears the ornament of devotional service to God. By following the philosophies of Materialism, human beings do not find happiness. In this way the philosophy of Materialism grabbed logic, shackled its hands and feet with hard iron bands and threw it into a dark prison cell. In order to cut its own shackles, logic thus created Scepticism, or the philosophy of doubts. The Materialist philosophy holds that matter is eternal, and matter is all that exists. Professor Huxley preached this idea, and since then it has come from many other mouths also. These people say: "Without speaking of material causes and effects no true description of events can be spoken. No conclusions may be drawn that are not based on material causes and effects. At the end the words 'spirit' and 'love' will be cast far away from every book. Then the people will gradually become free to be carried away by the waves of Materialism. Then the idea of free-will will be bound and imprisoned, and the truth that all activities are determined by material laws will be proved beyond any doubt." When many people began to speak in this illogical way, human nature, seeing that it was about to fall into degradation, turned and began to walk on the path of a different philosophy. "This new philosophy will bring no bad results. Why not? Because it will destroy Materialism." Making this promise, logic gave birth to Scepticism, the philosophy of doubts. Scepticism threw the rubbish of Materialism far away. However, it also created another obstacle to stop belief in God. It made people doubt: "I do not have the power to see things as they really are. I see only some aspects of things. Where is the proof that I see things correctly? With my senses I perceive only certain aspects of things. With my eyes I perceive form, with my ears sound, with my nose smell, with my skin touch, and with my tongue taste. Through these five doors of knowledge I learn about the qualities of things. If I had more than five senses, if I had, perhaps, ten senses, I would learn other, different things about the objects I perceive. In this way I have gathered a little bit of knowledge with my senses, but it is knowledge riddled with doubts." In this way, even though it destroyed the philosophy of Materialism, Scepticism did not help the cause of true Spiritual philosophy. Scepticism does not doubt the material world's existence, it merely says: "I do not have complete knowledge of things, and there is no way I will ever have complete knowledge. Therefore I will never understand things as they really are." At the end Scepticism refutes itself. If there is a genuine truth to be understood, then from what root does this philosophy of doubts grow? With careful thinking one will see that this philosophy of doubts is merely idle chatter. "Do I exist, or not?" Who expresses that doubt? I do. Therefore I exist.

Text 17

*sarveṣāṃ nāstikānāṃ vai
matam etat purātanam
deśa-bhāṣā-vibhedena
lakṣitam ca pṛthak pṛthak*

sarveṣāṃ—of all; *nāstikānāṃ*—atheist philosophies; *vai*—indeed; *matam*—view; *etat*—this; *purātanam*—ancient; *deśa*—country; *bhāṣā*—and language; *vibhedena*—with divisions; *lakṣitam*—seen; *ca*—and; *pṛthak*—different; *pṛthak*—different.

From the earliest times many different varieties of atheist philosophy have been preached in different countries and languages.

Commentary by Śrīla Bhaktivinoda Thākura

1. Materialism, or the worship of material nature, 2. Idealism, and 3. Scepticism are three of the oldest kinds of atheism. All other kinds of atheism are included within them. It is a mistake to think that the various modern forms of atheism were all only recently invented. With different names and in somewhat different forms, these same kinds of atheism existed also in ancient times. Many different kinds of atheism were thus preached in our country. Among them *nyāya*, *vaiśeṣika*, and *karma-mīmāṃsā* were openly atheistic. Patañjali's *yoga* philosophy and the philosophy of Vedānta Monism (*advaita*) were covered atheism. You may wish to take a look at these philosophies, so we will now briefly consider them.

Sāṅkhya—This is an ancient philosophy expounded by pseudo- Kapila in his book. Mahārṣi Kapila says in his book:

īśvarāsiddheḥ

"God's existence has never been proved." (Kapila- sūtra 1.92)

mukta-baddhayor anyatarābhāvān na tat-siddhiḥ

"God is either free from matter or imprisoned by matter. Nothing more may be said of Him." (Kapila-sūtra 1.93)

God is either free from matter or imprisoned by matter. What more may be said of Him? If God is liberated, then no one can know anything about Him. If God is imprisoned by matter He is not God at all. To explain this passage the commentator *Vijñāna Bhikṣu* says:

nanv evam īśvara-pratipādaka-śrutinām kā gatis tatrāha

"What is the meaning of the Veda passages that assert the existence of God? In Kapila-sūtra (1.96) the explanation is given:

muktātmanah praśamsā upāsāsidhasya vā

"The descriptions of 'God' in the Vedas are actually only the praises or worship of the liberated souls."

In this way the sāṅkhya philosophy affirms that God does not exist.

Nyāya—the philosophy propounded by Gautama. Gautama asserts:

pramāṇa-prameya-saṁśaya-prayojana-dr̥ṣṭānta-siddhāntāvayava-tarka-nirṇaya-vāda-jalpa-vitaṇḍā-hetv-ābhāsa-chala-jāti-nigraha-sthānānām tattva-jñānān niḥśreyasādhigamaḥ

"By studying the different branches of logic, namely: pramāṇa, prameya, saṁśaya, prayojana, dr̥ṣṭānta, siddhānta, avayava, tarka, nirṇaya, vāda, jalpa, vitaṇḍā, hetu, ābhāsa, chala, and jāti-nigraha, one attains the highest benefit."

What is the great benefit of which Gautama speaks? That I cannot see. Perhaps he means that expert knowledge of logic is a great benefit for the living entities. God is not included among the sixteen items he says bring great benefit. That is why the Vedas affirm:

naiṣā tarkena matir apaneyā

"God cannot be understood by material logic."

Gautama sees liberation in this way:

duḥkha-janma-pravṛtti-doṣa-mithyā-jñānānām uttarottarāpāye tad-anantarāpāyād apavargah

"Liberation means attaining the knowledge that frees one from the ignorance that is the birthplace of sufferings."

In general, this sūtra may be seen to support the idea that liberation is the cessation of sufferings. Spiritual bliss is not present in Gautama's conception of liberation. In his conception there is no bliss of meeting God. For this reason Gautama's Nyāya-śāstra is opposed to the Vedas. That concludes our description of the nyāya philosophy.

Vaiśeṣika—the philosophy propounded by Kaṇāda. There is no need to consider this philosophy at length. In the sūtras written by Kaṇāda it is said that there is no eternal God. Some authors writing in the tradition of this philosophy count 'the Supersoul residing within the individual soul who resides in the material body' among the seven basic principles of existence. They did that in an attempt to drive the atheism from their philosophy. Still, in their commentaries on Vedānta-sūtra, Śaṅkarācārya and other paṇḍitas consider Kaṇāda's philosophy atheistic and anti-Vedic. The truth is that any philosophy that does not accept God as the independent supreme creator and instead posits some other conception of God is actually atheism. God's nature is that He is the master of all. Any philosophy that accepts some other eternal being as equal to God is atheism.

The author of the karma-mīmāṃsā-sūtras—Jaimini. He did not write about God. His primary topic was pious deeds. He said:

codanā-lakṣaṇo 'rtho dharmah. karmaike tatra darśanāt.

"The Vedas teach religion. That religion is called 'karma' (pious deeds)."

Śābara Svāmī, the commentator on these sūtras, writes:

katham punar idam avagamyate. asti tad apūrvam.

"How should this be understood? It is understood in terms of the 'apūrva'."

He says: "First pious deeds are performed. Then, from those deeds the 'apūrva' (abstract secondary principle) is manifest. That apūrva gives the results of the pious deeds. Why is there any need, then, for a God to give the results of actions?" Comte and the modern atheists have no power to say anything more outrageous than this.

The Vedānta-sūtra propounds only devotion to God. In their commentaries on this book many atheists preached the Advaita philosophy (impersonalism), which is covered Buddhism. However, to show humankind the right path, the saintly devotees have carefully written the correct commentaries on Vedānta-sūtra. Later in this book we will explain why the Advaita (impersonalist) philosophy is wrong.

The Yoga-śāstra is also called the Pātañjala-śāstra. It was written by Patañjali Rṣi. In the Sādhana-khāṇḍa section of this book is the following sūtra:

kleśa-karma-vipākāśayair aparāmrṣṭaḥ puruṣa-viśeṣa īśvaraḥ. tatra niratiśayam sārvañña-bijam. sa tu purveṣām api guruḥ kālenānavacchedāt.

"God is a certain person who is untouched by suffering, karma, destiny, or calamity. He knows everything. Because He is untouched by time, He is the

master of all."

Seeing this description of God, many may think Patañjali is a true devotee of God. However, at the end of Patañjali's book that mistaken impression is dispelled. In the Kaivalya-pada section of that book Patañjali writes:

puruṣārtha-sūnyānām pratiprasavaḥ kaivalyaṁ svarūpa- pratiṣṭhā vā citi-śaktir iti

"When the goals of life are no more, then liberation, which establishes the soul's original nature, or the soul's spiritual potency, is manifest."

In the Bhoja-vṛtti, this sūtra is explained in these words:

cic-chakter vṛtti-sārūpya-nivṛttau svarūpa-mātre 'vasthānam tat kaivalyam ucyate

"When the soul no longer has form, when it is situated in its spiritual essence, that is called 'kaivalya' (liberation)."

This means: When the spiritual potency is situated in its own nature, that is called "kaivalya" (liberation). In this passage what is the meaning of the phrase "liberation of the spiritual potency". Does it mean here that when he attains liberation, the individual soul no longer performs any action? Does it mean that after he attains liberation the individual soul continues to have a relationship with God? Unfortunately, this Yoga-sāstra book does not answer these questions? After again and again reading this book one will become convinced that the "God" described in the sadhana- khanda section is considered only an imaginary being created to help attain spiritual perfection, and after the soul attains perfection the idea of God is no longer taken seriously. Is this book theistic or atheistic? You give the answer?

In the different countries and in different languages the philosophy of atheism has been preached in many ways and called by many different names.

Text 18

*karma-jñāna-vimiśrā yā
yuktis tarkamayī nare
citra-mata-prasūtī sā
saṁsāra-phala-dāyinī*

Mixed with karma (fruitive work) and jñāna (philosophical speculation), material logic places a great variety of ideas in human society. Thus logic brings many material results in this world of birth and death.

Commentary by Śrīla Bhaktivinoda Thākura

Logic (yukti) is of two kinds: pure (śuddha) and mixed (mīśra). Pure logic is present in the spirit soul in his original, pure nature. When the spirit soul is imprisoned in matter and his activities are mixed with material conceptions, then he possesses what I call mixed logic (mīśra-yukti). This mixed logic is of two kinds: mixed with fruitive action (karma- mīśra) and mixed with philosophical speculation (jñāna- mīśra). This mixed logic is also known by the word "tarka" (material speculation). This mixed logic is very bad, for seen within it are the four defects: bhrama (mistakes), pramāda (illusions), vipralipsā (cheating), and karaṇāpātava (sensory inefficiency). The conclusions attained by this mixed logic are always faulty. Pure logic always arrives at the same conclusions. Mixed logic arrives at a great host of mutually contradictory conclusions. By acting according to the conclusions of mixed logic, the souls in the material world attain the result of being more and more stringently confined in the prison of the material world.

Text 19

*yuktes tu jaḍa-jātāyā
jaḍātīte na yojanā
ato jaḍāśritā yuktir
vadaty evaṁ pralāpanam*

yuktes—from logic; *tu*—but; *jaḍa*—from matter; *jātāyāḥ*—born; *jaḍa*—matter; *atīte*—beyond; *na*—not; *yojanā*—able; *ato*—then; *jaḍa*—of matter; *āśritā*—taken shelter; *yuktir*—logic; *vadaty*—says; *evaṁ*—thus; *pralāpanam*—nonsense talk.

By employing the logic that is born from matter one cannot go above matter. Material logic speaks only nonsense.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Mixed logic is born from matter. Looking through the door of the senses, the soul imprisoned in matter catches a glimpse of material images, a glimpse carried by the nerves to the brain. There the images are preserved by the power of memory. It is then that material logic does its work. In this way many ideas and imaginations are created. Sorting through these material images, material logic arranges them in pretty patterns. This is called science and philosophy. Looking this way and that at the sensory images, logic comes to certain conclusion. This is called reason. Comte says, "Carefully preserve and organize what you have seen. Examine that information to find the truth." By examining the images seen by the material senses, logic may understand something of the material world. Why should that logic not be called "material logic"? However, how can that material logic hope to understand the nature and activities that are beyond the material world? If something indeed exists beyond the material world, then a specific process to understand it must certainly also exist. If, unaware of that spiritual process of obtaining knowledge, and not wishing to understand whether such a process exists, an uneducated barbarian takes shelter of material logic alone, then

that person will talk only nonsense. How can there be any doubt of that? Only when it is directed towards understanding the workings of the material world does that material logic bring any good results. For engineering, medicine, warfare, music, and other like material activities mixed logic is very suitable. First is material logic mixed with philosophical speculation (jñāna-miśra yukti). In this, the theoretical stage, the scientist understands general principles. After that comes the second stage, where the theoretical knowledge is applied to solving practical problems. This is called karma-miśra yukti. For example, in building a railroad, first comes the theoretical stage (jñāna-miśra yukti), and then the stage of application (karma-miśra yukti), where the railroad is actually built. Engineering and other like activities are the proper sphere of mixed logic. The world beyond matter is not the proper sphere of mixed logic. Mixed logic cannot understand that world. Only spiritual logic can understand the world beyond matter. Materialism, the worship of material nature, the philosophy of the cessation of existence (nirvāṇa), and Scepticism take shelter of material logic to understand the original cause of the material world, a cause that is beyond matter. Using material logic for this purpose will never bring a happy result. That is why these philosophies have become the object of laughter. Whatever books these philosophers have written are only nonsense chattering.

Text 20

*pralapantīha sā yuktir
udantī svātma-siddhaye carame parameśānam
svī-karoti bhayāturā*

pralapantī—talking nonsense; *iha*—here; *sā*—that; *yuktir*—logic; *udantī*—saying; *sva-own*; *ātma*—self; *siddhaye*—for perfection; *carame*—at the end; *parameśānam*—God; *svī-karoti*—accepts; *bhaya*—with fear; *āturā*—filled.

Material logic talks nonsense. Sometimes, at the end, to bring perfection to the soul, frightened material logic accepts the existence of God.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Pure spiritual logic is the natural endowment of the soul. Still, when he is imprisoned in the world of matter, the soul, always meditating on matter, thinks mixed logic is better. In this way most of the people in this world are followers of mixed logic. It is rare in this world to find a follower of pure logic, the logic that is beyond matter. Only those fortunate souls who know the secrets of service to God appreciate pure spiritual logic, for they know the glories of rapt meditation (samādhi) on God. For a long time the people of this external material world have, hoping in this way to fulfill their selfish desires, honored mixed logic. They gave great honor to the ideas material logic gave, but in the end the people could find no happiness. This material, or mixed logic will not leave the soul. Sometimes material logic tries to help the soul. Arguing for a great variety of philosophies, as speaking in many different ways, mixed logic did not become

happy. Then material logic began to hate itself. Talking and talking, material logic wept and lamented. It said, "Alas! For how long have I labored in this external material world? I have fallen very far away from the soul, my eternal companion. I have rejected my own true nature." Lamenting and lamenting in this way, and now filled with fears, at the end material logic accepts God as the original cause of all causes. In country after country is found this kind of preaching about God, preaching born from the human mind and from material logic. Udayana Acārya described this idea in his book Kusumāñjali. In Europe and the West this kind of dry belief in God, called "Deism" or "Natural Theology", has come from many minds. There it has a certain popularity. When it is thus established by mixed logic, knowledge of God is very incomplete and imperfect. That is because material logic is very weak and unqualified to bring the soul closer to God. Because it is thus against its own nature, material logic cannot elevate the soul. Material logic cannot bring spiritual knowledge or guide the soul. This will be shown later in this book.

Text 21

kadācid īśa-tattve sā

*jaḍa-bhrānta-pralāpinī dvaitam traitam bahutvam vā-
ropayaty eva yatnataḥ*

kadācid—sometimes; *īśa-tattve*—ijn knowledge of God; *sā*—that; *jaḍa*—matter; *bhrānta*—bewildered; *pralāpinī*—talking nonsense; *dvaitam*—two; *traitam*—three; *bahutvam*—many; *vā*—or; *āropayaty*—imagines; *eva*—indeed; *yatnataḥ*—with effort.

Bewildered by matter, and talking wildly, material logic sometimes declares that there are two, three, or many Gods.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Mixed logic may sometimes accept the existence of God. Still, bewildered by matter and always talking nonsense, mixed logic has no power to accept that there is only one God. Sometimes mixed logic thinks there are two Gods. Then it thinks there is a God of spirit and a separate God of matter. The God of spirit brings auspiciousness, and the God of matter brings troubles. A philosopher named Zarathustra taught this idea: That there is a God of spirit and a God of matter. In his book Zendavesta he taught that these two Gods are eternal. The devotees of God have only contempt for these old speculations. In the same way they also have contempt for the atheistic *jñāna-kāṇḍa* (philosophy of speculative knowledge) and *karma-kāṇḍa* (philosophy of fruitive work). Zarathustra is a very ancient philosopher. When his philosophy found no honor in India, Zarathustra preached it in Iran. It was by the influence of Zarathustra's ideas that Satan, an equally-powerful rival to God, made his imaginary appearance first in the religion of the Jews and then in the religion based on the Koran. Then, influenced by Zarathustra's idea of two Gods, the idea of three gods, or a "Trinity" made its

appearance in the religion that had come from the Jewish religion. At first they were considered three Gods, but then, when the philosophers were displeased with that idea, the Trinity became God, the Holy Ghost, and Christ. At the same time, in India, Brahmā, Viṣṇu, and Śiva came to be considered three different competing Gods: a very foolish idea. Some philosophers then preached that these three are actually only one God, and indeed many passages of the Vedic scriptures forbid us to think of them as three separate, independent rival Gods. In many other countries is seen faith in many different Gods simultaneously. Indeed, among the countries with the lowest level of civilization it is difficult to find pure belief in one God. Sometimes Indra, Candra, Vāyu, and others are considered independent rival Gods. Different philosophers refuted that mistaken idea and proved that Brahman alone is God. These ideas of many Gods are only the foolish babbling of ordinary logic bewildered by matter. There is only one God. If there were more than one God this material world would not be organized so well. If there were many competing independent Gods, they would decree different, conflicting material laws, each according to his own desire. Of this there is no doubt. Looking at the material world, an intelligent and thoughtful person cannot fail to accept the idea that it was created according to the will of a single Supreme Person.

Text 22

*jñānam sāhajikam hitvā
yuktir na vidyate kvacit
katham sā parama tattve
tam hitvā sthātum arhati*

jñānam—knowledge; *sāhajikam*—natural; *hitvā*—abandoning; *yuktir*—logic; *na*—not; *vidyate*—is; *kvacit*—anywhere; *katham*—how; *sa*—that; *parama*—in the Supreme; *tattve*—Truth; *tam*—that; *hitvā*—abandoning; *sthātum*—establish; *arhati*—should.

There is no true logic separate from the natural knowledge of the soul. How, turning away from that natural knowledge, can one understand the Supreme Truth?

Commentary by Śrīla Bhaktivinoda Thākura

Logic that comes from the soul's own natural knowledge is pure and faultless. The philosophy that comes from such logic is the actual truth. Separated from that natural knowledge, true logic has no power to stand. However, logic that comes from material knowledge, the logic that is seen everywhere in this world, is always mixed and impure. Philosophies that come from such mixed logic are always faulty and lacking. Such philosophies are never good at describing God. Mixed logic is not the proper tool to describe the Supreme Truth. Pure logic which takes shelter of the soul's natural knowledge is the proper tool to describe the Supreme Truth. Here someone may ask, "What is this natural knowledge of

which you speak?" The answer is: The soul is spiritual, and therefore naturally full of spiritual knowledge. That original knowledge possessed by the soul is called here "natural knowledge". That natural knowledge is eternally present in the soul. It is not created by perceiving the contents of the material world. The activities of that natural knowledge are called pure logic. That natural knowledge was known by the soul before the soul ever had any knowledge of the material world.

That knowledge is: (1) I am. (2) I continue to be. (3) I am happy. (4) My happiness comes from a certain place, a shelter, a reservoir of happiness. (5) It is natural for me to take shelter of that reservoir of happiness. (6) I am eternally a follower of that reservoir of happiness. (7) That reservoir of happiness is very beautiful. (8) I have no power to abandon that reservoir of happiness. (9) My present condition is lamentable. (10) Abandoning that lamentable condition I should take shelter of that reservoir of happiness. (11) This material world is not my eternal home. (12) By becoming elevated in this material world I do not become elevated eternally.

If logic does not take shelter of this natural knowledge, logic remains mixed with matter. Then logic is only a babbling of nonsense. Even in ordinary material science, first some axioms must be accepted. In mathematics, astronomy, or other sciences, one cannot make progress if one does not first accept the axioms. In the science of understanding the Supreme Truth one must also first accept some axioms, the axioms given by natural knowledge. Those axioms are the root from which the tree of spiritual knowledge grows.

Text 23

*ekatvam api tad dr̥ṣṭvā
tat-samādhi-cchalena ca
sthūlam bhittvā tu liṅge sā
yogāśraya-caraty aho*

ekatvam—oneness; *api*—also; *tad*—that; *dr̥ṣṭvā*—seeing; *tat*—on that; *samādhi*—of rapt meditation; *cchalena*—on the pretext; *ca*—also; *sthūlam*—gross; *bhittvā*—breaking; *tu*—but; *liṅge*—in the subtle; *sā*—that; *yoga*—of yoga; *āśraya*—shelter; *carati*—goes; *aho*—aha.

Some accept the philosophy of oneness. Breaking through the barriers of the gross material world, resting in the subtle material world, and pretending to remain in a trance of meditation, they take shelter of yoga.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Some philosophers do not believe in the soul's natural knowledge. Nor do they completely believe in material logic. Others, accepting the idea of the soul's natural knowledge, believe in one God. Filled with various mental speculations, they take shelter of a rapt trance of meditation. However, their meditational trance is not the real thing. It is only a trick. In their pretended meditation they pretend

to break through the walls enclosing the material world and then they pretend to see the world of spirit. Why is their meditation only a pretense? The spiritual world is revealed only in a genuine trance of meditation. It is not revealed in this pretended trance. Seeing only the subtle material world, the world of thoughts, they think they have seen the final spiritual abode of the spiritual beings. In truth they have taken shelter of the world of subtle matter, the world of thoughts. The world of subtle matter and the world of gross matter are different in this way: The world of gross matter is the world perceived by the material senses, and the world of subtle matter is the world of thoughts perceived by the mind. Subtle matter was manifested before gross matter was manifested. This the material world is divided into two parts: the world of the gross material elements, and the subtle, effulgent world of thoughts. The "astral body" described by the Theosophists is an effulgent material body made of thoughts. This is the subtle material body, or the mind. The subtle glorious world described in Patañjali's Yoga-śāstra and in the philosophy of the Buddhists is again only the subtle material world, the world of thoughts. The spiritual world is different. It is different from the gross and subtle material worlds, and it is also different from the "liberation" (kaivalya) described in Patañjali's Yoga-śāstra. Patañjali's Yoga-śāstra does not describe the world of the spirit. In describing the practices performed by the aspiring yogī, the Yoga-śāstra explicitly describes the soul and his relationship with God. However, in describing liberation, the Yoga-śāstra does not say anything about God or about the liberated soul's relationship with God. If the intention is that the individual souls and God have merged and become one, then the yoga philosophy is not different from impersonalist Monism (advaita). The philosophy described by Patañjali in his yoga-śāstra does not bring eternal auspiciousness to the spirit souls. The philosophy of the Yoga-śāstra may be considered one of many philosophies that stay in between the world of gross matter and the world of spirit. That is why the souls seeking true spiritual happiness do not like it.

Text 24

*kecid vadanti visvam vai
pareśa-nirmitam kila
jīvānām sukha-bhogāya
dharmāya ca viśeṣataḥ*

kecid—some; *vadanti*—say; *visvam*—universe; *vai*—indeed; *pareśa*—by God; *nirmitam*—created; *kila*—indeed; *jīvānām*—of the individual spirit souls; *sukha*—happiness; *bhogāya*—for enjoyment; *dharmāya*—for religion; *ca*—and; *viśeṣataḥ*—specifically.

Some philosophers say God created this world to give the individual souls an opportunity either to enjoy sense pleasures or to accumulate piety.

Commentary by Śrīla Bhaktivinoda Thākura

Some philosophers say God created this world to give us an opportunity to

enjoy sense pleasures. Then, after sinlessly enjoying and enjoying many sense pleasures, we will perform pious deeds and attain God's mercy. However, if God had truly created this material world for the souls' pleasure, He would not have created it with so many defects. After all, He is all-powerful, and whatever He wishes is done at once. If He had created the material world for the souls' pleasure, He would have made it faultless. If He created the material world for the souls' performing pious deeds, He would have made it very different from the way it is. Of this there is no doubt. Why is there no doubt of this? Because in the material world pious deeds are not easily performed by every creature.

Text 25

*ādi-jīvāparādhād vai
sarveṣāṃ bandhanam dhruvam
tathānya-jīva-bhūtasya
vibhor daṇḍena niṣkṛtiḥ*

ādi—original; *jīva*—soul; *aparādhād*—because of the offense; *vai*—indeed; *sarveṣāṃ*—of all; *bandhanam*—bondage; *dhruvam*—indeed; *tathā*—so; *anya*—of other; *jīva-bhūtasya*—souls; *vibhor*—of God; *daṇḍena*—by the punishment; *niṣkṛtiḥ*—deliverance.

Some philosophers say that because of the first living entity's sin all the other living entities are imprisoned in the material world. Later, punishing Himself for their sins, God delivers the living entities.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Thinking about the virtues and faults of this world, some moralist monotheists concluded that this material world is not a place of unalloyed pleasures. Indeed, the sufferings outweigh the pleasures. They decided that the material world is a prison to punish the living entities. If there is punishment, then there must be a crime. If there were no crime, then why would there be any punishment? What crime did the living entities commit? Unable to properly answer this question, some men of small intelligence gave birth to a very wild idea. God created the first man and placed him in a pleasant garden with his wife. Then God forbade the man to taste the fruit of the tree of knowledge. Following the evil counsel of a wicked being, the first man and woman tasted the fruit of the tree of knowledge, thus disobeying God's command. In this way they fell from that garden into the material world filled with sufferings. Because of their offense, all other living entities are offenders from the moment of their birth. Not seeing any other way to remove this offense, God Himself took birth in a humanlike form, took on His own shoulders the sins of His followers, and then died. All who follow Him easily attain liberation, and all who do not follow Him fall into an eternal hell. In this way God assumes a humanlike form, punishes Himself, and thus liberates the living entities. An intelligent person cannot make sense of any of this.

Text 26

*janmato jīva-sambhāvo
maraṇānte na janma vai
yat-kṛtam saṁsṛtau tena
jīvasya caramam phalam*

janmataḥ—from birth; *jīva*—of the living entities; *sambhāvo*—birth; *marāṇa*—death; *ante*—at the end; *na*—not; *janma*—birth; *vai*—indeed; *yat*—what; *kṛtam*—done; *saṁsṛtau*—in the world; *tena*—by that; *jīvasya*—of the living entity; *caramam*—final; *phalam*—result.

(These philosophers say that) the living entity's life begins at birth and ends with death. After death, he is not born again. After death he attains the results of his actions in that one lifetime.

Commentary by Śrīla Bhaktivinoda Thākura

To accept this mixed-up religion one must first believe these rather implausible things: "The living entity's life begins at birth and ends at death. Before birth the living entity did not exist, and after death the living entity will no longer stay in the world of material activities. Only human beings have souls. Other creatures do not have souls." Only extremely unintelligent persons believe this religion. In this religion the living entity is not spiritual in nature. By His own will God created the living entities out of matter. Why are the living entities born into very different situations? The followers of this religion cannot say. Why is one living entity born into a house filled with sufferings, another living entity born into a house filled with joys, another living entity born into the house of a person devoted to God, and another living entity born into a wicked atheist's house? Why is one person born in a situation where he is encouraged to perform pious deeds, and he performs pious deeds and becomes good? Why is another person born in a situation where he is encouraged to sin, and he sins and becomes bad? The followers of this religion cannot answer all these questions. Their religion seems to say that God is unfair and irrational.

Why do they say that animals have no souls? Why do birds and beasts not have souls like human beings? Why do the human beings have only one life, and, because of their actions in that one life are rewarded in eternal heaven or punished with eternal hell? Any person who believes in a truly kind and merciful God will find this religion completely unacceptable.

Text 27

*atra sthitasya jīvasya
karma-jñānānuśīlanāt viśvonnati-vidhānena
kartavyam īśa-toṣaṇam*

atra—here; *sthitasya*—situated; *jīvasya*—of the soul; *karma*—fruitive work; *jñāna*—mental speculation; *anuśīlanāt*—by cultivating; *viśva*—world; *unnati*—elevation; *vidhānena*—by the way; *kartavyam*—to be done; *īśa*—of God; *toṣaṇam*—satisfaction.

(These philosophers say that) by cultivating fruitive work and speculative philosophy one should make improvements in the material world and in this way please God.

Commentary by Śrīla Bhaktivinoda Thākura

The followers of this religion have no power to worship God selflessly. In general their idea is that by cultivating fruitive work and speculative philosophy one should work to make improvements in the material world and in this way please God. By building hospitals and schools, and by doing various philanthropic works, they try to do good to the world and thus please God. Worship of God by performing fruitive work (karma) and by engaging in philosophical speculation (jñāna) is very important to them. They have no power to understand pure devotional service (śuddha-bhakti), which is free of fruitive work and philosophical speculation. Worship of God done out of a sense of duty is never natural or unselfish. "God has been kind to us, and therefore we should worship Him." These are the thoughts of lesser minds. Why is this not a good way to worship God? Because one may think, "If God is not kind to me, then I will not worship Him." In this way one has the selfish, bad desire to get God's kindness in the future. If one wishes that God will be kind by allowing one to serve Him, then there is nothing wrong with that desire. But the religion under discussion does not see it in that way. This religion sees God's kindness in terms of one's enjoying a happy life in this material world.

Text 28

īśa-rūpa-vihīnas tu
sarvago vidhi-sevitaḥ pūjito 'tra bhavaty eva
prārthanā-vandanādibhiḥ

īśa—of God; *rūpa*—form; *vihīnas*—without; *tu-but*; *sarvago*—all-pervading; *vidhi*—by rules; *sevitaḥ*—served; *pūjito*—worshiped; *atra*—here; *bhavaty*—is; *eva*—indeed; *prārthanā*—by prayers; *vandan*—by bowing down; *ādibhiḥ*—beginning with.

(Some other philosophers say that) God has no form. He is all-pervading. Still, following the rules of scripture, many worship Him, bow before Him, pray to Him, and serve Him in many ways.

Commentary by Śrīla Bhaktivinoda Thākura

The followers of this philosophy, which in modern times has appeared in many versions, claim that God is formless and all-pervading. For these people philosophical speculation is the most important activity. "People who say God has a form are stunted dwarves." This thought always agitates their minds. "In our path of knowledge we know that God is formless and all-pervading." These people cannot go beyond these kinds of thoughts. The unintelligent people who follow this path have an idea of God that is foolish idolatry. They think that God is formless and all-pervading, like the material sky. Thus the object of their worship is material. Beyond the 24 material elements is the individual spirit soul, and beyond the individual soul is God, who has numberless qualities, whose form is spiritual, who is all-pervading, whose true nature is different from the formless God the impersonalists imagine, who is the supreme master, who is supremely merciful, who is the individual spirit souls' true friend, who has all opulences, and who is the supreme controller, and whose handsome transcendental form the followers of this philosophy have no power to see or understand. These philosophers' worship of God is very faulty and incomplete. Their worship consists only of bowing down and reciting prayers. Only bowing down and reciting prayers, their worship is very material in nature. Again and again chewing various kinds of philosophical speculation, they are very afraid to worship the glorious spiritual Deity form of God and become His servant, a servant completely sold to Him. Agitated in this way, they preach to the world that one should not imagine a spiritual form of God. They say that to worship the Deity form of God is to worship only a statue made of material elements. These people have no power to understand the true form of God, a form beyond the touch of matter, a form that is eternal and full of knowledge and bliss. Each of these people thinks he himself is the best and the most important. They say it is a bad idea to take shelter of the feet of a spiritual master. Afraid, they will not search to find a genuine, a saintly spiritual master. They will not devotedly serve a spiritual master's feet. Afraid that they will meet an imposter spiritual master and by him be set on the wrong path, they shun even the genuine, the saintly spiritual masters. Some among them say that by one's own effort one can find the spiritual truth in one's own heart, and therefore there is no need to take shelter of a spiritual master's feet. Others among them say that one should accept only the most prominent, most famous spiritual master (pradhāna-ācārya). The most famous spiritual master is God Himself. He is the true teacher, the true protector. He enters our hearts and destroys our sins. There is no need to accept a human being as a spiritual master. Others among them say that one should only worship the scriptures, which are given by God. Still others among them say that the scriptures are filled with errors. Afraid in this way, they will not honor any scripture.

Text 29

*idam eva mataṁ viddhi
sarvatraivāsamañjasam
īśvare doṣadaṁ sākṣāt
jīvasya kṣaudra-sādhakam*

idam—this; *eva*—indeed; *matam*—philosophy; *viddhi*—please know; *sarvatra*—everywhere; *eva*—indeed; *asamañjasam*—wrong; *īśvare*—to God; *doṣadam*—giving faults; *sākṣāt*—directly; *jīvasya*—of the soul; *kṣaudra*—smallness; *sādhakam*—attaining.

Please know that is philosophy is wrong in every way. It thinks God has many faults. It is of small help to the individual spirit souls.

Commentary by Śrīla Bhaktivinoda Thākura

Although within it belief in one God rests, in many places this philosophy is wrong. This philosophy implies that God is cruel and unjust. Also, thinking them unimportant, this philosophy also slights the devotees eager to serve God. God is one. He is a person. It is by His will that the individual souls have free will and thus may choose to sin. Then, abandoning their original nature, they have no power against the Lord's Māyā-śakti (potency of illusion), and then, become spiritually weak, they sin. Thus the sins of the individual spirit souls all come from weakness. If one rejects the idea that piety and sin have no beginning, then one must say that God is at fault for making the individual souls weak and thus prone to sin. Although with their mouths these people say God is faultless, they actually hurl insults at Him, saying He has many faults. These people have no power to distinguish between the spirit soul and the gross and subtle material bodies. Their theoretical and practical knowledge are both polluted and stunted, and for this reason they have no power to understand the nature and secrets of the soul. Although they are very proud of their material knowledge, their knowledge of spirit is stunted, and their religious activities bring only meager results. Their highest goal is to reside in Svargaloka in their subtle material bodies. They mistake the subtle material body, or the mind, for the spirit soul. Thus they have no power to distinguish the soul from the mind.

Text 30

*kecid vadanti sarvaṁ yat
cit-acid-īśvarādikam
brahma sanatanam sākṣād
ekam evādvitīyakam*

kecid—some; *vadanti*—say; *sarvaṁ*—all; *yat*—what; *cit*—spirit; *acid*—matter; *īśvara*—God; *ādikam*—beginning; *brahma*—Brahman; *sanatanam*—eternal; *sākṣād*—directly; *ekam*—one; *eva*—indeed; *advitīyakam*—without a second.

Some other philosophers say that spirit, matter, God, and everything else are all the eternal impersonal Brahman, and nothing exists but this Brahman.

Commentary by Śrīla Bhaktivinoda Thākura

The impersonalist philosophy, which is known as Advaita (Monism), has existed for a very long time. From a few isolated passages of the Vedas this philosophy has come. Although this impersonalist philosophy has been preached by various philosophers in many countries, it is from India that it originally came. Of this there is no doubt. Some learned men who came to India with Alexander the Great learned this impersonal philosophy, returned to their own country, and incorporated parts of this philosophy in their own books. The impersonal philosophy teaches: "Brahman is the only thing that exists. Nothing else exists. The idea that spirit, matter, and God are different things is useful only for ordinary activities. In truth Brahman is the unchanging root from which they all have grown. Brahman is eternal, changeless, formless, and qualityless. It has no characteristics. It has no power. It has no activities. Brahman never changes into anything else. All these statements are found in different places in the Vedas." The impersonalist philosophers believe all these ideas. Still, casting a glance on the variety-filled material world, they thought, "How is it possible that the impersonal Brahman is the origin of this material world? We can see this world with our own eyes. How did it come into existence? If we cannot answer these questions our philosophy will not stand. Thinking and thinking, they considered these points: "Brahman never performs any activity. How can it have created the world? How can we accept that it has the power to perform activity? If we accept that something else exists besides Brahman, then our whole Advaita (non-dual) philosophy will be broken." Thinking and thinking in this way, they came to this conclusion: "If we say that Brahman has the power to transform itself into other things, that will not destroy our Advaita philosophy. Therefore, Brahman transformed itself into the things of this world. That we can believe."

Text 31

*vastunaḥ parimāṇād vā
vivarta-bhāvataḥ kila
jagad-vicitratā sādhyā
jagad anyam na vartate*

vastunaḥ—in truth; *parimāṇād*—from transformation; *vā*—or; *vivarta-bhāvataḥ*—from the state of transformation; *kila*—indeed; *jagad*—of the material world; *vicitratā*—the variety; *sādhyā*—is attainable; *jagad*—the material world; *anyam*—another; *na*—not; *vartate*—is.

(They say) the variety-filled material world is in truth a transformation of Brahman. It is not different from Brahman.

Commentary by Śrīla Bhaktivinoda Ṭhākura

In this way a theory of transformation became accepted. But then another impersonalist philosopher said, "It is not right to say that Brahman has a defect. If Brahman becomes transformed, then it no longer remains Brahman. Therefore

this theory of transformation should be thrown far away and in its place the theory of illusion should be accepted. Brahman never becomes transformed into any other thing. Therefore the theory of transformation is impossible. However my theory, which maintains that all that exists is in reality Brahman and Brahman alone, and the idea that a variety of things exists is really only an illusion is a beautiful theory, beautiful in every limb. When one mistakes a rope for a snake, one becomes afraid. When one mistakes the glitter in a seashell for silver, one becomes filled with hopes. Therefore if my theory of illusion is accepted, then Brahman has no defect. The material world is an illusion. ONLY because of ignorance does one believe it exists. In this way my theory is proved. The material world does not exist. Life does not exist. Only Brahman exists. The belief that the material world exists is only pretending on the part of Brahman. This pretending is called by the names 'avidya' (ignorance), 'māyā' (illusion) and other like words found in dictionaries. The pretending here does not posit the existence of something different from Brahman. Therefore Brahman is the only reality. Nothing else exists. The reality is spirit, and the pretending, the illusion, is matter. That is now proved. When material consciousness is defeated by spiritual truth, then the material pretending is destroyed, the true reality is revealed, and liberation is attained."

Text 32

*athavā jīva-cintāyām
jātam sarvaṁ jagad dhruvam
jīveśvare na bhedo 'sti
jīvaḥ sarveśvareśvaraḥ*

athavā—or; *jīva*—of the individual spirit soul; *cintāyām*—in the idea; *jātam*—born; *sarvam*—all; *jagad*—world; *dhruvam*—indeed; *jīva*—in the individual spirit soul; *īśvare*—and in God; *na*—no; *bhedo*—difference; *asti*—is; *jīvaḥ*—individual spirit soul; *sarveśvareśvaraḥ*—the supreme God of all gods.

(Some other philosophers say:) This material world is born from the soul's thoughts. In truth the individual soul is not different from God. The individual soul is himself the God of all gods.

Commentary by Śrīla Bhaktivinoda Thākura

Some other philosophers do think think this theory of pretending is true. They say: "The pretending that is the material world is not manifested spontaneously from nothing. Brahman first pretends that it is the individual soul, and then it pretends that the material world exists. How can the individual spirit soul be something different from Brahman? It cannot. If it is said that the soul is different from Brahman, the philosophy of impersonalism will be killed at once. Therefore the individual spirit soul is the pretending of Brahman." These philosophers eventually divided into two groups with two different philosophies. The first of these groups says: "Brahman is like a great sky. The individual soul

covered by illusion is like the small portion of sky within a clay pot. When ignorance cuts Brahman into tiny pieces, those pieces are the individual souls. In that way the soul and Brahman are different." The second group of philosophers argues against this idea, saying, "This idea is an embarrassment to Brahman, for this idea says that Brahman can be cut into pieces, and also that Brahman itself may be overpowered by illusion. The truth is not like that. Please know that the individual spirit soul is like a reflection of Brahman. The individual spirit soul is like the sun or moon reflected on the water. The individual soul is an illusion, and by him the illusory material world is imagined to exist. In truth only Brahman exists. There is nothing but it. The individual soul is not different from it, and neither is the material world different from it." A great blunder rests in both these philosophies, a blunder that, blinded by unthinking allegiance to their ideas, these philosophers have neither the desire nor the power to see. The blunder is their idea that Brahman alone exists and there is nothing but it. If they do not accept that Brahman has inconceivable power, then all their ideas are worthless. Some talk of maya (illusion, other talk of avidya (ignorance), others talk of pretending, and still others talk of pretending to pretend, but if they say that Brahman has no power to do anything, then how can they establish their idea that only Brahman, and nothing else, exists? In every one of their ideas is seen the fatal flaw that kills the impersonalist philosophy. If we accept the idea that Brahman has inconceivable power, and if we say Brahman is the only thing that exists, then Brahman has no need to take shelter of anything but itself. Then Brahman is not different from any substance or any power. Then, by Brahman's inconceivable power, change and changelessness, form and formlessness, qualities and qualitylessness, and a host of other mutually contradictory natures may simultaneously and eternally exist within Brahman without negating each other's existence. Even the greatest effort of human reason cannot understand Brahman's inconceivable power. Why should we not accept the truth that Brahman has inconceivable power? The glories of Brahman who has inconceivable powers is infinitely greater than the glory of the impersonal qualityless Brahman. I glorify the Supreme Brahman. The Brahman who has transcendental powers is the Supreme Brahman. The Brahman without qualities or powers is called merely Brahman. That Brahman is merely a part of the Supreme Brahman. The philosophy that turns away from the Supreme Brahman and accepts only the partial Brahman is a very inferior kind of philosophy, a philosophy born of small minds. Of this there is no doubt. This impersonalist philosophy has no power to satisfy the questions posed by good logic. It has no power to understand the true meaning of the Vedas. It has no power to give to the individual spirit souls the greatest auspiciousness.

Text 33

*eteṣu vāda-jāleṣu
tat sad eva viniścitam
anvaya-vyatirekābhyām
advaya-jñānaṁ eva yat*

eteṣu—in these; *vāda*—of philosophies; *jāleṣu*—in the nets; *tat*—this; *sad*—real;

eva—indeed; *vinīcitam*—determined; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *advaya-jñānam*—non-dual knowledge; *eva*—indeed; *yat*—which.

The truth lies somewhere in this network of conflicting philosophies. Directly and indirectly, the non-dual Brahman is understood there.

Commentary by Śrīla Bhaktivinoda Ṭhākura

These different philosophies are like a great net, a net badly woven by the different philosophers. In the midst of all these different philosophies the truth is somewhere to be found. Finding out what is untrue, throwing those untruths far away, and searching for what is the real truth is called "finding the truth". A French philosopher named Victor Kunja tried to understand the truth in this way, but in the end he could not find it. He failed because he searched only among the thoughts of the western thinkers. The western intelligence is very materialistic. The western philosophers had no power to understand the subtle difference between the spirit soul and what is not the spirit soul. Their minds firmly attached to matter, they said that material mind is the spirit soul. As a search for rice grains among the empty husks of already-threshed rice brings no result, so Victor Kunja's search was fruitless in the end. In the *Iśopaniṣad* (mantra 15) it is said:

hiraṇmayena pātreṇa
satyasāphihitam mukham
tat tvam pūṣann apāvṛṇu
satya-dharmaya-dṛṣṭaye

"O my Lord, O sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Please remove that covering and exhibit Yourself to Your pure devotee."*

In *Śrīmad-Bhāgavatam* it is said:

aṇubhyaś ca bṛhadbhyaś ca
śāstrebyaḥ kuśalo naraḥ
sarvataḥ sāram ādadyāt
puṣpebhya iva śatpadah

"As a bee takes honey from many different flowers, so a wise man takes the truth from many different great and small books."

In this way the Vaiṣṇava philosophers find the truth in books like the Vedas and *Śrīmad-Bhāgavatam*. In the less important books, the books written by materialistic philosophers, and in the very important books, the books that truly explain the science of the soul, the Vaiṣṇavas find the real truth. Part of that truth is called "*advaya-jñāna*" (the knowledge of impersonal Brahman). That impersonal Brahman is only a small portion of the whole Supreme Truth, the

Truth that is eternal and full of knowledge and bliss. By the word "sat" (the truth), the Supreme is described. When that sat (truth) is manifest, then the asat (untruth) is thrown far away. The word "sat" also refers to the world of spirit. This world of matter, which is called "asat", is only a reflection of that world of spirit. .pa

Dvitiyānubhava

Second Realization

Text 1

*sac-cid-ānanda-sāndrāṅgam
parānanda-rasāśrayam cid-acic-chakti-sampannam
tam vande kali-pāvanam*

sat—eternal; *cid*—knowledge; *ānanda*—bliss; *sāndra*—intense; *aṅgam*—limbs; *parānanda*—supreme bliss; *rasa*—nectar; *āśrayam*—shelter; *cid*—spirit; *acit*—and matter; *śakti*—with the potency; *sampannam*—endowed; *tam*—to Him; *vande*—I bow; *kali-pāvanam*—the purifier of the Kali-yuga.

To Lord Caitanya, whose transcendental form is filled with eternity, knowledge, and bliss, who is the shelter of transcendental nectar and bliss, who is the master of all spiritual and material potencies, and who is the purifier of the Kali-yuga, I offer my respectful obeisances.

Text 2

*svarūpam āsthito hy ātmā
svarūpa-śakti-vṛttitaḥ vadaty eva nijātmānam
upādhi-rahitam vacaḥ*

svarūpam—own form; *āsthito*—situated; *hy*—indeed; *ātmā*—soul; *svarūpa-śakti-vṛttitaḥ*—by his own power; *vadaty*—says; *eva*—indeed; *nijātmānam*—own self; *upādhi-rahitam*—without material designations; *vacaḥ*—words.

When he is situated in his original nature, by his own power the soul gives the correct answers to these spiritual questions, answers free from the touch of matter.

Commentary by Śrīla Bhaktivinoda Thākura

Influenced by matter in different ways, the souls imprisoned in the material world give a great variety of answers to the questions posed in the second verse of

the First Chapter of this book. Those souls who by spiritual realization and by understanding the teachings of a genuine spiritual master know the truth about the soul give the correct answers to these questions. These questions have each only one correct answer. The three questions posed in the First Chapter, Second Verse of this book are: 1. I perceive this world. Who am I? 2. What is this immense material world? 3. What relation have I with this world? The souls influenced by the material nature give a great variety of answers to these questions, answers recounted in the First Chapter of this book. In this Second Chapter the correct answers to these three questions, the answers given by the self-realized souls, will be recounted. But first we will consider this question: Who are the self-realized souls? The souls who have no relation to material place, time, senses, and body, and who are instead situated in their original spiritual nature, are self-realized souls. In the book Śrīmad-Bhāgavatam (2.10.6), which contains the essential teachings of the Vedānta, the pure self-realized soul is described in these words:

*muktir hitvānyathā-rūpaṁ
svarūpeṇa vyavasthitiḥ*

"Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies."*

When he is freed from material existence, the soul is situated in his original nature. Then he is self-realized. On the self-realized soul will give the correct answers to our three questions. Here someone may protest: "The living entity in the material world has a body, senses, and reasoning power. If he renounces material existence, then what will happen to his body, senses, and reasoning power? How will he be able to give the correct answers to your questions?" The answer to this protest is that the soul is like spiritual knowledge personified. The soul has spiritual knowledge as one of its natural features. The soul has not only spiritual knowledge of itself. The soul is also filled with light, so that with the light of its knowledge it can illuminate the features of other things also. In this way the soul knows both itself and other objects also. This means that the soul has all power to see, hear, smell, and taste. The soul has knowledge as part of its nature. When it falls into the material world, the soul is imprisoned within a series of material coverings. To enable him to interact with the material world, the spirit soul is given a second set of senses: material senses. In this way the soul sees with material eyes, hears with material ears, smells with a material nose, tastes with a material tongue, and experiences touch with material skin. His original spiritual senses now deprived of their powers, the soul now uses the powers of this second set of senses: material senses. Also, the conclusions the soul draws are now drawn with the aid of material reasoning power. All of this a great calamity for the spirit soul, whose natural condition is to be full of knowledge. When the soul becomes self-realized and his original nature is revived, then he can again perform all these activities with his original, spiritual senses. Then his reason power is again his original spiritual reasoning power. In that liberated condition, with his original, spiritual reasoning power, the soul can give the correct answers to our questions. With his own spiritual power the soul can give

the answers. These answers the soul gives are free from all of matter's limitations and defects. The answer a self-realized soul residing in India gives a self-realized soul residing in the northern countries will also give. A soul living in the spiritual world of Vaikuṅṭha will also give the same answer. And why not? The pure liberated souls did not give answers that come from the great variety of mixtures of the material modes. That is why their answers are not different from each other.

Text 3

*bhagavān eka evāste
para-śakti-samanvitaḥ
tat-chakti-niḥsrto jīvo
brahmāṇḍam ca jaḍātmakam*

bhagavān—God; *ekaḥ*—one; *eva*—indeed; *āste*—is; *para*—transcendental; *śakti*—potency; *samanvitaḥ*—endowed; *tat*—His; *śakti*—potency; *niḥsrto*—manifest; *jīvo*—individual soul; *brahmāṇḍam*—universe; *ca*—and; *jaḍātmakam*—material.

God is one. God has many transcendental powers. The individual spirit souls and the material worlds are all manifested from God's powers.

Commentary by Śrīla Bhaktivinoda Ṭhākura

In the Vedic literature it is said:

ekam evādvitīyam

"There is only one God. He has no rival."

neha nānāsti kiñcana

"Nothing is separate from God."

sa viśva-kṛd viśva-vit

"God created the world. He knows all that happens in the world."

pradhāna-kṣetra-patir guṇesaḥ

"God is the master of the world. He is the master of the modes of material nature."

eko devo bhagavān varenyah

"There is only one God. He is the best of persons. He has all opulences."

By these words God's eternal existence is clearly confirmed. In Śrīmad-Bhāgavatam (1.2.11) it is said:

*vadanti ta tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate*

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

Bhagavān (the Supreme Person) is superior to Brahman (the impersonal divine effulgence) and Paramātmā (the all-pervading Supersoul). Still, one should not think that Brahman, Paramātmā, are two separate gods and Bhagavān is the Supreme God that dominates Them. Here the individual spirit soul is the seer, and Bhagavān is the object seen. When he first begins his spiritual life, and he travels on the path of philosophical speculation (jñāna-mārga), the soul sees the Brahman feature of Bhagavān. When he makes some advancement on that path, the soul begins to walk on the path of yoga (yoga-mārga). When he walks on that path, the soul sees the Paramātmā feature of Bhagavān. When by good fortune the soul walks on the path of pure devotional service (śuddha-bhakti-mārga), the soul sees Bhagavān directly. Bhagavān brings great sweetness to the eyes. He is full of transcendental bliss. He is eternal and full of knowledge and bliss. His form is graceful. He is a very handsome and charming person. He has all opulence, all power, all fame, all handsomeness, all knowledge, and all renunciation. He has them in the best, the most sublime way. Brahman and Paramātmā are both hidden within Bhagavān. Bhagavān has all potencies. By His wish His potencies manifest His regular and occasional pastimes. He is supremely independent. He is the author of all rules and regulations. Still, He is never bound by any rules or regulations. Bhagavān has no rival. No one is equal to Him. No one is superior to Him. His spiritual potencies are multifarious. They have many different powers. By these spiritual potencies Bhagavān's spiritual abode, spiritual pastimes, and spiritual paraphernalia are all manifested. That are all transformations of Bhagavān's spiritual potency. From His perfect spiritual potency the spiritual world is manifest. Bhagavān's potency acts in many different ways. One kind of action it performs is the manifestation of the many atoms. That is seen. Spiritual effulgence, spiritual qualities, and spiritual activities are all manifested from Bhagavān's spiritual potency. From the jīva-śakti potency the many individual spirit souls (jīvas) are manifest. The spiritual potency has a shadow. From that shadow are manifest the five gross material elements, the five sense objects, the ten senses, and the mind, intelligence, and false ego. In this way 24 material

elements are manifest. The potency that manifests the material world is thus called the "chāyā-śakti" (shadow potency).

Text 4

*so 'rkas tat-kiraṇo jīvo
nityānugata-vigrahaḥ
prīti-dharmaḥ cid-ātmā saḥ
parānande 'pi dāya-bhāk*

so—He; *arkas*—sun; *tat-kiraṇo* is effulgence; *jīvo*—the individual spirit souls; *nitya*—eternal *anugata*—following; *vigrahaḥ*—form; *prīti*—love; *dharmah*—nature; *cid-ātmā*—spirit soul; *saḥ*—he; *parānande*—with spiritual bliss; *api*—also; *dāya*—inheritance; *bhāk*—possessing.

Bhagavān (the Supreme Personality of Godhead) is like the sun. The many individual souls are like particles of light that come from that Bhagavān-sun. Each individual soul has an eternal spiritual form like the form of Bhagavān. Each individual soul is by nature spiritual and blissful. His nature is to love Bhayava. He is like a son entitled to a share in his father's (Bhagavān's) property.

Commentary by Śrīla Bhaktivinoda Thākura

Bhagavān is like the sun. The rays of light emanating from that sun are the individual spirit souls. These rays-of-light individual spirit souls have a nature like Bhagavān's. Each individual soul has an effulgent spiritual form suited to its own particular nature. Each soul's form is effulgent and spiritual. Therefore each soul is spiritual in nature. Each soul has spiritual qualities. A small particle of love is part of each soul's spiritual nature. Therefore a particle of love is the soul's nature. Therefore it is said, "Love is the soul's nature." Because the soul's spiritual form and natural love are both small, it is said that the individual souls' forms and natural love are not perfect or complete. The individual souls also possess a small particle of spiritual bliss. The bliss of realizing impersonal Brahman is described in these words of Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu*:

*brahmānando bhaved eṣa
cet parārdha-guṇī-kṛtaḥ naiti bhakti-sudhāmbodheḥ
paramāṇu-tulām api*

"If brahmānanda, or the happiness of becoming one with the Supreme, is multiplied by one trillionfold, it still cannot compare to even an atomic fraction of the happiness derived from the ocean of devotional service."*

By his own nature each individual soul is like a son qualified to inherit this sublimely blissful and most exalted status of engaging in devotional service to the Lord. Aware that the happiness of realizing impersonal Brahman is very small by

comparison, the soul becomes Bhagavān's servant and follower. When He is pleased by a certain soul's service, Bhagavān empowers that soul with the powers of His spiritual potencies. Now endowed with that spiritual potency, the soul is able to experience the sublime bliss of devotional service.

Text 5

*tac-chaktes chāyayā viśvam
sarvam etad vinirmitam
yatra bahirmukhā jīvāḥ
saṁsaranti nijecchayā*

tac-chaktes—of His potency; *chāyayā*—by a shadow; *viśvam*—the material world; *sarvam*—all; *etad*—this; *vinirmitam*—created; *yatra*—where; *bahirmukhā*—who have turned their faces; *jīvāḥ*—the individual souls; *saṁsaranti*—wander; *nijecchayā*—by their own wish.

By the shadow of Bhagavān's spiritual potency the entire material world is created. In that material world wander the individual souls who have turned their faces away from Bhagavān.

Commentary by Śrīla Bhaktivinoda Ṭhākura

When he is a servant of Lord Kṛṣṇa, the individual soul becomes like a son who inherits the father's property. This inheritance is transcendental bliss. When he turns his face away from Lord Kṛṣṇa and tries to be independent, the individual soul falls into the world of birth and death. The spiritual potency helps the individual soul become more and more elevated, and the material potency (*māyā-śakti*), the potency that creates the material world, helps the individual soul become more and more firmly shackled in the prison house of repeated birth and death. The material potency is a shadow of the spiritual potency. The individual souls who deserve to go to the world of birth and death take birth in that world. There he is given a gross and subtle material body to experience the various perceptions of the material world. In this way he falls into the material world and there suffers many troubles that come from the results of his various activities (*karma*). There is one reason and one reason only that these souls are in the material world. The reason is that they have turned their faces away from Bhagavān (*bhagavad-bahirmukha*). It should be understood that the individual spirit souls are not manifested from the material world. Neither are they manifested from the spiritual world. They are manifested from the border that separates those two worlds. For them material pleasures may be more attractive than spiritual upliftment. Therefore they may of their own will choose to stay in the world of birth and death. For this Bhagavān is not to blame. Showing His mercy to these souls, Bhagavān created the material world so they could enjoy there as they wished. Bhagavān created the material world in such a way that after only a few days of trying to enjoy there, the souls would become intelligent and turn from those enjoyments. In this way Bhagavān created the path of performing

devotional activities in the association of saintly devotees. Following that path, the souls become delivered from the material world.

Text 6

*jīvato jaḍato vāpi
bhagavān sarvadā pṛthak
na tau bhagavato bhinnau
rahasyam idam eva hi*

jīvato—from the individual soul; *jaḍato*—from matter; *vā*—or; *api*—also; *bhagavān*—the Supreme Personality of Godhead; *sarvadā*—always; *pṛthak*—separate; *na*—not; *tau*—them; *bhagavato*—from the Supreme Personality of Godhead; *bhinnau*—different; *rahasyam*—secret; *idam*—this; *eva*—indeed; *hi*—indeed.

Bhagavān (the Supreme Personality of Godhead) is eternally different from the individual souls and from matter. However, the souls and matter are not different from Bhagavān. This is a great secret.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Bhagavān (the Supreme Personality of Godhead) is eternally different from the individual souls and from matter. However, the souls and matter are not different from Bhagavān. This is a great secret. Bhagavān is eternally different from the individual souls and from matter. In the form of His potency, He has entered the individual souls and the material world. Unable to understand this secret, Vyāsa, who had revealed and carefully studied all the scriptures, wept. Then Nārada, who is a great devotee of Bhagavān, approached Vyāsa and taught Him the four verses that are the heart of Śrīmad-Bhāgavatam. That heart of Śrīmad-Bhāgavatam's teaching is divided into four parts: jñāna, vijñāna, rahasya, and tad-aṅga. In the jñāna part Bhagavān teaches: "I am the only Supreme Truth. Before anything else existed, I existed. In the beginning of the material world neither the chain of causes and effects, nor the impersonal Brahman, which lies beyond them, were openly manifest in this world. When the material world is created, I manifest by My potency whatever exists, and when the material world is annihilated, only I, Bhagavān, will remain." In this way Bhagavaj-jñāna (knowledge of Bhagavān) is explained. In the vijñāna part Bhagavān teaches: "I am the Supreme Truth. When the souls perceive only what is outside Me, when they cannot perceive My true nature, that is because of the influence of My potency. That potency is called by the name 'Māyā'. When it is manifested in spirit that potency is called 'Yogamāyā'. My potency is eternally different from Me and not different from Me. How it is not different from Me is not easily seen. How it is different from Me is easily seen. It is different from Me in two ways: as a reflection (ābhāsa) and as darkness (tamaḥ)." Here "abhāsa" refers to the individual spirit souls and "tamaḥ" refers to the material world. Thus the individual spirit souls and the

material world are both My potencies. That should be known. This next stage of knowledge, knowledge of Bhagavān and his potencies, is called "vijñāna". In the third part, the rahasya part, Bhagavān teaches: "The pradhana, mahat-tattva, and the material elements beginning with earth enter the material world and at the same time they do not enter. In the same way I, Bhagavān, the spiritual sun, enter the individual spirit souls, but still I am different from them eternally. When an individual spirit soul becomes My devotee, then I become his friend. That is the great secret." In the tad-anga part, Bhagavān says: "When, tormented by the sufferings of the world of birth and death, an individual soul takes shelter of the feet of a saintly devotee and inquires from him about the spiritual truth, then, by his spiritual master's mercy, that soul searches for Me directly and indirectly. Eventually he attains Me." In this way Śrīmad-Bhāgavatam explains the truth of acintya-bhedabheda-tattva (the inconceivable simultaneous oneness and difference of Bhagavān and the individual spirit souls).

Text 7

*jaḍa-jāla-gatā jīvā
 jaḍāsaktim viḥāya ca
 svakīya-vṛttim ālocya
 śanakair labhate param*

jaḍa—of matter; *jāla*—in the trap; *gatā*—gone; *jīvā*—the souls; *jaḍa*—to matter; *āsaktim*—attachment; *viḥāya*—abandoning; *ca*—and; *svakīya*—own; *vṛttim*—action; *ālocya*—considering; *śanakair*—gradually; *labhate*—attains; *param*—the Supreme.

When the souls caught in the trap of material life renounce their attachment to matter, and then carefully engage in spiritual activities, eventually they attain the Supreme.

Commentary by Śrīla Bhaktivinoda Ṭhākura

The individual spirit souls may be divided into two groups: the souls eternally imprisoned in the material world (nitya-baddha), and the souls free from that prison (nitya-mukta). The eternally free souls are always attracted to serve Lord Kṛṣṇa. When the souls caught in the trap of material life renounce their attachment to matter, and then carefully engage in spiritual activities, eventually they attain the Supreme. Spiritual activities here means devotional service to Bhagavān. As one engages favorably in devotional spiritual activities, one's attachment for material things becomes gradually diminished. When those spiritual activities reach completeness and perfection, then their attachment for material things becomes completely and perfectly eliminated. Then the individual spirit soul attains the feet of Bhagavān, the Supreme Truth, the Supreme Master of the spiritual world. As one again and again performs spiritual activities, one gradually finds them sweeter and sweeter. To the extent they are attached to matter, the individual souls remain averse to spirit.

Text 8

*cintātītam idam tattvam
dvaitādvaita-svarūpakam
caitanya-caraṇāśvādāt
chuddha-jīve pratīyate*

cintā—thought; *atītam*—beyond; *idam*—this; *tattvam*—truth; *dvaitādvaita*—dual and not dual; *svarūpakam*—nature; *caitanya*—of Lord Caitanya; *caraṇa*—of the feet; *āśvādāt*—from the sweet taste; *śuddha-jīve*—in the pure soul; *pratīyate*—is known.

This Supreme Truth, who is different and non-different from everything, cannot be known by the material mind. Only the pure souls, who taste the sweet nectar of taking shelter of Lord Caitanya's feet, have the power to know the Supreme Truth.

Commentary by Śrīla Bhaktivinoda Ṭhākura

The material mind has no power to understand how the Supreme can be both different and not different from everything. Why not? Because in the material world no one sees mutually contradictory qualities residing in the same place. Therefore the souls imprisoned in the material world, souls whose knowledge is only of material things, will not be inclined to believe that mutually contradictory qualities exist in Bhagavān. Manifested by His inconceivable potencies, numberless mutually contradictory qualities happily and gracefully reside in Bhagavān. He is the formless Brahman and He is also a person with a sublimely graceful form. He is smaller than the smallest and larger than the largest. He is impartial, but still He loves His devotees. He has no qualities, but then again He certainly does have qualities. He is the impersonal Brahman, and He is also Kṛṣṇa surrounded by many cowherd friends. He is the greatest philosopher, full of knowledge, and He is also a lover, His whole being is made of love. Bhagavān is the shelter where these and all other mutually contradictory qualities reside. The Lord cannot be compared to material things. The soul imprisoned in the material world possesses intelligence made of matter. That material intelligence has no power to touch what is beyond the world of matter. For this reason the souls imprisoned in the world of matter cannot understand the qualities of Bhagavān. In this way they do not believe that Bhagavān's nature is like that. As long as they remain in the prison of the material world, the individual spirit souls cannot understand how Bhagavān is simultaneously one and different from everything. Will the souls imprisoned in matter never understand this point? The answer is that the souls who taste the nectar of devotional service to Lord Caitanya's feet will gradually become purified. In this way they will eventually be able to understand it. As he becomes purified, the soul realizes his original nature. Then he understands how Bhagavān is simultaneously one and different. Here the phrase "caitanya-caraṇāśvādāt" has two meanings, although in truth the two

meanings are actually one. One meaning is, "By serving Lord Caitanya's feet one attains transcendental bliss." The second meaning is, "By serving the feet of the Supreme Personality of Godhead, who knows everything, one attains transcendental bliss." Lord Caitanya is not different from the all-knowing Supreme Personality of Godhead. Therefore the two meanings are actually one. In the first part of this book we considered the opinions of different philosophers, philosophers who are all individual spirit souls imprisoned in the material world. Now that I have refuted all their philosophies, I will describe the supreme spiritual truth, the truth taught by supremely pure Lord Caitanya Mahāprabhu.

Text 9

*cid eva paramam tattvam
cid eva paramēśvaraḥ
cit-kaṇo jīva evāsau
viśeṣaś cid-vicitratā*

cid—spirit; *eva*—indeed; *paramam*—supreme; *tattvam*—truth; *cid*—spirit; *eva*—indeed; *paramēśvaraḥ*—the Supreme Personality of Godhead; *cit-kaṇo*—particle of spirit; *jīva*—the individual soul; *eva*—indeed; *asau*—he; *viśeṣaś*—specific; *cid*—of spirit; *vicitratā*—variety.

The Supreme Truth is spiritual. The Supreme Personality of Godhead is spiritual. The individual spirit soul is a tiny particle of spirit. Great variety exists in the realm of spirit.

Commentary by Śrīla Bhaktivinoda Thākura

Spirit, matter, and the individual spirit souls are the three divisions of existence. The Supreme Truth is spiritual. The Supreme Personality of Godhead is spiritual. The individual spirit soul is a tiny particle of spirit. Great variety exists in the realm of spirit. Bhagavān (the Supreme Personality of Godhead) is like a sun shining in the spiritual world. The particles of light emanating from that sun are the individual spirit souls. Thus the individual souls are tiny particles of spirit. Great variety exists in the realm of spirit. Nothing is superior to spirit. The variety present in the material world is only a reflection of the variety in the spiritual world.

Text 10

*ānandaś cid-guṇaḥ proktaḥ
sa vai vṛtti-svarūpakāḥ
yasyānuśīlanāj jīvaḥ
parānanda-sthitim labhet*

ānandaḥ—bliss; *cid-guṇaḥ*—the qualities of spirit; *proktaḥ*—said; *sa*—that; *vai*—indeed; *vṛtti-svarūpakāḥ*—actions; *yasya*—of which; *anuśīlanāt*—by

cultivating; *jīvaḥ*—the individual spirit soul; *parānanda-sthitim*—the position of transcendental bliss; *labhet*—attains.

Spirit is by nature full of bliss. By performing spiritual activities one becomes blissful.

Commentary by Śrīla Bhaktivinoda Ṭhākura

Free will is one quality of spirit, and bliss is another quality of spirit. Bliss is part of the nature of spirit. Therefore, by again and again performing spiritual activities the individual soul becomes blissful. In the Vedas it is said:

eṣa hy ānandayati

"When one understands the Personality of God, the reservoir of pleasure, Kṛṣṇa, he actually becomes transcendently blissful."*

In this way the Vedas affirm that bliss is part of the nature of spirit. As the power to burn is part of the nature of fire, and as fluidity is part of the nature of water, so bliss is part of the nature of spirit. Even the souls imprisoned by matter enjoy a certain material version of that bliss. Everything has two features. One feature is its nature and the other its activities. The activities of spirit bring spiritual bliss. A soul who again and again engages in blissful spiritual activities eventually attains spiritual bliss. Gradually he becomes qualified to enjoy the bliss of personal association with Bhagavān.

Text 11

*cid-vastu jaḍato bhinnam
svatanrecchātmākam sadā
praviṣṭam api māyāyām
sva-svarūpam na tat tyajet*

cid-vastu—spirit; *jaḍato*—from matter; *bhinnam*—different; *svatantra*—independent; *icchā*—desire; *ātmākam*—self; *sadā*—always; *praviṣṭam*—entered; *api*—also; *māyāyām*—in illusion; *sva-svarūpam*—own nature; *na*—not; *tat*—that; *tyajet*—abandons.

Spirit is different from matter. Spirit always has free will. Even when it enters the world of illusions, spirit never loses its nature.

Commentary by Śrīla Bhaktivinoda Ṭhākura

What is the nature of spirit? Many times that question is asked. In this material world one does not find a perfect or complete answer. Even though the

soul is spiritual, it has now forgotten its own nature. Shackled in Māyā's prison, the soul finds it hard to give a clear answer about its own nature. The soul's nature is to be a tiny particle of spirit. Although that nature is pervertedly reflected in the material world, the soul never really abandons its own nature. First this question may be asked: "If the spirit soul is different from matter, then the spirit soul must be different from all material things. What is that difference?" First one should seek the answer to that question. Many qualities may be seen in material things, but free will is never seen in them. Neither is consciousness ever seen in them. Unless the soul is completely restricted in its activities, these two qualities are not covered. They remain manifest. Qualities like heat and liquidity may be seen in material elements like fire and water, but the liquidity of water is not a sign of free will present in the water. The water is not liquid of its own accord. Many different material elements may be considered, but none of them acts by its own free will. For example, we do not see that fire acts of its own free will. However, in spiritual beings, in souls, even though they may be covered by the material bodies of lowly species like worms and ants, we see free will is present. Walking and walking, an ant considers which way he should go, and then he walks on that path. This power of the ant to think and to choose are the signs of free will. We do not see these signs in inert matter. We see them only in spirit, in living beings. Therefore consciousness and free will are part of the nature of spirit. Of this there is no doubt. In conclusion, consciousness, free will, bliss, and the idea "It is I" are all parts of the nature of spirit. Even when it enters the material world of five elements, the spirit soul never abandons that nature.

Text 12

*phalgum nirarthakam viddhi
sarvam jadamayam jagat
bahirmukhasya jivasya
grham eva puratanam*

phalgum—false; *nirarthakam*—useless; *viddhi*—please know; *sarvam*—all; *jadamayam*—material; *jagat*—universe; *bahirmukhasya*—who has turned his face away; *jivasya*—of the soul; *grham*—home; *eva*—indeed; *puratanam*—ancient.

Please know that the material world is meaningless and illusory. It is an ancient prison house for the souls who have turned their faces from the Supreme Lord.

Commentary by Śrīla Bhaktivinoda Ṭhākura

The material world is meaningless and illusory. It is an ancient prison house for the souls who have turned their faces from the Supreme Lord. Following Nārada Muni's instruction, Vyāsa entered a trance of meditation. His heart purified by devotional service, in that trance Vyāsa saw the truth. This is described in Śrīmad-Bhāgavatam (1.7.4-6):

*bhakti-yogena manasi
samyak praṇihite 'male apaśyat puruṣam pūrṇam
māyām ca tad-apāśrayām*

"Thus he fixed his mind, perfectly engaged by linking it in devotional service (bhakti-yoga) without any tinge of materialism, and thus he saw the Absolute Personality of Godhead along with His external energy, which was under full control.*

*yayā sammohito jiva
ātmānam tri-guṇātmakam
paro 'pi manute 'nartham
tat-kṛtam cābhipadyate*

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

*anarthopaśamaṁ sākṣād
bhakti-yogam adhokṣaje*

"The material miseries of the living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service."*

The material world created by Māyā is a useless and illusory place for the individual souls, who are small particles of spirit. Why do the individual souls reside in this worthless place? The answer to this question is that the material world is an ancient prison for the individual souls who have turned their faces away from the Supreme Lord. Only the souls who have turned their faces away from the Supreme Lord have entered the material world. The souls who do not turn their faces away from the Supreme Lord remain always free from the prison of matter. They do not enter the material world. They stay always in the spiritual world. The Māyā-sakti (potency of material illusion) is always under Lord Kṛṣṇa's control. As darkness must stay always far away from the shining sun, so the illusory potency Māyā must stay always far away from Lord Kṛṣṇa, far away from the spiritual world. The individual souls who have turned their faces away from Lord Kṛṣṇa are attracted to the bewildering variety of Māyā's world. In this way they fall under Māyā's spell. In truth the individual souls are always beyond the modes of material nature. But when they fall under Māyā's spell, the individual souls think they themselves are products of the material modes. Then they try to enjoy the pathetic pleasures the three material modes offer. That is the condition of the souls who have turned their faces away from the Supreme Lord. The other spirit souls, the souls who remain in the spiritual world, do not turn their faces away from the Supreme Lord. Only the souls who turn their faces away from the Supreme Lord leave the spiritual world and go to the world of matter.

Text 13

*deśa-kālādikam sarvaṁ
māyayā vikṛtaṁ sadā
māyātītasya viśvasya
sarvaṁ tac cit-svarūpakam*

deśa—place; *kāla*—and time; *ādikam*—beginning; *sarvaṁ*—all; *māyayā*—by Māyā; *vikṛtaṁ*—transformed; *sadā*—always; *māyātītasya*—beyond Māyā; *viśvasya*—of the world; *sarvaṁ*—all; *tac*—that; *cit-svarūpakam*—spiritual in nature.

The time, place, and everything else of the material world is a grotesque perversion created by Māyā. In the world far away from Māyā's world, everything is made of spirit.

Commentary by Śrīla Bhaktivinoda Ṭhākura

The spiritual world is far from Māyā. The material world is created by Māyā. What is the relationship of these two worlds? To this question we answer: The time, place, and everything else of the material world is a grotesque perversion. However, the time, place, and everything else of the spiritual world far from Māyā are all spiritual. This means that everything there is supremely pure. In that grotesque material world there are many obstacles to happiness. Therefore it is seen that the material world is very grotesque and horrible. In the material world time is divided into past, present, and future. By that division many things are destroyed and many kinds of sufferings are created. In this way the material world is filled with many horrible and grotesque things. Therefore the whole material world is horrible and grotesque. In the spiritual world time, place, and everything else are all spiritual. Everything there is full of bliss. Everything there is full of love. In the spiritual world there is not even the slightest fragrance of matter. The spiritual world is gracefully described in these words of Chāndogya Upaniṣad's Eighth Chapter:

*hariḥ om. atha yad idam asmin brahmapure daharam puṇḍarīkam veśma daharo
'sminn antarākāśas tasmin yad- antas tad anveṣṭavyaṁ tad vāva vijijñāsitavyam iti.*

"Hari. Om. In the heart of this spiritual city is a lotus abode. The internal part of that abode should be sought. That part one should desire to know.

*taṁ ced brūyur yad idam asmin brahmapure daharam puṇḍarīkam veśma daharo
'sminn antarākāśaḥ kim tad atra vidyate yad anveṣṭavyaṁ yad vāva vijijñāsitavyam
iti.*

"If they (the students) ask: What does it mean that in the heart of this spiritual city is a lotus abode, the internal part of that abode should be sought, and that part one should desire to know? . . .

*brūyād yāvan vā ayam ākāśas tāvan eṣo 'ntar hṛdaya ākāśa ubhe asmin dyāv-
āpṛthivī antar eva samāhite ubhāv agniś ca vāyuś ca sūrya-candra-samāv ubhau
vidyun- nakṣatrāṇi yac cāsyehāsti yac ca nāsti sarvaṃ tad asmin samāhitam iti.*

. . .then he (the guru) may say: As in the external world there is a sky, so inside this heart there is also a sky. In both the external world and within this heart there are heaven and earth. In both are fire and air. In both are sun and moon and lightning and stars. Whatever is in the external world and whatever is not in the external world is present in this heart.

*taṃ ced brūyur asmiṃś ced idaṃ brahmapure sarvaṃ tad asmin samāhitam
sarvāṇi ca bhūtāni sarve ca kāmā yadaitaj jarāv āpnoti pradhvaṃsate vā kim tato
'tiśiṣyata iti.*

"If they say: If in this spiritual city all material elements and desires are assembled, then when the body reaches old age or is destroyed at death, what remains after that? . . .

*sa brūyann asya jarayāitaj jīryati na vadhenasya hanyata etat satyaṃ brahma-
puram asmin kāmāḥ samāhitā eṣa ātmāpahata- papma vijaro vimṛtyur viśoko
vijighatso 'pipāsaḥ satya-kāmāḥ satya-saṅkalpo yathā hy eveha prajā anvāviśanti
yathānuśāsanam yaṃ yaṃ antam abhikāmā bhavanti yaṃ janapadam yaṃ kṣetra-
bhāgam taṃ tam evopajīvanti.*

. . .then he (the guru) may say: It is not withered by old age. It is not killed by death. This spiritual city is eternal. Within it are all desires. The soul is free from sin, old-age, death, lamentation, hunger, and thirst, and its desires and thoughts are all automatically fulfilled. As by following good advice people attain their desires, so the spiritualists also attains their desires.

*tad yatheha karma-jito lokāḥ kṣīyate evam evāmutra puṇya- jito lokāḥ kṣīyate tad
ya ihātmānam ananuidya vrajanty etāṃś ca satyaṃ kāmāṃs teṣāṃ sarveṣu lokeṣv
akāma-caro bhavaty atha ya ihātmānam anuidya vrajanty etāṃś ca satyaṃ kāmāṃs
teṣāṃ sarveṣu lokeṣu kāma-caro bhavati.*

"Just as the fruits of work in this lifetime are all ultimately destroyed, in the

same way the benefits in the next life are also all ultimately destroyed. One who does not understand the nature of the soul remains unfulfilled and unsatisfied, even though he may obtain all his desires. He does not attain the spiritual world on the death of the body. One who understand the nature of the soul remains becomes satisfied and fulfilled. He obtains all his desires in this world. He attains the spiritual world on the death of the body.

sa yadi pitṛloka-kāmo bhavati saṅkalpād evāsya pitarah samuttiṣṭhanti tena pitṛlokena sampanno mahīyate.

"If he desires to go to Pitṛloka, simply by that desire alone the Pitṛs appear before him, they take him to Pitṛloka and he becomes happy.

sa yadi mātṛloka-kāmo bhavati saṅkalpād evāsya mātarah samuttiṣṭhanti tena mātṛlokena sampanno mahīyate.

"If he desires to go to Mātṛloka, simply by that desire alone the Mātṛs appear before him, they take him to Mātṛloka and he becomes happy.

sa yadi bhrātṛloka-kāmo bhavati saṅkalpād evāsya bhrātarah samuttiṣṭhanti tena bhrātṛlokena sampanno mahīyate.

"If he desires to go to Bhrātṛloka, simply by that desire alone the Bhrātṛs appear before him, they take him to Bhrātṛloka and he becomes happy.

sa yadi svaṣṛloka-kāmo bhavati saṅkalpād evāsya svasarah samuttiṣṭhanti tena svaṣṛlokena sampanno mahīyate.

"If he desires to go to Svaṣṛloka, simply by that desire alone the Svaṣṛs appear before him, they take him to Svaṣṛloka and he becomes happy.

sa yadi sakhiloka-kāmo bhavati saṅkalpād evāsya sakhāyah samuttiṣṭhanti tena sakhilokena sampanno mahīyate.

"If he desires to go to Sakhiloka, simply by that desire alone the Sakhis appear before him, they take him to Sakhiloka and he becomes happy.

sa yadi gandhamālyaloka-kāmo bhavati saṅkalpād evāsya gandhamālye samuttiṣṭhanti tena gandhamālyalokena sampanno mahīyate.

"If he desires to go to Gandhamālyaloka, simply by that desire alone the Gandhamālyas appear before him, they take him to Gandhamālyaloka and he becomes happy.

sa yady annapānaloka-kāmo bhavati saṅkalpād evāsyānnapāne samuttiṣṭhanti tena annapānalokena sampanno mahīyate.

"If he desires to go to Annapānaloka, simply by that desire alone the Annapānas appear before him, they take him to Annapānaloka and he becomes happy.

sa yadi gītavāditraloka-kāmo bhavati saṅkalpād evāsya gītavāditre samuttiṣṭhanti tena gītavāditralokena sampanno mahīyate.

"If he desires to go to Gītavāditraloka, simply by that desire alone the Gītavāditras appear before him, they take him to Gītavāditraloka and he becomes happy.

sa yadi strīloka-kāmo bhavati saṅkalpād evāsya striyaḥ samuttiṣṭhanti tena strīlokena sampanno mahīyate.

"If he desires to go to Strīloka, simply by that desire alone the Strīs appear before him, they take him to Strīloka and he becomes happy.

yam yam antam abhikāmo bhavati yam kāmāyate so 'sya saṅkalpād eva samutiṣṭhati tena sampanno mahīyate.

"Whatever he desires appears simply by his desiring it. In this way he becomes happy.

te ime satyāḥ kāmā anṛtapidhānās teṣāṃ satyānām satām anṛtam apidhānaṃ yo yo hy asyetaḥ praiti na tam iha darśanāya labhate.

"When the real spiritual desires of the soul are covered by false material

desires, the soul is not able to meet the Supreme Personality of Godhead after death.

atha ye cāsyeha jīvā ye ca pretā yac cānyad icchān na labhate sarvaṁ tad atra gatvā vindate 'tra hy asyaite satyaḥ kāma anrtapidhānas tad yathāpi hiraṇya-nidhiṁ nihitam akṣetrajña upary upari sañcaranto na vindeyur evaṁ evemaḥ sarvāḥ prajñā ahar ahar gacchanty atra etaṁ brahmalokaṁ na vindanty anṛtena hi pratyudhaḥ.

"Both in this life and the next, they who desire something other than spiritual happiness never attain the fulfillment of their desire. Their real, spiritual desires are covered by material illusion. They are like persons searching for buried treasure. Not knowing the location of the treasure, they walk over it again and again, but never attain it. They are always near the spiritual realm, but material illusion prevents them from entering it.

sa eva eṣa ātmā hṛdi tasyaitad eva niruktaṁ hṛdy ayam iti tasmād dhṛdayam ahar ahar vā evamvit svargaṁ lokam eti.

"The Supreme Personality of Godhead resides in the hearts of the living entities, and for this reason He is known as Hṛdayam, which means 'The person (ayam) in the heart (hṛd)'. A person constantly aware of the Lord's presence in his heart attains the spiritual world.

atha ya eṣa samprasādo 'smāc charīrāt samutthāya paraṁ jyotir upasampadya svena rūpeṇābhiniṣpadyata eṣa ātmāti hovacaitad amṛtam abhayam etad brahmeti tasya ha vā etasya brahmaṇo nāma satyam iti.

"When such a soul leaves the present material body, he enters the effulgent spiritual world. His original spiritual form is manifested there. He is named 'soul'. He is immortal and fearless. He is named 'satya' (the truth).

tāni ha vā etāni trīṇy akṣarāṇi satīyam iti tad yat sat tad amṛtam atha yad dhi tan martyam atha yady antenobhe yacchati yad anenobhe yacchati tasmād yam ahar ahar vā evamvit svargaṁ lokam eti.

"The word 'satyam' contains three syllables: 'sat', 'i', and 'yam'. 'Sat' refers to the immortal Supreme Personality of Godhead, who is always free from the cycle of repeated birth and death, and 'i' refers to the individual spirit soul, who may become subject to the cycle of birth and death. 'Yam' refers to the process that brings the individual spirit soul into contact with the Supreme Person. A person

aware of these facts, attains the spiritual world.

*atha ya ātmā sa setur vidhṛtir eṣāṁ lokānām asambhedāya naityaṁ setuṁ aho-
rātre tarato na jarā na mṛtyur na śoko na sukṛtāṁ na duṣkṛtāṁ. sarve papmāno 'to
nivartante 'pahata-papma hy eṣa brahmalokas tasmād vā etaṁ setuṁ tīrtvāndhaḥ
sann anandho bhavati viddhaḥ sann aviddho bhavaty upatāpī sann anupatāpī bhavati
tasmād vā etaṁ setuṁ tīrtvāpi naktam ahar evābhiniṣpadyate sakṛd vibhato hy evaiṣa
brahmalokaḥ.*

"The Supreme Personality of Godhead is the controller of all the worlds. He is the eternal boundary which day, night, old- age, death, lamentation, piety, and impiety do not cross. Sins turn from Him. He is free from sin. A blind man crossing the boundary into His spiritual realm becomes free from blindness. A person wounded by material sufferings becomes free from them, and a person burning in the pain of repeated birth and death also becomes free from suffering by crossing the boundary into His realm. Crossing beyond the days and nights of material time, the spiritual realm of the Supreme Personality of Godhead is eternally manifested."

Text 14

*cic-chakteḥ para-tattvasya
svabhāvas tri-vidhaḥ smṛtaḥ
sva-svabhāvas tathā jīva-
svabhāvo māyikas tathā*

cit—spiritual; *śakteḥ*—from the potency; *para-tattvasya*—of the Supreme Truth; *svabhāvas*—nature; *tri-vidhaḥ*—three kinds; *smṛtaḥ*—considered; *sva-svabhāvas*—own nature; *tathā*—so; *jīva*—of the individual spirit souls; *svabhāvo*—nature; *māyikas*—of Māyā; *tathā*—so.

The Supreme Truth's spiritual potency has three natures: its own nature, the nature of the individual spirit souls, and the nature of Māyā.

Commentary by Śrīla Bhaktivinoda Thākura

The Supreme Truth's spiritual potency has three natures: its own nature, the nature of the individual spirit souls, and the nature of Māyā. Limitless variety is present in the spiritual nature. The mayavadi impersonalists do not think variety is present in spirit. They say, "Variety is present only in Māyā. When one renounces Māyā and turns to spirit, variety is cast far away. When the individual spirit soul attains its original nature, all variety disappears, and everything becomes one." On what foundation are these ideas of the mayavadis built? From what root do they grow? The answer is: These ideas are based only on their whims. In what scripture are these ideas described? By what chain of logical

arguments are they attained? That no one can say. In the previously quoted passage of Chandogya Upanisad we saw a description of spiritual variety. In the spiritual world are present the form of the Supreme Personality of Godhead, the forms of the individual spirit souls, a great variety of places, the moon, sun, and other luminaries, rivers, streams, and many other beautiful and glorious things. A great variety of blissful tastes (rasa) are also present in the world of spirit. The nature of the individual souls is that they are the Lord's marginal potency (tatastha). They are between the spiritual and material potencies. The individual souls therefore may be under the influence of the Māyā potency or under the influence of the spiritual potency. The nature of Myaa is that it is a perverted reflection of spirit. The individual spirit souls who have turned their faces away from the Supreme Lord must be covered by a gross and subtle material body.

Text 15

*tiṣṭhann api jaḍādhāre
cit-svabhāva-parāyaṇaḥ
vartate yo mahā-bhāgaḥ
sva-svabhāva-paro hi saḥ*

tiṣṭhan—standing; *api*—even; *jaḍādhāre*—in the material world; *cit-svabhāva-parāyaṇaḥ*—devoted to the spiritual nature; *vartate*—is; *yo*—who; *mahā-bhāgaḥ*—very fortunate; *sva-svabhāva-paro*—devoted to his own nature; *hi*—indeed; *saḥ*—he.

Even though he may still reside in the material world, an individual soul intent on reviving his original spiritual nature is very fortunate. In the end he regains his original spiritual nature.

Thus ends Tattva-viveka