

(hypocritically) does so only to defeat its opponents.

Saiṁśaya---Is or is not the Supreme Personality of Godhead the ingredient of which the material universe is made?

Pūrvapakṣa---Is the Supreme Personality of Godhead the ingredient of which the material universe is made? No, because the Supreme Personality of Godhead is completely different from this world of matter. It is generally accepted that the Supreme Personality of Godhead is all-knowing, all-powerful, completely pure, and full of all transcendental bliss. The material universe, on the other hand, is directly seen to be full of ignorance, weakness, impurity, and misery. Therefore there is no debate about whether the two of them have differing natures. That a substance and the ingredient of which it is made must have the same nature is clearly seen. For example clay, gold, and thread are the ingredients of which pottery, crowns, and cloth are made. However, because the Supreme Personality of Godhead is different in nature from the material universe, another ingredient should be sought. That ingredient is pradhāna because pradhāna possesses the same nature as this material universe filled with material happinesses, material sufferings, and various illusions. In order to prove that the Supreme Personality of Godhead has the same nature as the material universe, someone may say: "Within the Supreme Personality of Godhead are two very subtle potencies: a conscious spiritual potency, and an inert material potency. In this way the Supreme Personality of Godhead is the ingredient of which the material universe is made." Because it states that a very subtle potency is the ingredient of which the very gross material world is made, even this argument does not resolve the great difference between the Supreme Personality of Godhead and the material universe. Other differences between the two may also be seen. In this way the Supreme Personality of Godhead is not the ingredient of which the material universe is made. Although logic must be subordinate to scripture, still, in order to understand the truth scripture must sometimes be subordinate to logic. This is the statement of the Pūrvapakṣa.

Siddhānta---He now refutes this argument.

Sutra 6

dr̥ṣyate tu

But this is (not) seen by direct perception.

Purport by Śrīla Baladeva Vidyābhūṣana

The word tu (but) is used here to dispel doubt. The word na (not), taken from the previous sūtra, should be understood in this sūtra also. Someone may say: "Because He is different in nature, the Supreme Personality of Godhead cannot be the ingredient from which the material universe is made." The answer is given: "Because it is many times seen that there is a difference between things and the ingredients of which they are made, it cannot be said that the Supreme Personality of Godhead cannot be the ingredient of which the material universe is made." The

material universe is made from the Supreme Personality of Godhead, just as many things are manifested from sources very different in nature, just as worms come from honey, as elephants, horses, and other animals come from the kalpa-drumatree, and as gold and other things come from the cintāmaṇi jewel. The ātharvaṇikas give the following example (Muṇḍaka Upaniṣad 1.1.7):

yathoṇṇābhiḥ sṛjate grṇate ca*
yathā pṛthivyām oṣadhayaḥ sambhavanti
yathā sataḥ puruṣāt keṇa-lomani
tathākṣarāt sambhavatīha viṣvam

"As a spider expands and withdraws its web, as innumerable plants sprout from the soil, and as hairs grow on a person's body, so is the material universe manifested from the imperishable Supreme Personality of Godhead."

Adhikaraṇa 6 **Nothingness Is Not The First Cause**

Introduction by Śrīla Baladeva Vidyābhūṣana

Someone may object: "If the material world is different from its ingredient, the Supreme Personality of Godhead, then before the world was manifested, it was not already existent within the Supreme. Before it was manifested it did not exist. Because the Supreme Personality of Godhead alone existed then, in the beginning the material world did not exist. However this view cannot be held by they who affirm that the the material world is real because it is created by the Supreme Reality." If this objection is raised, he replies is the following words.

Sutra7

If someone maintains the material world to be unreal, then I say no. The world is not unreal merely because it is in nature different from the Supreme Personality of Godhead.

Purport by Śrīla Baladeva Vidyābhūṣana

There is no fault in this. Why? The sūtra says pratiṣedha-mātratvāt (The world is not unreal merely because it is in nature different from the Supreme Personality of Godhead). The previous sūtra denied that a substance and its ingredient must have the same nature. It is not that a thing and its ingredient are different in substance. This is so because the Supreme Personality of Godhead becomes transformed, becoming the body of the material world, which is by nature different from Him. This is the meaning: Is it because 1. His nature is different from the