

Śrīmad-Bhāgavatam_Dictations_3.28.38—44

[32:43 Minutes]

TEXT 38

TRANSLATION

The body of such a liberated *yogī* is taken charge of by the Supreme Personality of Godhead, and it works until the destined activities along with the senses are finished. Such liberated devotee, being awakened to his constitutional position, does not accept the byproducts of the material body as primarily his own on account of his being situated in *samādhī*, the highest perfectional stage of yoga practice, and he accepts the bodily activities as if the activities of the body in dream.

PURPORT

It may be questioned the liberated soul, so long he is in contact with the body, why not accept it that the bodily activities done by the liberated soul affects him so that he becomes again contaminated by the action and reaction of the material activities? In answer to this, this verse explains that the material body of the liberated soul is taken charge of by the Supreme Personality of Godhead. The very word, *daiva-vaśagaḥ* (d-a-i-v-a), *daiva-vaśagaḥ* (v-a-s-a-g-a-h). *Daiva-vaśagaḥ* means it is not acting by the living force of the living entity, but it is simply acting as reaction of the past movements. Just like an electric fan, even after being switched off, it moves for some time. That movement is not due to the electric current, but that is a continuation of the last movement. Similarly, a liberated soul although appears

to be acting just like ordinary man, but such actions are to be accepted as a continuation of the past activities. And in other words, it is explained just like in the dream we see so..., we see so many bodies expanded through me, but when I am awakened I can understand that those bodies were all false. Similarly, a liberated soul, although he has got the byproducts of the body, namely children, wife, house, and everything, but he does not identify himself with those bodily expansions. He thinks that they are all production of this material dream. Actually they are the production of material dream. Just like this body is made of gross elements of matter, similarly the subtle body is made of mind, intelligence, ego and consciousness. So if the production of the subtle body can be taken as false without identifying oneself with that body, similarly an awakened person does not identify with the gross body also. As one has no connection with the activities of the body in dream, similarly a awakened liberated soul has no connection with the activities of the present body. In other words, being..., going to his constitutional position, he never comes down to the position of bodily concept of life.

TEXT 39

TRANSLATION

As on account of too much affection to son and wealth one accepts a person as his own and money as his own, similarly due to affection of this material body, one thinks as his own but actually, as one can understand that his son and his wealth is different from him, similarly one can..., the liberated soul can understand that his body is different from him.

The status of real knowledge is very nicely explained in this verse. Practically we..., there are many children, but we accept some children as our sons and daughters on account of affection only, although we know it very well

that the children whom we accept as my own are different from me. Similarly, we accept some amount of wealth in the bank or somewhere as mine on account of my too much affection for that amount. The bank balance is always in the bank, but to a certain amount of the bank balance I put my too much affection and therefore I think, "It is mine." Similarly, this body is due to our affection we claim that it is mine. Otherwise, everyone knows that this body is "my body," not that "I body." Everyone says, "It is my body, it is my hand, my leg." As we say, "It is my bank balance, it is my son, it is my daughter," similarly I say, "My body, my hand, my leg." But actually I know that the son is different from me, the money is different from me, similarly the body is different from me. So it is the question of understanding, and that understanding is called knowledge: *pratibuddha* (p-r-a-t-i-b-u-d-d-h-a-h). So by knowledge, by devotional service, by being in Kṛṣṇa consciousness, one can become a liberated soul practically.

TEXT 40

TRANSLATION

As the blazing fire, although intimately connected, is different from the flames, from the sparks and from the smoke, although all are born from the same blazing wood.

PURPORT

The blazing firewood and the sparks and the smoke and flame all..., although cannot stay differently, still they are different from one another even though each of them is called part and parcel of the fire. However, less intelligent person accept the smoke as fire also, although fire and smoke is completely different. Similarly, the heat and light of the fire is different, although one

cannot make a differentiation of fire from heat and light.

TEXT 41

Similarly, the Supreme Personality of Godhead, who is known as Para Brahman, He is the seer and different from the individual soul combined with the senses and five elements and the consciousness known as the jīva, or living entity.

PURPORT

A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the Supreme Personality of Godhead, the creator of the material elements, as also the living entity is different from the individual living entity. This philosophy is propounded by Lord Caitanya as *acintya-bhedābheda-tattva* (*a-c-h-i-n-t-a b-e-d-a-b-e-d-a-t-a-t-t-w-a*). The mean..., meaning is that everything is simultaneously one and different from one another. The cosmic manifestation created by the Supreme Lord by His material energy is also different and non-different as energy. The material elements or material energy is not different from the Supreme Lord, but at the same time the energy, because acting in a different way, it is different from the Supreme Lord. Similarly, the individual living entity is one and different from the Supreme Lord. This simul..., simultaneously one and different philosophy is the perfect philosophical conclusion of the *Bhāgavata* school, and that is confirmed by Kapiladeva.

The living entities are compared herewith with the sparks of the fire. As the fire, flame, smoke and firewood, they are combined together in the previous verse, similarly here the living entities, the material elements and the Supreme Personality of God combine together. So the exact position of the living entities are just like the sparks of the fire, part and parcel. Similarly, the

material energy, who is compared with the smoke of the fire, is also part and parcel of the Supreme Lord. So in the *Viṣṇu Purāṇa* it is said, "Whatever we can see or we can experience, either in the material world or spiritual world, they're all different kinds of energies of the Supreme Lord." As much as the fire distributes its light and heat from one place, similarly the Supreme Personality of Godhead is distributing His different energies all over His creation.

The four principles of Vaiṣṇava philosophical doctrines, just like the *śuddhādvaita* (s-u-d-d-h-a-d-w-i-t-a), *śuddhādvaita* and purified oneness, and *dvaitādvaita*, that means simultaneously one and different (d-w-a-i-t-a, *dvaita*, *advaita*, d-w-i-t-a), simultaneously one and different, and *viśuddhādvaita* (v-i-s-u-d-h-d-d-h-a-d-w-i-t-a) *viśuddhādvaita*, and *dvaita* (d-w-i-t-a). All these four principles of Vaiṣṇava philosophy are based on this thesis of *Śrīmad-Bhāgavatam* and explained in these two verses.

TEXT 42

TRANSLATION

Therefore a yogī should see in all manifestation the same soul, and all that is manifested are the manifestation of different energies of the Supreme. In this way a devotee shall see without any difference in all living entities, and that is realization of the Supreme Soul.

As stated...,

PURPORT

As stated in the *Brahma-saṁhitā*, that the Supreme Soul enters not only into each and every universe, but He enters even into the atoms. So one has to see that the Supreme Soul is present everywhere, or the soul is present

everywhere in dormant stage. When one can see the presence of the Supreme Soul everywhere, that liberation from the material designation.

The word *sarva-bhūteṣu* (s-a-r-v-a b-h-u-t-e-s-u), *sarva-bhūteṣu*, is to be understood there are different kinds of species and generally there are four divisions of species—living entities sprouting from the earth, living entities coming out in fermentation or germination, living entities coming out of the eggs, and living entities coming out from the embryo. So these four divisions of living entities are expanded into 8,000,000 and 400,000 species of life. So a person who is freed from material designation can see the same quality of spirit present everywhere or in every manifested living entities. Less intelligent class of men that plants and grass coming out of earth is automatically done. But actually the one who is intelligent, one who has got realization of the self, he can see that it is not coming out automatically but on account of the presence of the soul. The cause is the soul, and it is coming out in material body in different conditions. Similarly, by fermentation in the laboratory we find germination of so many germs. So that is also due to the presence of the soul. Similarly from the eggs the material scientists, they think that the eggs is lifeless, but that is not the fact. From Vedic scripture we can understand that that is another condition of generation of the living entity in different form, just like birds. And after this evolution of birds species of life, the next evolution is coming out from embryo either from the beast or from human being. The perfect vision of the yogī or devotee is therefore that he sees presence of living entity everywhere.

TEXT 43

As the fire is exhibited in different forms of wood, similarly under different condition of the material modes of nature the same pure spirit soul manifests in different manifestation of bodies.

PURPORT

The body is to be understood as designative, the *prakṛti*. The *prakṛti* is in action by three modes of material nature. And according to the modes of material nature somebody has got small body, somebody has got a very big body. And the example set herewith, just like fire in a big wood appears to be very big and in a small stick appears to be small. The fire, the quality of fire is everywhere the same. But according to the body, which is manifestation of the material nature, the fire appears to be bigger and smaller. Similarly, the soul in the bigger universal body is also of the same quality, but it is different from the body..., from the soul in the smaller body.

Smaller particles of soul are just like the sparks of the bigger fire, and the big soul..., the biggest soul is the Supersoul. But the Supersoul is quantitatively different from the smaller soul. The bigger soul is described in the Vedic literature as the supplier of all necessities of the smaller soul: *nityo nityānām* [Kāṭha Upaniṣad 2.2.13]. He is the..., the bigger soul is the Supreme Soul and the leader of the smaller souls, and as such the bigger soul supplies all the necessities of the smaller soul. One who understands this distinction between the Supersoul and the individual soul, he hasn't got to lament and he is exactly in peaceful position. In other words, those who are in actual understanding of the constitutional position of the smaller soul and the bigger soul, he can be in peace. When the smaller soul thinks quantitatively as big as the bigger soul, he is under the spell of *māyā*. That is not his constitutional position. Nobody can become the bigger soul simply by mental speculation.

The part and parcel, the smallness or greatness of different souls are described in the *Varāha Purāṇa* as *svāmśa* and *vibhinnāmśa*. *Svāmśa* souls are the Supreme Personality of Godhead, and the *vibhinnāmśa* souls, small

particles, they are eternally small particle, as it is confirmed in the *Bhagavad-gītā* [Bg 15.7]: *mamaivāṁśo jīva-loke*. The small living entities are eternally part and parcel, and therefore it is not possible to be quantitatively as great as the Supersoul.

TEXT 44

TRANSLATION

Thus the self-realized yogī can remain in his self-realized position after conquering over the insurmountable spell of *māyā*, presenting as the cause and effect of this material manifestation and is difficult to understand.

PURPORT

As it is stated in *Bhagavad-gītā* that the spell of *māyā*, which is covering the knowledge of the living entities, is insurmountable, but one can conquer over this insurmountable spell of *māyā* who surrenders unto the Supreme Personality of Godhead, Kṛṣṇa. Similarly, here also the same thing is stated that the *daivī prakṛti*, or the energy of the Supreme Lord, is *durvibhāvāyām*, very difficult to understand or very difficult to conquer over. But one has to conquer over this insurmountable spell of *māyā*, and that is possible by the grace of the Lord when God or the Supreme Lord reveals Himself to the surrendered soul. And it is stated here: *svarūpeṇāvatīṣṭhate*. *Svarūp...*, (s-w-a-r-u-p-e-n-a, *svarūpeṇā*; *avatīṣṭhate*, a-v-a-t-i, *avat*, t-i-s-t-h-a-t) *svarūpeṇāvatīṣṭhate*. *Svarūpa* means one has to know that he is not the Supreme Soul, but he is part and parcel of the Supreme Soul. That is the understanding, self-realization. Falsely to think of that one is the Supreme Soul and he is all-pervading, this is not *svarūpa*. This is not realization of his real position. The real position is that he is part and parcel. To..., to remain in that position

is really self-realization, and that is recommended here. And in the *Bhagavad-gītā* it is stated that this understanding is called Brahman realization. And after Brahman realization, one can be engaged in the activities of Brahman. So long one is not self-realized, he's engaged in the activities of the false identification of the body. And when one is situated in his real self, the activities of Brahman realization begins. The Māyāvādī philosophers says that after Brahman realization all activity stops, but that is not actually the position. Soul..., if the soul in its abnormal condition existing under the covering of matter has so much activities, how one can deny his activities when he is free? The example may be cited here, if a man in diseased condition is full of activities or he is very active, how one can imagine that when he is free from the diseased condition he can be inactive? Naturally the conclusion is that when one is free from all diseased condition, his activities are pure. It may be said that the activities of Brahman realization is different from the activities of conditional life, but there is no stoppage of activities and this is indicated in the *Bhagavad-gītā* [Bg 18.54] that after realizing oneself as Brahman, then devotional service begins: *mad-bhaktiṁ labhate parām*. After Brahman realization, one can be engaged in the devotional service of the Lord. Therefore, devotional service of the Lord is the activities in Brahman realization. Or in other words, those who are engaged in devotional service, for them there is no spell of *māyā* and his situation is all-perfect. And the devotional service means that the living entities being part and parcel, his duty is to render service to the whole. That is the ultimate perfection of life.

Thus ends the Bhaktivedanta purport of Chapter Twenty-eight, Third Canto, *Śrīmad-Bhāgavatam*, in the matter of "Execution of Devotional Service instructed by Lord Kapila."