Prameya-ratnāvalī
The Jewels of Truth
translated by Kuśakratha dāsa

Table of Contents

Prameya 1
Mangalācaraṇam, The disciplic succession, Madhvacārya's Nine
Philosophical Truths, Kṛṣṇa is the Supreme Personality of Godhead

Prameya 2
The Supreme Personality of Godhead Is Known By Study of the Vedas

Prameya 3
The Material World Is Real

Prameya 4
The Jīvas (Living Entities) Are Different From Lord Viṣṇu

Prameya 5
The Jīvas (Living Entities) Are By Nature the Servants of the Supreme
Personality of Godhead

Prameya 6
In Both Conditioned and Liberated States, the Jīvas Are Situated in Higher
and Lower Statuses

Prameya 7
Liberation Does Not Mean an Impersonal Merging, But the Attainment of
Direct Association With Lord Kṛṣṇa

Prameya 8
Pure Devotional Service Grants Liberation

Prameya 9
Direct Perception, Logic and Vedic Revelation Are Three Sources of Actual
Knowledge

First Prameya

TEXT 1
jayati śrī-govindo
All glories to Lord Govinda, who is known as Gopinatha and Madana-Gopala. By His mercy, I shall now speak this excellent and subtle book Prameya-ratnavali (Jewels of the Vaisnava Philosophy).

TEXT 2

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

TEXT 3

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

TEXT 4

bhavati vicintya viduṣā  
niravakāra guru-paramapara nityam  
ekāntitaṁ sidhyati yayoday- 
ayati yena hari-toṣam

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

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

TEXT 5

yad uktam padma-purāṇe  
samprādaya-vihinā ye  
mantrās te niṣphalā matāh  
ataḥ kalau bhavisyanti  
catvāraḥ sampradāyinah

śrī-brahma-rudra-sanakā  
vaiṣṇavāḥ kṣiti-pāvanāḥ  
catvāras te kalau bhāvyā  
ḥy utkale puruṣottamāt

yat—which; uktam—is spoken; padma-purāṇe—in the Padma Purāṇa; samprādaya-vihinā—those who are not connected to the bona-fide disciplic succession; ye—those who; mantrāḥ—mantras; te—they; niṣphalāḥ—without result; matāḥ—are considered; atah—for this reason; kalau—in the age of Kali; bhavisyanti—there will be; catvāraḥ—four; samprādayāḥ—bona-fide disciplic successions; śrī—from Laksmi-devī; brahma—from Lord Brahmā; rudra—from Lord Śiva; sanakā—and from Sanaka and the Kumāra sons of Brahmā; vaiṣṇavāḥ—in relation to Lord Viṣṇu; kṣiti—the world; pāvanāḥ—purifying; catvāraḥ—four; te—they; kalau—in the age of kali; bhāvyāḥ—will be; hi—indeed; utkale—in Orissa; puruṣottamāt—from Jagannātha Puri.

The Padma Purāṇa explains: "Unless one is initiated by a bona-fide spiritual
master in the disciplic succession, the mantra he might have received is without any effect. For this reason four Vaiṣṇava disciplic successions, inaugurated by Lakṣmī-devī, Lord Brahmā, Lord Śiva, and the four Kumāras, will appear in the holy place of Jagannātha Purī, and purify the entire earth during the age of Kali."

TEXT 6

rāmnujam śrīh svī-cakre
    madhvāc̄ryam caturmukhah
śrī-vaṁśu-svāminam rudro
    nimbādityam catuhsanah

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

TEXT 7

tatra guru-paramparā yathā
śrī-krṣna-brahma-devarsi-
bādarāyaṇa-saṁjñakān
śrī-madhva-śrī-padmanābha-
    śrīman-nṛhari-mādhavān

aksobhya-jayatirtha-śrī-
jnānasindhu-dayānīdhīn
śrī-vidyānīdhī-raṇendra-
    jayadharmān kramād vayam

purusottama-brāhmaṇya-
    vyāsatirthāṁ ca samstumah
    tato laksāmīpatīṁ śrīman-
    mādhavendram ca bhaktitāh

tac-chisyān śrīśvarādvaita-
    nityānandān jagad-gurīn
devam iṣvara-siṣyam śrī-
    caitanyaṁ ca bhajāmahe
śrī-krṣna-prema-dānena
    yena nistaritam jagat

**TEXT 8**

atha prameyāny uddisante

śrī-madhvāḥ prāha viṣṇum paratamam akhilāṁnāya-vedyam ca viṣvam satyam bhedaṁ ca jīvāṁ hari-carana-jusas tārataṁyam ca teṣāṁ mokṣam viṣṇu-anghri-lābham tad-amala-bhajanam tasya hetum pramānām prayākṣādi-trayaṁ cety upadiśati hariḥ kṛṣṇa-caitanyacandraḥ

atha—now; prameyāṇi—philosophical truths; uddiśante—delineate; śrī-madhvāḥ—Madhvacārya; prāha—said; viṣṇum—Lord Viṣṇu; paratamam—is the Supreme Absolute truth; akhilā—all; āṁnāya—by the Vedic scriptures; vedyam—knowable; ca—and; viṣvam—the material universe; satyam—is real; bhedaṁ—distinction; ca—and; jīvāṁ—the living entities; hari—of Lord Hari; carana—of the lotus feet; juṣah—servants; tārataṁyam—distinction (in that some are liberated and some conditioned); ca—and; teṣāṁ—of them; mokṣam—liberation; viṣṇu—of Lord Viṣṇu; anghri—of the lotus feet; lābham—the attainment; tat—of the Lord; amala—pure; bhajanam—devotional service; tasya—of that hetum—the cause; pramānām—evidence; prayākṣa—by direct perception; ādi—headed; trayam—group of three; ca—and; iti—thus; upadiśati—teaches; hariḥ—the Supreme
Personality of Godhead; see pg nine—Lord Caitanya Mahāprabhu.

A summary of the Vaiṣṇava philosophy follows

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

TEXT 9 (a)

pāratamya prakaranaṁ
śrī-viṣṇoḥ paramatvam
yathā śrī-gopālopaniṣadi

tasmāt kṛṣṇa eva paro devam dhyayet tam raset tam bhajet tam yajet.iī.

pāratamya—about Lord Viṣṇu's supremacy; prakaranaṁ—chapter; śrī-viṣṇoḥ—of Lord Viṣṇu; paramatvam—the position of the Absolute Truth; yathā—just as; śrī-gopāla-paniṣadi—in the Gopāla-tapani Upaniṣad; tasmāt—therefore; kṛṣṇaḥ—Kṛṣṇa; eva—certainly; parah—is the Supreme; devam—that Supreme Lord; tam—upon Him; dhyayet—one should meditate; tam—Him; raset—one should chant the holy name; tam—Him; bhajet—one should serve; tam—Him; yajet—one should worship; iti—thus.

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

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

TEXT 9 (b)

śvetāsvatāropaniṣadi ca

jñatvā devam sarva-pāśāpahaniḥ
kṣīṇaiḥ klesāir janma-mṛtyu-prahāniḥ
tasyāḥbhidhyāntā tritiyaṁ deha-bhede
visvāśvavityam kevalam āpta-kāmāh
etaj jñeyam nityam evātmā-saśṭham
This is confirmed in the Svetasvatara Upanisad: "When one understands the Supreme Personality of Godhead, then the ropes of illusion which bind one to this material world become cut, the material miseries end, and the repetition of birth and death in the cycle of transmigration also ends. By constantly remembering the Supreme Lord, at the time of death one attains the fully opulent spiritual world, far beyond the touch of matter, and all his desires become fulfilled. In this way he directly perceives the Supreme Personality of Godhead, than whom there is nothing higher to be known." (1.11)

TEXT 9 (c)

gitāsu ca

matthā parataram nānyat
kiṃcid asti dhanaṇḍaya

gitāsu—in the Bhagavad-gītā; ca—and; matthā—beyond Myself; parataram—superior; na—not; anyat—anything; kincit—something; asti—there is; dhanaṇḍaya—O conqueror of wealth.

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

TEXT 10

hetutvād vibhu-caitanya-
nandatvadi-gunāśrayāt
nitya-lakṣmy-ādimatvāc ca
kṛṣṇah paratamo matthā

hetutvād—because of being the original cause of everything; vibhu—all powerful; caitanya—consciousness; ānanda—of bliss; tvā—because of the state; ādi—etc.; guna—of all transcendental qualities; āśrayat—because of being the reservoir; nitya—eternally; lakṣmī—by the goddess of fortune; ādi—and others;
matvāt—because of being served with great reverence; ca—and; kṛṣṇa—Kṛṣṇa; paratamah—the ultimate; matah—is considered.

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

TEXT 11 (a)

sarva-hetutvam, yathāḥḥuḥ śvetāśvataraḥ

ekah sa devo bhagavān vareṇyo
yonī-svabhavān adhitisthaty ekah
yac ca svabhāvam pacati viśva-yonīḥ
pacyāmī ca sarvān parinamayed yah

sarva—of everything; hetutvam—the state of being the origin; yathā—just as; ahuh—explains; śvetāśvataraḥ—the Śvetāśvātara Upaniṣad; ekah—one; sah—He; devah—Supreme Personality of Godhead; bhagavān—full of all opulences; vareṇyaḥ—worshipable; yonī-svabhavān—all material elements; adhitisthati—he establishes; ekah—alone; yat—which; ca—and; sva-bhāvam—nature of the living entity; pacati—creates; viśva—of the universe; yonīḥ—the origin; pacyan—developed; ca—and; sarvān—all; parināmayet—transforms; yah—who.

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

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

TEXT 11 (b)

vibhu-caitanyānandatvam, yathā katḥake

mahāntam vibhum ātmānam
matvā dhīre na socati

vibhu—all powerful; caitanya—conscious of everything; ānanda—of bliss; tvam—the state; yathā—just as; katḥake—in the Katha Upaniṣad; mahāntam—supremely worshipable; vibhum—full of all powers and opulences; ātmānam—Supreme Person; matvā—having understood; dhīraḥ—an intelligent person who knows the distinction between material bondage and liberation; na—does not; socati—lament for any material distress.
That the Lord is all powerful, all-cognizant, and all-blissful is confirmed in
the following verse from the Katha Upanisad (1.2.22)"An intelligent person,
who understands the distinction between material bondage and liberation, ends
all material bondage when he understands the supremely worshipable
Personality of Godhead, who is full of all powers and opulences."

TEXT 11 (c)

\[ \text{vijñāna-sukha-rūpatvam} \]
\[ \text{ātma-sabdena bodhyate} \]
\[ \text{anena mukta-gamyatvam} \]
\[ \text{vyutpatteh iti tad-vidāḥ} \]

\[ \text{vijñāna—of transcendental knowledge; sukha—and bliss; rūpatvam—the state of} \]
\[ \text{having a form; ātmā—"ātmā"; śabdena—by the word; bodhyate—is understood;} \]
\[ \text{anena—by this; mukta—by the liberated souls; gamyatvam—understandable;} \]
\[ \text{vyutpatteh—derivation; iti—thus; tat—the truth; vidāḥ—those who know.} \]

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

TEXT 12 (a)

\[ \text{vājasaneyiś cāhuḥ} \]
\[ \text{vijñānam ānandam brahma} \]
\[ \text{ratir datum parāyanam} \]

\[ \text{vājasaneyih—The Vājasaneyya-brāhmaṇa; ca—and; āhuh—explains; vijñānam—} \]
\[ \text{full of knowledge; ānandam—and bliss; brahma—the supreme spirit; ratih—giving} \]
\[ \text{the result of sacrifice; datum—to the worshipper; parāyanam—the Absolute Truth.} \]

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

TEXT 12 (b)

\[ \text{śrī-gopālopanisadī ca} \]
\[ \text{tam ekaṁ govindaṁ} \]
\[ \text{saś-cid-ānanda-vigrāham} \]

\[ \text{śrī-gopāla-upaniṣadī—in the Gopāla-Tapanī Upaniṣad; ca—also; tam—to Him;} \]
ekam—one; govindam—Govinda; sat—eternal; cit—full of knowledge; ānanda—and bliss; vigraham—form.

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

TEXT 12 (c)

mūrtatvam pratipattavyam
cit-sukhasyaiva rāgavat
vijñāna-ghana-sabdādi-
kirtanāc cāpi tasya tat
deha-dehi-bhidā nastity
etenaivopadarsitam

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

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

TEXT 13 (a)

mūrtasyaiva vibhutvam, yathā mundake
vrksah iva stabdho divi tiṣṭhaty ekas tenedam pūrṇam pūruṣena sarvam.

mūrtasya—of the form; eva—certainly; vibhutvam—the state of being all-powerful and opulent; yathā—just as; mundake—in the Mundaka Upaniṣad; vrksah—a tree; iva—just as; stabdha—fixed; divi—in the spiritual sky; tiṣṭhati—is situated; ekah—one; tena—by Him; idam—this; pūrṇam—perfect and complete; pūruṣena—by the person; sarvam—everything.

The Munḍaka Upaniṣad confirms that the Lord's form possesses unlimited potency: "The Supreme Person appears like a tree situated in the spiritual sky. From that tree the perfect and complete spiritual and material worlds have become manifested."
TEXT 13 (b)

dyu-stho ’pi nikhila-vyāpīty
ākhyānān mūrtimān vibhuh
yugapad dhyātr-vrṇdesu
sāksāt-kārāc ca tādrśah

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

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

TEXT 14 (a)

śrī-daśame ca

na cāntar na bahir yasya
na pūrvam nāpi cāparam
pūrvāparam bahiḥ cāntar
jagato yo jagac ca yah

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

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

TEXT 14 (b)

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

TEXT 14 (c)

acintya-śaktir astiśe
yoga-śabdena cocyate
virodha-bhanjikā sā syād
iti tattva-vidām matam

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

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

TEXT 15 (a)

ādīnā sarvā-jñātvam, yathā mundake
yah sarva-jñāh sarva-vit

ādīnā—by the word ādi (etc.) (found in verse 10); sarvā-jñātvam—omniscience; yathā—just as; mundake—in the Mundaka Upaniṣad; yah—who; sarva—everything; jñāh—knows; sarva—all; vit—perceives.

By the use of the word "ādi" (etc.) in text 10, the Lord's omniscience may be
inferred. This is confirmed in the Muṇḍaka Upaniṣad (2.2.7): "The Supreme Personality of Godhead is omniscient."

TEXT 15 (b)

ānanditvam ca, taittirīyake
ānandam brahmāno vidvān
na vibheti kutaścana

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

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

TEXT 15 (c)

prabhutva-suhrttva-jñānadatvam-mocakatvāmi ca, śvetāsvatara-śrutau
sarvasya prabhum īśānam
sarvasya saranam suhrt
prajñā ca tasmāt prasrtaḥ purāṇi
samsāra-bandha-sthitī-mokṣa-hetuh

prabhutva—the state of being the supreme master; suhrttva—the state of being the supreme friend; jñānadatva—the state of being the supreme teacher; mocakatvāmi—the state of being the ultimate deliverer; ca—and; śvetāsvatara-śrutau—in the following quotes from the Śvetāsvatara Upaniṣad; sarvasya—of everyone; prabhum—the master; īśānam—the controller; sarvasya—of everyone; saranam—the shelter; suhrt—and friend; prajñā—spiritual knowledge; ca—and; tasmā—from Him; prasrtaḥ—becomes manifest; purāṇi—eternal; samsāra—of material existence; bandha—of the bondage; sthitī—from the situation; mokṣa—of liberation; hetuh—the cause.

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

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

"The Personality of Godhead is the teacher who reawakens the eternal spiritual knowledge of the conditioned souls." (4.18)
"The Personality of Godhead delivers the conditioned souls from the bondage of repeated birth and death." (6.16)

TEXT 15 (d)

mādhuryaṁ ca śrī-gopālopaniśadi

sat-pundārīka-nayanam
mēghābhāṁ vaiḍyutāmbaram
dvī-bhujam mauna-mudrāḥdyam
vana-mālīnam iśvaram

mādhuryaṁ—the charming beauty of the Lord; ca—and; śrī-gopāla-upaniṣadi—in the Gopāla-tapāṇi Upanisad; sat—manifested; pundārīka—like lotus flowers; nayanam—eyes; megha—of a fresh rain-cloud; ābhām—splendor; vaidyuta—as splendid as lightning; ambaram—garments; dvī—with two; bhujam—arms; mauna-mudrāḥdyam—full of transcendental knowledge; iśvaram—the Supreme Controller.

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

TEXT 16

na bhinnā dharmino dharma
bhedā-bhānam viśeṣatah
yasmāt kālah sarvadāsīty
ādi-dhīr viduṣāṁ api

na—not; bhinnah—different; dharminah—from the possessor of qualities; dharmaḥ—qualities; bheda—distinction; bhānam—appearance; viśeṣatah—specifically; yasmāt—from whom; kālah—time; sarvadā—eternally; asti—exists; iti—thus; ādi—original; dhīḥ—intelligence; viduṣāṁ—among the learned philosophers; api—and.

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

TEXT 17

evaṁ uktam nārada-pañcarātre
nirdosa-pûrna-guna-vigraha  atma-tantro
niścetanâtmaka-sarîra-gunaîś ca hinah
ânânda-mâtra-kara-pâda-mukhodarâdih
sarvatra ca svagata-bheda-vivarjitâtmâ

evam—in this way; utkam—described; nârada-pańcarâtre—in the Nârada Pańcarâtra; nirdosa—without fault; pûrna—full; guna—of transcendental attributes; vigraha—form; atma-tantrah—independant; niścetana—material; âtmana—mind; sarîra—body; gunaî—attributes; ca—and; hinah—without; ânânda—spiritual bliss; mâtra—exclusively consisting of; kara—hands; pâda—feet; mukha—face; udara—belly; âdih—etc.; sarvatra—in every respect; ca—and; svagata—from Himself; bheda—with a difference; vivarjita—devoid of; âtmâ—Supreme Personality of Godhead.

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

TEXT 18 (a)

atha nitya-lâkṣmikâtvam, yathâ viśnu-pûrâne

nityaiva sa jâgat-mâtâ
viśnuḥ sîrî anapâyînī
yathâ sarvagâto viśnus
tathaiveyam dvijottama

atha—now; nitya—eternal; lâkṣmikâtvam—position of Lakṣmî-devî; yathâ—just as; viśnu-pûrâne—in the Viṣṇu Purâṇa; nitya—eternal; eva—certainly; sâ—she; jâgat—of the universe; mâtâ—the mother; viśnuḥ—to Lord Viṣṇu; sîrî—Srimatī Lakṣmîdevî, the goddess of fortune; anapâyînī—eternally faithful; yathâ—just as; sarvagâto—all-pervading; viśnuḥ—Lord Viṣṇu; tatha—in the same way; eva—certainly; iyam—she; dvija—of brâhmaṇas; uttama—O best.

The eternal transcendental position of Srimatī Lakṣmî-devî is described in the Viṣṇu Purâṇa: "O best of the brâhmaṇas, Lord Viṣṇu's transcendental potency, Srimatī Lakṣmîdevî, is His constant faithful companion. She is eternal, and she is the mother of the entire material universe. She is all-pervading, just as Lord Viṣṇu is."

TEXT 18 (b)

viśnuḥ syûh saktayas tisrâs
tâsu ya kirtitâ parâ
saiva sîrî tad-abhinneti
prâha sisyân prabhur mahân
Lord Caitanya Mahāprabhu instructed His disciples in the following way:

"Śrimati Lakṣmi-devi is the best of Lord Viṣṇu's three potencies, and She is not different from the Lord Himself."

TEXT 18 (c)

tatra triśakti-visn-uh, yathā śvetāsvataraopaniṣadi

parasya saktir vividhaiva śrūyate
svabhāvikī jñāna-bala-kriyā ca

pradhāna-kṣetrajña-patir guneṣaḥ

atra—in this connection; tri-śakti—possessing three potencies; viṣṇuh—Lord Viṣṇu; yathā—just as; śvetāsvatara-upaniṣadi—in the Śvetāsvatara Upaniṣad; parā—supreme; asya—of the Supreme Personality of Godhead; saktih—potency; vividhā—various; eva—certainly; śrūyate—is heard; svabhāvikī—according to nature; jñāna—potency of knowledge; bala—potency of eternal existence; kriyā—potency of spiritual bliss; ca—and; pradhāna—the unmanifested material nature; kṣetrajña—and the individual living entities; patih—the master; guṇa—of the three modes of material nature; iṣah—the master.

The Śvetāsvatara Upaniṣad (6.8) describes the three energies of Lord Viṣṇu:

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

TEXT 19 (a)

śrī-viṣṇu-purāṇe ca

viṣṇu-śaktih parā proktā
kṣetrajnākhya tathā paraā
avidyā-karma-samjnānyā
tṛtiyā saktir iṣyate

śrī-viṣṇu-purāṇe—in the Viṣṇu Purāṇa; ca—and; viṣṇu-śaktih—the potency of
Lord Viṣṇu; parā—spiritual; proktā—it is said; kṣetraṇa-ākhya— the potency known as kṣetraṇa; tathā—as well as; parā—spiritual; avidyā—ignorance; karma—fruitless activities; samjna—known as; anyā—other; tritiyā—third; saktih—potency; isyate—known thus.

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

TEXT 19 (b)

paraiva viṣṇu-abhinna śrīr ity uktam. tatraiva
kalā-kaśṭha-nimesādī-
kalā-sūtrasya gocare
yasya saktir na sūdhasya
prasidatu sa no hariḥ

parā—transcendental potency; viṣṇu—than Lord Viṣṇu; abhinna—not different; śrīṃ—Śrīmati Laksmi-devi; iti—thus; uktam—spoken; tatra—there; eva—certainly; kāla—seconds; kaśṭha—seconds; nīmeṣa—moment; ādi—etc; kāla—of time; sūtrasya—of the measuring string; gocare—within the perception; yasya—of whom; saktih—potency; na—not; sūdhasya—free from all material impurity; prasidatu—may be merciful; saḥ—He; nah—to us; hariḥ—Lord Hari.

Śrīmati Laksmi-devi, the supreme spiritual potency, is non-different from Lord Viṣṇu:

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

TEXT 19 (c)

procyate parameśo yo
yah suddho ’py upacāratah
prasidatu sa no viṣṇur
ātmā yah sarva-dehinām

procyate—is described; parama-īśah—the supreme controller; yah—who; yah—who; suddhah—pure; api—and; upacārataḥ—served; prasidatu—may be merciful; saḥ—He; nah—to us; viṣṇuh—Viṣṇu; ātmā—Supersoul; yah—who; sarva—of all; dehinām—living entities in the material world.
"Lord Viṣṇu is described as the supreme controller, free from all material impurity. He is the object of Śrīmati Lākṣmī-devī’s service, and He is the Supersoul of all conditioned living entities. May He be merciful to us."

TEXT 19 (d)

esa paraiva tri-vr̥d ity uktam tatraiva
hlādinī sandhinī samvit
tvayy ekā sarva-samsthitau
hlāda-tāpakāri mīrā
tvayī no guna-varjite

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

TEXT 20 (a)

eko ‘pi viṣṇur ekāpi
lakṣmīs tad-anapāyinī
sva-siddhair bahubhir veśair
bahr ity abhidhiyate

ekah—one; api—although; viṣṇuh—Lord Viṣṇu; eka—one; api—although; lakṣmī—Lakṣmī-devī; tat—of Him; anapāyinī—the constant associate; sva-siddhaiḥ—spiritually perfect; bahubhiḥ—by many; veśaiḥ—appearances; bahuh—many; iti—thus; abhidhiyate—is described.

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

TEXT 20 (b)

tatraikatve satyeva viṣnor bahutvam, śrī-gopālopaniṣadi
The Gopala-tapam Upanisad (1.21) confirms that Lord Viṣṇu is one, although He manifests in many forms: "Lord Kṛṣṇa is the worshipable, all-pervading supreme controller, and although He is one, He manifests in many forms. Those who are intelligent worship that Supreme Lord, who remains in His transcendental abode. Those persons attain the eternal transcendental happiness which is not available for others."

TEXT 20 (c)

atha laksmyaś tad yathā
parāṣya saktir vividhaiva śrūyate. ity ādi.

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

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

TEXT 21 (a)

pūrtih sarvatrikī yady apy
avisēṣā tathāpi hi
tārataṃyāṃ ca tāc-chakti-vyākty-vyākty-kṛtam bhavet

pūrtih—perfection and completeness; sarvatrikī—at all times and circumstances; yady apī—although; avisesā—without any distinction; tathā apī—nevertheless; hi—indeed; tārataṃyām—distinction of superiority and inferiority; ca—and; tat—of Him; saktī—of the potency; vyaktī—manifest; avyaktī-kṛtam—and unmanifest; bhavet—may be.
Although all of the transcendental forms of Viṣṇu and Lākṣmī are always equally perfect and complete in all circumstances, these forms are considered higher and lower according to the different qualities and potencies which they manifest or refrain from manifesting.

TEXT 21 (b)

"pūrnam adah pūrnam idam
pūrňat pūrnam udacyate
pūrṇasya pūrnam ādāya
pūrnam evāvāsiṣyate"

tatra—in this connection; viṣṇoh—of Lord Viṣṇu; sarvatriki—in all circumstances; pūrṇiḥ—perfection and completeness; yathā—just as; vājasaneyike—in the Brhad-āranyaka Upanisad; om—the complete whole; pūrṇam—perfectly complete; adah—that; pūrnam—perfectly complete; idam—this phenomenal world; pūrňat—from the all-perfect; pūrnam—complete unit; udacyate—is produced; pūrṇasya—of the complete whole; pūrnam—completely, all; ādāya—having been taken away; pūrnam—the complete balance; eva—even; evāvāsiṣyate—is remaining.

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

TEXT 21 (c)

mahā-varāhe ca

sarve nityāḥ sāsvatāḥ ca
dehāḥ tasya parātmanah
hānopādāna-rahitā
nāiva prakṛtijāh kvacit

mahā-varāhe—in the Mahā-varāha Purāṇa; ca—and; sarve—all; nityāḥ—eternal; sāsvatāḥ—imperishable; ca—and; dehāḥ—forms; tasya—of Him; para-ātmanah—of the Supreme Personality of Godhead; hāna—destruction; upadāna—origin; rahitāḥ—devoid of; na—not; eva—certainly; prakṛti-jāḥ—produced from the material energy; kvacit—at any time.
The Mahā-varāhā Purāṇa also explains: "The transcendental forms of the Supreme Personality of Godhead are eternal and imperishable. They were not created at a certain point, and they are never to be destroyed. They are not products of the material energy.

TEXT 21 (d)

\[
\text{paramānanda-sandohā}
\]
\[
\text{jnāna-mātraś ca sarvataḥ}
\]
\[
\text{sarve sarva-gunaḥ pūrṇāḥ}
\]
\[
\text{sarva-dōsa-vivarjītāḥ}
\]

parama—transcendental; ānanda—of bliss; sandohāḥ—the great abundance; jnāna—of knowledge; matrāḥ—exclusively; ca—and; sarvataḥ—all; sarve—all; gunaih—auspicious transcendent qualities; pūrṇāḥ—filled; sarva—all; dośa—of defects; vivarjītāḥ—devoid.

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

TEXT 22 (a)

\[
\text{atha śriyāḥ sā yathā śrī-vaśīṣṭu-purāṇe}
\]
\[
\text{evam yathā jagat-svāmī}
\]
\[
\text{deva-devo janārdanaḥ}
\]
\[
\text{avatāram karoty esā}
\]
\[
\text{tathā śris tat-sahāyinī}
\]

atha—now; śriyāḥ—of Śrīmati Lakṣmī; sā—she; yathā—just as; śrī-vaśīṣṭu-purāṇe—in the Viśnu Purāṇa; evam—in the same way; yathā—just as; jagat—of the universe; svāmī—the lord; deva—of all demigods; devaḥ—the master; janārdanaḥ—Lord Janārdana; avatāram—incarnation; karotī—manifests; esāḥ—He; tathā—in the same way; śrīḥ—Śrīmati Lakṣmī-devī; tat—His; sahāyinī—eternal companion.

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

TEXT 22 (b)

\[
punāṣ ca padmād udbhūtā
\]
\[
ādityo 'bhūd yada hariḥ
\]
When Lord Hari appeared as Vāmana, the son of Āditi, Lākṣmi-devī appeared as Padmā, and when the Lord appeared as Paraśurāma, she appeared as Dharinī.

TEXT 22 (c)

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

TEXT 22 (d)

When the Lord appears as a demigod; he assuming the form; she; when the Lord incarnates as a human being; and; in the form of a human; of Lord Viṣṇu; of the form; corresponding; certainly; manifests; she; of Herself; the form; there is; related to her transcendental form; perfection and completeness; in this connection; because of non-difference; thus; of the transcendental scholars; the opinion.
"Lakṣmi-devī appears in different forms, corresponding to the forms of Lord Viṣṇu. When the Lord appears as a demigod, she assumes a demigod-like form, and when He appears in a human-like form, she assumes a human-like form also. As the Lord’s transcendental potency, she is not different from Him, and her spiritual forms are all perfect and complete. This is the opinion of the learned transcendentalists."

TEXT 23 (a)

atha tathāpi tāratamyam

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

ete cāṁśa-kaḷāḥ puṁsaḥ

kṛṣṇas tu bhagavān svayam

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

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

TEXT 23 (b)

aṣṭamaḥ tu tayor āsīt

svayam eva hariḥ kila

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

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

TEXT 24 (a)

atha śrīs tad yathā puruṣa-bodhīnyām atharvopaniṣadi

"gokulākhye māṭhuramandale" ity upakramya
"dve parśve candrávalī rādhikā ca" ity abhidhāya
paratra "yasya amśe lakṣmī-durgādika-saktih" iti.

atha—now; śrīh—the goddess of fortune; tat—that; yathā—just as; puruṣa-bodhīnīyām—in the Puruṣa-bodhini; atharva—of the Atharva Veda; upaniṣadī—in the Upaniṣad; gokula—Gokula; ākhya—in the place named; mathurā—of Mathurā; mandale—in the district; iti—thus; upākramya—having begun; dvē—two; pārśve—at the sides; candrāvalī—Candrāvalī; rādhikā—Śrīmati Rādhārāṇī; ca—and; iti thus; abhidhāya—describing by name; paratra—in another place; yasyāḥ—of Her; amśe—as parts; lakṣmī—Lakṣmī; durgā—Durgā; ādikā—beginning with; saktiḥ—the Lord’s potencies; iti—thus.

The same differing importance of forms applies to Śrīmati Lakṣmī-devi. The Puruṣa-bodhini Upaniṣad of the Atharva Veda explains:

"In the supreme abode of Gokula in the district of Mathurā, Śrīmati Rādhārāṇī and Śrīmati Candrāvali-devi stand at the left and right side of Lord Kṛṣṇa."

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

TEXT 24 (b)

gautamiya-tantra ca
deśī kṛṣnamayaḥ prōktā
rādhikā para-devatā
sarva-lakṣmimayi sarva-kāntiḥ sammoheṇi parā
gautamiya-tantra—in the Gautamiya Tantra; ca—and; devī—who shines brilliantly; kṛṣṇa-mayī—nondifferent from Lord Kṛṣṇa; prōktā—called; rādhikā—Śrīmati Rādhārāṇī; para-devatā—most worshipable; sarva-lakṣmimayī—presiding over all the goddesses of fortune; sarva-kāntiḥ—in whom all splendor exists; sammoheṇī—whose character completely bewilders Lord Kṛṣṇa; parā—the superior energy.

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

TEXT 25 (a)

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

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

The Mundaka Upaniṣad also confirms:

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

TEXT 25 (b)

ṛksu ca
tam vām vastuny uṣmasi gamādhye yatra gāvo bhūri-śrngā ayāsah.

atrāha
tad urugāyasya krṣnah paramam padam avabhāti bhūri. iti.

The Rg Veda (1.150.6) explains: "We desire to attain the transcendental abode of Śrī Śrī Rādhā and Kṛṣṇa, which is full of splendid surabhi cows."

The Śruti also explains: "Unlimited Vaikuntha planets are the abode of Lord Kṛṣṇa, who is glorified by the liberated souls and who fulfills all the desires of the devotees."
TEXT 26 (a)

sṛi-gopālopaniṣadi ca
tāsām madhye sākṣād brahma gopāla-puri hi. iti.

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

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

TEXT 26 (b)

jitānte tantrē ca

lokaṁ vaikunṭha-nāmānam
divyad-sad-gunya-samyutam
avaśnāvānām aprāpyaṁ
guṇa-traya-vivarjitam

jitānte tantrē—in the Jitānta Tantra; ca—and; lokam—world; vaikunṭha—Vaikunṭha; nāmānam—named; divyat—spiritual; sat—six; guṇya—attributes; samyutam—endowed; avaśnāvānām—by the non-devotees; aprāpyaṁ—unattainable; guṇa—modes of material nature; traya—of the three; vivarjitam—devoid.

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

TEXT 26 (c)

nitya-siddhair samākirnaṁ
tan-mayaṁ paṇca-kālikaiṁ
sabhā-prāśadā-samyuktam
vanaṁ copavanaiṁ subham

nitya-siddhair—with the eternally liberated souls; samākirnaṁ—filled; tat-mayaṁ—by the Lord’s spiritual associates; paṇca-kālikaiṁ—engaged in the five activities of approaching the Lord, accepting things from Him, worshipping Him, hearing about and remembering Him; sabhā—great halls; prāśadā—and palaces;
"Appearing very splendid with gardens, forests, halls and great palaces, that Vaikuntha world is inhabited by the Supreme Lord's liberated associates who are always engaged in the devotional activities of approaching the Lord, associating with Him, worshipping, hearing about and remembering Him at every moment.

TEXT 26 (d)

vāpi-kūpa-tadāgaiś ca
vrksa-sandaih sumanditam
aprākrtam surair vandyam
ayutarīka-sama-prabham

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

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

TEXT 26 (e)

brahma-samhitāyāṁ ca
sahasra-patram kamalam
gokulākhyāṁ mahat-padam
tat-karnikārām tad-dhāma
tad-ananta-āṁśa-sambhavam

brahma-samhitāyāṁ—in the Brahma-samhitā; ca—and; sahasra—thousands; patram—of petals; kamalam—lotus flower; gokulā—Gokula; ākhyāṁ—named; mahat—great; padam—abode; tat—that; karnikārāṁ—the whorl; tat—that; dhāma—abode; tat—that; ananta—unlimited; āṁśa—parts; sambhavam—born.

The Brahma-samhitā (verse 2) presents the following description: "The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa."
prapāṇce svātmakāṁ lokam
avataryā mahēśvarāḥ
āvīrbhavati tatreti
matām brahmādi-sabdah

prapāṇce—in the jurisdiction of the material energy; sva—ātmakam—own; lokam—abode; avataryā—having caused to descend; mahēśvarāḥ—the Supreme Personality of Godhead; āvīrbhavati—manifests; tatra—there; iti—thus; matām—the opinion; brahma—of Brahmā-ādi—and others; sabdah—from the words.

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

TEXT 27 (b)

govinde sac-cid-ānande
nara-dārakatā yathā
ajnaih nirūpyate tadvad
dhāmnī prakṛtītā kila

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

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

TEXT 28 (a)

atha nitya-lilātvam ca. tathāhi śrutih
yad gatam bhavac ca bhavisyac ca. iti.

ekō devo nitya-lilānurakto
bhaktra-vyāpi bhaktra-hṛdy antarātmā. iti ca.

atha—now; nitya—eternal; lilātvam—the state of performing pastimes; ca—and; tathā hi—furthermore; śrutih—in the Vedas; yat—which; gatam—happened in the past; bhavat—happens at present; bhavisyat—will occur in the future; ca—and; iti—thus; ekaḥ—one; devah—Supreme Personality of Godhead; nitya—eternal; lilā—by pastimes; anuraktaḥ—delighted; bhakta—for the devotees; vyāpi—all-pervading; bhakta—of the devotees; hṛdi—within the heart; antarātmā—the Supersoul.
The Supreme Lord Performs eternal pastimes. This is confirmed in the Brhad-aranyaka Upanisad: "The Supreme Lord performs pastimes eternally: in the past, present and future."

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

TEXT 28 (b)

smṛtiś ca

janma karma ca me divyam
evam yo etti tattvatah
tyktvā dehaṁ punar janma

naṁ tāṁ māṁ iti so'rjuna

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

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

TEXT 29

rupānantaṁ janānantaṁ
dhāmānantaṁ ca karma tat
nityam syāt tad-abhedaṁ cety
uditaṁ tattva-vittamaṁ

rupa—of the Lord's spiritual forms; anantyaṁ—because of the numberlessness; jana—of the Lord's associates; anantyaṁ—because of the numberlessness; dhāma—of the Lord's abodes; anantyaṁ—because of the infinite extent; ca—and; karma—pastimes; tat—these; nityam—eternal; syāt—are; tat—from them; abhedāṁ—because He is not different; ca—and; iti—thus; uditaṁ—described; tattva—vittamaṁ—by the learned transcendentalists, who know the truth.

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

TEXT 1 (a)

\[ \text{athakhilāṃmāya-vedyatvam, yathā śrī-gopālopaniṣadi} \]
\[ \text{yo 'sau sarvāir vedaiḥ giyate. iti.} \]

\[ \text{kathake ca—} \]
\[ \text{sarve veda yat-padam āmananti} \]
\[ \text{tapāṃsi sarvān ca yad vadanti} \]

atha—now; akhila—all; āmnāya—by the Vedas; vedyatvam—the state of being known; yathā—just as; śrī-gopāla-upaniṣadi—in the Gopāla-tāpani Upaniṣad; yah—who-asau—He; sarvaiḥ—by all; vedaiḥ—the Vedas; giyate—is glorified; iti—thus; kathake—in the Katha Upaniṣad; sarve—all; vedaiḥ—the Vedas; yat—whose; padam—lotus feet; āmananti—worship; tapāṃsi—austerities; sarvān—all; ca—and; yat—who; vadanti—glorify.

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

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

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

TEXT 1 (b)

\[ \text{śrī-hari-vamṣe ca} \]

\[ \text{vede rāmāyane caiva} \]
\[ \text{purāṇe bhārate tathā} \]
\[ \text{ādvā ante ca madhye ca} \]
\[ \text{hariḥ sarvatra giyate} \]

śrī-hari-vamṣe—in the Hari-vamśa; ca—and; vede—in the Vedas; rāmāyane—in the Rāmāyaṇa; ca—and; eva—certainly; purāṇe—in the Purāṇas; bhārate—in the Mahābhārata; tathā—in the same way; ādau—in the beginning; ante—in the middle; ca—and; madhye—in the middle; ca—and; hariḥ—the supreme Personality of Godhead; sarvatra—everywhere; giyate—is glorified.

The Hari-vamśa states: "In the Vedic literature, including the Rāmāyaṇa, Purāṇas ad Mahābhārata, from the very beginning (adau), to the end (ante ca), as well as within the middle (madhye ca), only Hari, the supreme Personality of Godhead, is explained."
The four Vedas, Vedānta-sūtras, and supplementary Vedic literatures, all directly and systematically glorify the Supreme Personality of Godhead, Lord Madhava.

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

of words; pravrtti—employment; hetūnām—of the causes; jāti—of birth; ādinām—and other things (qualities, activities, manes, etc.); abhāvataḥ—because
of the non-existence; brahma—of the Supreme; nirdharmikam—without attributes; vācyam—description; na—not; eva—certainly; iti—thus; āhuh—speak; vipaścitah—those who understand the Supreme.

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

TEXT 5

sarvaiḥ śabdaiḥ avācye tu
laksanāḥ na bhaved atah
laksyam ca na bhaved dharma—
hīnam brahmaṃ me matam

sarvaiḥ—by all; śabdaiḥ—words; avācye—not describable; tu—indeed; laksanāḥ—character; na—not; bhavet—is; atah—therefore; laksyam—characterizable; ca—and; na—not; bhavet—may be; dharma—of attributes; hīnam—devoid; brahma—the Supreme Absolute; iti—thus; me—my; matam—opinion.

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

Third Prameya

TEXT 1 (a)

atha viśva—satyatvam.

sva-śaktyā srṣṭavān viṣṇur
yathārttham sarva-vij jagat
ity uktaḥ satyam evaitad
vairāgyārtham asad-vacaḥ

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

3. The Material World is Real

Because omniscient Lord Viṣṇu created this material world with His own
potency, therefore it is real. The word asat used to describe the material world in the Vedas should be interpreted to mean temporary, not unreal. Describing the temporality of this world, the Vedas instruct us in the importance of renunciation.

TEXT 1 (b)

**tathā hi śvetāśvatara upaniṣadi**

ya eko'varno bahudha-sakti-yogād

varṇān anekān nihitārtha dadhāti

*tathā hi*—furthermore; *śvetāśvatara-upaniṣadi*—in the Śvetāśvatara Upanisad; *yah*—who; *ekah*—one without a second; *avarṇaḥ*—without any material qualities; *bahudhaḥ*—many; *sakti*—of potencies; *yogāt*—because of contact; *varṇān*—different classes of human beings, demigods, and animals; *anekān*—many; *nihita-arthah*—desiring to create; *dadhāti*—created.

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

TEXT 1 (c)

**śrī-viṣṇu-purāṇe ca**

ekadeśa-sthitastāgner

jyotsnā vistarini yathā

parasya brahmanah saktis
tathedam akhilam jagat

*ekadeśa*—in one place; *sthitasya*—situated; *agneh*—of a fire; *jyotsnā*—the effulgence; *vistarini*—spread; *yathā*—just as; *parasya*—of the supreme; *brahmanah*—spirit; *śaktīḥ*—energy; *tathā*—in the same way; *idam*—this; *akhilam*—entire; *jagat*—world.

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

TEXT 1 (d)

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

TEXT 2

śrī-viṣṇu-purāṇe ca

tad etad aksayam nityam
   jāgan muni-varākhilam
avirbhāva-tirobhāva
   janma-nāsa-vikalpavat

śrī- viṣṇu-purāṇe—in the Viṣṇu Purāṇa; ca—and; tad—that; etat—this; aksayam—imperishable; nityam—eternal; jāgan—material world; muni—of sages; vara—O best; akhīlam—entire; āvirbhāva—manifestation; tirobhāva—dissapearance; janma—birth; nāsa—destruction; vikalpavat—only the appearance.

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

TEXT 3

mahābhārata ca

brahma satyam tapah satyam
   satyam caiva prajāpatiḥ
satyād bhūtāni jātāni
   satyam bhūtam ayam jagat

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

TEXT 4

\[\text{ātmā vā idam ity ādau}\\ vana-lina-vihangavat\\ sattvam viśvasya māhtavyam\\ ity uktam veda-vedibhih}\]

\[\text{ātmā—the Supreme Absolute; vai—certainly; idam—this; iti—thus; ādau—in the beginning; vana—in the forest; lina—disappeared; vihangavat—like a bird; sattvam—reality; viśvasya—of the material world; mantavyam—should be considered; iti—thus; uktam—spoken; veda—of the Vedas; vedibhih—by the knowers.}\]

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

Fourth Prameya

TEXT 1 (a)

\[\text{atha viṣṇuto jīvāṁ bhedah}\\ tathā hi śvetāśvataraḥ pathanti\\ dvā suparnā sayujā sakhāyā\\ samānam vrksam pariśasvajāte\\ tayor anyah pippalam svādv atty\\ anasnamn anyo 'bhicākaṣṭi}\]

\[\text{atha—now; viṣṇuta—from Viṣṇu; jīvāṁ—of the living entities; bhedah—the distinction; tathā hi—furthermore; śvetāśvataraḥ—the Śvetāśvatara Upanisad; pathanti—reads; dvā—two; suparnā—birds; sayujā—associated; sakhāyā—friends; samānam—the same; vrksam—tree; pariśasvajāte—contacting; tayoh—of the two;}\]
anyah—the other; pippala—banyan fruit; svādu—palatable; atti—eats; anasaṇa—not eating; anyah—the other; abhicāsita—observes.

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

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

TEXT 1 (b)

samāne vṛkṣe puruṣo nimagnō
ty anīśaya sōcati muhyamānāh
justāṁ sadā pāsyaty anyam īṣam
asya mahimāṇam eti vīta-sokah

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

TEXT 2

brhat-samhitāyām

upakramopasamhārāv
abhāyāsō 'purvata-phalam
artha-vādopapatti ca
lingam tātparya-nirnaye

iti tātparya-lingāni
sad yāny āhur maniśināh
bhede tānī pratiyante
tenāsau tasya gocarāh

brhat-samhitāyām—in the Brhat-samhitā; upakrama—beginning; upasamharau—and end; abhyāsāḥ—repetition; apiḥvata-phalam—not known by the material senses; artha-vāda—prayers; upapatti—and logic; ca—and; lingam—characteristic; tātparya—in determining the meaning; nirnaye—in the
establishment; iti—thus; tātparya—of a correct understanding; lingāni—characteristics; sat—six; yānī—which; ahuh—describe; maniśīnāḥ—philosophers; bhede—in difference; tānī—they; pratiyante—are proved; tena tena—by that; asau—this tasya—that; gocaraḥ—the field of perception.

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

**TEXT 3 (a)**

kim ca mundake

yadā paśyāḥ paśyate rukma-varṇām
kārtāram īśam puruṣam brahma-yonim
tadā vidvān punya-pāpe vidhūya
niraṇjanāḥ paramām samyam upaiti

kim ca—and furthermore; mundake—in the Mundaka Upanisad; tadā—when; paśyāḥ—the seer; paśyate—sees; rukma—of gold; varṇa—of color; kārtāram—the supreme actor; īśam—the Personality of Godhead; puruṣam—the Supreme Brahma; brahma—of the Supreme Brahma; yonim—the source; tadā—then; vidvān—the learned devotee; punya—pious deeds; pāpe—sins; vidhūya—having cleansed; niraṇjanāḥ—free from material contact; paramām—supreme; samyam—equality; upaiti—attains.

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

**TEXT 3 (b)**

kathake ca

yathodakam suddhe suddham
āsiktaṁ tadṛg eva bhavati
evāṁ mune vijānata
ātmā bhavati gautama

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

TEXT 4 (a)

\[
\text{brahmāḥham eko jīvo 'smī}
\]

nānye jīvo na caśvaraḥ

mad-avidyā-kalpitās te

syūr itīthāṁ ca dūṣitam

anyathā nitya ity ādi-

śruti-artha nopapadyate

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

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

TEXT 4 (b)

tatha hi kathāḥ pathanti

nityo nityānāṁ cetanas cetanānāṁ
ekho bahūnāṁ yo vidadhāti kāmān
tam ātmastham ye 'nupasyanti dhirās
teṣāṁ sāntih śāsvatī netareṣām
The Katha Upanisad (2.2.13) explains: "Of all eternals, there is one who is the chief eternal. Of all conscious living entities, there is one who is the chief conscious entity. That supreme living entity, the Personality of Godhead, maintains the others, and fulfills their desires according to their merits. Only saintly persons, who can see, within and without, the same Supreme Lord, can actually attain to perfect and eternal peace."

TEXT 5

\[
\begin{align*}
ekasmād iṣvarān nityāc \\
cetanāt tadrśā mithah \\
bdhyante bahavo jīvās \\
tenā bhedah sanātanah
\end{align*}
\]

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

Note: Srila Bhaktisiddhanta Sarasvati Thakura remarks in this connection that the impersonalists may object that the distinction between the living entity (jīva) and the Supreme (iṣvara) is not an eternal distinction. To support their view they may quote many verses from the Upanisads, such as sarvam khalv idam brahma (everything is brahman), and tat tvam asi śvetaketu (O Śvetaketu, you are that). Srila Baladeva Vidyābhūṣana replies to their objections in the following way:

TEXT 6 (a)

\[
\begin{align*}
prānaikadhīna-vṛttītvād \\
rāgādeh prānatā yathā \\
tathā brahmādhiṇa-vṛttī \\
jagato brahmatocyate
\end{align*}
\]
prāṇa—life force; eka—exclusively dependent; vṛttītvāt—because of the nature; rāgā—ādeh—of the senses; prāṇatā—the life force; yathā—just as; tathā—in the same way; brahma—the supreme; adhina-vṛtteḥ—completely dependent; jagataḥ—from the material universe; brahma—the distinct Supreme; ucyate—is described.

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

TEXT 6 (b)

tatha hi chāndogye pāthyate

na vai vāc na caksūmsi na śrotāni na manāṁsīta acāksate. prāṇa ity acāksate. prāno hy evaitāṁ sarvāṇi bhavati. itī.

tathā hi—moreover; chāndogye—in the Chāndogya Upaniṣad; pāthyate—it is read; na—not; vai—certainly; vacah—words; na—not; caksūmsi—eyes; na—not; śrotāni—ears; na—not; manāṁsi—minds; iti—thus; acāksate—he names; prāṇah—the life-force; iti—thus; acāksate—he names; prāṇah—the life-force; hi—indeed; eva—certainly; etāni—them; sarvāṇi—all; bhavati—is; itī—thus.

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

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

TEXT 7

brahma-vyāpyatvataḥ kaiśicj jagad brahmeti manyate.
yad uktam śrī-viṣṇu-purāṇe
yo 'yam tavāgato deva
samipam devatā-ganah
satyam eva jagat-sraṣṭā
yataḥ sarvagato bhavān

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

Some maintain that because the Supreme is all-pervading, the material
universe must be identical with Him.
The Viṣṇu Purāṇa dispels this misconception: "O Supreme Personality of
Godhead, although You have created this material universe, and although You
are everywhere present within it, You are nevertheless eternally distinct from
it."

TEXT 8

pratibimba-pariccheda-
pakṣau yau svi-kṛtau paraḥ
vibhutvā-visayatvā-bhīyām
tau vidvadbhir nirākṛtau

pratibimba—a reflected manifestation; parccheda—a different manifestation;
pakṣau—the two parties; yau—which; svi-kṛtau—accepted; paraḥ—by others;
svihuta—because of all-pervasiveness; avisayatvābhīyāṃ—because of being beyond
the reach of the material senses; tau—they; vidvadbhiḥ—by those who know the
truth; nirākrtau—not accepted.

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

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

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

TEXT 9

advaitam brahmaṇo bhinnam
bhinnam vā tvayocye
ādye dvaitāpattir ante
siddha-sādhanatā śruteḥ

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

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

TEXT 10

alikam nirgunam brahma
pramāṇaviṣayatvataḥ
śraddheyam vidusān naivety
ucire tattva-vādinaḥ

alikam—untrue; nirgunam—without attributes; brahma—Supreme; pramāṇa—of evidence; avisayatvataḥ—because of the non-perception; śraddhā—faith; iyam—this; vidusām—of those who are intelligent and learned in the spiritual science; na—not; eva—certainly; iti—thus; ucire—said; tattva—of the truth; vādinaḥ—the knowers.

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

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

TEXT 1

atha jīvānāṁ bhagavat-dāsatvam
tathā hi śvetāśvatarah pathanti

tan īśvānām paramam maheśvaram
tan daivatānām paramāṁ ca daivatām
patim patināṁ paramam parastāt
vidāma devam bhuvanesam idyam

atha—now; jīvānāṁ—of the individual living entities; bhagavat—of the Supreme Personality of Godhead; dāsatvam—the state of being the servants; tathā hi—furthermore; śvetāśvatarah—the Śvetāśvata Upaniṣad; pathanti—reads; tan—Him; īśvaram—controller; tan—Him; daivatānām—of all the demigods; paramam—supreme; ca—and; daivatām—worshipable deity; patim—the director; patināṁ—of all directors; paramam—greater; parastāt—than the greatest; vidāma—we understand; devam—the Supreme Lord; bhuvana—of the entire world; īśam—the master; idyam—worshipable.

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

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

TEXT 2 (a)

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

TEXT 2 (b)

sa-brahmakāḥ sa-rudrāḥ ca
sendrā devā maharṣibhiḥ
arcayanti sura-sreṣṭham
devam nārāyanam harim

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

TEXT 2 (c)

padme ca, jīva-lakṣāne
dāsa-bhūto harer eva
nānyasyaiva kadācana

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

TEXT 1

atha jivanam taratamyam

anu-caitanya-rupa-va-
  jnanaivadya-visesatah
samye sati api jivanam
taratamyam ca sadhanat

atha—now; jivanam—of the living entities; taratamyam—gradations of importance; anu—minute; caitanya—consciousness; rupa-va—possessing; jnanaivadya—the state of possessing knowledge; adya—beginning with; visesatah—particularly; samye—equality; sati—being so; api—although; jivanam—of the living entities; taratamyam—gradation; ca—and; sadhanat—because of activities, or because of advancement in devotional service.

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

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

TEXT 2 (a)

tatrānuktam uktam svetāsvataraīh

bala-gra-sata-bhāgasya
  satadhā kalpitasya ca
bhāgo jīvah sa vijneyah
  sa cānanyāyā kalpate

atra—there; anuktam—not described; uktam—described; svetāsvataraīh—in the Śvetāsvatara Upanisad; bala-gra—the tip of a hair; sata-bhāgasya—of one hundredth; satadhā—into one hundred parts; kalpitasya—divided; ca—and; bhāgah—minute portion; jīvah—the living entity; saḥ—that; vijneyah—to be understood; saḥ—that; ca—and; anantāya—for the unlimited; kalpate—worthy.

The Śvetāsvatara Upanisad (5.9) describes the individual spirit soul: "When the upper point of a hair is divided into one hundred parts and again each of such parts is further divided into one hundred parts, each such part is the measurement of the dimension of the spirit-soul."
TEXT 2 (b)

caitanya-rūpatvam jñanitvādikāṃ ca śat-praśnyam

esa hi draṣṭā spraṣṭā śrotā ghratā rasayitā mantā boddhā kartā vijnānātmā puruṣah. iti.

caitanya-rūpatvam—state of being conscious; jñānitvā—state of possessing knowledge; ādi-kām—beginning with; ca—and; śaṭ—six; praśnyam—in the Praṣna Upaniṣad; esah—he; hi—indeed; draṣṭā—the seer; spraṣṭā—the one who touches; śrotā—the hearer; ghratā—the one who smells; rasayitā—the one who tastes; mantā—the one who thinks; boddhā—the one who understands; kartā—the doer; vijnānā—full of knowledge; ātma—soul; puruṣah—person; iti—thus.

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

TEXT 3 (a)

ādinā guṇena deha-vyāpitvam ca. śrī-gītāsu

yathā prakāśayaty ekāh
kṛṣṇaṁ lokam imaṁ raviḥ
kṣetram kṣetri tathā kṛṣṇam
prakāśayati bharata

ādinā—beginning with; guṇena—qualities; deha—in the body; vyāpitvam—omnipresence; ca—and; gītāsu—in Bhagavad-gītā; yathā—as; prakāśayati—illuminates; ekāḥ—one; kṛṣṇam—the whole; kama—from; raviḥ—the sun; kṣetra—this body; kṣetri—the soul; tatha—similarly; kṛṣṇam—all prakāśayati—illuminates; bharata—son of Bharata.

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

TEXT 3 (b)

āha caiva sātrakāraḥ

guna-nityatvam uktaṁ vājasaneyībhiḥ
avināśi vā are ayam ātmānuchitī-dharma. iti.
āha—said; ca—and eva—certainly; sūtrakārah—the author of Vedānta-sūtra; gunā—by spiritual qualities; bāla—newly risen; arka—sun; vat—like; iti—thus; guna—of the qualities; nityatvam—eternity; uktam—described; vājasaneyibhiḥ—ty Yājñavalkya; avināsi—without destruction; vā—or; are—Oh; ayam—this; ātmā—soul; anucchitti-dharma—cannot be cut.

The author of Vedānta-sūtra explains (2.3.10): "Just as the newly risen sun remains in one place and yet fills the entire sky with light, in the same way the individual soul, although remaining in one place, pervades the entire body by consciousness."

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

TEXT 4 (a)

evam sāmye 'pi vaisāmyam
aihikam karmabhiḥ spuṣṭam
prāhaḥ parārikaṁ tat tu
bhakti-bhedaiḥ su-kovidāḥ

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

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

TEXT 4 (b)

tathā hi kauthumāḥ paṭhanti

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

smṛtiṣ ca

yādṛśi bhavanā sāmye siddhir bhavati tādṛśi. iti.

tathā hi—moreover; kauthumāḥ—the Kauthumiya recension of the Vedas; pathanti—read; yathā—according to; kratuh—sacrifice; asmin—in this; loke—world; purusah—a person; bhavati—becomes; tathā—in the same way; itah—from that; pretya—in the next world; bhavati—becomes; iti—thus; smṛtiḥ—in the Smṛti-sāstra; yādṛśi—in whatever extent; bhavanā—devotional meditation; sāmye—in
equality; siddhiḥ—perfection; bhavati—becomes; tādṛśi—like that; iti—thus.

The following explanation is found in the Kauthumiya recension of the Vedas: "The degree to which one engages in devotional activities in this world determines his status in the next world."
The Smṛti-sāstra also confirms: "The extent to which one is devoted to the Supreme Personality of Godhead determines the degree of his spiritual perfection."

TEXT 4 (c)

śānty-ādyā rati-paryantā
tyā bhāvāḥ pāṇca kīrtitāḥ

tair devam smaratam pumsāṃ
tārataṃyam mitho matam

śānti—the neutral-rasa; ādyā—giginning with; rati—the madhurya-rasa; paryantā—culminating in; ye—those; bhāvāḥ—mellows of loving exchange; pāṇca—five; kīrtitāḥ—are described; tair—by them; devam—one who should remember; pumsāṃ—of the living entities; tārataṃyam—gradation; mithah—mutual; matam—are considered.

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

Seventh Prameya

TEXT 1 (a)

atha śrī-krṣṇa-prāpter mokṣatvam. yathā

jnātvā devam sarva-pāśāpahanir ity ādi.
eko vaśi sarvagah krṣṇa īḍya ity ādi ca.

atha—now; śrī-krṣṇa—of Lord Kṛṣṇa; prāpter—of the attainment; mokṣatvam—the state of liberation; yathā—just as; jnātvā—having understood; devam—the Supreme Personality of Godhead; sarva—all; pāśa—the ropes of entanglement in material existence; apahāṇih—destroyed; iti—thus; ādi—etc. (The entire verse reads jnātvā devam sarva-pāśāpahanir, ksīnaiḥ kleśair janma-mṛtyu-prahānīḥ tasyābhādhyānāt trtiyaṃ deha-bhede, viśvaiśvaryam kevalāḥ; āpta-kāmāḥ; ekah—one; vaśi—all powerful; sarvagah—all-peravding; krṣṇah—Lord Kṛṣṇa; īḍyah—supremely worshipable; iti—thus; ādi—etc. (The entire verse reads eko vaśi sarvagah krṣṇa īḍya eko ’pi san badhudhā yo vibhāti tam pīthastham ye 'nabhajanti
7. Liberation does not mean an impersonal merging, but the attainment of direct association with Lord Kṛṣṇa:

The Śvetāsvatara Upaniṣad (1.10) explains: "By understanding the truth of the Supreme Personality of Godhead from a bona-fide spiritual master, one becomes free from the entangling ropes of identification with the material body, as well as the various miseries and the trap of repeated birth and death which spring from that false-identification. By constantly meditating on the Supreme Lord, he becomes free from the subtle material body of mind, intelligence and false-ego. He attains the form of an eternally liberated associate of the Supreme Lord in the spiritual world, and all his desires become fulfilled."

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

**TEXT 1 (b)**

*bahudhā bahubhir veśair
bhāti kṛṣṇah śvayam prabhuh
tam iśvā tat-pade nītye
sukham tīsthanti mokṣīnāḥ

*bahudhā*—in many ways; *bahubhiḥ*—with many; *veśaiḥ*—forms; *bhāti*—is manifested; *kṛṣṇah*—Kṛṣṇa; *śvayam*—personally; *prabhuh*—the Supreme Personality of Godhead; *tam*—Him; *iśvā*—having worshipped; *tat*—His; *pade*—in the spiritual abode; *nītye*—eternal; *sukham*—bliss; *tīsthanti*—situated; *mokṣīnāḥ*—liberated.

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

**Eighth Prameya**

**TEXT 1 (a)**

*athaikānta-bhaktir mokṣa-hetutvam
yathā śrī-gopāla-tāpanyām
bhaktir asya bhajanam tad iha-mātropādhi-nairāsyenam usmin manah-kalpanam etad eva naiṣkarmyam.

*atha*—now; *eka-anta*—unalloyed; *bhakteḥ*—of devotional service; *mokṣa*—of
liberation; \textit{hetutvam}—the state of being the cause; \textit{yathā}—just as; \textit{sūrī-gopāla-tāpanīyām}—in the Gopāla-tāpani Upanisad; \textit{bhaktiḥ}—devotional service; \textit{asya}—of Him; \textit{bhajanam—}worship; \textit{tāt}—that; \textit{īha}—in this world; \textit{mutra}—in the next world; \textit{upādhi}—designations; \textit{nairasyena}—renunciation; \textit{amusmin}—among us; \textit{manah}—of the mind; \textit{kālpanam}—meditation; \textit{etat}—that; \textit{eva}—certainly; \textit{nāśkarmyam}—freedom from the bonds of karma.

8. Pure devotional service grants liberation:

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

TEXT 1 (b)

\textit{nārada-pañcarātre ca}

\textit{sarvopādhi-vinirmuktam}

\textit{tat-paratvena nirmalam}

\textit{hrsīkena hrsīkeśa-}

\textit{sevanam bhaktir ucyate}

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

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

TEXT 2 (a)

\textit{navadhā caiśā bhavati. yad-uktam śrī-bhāgavate}

\textit{śravanam kirtanaṁ viśnoh}

\textit{smaranam pāda-sevanam}

\textit{arcanaṁ vandanam dāsyam}

\textit{sakhyaṁ ātma-nivedanam}
The Lord's devotional service consists of nine parts, as the Śrīmad-Bhāgavatam (7.5.23-24) explains: "Hearing and chanting about the transcendental holy name, form, qualities, paraphernalia and pastimes of Lord Viṣṇu, remembering them, serving the lotus feet of the Lord, offering the Lord respectful worship with sixteen types of paraphernalia, offering prayers to the Lord, becoming His servant, considering the Lord one's best friend, and surrendering everything unto Him (in other words, serving Him with the body, mind and words) — these nine processes are accepted as pure devotional service. One who has dedicated his life to the service of Kṛṣṇa through these nine methods should be understood to be the most learned person, for he has acquired complete knowledge."

TEXT 2 (b)

sat-sevā guru-sevā ca
deva-bhāvena ced bhavet
dadaisā bhagavad-bhaktir
labhyațe nānyathā kvacit

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

If one engages in the service of the devotees and the spiritual master, considering them equal to the Supreme Personality of Godhead, then he may attain the devotional service of the Lord. There is no other way in which this service may be obtained.
TEXT 3 (a)

deva-bhāvena sat-sevā. yathā taittirīyake

atithi-devo bhava. iti.

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

TEXT 3 (b)

taya tad-bhaktir yathā śrī-bhāgavate

naisām matis tāvad urukramānghrīṁ
   sprāty anarthāpagamo yad-arthaḥ
   mahīyasām pāda-rajo- bhisekaṁ
   niskīcanānāṁ na vrṇīta yāvat

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

TEXT 4(a)
deva-bhāvena guru-sevā yathā taittirīyake
ācārya-devo bhava. iti.

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

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

TEXT 4 (b)

śvetāśvatara upaniṣad ca

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

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

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

TEXT 4 (c)

taya tad-bhaktir yatha śrī-bhagavate
tasmād gurum prapadyeta
jijnāsuh śreya uttāmam
śabde pare ca nisnātām
brahmany upasamjāśrayam
tatra bhāgavatān dharmān
śikșed gurvātmā-daivatah
amāyāyānuvṛttyā yais
tuṣyed ātmātmado hariḥ
That one should be devoted to the Spiritual Master in the same way that he is devoted to the Supreme Lord is described in the Śrīmad-Bhāgavatam (11.3.22-23): "Any person who is seriously desirous of achieving real happiness must seek out a bona-fide spiritual master and take shelter of him by initiation. The qualification of a spiritual master is that he must have realized the conclusion of the scriptures by deliberation and arguments and thus be able to convince others of these conclusions. Such great personalities who have taken complete shelter of the Supreme Godhead, leaving aside all material considerations, are to be understood as bona-fide spiritual masters. One who takes the instructions of such a bona-fide spiritual master as his life and soul, and sincerely worships and serves him, considering him equal to the Supreme as worshipable as the Supreme Personality of Godhead, greatly satisfies the Supreme Lord, who then gives Himself to such a sincere devotee. The Lord gives such a devotee the power to preach His message."

TEXT 5

avāpta-paṇca-saṁskāra
labdha-dvividha-bhaṭṭikāḥ
sākṣāt-krtya harīm tasya
dhānmī nityam pramodate

avāpta—attained; paṇca—five; saṁskāraḥ—purificatory rites; labdha—attained; dvividha—two-fold; bhaṭṭitah—devotional service; sākṣāt-krtya—directly attaining; harīm—Lord Hari; tasya—of Him; dhānmī—in the spiritual abode; nityam—eternally; pramodate—rejoices.

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

TEXT 6 (a)

tathā paṇca-saṁskārāḥ. yathā smṛtau padmottara-khanḍe
tapah pundram tathā nāma
mantra yāgaś ca pañcamah
ami hi pañca samskāraḥ
paramaikānti-hetavah

tathā—in this way; pañca—five; samskāraḥ—purificatory procedures; yathā—
just as; smrtau—in the Smṛti; padma-uttara-khande—in the Uttara-khanda of the
Padma Purāṇa; tapah—austerity; pundram—tilaka markings; tathā—in the same
way; nāma—chanting the Lord's holy names; mantrah—chanting various mantras;
yagah—worshipping the Śalagrama-sīla and other deities; ca—and; pañcamah—the
fifth; ami—these; hi—indeed; pañca—five; samskāraḥ—purificatory procedures;
parama—supreme; aikanti—of causeless devotional service; hetavah—the causes.

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

TEXT 6 (b)
tapo 'tra tāpta-ca克拉-di-
mudrā-dhāraṇam ucyate
tenaiva hari-nāmādi-
mudrā āpi upalakṣyate

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

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

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

TEXT 6 (c)
yathā smṛtau

hari-nāmāksaraśair gātram
ankayec candanādīnā
sa loka-pavano bhūtvā
tasya lokam avāpnuyāt
The Smṛti-śāstra explains: "One who marks his body with the letters of Lord Hari's holy names drawn in sandalwood paste or other similar substances, purifies the entire world and becomes eligible to enter the Lord's spiritual abode."

**TEXT 6 (d)**

puṇḍram syād ūrdhva-puṇḍram tac
chāstre bahu-vidham smrtam
hari-mandiram tat-pāda-
ākṛty-ādyāti-subhāvaham

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

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

**TEXT 6 (e)**

nāmātṛa gaditam sadbhir
hari-bhrtyatva-bodhakam
mantrō 'śṭadasa-varṇādih
svēṣṭa-deva-vapur matah

nāma—the name; atra—here; gaditam—described; sadbhīḥ—by the saintly devotees; hari—of Lord Hari; bhrtyatva—the state of being Lord's Hari's servant; bodhakam—indicating; mantrah—the mantra; aśṭadasa—eighteen; varna—letters; ādih—beginning with; sva—own; īṣṭa—worshippable; deva—of the deity; vapuh—the form; matah—considered.

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

TEXT 6 (f)

śālagrāmādī-pūjā tu
yāga-sabdēna kathyate
pramāṇāny eṣu dṛṣyāni
purāṇādiśu sādhubhiḥ

śālagrāma—the Śalagramā-silā; ādī—beginning with; pūjā—worship; tu—and;
yāga—yāga; sabdēna—by the words; kathyate—is described; pramāṇāni—evidences;
esu—among them; dṛṣyāni—are seen; purāṇa—in the Purāṇas; ādīśu—and other
Vedic literatures; sādhubhiḥ—by the saintly devotees.

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

TEXT 7

navadā bhakti-vidhi-ruci-
pūrva dvedhā bhaved yayā kṛṣṇah
bhūtvā sva-yām prasānno
dadāti tat tad īpśitam dhāma

navadā—nine-fold; bhakti—devotional service; vidhi—the beginning stage of
following the rules and regulations without spontaneous attraction; ruci—
spontaneous attraction; pūrva—beginning; bhaved—may be; yayā—by which;
kṛṣṇah—Kṛṣṇa; bhūtvā—having become; sva-yām—Himself; prasānno—pleased;
dadāti—grants; tat—this; tat—and that; īpśitam—desired; dhāma—abode.

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

TEXT 8

vidhinābhāyarcyate devas
catur-bhāv-adī-rūpa-dhrk
rucyātmakena tenāsau
nr-lingāh paripūjyate

vidhinā—by the rules and regulations; abhyarcyate—is worshiped; devaḥ—the
Supreme Personality of Godhead; *catuh*—four; *bāhu*—arms; *ādi*—and other; *rūpa*—forms; *dhrk*—manifesting; *rući-ātmakena*—by spontaneous attraction; *tena*—by this; *asa*—He; *nṛ-lingah*—appearing as a human being, the son of Yasodā-devī; *paripūjyate*—is worshipped.

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

**TEXT 9**

`tulasy-aśvattha-dhātry-ādi-
pujanam dhāma-niśhatā
arunodaya-viddhas tu
santyayjo hari-vāsarah
janmāṣṭamī-ādikam sūryo-
dayā-viddham parityajet`

`tulasi*—of the tulasi plant; *asvattha*—of the banyan tree; *dhātrī*—of the amalaki tree; *ādi*—beginning with; *pujanam*—worship; *dhāma*—in the holy place where the Lord performed His pastimes; *niśhatā*—residence; *arunodaya-viddhas*—if mixed with the dasamī; *tu*—but; *santyayajah*—should be abandoned; *hari-vasarah*—ekādaśi; *janmāṣṭamī*—janmāṣṭamī; *ādikam*—beginning with; *surodaya-viddham*—if mixed with the saptamī; *parityajet*—one should abandon.

One should worship the tulasi plant, the banyan and amalaki trees, and everything else which is in relationship with the Lord. One should not fast on the ekādaśi day which partly falls on the dasamī, and one should not fast on the janmāṣṭamī day which falls on the saptamī.

**TEXT 10**

`loka-sangraham anvichan
nitya-naimittikam budhah
pratiṣṭhitas caret karma
bhakti-prādhānyam atyajan`

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

A learned and intelligent devotee, fixed in service to the Lord, should reside in a holy place, aspire for the association of advanced devotees, and engage in the regular and special activities of devotional service.
TEXT 11

daśa nāmāparādhas tu
yatnataḥ parivarjaya
tu—also; yaṭnataḥ—with great endeavor; parivarjaya—one who should avoid.

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

TEXT 12

kṛṣṇāvāpti phālā bhaktir
ekāntāḥ bhādhiṣṭyate
jñāna-vairāgya-pūrva sā
phalam sadyāḥ prakāśayet

kṛṣṇa—of Kṛṣṇa; avāpti—the attainment; phala—the fruit; bhaktih—devotional service; ekantā—unalloyed; atra—here; abhidhiṣṭeyate—is described; jñāna—with scriptural knowledge; vairāgya—and renunciation; pūrva—formerly; sā—that; phalam—fruit; prakāśayet—causes to become manifest.

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

Ninth Prameya

TEXT 1

atha pratyaksānumāṇa-sabdānāṃ eva pramāṇatvam
yathā śrī-bhāgavate

śrutih pratyaksam aitihyam
anumāṇam catuṣṭayam

atha—now; pratyakṣa—direct perception; anumāṇa—logic; sabdānāṃ—and Vedic authority; eva—certainly; pramāṇatvam—sources of evidence; yathā—just as; śrī-bhāgavate—in the Śrīmad-Bhāgavatam (11.16.17); śrutih—the four Vedas; pratyaksam—direct perception; aitihyam—the Purāṇas and historical records; anumāṇam—and logic; catuṣṭayam—four sources of evidence.

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

**TEXT 2**

pratyākṣam anumāṇam ca
yat-sācivyena sūddhimat
māya-mundāvalokādau
pratyākṣam vyabhicāri yat

pratyākṣam—direct perception; anumāṇam—logic; ca—also; yat—to which; sācivyena—favorable; sūddhimat—pure; māya-mundā—of those bewildered by the illusory energy of the Lord; avalokā—in the vision; adau—beginning with; pratyākṣam—direct perception; vyabhicāri—evidence; yat—which.

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

**TEXT 3**

anumā cāti-dhūme 'drau
vrṣṭi-nirvāpītāgnike
ataḥ pramāṇam tat tac sa
svatantram naiva sammatam

anumā—logic; ca—also; ati-dhūme—with much smoke; adrau—on a mountain; vrṣṭi—by rain; nirvāpīta—extinguished; agnike—on a fire; atah—from this; pramāṇam—evidence; tat—this; tat—and that; ca—also; sva-tantram—independent; na—not; eva—certainly; sammatam—considered.

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

**TEXT 4**

anukūlo matas tarkah
śuṣkas tu parivarjitah
When logic confirms the Vedic revelation, it should be accepted, but otherwise not.

TEXT 5 (a)

tathā hi vājasaneyinah
ātmā vā are draṣṭavyaḥ śrotavyaḥ mantavyaḥ nididhyāsita-vyāh. iti.

tathā hi—furthermore; hi—indeed; vājasaneyinah—Yajnavalkya explains in the Brhad-āranyaka Upaniṣad; ātmā—the Supreme Personality of Godhead; vai—certainly; are—O Maitreyi; draṣṭavyaḥ—should be seen; śrotavyaḥ—should be heard; mantavyaḥ—should be understood; nididhyāsita-vyāh—should be meditated upon; iti—thus.

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

TEXT 5 (b)

kaṭhake
naisa tarkena matir apaneyā proktāny eva jñānāya preṣṭha iti.

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

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

TEXT 6

smṛtiś ca

pūrvāparavirodhena
ki 'trārtho 'bhimato bhavet
ity ādyam uhanam tarkaḥ
śuṣka-tarkaṁ tu varjyayet

smṛtī—the Smṛti-śāstra; ca—and; pārvāpara—with the previous Vedic authorities; avirodhena—not in disagreement; kaha—what; atra—in this connection; arthaḥ—the meaning; abhirnataḥ—accepted; bhavet—may be; iti—thus; ādyam—beginning; uhanam—guesswork speculation; tarkaḥ—logic; śuṣka—dry; tarkaḥ—logic; tu—indeed; varjyayet—one should reject.

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

TEXT 7 (a)

nāveda-viduṣāṁ yasmād
brahmādīr upajāyate
yac caupanisadāṁ brahma
tasmāṁ mukhyā śrutir matā

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

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

TEXT 7 (b)

tathā hi śrutih

navedavin manute tam brhantam. iti.
aupanisadam puruṣam prcchāmi. iti.

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

This conclusion is confirmed in the Vedas:

"One ignorant of Vedic knowledge cannot actually understand the
"Please tell me about the Supreme Personality of Godhead who is revealed in the Upaniṣads." (Brhad-āranyaka 3.9.26)

Concluding Words

TEXT 1

śrī-madhva-mate hariḥ paratamah satyam jagat tattvato
bheda jīva-ganā harer anucarā nicocca-bhāvaṁ gatah
muktiḥ naija-sukhānubhūtir amalā bhaktiś ca tat-sādhanam
aksādi-tritayam pramāṇam akhilāmnāyaika-vedyo harir iti

śrī-madhva—of Śrī Madhvācārya; mate—in the conception; hariḥ—Hari;
paratamah—is the Absolute Truth; satyam—the material world is;
tattvataḥ—in truth; bhedaḥ—distinction; jīvaḥ—of living entities; ganāḥ—the multitudes;
harēḥ—of Lord Hari; anucāraḥ—the servants; nīcaḥ—lowly; uccaḥ—and exalted;
bhāvaḥ—position; gataḥ—attained; muktih—liberation; naijaḥ—own;
sukhaḥ—bliss anubhūtiḥ—the experience; amalāḥ—pure; bhaktiḥ—devotional service;
caḥ—and; tat—to that end; sādhanam—the means; aksāḥ—direct perception;
ādiḥ—beginning with; tritayam—three; pramāṇam—sources of knowledge; akhilaḥ—all;
āmnāyaḥ—by the Vedas; ekaḥ—exclusively; vedyaḥ—knowable; hariḥ—Hari;
itī—thus.

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

TEXT 2

ānandatīrtha-racitāni yasyāṁ
prameya-ratnāni navaiva santi
prameya-ratnāvalīr ādareṇa
pradhibhīr esā hṛdaye nidheyā

ānandatīrthaḥ—by Madhvācārya; racitāni—written; yasyāṁ—in which;
prameya—of philosophical truths; nava—nine; eva—certainly; santi—are; prameya-
ratnāvalīḥ—this book, Prameya-ratnāvalī; ādareṇa—with great respect;
pradhibhīḥ—by those who are intelligent; esā—this book; hṛdaye—in the heart or
upon the chest; nidheyā—should be placed.
The nine jewels of philosophical truth formulated by Madhvācārya have been described in this book. Let those who are actually intelligent, respectfully place this book, Prameya-ratnāvali, within their hearts.

**TEXT 3**

nityam nivasatu hṛdaye
caitanyātmā murārīr naḥ
niravedyo nirvṛtimān
gaṇapatiḥ anukampayā yasya

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

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

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

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

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