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“THE MOST IMPORTANT THING”

*His Divine Grace A. C. Bhaktivedanta
Swami Prabhupada*

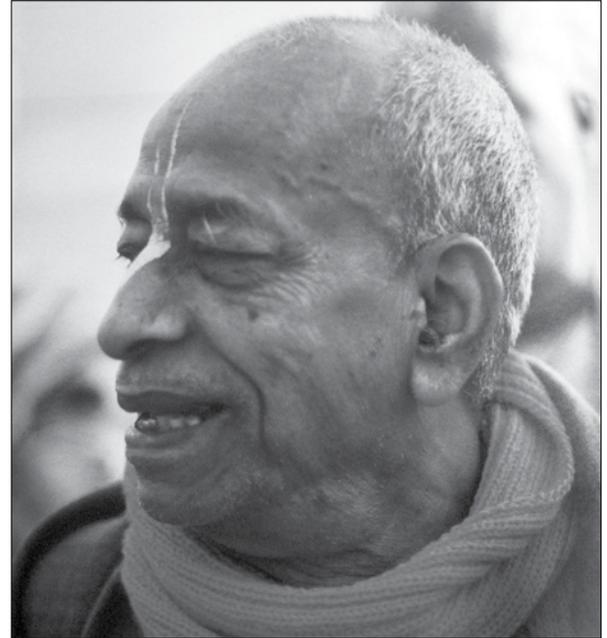
My special mission is to complete the *Śrīmad Bhāgavatam* in sixty volumes, so the most important thing on the part of the International Society is to organize the sales propaganda for all the books that you are publishing. (Letter to Brahmananda, 20 February 1968)

The most important thing, however, is to see that somehow or other the children are always engaged in some kind of Krishna conscious activity. Then they will naturally develop a taste for it and think it great fun even to work very hard for Krishna's pleasure. (Letter to Svati, January 1972)

The most important thing is that we must be ideal Krishna Conscious persons, and then we can attract others. (Letter to Jayatirtha, 1 May 1974)

I request you to continue following all of the regulative principles staunchly and encourage all other of my disciples in your preaching area to do the same. This is the most important thing. (Letter to Revatinandana, 15 December 1974)

But one thing that everyone should understand is that I am not so interested in selling incense as I am in selling books. Distribution of my books



*His Divine Grace
A. C. Bhaktivedanta Swami Prabhupada*

is the most important thing. (Letter to Vipini, 19 December 1974)

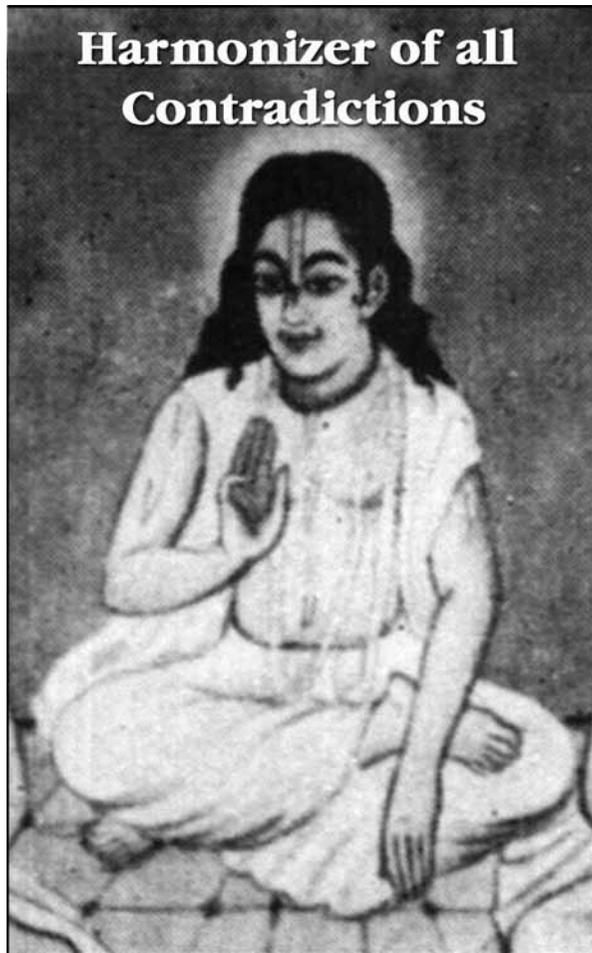
The most important thing is to understand about the spirit soul which is within the body. (Lecture, Auckland, 14 April 1972)

So therefore the most important thing is to make advancement in devotional service, to increase

the appetite for hearing. (Lecture, Vrindavan, 19 October 1972)

I wish that the Seattle temple be maintained as the most important thing, and there is no second man besides you to take charge of it. (Letter to Upendra, 11 March 1969)

It is best to do the most ideal thing but whatever mode of living you choose the most important thing is to always remain one hundred percent in service of Radha-Krishna. (Letter to Ravindra Svarupa, 25 January 1972) ॐ



Srila Srinivas Acharya's commentary on Śrīmad Bhāgavatam 2.9.35

The next verse of the catuḥ ślokī is as follows:

yathā mahānti bhūtāni bhūteṣūccāvaceṣv anu praviṣṭāny apraviṣṭāni tathā teṣu na teṣv aham

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I myself also exist within everything created, and at the same time I am outside of everything.

(Srila Srinivas Acharya comments:)

punar api mahāśayaḥ ātmano vibhutva-paricchinnavatve lilāyāḥ prakāṣatvāprakāṣatve dṛṣṭāntena nirūpayati, yathā mahāntīti. pṛthvy-āp-tejo-vāy-ākāśāni vibhūni paricchinnavāni ca. prakāṣāny aprakāṣāni ca.

pṛthivī vyāpikā ananta-koṭi-brahmāṇḍātmikā paricchinnavā loṣṭrādi-rūpā. jalāni vyāpi kāraṇāṇḍava-rūpāni brahmāṇḍādihāraṇi karakādi-rūpam. tejo vyāpi sūkṣmāni brahmādi-rūpāni, paricchinnavāni dīpa-śikhādi-rūpam. vāyur vyāpi sarva-gataḥ paricchinno vātyādi-rūpaḥ. ākāśāni sarva-gatāni vyāpi, paricchinnavāni ghaṭākāśādi-rūpam.

evam aham na cāntar na bahir yasya na pūrvāni nāpi cāparam [Śrīmad Bhāgavatam 10.9.13] ity ādinā vibhuh. babandha prakṛtāni yathā [Śrīmad Bhāgavatam 10.9.14] ity ādinā paricchinnavā. ananta-koṭi-brahmāṇḍāntaryāmīṭayā vibhuh, dvibhujacaturbhujādi-rūpatayā paricchinnavā. tathā hi, vibhur api bhujayugmotsaṅga-paryāpta-mūrtiḥ [Bhakti Rasāmṛta Sindhu 2.1.198] acintyānanta-śaktivāt. param pṛthivyādy-apañcikṛtāni tan-mātrā-gandhādi-rūpāḥ praviṣṭā adṛśyāḥ sūkṣma-rūpāḥ yogi-pratyakṣāḥ. apraviṣṭā ca sthūla-rūpā pañcikṛtā mūrtamatvāc ca. evam aham virāḍ antaryāmīṭayā praviṣṭāḥ, dvibhujādi-rūpāpraviṣṭāḥ.

tathā ca gītopaniṣadi (vibhutve) viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat [Bhagavad-gītā 10.42], īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati [Bhagavad-gītā 18.61], ity ādi. mām eva ye prapadyante māyām etāni taranti te [Bhagavad-gītā 7.14], mām aprāpyaiva kaunteya [Bhagavad-gītā 16.20], mām kṛṣṇa-rūpam paricchinnavā. param ca yad vāg āha śarīriṇī. ākāśa-vānyā dikam api śrīyate tad aparicchinnavā. evam mama lilāyā api aparicchinnavā-paricchinnavā, yathā sadānantaiḥ prakāśaiḥ svair lilābhīḥ ca sa dīvyati [Laghu bhāgavatāmṛta 1.7.15] ity atrānanta-śabdenāparicchinnavāni gokule mathurāyāni ca dvāravatyāni tataḥ kramāt śrīdharāḥ [10 upakramaṇikā 6] ity anena pāricchinnavā. kvacit prakāṣatvāni kvacid aprakāṣatvāni, yathā—mathurā bhagavān yatra nityāni sannihito hariḥ [Śrīmad bhāgavatam 10.1.28] ity ādinā prakāṣa-lilāyāni dvārakāyāni śrīyaḥ-patiḥ sva-janmanā caṅkramaṇena cāñcati [Śrīmad bhāgavatam 1.10.26] iti dvārakā-vāsi-vartamāna-kāla-prayogāt gokule ca. aprakāṣa-nitya-lilā sūcyate iti dik.

Translation: Once again, majestic Krishna is demonstrating the pastimes of his simultaneously omnipresent yet localized, visible yet invisible nature in this verse. The five elements (earth, water, fire, air and ether) exhibit this quality of simultaneous omnipresence and localization, conceivability and inconceivability as follows:

In its omnipresent and inconceivable form, earth is manifest as the underlying substance of the infinite universes, whereas in its localized and conceivable form, earth is manifest in the form of chunks of soil, etc.

In its omnipresent and inconceivable form, water is manifest as the water of the *kāraṇa* ocean, etc., which sustains the universe, whereas in its localized and conceivable form, water conforms to the shape of our daily utensils, viz. glasses, cups, etc., and is visualized in that way.

In its omnipresent and inconceivable form, fire is manifest as the gleam of the *brahma-jyoti*, etc., and in its localized and conceivable form, fire is manifest in the form of the flame burning on lamp-wicks, etc.

In its omnipresent and inconceivable form, air is present everywhere around us, and in its localized and conceivable form it manifests itself in the form of wind [which makes itself visible by carrying dust and other objects with itself].

In its omnipresent and inconceivable form, ether manifests as the all-pervading sky, whereas in its localized and conceivable form, it takes on the shape of various containers [since containers limit the sky by restricting it in a certain shape].

Krishna says — “It is me, whose omnipresence and inconceivability is described in the following verse of the *Bhāgavatam* (10.9.13):

“The Supreme Personality of Godhead has no interior or exterior, no beginning and no end.”

And Krishna continues, “It is me, whose localization and conceivability is described in the immediate next verse (10.9.14):

“He is bound to the mortar just like an ordinary child.”

In his form as the *virāṭa-puruṣa-rūpa* he is the underlying soul of the universe, omnipresent and inconceivable, whereas he can be conceived in his various two-handed and four-handed forms. The *Bhakti-rasāmṛta-sindhu* (2.1.198) supports this fact by saying, “He who is omnipresent and all-pervasive is now playing in his fully manifested form within

the limits of the arms of Mother Yashoda.” This simultaneous harmonization of opposing natures is possible only by his infinite inconceivable potencies.

Furthermore, when these five elements (earth, water, etc.) are in their dissolved states, they exist only in their *tan-mātra* forms (ether exists only as sound; air exists as sound and touch; fire exists as sound, touch and form; water exists as sound, touch, form and taste; earth exists as sound, touch, form, taste and smell). In these states they are known as *praviṣṭa* (invisible) and are perceived only by the *yogīs*, and when these five elements are in their non-dissolved states they take on these *apraviṣṭa* manifestations (earth, water, etc.) that are visible to all. Similarly, the Supreme Lord in the form of his *virāṭa-puruṣa-rūpa* is inconceivable (perceived only by the *yogīs*), whereas in his two-handed and four-handed forms he is conceivable to one and all.

The omnipresence of Krishna is proven in the following verses of the *Bhagavad-gītā*:

“With a single fragment of myself I pervade and support this entire universe.” (*Bhagavad-gītā* 10.42)

“The Supreme Lord is situated in everyone’s heart, O Arjuna!” (*Bhagavad-gītā* 18.61) etc.

The simultaneous localized presence of Krishna is also supported by the following verses:

“Those who have surrendered unto me can easily cross beyond material nature.” (*Bhagavad-gītā* 7.14)

“But, O son of Kuntī, demoniac people can never approach me.” (*Bhagavad-gītā* 16.20)

In these two verses (7.14 and 16.20), the word *mām* (me) should be taken to mean Krishna’s manifested two-handed form.

And furthermore, the voice that comes from Krishna’s body is a proof of his conceivability. The same voice when it comes in the form of *ākāśa-vāṇī* (voice in the sky, similar to the one heard by Kamsa during the marriage procession of Devaki and Vasudeva) is a proof of his inconceivability.

Similarly, Krishna’s pastimes are also in this framework of conceivability and inconceivability. Proof of inconceivability is given in the *Laghu-bhāgavatāmṛta* (1.7.15) as follows,

“The Lord eternally displays his divine pastimes.”

In this verse of the *Laghu-bhāgavatāmṛta*, the word *ananta* (endless) specifies the limitlessness of Krishna’s transcendental pastimes.

On the other hand, Srila Sridhar Swami's commentary says, "Krishna displayed pastimes first in Gokula, then in Mathura, and finally in Dwaraka." This statement (indicative of Krishna's earthly pastimes) is a proof of the conceivability of Krishna's pastimes. In these pastimes, he appears somewhere and disappears from some place.

Other proofs of Krishna's pastimes being eternal and inconceivable are as follows:

"The city and district of Mathura are very intimately connected with Krishna, for Lord Krishna lives there eternally." (*Śrīmad Bhāgavatam* 10.1.28)

"The husband of the goddess of fortune has taken his birth and is wandering in his childhood in Mathura." (*Śrīmad Bhāgavatam* 1.10.26).

Both these verses from the *Bhāgavatam*, especially the present tense used in the word *cañcati* (is wandering) in *Śrīmad Bhāgavatam* 1.10.26, indicate that Krishna's pastimes are eternal and inconceivable. ❀

— Translated from the Sanskrit available at Gaudiya Grantha Mandira (<http://www.granthamandira.com>)

DVAITA AND ADVAITA

Srila Bhaktivinode Thakura

Many people think that the philosophy of *advaita-vāda* is *advaya-jñāna*, non-dual knowledge. But this

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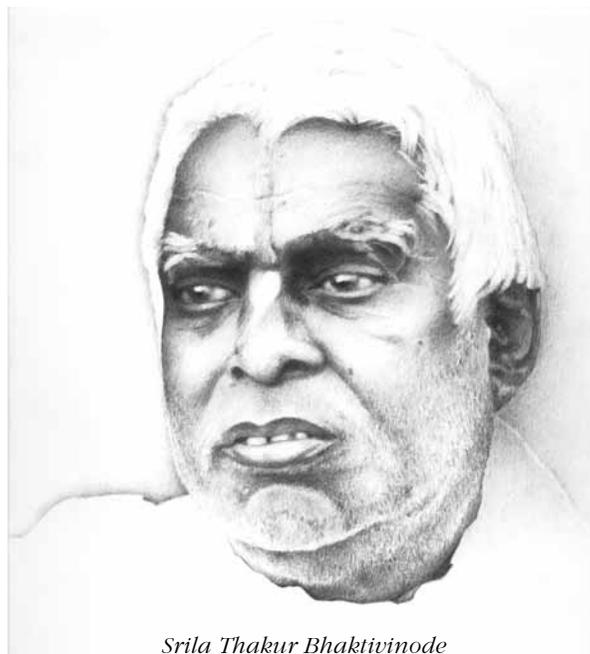
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Srila Thakur Bhaktivinode

is not a fact. The philosophy of *kevalādvaita-vāda* is opposed to the Vedas. The philosophy of oneness is established in many places in the Vedas and the philosophy of eternal separation is also established in many places in the Vedas. Vedic literature is perfect knowledge; there is no possibility of any contradiction. The Vedas conclude that simultaneous oneness and difference are eternal and perfect, because of the inconceivable potency of the Supreme Brahman. Thus, the material world and the living entities are simultaneously one with and different from the Supreme Brahman.

Dvaita and *advaita* are simultaneously a fact. Therefore, in the science of oneness there is a difference between matter and spirit, and in the science of the self the minute spirit souls are eternally different from the Supreme Lord. One who knows the truth of oneness and difference has nothing more to know. When one realizes the conclusion of *acintya-bhedābheda*, one automatically achieves *advaya-jñāna* or non-dual knowledge. The living entity who is the seer cannot see anything separate from the Absolute Truth. When he is under the control of material vision he only sees a difference in them. Since matter is an eternally perfect element, it appears separate from consciousness. This is called *dvaita-jñāna*. ❀

— Excerpt from *Bhaktivinode Vāñi Vaibhava*. Published by Isvara Dasa, Touchstone Media, 2008.

