

Sri Tattva Sutra

Tattva Prakaranam

1. *ekah paro nanyah*

Sri Krsna is one without a second: He is the Supreme Personality of Godhead.

2. *agunopi sarvasaktirameyatvat*

Although transcendental to material qualities, Sri Krsna, the Supreme Personality of Godhead, possesses expansive, immense potencies inconceivable to mundane perception.

3. *viruddha-samanyam tasminnacitram*

Innumerable contradictory qualities simultaneously existing in Sri Krsna is nothing uncommon or wonderful.

4. *sa saccidanando jnanagamyo bhakti visayatvat*

The Supreme Personality of Godhead Sri Krsna, whose form is eternal, fully conscious and blissful, is not perceivable by mundane faculties but can be realized only by transcendental unalloyed devotional service.

5. *sa ca satyo nityo 'nadirananto desa-kalaparicchadat*

The Supreme Personality of Godhead Sri Krsna is the Supreme Absolute Truth, beyond the influence of time and space.

6. *paropi cijjadabhyam vilasi visva-siddheh*

Although transcendental to matter and spirit, Sri Krsna expands through His diverse energies as the cosmic manifestation, consisting of both matter and spirit, for His pastimes.

7. *tacchaktitastatvadhikyamiticcenna tadabhedat*

Sri Krsna's transcendental potency is not a separate principle, it is identical with Him.

8. *kartapyavikarah svatantryat*

Sri Krsna being supremely independent, is never affected by His creation, although He is the cause of all causes.

9. *sadaikarupah purnatvat*

Sri Krsna is the complete Absolute Truth. (The cosmic manifestation or annihilation does not change His fullness.)

10. *karunyam tat kriya heturnanyadaptakamatvat*

Devoid of any material need and desire, Sri Krsna performs His transcendental activities only due to His causeless mercy.

Cit Padartha Prakaranam

11. *cetanaḥ paranugatastadvidhivasyatvat*

The individual living entities are eternally subordinate to the Supreme Lord Sri Krsna and are subject to His rules.

12. *tecanadhyanantah parasaktivisesatvat*

These individual souls are eternal (beginningless and endless being), part and parcels of (the jiva-sakti) of Sri Krsna.

13. *cidananda svarupa api parato bhinna nityasatyatvabhavat*

Although constitutionally conscious and blissful, the living entities are certainly different from the supreme living entity Sri Krsna, who is the eternal Absolute Truth and Supreme Personality of Godhead.

14. *tesam paratvam kecidaparebhedamitare tubhayam*

The seers of the truth have established three views regarding the living entity and the Supreme Lord, namely (a) oneness, (b) difference, and (c) simultaneous oneness and difference.

15. *sarvesam samanjasyam satvika vijnanasya bhramatvabhavat pramana satbhavaca*

There cannot be a mistake in the scientific evidence of transcendental revelation. So, all these (three) views are in complete agreement.

16. *vicararagau cetana dharmau svarupa pravrtti bhavat*

The constitutional nature and character of the living entity is (transcendental) knowledge and love.

17. *pare 'nurakti svabhaviki sreyaskarica itaresaupadhiki dukkhapradhaca*

Love of Godhead is the natural and auspicious function of the living entity. When that love is directed toward objects of material existence it becomes the source of all miseries.

18. *upadhirta hi klesah*

Miseries arise from attachments to material existence.

19. *anartha-nivrttir muktih svapada-prapakatvat*

Cessation of unwanted miseries brings one to the platform of liberation where the constitutional position (as servant of Krsna) is realized.

20. *jivanam itaranurakti heturisvara karunyam tata eva tesam svatantrya siddheh*

The material attachments of the living entities result from their minute independence, awarded to them by the mercy of Sri Krsna, the Supreme Personality of Godhead.

Acit Padartha Prakaranam

21. *maya-saktiracidgunavati paravarakarya rupac ca*

The external energy of the Supreme Personality of Godhead Sri Krsna is endowed with material qualities whose transformation results in the evolution of many details of this unlimited cosmic manifestation.

22. *jadatvat krtisunya cetana prerita bhavati sajnjavavat*

Matter being unconscious, cannot act by itself. When activated by consciousness (spirit) it begins to work.

23. *sa parananuraktanam karavadhehati bandhanarupa*

Those living entities who are averse to Sri Krsna, the Supreme Personality of Godhead, are imprisoned in variegated bodies by the external energy, maya.

24. *anadirananta ca paramesvara saktitvat*

The external energy is without beginning or end because it is the divine energy of the Supreme Lord Sri Krsna.

25. *kalenarthantaram baddhanam prakrti sambandha-rupatvat*

Time is a form of relation between the conditioned souls and the external energy.

26. *saivadhistanarupini desa samjnita*

The external energy constitutes the accommodation, which is known as space.

27. *jade baddhasyananda bhramo vaikuntha bhramascangat*

Conditioned by matter, the living entity mistakes sense gratification as bliss and material existence as the transcendental abode due to association with matter.

28. *vivekena tato vimuktih*

To become free from these delusions one should discriminate by transcendental knowledge of the Absolute Truth.

29. *na ca prakrtavandriyagrahyatvam vaikunthasyadhaksajatvat*

The spiritual world is transcendental - beyond mundane sensual perception.

30. *indriyani tadvisayastajjata bhavas ca manasaha prakrtascid-upadhitvajjanyatvac ca*

The mundane senses, sense objects, the feelings derived from their contact, and the mind -- all these are 'material' in existence, due to the conditioned state of the living entities.

Sambandha Prakaranam

31. *bhaktih purnanuraktih pare*

Bhakti is unalloyed full attachment to Krsna, the transcendental Lord.

32. *tasyah svarupam phalamupayasceti*

According to the situation of the living entities (i.e. conditioned or liberated) devotional service is also understood to be in two stages (phala: end, fruition. upaya: means, regulative).

33. *phalabhakte nanyadangamekatvat svatasiddhatvac ca*

Spontaneous love of God is independent, unalloyed and constitutionally the nature of the living entity and therefore does not have any other limbs.

34. *upayabhakteh paranusilanam pratyaharascangah*

Cultivation of favorable devotion and retraction from sense gratificatory activities are the two limbs of regulated devotion.

35. *sravana kirtanadini paranusilanopayogitvat tat pratyangani*

The nine processes of devotional service, beginning with hearing and chanting, are the means by which one can develop such favorable devotional love for Krsna.

36. *deharatham manah sarathi mindriya haya mastikyajnanena yuktavairanyena ca visayamargacnai nivartayedesa eva pratyaharah*

The body is the chariot. The mind is the charioteer, the senses are the horses. Driving this chariot back home (toward Krsna consciousness) from the path of sense gratification by the help of transcendental knowledge and proper engagement of everything in devotional service is known as pratyahara (retraction).

37. *jnananmuktih jnanadbandhas ca*

Transcendental knowledge is the cause of liberation and mundane materialistic knowledge is the cause of bondage.

38. *vairagyanmuktih vairagyat bandhas ca*

Engagement of everything in Krsna's service is the cause of liberation and pseudo-renunciation is the cause of bondage.

39. *pratyaharasampatteh parabhaktyasiddhavapi nadhah patanam*

If one is not fully free from sense gratification, the cultivation of devotional practices will not award transcendental love for Krsna, although there will be no downfall.

40. *pratyaharasamrddhya sadhanam bhavastayaiva bhavat prema*

To the extent of freedom from sense gratification, one can perform pure regulated devotional service, which turns into 'bhava' bhakti which will ultimately bloom into love for Krsna.

Siddhanta Prakaranam

41. *jnanasuryasyehi rasmayah sastrani*

Revealed scriptures are the rays of transcendental knowledge.

42. *sastramaksamesu valiyo vivekinam naitattanmula prapteh*

Rules and regulations are for regulating the ignorant conditioned souls; those who have attained their constitutional awareness are not limited by such conditions.

43. *bhakteyna sastram tadvidherjnanavirodhitvat*

Unalloyed devotees of Sri Krsna are not to be limited by the conditions of scriptural rules because their activities are based on spontaneous attachment which is transcendental to rules and regulations.

44. *bhaktau na varnasramavidhih sa tasyajnanaparativat*

Self-realized devotees of Krsna, due to attainment of knowledge of their constitutional position, are beyond the codes of varnasrama.

45. *ajnahitartham grahyam karma na virodhi*

A selfless performance of activities for the welfare of ignorant people doesn't create impediment in devotion.

46. *yathadhikaramavasthitirnoparyadhastvat*

One should perform devotional service according to one's acquired nature and qualifications.

47. *kamyetarabhaktirnasasta cittaviksepatvadanitya phalatvac ca*

The original affinity of the living entities for Sri Krsna, when degraded and misdirected toward others results in bewilderment of consciousness and material attainments.

48. *pratyaksanumanabhyam bhagavata siddhanta eva gariyan vijnanamayatvat sarva siddhantasrayatvac ca*

Among realized knowledge and inference pertaining to the conclusion of it, Srimad-Bhagavatam is the highest because it is transcendently scientific and is the shelter of all conclusions.

49. *caitanyasya sarvacaryasyavirbhava na gurvantaram*

At the manifestation of Sri Chaitanya, who is the universal acaryya and monitor of all souls, all other preceptors become secondary, for the soul is directly inspired by the Lord. (In the absoluteness of the teachings of Lord Caitanya, other acaryas are absolved!)

50. *pare purnanurakti ritaresu tulya jade yukta vairagyanceti saragrahi matam*

Unalloyed love toward Sri Krsna, compassionate affection toward others and dovetailing everything in the material existence in the service of Krsna, constitute the cream of religious principles as far as the essence-seeking transcendentalists are concerned.