

Everything is sanctioned by the God

Everything is sanctioned by the God.

Srimad Bhagavatam : 3.26.18

So we read from Srimad Bhagavatam Canto 3, Chapter 26 text number 18.

**antah purusa rupena
kala rupena yo bahih
samenvety esa sattvanam
Bhagavan atma mayaya
(SB 3.26.18)**

Antah: within ; purusa rupena: in the form of super soul; kala rupena: in the form of time; of time; yah: He who; bahih: without; samanveti: exists; esah: He; sattvanam: of all living entities; Bhagavan: the supreme personality of Godhead; atma mayaya: by his potencies. Translation and Purport by Srila Prabhupad

Srila Prabhupad Ki Jai...

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements keeping Himself within as the Supersoul and without as time.

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in Bhagavad Gita: The Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature : Two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This purusa, or paramatma, who resides within the body of the individual soul, is described in Bhagavad- Gita 13.23 as the

upadrasta, witness, and the anumanta, sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramatma, is different from the conditioned soul. He is described in Bhagavad-Gita as Mahesvara, or the Supreme Lord. He is Paramatma, not Jivatma. Paramatma means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the Jiva soul as witness and sanction giver. He is also bhokta; He gives maintenance and sustenance to the conditioned soul.

Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the jiva simply as sanction giver and witness so that the living entity can receive the results of his activities good or

bad.

Outside the body of the conditioned soul, the Supreme Personality of Godhead remains as the time factor. According to the Sankhya system of philosophy, there are twenty five elements. The twenty four elements already described plus the time factor makes twenty five. According to some learned philosophers, the Supersoul is included to make a total of twenty six elements.

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**bahir narsimho hrdaye narsimho bahir nrsimho yato yato yami
tato narsimhah**

He is everywhere. You can't just get away from him or you can't get rid of him. You can't get rid of God. Otam, protam, described in Bhagavatam like that like in the cloth, the threads are two ways, otam, protam threads are this way and that way. Lord is also otam, protam.

**andantara-stha-paramanu-cayantara-stham (brahma samita stanza
8)**

Supersoul and soul of the universe and is also with in an atom. kan kan mein Bhagavan, kan, kan mein Bhagavan, every atom He is there, antah inside He exists, antah samanvety purusa rupena, inside He exists as purusa rupena that is sarvasya caham hrdis sannivisto (BG 15.15) Supersoul with in bahih kala rupena samanvety and He exists outside in the form of kal rupa, Purusha rupa, kala rupa the two rupas talked

about here two forms.

**Purusa rupena antah
kala rupena bahih samanvety**

He exists samanvety eva sattvanam and what is He doing? He is exhibiting His potencies, the Supreme Personality of Godhead adjusts all different elements keeping Himself within as Supersoul and without as time. So sattvanam all the living entity sattvanam. So all the sattva, all the living entities or in relationship with the living entity, Lord is inside as supersoul and outside as the time factor. bhagavan atma mayaya and He is in action. How does He act atma mayaya with His energies, He is everywhere. He is there

sambhavamy atma mayaya (BG 4.6) also sambhavamy

appears- atma mayaya and He is existing and acting atma mayaya with His energies. He is expertly hiding, Lord is expert in what? Hiding. We heard so many times, He is not very far. Where is He, He is right inside us. He is right inside within us, take so much time to, He is within us. Small sentence, right. He is within us just to realise this small statement, sarvasya caham hrdis sannivisto (BG 15.15) sitting there, mattah smrtir jnanam apohanam ca (BG 15.15), why can't we manage, just a simple realization that He is within us. He sits there and what does He do? Mattah samrtir from Me comes remembrance, from Me comes knowledge and from Me, that is from Lord comes forgetfulness also. So there is also sambhavamy atma mayaya (BG

4.6) or Bhagavan atma mayaya (SB. 3.26.18). He has energies to arrangement or He makes adjustments, Personality of Godhead makes different adjustments, keeping Himself within as Supersoul and without as time. So with one arrangement, we are able to remember Him, if you are lucky, lucky you? If you are lucky that arrangement you could remember Him and with another arrangement, you totally forget Him. He is just within you and you are going all over the three worlds, looking. Oh! Where is

He? Where is He? Looking outside, He is right within you, forgetfulness. Well we are fortunate at least, if there is some clue that, He is there, He is, somewhere. We come to conclusion, oh He exists, He exists. asti, asti and if the person is astik, saying asti, asti, He is, He exists, He exists, so that person is astik also, that's good starting point at least, He exists. But if you are influenced by apohanam cha forgetfulness, then you are also convinced that He does not, He does not exist. Who doesn't exist? Who doesn't exist,? Who doesn't exist? God does not exist and this is because of the influence of the forgetfulness, aspect of the Lord, energy of the Lord, arrangement of the Lord and you are convinced that He doesn't exist and who has convinced you like this, who has convinced you, Lord. I am within the heart and from Me comes the knowledge of remembrance and forgetfulness. So if someone is convinced that God doesn't exist. This conviction also has come from, directly from Him, from Him comes the forgetfulness.

God doesn't exist, who say so? God says, I don't exist, Go ahead tell the whole world, I will give you some logical argument also that you could justify your, you could be, ignorance is blessed, you could get that kind of bliss, not disturbed by my existence, my presence, you could just be happy, I don't exist, God tell from you know that I don't exist, I don't exist, like someone a visitor (knock) someone in there, the door is open, little child opens that door and gentle men, Is your father here, let me go and find out , and he goes all over, it's a big home so he has looking for father and the child say, no, your friend Mr. George okay Mr. Patel ; would like to see you. Oh! that George, oh! that Patel, Oh again, tell him I am not here. So child goes running back to the door and child says, My father said, my father said, what did my father said, I am not here. I don't exist. I am not here. Who said? Father said. What did he say? I am not here. He is very much there. So everybody in the world thinking and declaring and writing

books or whatever making proclamations that God doesn't exist.

This Idea of God's non existence also come from Him, comes from the Lord. He makes you think like this. He makes you write like this. He makes to talk like that because you like it. But who have seen, who have seen, who have seen, who have seen god? I haven't seen, does that mean you haven't seen, does that mean no one haven't seen and one person has seen. Isn't that good enough for having a proof of god's existence. If one person has seen God. Is that enough like a thief, in the middle of the night thief, you know. He did his stealing and ran in the darkness and there is just one witness, whole village was sleeping and snoring and they didn't know what happened but if one person had seen the thief. Is that good enough to prove that the thief existed. So likewise if, there is just one person in existence in the world, who has seen God, that's enough, proof of God.

Someone has seen God.

So there are people for blind person, blind person may also and he does claim oh sun, sun doesn't exist. Who is saying this? A blind person says, "Sun doesn't exist." What value does it have. Blind person says sun doesn't exist, but next to him, is a person with the eyes and he is seeing the sun. So sun cannot existing or not existing at the same time. Sun existed, God exist. antah purusa rupena exist, Supersoul exit, kala rupena bahih and as time he exists outside. The Previous verse also said sa Bhagavan kala (SB 3.26.17) that Lord is time, the time factor is the Supreme Personality of Godhead, kaloasmi, so in the due course of time, we perform action and is witness by the Lord, who is described here as upadrasta, we perform some activity and upadrasta, Lord as a super soul he has taken note of it then time passes on and what happens in due course of

time, that action, the time come, that action, time for reaction comes. This action will take that much time for reaction, the different, say seed, some seed they fructify

overnight but seed like coconut you may put in the ground and you go back next day, nothing happen, you go back after one week, nothing happen, if probably wondering seed is there or someone stole it, what happen have patience and then after few months, coconut gradually. So some seed fructify instantly, overnight,
some seeds take lot of time, time, take lot of time.

So upadrasta, the Lord has witnessed, He has witness and janamyonisu, this is that yoni, you take birth,

karmana daiva netrena (SB. 3.31.1)

sad asad janmayonisu (BG. 13.22)

The two ways, the two ways, karmana daiva netrena, karma you had perform the activity and karmana daiva netrena, daiva, devta is there, adi-dev, Lord is there or He has others also as witness, many parties are reporting to him. He also knows so karmana daiva netrena and then sad asad janmayonisu time has come for janam, death and Janam, "sad janam and asad janam", higher species life and other higher lower species, this is all. So upadrasta, the kal factor is there. Lord is kal and then sanction has to be given. Anumanta, so in due course of time, Lord is keeping an eye, this action, reactions time has come,

this action reaction time has come and accordingly the, so this way. Lord as upadrasta and anumanta these functions. Witness and sanctioning authority goes on. So time Bhagavatam says we are reading here, Time is Krsna, time is Krsna, but if you go to Bombay then what do they say, time is money, time is money meaning that and if you don't utilise your time for making money, what have you done. You wasted your time, you just simply wasting time, you know because he is not making money because time is money, which is sweeter then, like this they say. This is worth understanding that Bhagavat Dharma, Bhagavat understanding time is Krsna. Hence the time should be used for Krsna or acquiring Krsna. Could we say making Krsna or acquiring Krsna, they are using time for acquiring money,

making money, those who understand that time is Krsna, they want to acquire that Krsna and if you are not using your time for realising Krsna then you have wasted your time.

**ayur harti vai pumsam
udyann astam ca yann asau
uttama sloka vartaya
(SB 2.3.17)**

So that statement says, those who are busy in “uttama sloka varta” the news, messages, topics, nama, rupa, guna, lila, dhama, they are hearing about this topic.

**prati-ksanasvadana-lolupasya
vande guroh sri-caranaravindam
(Guru Asthakam Stanza 5)**

Acquiring “prati-ksanasvadana” acquiring relishing, naam, rupa, guna, leela, dham they are making best use of that time. Time doesn't, time stand still, like a time, you are only in the present, you are with Krsna and you are present, you are in the present, all the time you remain present. So that time factor, you don't go into the future, if you go into the future, you are not with Krsna. You go into the future and then what happens, some reactions waiting for you. As soon as you go into the future, reactions are waiting for you, this reaction, that reaction. Oh! Why I am being arrested, someone may say, I just got up but someone was keeping the track. Oh the other night, you stole, you thief, so police catches up. Right, after few days police catches up, terrorist have been caught.

Most of the time they are, police is expert in catching up. So they are ordinary thieves caught. So they may say today I didn't do anything wrong, I just got up. Fine, you didn't do anything wrong today but one day, one night you did something wrong and the reaction time has come, punishment time has come

now. So like that, if you didn't exist in present, don't exist with Krsna and how to exist with Krsna *uttama shalok vartaya* (2.3.17) or Srila Prabhupad is turning to Lord, facing to the Lord, facing devotional service, Prabhupad is pointing out here, but if he likes, he can turn his face to the service of the Lord, not just facing, facing the Lord, sitting and sitting around, go do something Practical. Srila Prabhupad used to say sometimes, devotees use to come, gather around him, sit around, doing nothing, go do something practical, Prabhupad said. So Bhakti is not just devotion as lot of time Bhakti is translated as devotional but Srila Prabhupad translates Bhakti as devotional service. Devotional service you combine, prove it that you have devotion for the Lord. How would you prove, you do something for the Lord.

**kayena manasa buddhya
kevalair indriyair api
yoginah karma kurvanti
(BG 5.11)**

Yogis perform action very clear, it is a big misunderstanding sitting around, sitting around doing nothing. You know I have lots of devotion, you know, I have lots of devotion just sit around, just show your devotion facing devotional service, this is very typical way, Srila Prabhupad writes this, not facing the Lord. Facing devotional service and then the Lord will come. He will come to see you. Otherwise, you are sitting around facing the Lord. He may not be facing you. You are facing the Lord

but Lord may not face you, face towards you. But if you get up and if you are doing devotional service of the Lord, He will come to face you, shake hand with you. That's the understanding Prabhupad emphasis on being active. So if we are active in devotional service and of course hearing about the Lord is a prime importance. Some devotees may not hear and just act that may also don't work. Let us sit down and understand art of action.

yoga-sthah kuru karmani [BG 2.48]

This is Lord yoga-sthah situate yourself in yoga then establish your relationship with the Lord, link with the Lord, understand the Lord, understand yourself relationship, that is yoga-sthah and then Kuru Karmani, then you get up and perform activity. So this doesn't say "Kuru Karmani, it Yogastha then "Kuru Karmani". So this morning program that we have, this is for situating ourself Yoga-sthah. At the lotus feet of Krsna, understanding we are servants of Krsna this that and then Kuru Karmani.

mam anusmara yudhya ca (BG 8.7)

Two things mam anusmara and yudhya ca, two things are combined by the letter ca, anusmara ca, yudhya ca, so not only remembering and not only yudhya, not only fighting but while fighting or while remembering you fight, like that. So action is to be performed like that then, you are with the Lord and no reaction will await you. No reaction, if you take off, devotee some time, they take off flight at noon time, when the sun is up, up there. "Madhayan" time and if you fly at the speed of

approx. 1000 km/h from east to west. Are you able to imagine this, visualise this, taking off at noon time and you are flying in the westernly direction, with 100 km/h approx. What would be the experience. Sun would be always above you. Sun would be always just above your aircraft, you will never enter the darkness of the night, you will always be in light. If you stay with the sun, if you fly or run, whatever stay with the sun, then you are out of darkness.

**Krsna – surya sama; maya haya andhakara
Yahan Krsna tahan nahi mayara adhikara
(Chaitanya caritamrita Madhya lila 2.22.31)**

So that time factor, time is Krsna, and the time is used for acquiring Krsna by Chanting.

hare Krsna hare Krsna Krsna Krsna hare hare
hare ram hare ram ram hare hare

with full attention, attentively chanting, if there is distraction then reactions would be there. You will liable for punishment. Dandmahiti, punish him. So if we are with the Lord, while chanting, we are with the Lord, full attention, offence less chanting, but you can't worry about offence less chanting only during chanting, no, if you want to chant, without offences then you will have to, while you are not chanting, you have to be careful. So actions we perform while, we are not chanting, those actions either they are gone help us to concentrate or be attentive during chanting or those actions are also going to distract us during our chanting. So it is like that chanting and not chanting time, other times, so we have to be careful, or be with the Lord all the time , 24 hours , because wasting time is , that is not allowed.

avyartha kalatvan
nama gane sada rucih
(cc. 2.23.18)

Such a nice statement nama gane sada rucih, avyarthā kalatvan, arth means something substance or even economic for acquiring Krsna arth, vyarthā means wasting time. avyarthā kalatvan, so devotees know for this avyarthā kalatvan, he does not waste his time and he is busy, not easy task, to be busy is not easy, In service of Krsna what is expected is that we stay busy. Khasn, anukhasn, ánu" means next moment also. "anukhasn" busy this moment, next moment, next moment, next moment, next moment then we are with the Lord, Lord is upadrasta, He is in our activities and Anumanta, is a sanction giver then he will sanction. What will he sanction. If he is pleased with you, and he has been mentioned here. Srila Prabhupad is mentioning that Lord is very very kind to the soul. Lord loves you. It is good to know this, Lord loves me. Okay thank you. I am included in the list. So

**man-mana bhava mad bhakto
mad yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo si me
(BG 18.65)**

Priyo-si, you are Priya, you are very very dear to me, of course this statement is addressed to Arjun. But, is only Arjun very dear to the Lord, or others, or everybody is dear to the Lord. What do, you this. He is dear, all his parts are parcels are very dear, that is why knowing this, we also respect, all the parts and parcels of the Lord. Why? Because they are very dear to the Lord that they are Lord's people, Lord's part and parcel knowing this devotees very respectfully towards other living entity, other soul as if, atmavat sarvabhuteshu to that extent, atmavat sarvabhuteshu satvanaam, mention here all the living entities, they are part and parcel of the Lord. So knowing this that Lord's people, the devotee love them, serve them and respect them. Amanina manadena , Lord loves them, because lord likes them and in endeavour, of us. Endeavour to go back to Krsna, what else would be there for us to succeed in going back to Godhead. If Lord doesn't sanction, Lord doesn't want, Lord is not interested in this. What chances? Zero.

If Lord doesn't want, Lord is not in favour of this idea, you going back to godhead. So this is, the saving race is this, Lord more than we want , Lord wants us. Lord likes us, Lord loves us. "haramkhor" Lord is so kind that he doesn't hear what? Hey, He doesn't hear. Oh! did he say Ram? He just said "haraam", but kindly Lord, Hey, did he say Ram? He said Ram, yes, yes, yes, he said Ram. So that's the kind of attitude Lord has towards living entity. He is very much interested in us. He has

not forgotten us, we may forget him. He remembers us and as we are reading here and everywhere that, why does he stay with us, wherever we go, he is with us. Does anyone else stay with

us. Hey, you now next life. I will be a pig, my dear wife, or my dear children, would you like to join, they will say, Bye! See you later but doesn't matter you are going to be in the next life, Lord is going to be there.

Whether you become a dog or a pig, whatever you become, Lord is there. Lord never ever leaves the living entities. Living entity alone, hoping that you will one of these days, you will turn to me. One of these days you will have this thought of me. You will think of me, you will and for little something he does, Lord want to give credit and put him on the path, on the way back to him. Lord is so kind like that. Any service, I was just thinking this morning that okay, you will get some employment in spiritual sky, in Krsna's abode, any services okay or any service. No, no, unless I am given this past, I am not gone accept that, anything. As well Lord Caitanya Mahaprabhu said, dhuli sadrsam vicintaya.

Just make me particle, dust, sticking to your lotus feet, that's all. You don't even have to make me crown on your head, or some locket, ornament around your neck, hanging from your neck, no, no, just a dust particle, anything is fine. You are all okay with that, anything any service or you have some demand. I will find out, anything is okay. That is the way dhuli sadrsam vicintaya.

ayi nanda tanuja kinkaram and then Chaitanya Mahaprabhu said my dear Lord, I am your servant, what about my payment. Lord Chaitanya Mahaprabhu in that Sikshashtakam prayers at the end of Chaitanya Charitamrit, Lord Chaitanya Mahaprabhu he has to relish this sikshashtakam verses, take each verse, sometimes you spend whole night with one verse, this contemplating, relishing, mood of one verse of that ashtakam, make some comments, statements. So there when he talks about ayi nanda tanuja kinkaram. Chaitanya Mahaprabhu said, my dear Lord, I am your servant, what about my salary, vetan, this is vetan, salary. But I propose that you give me salary in the form of some "prem Dhan". Give me some love, that would be my salary.

At the end of the week, at the end of the month when it is time to give, make a payment, give me some Love, that's all. Let love be the payment. Chaitanya Mahaprabhu expresses the sentiments like that.

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(SB 3.26.18)**

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these different elements keeping Himself within as the Supersoul and without as time. Time is running, we have to catch up with the time.

Any comments/ questions.

Krsna is all, good, Ya he is all good, then why the Bad exist.

Krsna is all good, the bad exist to help you to turn you to God. Latoon ke bhoot, baton se nahi mante, there is some bhutas, some ghost, they need some beating, they don't go for a good advice, they want some kick, then they come to the senses. The world is so designed by the Lord, so that , so called bad is also good. It also helps to turn to God.

**dukh mein sumrin sab kare
sukh mein kare na koi**

This trouble is there, so when there are adverse conditions, something difficulty, some trouble, this, that. Oh! My God, then we turn to God. Just recently some scientist were doing some extra ordinary, experiment collider, whatever the name is. In Europe some place, high speed particle, the speed of particle, that particle would go seven times around the earth in one second, something like that goes seven circles in one second, went seven times around the earth with a speed. So it is quite

a scary thing, some people were scared, people committed suicide and there is also report that more people were going to temple. They thought some trouble is coming, Let us go to God. So those, so called bad things are good because the purpose is ultimate good for the living entity. They come into the senses, sooner or later because of that punishment factor.