



Hangouts On Air

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Revision

1. Explain the three aspects of the Absolute Truth. (Mantra 15 & 16)

The Paramātmā feature of the Personality of Godhead is one of three plenary expansions, or viṣṇu-tattvas, collectively known as the puruṣa-avatāras. One of these viṣṇu-tattvas who is within the universe is known as Kṣīrodakaśāyī Viṣṇu. He is the Viṣṇu among the three principal deities—Brahmā, Viṣṇu and Śiva—and He is the all-pervading Paramātmā in each and every individual living entity. The second viṣṇu-tattva within the universe is Garbhodakaśāyī Viṣṇu, the collective Supersoul of all living entities. Beyond these two is Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean. He is the creator of all universes



Krishna Is a Person

“The sun and its rays are one and the same qualitatively. Similarly, the Lord and the living entities are one and the same in quality. The sun is one, but the molecules of the sun's rays are innumerable. The sun's rays constitute part of the sun, and the sun and its rays conjointly constitute the complete sun. **Within the sun itself resides the sun-god, and similarly within the supreme spiritual planet, Goloka Vṛndāvana, from which the brahma-jyotir effulgence is emanating, the Lord enjoys His eternal pastimes, as verified in the *Brahma-saṁhitā* (5.29):.....”**





Krishna is The Source

“... The brahma-jyotir is described in the Brahma-saṁhitā as the rays emanating from that supreme spiritual planet, Goloka Vṛndāvana, just as the sun's rays emanate from the sun globe. Until one surpasses the glare of the brahma-jyotir, one cannot receive information of the land of the Lord. **The impersonalist philosophers, blinded as they are by the dazzling brahma-jyotir, can realize neither the factual abode of the Lord nor His transcendental form. Limited by their poor fund of knowledge, such impersonalist thinkers cannot understand the all-blissful transcendental form of Lord Kṛṣṇa.. ...”**



Meeting Krishna

“...By realizing the impersonal brahma-jyotir, one experiences the auspicious aspect of the Supreme, and by realizing the Paramātmā, or all-pervading feature of the Supreme, one experiences an even more auspicious enlightenment. But by meeting the Personality of Godhead Himself face to face, the devotee experiences the most auspicious feature of the Supreme. Since He is addressed as the primeval philosopher and maintainer and well-wisher of the universe, the Supreme Truth cannot be impersonal.





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