

Śrīmad-Bhāgavatam_Dictations_3.27.11—16

[31:33 Minutes]

TEXT 11

TRANSLATION

Such a liberated soul attains realization the Absolute Personality of Godhead who is transcendental and is manifest as reflection even in the false ego and is the support of the material cause and entered in everything, absolute, without a second, and He is the eyes of the illusory energy.

PURPORT

A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there as reflection only, and a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, Personality of Godhead, and He is the support as it is confirmed in *Bhagavad-gītā* that the background of the material manifestation is Lord Kṛṣṇa. And, as it is supported in the *Brahma-saṁhitā* that Kṛṣṇa is the cause of all causes and it is supported by the *Brahma-saṁhitā* that the Supreme Lord by His partial or plenary expansion He is not only within the universe, each and every universe, but He is present in every atom although He is one without a second. The word used in this verse: *advayam*, "without a second," that means although the Supreme Personality of Godhead is represented in everything, including the atoms, He is *advayam*, it is not that He is divided. How He is present in everything is explained in the next verse.

TEXT 12

TRANSLATION

As the reflection of the sun on water is counter-observed on the wall of a room similarly the presence of the Supreme Lord can be realized exactly like the sun is first realized as a reflection on water, and again counter-reflection on the wall of the room, although the sun is situated on the sky.

PURPORT

The example given herewith is very perfect. The example is that the sun is situated far, far away from the surface of the earth in the sky but its reflection is seen on the pot of water in the corner of a room and the same reflection is reflected on the wall of the room. So the example is that the room is dark and the sun is far away in the sky still the sun's reflection on the water has illuminated the darkness of the room. So a pure devotee can realize the presence of the Supreme Personality of Godhead similarly in everything by reflection of His energy. As it is confirmed in the *Viṣṇu Purāṇa* that fire is understood, the presence of fire is understood by heat and light, similarly the Supreme Personality of Godhead, although one without second, by diffusion of His different energy, He is perceived everywhere. This is confirmed in the *Īśopaniṣad* that the presence of the Lord is perceived by liberated soul everywhere, exactly like the sunshine and reflection of the sun can be perceived everywhere although the sun is situated far, far away from the surface of the globe.

TEXT 13

TRANSLATION

The self-realized soul is thus reflected in the threefold ego and in the senses and mind by the reflection of His own self and though the body, mind and senses.

PURPORT

The conditioned soul thinks that, "I am this body," but a liberated soul thinks that, "I am not this body. I am a spirit soul." So this "I am" is called ego, identifications of oneself. Now when one thinks, "I am this body" or "Everything in relationship with the body are mine" that is called false ego, but when one is self-realized and thinks that he is eternal servitor of the Supreme Lord, that identification of oneself is there but one is in the darkness of threefold qualities of material nature, namely the quality of goodness, quality of passion and ignorance—and the other identification is in the pure state of goodness, called *śuddha-sattva* (s-u-d-d-h-a s-a-t-t-w-a) which is called also *vāsudeva* (v-a-s-u-d-v-a). So then when we have to give up our ego, it means that we have to give up our false ego, but real ego is always present. But when they are reflected through the material contamination of the body and mind in false identification, that is called conditional stage, but when they are reflected in pure stage, that is called liberated stage. In the conditional stage the identification of oneself, material possessions is purified when that identification is in relationship with the Supreme Lord. In the conditioned state everything accepted as an objects of sense gratification, and in the liberated state everything accepted as things for the service of the Supreme Lord. So Kṛṣṇa consciousness or devotional service is the right liberated stage of a living entity. Otherwise either accepting in the material platform or negativity the material things to voidness or impersonalism, they are all imperfect conditions of the pure soul.

The understanding of pure soul is called *satya-dṛk* (s-a-t-y-a d-r-i-k),

satya-dṛk. *Satya-dṛk* means one who can see in everything the reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. Thus a conditioned soul is seeing one flower, very nice beautiful rose flower, and he is thinking that this beautiful nice aromatic flower should be used for smelling, for his own sense gratification. This is one kind of seeing the flower and a liberated soul sees the same flower in the reflection of the Supreme Lord, that "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore this flower is belonging to the Supreme Lord and it should be utilized for the service of the Supreme Lord." There is two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the liberated soul sees the flower in connection with the service of the Lord. In the same way, one can see the reflection of the Supreme Lord either in his own senses, mind and body, in everything and thus by correct vision of all these paraphernalia one can engage everything in the service of the Lord. It is stated in the *Bhakti-rasāmṛta-sindhu* that one who has engaged his everything—his vital energy, his wealth, his intelligence and his words—in the service of the Lord, or desires to engage all these in the service of the Lord, such a person even though situated in any position of life in the material world, he is to be considered a liberated soul, or *satya-dṛk*. *Satya-dṛk* means one who has understood things as they are.

TEXT 14

TRANSLATION

Such a devotee is supposed to be awakened and freed from the false ego although he appears to be merged in the five material elements and the objects of material enjoyment, material senses, material mind and intelligence in the material existence.

PURPORT

The explanation of Jīva Gosvāmī in the *Bhakti-rasāmṛta-sindhu* how a person can be liberated even in this body is more clearly explained in this verse. That living entity who has become *satya-dṛk*, or actually self-realized, one who has realized his position in relationship with the Supreme Personality of Godhead, he may remain merged apparently in the five elements of matter and five objects of material senses and the ten senses and the mind and intelligence, still he is to be considered that he is awakened and he is freed from the reaction of false ego. Here the word *līna* (l-e-e-n-a) is very significant. The Māyāvāda philosophy, they recommend to be merged in the impersonal effulgence of Brahman; that is their ultimate goal or destination. Now that merging is also mentioned here. But in spite of being merged one can keep his individuality. The example is given by Jīva Gosvāmī just like a green bird entering to a tree which is also green appears to be merged in the color of greenness, but actually the bird does not quit its individuality. Similarly, a living entity either he is merged in the material nature or he is merged in the spiritual nature, he does not give up his individuality. So real individuality is to understand oneself that he is eternally servitor of the Supreme Lord. This is the information we get from the mouth of Lord Caitanya when He instructed Sanātana Gosvāmī. He said clearly, on the inquiry of Sanātana Gosvāmī, that *a living entity is eternally servitor of Kṛṣṇa*. Kṛṣṇa also confirms in the *Bhagavad-gītā* that the living entity is eternally part and parcel of Him, the same thing. To become part and parcel of the whole means the part and parcel is meant for serving the whole. So this is individuality. So even in this material existence, when the living entity is supposed to be merged in matter. Merged in matter means his body made up of five elements, and his subtle body made of mind, intelligence, false ego and contaminated consciousness, and his material

senses, five active senses and five knowledge-acquiring senses. So although the living entity is merged in these twenty-four elements of matter if he can keep his individuality as the eternal servitor of the Lord, so either he is in spiritual nature or in the material nature, he is to be considered as liberated soul. That is the explanation of the authorities. So the same thing is confirmed in this verse, number 14.

TEXT 15

TRANSLATION

Although the existence of the living entity can be vividly felt as the seer, still, the living entity falsely takes himself as lost though not lost because of the disappearance of the ego during the state of deep sleep, just as a man who has lost his fortune feels distress and takes himself as lost.

PURPORT

Similarly a living entity, in ignorance only, he thinks that he is lost but actually if by attainment of knowledge he comes to the real position of his eternal existence, he is not lost. The example is mentioned herein: *naṣṭa-vitta ivāturaḥ* (n-a-s-t-a v-i-t-t-a) *iva* (i-v-a-t-u-r-a-h). *Naṣṭa-vitta ivāturaḥ* means just like a person who has lost a great sum of money thinks himself that he is gone, he is lost. Actually he is not lost— his money is lost and due to his absorption or identification with the money with himself, he thinks that he is lost. Similarly, by our false ego when we identify with the matter as our field of activities, then we think that we are lost, although we are not. So as soon as the awakening of knowledge, of pure understanding, that living entity is eternally servitor of the Lord, this [awakening??] of individuality makes him again awaken or revived to his real position. So a living entity is never lost. Just like

in deep sleep when he, when one forgets his identity, he [is] absorbed in dreams, he thinks himself that he is a different person or he is lost. But actually his identity is not lost. This concept of being lost is due to false ego, and this concept of being lost continues till one is not awakened to the sense of his eternal existence as eternal servitor of the Lord. The Māyāvāda philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is Supreme Lord, but actually he is not. So this is the last snare of *māyā*'s influence upon the living entity that he thinks equal with the Supreme Lord or the Supreme Lord Himself. So this is also due to false ego.

TEXT 16

TRANSLATION

Thus by mature understanding one can realize his individuality of self the situation of things accepted under false ego becomes manifest to him.

PURPORT

The Māyāvāda philosophers' proposition is that the ultimate end the individual is lost and there is no distinction between the knower and the knowable and knowledge, everything becomes one. But actually by minute analysis this is not correct. Individuality is never lost because even one thinks that the three different situations, namely the knower and the knowable and knowledge is amalgamated into one or merged into one. This particular conception that the three things are merged into one is also another kind of knowledge and the perceiver of the knowledge still exists, otherwise how one can say that the knower, knowledge and knowable has become one? The individual soul who is perceiving as such he remains still as an individual.

Therefore either in material existence or in spiritual existence the individuality continues but the quality of identity changes. In the material identity, the false ego acts, and because the false ego acts on account of the false ego or false identification, things are taken in a different way. That is the basic principle of conditional life. Similarly, when the false ego is purified things will be taken in right perspective and that is the state of liberation.

As It is stated in the *Īśopaniṣad* that everything belongs to the Lord. *Īśāvāsyam idaṁ sarvaṁ* [Īśo 1]. Everything is existing on the energy of the Supreme Lord. This is also confirmed in the *Bhagavad-gītā*. It is said that everything is existing on His energy and because everything is produced of His energy and everything is existing on His energy, the energy is not different from Him—but still the Lord declares that, "I am not there." So the clear understanding of one's constitutional position, everything becomes manifest. Only by false egoistic acceptance of things makes one conditional and right acceptance of things as they are that makes one liberated. The same example as it is given in the previous verse that due to absorption of one's identity with his money, when the money is lost he thinks that he is also lost.

Actually he does not identify, he is not identified with the money, neither the money belongs to him. So when this actual concept of life is revealed, that the money does not belong to any individual person or any living entity, neither is it produced by him, the money is the property of the Supreme Lord, then there is no question of being lost. So, so long as there is false ego that "I am the enjoyer" or "I am the Lord" concept of life continues one is conditioned, and as soon as this false ego is over he is liberated. As it is confirmed in the *Bhāgavatam* that to be situated in one's real constitutional position is called *mukti*, or liberation. [end of tape]