world is compared with an ocean and this human body is compared with a sound boat for crossing over the ocean. The Vedas, the scriptures, and the deities are compared with the expert boatsman and the facilities of a human being than other animals are compared with a favourable breeze which can help the boat smoothly plying to the desired destination. And this is not the case for all these facilities if a person does not fully utilise the human life for self-actualisation, such an Asura must be considered as an Ainothar (or the illar of the soul). The illusion of the soul is destined to enter the darkest region of ignorance to suffer perpetually and here is an warning by the Vedas instruction of Ishapashish in clear terms.

There is the swine, dog, camel, ass etc in front of us whose economic necessities are just as much important as that of our. But the economic questions of these animals and others are settled under the conditions while the human being is given all the facilities of comfortable life by the laws of nature because the human form of life is more important than animal life.

And why a man is given better chance of living than the swine and other animals? And why a highly posted Government servant is given all the comforts of a comfortable life better than an ordinary clerk?

The highly placed responsible officer has to discharge duties of higher responsibility. Similarly the human being has to fulfill higher duties of life than the animals who are engaged always in the business of hungry stomach. The modern soul killing civilization has increased the problems of hungry stomach by the laws of nature. When we approach some polished animal of modern civilization he says that he wants to work for satisfaction of the stomach and there is no necessity of self realisation for the hungry stomach. But the laws of nature is so cruel that inspire of his eagerness to work hard for stomach satisfaction there is always the question of unemployment even by denouncing the necessity of self realisation.

We are given this human form of life not for hard work like the ass, swine and dog but to attain the highest perfection of life. It we do not care for this self realisation, it is the law of nature, that we have to work very hard even thought we do not want to do so. In this age the human being has been rendered to work hard like the ass and the bullocks for pushing on hard carts. These are some of the samples of the regions, where a Asura is sent up to work, revealed by this Mantra of the Ishapashish. If a man fails to discharge his duties as an human being he is forced to transmigrate in the planets of the name Asura in the degraded species of life to work hard in ignorance and darkness.

In the Bhagavad Gita it is also stated that the Yagya Ekalaya or the self-realised man who in the previous life could not complete the path of approaching Godhead but had sincerely and partly tried for it or in other words persons who failed to achieve complete success in realising their relation with God, are given chance of appearing in the family of Sroha or Srimata. Such means spirituality advanced Bhaka and Srimata means spiritually advanced Vaisnava or merchantile community. It means that such failed candidates are given better chance for culturing self realisation on account of their sincere efforts for self realisation in the past life. The failed candidates are given the chance of taking birth in respectable noble families and what to speak of those who have completely achieved success in the attempt. To make an attempt also for realising God or Ishavasya is a guarantee for the next birth in such noble families. But those who do not make such attempt at all and want to do everything without the spirit of Ishavasya realisation are considered to be covered by illusion. Such illusory persons are soul and materialists, and are attached to the disposition of material enjoyment. As a result of this such men must enter into the darkest region of hell which is confirmed in all the Vedic literature.

Such materialistic Asuras sometimes make a show of religiosity with an ultimate aim of material prosperity and for that the Bhagwat Geeta rebukes them as “Ainothar savarnanahabha” or self made great men on the strength of false perfectionism empowered by votes of ignorant men and material wealth. Such Asuras devoid of self realisation and the conception of Ishavasya is sure to enter the darkest region of the planets for the Asuras.

The conclusion is that we are not only meant for solving the economic problems on a tolerating platform but also we are meant for solving the problematic life i.e. in which we are placed now by the conditions of nature.

Mantra 4
Anayeet ekam manaso jahbo na enat deva apnuban purvan arsat tad dhabato ananyo atam yah ma Rishabha daddhati.

English Synonyms
Anayeet—fixed up, ekam—one, manaso—more than the mind, jahbo—so, na—not, deva—this Supreme Lord, arsat—the demigods like Indra etc., apnuban—cannot approach, purvan—the first of all, yah—who knows every thing, tad—that, dhabato—those who are running, ananyo—others, tishtha—allah
over the administration of the natural phenomenon such as dis-tribution of air, light, rains and currents. The marginal potency of the Absolute person. The living beings or the human being are also products of the Lord. The material world is the creation of the external potency of the Lord and the spiritual sky where the Kingdom of God is situated is the manifestation of His internal potency. As such everywhere the different energies of the Lord are personified by His different potencies. Although there is no difference between Him and His energies, still He should be understood as the energy as the Supreme Truth.

So the Supreme Lord expands Himself by His different energies and one should accordingly conclude that the Supreme Lord being thus distributed everywhere His very Personal existence has turned into His different potencies.

Men are accustomed to conceive in the way of their own capacity of understanding. But the Supreme Lord is all-powerful and universal. His Potencies are infinite and beyond our comprehension. He is acquainted with the ways of our own capacity of understanding.

For this reason the Upanishads warn us that the Lord is hidden to the Lord by his limited potency. In the Bhagwat Geeta the Lord says that no body even the great Rishis and philosophers have the capacity to know and to speak of the Asuras, who are already disqualified to understand the ways of the Lord. All these words mentioned in the 4th chapter of the Bhagavad Gita suggest very clearly that the Absolute Truth is ultimately the Absolute person otherwise there would not have been any contradiction in the mentioning so many varied things in support of His Personal features. Individual parts and parcels of the Lord, under the influence of the material energy do try to make a conjecture in the transcendent power of the Lord. The Iswarapuranam and Narasimhavada have made any mental speculation about the identity of the Lord. Try to know the transcendence from the Superior source of the Lord. The Iswarapuranam and Narasimhavada has already in the know of the transcendence. Even a part is endowed with some particular knowledge is not supposed to act accordingly and forgetfulness of this particular part of the Lord is the Iswarapuranam. The Iswarapuranam has therefore from the very beginning warned us that we should be careful to play the part. When we do not think that the Lord is far away from us but He is very near to us also. The abode of the Lord is beyond the material world. We have no means to measure even the material sky neither we have power to rise to the remotest part of the material world which is just infrasonic. When the material sky is far away from us then we had to speak of the spiritual sky which is beyond the material sky. The material sky situated far away from the material sky is confirmed in the Bhagavat Geeta. But up to the Lords being able to approach us it is confined in less than a second. Descend before us with a speed more powerful than the mind or the eye can possibly catch that the body can surpass Him in the speed. This fact is already described in the previous sloka. Whatever is described about God, therefore we are far away from being approached.

There are two words in the revealed scriptures called by the names Sagar and Nirgin. This sagn does not necessarily mean both the words are connected to the laws of material nature and thus He appears in the Material Form. For him there is no difference of material and spiritual energies because He is the source of such energies. He is the controller of the different energies and as such he cannot know the difference of the materials and difference of material energy as a. The energy material efforts according to His direction and according to His will the material energy also for His purpose and therefore He is never disappointed by the qualities of the energies. Neither for this purpose He becomes a Formless entity at the time of His Universal, the eternal Form of Primitive Lord and the impersonal representation of Brahma, Nurturance in the glow of His ray is the glory of the Sun god.

When Prahlad Mahatari was in the presence of His father, the latter asked him (Prahlad Mahatari) where was His God. The child Prahlad replied His God resided in His father tof fiction if His God was within the pillar. The child replied yes. At once the atheist king burned the pillar near the Infant of him and the Lord appeared as Narasimha (half man and half lion) from within the pillar and burnt the king. But Prahlad is the most atheistic. This means that the Lord can create everything in His different energies. And by His inconceivable power He can come out at any place according to His sincere devotee. Lord Narasimha appeared from within the body of the king not by the order of atheist king Prahlad. An atheist king cannot order the Lord to appear anywhere and everywhere but to his sincere devotee the Lord can appear anywhere and everywhere. The Bhagwat Geeta confirms this statement that the Lord can vanquish the unbelievers by His divine powers, to destroy the unbelievers. To vanquish an unbeliever the Lord has sufficient energies and agents who can do
The work but to favour the devotee is a pleasing task for him and for the Lord therefore, the Lord finds it difficult to favour the Hiranyakashipu and not for any other purposes. In the Brahmanda Purana, it is said that Govinda the Pureval Lord enters every one of the ten thousand plenary worlds. He enters the Universal as well as the atom of the universe. He is out side in the First Form and He is within As armyani. As armyani he is the cause of everything that we are doing and giving us the result of such actions as Karma and passions. We may not think that he might have performed in our previous life but because the Lord is the witness of our actions the result of our actions are there and we have to undergo the reactions of such work.

In fact there is nothing except Him within and without. Everything is His servant, all the ene- mies like the heat and light of the fire and that assumes the oneness of the diverse energies and inspires us to think of the Lord enjoys in His Personal Form all that is enjoyable in the little sense of the little parts and parcels the living entities.

**Mantra No. 6**

Yas tu sarvani bhutanai atmami eva asyapati utama Smrta- cha atmam atra Vijayapate.

**English synonyms.**


**Translation.**

A person who observes systematically everything in relation with the Supreme Lord and all entities as His parts and parcels and who sees the Supreme Lord. Such everything, does not never hate anything or entity.

**Purport.**

Here is an explanation of a Mahakalhaya or the great Personality who sees everything in relation with the Supreme Personality of Godhead and who realises the presence of the Supreme Lord. The *Kamika-Adhikari*—a person who is in the lowest stage of realisation of the Supreme Lord. So the Supreme Lord—do go to the place of worship temple, church or mosque. In terms of different types of religious activity with the persons to whom there is the scriptural injunctions. Such devotes of Lord Brahma the Lord is only there at the place of worship, the Lord is there nowhere else. Also such devotees cannot recognises who is in what position, in what line or rational of the Supreme Person. Such devotees follow the routine formulas and sometime quarrel between themselves estimating a particular type of worship better than the other or so many other ways. These *Kamika Adhikari* or the persons who are called materialistic devotees or the devotees who is just trying to transcend the material bondage for the spiritual plane. And therefore, the *Kamika Adhikari* there are the *Madhyam Adhikari* or the devotees who are in the intermediate class of existence. The *Madhyam Adhikari* are in the higher stage than the *Kamika Adhikari* and as such they can observe four principles of the Supreme Lord. Such four principles are as follows. (1) He sees first of all the Supreme Lord. (2) He sees the core of the Lord. (3) He sees also then the innocent persons who have no knowledge about the Supreme Lord, and at last (4) He sees the atheists who have no faith in the Lord but on the other hand atheists class of men hate others who are in the devotional line of the Lord.

The Madhyam Adhikari devotee behaves differently with the above mentioned four principles with which he beholds the Supreme Lord. He adores the Lord considering Him as the object of love and he makes friendship with those who are in the devotional line of the Lord. He tries to awake the dormant love of Godhead in the heart of the innocent people but he does not approach the atheist who denigrate at the vane name of the Lord.

And above the Madhyam Adhikari there is the *Uttam Adhikari* devotee who sees everything in relation with the Supreme Lord. He does not have any particular discrimination between the atheist and the theist but sees in every one of them the part and parcels of the Supreme Lord. He knows that there is no difference between a very learned Brahmin and the dog in the street because both of them are parts and parcels of the Supreme Lord. Each of them has a separate entity in the context of different qualities of actions. The Brahmin particle of the Supreme Lord has not missed his little independence given by the Lord but the dog particle has missed his little independence and thus he is punished by law of nature being engaged in the form of a dog. And without considering for the respective of the dog and the Brahmin, the Uttam Adhikari devotee tries to do good both to the dog and the Brahmin in relation with the Supreme Lord. So the Uttam Adhikari devotee, of the Lord is not attracted by the material body of the Brahmin or the dog but he is attracted by the spiritual spark of the respective entities. Other who imitate such Uttam Adhikari in terms of the spiritual qualities and the Brahmin and the dog and the Brahmin and behaves in terms of the bodily relation only are false philanthropists. Therefore, the universal brotherhood must be lost the spirit of the Uttam Adhikari devotion of the Lord and not from a foolish person who has no vision proper of the individual soul and the Super soul plenary part of the Supreme Lord.

In this Mantra of the Isopantha it is clearly mentioned that one should observe by following the previous Acharya. *Anuvagati* is the exact word which is mentioned here and the meanings by following and *sanvat* means to observe. One should not try to see things as he sees in the naked eye. The naked eyes cannot see everything properly due to its material definitiveness. One cannot see properly unless one has heard about a source or a higher reason. The highest Superior source is the Vedic statements spoken by the Lord Himself and the testimony coming down from the Lord to Brahma, Brahma to Narada, from Narada to Vyasa and from Vyasa to many of his disciples certainly there was no necessity of recording the message of the Vedas in black and white because the predecessors of the future generations with sharp memory and they could follow the instructions simply by hearing once from the speeches of the bonafide spiritual master. All these statements and commentaries on the revealed scriptures and most of them are not in the line of Sri Vyasa. The book in the Sanskrit version of Srid Vyasa is the Srimad Bhagabatam which is the natural commentary of the Brahma Sutras or Vedanta Sutras. Similarly there is the Bhagwata Gita which is spoken by the Lord Himself and recorded by Sri Vyasa. So these are the revealed scriptures in nutshell and any commentaries which does not conform to the principles of the Bhagwata Gita or the Srimad Bhagabatam is not valid. There is complete symmetry between the Upanishads, Vedanta Vedas and the Bhagwata Gita or the Srimad Bhagabatam. They should therefore try to exclude any conclusion of the Vedas without being instructed from the hikisan of the Vedas or the Sutras. Not only the Srimad Bhagabatam who belong in the Personality of Godhead and His diverse energies as it is explained in the present Isopantha.

Only one who is already in the Bhagwata status according to the statement of the Bhagwata Geeta can become an Uttam Adhikari devotee as described above and can see every one or every living entity as his own brother and not the politicians who are always after some material gain. *Innovation of this Bhagwata Adhikari* serve the outward body but to serve the spirit soul.

Such innovations have no information of the essence of the Bhagwata Geeta. They try to endeavour to do the limit of activities are within the purview of Uttam only. The Uttam Adhikari is the one who serves the spirit soul of an entity and serve himself that relation that spirit which includes matter automatically.

**English synonyms.**

*Yas*—in the situation, *pravtani*-all, *bhutani*-living entities, *atma*—the (Hare) spiritual spark, *eva*-only, *atma*-becomes a fact, *artha*-who knows that is the *kriva*-kvah. *meba*-illusion, *shoka*-anxiety, *ekatam*-of the same quality, *anaparyata*-one who sees through external present tense who sees constantly like that.

**Translation.**

One who sees constantly through authority all living entities as the spiritual spark of the same quality as that of the Lord as a matter of fact, in that situation he becomes a real knower of things and then what is there for him is either illusion or anxiety.

**Purport.**

Except Madhyam Bhagavat and the Mahabharat as described above no body can correctly see to the spiritual position of a being. The living entities are qualitatively one with the Supreme Lord as the sparks of the fire are qualitatively one with the nature of fire. But the both are not the fire as far as the quantity is concerned. The quantity of heat and light emitted by the fire are not equal to the quantity of heat light disseminated by the sparks. The Mahabharat sees oneness in the sense that everything is one but by the Supreme Lord and as there is no difference between the energy and the energetic there is the sense of oneness. Whether the fire and light in there no meaning of the fire and yet heat and light from the analytical point of view are different from the fire, from the water the synthesis heat and fire all the same thing.

*Ekatam anuvagati* means to see oneness of the living entities from the view point of the judgement of the revealed scriptures. Every individual spark of the Supreme Whole has almost more than eighty percent of the quantity of the entire fire but yet they are not as good as the Supreme Lord. Eighty percent of the quality of the Supreme Whole being working in the proportion of his existence. It means that such eighty percent quantities are present in the entire fire and fifty percent of the living entity is but a minute part and parcel of the Supreme Whole. It is like the drop of water in the ocean and the quantity of salt present in the drop is never comparable to the salt present in the ocean.
If the individual living being would have been equal in quality and quantity, then the realization of the little living being spark’s to be submerged by the influence of material energy. It has already discussed that no living being even the powerful demigods can surpass the Supreme Being in any respect. This is a fact which does not mean that a living being is equal in all respects with the Supreme Lord. Kalkatma means, just like in a family of a particular house the interest of all the members is one. In a nation, although different citizens are there the national interest is one. Therefore the living entities being parts and parcels of the same Supreme Being and that of the parts and parcel living beings, is not different. Every living being is the son of the Supreme Parent. It is said in the Bhagwat Gesta all living beings including the animals, the birds, the reptiles, the ants, the flowers, the trees, etc., all over the universe they are all emanations from the marginal potency of the Supreme Lord and therefore all of them are all of the parts of the Supreme Being. There is no clash of interest. The spiritual entities are meant for enjoyment as it is said at one place, ‘‘o bhagwan ardhya nivas tatra’’. By nature or by constitution every living being be he the Supreme Lord or His different parts and parcels or of them are for enjoyment eternal. The living being who are engaged in the material tabernacle are the interest of enjoyment always but they are seeking the enjoyment at a platform which is not meant for them. There is the spiritual platform where the Supreme Lord and His different parts and parcels of His innumerable associates without any trace of material qualification that platform is called Nirguna. Here in this platform there is no clash for enjoyment. Here in the material platform there is clash of enjoyment between different material beings. Because here the centre of enjoyment is missed. The centre of enjoyment is the Supreme Person, as it is said, ‘‘kvim tva ram dance, we are all meant for joining Him and enjoy life with one interest and without any clash. This is the platform of pure spiritual interest and as soon as such perfect form of one’s being is realised, there is no question of illusion or Shoka or lamentation.

Shoka or illusion means a Godless civilization and the result is Shoka or lamentation. A Godless civilization sponsored by the modern politicians is only full of anxieties because such civilization is meant for being crushed. A Godless civilization be fully of the law of nature. No body can surpass the life of one as sure as in the Bhagwat Gesta. Only those who surrender unto the lotus feet of the Supreme Lord, can overcome the stringent laws of nature. If therefore we wish to get rid of all sorts of Shoka and Shoka and also want to bring in Oasmosis of all diverse interests, we must approach or the Supreme Lord within all our activities. The result of our activities must go to serve the interest of the Lord and not by any means serve or sacrifice by serving the interest of the Lord and not for any other purpose and by serving the interest of the Lord only will we get the actual interest.

Translation

Such a (Atmabhuta) person must know in fact the greatest of all (Personhood of Godhead) who is unembodied, omnipotent, omniscient, satvika, amahabhava, without any bonds, apsara, satvika, embla-siddhanta—just in pursuance of his or her desire, award, sharatiyubha—immortal, samahabhava—time.

Purport

Here is the description of the transcendental and eternal Form of the Supreme Godhead. The Supreme Lord is not Formless but He has His own transcendental Form which is not at all familiar to us. The Atma or the Parma Atma maintains alone all other individual minute Atmas, because the Supreme Atma wants to derive pleasure from all of them. The father extends himself by his children and maintains them to derive a family pleasure. It is possible that the child’s father must be obedient to the will of the father and thus the whole family affairs run smoothly and one interesting and pleasing atmosphere. Exactly the same thing is transcendental and arranged in the Brahma family of the Param Brahman. The Param Brahman the Absolute is a Person as the individual entities are. None of them are impersonal and such transcendental personalities are full of transcendental bliss, knowledge and life eternal. That is the real position of spiritual existence and as soon as one is fully cognizant of this absolute existence, he will not have such living being surrenders unto the lotus feet of the Supreme Lord Sri Vasudeva, but such Mantras are very powerful because such transcendental realization is achieved after many many births. But once attained, there is no more Shoka or Shoka, there is no more miseries of material existence and there is no birth and death as we experience the present status of our life. That is the information that is coming from the present Mantra of the Ishpanabandhu.

Mantra 8

Sa paryagam shakram akayam abharam asubharam sudhram apabiddhan kavive manishh paribhikte saiyathithya kavive laukadhati satvibhishh samabhyah.

English Synonyms

Sar—that person, person—must know in fact, sukrum—the omnipotent, akayam—unembodied, abharam—without any republication, asubharam—antiseptic, sudhram—suffering, apabiddhan—without any veins, smarabhyah—in immortality, samabhyah—time.

The Lord’s Sri Vigraha which is installed in the temples by the authorised Acharyas who have performed the Lord in terms of the Mantra No. 7 is also non-different from the Original Form of the Lord. The Original Form of the Lord is the Form of Sri Krishna who is unembodied and omnipotent and self by unlimited number of Forms like Valadeva, Rama, Nrisihinga, Baraha Kurma etc., and all of them are one and the same person. The Pepul Tree which is worshiped by the Archa Viga which is worshiped in the Temples is also like the forms of other expanded Vigrahas or Forms of the Lord. By perform the Lord in the Vigraha of the Lord one can always approach the Lord who accepts the services of the devotees of His Holy Name. He never accepts any reproach. The Sri Vigraha of the Lord descends by the requests of the Acharyas and works exactly in the original way by His Holy Name and with the Lord without the least difference. Foolish people who have no knowledge of these mantras of the Ishpanabandhu or any other Mantra consider that the Sri Vigraha Who is worshipped by the pure devotees is made of material elements. To the imperfect eyes it seems foolish. The Kavi-kshwa (kala kari) the Sri Vigraha Archa Murti is considered as Material. But such persons are completely misled because they do not know that the Lord is omnipotent and omniscient. He can transform matter into shining splendour and matter into matter as He desires. In the Bhagwat Gesta...

(The text continues)