

Sri Isopanisad #5, Mantras 15-18

Prayers for Revelation of the Lord

Overview of Mantras 15-18

Mantra 15 establishes that the **Lord is beyond His effulgence**

Mantra 16 begs the Lord to **reveal this form**

Mantra 17 expresses the longing to **think of the Lord's form at death**

Mantra 18 begs for **mercy and release from sin** in order to serve the Lord

The speaker feelingly appeals to the Lord to remove His dazzling bodily effulgence and reveal His personal form. The time of death is approaching and the devotee acknowledges that he is far from perfect, but prays that the Lord be merciful to him and, overlooking his shortcomings, accept him as His eternal servant and give him shelter at His lotus feet.

Mantra fifteen

Summary: Mantras 12-14 described the necessity of understanding Krsna in relationship with His material energies. Mantra 15 explains that one must also understand Krsna's relationship with His spiritual potency, the *brahmajyoti*, in order to achieve realization of Him.

Notes:

1. Here, in contrast to mantras 12 and 13, it is clearly stated, as it is generally in Prabhupada's books, that the jnani (who seeks liberation and the Brahman) is superior to the karmis (who worship demigods for material pleasures). Higher than the jnani is the yogi who worships the Supersoul, and higher is the bhakti who worships Bhagavan.
2. How is the worshipper of Brahman higher than the karmi, yet in mantra 12 and 13 it is stated that he or she is lower? The point is that misapplied knowledge of God is more dangerous than materialism, like misapplied knowledge is more dangerous than ignorance. But one can also say that knowledge is better than ignorance, and interest in God, even impersonally, is higher than materialism.

Three features of the Absolute Truth

- *The Bhagavan feature is sustaining the others.*
- *The Bhagavan feature is an ocean of bliss:*
- *The Paramatma feature is maintaining the material creation:*
- *Undifferentiated Brahman isn't everything:*

To realize God is a great science.

Different levels of realization:

Mantra sixteen

Summary: Again the speaker feelingly appeals to the Lord to remove the brahmajyoti effulgence obscuring His beautiful face, referring to Him in different features in which He is kind to people. He and the Lord are one in quality, like the sun and its rays.

Bhagavan feature

- of the sun and its rays
 - progressively more auspicious.
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 - Çréla Jiva Goswāmé's Bhagavat Sandarbha quoted. He defines the meaning of the term "Bhagavan": (This indicates that He has **all six opulences**)
- 1) **Bha means "maintainer" and "guardian"**
 - 2) **Ga means "guide," "leader" or "creator"**
 - 3) **Van means "every being lives in Him" and "He lives in every being"**
- **Origin of Paramatma:**
 - **Origin of Paramatma and Brahman:**

Mantra seventeen

Summary: The prayer has an emphasis of understanding Kṛṣṇa at the time of death. Śrīla Prabhupada explains: "In this mantra the living entity prays to enter the spiritual kingdom of God after relinquishing his material body and material air. The devotee prays to the Lord to remember his activities and the sacrifices he has performed before his material body is turned into ashes. He makes this prayer at the time of death, with full consciousness of his past deeds and of the ultimate goal."

Note:

This mantra's explanation appears in Çrémad Bhāgavatam. Mahārāja Parikṣīt asked Çukadeva Gosvami what is the duty of a person at the time of death, and SG replied with Çrémad Bhāgavatam 2.1.5.

- **Understanding and getting freedom from the body:**
- **Perfection is bhakti, not brahmajyoti:**
- **Wanting to remember Krishna:.**
- **The Lord's relationship with the devotees is very intimate and deep, as described in Bhagavad-Gita 9.30-34.**
- **There are nine devotional processes**

Mantra eighteen

Summary: Mantra 18 is the concluding prayer of the devotee, who desires to achieve Kṛṣṇa's mercy. The speaker humbly throws himself at the lotus feet of the Lord, and begs for guidance and for help to become free from his karma.

- **Only surrender can free us.**
- **Krishna helps the devotee even if fallen**
- **Sraddha to prema:** This whole process is hinted at in this mantra, and Çrémad Bhāgavatam 1.1.17-20 elaborately explains it:

Sri Krishna, the Personality of Godhead, who is the Paramatma [Supersoul] in everyone's heart and the benefactor of the truthful devotee, cleanses desire for material enjoyment from the heart of the devotee who has developed the urge to hear His messages, which are in themselves virtuous when properly heard and chanted.

By regular attendance in classes on the Bhāgavatam and by rendering of service to the pure devotee, all that is troublesome to the heart is almost completely destroyed, and loving service unto the Personality of Godhead, who is praised with transcendental songs, is established as an irrevocable fact.

As soon as irrevocable loving service is established in the heart, the effects of nature's modes of passion and ignorance, such as lust, desire and hankering, disappear from the heart. Then the devotee is established in goodness, and he becomes completely happy.

Thus established in the mode of unalloyed goodness, the man whose mind has been enlivened by contact with devotional service to the Lord gains positive scientific knowledge of the Personality of Godhead in the stage of liberation from all material association.

Summary: The highest perfection is to know the Bhagavan feature of the Absolute Truth, begging for His mercy for loving service.