

"The Cosmic Manifestation"

Second Canto

Chapter One The First Step in God Realization

TEXT

om namo bhagavate vasudevaya

SYNONYMS

om--O my Lord; namah--my respectful obeisances unto You; bhagavate--unto the Personality of Godhead; vasudevaya--unto Lord Krsna, the son of Vasudeva.

TRANSLATION

O my Lord, the all-pervading Personality of Godhead, I offer my respectful obeisances unto You.

PURPORT

Vasudevaya means "to Krsna, the son of Vasudeva." Since by chanting the name of Krsna, Vasudeva, one can achieve all the good results of charity, austerity and penances, it is to be understood that by the chanting of this mantra, om namo bhagavate vasudevaya, the author or the speaker or any one of the readers of Srimad-Bhagavatam is offering respectful obeisances unto the Supreme Lord, Krsna, the reservoir of all pleasure. In the First Canto of Srimad-Bhagavatam, the principles of creation are described, and thus the First Canto may be called "Creation."

Similarly, in the Second Canto, the post-creation cosmic manifestation is described. The different planetary systems are described in the Second Canto as different parts of the universal body of the Lord. For this reason, the Second Canto may be called "The Cosmic Manifestation." There are ten chapters in the Second Canto, and in these ten chapters the purpose of Srimad-Bhagavatam and the different symptoms of this purpose are narrated. The first chapter describes the glories of chanting, and it hints at the process by which the neophyte devotees may perform meditation on the universal form of the Lord. In the first verse, Sukadeva Gosvami replies to the questions of Maharaja Pariksit, who asked him about one's duties at the point of death. Maharaja Pariksit was glad to receive Sukadeva Gosvami, and he was proud of being a descendant of Arjuna, the intimate friend of Krsna. personally, he was very humble and meek, but he expressed his gladness that Lord Krsna was very kind to his grandfathers, the sons of Pandu, especially his own grandfather, Arjuna. And because Lord Krsna was always pleased with Maharaja Pariksit's family, at the verge of Maharaja Pariksit's death Sukadeva Gosvami was sent to help him in the process of self-realization. Maharaja Pariksit was a devotee of Lord Krsna from his childhood, so he had natural affection for Krsna. Sukadeva Gosvami could understand his devotion. Therefore, he welcomed the questions about the King's duty. Because the King hinted that worship of Lord Krsna is the ultimate function of every living entity, Sukadeva Gosvami welcomed the suggestion and said, "Because you have raised questions about Krsna, your question is most glorious." The translation of the first verse is as follows.

TEXT 1

TEXT

sri-suka uvaca
variyan esa te prasnah
krto loka-hitam nrpa
atmavit-sammatah pumsam
srotavyadisuh yah parah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; variyan--glorious; esah--this; te--your; prasnah--question; krtah--made by you; loka-hitam--beneficial for all men; nrpa--O King; atmavit--transcendentalist; sammatah--approved; pumsam--of all men; srotavya-adisu--in all kinds of hearing; yah--what is; parah--the supreme.

TRANSLATION

Sri Sukadeva Gosvami said: My dear King, your question is glorious because it is very beneficial to all kinds of people. The answer to this question is the prime subject matter for hearing, and it is approved by all transcendentalists.

PURPORT

Even the very question is so nice that it is the best subject matter for hearing. Simply by such questioning and hearing, one can achieve the highest perfectional stage of life. Because Lord Krsna is the original Supreme Person, any question about Him is original and perfect. Lord Sri Caitanya Mahaprabhu said that the highest perfection of life is to achieve the transcendental loving service of Krsna. Because questions and answers about Krsna elevate one to that transcendental position, the questions of Maharaja Pariksit about Krsna philosophy are greatly glorified. Maharaja Pariksit wanted to absorb his mind completely in Krsna, and such absorption can be effected simply by hearing about the uncommon activities of Krsna. For instance, in the Bhagavad-gita it is stated that simply by understanding the transcendental nature of Lord Krsna's appearance, disappearance, and activities, one can immediately return home, back to Godhead, and never come back to this miserable condition of material existence. It is very auspicious, therefore, to hear always about Krsna. So Maharaja Pariksit requested Sukadeva Gosvami to narrate the activities of Krsna so that he could engage his mind in Krsna. The activities of Krsna are nondifferent from Krsna Himself. As long as one is engaged in hearing such transcendental activities of Krsna, he remains aloof from the conditional life of material existence. The topics of Lord Krsna are so auspicious that they purify the speaker, the hearer and the inquirer. They are compared to the Ganges waters, which flow from the toe of Lord Krsna. Wherever the Ganges waters go, they purify the land and the person who bathes in them. Similarly, krsna-katha, or the topics of Krsna, are so pure that wherever they are spoken, the place, the hearer, the inquirer, the speaker and all concerned become purified.

TEXT 2

TEXT

srotavyadini rajendra
nrnam santi sahasrasah
apasyatam atma-tattvam
grhesu grha-medhinam

SYNONYMS

srotavya-adini--subject matters for hearing; rajendra--O Emperor; nram--of human society; santi--there are; sahasrasah--hundreds and thousands; apasyatam--of the blind; atma-tattvam--knowledge of self, the ultimate truth; ghesu--at home; grha-medhinam--of persons too materially engrossed.

TRANSLATION

Those persons who are materially engrossed, being blind to the knowledge of ultimate truth, have many subject matters for hearing in human society, O Emperor.

PURPORT

In the revealed scriptures there are two nomenclatures for the householder's life. One is grhastha, and the other is grhamedhi. The grhasthas are those who live together with wife and children but live transcendently for realizing the ultimate truth. The grhamedhis, however, are those who live only for the benefit of the family members, extended or centralized, and thus are envious of others. The word medhi indicates jealousy of others. The grhamedhis, being interested in family affairs only, are certainly envious of others. Therefore, one grhamedhi is not on good terms with another grhamedhi, and in the extended form, one community, society or nation is not on good terms with another counterpart of selfish interest. In the age of Kali, all the householders are jealous of one another because they are blind to the knowledge of ultimate truth. They have many subject matters for hearing--political, scientific, social, economic and so on--but due to a poor fund of knowledge, they set aside the question of the ultimate miseries of life, namely miseries of birth, death, old age and disease. Factually, the human life is meant for making an ultimate solution to birth, death, old age and disease, but the grhamedhis, being illusioned by the material nature, forget everything about self-realization. The ultimate solution to the problems of life is to go back home, back to Godhead, and thus, as stated in the Bhagavad-gita (8.16), the miseries of material existence--birth, death, old age and disease--are removed.

The process of going back home, back to Godhead, is to hear about the Supreme Lord and His name, form, attributes, pastimes, paraphernalia and variegatedness. Foolish people do not know this. They want to hear something about the name, form, etc., of everything temporary, and they do not know how to utilize this propensity of hearing for the ultimate good. Misguided as they are, they also create some false literatures about the name, form, attributes, etc., of the ultimate truth. One should not, therefore, become a grhamedhi simply to exist for envying others; one should become a real householder in terms of the scriptural injunctions.

TEXT 3

TEXT

nidraya hriyate naktam
vyavayena ca va vayah
diva carthehaya rajan
kutumba-bharanena va

SYNONYMS

nidraya--by sleeping; hriyate--wastes; naktam--night; vyavayena--sex indulgence; ca--also; va--either; vayah--duration of life; diva--days; ca--and; artha--economic; ihaya--development; rajan--O King; kutumba--family members; bharanena--maintaining; va--either.

TRANSLATION

The lifetime of such an envious householder is passed at night either in sleeping or in sex indulgence, and in the daytime either in making money or maintaining family members.

PURPORT

The present human civilization is primarily based on the principles of sleeping and sex indulgence at night and earning money in the day and spending the same for family maintenance. Such a form of human civilization is condemned by the Bhagavata school.

Because human life is a combination of matter and spirit soul, the whole process of Vedic knowledge is directed at liberating the spirit soul from the contamination of matter. The knowledge concerning this is called atma-tattva. Those men who are too materialistic are unaware of this knowledge and are more inclined to economic development for material enjoyment. Such materialistic men are called karmis, or fruitive laborers, and they are allowed regulated economic development or association of woman for sex indulgence. Those who are above the karmis, that is, the jnanis, yogis and devotees, are strictly prohibited from sex indulgence. The karmis are more or less devoid of atma-tattva knowledge, and as such, their life is spent without spiritual profit. The human life is not meant for hard labor for economic development, nor is it meant for sex indulgence like that of the dogs and hogs. It is specially meant for making a solution to the problems of material life and the miseries thereof. So the karmis waste their valuable human life by sleeping and sex indulgence at night, and by laboring hard in the daytime to accumulate wealth, and after doing so, they try to improve the standard of materialistic life. The materialistic way of life is described herein in a nutshell, and how foolishly men waste the boon of human life is described as follows.

TEXT 4

TEXT

dehapatya-kalatradisv
atma-sainyesv asatsv api
tesam pramatto nidhanam
pasyann api na pasyati

SYNONYMS

deha--body; apatya--children; kalatra--wife; adisu--and in everything in relation to them; atma--own; sainyesu--fighting soldiers; asatsu--fallible; api--in spite of; tesam--of all of them; pramattah--too attached; nidhanam--destruction; pasyan--having been experienced; api--although; na--does not; pasyati--see it.

TRANSLATION

Persons devoid of atma-tattva do not inquire into the problems of life, being too attached to the fallible soldiers like the body, children and wife. Although sufficiently experienced, they still do not see their inevitable destruction.

PURPORT

This material world is called the world of death. Every living being, beginning from Brahma, whose duration of life is some thousands of millions of years, down to the germs who live for a few seconds only, is struggling for existence. Therefore, this life is a sort of fight with material nature, which imposes death upon all. In the human form of life, a living being is competent enough to come to an understanding of this great struggle for existence, but being too attached to family members, society, country, etc., he wants to win over the invincible material nature by the aid of bodily strength, children, wife, relatives, etc. Although he is sufficiently experienced in the matter by dint of past experience and previous examples of his deceased predecessors, he does not see that the so-called fighting soldiers like the children, relatives, society members and countrymen are all fallible in the great struggle. One should examine the fact that his father or his father's father has already died, and that he himself is therefore also sure to die, and

similarly, his children, who are the would be fathers of their children, will also die in due course. No one will survive in this struggle with material nature. The history of human society definitely proves it, yet the foolish people still suggest that in the future they will be able to live perpetually, with the help of material science. This poor fund of knowledge exhibited by human society is certainly misleading, and it is all due to ignoring the constitution of the living soul. This material world exists only as a dream, due to our attachment to it. Otherwise, the living soul is always different from the material nature. The great ocean of material nature is tossing with the waves of time, and the so-called living conditions are something like foaming bubbles, which appear before us as bodily self, wife, children, society, countrymen, etc. Due to a lack of knowledge of self, we become victimized by the force of ignorance and thus spoil the valuable energy of human life in a vain search after permanent living conditions, which are impossible in this material world.

Our friends, relatives and so-called wives and children are not only fallible, but also bewildered by the outward glamor of material existence. As such, they cannot save us. Still we think that we are safe within the orbit of family, society or country.

The whole materialistic advancement of human civilization is like the decoration of a dead body. Everyone is a dead body flapping only for a few days, and yet all the energy of human life is being wasted in the decoration of this dead body. Sukadeva Gosvami is pointing out the duty of the human being after showing the actual position of bewildered human activities. Persons who are devoid of the knowledge of atma-tattva are misguided, but those who are devotees of the Lord and have perfect realization of transcendental knowledge are not bewildered.

TEXT 5

TEXT

tasmad bharata sarvatma
bhagavan isvaro harih
srotavyah kirtitavyas ca
smartavyas cecchatabhayam

SYNONYMS

tasmad--for this reason; bharata--O descendant of Bharata; sarvatma--the Supersoul; bhagavan--the Supreme Personality of Godhead; isvarah--the controller; harih--the Lord, who vanquishes all miseries; srotavyah--is to be heard; kirtitavyah--to be glorified; ca--also; smartavyah--to be remembered; ca--and; icchata--of one who desires; abhayam--freedom.

TRANSLATION

O descendant of King Bharata, one who desires to be free from all miseries must hear about, glorify and also remember the Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries.

PURPORT

In the previous verse, Sri Sukadeva Gosvami has described how the foolish materially attached men are wasting their valuable time in the improvement of the material conditions of life by sleeping, indulging in sex life, developing economic conditions and maintaining a band of relatives who are to be vanquished in the air of oblivion. Being engaged in all these materialistic activities, the living soul entangles himself in the cycle of the law of fruitive actions. This entails the chain of birth and death in the 8,400,000 species of life: the aquatics, the vegetables, the reptiles, the birds, the beasts, the uncivilized man, and then again the human form, which is the chance for getting out of the cycle of fruitive action. Therefore, if one desires freedom from this vicious circle, then one must cease to act as a karmi or enjoyer of the results of one's own work, good or bad. One should not do anything, either good or bad, on his own account, but must

execute everything on behalf of the Supreme Lord, the ultimate proprietor of everything that be. This process of doing work is recommended in the Bhagavad-gita (9.27) also, where instruction is given for working on the Lord's account. Therefore, one should first of all hear about the Lord. When one has perfectly and scrutinizingly heard, one must glorify His acts and deeds, and thus it will become possible to remember constantly the transcendental nature of the Lord. Hearing about and glorifying the Lord are identical with the transcendental nature of the Lord, and by so doing, one will be always in the association of the Lord. This brings freedom from all sorts of fear. The Lord is the Supersoul (Paramatma) present in the hearts of all living beings, and thus by the above hearing and glorifying process, the Lord invites the association of all in His creation. This process of hearing about and glorifying the Lord is applicable for everyone, whoever he may be, and it will lead one to the ultimate success in everything in which one may be engaged by providence. There are many classes of human beings: the fruitive workers, the empiric philosophers, the mystic yogis, and ultimately, the unalloyed devotees. For all of them, one and the same process is applicable for achieving the desired success. Everyone wants to be free from all kinds of fear, and everyone wants the fullest extent of happiness in life. The perfect process for achieving this, here and now, is recommended in the Srimad-Bhagavatam, which is uttered by such a great authority as Srila Sukadeva Gosvami. By hearing about and glorifying the Lord, all a person's activities become molded into spiritual activities, and thus all conceptions of material miseries become completely vanquished.

TEXT 6

TEXT

etavan sankhya-yogabhyam
sva-dharma-parinisthaya
janma-labhah parah pumsam
ante narayana-smrtih

SYNONYMS

etavan--all these; sankhya--complete knowledge of matter and spirit; yogabhyam--knowledge of mystic power; sva-dharma--particular occupational duty; parinisthaya--by full perception; janma--birth; labhah--gain; parah--the supreme; pumsam--of a person; ante--at the end; narayana--the Personality of Godhead; smrtih--remembrance.

TRANSLATION

The highest perfection of human life, achieved either by complete knowledge of matter and spirit, by practice of mystic powers, or by perfect discharge of occupational duty, is to remember the Personality of Godhead at the end of life.

PURPORT

Narayana is the transcendental Personality of Godhead beyond the material creation. Everything that is created, sustained, and at the end annihilated is within the compass of the mahat-tattva (material principle) and is known as the material world. The existence of Narayana, or the Personality of Godhead, is not within the jurisdiction of this mahat-tattva, and as such, the name, form, attributes, etc. of Narayana are beyond the jurisdiction of the material world. By the speculation of empiric philosophy, which discerns matter from spirit, or by cultivation of mystic powers, which ultimately helps the performer to reach any planet of the universe or beyond the universe, or by discharge of religious duties, one can achieve the highest perfection, provided one is able to reach the stage of narayana-smrti, or constant remembrance of the Personality of Godhead. This is possible only by the association of a pure devotee, who can give a finishing touch to the transcendental activities of all jnanis, yogis, or karmis, in terms of prescribed duties defined in the scriptures. There are many historical instances of the achievement of spiritual perfection, such as that of the Sanakadi Rsis or the nine celebrated Yogendras, who attained

perfection only after being situated in the devotional service of the Lord. None of the devotees of the Lord ever deviated from the path of devotional service by taking to other methods as adopted by the jnanis or yogis. Everyone is anxious to achieve the highest perfection of his particular activity, and it is indicated herein that such perfection is narayana-smṛti, for which everyone must endeavor his best. In other words, life should be molded in such a manner that one is able to progressively remember the personality of Godhead in every step of life.

TEXT 7

TEXT

prayena munayo rajan
nivrta vidhi-sedhatah
nairgunya-stha ramante sma
gunanukathane hareh

SYNONYMS

prayena--mainly; munayah--all sages; rajan--O King; nivrta--above; vidhi--regulative principles; sedhatah--from restrictions; nairgunya-sthah--transcendentally situated; ramante--take pleasure in; sma--distinctly; guna-anukathane--describing the glories; hareh--of the Lord.

TRANSLATION

O King Parikṣit, mainly the topmost transcendentalists, who are above the regulative principles and restrictions, take pleasure in describing the glories of the Lord.

PURPORT

The topmost transcendentalist is a liberated soul and is therefore not within the purview of the regulative principles. A neophyte, who is intended to be promoted to the spiritual plane, is guided by the spiritual master under regulative principles. He may be compared to a patient who is treated by various restrictions under medical jurisdiction. Generally, liberated souls also take pleasure in describing the transcendental activities. As mentioned above, since Narayana, Hari, the Personality of Godhead, is beyond the material creation, His form and attributes are not material. The topmost transcendentalists or the liberated souls realize Him by advanced experience of transcendental knowledge, and therefore they take pleasure in the discussion of the transcendental qualities of the Lord's pastimes. In the Bhagavad-gīta (4.9), the personality of Godhead declares that His appearance and activities are all divyam, or transcendental. The common man, who is under the spell of material energy, takes it for granted that the Lord is like one of us, and therefore he refuses to accept the transcendental nature of the Lord's form, name, etc. The topmost transcendentalist is not interested in anything material, and his taking interest in the matter of the Lord's activities is definite proof that the Lord is not like one of us in the material world. In the Vedic literatures also, it is confirmed that the Supreme Lord is one, but that He is engaged in His transcendental pastimes in the company of His unalloyed devotees and that simultaneously He is present as the Supersoul, an expansion of Baladeva, in the heart of all living entities. Therefore, the highest perfection of transcendental realization is to take pleasure in hearing and describing the transcendental qualities of the Lord and not in merging into His impersonal Brahman existence, for which the impersonalist monist aspires. Real transcendental pleasure is realized in the glorification of the transcendental Lord, and not in the feeling of being situated in His impersonal feature. But there are also others who are not the topmost transcendentalists but are in a lower status, and who do not take pleasure in describing the transcendental activities of the Lord. Rather, they discuss such activities of the Lord formally with the aim of merging into His existence.

TEXT 8

TEXT

idam bhagavatam nama
puranam brahma-sammitam
adhitavan dvaparadau
pitur dvaipayanad aham

SYNONYMS

idam--this; bhagavatam--Srimad-Bhagavatam; nama--of the name; puranam--Vedic supplement; brahma-sammitam--approved as the essence of the Vedas; adhitavan--studied; dvapara-adau--at the end of the Dvapara-yuga; pituh--from my father; dvaipayanat--Dvaipayana Vyasadeva; aham--myself.

TRANSLATION

At the end of the Dvapara-yuga, I studied this great supplement of Vedic literature named Srimad-Bhagavatam, which is equal to all the Vedas, from my father, Srila Dvaipayana Vyasadeva.

PURPORT

The statement made by Srila Sukadeva Gosvami that the topmost transcendentalist, who is beyond the jurisdiction of regulations and restrictions, mainly takes to the task of hearing about and glorifying the Personality of Godhead, is verified by his personal example. Sukadeva Gosvami, being a recognized liberated soul and the topmost transcendentalist, was accepted by all of the topmost sages present in the meeting during the last seven days of Maharaja Pariksit. He cites from the example of his life that he himself was attracted by the transcendental activities of the Lord, and he studied Srimad-Bhagavatam from his great father, Sri Dvaipayana Vyasadeva. Srimad-Bhagavatam, or, for that matter, any other scientific literature, cannot be studied at home by one's own intellectual capacity. Medical books of anatomy or physiology are available in the market, but no one can become a qualified medical practitioner simply by reading such books at home. One has to be admitted to the medical college and study the books under the guidance of learned professors. Similarly, Srimad-Bhagavatam, the postgraduate study of the science of Godhead, can only be learned by studying it at the feet of a realized soul like Srila Vyasadeva. Although Sukadeva Gosvami was a liberated soul from the very day of his birth, he still had to take lessons of Srimad-Bhagavatam from his great father, Vyasadeva, who compiled the Srimad-Bhagavatam under the instruction of another great soul, Sri Narada Muni. Lord Sri Caitanya Mahaprabhu instructed a learned brahmana to study Srimad-Bhagavatam from a personal bhagavata. Srimad-Bhagavatam is based on the transcendental name, form, attributes, pastimes, entourage and variegatedness of the Supreme Person, and it is spoken by the incarnation of the Personality of Godhead, Srila Vyasadeva. Pastimes of the Lord are executed in cooperation with His pure devotees, and consequently historical incidences are mentioned in this great literature because they are related to Krsna. It is called brahma-sammitam because it is the sound representative of Lord Krsna--like the Bhagavad-gita. Bhagavad-gita is the sound incarnation of the Lord because it is spoken by the Supreme Lord, and Srimad-Bhagavatam is the sound representative of the Lord because it was spoken by the incarnation of the Lord about the activities of the Lord. As stated in the beginning of this book, it is the essence of the Vedic desire tree and the natural commentation on the Brahma-sutras, the topmost philosophical thesis on the subject matter of Brahman. Vyasadeva appeared at the end of Dvapara-yuga as the son of Satyavati, and therefore the word dvapara-adau, or "the beginning of Dvapara-yuga," in this context means just prior to the beginning of the Kali-yuga. The logic of this statement, according to Srila Jiva Gosvami, is comparable to that of calling the upper portion of the tree the beginning. The root of the tree is the beginning of the tree, but in common knowledge the upper portion of the tree is first seen. In that way the end of the tree is accepted as its beginning.

TEXT

parinisthito 'pi nairgunya
uttama-sloka-lilaya
grhita-ceta rajarse
akhyanam yad adhitavan

SYNONYMS

parinisthitah--fully realized; api--in spite of; nairgunye--in transcendence; uttama--enlightened; sloka--verse; lilaya--by the pastimes; grhita--being attracted; cetah--attention; rajarse--O saintly King; akhyanam--delineation; yat--that; adhitavan--I have studied.

TRANSLATION

O saintly King, I was certainly situated perfectly in transcendence, yet I was still attracted by the delineation of the pastimes of the Lord, who is described by enlightened verses.

PURPORT

The Absolute Truth is realized as the impersonal Brahman at the first instance by philosophical speculation and later as the Supersoul by further progress of transcendental knowledge. But if, by the grace of the Lord, an impersonalist is enlightened by the superior statements of Srimad-Bhagavatam, he is also converted into a transcendental devotee of the Personality of Godhead. With a poor fund of knowledge, we cannot adjust to the idea of the personality of the Absolute Truth, and the personal activities of the Lord are deplored by the less intelligent impersonalists; but reasons and arguments together with the transcendental process of approaching the Absolute Truth help even the staunch impersonalist to become attracted by the personal activities of the Lord. A person like Sukadeva Gosvami cannot be attracted by any mundane activity, but when such a devotee is convinced by a superior method, he is certainly attracted by the transcendental activities of the Lord. The Lord is transcendental, as are His activities. He is neither inactive nor impersonal.

TEXT 10

TEXT

tad aham te 'bhidhasyami
maha-paurusiko bhavan
yasya sraddadhatam asu
syam mukunde matih sati

SYNONYMS

tat--that; aham--I; te--unto you; abhidhasyami--shall recite; maha-paurusikah--the most sincere devotee of Lord Krsna; bhavan--your good self; yasya--of which; sraddadhatam--of one who gives full respect and attention; asu--very soon; syat--it so becomes; mukunde--unto the Lord, who awards salvation; matih--faith; sati--unflinching.

TRANSLATION

That very Srimad-Bhagavatam I shall recite before you because you are the most sincere devotee of Lord Krsna. One who gives full attention and respect to hearing Srimad-Bhagavatam achieves unflinching faith in the Supreme Lord, the giver of salvation.

PURPORT

Srimad-Bhagavatam is recognized Vedic wisdom, and the system of receiving Vedic knowledge is called avaroha-pantha, or the process of receiving transcendental knowledge through bona fide disciplic succession. For advancement of material knowledge there is a need for personal ability and researching aptitude, but in the case of spiritual knowledge, all progress depends more or less on the mercy of the spiritual master. The spiritual master must be satisfied with the disciple; only then is knowledge automatically manifest before the student of spiritual science. The process should not, however, be misunderstood to be something like magical feats whereby the spiritual master acts like a magician and injects spiritual knowledge into his disciple, as if surcharging him with an electrical current. The bona fide spiritual master reasonably explains everything to the disciple on the authorities of Vedic wisdom. The disciple can receive such teachings not exactly intellectually, but by submissive inquiries and a service attitude. The idea is that both the spiritual master and the disciple must be bona fide. In this case, the spiritual master, Sukadeva Gosvami, is ready to recite exactly what he has learned from his great father Srila Vyasadeva, and the disciple, Maharaja Pariksit, is a great devotee of Lord Krsna. A devotee of Lord Krsna is he who believes sincerely that by becoming a devotee of the Lord one becomes fully equipped with everything spiritual. This teaching is imparted by the Lord Himself in the pages of the Bhagavad-gita, in which it is clearly described that the Lord (Sri Krsna) is everything, and that to surrender unto Him solely and wholly makes one the most perfectly pious man. This unflinching faith in Lord Krsna prepares one to become a student of Srimad-Bhagavatam, and one who hears Srimad-Bhagavatam from a devotee like Sukadeva Gosvami is sure to attain salvation at the end, as Maharaja Pariksit did. The professional reciter of Srimad-Bhagavatam and the pseudodevotees whose faith is based on one week's hearing are different from Sukadeva Gosvami and Maharaja Pariksit. Srila Vyasadeva explained Srimad-Bhagavatam unto Sukadeva Gosvami from the very beginning of the janmady asya verse, and so Sukadeva Gosvami also explained it to the Ding. Lord Krsna is described as the Mahapurusa in the Srimad-Bhagavatam (Canto Eleven) in His devotional feature as Lord Sri Caitanya Mahaprabhu. Sri Caitanya Mahaprabhu is Lord Krsna Himself in His devotional attitude, descended on earth to bestow special favors upon the fallen souls of this age of Kali. There are two verses particularly suitable to offer as prayers to this Mahapurusa feature of Lord Krsna.

dhyeyam sada paribhava-ghnam abhista-doham
tirthaspadam siva-virinci-nutam saranyam
bhrtiyarti-ham pranata-pala bhavabdhi-potam
vande maha-purusa te caranaravindam

tyaktva su-dustyaja-surepsita-rajya-laksmim
dharmistha arya-vacasa yad agad aranyam
maya-mrgam dayitayepsitam anvadhavad
vande maha-purusa te caranaravindam

(Bhag. 11.5.33-34)

In other words, purusa means the enjoyer, and mahapurusa means the supreme enjoyer, or the Supreme Personality of Godhead Sri Krsna. One who deserves to approach the Supreme Lord Sri Krsna is called the maha-paurusika. Anyone who hears Srimad-Bhagavatam attentively from its bona fide reciter is sure to become a sincere devotee of the Lord, who is able to award liberation. There was none so attentive as Maharaja Pariksit in the matter of hearing Srimad-Bhagavatam, and there was none so qualified as Sukadeva Gosvami to recite the text of Srimad-Bhagavatam. Therefore, anyone who follows in the footsteps of either the ideal reciter or the ideal hearer, Sukadeva Gosvami and Maharaja Pariksit respectively, will undoubtedly attain salvation like them. Maharaja Pariksit attained salvation by hearing only, and Sukadeva Gosvami attained salvation only by reciting. Recitation and hearing are two processes out of nine devotional activities, and by strenuously following the principles, either in all or by parts, one can attain the absolute plane. So the complete text of Srimad-Bhagavatam, beginning with the janmady asya verse up to the last one in the Twelfth Canto, was spoken by Sukadeva Gosvami for the attainment of

salvation by Maharaja Pariksit. In the Padma Purana, it is mentioned that Gautama Muni advised Maharaja Ambarisa to hear regularly Srimad-Bhagavatam as it was recited by Sukadeva Gosvami, and herein it is confirmed that Maharaja Ambarisa heard Srimad-Bhagavatam from the very beginning to the end, as it was spoken by Sukadeva Gosvami. One who is actually interested in the Bhagavatam, therefore, must not play with it by reading or hearing a portion from here and a portion from there; one must follow in the footsteps of great kings like Maharaja Ambarisa or Maharaja Pariksit and hear it from a bona fide representative of Sukadeva Gosvami.

TEXT 11

TEXT

etat nirvidyamananam
icchatam akuto-bhayam
yoginam nrpa nirnitam
harer namanukirtanam

SYNONYMS

etat--it is; nirvidyamananam--of those who are completely free from all material desires; icchatam--of those who are desirous of all sorts of material enjoyment; akutah-bhayam--free from all doubts and fear; yoginam--of all who are self-satisfied; nrpa--O King; nirnitam--decided truth; hareh--of the Lord, Sri Krsna; nama--holy name; anu--after someone, always; kirtanam--chanting.

TRANSLATION

O King, constant chanting of the holy name of the Lord after the ways of the great authorities is the doubtless and fearless way of success for all, including those who are free from all material desires, those who are desirous of all material enjoyment, and also those who are self-satisfied by dint of transcendental knowledge.

PURPORT

In the previous verse, the great necessity for attaining attachment to Mukunda has been accredited. There are different types of persons who desire to attain success in different varieties of pursuits. Generally the persons are materialists who desire to enjoy the fullest extent of material gratification. Next to them are the transcendentalists, who have attained perfect knowledge about the nature of material enjoyment and thus are aloof from such an illusory way of life. More or less, they are satisfied in themselves by self-realization. Above them are the devotees of the Lord, who neither aspire to enjoy the material world nor desire to get out of it. They are after the satisfaction of the Lord, Sri Krsna. In other words, the devotees of the Lord do not want anything on their personal account. If the Lord desires, the devotees can accept all sorts of material facilities, and if the Lord does not desire this, the devotees can leave aside all sorts of facilities, even up to the limit of salvation. Nor are they self-satisfied, because they want the satisfaction of the Lord only. In this verse, Sri Sukadeva Gosvami recommends the transcendental chanting of the holy name of the Lord. By offenseless chanting and hearing of the holy name of the Lord, one becomes acquainted with the transcendental form of the Lord, and then with the attributes of the Lord, and then with the transcendental nature of His pastimes, etc. Here it is mentioned that one should constantly chant the holy name of the Lord after hearing it from authorities. This means that hearing from the authorities is the first essential. Hearing of the holy name gradually promotes one to the stage of hearing about His form, about His attributes, His pastimes and so on, and thus the necessity of the chanting of His glories develops successively. This process is recommended not only for the successful execution of devotional service, but also even for those who are materially attached. According to Sri Sukadeva Gosvami, this way of attaining success is an established fact, concluded not only by him, but also by all other previous acaryas. Therefore, there is no need of further evidence. The process is

recommended not only for the progressive students in different departments of ideological success, but also for those who are already successful in their achievement as fruitive workers, as philosophers or as devotees of the Lord.

Srila Jiva Gosvami instructs that chanting of the holy name of the Lord should be loudly done, and it should be performed offenselessly as well, as recommended in the Padma Purana. One can deliver himself from the effects of all sins by surrendering himself unto the Lord. One can deliver himself from all offenses at the feet of the Lord by taking shelter of His holy name. But one cannot protect himself if one commits an offense at the feet of the holy name of the Lord. Such offenses are mentioned in the Padma Purana as being ten in number. The first offense is to vilify the great devotees who have preached about the glories of the Lord. The second offense is to see the holy names of the Lord in terms of worldly distinction. The Lord is the proprietor of all the universes, and therefore He may be known in different places by different names, but that does not in any way qualify the fullness of the Lord. Any nomenclature which is meant for the Supreme Lord is as holy as the others because they are all meant for the Lord. Such holy names are as powerful as the Lord, and there is no bar for anyone in any part of the creation to chant and glorify the Lord by the particular name of the Lord as it is locally understood. They are all auspicious, and one should not distinguish such names of the Lord as material commodities. The third offense is to neglect the orders of the authorized acaryas or spiritual masters. The fourth offense is to vilify scriptures or Vedic knowledge. The fifth offense is to define the holy name of the Lord in terms of one's mundane calculation. The holy name of the Lord is identical with the Lord Himself, and one should understand the holy name of the Lord to be nondifferent from Him. The sixth offense is to interpret the holy name. The Lord is not imaginary, nor is His holy name. There are persons with a poor fund of knowledge who think the Lord to be an imagination of the worshiper and therefore think His holy name to be imaginary. Such a chanter of the name of the Lord cannot achieve the desired success in the matter of chanting the holy name. The seventh offense is to commit sins intentionally on the strength of the holy name. In the scriptures it is said that one can be liberated from the effects of all sinful actions simply by chanting the holy name of the Lord. One who takes advantage of this transcendental method and continues to commit sins on the expectation of neutralizing the effects of sins by chanting the holy name of the Lord is the greatest offender at the feet of the holy name. Such an offender cannot purify himself by any recommended method of purification. In other words, one may be a sinful man before chanting the holy name of the Lord, but after taking shelter in the holy name of the Lord and becoming immune, one should strictly restrain oneself from committing sinful acts with a hope that his method of chanting the holy name will give him protection. The eighth offense is to consider the holy name of the Lord and His chanting method to be equal to some material auspicious activity. There are various kinds of good works for material benefits, but the holy name and His chanting are not mere auspicious holy services. Undoubtedly the holy name is holy service, but He should never be utilized for such purposes. Since the holy name and the Lord are of one and the same identity, one should not try to bring the holy name into the service of mankind. The idea is that the Supreme Lord is the supreme enjoyer. He is no one's servant or order supplier. Similarly, since the holy name of the Lord is identical with the Lord, one should not try to utilize the holy name for one's personal service.

The ninth offense is to instruct those who are not interested in chanting the holy name of the Lord about the transcendental nature of the holy name, if such instruction is imparted to an unwilling audience, the act is considered to be an offense at the feet of the holy name. The tenth offense is to become uninterested in the holy name of the Lord even after hearing of the transcendental nature of the holy name. The effect of chanting the holy name of the Lord is perceived by the chanter as liberation from the conception of false egoism. False egoism is exhibited by thinking oneself to be the enjoyer of the world and thinking everything in the world to be meant for the enjoyment of one's self only. The whole materialistic world is moving under such false egoism of "I" and "mine," but the factual effect of chanting the holy name is to become free from such misconceptions.

TEXT 12

TEXT

kim pramattasya bahubhih

paroksair hayanair iha
varam muhurtam viditam
ghatate sreyaṣe yatah

SYNONYMS

kim--what is; pramattasya--of the bewildered; bahubhih--by many; paroksaih--inexperienced; hayanaih--years; iha--in this world; varam--better; muhurtam--a moment; viditam--conscious; ghatate--one can try for; sreyaṣe--in the matter of the supreme interest; yatah--by that.

TRANSLATION

What is the value of a prolonged life which is wasted, inexperienced by years in this world? Better a moment of full consciousness, because that gives one a start in searching after his supreme interest.

PURPORT

Srila Sukadeva Gosvami instructed Maharaja Parikṣit about the importance of the chanting of the holy name of the Lord by every progressive gentleman. In order to encourage the King, who had only seven remaining days of life, Srila Sukadeva Gosvami asserted that there is no use in living hundreds of years without any knowledge of the problems of life--better to live for a moment with full consciousness of the supreme interest to be fulfilled. The supreme interest of life is eternal, with full knowledge and bliss. Those who are bewildered by the external features of the material world and are engaged in the animal propensities of the eat-drink-and-be-merry type of life are simply wasting their lives by the unseen passing away of valuable years. We should know in perfect consciousness that human life is bestowed upon the conditioned soul to achieve spiritual success, and the easiest possible procedure to attain this end is to chant the holy name of the Lord. In the previous verse, we have discussed this point to a certain extent, and we may further be enlightened on the different types of offenses committed unto the feet of the holy name. Srila Jiva Gosvami Prabhu has quoted many passages from authentic scriptures and has ably supported the statements in the matter of offenses at the feet of the holy name. From Visnu-yamala Tantra, Srila Jiva Gosvami has proven that one can be liberated from the effects of all sins simply by chanting the holy name of the Lord. Quoting from the Markandeya purana, Sri Gosvamiji says that one should neither blaspheme the devotee of the Lord nor indulge in hearing others who are engaged in belittling a devotee of the Lord. A devotee should try to restrict the vilifier by cutting out his tongue, and being unable to do so, one should commit suicide rather than hear the blaspheming of the devotee of the Lord. The conclusion is that one should neither hear nor allow vilification of a devotee of the Lord. As far as distinguishing the Lord's holy name from the names of the demigods, the revealed scriptures disclose (Bg. 10.41) that all extraordinarily powerful beings are but parts and parcels of the supreme energetic, Lord Kṛṣṇa. Except for the Lord Himself, everyone is subordinate; no one is independent of the Lord. Since no one is more powerful than or equal to the energy of the Supreme Lord, no one's name can be as powerful as that of the Lord. By chanting the Lord's holy name, one can derive all the stipulated energy synchronized from all sources. Therefore, one should not equalize the supreme holy name of the Lord with any other name. Brahma, Siva or any other powerful god can never be equal to the Supreme Lord Visnu. The powerful holy name of the Lord can certainly deliver one from sinful effects, but one who desires to utilize this transcendental potency of the holy name of the Lord in one's sinister activities is the most degraded person in the world. Such persons are never excused by the Lord or by any agent of the Lord. One should, therefore, utilize one's life in glorifying the Lord by all means, without any offense. Such activity of life, even for a moment, is never to be compared to a prolonged life of ignorance, like the lives of the tree and other living entities who may live for thousands of years without prosecuting spiritual advancement.

TEXT 13

TEXT

khatvango nama rajarsir
jnatveyattam ihayusah
muhurtat sarvam utsrjya
gatavan abhayam harim

SYNONYMS

khatvangah--King Khatvanga; nama--name; raja-rsih--saintly king; jnatva--by knowing; iyattam--duration; iha--in this world; ayusah--of one's life; muhurtat--within only a moment; sarvam--everything; utsrjya--leaving aside; gatavan--had undergone; abhayam--fully safe; harim--the Personality of Godhead.

TRANSLATION

The saintly King Khatvanga, after being informed that the duration of his life would be only a moment more, at once freed himself from all material activities and took shelter of the supreme safety, the Personality of Godhead.

PURPORT

A fully responsible man should always be conscious of the prime duty of the present human form of life. The activities to meet the immediate necessities of material life are not everything. One should always be alert in his duty for attainment of the best situation in the next life. Human life is meant for preparing ourselves for that prime duty. Maharaja Khatvanga is mentioned herein as a saintly king because even within the responsibility of the state management, he was not at all forgetful of the prime duty of life. Such was the case with other rajarsis (saintly kings), like Maharaja Yudhisthira and Maharaja Pariksit. They were all exemplary personalities on account of their being alert in discharging their prime duty. Maharaja Khatvanga was invited by the demigods in the higher planets to fight demons, and as a king he fought the battles to the full satisfaction of the demigods. The demigods, being fully satisfied with him, wanted to give him some benediction for material enjoyment, but Maharaja Khatvanga, being very much alert to his prime duty, inquired from the demigods about his remaining duration of life. This means that he was not as anxious to accumulate some material benediction from the demigods as he was to prepare himself for the next life. He was informed by the demigods, however, that his life would last only a moment longer. The king at once left the heavenly kingdom, which is always full of material enjoyment of the highest standard, and coming down to this earth, took ultimate shelter of the all-safe Personality of Godhead. He was successful in his great attempt and achieved liberation. This attempt, even for a moment, by the saintly king, was successful because he was always alert to his prime duty. Maharaja Pariksit was thus encouraged by the great Sukadeva Gosvami, even though he had only seven days left in his life to execute the prime duty of hearing the glories of the Lord in the form of Srimad-Bhagavatam. By the will of the Lord, Maharaja Pariksit instantly met the great Sukadeva Gosvami, and thus the great treasure of spiritual success left by him is nicely mentioned in the Srimad-Bhagavatam.

TEXT 14

TEXT

tavapy etarhi kauravya
saptaham jivitavadhih
upakalpaya tat sarvam
tavad yat samparayikam

SYNONYMS

tava--your; api--also; etarhi--therefore; kauravya--O one born in the family of Kuru; saptaham--seven days; jivita--duration of life; avadhih--up to the limit of; upakalpaya--get them performed; tat--those; sarvam--all; tavat--so long; yat--which are; samparayikam--rituals for the next life.

TRANSLATION

Maharaja Pariksit, now your duration of life is limited to seven more days, so during this time you can perform all those rituals which are needed for the best purpose of your next life.

PURPORT

Sukadeva Gosvami, after citing the example of Maharaja Khatvanga, who prepared himself for the next life within a very short time, encouraged Maharaja Pariksit by saying that since he still had seven days at his disposal, he could easily take advantage of the time to prepare himself for the next life. Indirectly, the Gosvami told Maharaja Pariksit that he should take shelter of the sound representation of the Lord for the seven days still remaining in the duration of his life and thus get himself liberated. In other words, everyone can best prepare himself for the next life simply by hearing Srimad-Bhagavatam, as it was recited by Sukadeva Gosvami to Maharaja Pariksit. The rituals are not formal, but there are also some favorable conditions, which are required to be carried out, as instructed hereafter.

TEXT 15

TEXT

anta-kale tu purusa
agate gata-sadhvasah
chindyad asanga-sastrena
sprham dehe 'nu ye ca tam

SYNONYMS

anta-kale--at the last stage of life; tu--but; purusah--a person; agate--having arrived; gata-sadhvasah--without any fear of death; chindyat--must cut off; asanga--nonattachment; sastrena--by the weapon of; sprham--all desires; dehe--in the matter of the material tabernacle; anu--pertaining; ye--all that; ca--also; tam--them.

TRANSLATION

At the last stage of one's life, one should be bold enough not to be afraid of death. But one must cut off all attachment to the material body and everything pertaining to it and all desires thereof.

PURPORT

The foolishness of gross materialism is that people think of making a permanent settlement in this world, although it is a settled fact that one has to give up everything here that has been created by valuable human energy. Great statesmen, scientists, philosophers, etc., who are foolish, without any information of the spirit soul, think that this life of a few years only is all in all and that there is nothing more after death. This poor fund of knowledge, even in the so-called learned circles of the world, is killing the vitality of human energy, and the awful result is being keenly felt. And yet the foolish materialistic men do not care about what is going to happen in the next life. The preliminary instruction in the Bhagavad-gita is that one should know that the identity of the individual living entity is not lost even after the end of this present body, which is nothing but an outward dress only. As one changes an old garment, so the individual living being also changes his body, and this change of body is called death. Death is therefore a process of changing the body at the end of the duration of the present life. An intelligent

person must be prepared for this and must try to have the best type of body in the next life. The best type of body is a spiritual body, which is obtained by those who go back to the kingdom of God or enter the realm of Brahman. In the second chapter of this canto, this matter will be broadly discussed, but as far as the change of body is concerned, one must prepare now for the next life. Foolish people attach more importance to the present temporary life, and thus the foolish leaders make appeals to the body and the bodily relations. The bodily relations extend not only to this body but also to the family members, wife, children, society, country and so many other things which end at the end of life. After death one forgets everything about the present bodily relations; we have a little experience of this at night when we go to sleep. While sleeping, we forget everything about this body and bodily relations, although this forgetfulness is a temporary situation for only a few hours. Death is nothing but sleeping for a few months in order to develop another term of bodily engagement, which we are awarded by the law of nature according to our aspiration. Therefore, one has only to change the aspiration during the course of this present body, and for this there is need of training in the current duration of human life. This training can be begun at any stage of life, or even a few seconds before death, but the usual procedure is for one to get the training from very early life, from the stage of brahmacharya, and gradually progress to the grhastha, vanaprastha and sannyasa orders of life. The institution which gives such training is called varnasramadharma, or the system of sanatana-dharma, the best procedure for making the human life perfect. One is therefore required to give up the attachment to family or social or political life just at the age of fifty years, if not earlier, and the training in the vanaprastha and sannyasa-asramas is given for preparation of the next life. Foolish materialists, in the garb of leaders of the people in general, stick to family affairs without attempting to cut off relations with them, and thus they become victims of nature's law and get gross bodies again, according to their work. Such foolish leaders may have some respect from the people at the end of life, but that does not mean that such leaders will be immune to the natural laws under which everyone is tightly bound by the hands and feet. The best thing is, therefore, that everyone voluntarily give up family relations by transferring attachment from family, society, country, and everything thereof to the devotional service of the Lord. It is stated herein that one should give up all desires of family attachment. One must have a chance for better desires; otherwise there is no chance of giving up such morbid desires. Desire is the concomitant factor of the living entity. The living entity is eternal, and therefore his desires, which are natural for a living being, are also eternal. One cannot, therefore, stop desiring, but the subject matter for desires can be changed. So one must develop the desires for returning back home, back to Godhead, and automatically the desires for material gain, material honor and material popularity will diminish in proportion to the development of devotional service. A living being is meant for service activities, and his desires are centered around such a service attitude. Beginning from the top executive head of the state down to the insignificant pauper in the street, all are rendering some sort of service to others. The perfection of such a service attitude is only attained simply by transferring the desire of service from matter to spirit, or from Satan to God.

TEXT 16

TEXT

grhat pravrajito dhirah
 punya-tirtha-jalaplutah
 sucau vivikta asino
 vidhivat kalpitasane

SYNONYMS

grhat--from one's home; pravrajitah--having gone out; dhirah--self-controlled; punya--pious; tirtha--sacred place; jala-aplutah--fully washed; sucau--cleansed; vivikte--solitary; asinah--seated; vidhivat--according to regulations; kalpita--having done; asane--on a sitting place.

TRANSLATION

One should leave home and practice self-control. In a sacred place he should bathe regularly and sit down in a lonely place duly sanctified.

PURPORT

To prepare oneself for the better next life, one must get out of one's so-called home. The system of varnasrama-dharma, or sanatana-dharma, prescribes retirement from family encumbrances as early as possible after one has passed fifty years of age. Modern civilization is based on family comforts, the highest standard of amenities, and therefore after retirement everyone expects to live a very comfortable life in a well-furnished home decorated with fine ladies and children, without any desire to get out of such a comfortable home. High government officers and ministers stick to their prize posts until death, and they neither dream nor desire to get out of homely comforts. Bound by such hallucinations, materialistic men prepare various plans for a still more comfortable life, but suddenly cruel death comes without mercy and takes away the great planmaker against his desire, forcing him to give up the present body for another body. Such a planmaker is thus forced to accept another body in one of the 8,400,000 species of life according to the fruits of the work he has performed. In the next life, persons who are too much attached to family comforts are generally awarded lower species of life on account of sinful acts performed during a long duration of sinful life, and thus all the energy of the human life is spoiled. In order to be saved from the danger of spoiling the human form of life and being attached to unreal things, one must take warning of death at the age of fifty, if not earlier. The principle is that one should take it for granted that the death warning is already there, even prior to the attainment of fifty years of age, and thus at any stage of life one should prepare himself for a better next life. The system of the sanatana-dharma institution is so made that the follower is trained for the better next life without any chance that the human life will be spoiled. The holy places all over the world are meant for the residential purposes of retired persons getting ready for a better next life. Intelligent persons must go there at the end of life, and for that matter, after fifty years of age, to live a life of spiritual regeneration for the sake of being freed from family attachment, which is considered to be the shackle of material life. One is recommended to quit home just to get rid of material attachment because one who sticks to family life until death cannot get rid of material attachment and as long as one is materially attached one cannot understand spiritual freedom. One should not, however, become self-complacent simply by leaving home or by creating another home at the holy place, either lawfully or unlawfully. Many persons leave home and go to such holy places, but due to bad association, again become family men by illicit connection with the opposite sex. The illusory energy of matter is so strong that one is apt to be under such illusion at every stage of life, even after quitting one's happy home. Therefore, it is essential that one practice self-control by celibacy without the least desire for sex indulgence. For a man desiring to improve the condition of his existence, sex indulgence is considered suicidal, or even worse. Therefore, to live apart from family life means to become self-controlled in regard to all sense desires, especially sex desires. The method is that one should have a duly sanctified sitting place made of straw, deerskin and carpet, and thus sitting on it one should chant the holy name of the Lord without offense, as prescribed above. The whole process is to drag the mind from material engagements and fix it on the lotus feet of the Lord. This simple process alone will help one advance to the highest stage of spiritual success.

TEXT 17

TEXT

abhyasen manasa suddham
trivrd-brahmaksaram param
mano yacchej jita-svaso
brahma-bijam avismaran

SYNONYMS

abhyaset--one should practice; manasa--by the mind; suddham--sacred; tri-vrt--composed of the three; brahma-aksaram--transcendental letters; param--the supreme; manah--mind; yacchet--get under control; jita-svasah--by regulating the breathing air; brahma--absolute; bijam--seed; avismaran--without being forgotten.

TRANSLATION

After sitting in the above manner, make the mind remember the three transcendental letters [a-u-m], and by regulating the breathing process, control the mind so as not to forget the transcendental seed.

PURPORT

Omkara, or the pranava, is the seed of transcendental realization, and it is composed of the three transcendental letters a-u-m. By its chanting by the mind, in conjunction with the breathing process, which is a transcendental but mechanical way of getting into trance, as devised by the experience of great mystics, one is able to bring the mind, which is materially absorbed, under control. This is the way of changing the habit of the mind. The mind is not to be killed. Mind or desire cannot be stopped, but to develop a desire to function for spiritual realization, the quality of engagement by the mind has to be changed. The mind is the pivot of the active sense organs, and as such if the quality of thinking, feeling and willing is changed, naturally the quality of actions by the instrumental senses will also change. Omkara is the seed of all transcendental sound and it is only the transcendental sound which can bring about the desired change of the mind and the senses. Even a mentally deranged man can be cured by treatment of transcendental sound. In the Bhagavad-gita, the pranava (omkara) has been accepted as the direct, literal representation of the Supreme Absolute Truth. One who is not able to chant directly the holy name of the Lord, as recommended above, can easily chant the pranava (omkara). This omkara is a note of address, such as "O my Lord," just as om hari om means "O my Lord, the Supreme Personality of Godhead." As we have explained before, the Lord's holy name is identical with the Lord Himself. So also is omkara. But persons who are unable to realize the transcendental personal form or name of the Lord on account of their imperfect senses (in other words, the neophytes) are trained to the practice of self-realization by this mechanical process of regulating the breathing function and simultaneously repeating the pranava (omkara) within the mind. As we have several times expressed, since the transcendental name, form, attributes, pastimes, etc., of the Personality of Godhead are impossible to understand with the present material senses, it is necessary that through the mind, the center of sensual activities, such transcendental realization be set into motion. The devotees directly fix their minds on the Person of the Absolute Truth. But one who is unable to accommodate such personal features of the Absolute is disciplined in impersonality to train the mind to make further progress.

TEXT 18

TEXT

niyacched visayebhyo 'ksan
manasa buddhi-sarathih
manah karmabhir aksiptam
subharthe dharayed dhiya

SYNONYMS

niyacchet--withdraw; visayebhyah--from sense engagements; aksan--the senses; manasa--by dint of the mind; buddhi--intelligence; sarathih--driver; manah--the mind; karmabhih--by the fruitive work; aksiptam--being absorbed in; subha-arthe--for the sake of the Lord; dharayet--hold up; dhiya--in full consciousness.

TRANSLATION

Gradually, as the mind becomes progressively spiritualized, withdraw it from sense activities, and by intelligence the senses will be controlled. The mind too absorbed in material activities can be engaged in the service of the Personality of Godhead and become fixed in full transcendental consciousness.

PURPORT

The first process of spiritualizing the mind by mechanical chanting of the pranava (omkara) and by control of the breathing system is technically called the mystic or yogic process of pranayama, or fully controlling the breathing air. The ultimate state of this pranayama system is to be fixed in trance, technically called samadhi. But experience has proven that even the samadhi stage also fails to control the materially absorbed mind. For example, the great mystic Visvamisra Muni, even in the stage of samadhi, became a victim of the senses and cohabited with Menaka. History has already recorded this. The mind, although ceasing to think of sensual activities at present, remembers past sensual activities from the subconscious status and thus disturbs one from cent percent engagement in self-realization. Therefore, Sukadeva Gosvami recommends the next step of assured policy, namely to fix one's mind in the service of the Personality of Godhead. Lord Sri Krsna, the Supreme Personality of Godhead, also recommends this direct process in the Bhagavad-gita (6.47). Thus, the mind being spiritually cleansed, one should at once engage himself in the transcendental loving service of the Lord by the different devotional activities of hearing, chanting, etc. If performed under proper guidance, that is the surest path of progress, even for the disturbed mind.

TEXT 19

TEXT

tatraikavayavam dhyayed
avyucchinnena cetasa
mano nirvisayam yuktva
tatah kincana na smaret
padam tat paramam visnor
mano yatra prasidati

SYNONYMS

tatra--thereafter; eka--one by one; avayavam--limbs of the body; dhyayet--should be concentrated upon; avyucchinnena--without being deviated from the complete form; cetasa--by the mind; manah--mind; nirvisayam--without being contaminated by sense objects; yuktva--being dovetailed; tatah--after that; kincana--anything; na--do not; smaret--think of; padam--personality; tat--that; paramam--Supreme; visnoh--of Visnu; manah--the mind; yatra--whereupon; prasidati--becomes reconciled.

TRANSLATION

Thereafter, you should meditate upon the limbs of Visnu, one after another, without being deviated from the conception of the complete body. Thus the mind becomes free from all sense objects. There should be no other thing to be thought upon. Because the Supreme Personality of Godhead, Visnu, is the Ultimate Truth, the mind becomes completely reconciled in Him only.

PURPORT

Foolish persons, bewildered by the external energy of Visnu, do not know that the ultimate goal of the progressive search after happiness is to get in touch directly with Lord Visnu, the Personality of Godhead. Visnu-tattva is an unlimited expansion of different transcendental forms of the Personality of Godhead, and the supreme or original form of visnu-tattva is Govinda, or Lord Krsna, the supreme cause of all

causes. Therefore, thinking of Visnu or meditating upon the transcendental form of Visnu, specifically upon Lord Krsna, is the last word on the subject of meditation. This meditation may be begun from the lotus feet of the Lord. One should not, however, forget or be misled from the complete form of the Lord; thus one should practice thinking of the different parts of His transcendental body, one after another. Here in this verse, it is definitely assured that the Supreme Lord is not impersonal. He is a person, but His body is different from those of conditioned persons like us. Otherwise, meditation beginning from the pranava (omkara) up to the limbs of the personal body of Visnu would not have been recommended by Sukadeva Gosvami for the attainment of complete spiritual perfection. The Visnu forms of worship in great temples of India are not, therefore, arrangements of idol worship, as they are wrongly interpreted to be by a class of men with a poor fund of knowledge; rather, they are different spiritual centers of meditation on the transcendental limbs of the body of Visnu. The worshipable Deity in the temple of Visnu is identical with Lord Visnu by the inconceivable potency of the Lord. Therefore, a neophyte's concentration or meditation upon the limbs of Visnu in the temple, as contemplated in the revealed scriptures, is an easy opportunity for meditation for persons who are unable to sit down tightly at one place and then concentrate upon pranava omkara or the limbs of the body of Visnu, as recommended herein by Sukadeva Gosvami, the great authority. The common man can benefit more by meditating on the form of Visnu in the temple than on the omkara, the spiritual combination of a-u-m as explained before. There is no difference between omkara and the forms of Visnu, but persons unacquainted with the science of Absolute Truth try to create dissension by differentiating between the forms of Visnu and that of omkara. Here it is indicated that the Visnu form is the ultimate goal of meditation, and as such it is better to concentrate upon the forms of Visnu than on impersonal omkara. The latter process is also more difficult than the former.

TEXT 20

TEXT

rajas-tamobhyam aksiptam
 vimudham mana atmanah
 yacched dharanaya dhiro
 hanti ya tat-krtam malam

SYNONYMS

rajah--the passionate mode of nature; tamobhyam--as well as by the ignorant mode of material nature; aksiptam--agitated; vimudham--bewildered; manah--the mind; atmanah--of one's own; yacchet--get it rectified; dharanaya--by conception (of Visnu); dhirah--the pacified; hanti--destroys; ya--all those; tat-krtam--done by them; malam--dirty things.

TRANSLATION

One's mind is always agitated by the passionate mode of material nature and bewildered by the ignorant mode of nature. But one can rectify such conceptions by the relation of Visnu and thus become pacified by cleansing the dirty things created by them.

PURPORT

Persons generally conducted by the modes of passion and ignorance cannot be bona fide candidates for being situated in the transcendental stage of God realization. Only persons conducted by the mode of goodness can have the knowledge of the Supreme Truth. Effects of the modes of passion and ignorance are manifested by too much hankering after wealth and women. And those who are too much after wealth and women can rectify their leanings only by constant remembrance of Visnu in His potential impersonal feature. Generally the impersonalists or monists are influenced by the modes of passion and ignorance. Such impersonalists think of themselves as liberated souls, but they have no knowledge of the

transcendental personal feature of the Absolute Truth. Actually they are impure in heart on account of being devoid of knowledge of the personal feature of the Absolute. In the Bhagavad-gita, it is said that after many hundreds of births, the impersonal philosopher surrenders unto the Personality of Godhead. To acquire such a qualification of God realization in the personal feature, the neophyte impersonalist is given a chance to realize the relation of the Lord in everything by the philosophy of pantheism.

Pantheism in its higher status does not permit the student to form an impersonal conception of the Absolute Truth, but it extends the conception of the Absolute Truth into the field of the so-called material energy. Everything created by the material energy can be dovetailed with the Absolute by an attitude of service, which is the essential part of living energy. The pure devotee of the Lord knows the art of converting everything into its spiritual existence by this service attitude, and only in that devotional way can the theory of pantheism be perfected.

TEXT 21

TEXT

yasyam sandharyamanayam
yogino bhakti-laksanah
asu sampadyate yoga
asrayam bhadram iksatah

SYNONYMS

yasyam--by such systematic remembrance; sandharyamanayam--and thus being fixed in the habit of; yoginah--the mystics; bhakti-laksanah--being practiced to the devotional system; asu--very soon; sampadyate--attains success; yogah--connection by devotional service; asrayam--under the shelter of; bhadram--the all-good; iksatah--which seeing that.

TRANSLATION

O King, by this system of remembrance and by being fixed in the habit of seeing the all-good personal conception of the Lord, one can very soon attain devotional service to the Lord, under His direct shelter.

PURPORT

Success of mystic performances is achieved only by the help of the devotional attitude. Pantheism, or the system of feeling the presence of the Almighty everywhere, is a sort of training of the mind to become accustomed to the devotional conception, and it is this devotional attitude of the mystic that makes possible the successful termination of such mystic attempts. One is not, however, elevated to such a successful status without the tinge of mixture in devotional service. The devotional atmosphere created by pantheistic vision develops into devotional service in later days, and that is the only benefit for the impersonalist. It is confirmed in the Bhagavad-gita (12.5) that the impersonal way of self-realization is more troublesome because it reaches the goal in an indirect way, although the impersonalist also becomes obsessed with the personal feature of the Lord after a long time.

TEXT 22

TEXT

rajovaca
yatha sandharyate brahman
dharana yatra sammata
yadrasi va hared asu
purusasya mano-malam

SYNONYMS

raja uvaca--the fortunate King said; yatha--as it is; sandharyate--the conception is made; brahman--O brahmana; dharana--conception; yatra--where and how; sammata--in a summary; yadrsi--the way by which; va--or; haret--extricated; asu--without delay; purusasya--of a person; manah--of the mind; malam--dirty things.

TRANSLATION

The fortunate King Pariksit, inquiring further, said: O brahmana, please describe in full detail how and where the mind has to be applied and how the conception can be fixed so that the dirty things in a person's mind can be removed.

PURPORT

The dirty things in the heart of a conditioned soul are the root cause of all troubles for him. A conditioned soul is surrounded by the manifold miseries of material existence, but on account of his gross ignorance he is unable to remove the troubles due to dirty things in the heart, accumulated during the long prison life in the material world. He is actually meant to serve the will of the Supreme Lord, but on account of the dirty things in the heart, he likes to serve his concocted desires. These desires, instead of giving him any peace of mind, create new problems and thus bind him to the cycle of repeated birth and death. These dirty things of fruitive work and empiric philosophy can be removed only by association with the Supreme Lord. The Lord, being omnipotent, can offer His association by His inconceivable potencies. Thus persons who are unable to pin their faith on the personal feature of the Absolute are given a chance to associate with His virat-rupa, or the cosmic impersonal feature of the Lord. The cosmic impersonal feature of the Lord is a feature of His unlimited potencies. Since the potent and potencies are identical, even the conception of His impersonal cosmic feature helps the conditioned soul to associate with the Lord indirectly and thus gradually rise to the stage of personal contact.

Maharaja Pariksit was already directly connected with the personal feature of the Lord Sri Krsna, and as such he had no need to inquire from Sukadeva Gosvami about where and how to apply the mind in the impersonal virat-rupa of the Lord. But he inquired after a detailed description of the matter for the benefit of others, who are unable to conceive of the transcendental personal feature of the Lord as the form of eternity, knowledge and bliss. The nondevotee class of men cannot think of the personal feature of the Lord. Because of their poor fund of knowledge, the personal form of the Lord, like Rama or Krsna, is completely revolting to them. They have a poor estimation of the potency of the Lord. In the Bhagavad-gita (9.11) it is explained by the Lord Himself that people with a poor fund of knowledge deride the supreme personality of the Lord, taking Him to be a common man. Such men are ignorant of the inconceivable potency of the Lord. By the inconceivable potency of the Lord, He can move in human society or any other society of living beings and yet remain the same omnipotent Lord, without deviating in the slightest from His transcendental position. So, for the benefit of men who are unable to accept the Lord in His personal eternal form, Maharaja Pariksit inquired from Sukadeva Gosvami how to fix the mind on Him in the beginning, and the Gosvami replied in detail as follows.

TEXT 23

TEXT

sri-suka uvaca
jitasano jita-svaso
jita-sango jitendriyah
sthule bhagavato rupe
manah sandharayed dhiya

SYNONYMS

sri-sukah uvaca--Sukadeva Gosvami said; jita-asanah--controlled sitting posture; jita-svasah--controlled breathing process; jita-sangah--controlled association; jita-indriyah--controlled senses; sthule--in the gross matter; bhagavatah--unto the Personality of Godhead; rupe--in the feature of; manah--the mind; sandharayet--must apply; dhiya--by intelligence.

TRANSLATION

Sukadeva Gosvami answered: One should control the sitting posture, regulate the breathing process by the yogic pranayama and thus control the mind and senses and with intelligence apply the mind to the gross potencies of the Lord [called the virat-rupa].

PURPORT

The materially absorbed mind of the conditioned soul does not allow him to transcend the limit of the bodily conception of self, and thus the yoga system for meditation (controlling the sitting posture and breathing process and fixing the mind upon the Supreme) is prescribed in order to mold the character of the gross materialist. Unless such materialists are able to cleanse the materially absorbed mind, it is impossible for them to concentrate upon thoughts of transcendence. And to do so one may fix one's mind on the gross material or external feature of the Lord. The different parts of the gigantic form of the Lord are described in the following verses. The materialistic men are very anxious to have some mystic powers as a result of such a controlling process, but the real purpose of yogic regulations is to eradicate the accumulated dirty things like lust, anger, avarice and all such material contaminations. If the mystic yogi is diverted by the accompanying feats of mystic control, then his mission of yogic success is a failure, because the ultimate aim is God realization. He is therefore recommended to fix his gross materialistic mind by a different conception and thus realize the potency of the Lord. As soon as the potencies are understood to be instrumental manifestations of the transcendence, one automatically advances to the next step, and gradually the stage of full realization becomes possible for him.

TEXT 24

TEXT

visesas tasya deho 'yam
sthavisthas ca sthaviyasam
yatredam vyajyate visvam
bhutam bhavyam bhavac ca sat

SYNONYMS

visesah--personal; tasya--His; deha--body; ayam--this; sthavisthah--grossly material; ca--and; sthaviyasam--of all matter; yatra--wherein; idam--all these phenomena; vyajyate--is experienced; visvam--universe; bhutam--past; bhavyam--future; bhavat--present; ca--and; sat--resultant.

TRANSLATION

This gigantic manifestation of the phenomenal material world as a whole is the personal body of the Absolute Truth, wherein the universal resultant past, present and future of material time is experienced.

PURPORT

Anything, either material or spiritual, is but an expansion of the energy of the Supreme Personality of Godhead, and as stated in the Bhagavad-gita (13.13), the omnipotent Lord has His transcendental eyes,

heads and other bodily parts distributed everywhere. He can see, hear, touch or manifest Himself anywhere and everywhere, for He is present everywhere as the Supersoul of all infinitesimal souls, although He has His particular abode in the absolute world. The relative world is also His phenomenal representation because it is nothing but an expansion of His transcendental energy. Although He is in His abode, His energy is distributed everywhere, just as the sun is localized as well as expanded everywhere, since the rays of the sun, being nondifferent from the sun, are accepted as expansions of the sun disc. In the Visnu Purana (1.22.52) it is said that as fire expands its rays and heat from one place, similarly the Supreme Spirit, the Personality of Godhead, expands Himself by His manifold energy everywhere and anywhere. The phenomenal manifestation of the gigantic universe is only a part of His virat body. Less intelligent men cannot conceive of the transcendental all-spiritual form of the Lord, but they are astounded by His different energies, just as the aborigines are struck with wonder by the manifestation of lightning, a gigantic mountain or a hugely expanded banyan tree. The aborigines praise the strength of the tiger and the elephant because of their superior energy and strength. The asuras cannot recognize the existence of the Lord, although there are vivid descriptions of the Lord in the revealed scriptures, although the Lord incarnates and exhibits His uncommon strength and energy, and although He is accepted as the Supreme Personality of Godhead by learned scholars and saints like Vyasadeva, Narada, Asita and Devala in the past and by Arjuna in the Bhagavad-gita, as also by the acaryas like Sankara, Ramanuja, Madhva and Lord Sri Caitanya in the modern age. The asuras do not accept any evidential proof from the revealed scriptures, nor do they recognize the authority of the great acaryas. They want to see with their own eyes at once. Therefore they can see the gigantic body of the Lord as virat, which will answer their challenge, and since they are accustomed to paying homage to superior material strength like that of the tiger, elephant and lightning, they can offer respect to the virat-rupa. Lord Krsna, by the request of Arjuna, exhibited His virat-rupa for the asuras. A pure devotee of the Lord, being unaccustomed to looking into such a mundane gigantic form of the Lord, requires special vision for the purpose. The Lord, therefore, favored Arjuna with special vision for looking into His virat-rupa, which is described in the Eleventh Chapter of the Bhagavad-gita. This virat-rupa of the Lord was especially manifested, not for the benefit of Arjuna, but for that unintelligent class of men who accept anyone and everyone as an incarnation of the Lord and so mislead the general mass of people. For them, the indication is that one should ask the cheap incarnation to exhibit his virat-rupa and thus be established as an incarnation. The virat-rupa manifestation of the Lord is simultaneously a challenge to the atheist and a favor for the asuras, who can think of the Lord as virat and thus gradually cleanse the dirty things from their hearts in order to become qualified to actually see the transcendental form of the Lord in the near future. This is a favor of the all-merciful Lord to the atheists and the gross materialists.

TEXT 25

TEXT

anda-kose sarire 'smin
saptavarana-samyute
vairajah puruso yo 'sau
bhagavan dharanasrayah

SYNONYMS

anda-kose--within the universal shell; sarire--in the body of; asmin--this; sapta--sevenfold; avarana--coverings; samyute--having so done; vairajah--the gigantic universal; purusah--form of the Lord; yah--that; asau--He; bhagavan--the Personality of Godhead; dharana--conception; asrayah--object of.

TRANSLATION

The gigantic universal form of the Personality of Godhead, within the body of the universal shell, which is covered by sevenfold material elements, is the subject for the virat conception.

PURPORT

Simultaneously, the Lord has multifarious other forms, and all of them are identical with the original fountainhead form of the Lord, Sri Krsna. In the Bhagavad-gita, it has been proven that the original transcendental and eternal form of the Lord is Sri Krsna, the Absolute Personality of Godhead, but by His inconceivable internal potency, atma-maya, He can expand Himself by multifarious forms and incarnations simultaneously, without being diminished in His full potency. He is complete, and although innumerable complete forms emanate from Him, He is still complete, without any loss. That is His spiritual or internal potency. In the Eleventh Chapter of the Bhagavad-gita, the personality of Godhead, Lord Krsna, manifested His virat-rupa just to convince the less intelligent class of men, who cannot conceive of the Lord as appearing just like a human being, that He factually has the potency of His claim to be the Supreme Absolute person without any rival or superior. Materialistic men can think, although very imperfectly, of the huge universal space, comprehending an innumerable number of planets as big as the sun. They can see only the circular sky overhead, without any information that this universe, as well as many other hundreds of thousands of universes, are each covered by sevenfold material coverings of water, fire, air, sky, ego, noumenon and material nature, just like a huge football, pumped and covered, floating on the water of the Causal Ocean, wherein the Lord is lying as Maha-Visnu. All the universes in seed are emanating from the breathing of the Maha-Visnu, who is but part of a partial expansion of the Lord, and all the universes presided over by the Brahmas vanish when the Maha-Visnu withdraws His great breath. In this way, the material worlds are being created and vanished by the supreme will of the Lord. The poor foolish materialist can just imagine how ignorantly he puts forward an insignificant creature to become His rival incarnation, simply on the allegations of a dying man. The virat-rupa was particularly exhibited by the Lord just to give lessons to such foolish men, so that one can accept a person as the incarnation of Godhead only if such a person is able to exhibit such a virat-rupa as Lord Krsna did. The materialistic person may concentrate his mind upon the virat or gigantic form of the Lord in his own interest and as recommended by Sukadeva Gosvami, but he must be on his guard not to be misled by pretenders who claim to be the identical person as Lord Krsna but are not able to act like Him or exhibit the virat-rupa, comprehending the whole of the universe.

TEXT 26

TEXT

patalam etasya hi pada-mulam
pathanti parsni-prapade rasatalam
mahatalam visva-srjo 'tha gulphau
talatalam vai purusasya janghe

SYNONYMS

patalam--the planets at the bottom of the universe; etasya--of His; hi--exactly; pada-mulam--soles of the feet; pathanti--they study it; parsni--the heels; prapade--the toes; rasatalam--the planets named Rasatala; mahatalam--the planets named Mahatala; visva-srjah--of the creator of the universe; atha--thus; gulphau--the ankles; talatalam--the planets named Talatala; vai--as they are; purusasya--of the gigantic person; janghe--the shanks.

TRANSLATION

Persons who have realized it have studied that the planets known as Patala constitute the bottoms of the feet of the universal Lord, and the heels and the toes are the Rasatala planets. The ankles are the Mahatala planets, and His shanks constitute the Talatala planets.

PURPORT

Outside the bodily existence of the Supreme Personality of Godhead, the manifested cosmic existence has no reality. Everything and anything of the manifested world rests on Him, as confirmed in the Bhagavad-gita (9.4), but that does not imply that everything and anything in the vision of a materialist is the Supreme Personality. The conception of the universal form of the Lord gives a chance to the materialist to think of the Supreme Lord, but the materialist must know for certain that his visualization of the world in a spirit of lording over it is not God realization. The materialistic view of exploitation of the material resources is occasioned by the illusion of the external energy of the Lord, and as such, if anyone wants to realize the Supreme Truth by conceiving of the universal form of the Lord, he must cultivate the service attitude. Unless the service attitude is revived, the conception of virat realization will have very little effect on the seer. The transcendental Lord, in any conception of His form, is never a part of the material creation. He keeps His identity as Supreme Spirit in all circumstances and is never affected by the three material qualities, for everything material is contaminated. The Lord always exists by His internal energy.

The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhur, Bhuvar, Svar, Mahar, Janas, Tapas and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala, gradually, one below the other. In this verse, the description begins from the bottom because it is in the line of devotion that the Lord's bodily description should begin from His feet. Sukadeva Gosvami is a recognized devotee of the Lord, and he is exactly correct in the description.

TEXT 27

TEXT

dve januni sutalam visva-murter
 uru-dvayam vitalam catalam ca
 mahitalam taj-jaghanam mahipate
 nabhastalam nabhi-saro grnanti

SYNONYMS

dve--two; januni--two knees; sutalam--the planetary system named Sutala; visva-murteh--of the universal form; uru-dvayam--the two thighs; vitalam--the planetary system named Vitala; ca--also; atalam--the planets named Atala; ca--and; mahitalam--the planetary system named Mahitala; tat--of that; jaghanam--the hips; mahipate--O King; nabhastalam--outer space; nabhi-sarah--the depression of the navel; grnanti--they take it so.

TRANSLATION

The knees of the universal form are the planetary system of the name Sutala, and the two thighs are the Vitala and Atala planetary systems. The hips are Mahitala, and outer space is the depression of His navel.

TEXT 28

TEXT

urah-sthalam jyotir-anikam asya
 griva mahar vadanam vai jano 'sya
 tapo varatim vidur adi-pumsah
 satyam tu sirsani sahasra-sirsnah

SYNONYMS

urah--high; sthala--place (the chest); jyotih-anikam--the luminary planets; asya--of Him; griva--the neck; mahah--the planetary system above the luminaries; vadanam--mouth; vai--exactly; janah--the planetary system above Mahar; asya--of Him; tapah--the planetary system above the Janas; varatim--forehead; viduh--is known; adi--the original; pumsah--personality; satyam--the topmost planetary system; tu--but; sirsani--the head; sahasra--one thousand; sirsnah--one with heads.

TRANSLATION

The chest of the Original Personality of the gigantic form is the luminary planetary system, His neck is the Mahar planets, His mouth is the Janas planets, and His forehead is the Tapas planetary system. The topmost planetary system, known as Satyaloka, is the head of He who has one thousand heads.

PURPORT

The effulgent luminary planets like the sun and the moon are situated almost in the midplace of the universe, and as such they are to be known as the chest of the original gigantic form of the Lord. And above the luminary planets, called also the heavenly places of the universal directorate demigods, are the Mahar, Janas and Tapas planetary systems, and, above all, the Satyaloka planetary system, where the chief directors of the modes of material nature reside, namely Visnu, Brahma and Siva. This Visnu is known as the Ksirodakasayi Visnu, and He acts as the Supersoul in every living being. There are innumerable universes floating on the Causal Ocean, and in each of them the representation of the virat form of the Lord is there along with innumerable suns, moons, heavenly demigods, Brahmas, Visnus and Sivas, all of them situated in one part of the inconceivable potency of Lord Krsna, as stated in the Bhagavad-gita (10.42).

TEXT 29

TEXT

indradayo bahava ahur usrah
karnau disah srotram amusya sabdah
nasatya-dasrau paramasya nase
ghrano 'sya gandho mukham agnir iddhah

SYNONYMS

indra-adayah--demigods headed by the heavenly king, Indra; bahavah--arms; ahuh--are called; usrah--the demigods; karnau--the ears; disah--the four directions; srotram--the sense of hearing; amusya--of the Lord; sabdah--sound; nasatya-dasrau--the demigods known as the Asvini-kumaras; paramasya--of the Supreme; nase--nostrils; ghranah--the sense of smell; asya--of Him; gandhah--fragrance; mukham--the mouth; agnih--fire; iddhah--blazing.

TRANSLATION

His arms are the demigods headed by Indra, the ten directional sides are His ears, and physical sound is His sense of hearing. His nostrils are the two Asvini-kumaras, and material fragrance is His sense of smell. His mouth is the blazing fire.

PURPORT

The description of the gigantic form of the Personality of Godhead made in the Eleventh Chapter of the Bhagavad-gita is further explained here in the Srimad-Bhagavatam. The description in the Bhagavad-gita (11.30) runs as follows: "O Visnu, I see You devouring all people in Your blazing mouths and covering all the universe by Your immeasurable rays. Scorching the worlds, You are manifest." In that way, Srimad-

Bhagavatam is the postgraduate study for the student of the Bhagavad-gita. Both of them are the science of Krsna, the Absolute Truth, and so they are interdependent.

The conception of the virat-purusa, or the gigantic form of the Supreme Lord, is said to include all the dominating demigods as well as the dominated living beings. Even the minutest part of a living being is controlled by the empowered agency of the Lord. Since the demigods are included in the gigantic form of the Lord, worship of the Lord, whether in His gigantic material conception or in His eternal transcendental form as Lord Sri Krsna, also appeases the demigods and all the other parts and parcels, as much as watering the root of a tree distributes energy to all of the tree's other parts. Consequently, for a materialist also, worship of the universal gigantic form of the Lord leads one to the right path. One need not risk being misled by approaching many demigods for fulfillment of different desires. The real entity is the Lord Himself, and all others are imaginary, for everything is included in Him only.

TEXT 30

TEXT

dyaur aksini caksur abhut patangah
paksmani visnor ahani ubhe ca
tad-bhru-vijrmbhah paramesthi-dhisnyam
apo 'sya talu rasa eva jihva

SYNONYMS

dyauh--the sphere of outer space; aksini--the eyeballs; caksuh--of eyes (senses); abhut--it so became; patangah--the sun; paksmani--eyelids; visnoh--of the personality of Godhead, Sri Visnu; ahani--day and night; ubhe--both; ca--and; tat--His; bhru--eyebrows; vijrmbhah--movements; paramesthi--the supreme entity (Brahma); dhisnyam--post; apah--Varuna, the director of water; asya--His; talu--palate; rasah--juice; eva--certainly; jihva--the tongue.

TRANSLATION

The sphere of outer space constitutes His eyepits, and the eyeball is the sun as the power of seeing. His eyelids are both the day and night, and in the movements of His eyebrows, the Brahma and similar supreme personalities reside. His palate is the director of water, Varuna, and the juice or essence of everything is His tongue.

PURPORT

To common sense the description in this verse appears to be somewhat contradictory because sometimes the sun has been described as the eyeball and sometimes as the outer space sphere. But there is no room for common sense in the injunctions of the sastras. We must accept the description of the sastras and concentrate more on the form of the virat-rupa than on common sense. Common sense is always imperfect, whereas the description in the sastras is always perfect and complete. If there is any incongruity, it is due to our imperfection and not the sastras'. That is the method of approaching Vedic wisdom.

TEXT 31

TEXT

chandamsy anantasya siro grnanti
damstra yamah sneha-kala dvijani
haso janonmada-kari ca maya
duranta-sargo yad-apanga-moksah

SYNONYMS

chandamsi--the Vedic hymns; anantasya--of the Supreme; sirah--the cerebral passage; grnanti--they say; damstrah--the jaws of teeth; yamah--Yamaraja, the director of sinners; sneha-kalah--the art of affection; dvijani--the set of teeth; hasah--smile; jana-unmada-kari--the most alluring; ca--also; maya--illusory energy; duranta--unsurpassable; sargah--the material creation; yat-apanga--whose glance; moksah--casting over.

TRANSLATION

They say that the Vedic hymns are the cerebral passage of the Lord, and His jaws of teeth are Yama, god of death, who punishes the sinners. The art of affection is His set of teeth, and the most alluring illusory material energy is His smile. This great ocean of material creation is but the casting of His glance over us.

PURPORT

According to Vedic assertion, this material creation is the result of the Lord's casting a glance over the material energy, which is described herein as the most alluring illusory energy. The conditioned souls who are allured by such materialism should know that the material temporary creation is simply an imitation of the reality and that those who are captivated by such alluring glances of the Lord are put under the direction of the controller of sinners called Yamaraja. The Lord smiles affectionately, displaying His teeth. The intelligent person who can grasp these truths about the Lord becomes a soul fully surrendered unto Him.

TEXT 32

TEXT

vridottaraustho 'dhara eva lobho
dharmah stano 'dharma-patho 'sya prstham
kas tasya medhram vrsanau ca mitrau
kuksih samudra girayo 'sthi-sanghah

SYNONYMS

vrida--modesty; utara--upper; osthah--lip; adharah--chin; eva--certainly; lobhah--hankering; dharmah--religion; stanah--breast; adharma--irreligion; pathah--way; asya--His; prstham--back; kah--Brahma; tasya--His; medhram--genitals; vrsanau--testicles; ca--also; mitrau--the Mitra-varunas; kuksih--waist; samudrah--the oceans; girayah--the hills; asthi--bones; sanghah--stack.

TRANSLATION

Modesty is the upper portion of His lips, hankering is His chin, religion is the breast of the Lord, and irreligion is His back. Brahmaji, who generates all living beings in the material world, is His genitals, and the Mitra-varunas are His two testicles. The ocean is His waist, and the hills and mountains are the stacks of His bones.

PURPORT

The Supreme Lord is not impersonal, as misconceived by less intelligent thinkers. Rather, He is the Supreme person, as confirmed in all authentic Vedic literatures. But His personality is different from what we can conceive. It is stated here that Brahmaji acts as His genitals and that the Mitra-varunas are His two testicles. This means that as a person He is complete with all bodily organs, but they are of different types

with different potencies. When the Lord is described as impersonal, therefore, it should be understood that His personality is not exactly the type of personality found within our imperfect speculation. One can, however, worship the Lord even by seeing the hills and mountains or the ocean and the sky as different parts and parcels of the gigantic body of the Lord, the virat-purusa. The virat-rupa, as exhibited by Lord Krsna to Arjuna, is a challenge to the unbelievers.

TEXT 33

TEXT

nadyo 'sya nadyo 'tha tanu-ruhani
mahiruha visva-tanor nrpendra
ananta-viryah svasitam matarisva
gatir vayah karma guna-pravahah

SYNONYMS

nadyah--the rivers; asya--of Him; nadyah--veins; atha--and thereafter; tanu-ruhani--hairs on the body; mahiruha--the plants and trees; visva-tanoh--of the universal form; nrpa-indra--O King; ananta-viryah--of the omnipotent; svasitam--breathing; matarisva--air; gatir--movement; vayah--passing ages; karma--activity; guna-pravahah--reactions of the modes of nature.

TRANSLATION

O King, the rivers are the veins of the gigantic body, the trees are the hairs of His body, and the omnipotent air is His breath. The passing ages are His movements, and His activities are the reactions of the three modes of material nature.

PURPORT

The Personality of Godhead is not a dead stone, nor is He inactive, as is poorly thought by some schools. He moves with the progress of time, and therefore He knows all about the past and future, along with His present activities. There is nothing unknown to Him. The conditioned souls are driven by the reactions of the modes of material nature, which are the activities of the Lord. As stated in the Bhagavad-gita (7.12), the modes of nature act under His direction only, and as such no natural functions are blind or automatic. The power behind the activities is the supervision of the Lord, and thus the Lord is never inactive as is wrongly conceived. The Vedas say that the Supreme Lord has nothing to do personally, as is always the case with superiors, but everything is done by His direction. As it is said, not a blade of grass moves without His sanction. In the Brahma-samhita (5.48), it is said that all the universes and the heads of them (the Brahmas) exist only for the duration of His breathing period. The same is confirmed here. The air on which the universes and the planets within the universes exist is nothing but a bit of the breath of the unchallengeable virat-purusa. So even by studying the rivers, trees, air and passing ages, one can conceive of the Personality of Godhead without being misled by the formless conception of the Lord. In the Bhagavad-gita (12.5) it is stated that those who are much inclined to the formless conception of the Supreme Truth are more troubled than those who can intelligently conceive of the personal form.

TEXT 34

TEXT

isasya kesan vidur ambuvahan
vasas tu sandhyam kuru-varya bhumnah
avyaktam ahur hrdayam manas ca
sa candramah sarva-vikara-kosah

SYNONYMS

isasya--of the supreme controller; kesan--hairs on the head; viduh--you may know it from me; ambuvahan--the clouds which carry water; vasah tu--the dress; sandhyam--termination of day and night; kuruvarya--O best of the Kurus; bhumnah--of the Almighty; avyaktam--the prime cause of material creation; ahuh--it is said; hrdayam--intelligence; manah ca--and the mind; sah--He; candramah--the moon; sarvavikara-kosah--the reservoir of all changes.

TRANSLATION

O best amongst the Kurus, the clouds which carry water are the hairs on His head, the terminations of days or nights are His dress, and the supreme cause of material creation is His intelligence. His mind is the moon, the reservoir of all changes.

TEXT 35

TEXT

vijnana-saktim mahim amananti
sarvatmano 'ntah-karanam giritram
asvasvatary-ustra-gaja nakhani
sarve mrgah pasavah sroni-dese

SYNONYMS

vijnana-saktim--consciousness; mahim--the principle of matter; amananti--they call it so; sarvatmanah--of the omnipresent; antah-karanam--ego; giritram--Rudra (Siva); asva--horse; asvatari--mule; ustra--camel; gajah--elephant; nakhani--nails; sarve--all other; mrgah--stags; pasavah--quadrupeds; sroni-dese--on the region of the belt.

TRANSLATION

The principle of matter [mahat-tattva] is the consciousness of the omnipresent Lord, as asserted by the experts, and Rudradeva is His ego. The horse, mule, camel and elephant are His nails, and wild animals and all quadrupeds are situated in the belt zone of the Lord.

TEXT 36

TEXT

vayamsi tad-vyakaranam vicitram
manur manisa manujo nivasah
gandharva-vidyadhara-caranapsarah
svara-smrtir asuranika-viryah

SYNONYMS

vayamsi--varieties of birds; tat-vyakaranam--vocables; vicitram--artistic; manuh--the father of mankind; manisa--thoughts; manujah--mankind (the sons of Manu); nivasah--residence; gandharva--the human beings named Gandharvas; vidyadhara--the Vidyadharas; carana--the Caranas; apsarah--the angels; svaramusical rhythm; smrtih--remembrance; asura-anika--the demoniac soldiers; viryah--prowess.

TRANSLATION

Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. The celestial species of human beings, like the Gandharvas, Vidyadharas, Caranas and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.

PURPORT

The aesthetic sense of the Lord is manifested in the artistic, colorful creation of varieties of birds like the peacock, parrot and cuckoo. The celestial species of human beings, like the Gandharvas and Vidyadharas, can sing wonderfully and can entice even the minds of the heavenly demigods. Their musical rhythm represents the musical sense of the Lord. How then can He be impersonal? His musical taste, artistic sense and standard intelligence, which is never fallible, are different signs of His supreme personality. The Manu-samhita is the standard lawbook for humanity, and every human being is advised to follow this great book of social knowledge. Human society is the residential quarters for the Lord. This means that the human being is meant for God realization and association with God. This life is a chance for the conditioned soul to regain his eternal God consciousness and thus fulfill the mission of life. Maharaja Prahlada is the right type of representative of the Lord in the family of asuras. None of the living beings is away from the Lord's gigantic body. Each and every one has a particular duty in relation to the supreme body. Disruption in the matter of discharging the specific duty assigned to each and every living being is the cause of disharmony between one living being and another, but when the relation is reestablished in relation with the Supreme Lord, there is complete unity between all living beings, even up to the limit of the wild animals and human society. Lord Caitanya Mahaprabhu displayed this living unity in the jungle of Madhya Pradesh, where even the tigers, elephants and many other ferocious animals perfectly cooperated in glorifying the Supreme Lord. That is the way to peace and amity all over the world.

TEXT 37

TEXT

brahmananam ksatra-bhujo mahatma
vid urur anghri-srita-krsna-varnah
nanabhidhabhijya-ganopapanno
dravyatmakah karma vitana-yogah

SYNONYMS

brahma--the brahmanas; ananam--the face; ksatra--the ksatriyas; bhujah--the arms; mahatma--the virat-purusa; vit--the vaisyas; uruh--the thighs; anghri-srita--under the protection of His feet; krsna-varnah--the sudras; nana--various; abhidha--by names; abhijya-gana--the demigods; upapannah--being overtaken; dravya-atmakah--with feasible goods; karma--activities; vitana-yogah--performances of sacrifice.

TRANSLATION

The virat-purusa's face is the brahmanas, His arms are the ksatriyas, His thighs are the vaisyas, and the sudras are under the protection of His feet. All the worshipable demigods are also overtaken by Him, and it is the duty of everyone to perform sacrifices with feasible goods to appease the Lord.

PURPORT

Monotheism is practically suggested here. Offering sacrifices to many demigods under different names is mentioned in the Vedic literatures, but the suggestion made in this verse is that all those varieties of demigods are included in the form of the Supreme personality of Godhead; they are only the parts and parcels of the original whole. Similarly, the divisions of the orders of human society, namely the

brahmanas (the intelligent class), the ksatriyas (the administrators), the vaisyas (the mercantile community) and the sudras (the laborer class), are all included in the body of the Supreme. As such, sacrifice by every one of them in terms of pleasing the Supreme by feasible goods is recommended. Generally, the sacrifice is offered with clarified butter and grains, but with the progress of time, human society has produced varieties of goods by transforming materials supplied by God's material nature. Human society, therefore, must learn to offer sacrifices not only with clarified butter, but also with other manufactured goods in the propagation of the Lord's glory, and that will bring about perfection in human society. The intelligent class of men, or brahmanas, may give direction for such sacrifices in consultation with the previous acaryas; the administrators may give all facilities to perform such sacrifices; the vaisya class or mercantile community, who produce such goods, may offer them for sacrifice; and the sudra class may offer their manual labor for the successful termination of such sacrifice. Thus by the cooperation of all classes of human beings, the sacrifice recommended in this age, namely the sacrifice of congregational chanting of the holy name of the Lord, may be executed for the common welfare of all the people of the world.

TEXT 38

TEXT

iyan asav isvara-vigrahasya
yah sannivesah kathito maya te
sandharyate 'smin vapusi sthavishte
manah sva-buddhya na yato 'sti kincit

SYNONYMS

iyan--all these; asau--that; isvara--Supreme Lord; vigrahasya--of the form; yah--whatsoever; sannivesah--as they are located; kathitah--explained; maya--by me; te--unto you; sandharyate--one may concentrate; asmin--in this; vapusi--form of virat; sthavishte--in the gross; manah--mind; sva-buddhya--by one's intelligence; na--not; yatah--beyond Him; asti--there is; kincit--anything else.

TRANSLATION

I have thus explained to you the gross material gigantic conception of the Personality of Godhead. One who seriously desires liberation concentrates his mind on this form of the Lord, because there is nothing more than this in the material world.

PURPORT

In the Bhagavad-gita (9.10), the Supreme Personality of Godhead has verily explained that the material nature is only an order-carrying agent of His. She is one of the different potencies of the Lord, and she acts under His direction only. As the supreme transcendental Lord, He simply casts a glance over the material principle, and thus the agitation of matter begins, and the resultant actions are manifested one after another by six kinds of gradual differentiations. All material creation is moving in that way, and thus it appears and disappears in due course.

Less intelligent persons with a poor fund of knowledge cannot accommodate the thought of this inconceivable potency of the Lord Sri Krsna, by which He appears just like a human being (Bg. 9.11). His appearance in the material world as one of us is also His causeless mercy upon the fallen souls. He is transcendental to all material conceptions, but by His unbounded mercy upon His pure devotees, He comes down and manifests Himself as the personality of Godhead. Materialistic philosophers and scientists are too much engrossed with atomic energy and the gigantic situation of the universal form, and they offer respect more seriously to the external phenomenal feature of material manifestations than to the noumenal principle of spiritual existence. The transcendental form of the Lord is beyond the jurisdiction of such materialistic activities, and it is very difficult to conceive that the Lord can be

simultaneously localized and all-pervasive, because the materialistic philosophers and scientists think of everything in terms of their own experience. Because they are unable to accept the personal feature of the Supreme Lord, the Lord is kind enough to demonstrate the virat feature of His transcendental form, and herein Srila Sukadeva Gosvami has vividly described this form of the Lord. He concludes that there is nothing beyond this gigantic feature of the Lord. None of the materialistic thoughtful men can go beyond this conception of the gigantic form. The minds of the materialistic men are flickering and constantly changing from one aspect to another. Therefore, one is advised to think of the Lord by thinking of any part of His gigantic body, and by one's intelligence only one can think of Him in any manifestation of the material world--the forest, the hill, the ocean, the man, the animal, the demigod, the bird, the beast or anything else. Each and every item of the material manifestation entails a part of the body of the gigantic form, and thus the flickering mind can be fixed in the Lord only and nothing else. This process of concentrating on the different bodily parts of the Lord will gradually diminish the demoniac challenge of godlessness and bring about gradual development of devotional service to the Lord. Everything being a part and parcel of the Complete Whole, the neophyte student will gradually realize the hymns of Isopanisad which state that the Supreme Lord is everywhere, and thus he will learn the art of not committing any offense to the body of the Lord. This sense of God-mindedness will diminish one's pride in challenging the existence of God. Thus one can learn to show respect to everything, for all things are parts and parcels of the supreme body.

TEXT 39

TEXT

sa sarva-dhi-*vr*tti-anubhuta-sarva
 atma yatha svapna-janeksitaikah
 tam satyam ananda-nidhim bhajeta
 nanyatra sajjed yata atma-patah

SYNONYMS

sah--He (the Supreme Person); sarva-dhi-*vr*tti--the process of realization by all sorts of intelligence; anubhuta--cognizant; sarve--everyone; atma--the Supersoul; yatha--as much as; svapna-jana--a person dreaming; iksita--seen by; ekah--one and the same; tam--unto Him; satyam--the Supreme Truth; ananda-nidhim--the ocean of bliss; bhajeta--must one worship; na--never; anyatra--anything else; sajjed--be attached; yatah--whereby; atma-patah--degradation of oneself.

TRANSLATION

One should concentrate his mind upon the Supreme Personality of Godhead, who alone distributes Himself in so many manifestations just as ordinary persons create thousands of manifestations in dreams. One must concentrate the mind on Him, the only all-blissful Absolute Truth. Otherwise one will be misled and will cause his own degradation.

PURPORT

In this verse, the process of devotional service is indicated by the great Gosvami, Srila Sukadeva. He tries to impress upon us that instead of diverting our attention to several branches of self-realization, we should concentrate upon the Supreme Personality of Godhead as the supreme object of realization, worship and devotion. Self-realization is, as it were, offering a fight for eternal life against the material struggle for existence, and therefore by the illusory grace of the external energy, the yogi or the devotee is faced with many allurements which can entangle a great fighter again in the bondage of material existence. A yogi can attain miraculous successes in material achievements, such as anima and laghima, by which one can become more minute than the minutest or lighter than the lightest, or in the ordinary sense, one may achieve material benedictions in the shape of wealth and women. But one is warned

against such allurements because entanglement again in such illusory pleasure means degradation of the self and further imprisonment in the material world. By this warning, one should follow one's vigilant intelligence only.

The Supreme Lord is one, and His expansions are various. He is therefore the Supersoul of everything. When a man sees anything, he must know that his seeing is secondary and the Lord's seeing is primary. One cannot see anything without the Lord's having first seen it. That is the instruction of the Vedas and the Upanisads. So whatever we see or do, the Supersoul of all acts of seeing or doing is the Lord. This theory of simultaneous oneness and difference between the individual soul and the Supersoul is propounded by Lord Sri Caitanya Mahaprabhu as the philosophy of acintya-bhedabheda-tattva. The virat-rupa, or the gigantic feature of the Supreme Lord, includes everything materially manifested, and therefore the virat or gigantic feature of the Lord is the Supersoul of all living and nonliving entities. But the virat-rupa is also the manifestation of Narayana or Visnu, and going further on and on one will eventually see that Lord Krsna is the ultimate Supersoul of everything that be. The conclusion is that one should unhesitatingly become a worshiper of Lord Krsna, or, for that matter, His plenary expansion Narayana, and none else. In the Vedic hymns, it is clearly said that first of all Narayana cast a glance over matter and thus there was creation. Before creation, there was neither Brahma nor Siva, and what to speak of others. Sripada Sankaracarya has definitely accepted this, that Narayana is beyond the material creation and that all others are within the material creation. The whole material creation, therefore, is one with and different from Narayana, simultaneously, and this supports the acintya-bhedabheda-tattva philosophy of Lord Sri Caitanya Mahaprabhu. Being an emanation from the glancing potency of Narayana, the whole material creation is nondifferent from Him. But because it is the effect of His external energy (bahiranga maya) and is aloof from the internal potency (atma-maya), the whole material creation is different from Him at the same time. The example given in this verse very nicely is that of the dreaming man. The dreaming man creates many things in his dream, and thus he himself becomes the entangled seer of the dream and is also affected by the consequences. This material creation is also exactly a dreamlike creation of the Lord, but He, being the transcendental Supersoul, is neither entangled nor affected by the reactions of such a dreamlike creation. He is always in His transcendental position, but essentially He is everything, and nothing is apart from Him. As a part of Him, one should therefore concentrate on Him only, without deviation; otherwise one is sure to be overcome by the potencies of the material creation, one after another. It is confirmed in the Bhagavad-gita (9.7) as follows:

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

"O son of Kunti, at the end of the millennium every material manifestation enters into My nature, and at the beginning of another millennium, by My potency, I again create."

The human life, however, is an opportunity to get out of this repetition of creation and annihilation. It is a means whereby one may escape the Lord's external potency and enter into His internal potency. Thus end the Bhaktivedanta purports of the Second Canto, First Chapter, of the Srimad-Bhagavatam, entitled "The First Step in God Realization."

Chapter Two
The Lord in the Heart

TEXT 1

TEXT

sri-suka uvaca
evam pura dharanayatma-yonir
nastam smrtim pratyavarudhya tustat
tatha sasarjedam amogha-drstir
yathapyayat prag vyavasaya-buddhih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--just in the same way; pura--prior to the manifestation of the cosmos; dharanaya--by such a conception; atma-yonih--of Brahmaji; nastam--lost; smrtim--remembrance; pratyavarudhya--by regaining consciousness; tustat--because of appeasing the Lord; tatha--thereafter; sasarja--created; idam--this material world; amogha-drstih--one who has attained clear vision; yatha--as; apyayat--created; prak--as formerly; vyavasaya--ascertained; buddhih--intelligence.

TRANSLATION

Sri Sukadeva Gosvami said: Formerly, prior to the manifestation of the cosmos, Lord Brahma, by meditating on the virat-rupa, regained his lost consciousness by appeasing the Lord. Thus he was able to rebuild the creation as it was before.

PURPORT

The example cited herein of Sri Brahmaji is one of forgetfulness. Brahmaji is the incarnation of one of the mundane attributes of the Lord. Being the incarnation of the passion mode of material nature, he is empowered by the Lord to generate the beautiful material manifestation. Yet due to his being one of the numerous living entities, he is apt to forget the an of his creative energy. This forgetfulness of the living being--beginning from Brahma down to the lowest insignificant ant--is a tendency which can be counteracted by meditation on the virat-rupa of the Lord. This chance is available in the human form of life, and if a human being follows the instruction of Srimad-Bhagavatam and begins to meditate upon the virat-rupa, then revival of his pure consciousness and counteraction of the tendency to forget his eternal relationship with the Lord can follow simultaneously. And as soon as this forgetfulness is removed, the vyavasaya-buddhi, as mentioned here and in the Bhagavad-gita (2.41), follows at once. This ascertained knowledge of the living being leads to loving service to the Lord, which the living being requires. The kingdom of God is unlimited; therefore the number of the assisting hands of the Lord is also unlimited. The Bhagavad-gita (13.14) asserts that the Lord has His hands, legs, eyes and mouths in every nook and corner of His creation, This means that the expansions of differentiated parts and parcels, called jivas or living entities, are assisting hands of the Lord, and all of them are meant for rendering a particular pattern of service to the Lord. The conditioned soul, even in the position of a Brahma, forgets this by the influence of illusory, material energy generated out of false egoism. One can counteract such false egoism by invoking God consciousness. Liberation means getting out of the slumber of forgetfulness and becoming situated in the real loving service of the Lord, as exemplified in the case of Brahma. The service of Brahma is the sample of service in liberation distinguished from the so-called altruistic services full of mistakes and forgetfulness. Liberation is never inaction, but service without human mistakes.

TEXT 2

TEXT

sabdasya hi brahmana esa pantha
yan namabhir dhyayati dhir aparthaih
paribhramams tatra na vindate 'rthan
mayamaye vasanaya sayanah

SYNONYMS

sabdasya--of the Vedic sound; hi--certainly; brahmanah--of the Vedas; esah--these; panthah--the way; yat--what is; namabhih--by different names; dhyayati--ponders; dhih--intelligence; aparthaih--by meaningless ideas; paribhraman--wandering; tatra--there; na--never; vindate--enjoys; arthan--realities; maya-maye--in illusory things; vasanaya--by different desires; sayanah--as if dreaming in sleep.

TRANSLATION

The way of presentation of the Vedic sounds is so bewildering that it directs the intelligence of the people to meaningless things like the heavenly kingdoms. The conditioned souls hover in dreams of such heavenly illusory pleasures, but actually they do not relish any tangible happiness in such places.

PURPORT

The conditioned soul is always engaged in laying out plans for happiness within the material world, even up to the end of the universal limit. He is not even satisfied with available amenities on this planet earth, where he has exploited the resources of nature to the best of his ability. He wants to go to the moon or the planet Venus to exploit resources there. But the Lord has warned us in the Bhagavad-gita (8.16) about the worthlessness of all the innumerable planets of this universe, as well as those planets within other systems. There are innumerable universes and also innumerable planets in each of them. But none of them is immune to the chief miseries of material existence, namely the pangs of birth, the pangs of death, the pangs of old age and the pangs of disease. The Lord says that even the topmost planet, known as the Brahmaloaka or Satyaloka, (and what to speak of other planets, like the heavenly planets) is not a happy land for residential purposes, due to the presence of material pangs, as above mentioned. Conditioned souls are strictly under the laws of fruitive activities, and as such they sometimes go up to Brahmaloaka and again come down to Patalaloka, as if they were unintelligent children on a merry-go-round. The real happiness is in the kingdom of God, where no one has to undergo the pangs of material existence. Therefore, the Vedic ways of fruitive activities for the living entities are misleading. One thinks of a superior way of life in this country or that, or on this planet or another, but nowhere in the material world can he fulfill his real desire of life, namely eternal life, full intelligence and complete bliss. Indirectly, Srila Sukadeva Gosvami affirms that Maharaja Pariksit, in the last stage of life, should not desire to transfer himself to the so-called heavenly planets, but should prepare himself for going back home, back to Godhead. None of the material planets, nor the amenities available there for living conditions, is everlasting; therefore one must have a factual reluctance to enjoy such temporary happiness as they afford.

TEXT 3

TEXT

atah kavir namasu yavad arthah
syad apramatto vyavasaya-buddhih
siddhe 'nyatharthe na yateta tatra
parisramam tatra samiksamanah

SYNONYMS

atah--for this reason; kavir--the enlightened person; namasu--in names only; yavat--minimum; arthah--necessity; syat--must be; apramattah--without being mad after them; vyavasaya-buddhih--intelligently fixed; siddhe--for success; anyatha--otherwise; arthe--in the interest of; na--should never; yateta--endeavor for; tatra--there; parisramam--laboring hard; tatra--there; samiksamanah--one who sees practically.

TRANSLATION

For this reason the enlightened person should endeavor only for the minimum necessities of life while in the world of names. He should be intelligently fixed and never endeavor for unwanted things, being competent to perceive practically that all such endeavors are merely hard labor for nothing.

PURPORT

The bhagavata-dharma, or the cult of Srimad-Bhagavatam, is perfectly distinct from the way of fruitive activities, which are considered by the devotees to be merely a waste of time. The whole universe, or for that matter all material existence, is moving on as jagat, simply for planning business to make one's position very comfortable or secure, although everyone sees that this existence is neither comfortable nor secure and can never become comfortable or secure at any stage of development. Those who are captivated by the illusory advancement of material civilization (following the way of phantasmagoria) are certainly madmen. The whole material creation is a jugglery of names only; in fact, it is nothing but a bewildering creation of matter like earth, water and fire. The buildings, furniture, cars, bungalows, mills, factories, industries, peace, war or even the highest perfection of material science, namely atomic energy and electronics, are all simply bewildering names of material elements with their concomitant reactions of the three modes. Since the devotee of the Lord knows them perfectly well, he is not interested in creating unwanted things for a situation which is not at all reality, but simply names of no more significance than the babble of sea waves. The great kings, leaders and soldiers fight with one another in order to perpetuate their names in history. They are forgotten in due course of time, and they make a place for another era in history. But the devotee realizes how much history and historical persons are useless products of flickering time. The fruitive worker aspires after a big fortune in the matter of wealth, woman and worldly adoration, but those who are fixed in perfect reality are not at all interested in such false things. For them it is all a waste of time. Since every second of human life is important, an enlightened man should be very careful to utilize time very cautiously. One second of human life wasted in the vain research of planning for happiness in the material world can never be replaced, even if one spends millions of coins of gold. Therefore, the transcendentalist desiring freedom from the clutches of maya, or the illusory activities of life, is warned herewith not to be captivated by the external features of fruitive actors. Human life is never meant for sense gratification, but for self-realization. Srimad-Bhagavatam instructs us solely on this subject from the very beginning to the end. Human life is simply meant for self-realization. The civilization which aims at this utmost perfection never indulges in creating unwanted things, and such a perfect civilization prepares men only to accept the bare necessities of life or to follow the principle of the best use of a bad bargain. Our material bodies and our lives in that connection are bad bargains because the living entity is actually spirit, and spiritual advancement of the living entity is absolutely necessary. Human life is intended for the realization of this important factor, and one should act accordingly, accepting only the bare necessities of life and depending more on God's gift without diversion of human energy for any other purpose, such as being mad for material enjoyment. The materialistic advancement of civilization is called "the civilization of the demons," which ultimately ends in wars and scarcity. The transcendentalist is specifically warned herewith to be fixed in mind, so that even if there is difficulty in plain living and high thinking he will not budge even an inch from his stark determination. For a transcendentalist, it is a suicidal policy to be intimately in touch with the sense gratifiers of the world, because such a policy will frustrate the ultimate gain of life. Sukadeva Gosvami met Maharaja Pariksit when the latter felt a necessity for such a meeting. It is the duty of a transcendentalist to help persons who desire real salvation and to support the cause of salvation. One might note that Sukadeva Gosvami never met Maharaja Pariksit while he was ruling as a great king. For a transcendentalist, the mode of activities is explained in the next sloka.

TEXT 4

TEXT

satyam ksitau kim kasipoh prayasair
 bahau svasiddhe hy upabarhanaih kim
 saty anjalau kim purudhanna-patrya
 dig-vaikaladau sati kim dukulaih

SYNONYMS

satyam--being in possession; ksitau--earthly flats; kim--where is the necessity; kasipoh--of beds and cots; prayasaih--endeavoring for; bahau--the arms; sva-siddhe--being self-sufficient; hi--certainly; upabarhanaih--bed and bedstead; kim--what is the use; sati--being present; anjalau--the palms of the hands; kim--what is the use; purudha--varieties of; anna--eatables; patrya--by the utensils; dik--open space; valkala-adau--skins of trees; sati--being existent; kim--what is the use of; dukulaih--clothes.

TRANSLATION

When there are ample earthly flats to lie on, what is the necessity of cots and beds? When one can use his own arms, what is the necessity of a pillow? When one can use the palms of his hands, what is the necessity of varieties of utensils? When there is ample covering, or the skins of trees, what is the necessity of clothing?

PURPORT

The necessities of life for the protection and comfort of the body must not be unnecessarily increased. Human energy is spoiled in a vain search after such illusory happiness. If one is able to lie down on the floor, then why should one endeavor to get a good bedstead or soft cushion to lie on? If one can rest without any pillow and make use of the soft arms endowed by nature, there is no necessity of searching after a pillow. If we make a study of the general life of the animals, we can see that they have no intelligence for building big houses, furniture, and other household paraphernalia, and yet they maintain a healthy life by lying down on the open land. They do not know how to cook or prepare foodstuff, yet they still live healthy lives more easily than the human being. This does not mean that human civilization should revert to animal life or that the human being should live naked in the jungles without any culture, education and sense of morality. An intelligent human cannot live the life of an animal; rather, man should try to utilize his intelligence in arts and science, poetry and philosophy. In such a way he can further the progressive march of human civilization. But here the idea given by Srila Sukadeva Gosvami is that the reserve energy of human life, which is far superior to that of animals, should simply be utilized for self-realization. Advancement of human civilization must be towards the goal of establishing our lost relationship with God, which is not possible in any form of life other than the human. One must realize the nullity of the material phenomenon, considering it a passing phantasmagoria, and must endeavor to make a solution to the miseries of life. Self-complacence with a polished type of animal civilization geared to sense gratification is delusion, and such a "civilization" is not worthy of the name. In pursuit of such false activities, a human being is in the clutches of maya, or illusion. Great sages and saints in the days of yore were not living in palatial buildings furnished with good furniture and so-called amenities of life. They used to live in huts and groves and sit on the flat ground, and yet they have left immense treasures of high knowledge with all perfection. Srila Rupa Gosvami and Srila Sanatana Gosvami were high-ranking ministers of state, but they were able to leave behind them immense writings on transcendental knowledge, while residing only for one night underneath one tree. They did not live even two nights under the same tree, and what to speak of well-furnished rooms with modern amenities. And still they were able to give us most important literatures of self-realization. So-called comforts of life are not actually helpful for progressive civilization; rather, they are detrimental to such progressive life. In the system of sanatana-dharma, of four divisions of social life and four orders of progressive realization, there are ample opportunities and sufficient directions for a happy termination of the progressive life, and the sincere followers are advised therein to accept a voluntary life of renunciation in order to achieve the desired goal of life. If one is not accustomed to abiding by the life of renunciation and self-abnegation from the beginning, one should try to get into the habit at a later stage of life as recommended by Srila Sukadeva Gosvami, and that will help one to achieve the desired success.

TEXT 5

TEXT

cirani kim pathi na santi disanti bhiksam

naivanghripah para-bhrtah sarito 'py asusyan
ruddha guhah kim ajito 'vati nopasannan
kasmad bhajanti kavayo dhana-durmadandhan

SYNONYMS

cirani--torn clothes; kim--whether; pathi--on the road; na--not; santi--there is; disanti--give in charity; bhiksam--alms; na--not; eva--also; anghripah--the trees; para-bhrtah--one who maintains others; saritah--the rivers; api--also; asusyan--have dried up; ruddhah--closed; guhah--caves; kim--whether; ajitah--the Almighty Lord; avati--give protection; na--not; upasannan--the surrendered soul; kasmad--what for, then; bhajanti--flatters; kavayah--the learned; dhana--wealth; durmada-andhan--too intoxicated by.

TRANSLATION

Are there no torn clothes lying on the common road? Do the trees, which exist for maintaining others, no longer give alms in charity? Do the rivers, being dried up, no longer supply water to the thirsty? Are the caves of the mountains now closed, or, above all, does the Almighty Lord not protect the fully surrendered souls? Why then do the learned sages go to flatter those who are intoxicated by hard-earned wealth?

PURPORT

The renounced order of life is never meant for begging or living at the cost of others as a parasite. According to the dictionary, a parasite is a sycophant who lives at the cost of society without making any contribution to that society. The renounced order is meant for contributing something substantial to society and not depending on the earnings of the householders. On the contrary, acceptance of alms from the householders by the bona fide mendicant is an opportunity afforded by the saint for the tangible benefit of the donor. In the sanatana-dharma institution, alms-giving to the mendicant is part of a householder's duty, and it is advised in the scriptures that the householders should treat the mendicants as their family children and should provide them with food, clothing, etc., without being asked. Pseudomendicants, therefore, should not take advantage of the charitable disposition of the faithful householders. The first duty of a person in the renounced order of life is to contribute some literary work for the benefit of the human being in order to give him realized direction toward self-realization. Amongst the other duties in the renounced order of life of Srila Sanatana, Srila Rupa and the other Gosvamis of Vrndavana, the foremost duty discharged by them was to hold learned discourses amongst themselves at Sevakunja, Vrndavana (the spot where Sri Radha-Damodara Temple was established by Srila Jiva Gosvami and where the actual samadhi tombs of Srila Rupa Gosvami and Srila Jiva Gosvami are laid). For the benefit of all in human society, they left behind them immense literatures of transcendental importance. Similarly, all the acaryas who voluntarily accepted the renounced order of life aimed at benefiting human society and not at living a comfortable or irresponsible life at the cost of others. However, those who cannot give any contribution should not go to the householders for food, for such mendicants asking bread from the householders are an insult to the highest order. Sukadeva Gosvami gave this warning especially for those mendicants who adopt this line of profession to solve their economic problems. Such mendicants are in abundance in the age of Kali. When a man becomes a mendicant willfully or by circumstances, he must be of firm faith and conviction that the Supreme Lord is the maintainer of all living beings everywhere in the universe. Why, then, would He neglect the maintenance of a surrendered soul who is cent percent engaged in the service of the Lord? A common master looks to the necessities of his servant, so how much more would the all-powerful, all-opulent Supreme Lord look after the necessities of life for a fully surrendered soul. The general rule is that a mendicant devotee will accept a simple small loincloth without asking anyone to give it in charity. He simply salvages it from the rejected torn cloth thrown in the street. When he is hungry he may go to a magnanimous tree which drops fruits, and when he is thirsty he may drink water from the flowing river. He does not require to live in a comfortable house, but should find a cave in the hills and not be afraid of jungle animals, keeping faith in God, who lives in everyone's heart. The Lord may dictate to tigers and other jungle animals not to disturb

His devotee. Haridasa Thakura, a great devotee of Lord Sri Caitanya, used to live in such a cave, and by chance a great venomous snake was a co-partner of the cave. Some admirer of Thakura Haridasa who had to visit the Thakura every day feared the snake and suggested that the Thakura leave that place. Because his devotees were afraid of the snake and they were regularly visiting the cave, Thakura Haridasa agreed to the proposal on their account. But as soon as this was settled, the snake actually crawled out of its hole in the cave and left the cave for good before everyone present. By the dictation of the Lord, who lived also within the heart of the snake, the snake gave preference to Haridasa and decided to leave the place and not disturb him. So this is a tangible example of how the Lord gives protection to a bona fide devotee like Thakura Haridasa. According to the regulations of the sanatana-dharma institution, one is trained from the beginning to depend fully on the protection of the Lord in all circumstances. The path of renunciation is recommended for acceptance by one who is fully accomplished and fully purified in his existence. This stage is described also in the Bhagavad-gita (16.5) as daivi sampat. A human being is required to accumulate daivi sampat, or spiritual assets; otherwise, the next alternative, asuri sampat, or material assets, will overcome him disproportionately, and thus one will be forced into the entanglement of different miseries of the material world. A sannyasi should always live alone, without company, and he must be fearless. He should never be afraid of living alone, although he is never alone. The Lord is residing in everyone's heart, and unless one is purified by the prescribed process, one will feel that he is alone. But a man in the renounced order of life must be purified by the process; thus he will feel the presence of the Lord everywhere and will have nothing to fear (such as being without any company). Everyone can become a fearless and honest person if his very existence is purified by discharging the prescribed duty for each and every order of life. One can become fixed in one's prescribed duty by faithful aural reception of Vedic instructions and assimilation of the essence of Vedic knowledge by devotional service to the Lord.

TEXT 6

TEXT

evam sva-citte svata eva siddha
 atma priyo 'rtho bhagavan anantah
 tam nirvrtto niyatartho bhajeta
 samsara-hetuparamas ca yatra

SYNONYMS

evam--thus; sva-citte--in one's own heart; svatah--by His omnipotency; eva--certainly; siddhah--fully represented; atma--the Supersoul; priyah--very dear; arthah--substance; bhagavan--the Supreme Personality of Godhead; anantah--the eternal unlimited; tam--unto Him; nirvrtah--being detached from the world; niyata--permanent; arthah--the supreme gain; bhajeta--one must worship; samsara-hetu--the cause of the conditioned state of existence; uparamah--cessation; ca--certainly; yatra--in which.

TRANSLATION

Thus being fixed, one must render service unto the Supersoul situated in one's own heart by His omnipotency. Because He is the Almighty Personality of Godhead, eternal and unlimited, He is the ultimate goal of life, and by worshipping Him one can end the cause of the conditioned state of existence.

PURPORT

As confirmed in Bhagavad-gita (18.61), the Supreme personality of Godhead Sri Krsna is the all-pervading omnipresent Supersoul. Therefore one who is a yogi can worship only Him because He is the substance and not illusion. Every living creature is engaging in the service of something else. A living being's constitutional position is to render service, but in the atmosphere of maya, or illusion, or the conditional state of existence, the conditioned soul seeks the service of illusion. A conditioned soul works

in the service of his temporary body, bodily relatives like the wife and children, and the necessary paraphernalia for maintaining the body and bodily relations, such as the house, land, wealth, society and country, but he does not know that all such renderings of service are totally illusory. As we have discussed many times before, this material world is itself an illusion, like a mirage in the desert. In the desert there is an illusion of water, and the foolish animals become entrapped by such an illusion and run after water in the desert, although there is no water at all. But because there is no water in the desert, one does not conclude that there is no water at all. The intelligent person knows well that there is certainly water, water in the seas and oceans, but such vast reservoirs of water are far, far away from the desert. One should therefore search for water in the vicinity of seas and oceans and not in the desert. Every one of us is searching after real happiness in life, namely eternal life, eternal or unlimited knowledge and unending blissful life. But foolish people who have no knowledge of the substance search after the reality of life in the illusion. This material body does not endure eternally, and everything in relation with this temporary body, such as the wife, children, society and country, also changes along with the change of body. This is called samsara, or repetition of birth, death, old age and disease. We would like to find a solution for all these problems of life, but we do not know the way. Herein it is suggested that anyone who wants to make an end to these miseries of life, namely repetition of birth, death, disease, and old age, must take to this process of worshiping the Supreme Lord and not others, as it is also ultimately suggested in the Bhagavad-gita (18.65). If we at all want to end the cause of our conditioned life, we must take to the worship of Lord Sri Krsna, who is present in everyone's heart by His natural affection for all living beings, who are actually the parts and parcels of the Lord (Bg. 18.61). The baby in the lap of his mother is naturally attached to the mother, and the mother is attached to the child. But when the child grows up and becomes overwhelmed by circumstances, he gradually becomes detached from the mother, although the mother always expects some sort of service from the grown-up child and is equally affectionate toward her child, even though the child is forgetful. Similarly, because we are all part and parcel of the Lord, the Lord is always affectionate to us, and He always tries to get us back home, back to Godhead. But we, the conditioned souls, do not care for Him and run instead after the illusory bodily connections. We must therefore extricate ourselves from all illusory connections of the world and seek reunion with the Lord, trying to render service unto Him because He is the ultimate truth. Actually we are hankering after Him as the child seeks the mother. And to search out the Supreme Personality of Godhead, we need not go anywhere else, because the Lord is within our hearts. This does not suggest, however, that we should not go to the places of worship, namely the temples, churches and mosques. Such holy places of worship are also occupied by the Lord because the Lord is omnipresent. For the common man these holy places are centers of learning about the science of God. When the temples are devoid of activities, the people in general become uninterested in such places, and consequently the mass of people gradually become godless, and a godless civilization is the result. Such a hellish civilization artificially increases the conditions of life, and existence becomes intolerable for everyone. The foolish leaders of a godless civilization try to devise various plans to bring about peace and prosperity in the godless world under a patent trademark of materialism, and because such attempts are illusory only, the people elect incompetent, blind leaders, one after another, who are incapable of offering solutions. If we want at all to end this anomaly of a godless civilization, we must follow the principles of revealed scriptures like the Srimad-Bhagavatam and follow the instruction of a person like Sri Sukadeva Gosvami who has no attraction for material gain.

TEXT 7

TEXT

kas tam tv anadrtya paranucintam
rte pasun asatim nama kuryat
pasyan janam patitam vaitaranyam
sva-karmajan paritapan jusanam

SYNONYMS

kah--who else; tam--that; tu--but; anadrtya--by neglecting; para-anucintam--transcendental thoughts; rte--without; pasun--the materialists; asatim--in the nonpermanent; nama--name; kuryat--will adopt; pasyan--seeing definitely; janam--the general mass of people; patitam--fallen; vaitaranyam--in Vaitarani, the river of suffering; sva-karma-jan--produced from one's own work; paritapan--suffering; jusanam--being overtaken by.

TRANSLATION

Who else but the gross materialists will neglect such transcendental thought and take to the nonpermanent names only, seeing the mass of people fallen in the river of suffering as the consequence of accruing the result of their own work?

PURPORT

In the Vedas it is said that persons who are attached to demigods to the exclusion of the Supreme personality of Godhead are like the animals who follow the herdsman even though they are taken to the slaughterhouse. The materialists, like animals, also do not know how they are being misdirected by neglecting the transcendental thought of the Supreme person. No one can remain vacant of thought. It is said that an idle brain is a devil's workshop because a person who cannot think in the right way must think of something which may bring about disaster. The materialists are always worshiping some minor demigods, although this is condemned in the Bhagavad-gita (7.20). As long as a person is illusioned by material gains, he petitions the respective demigods to draw some particular benefit which is, after all, illusory and nonpermanent. The enlightened transcendentalist is not captivated by such illusory things; therefore he is always absorbed in the transcendental thought of the Supreme in different stages of realization, namely Brahman, Paramatma and Bhagavan. In the previous verse it is suggested that one should think of the Supersoul, which is one step higher than the impersonal thought of Brahman, as it was suggested in the case of contemplating the virat-rupa of the personality of Godhead.

Intelligent persons who can see properly may look into the general conditions of the living entities who are wandering in the cycle of the It is said that there is an everlasting belt of water called the River Vaitarani at the entrance of the plutonic planet of Yamaraja, who punishes sinners in different manners. After being subjected to such sufferings, a sinner is awarded a particular species of life according to his deeds in the past. Such living entities as are punished by Yamaraja are seen in different varieties of conditioned life. Some of them are in heaven, and some of them are in hell. Some of them are brahmanas, and some of them are misers. But no one is happy in this material world, and all of them are either class A, B or C prisoners suffering because of their own deeds. The Lord is impartial to all circumstances of the sufferings of the living entities, but to one who takes shelter at His lotus feet, the Lord gives proper protection, and He takes such a living entity back home, back to Himself.

TEXT 8

TEXT

kecit sva-dehantar-hridayavakase
pradesa-matram purusam vasantam
catur-bhujam kanja-rathanga-sankha-
gada-dharam dharanaya smaranti

SYNONYMS

kecit--others; sva-deha-antah--within the body; hridaya-avakase--in the region of the heart; pradesa-matram--measuring only eight inches; purusam--the Personality of Godhead; vasantam--residing; catur-bhujam--with four hands; kanja--lotus; ratha-anga--the wheel of a chariot; sankha--conchshell; gada-dharam--and with a club in the hand; dharanaya--conceiving in that way; smaranti--do meditate upon Him.

TRANSLATION

Others conceive of the Personality of Godhead residing within the body in the region of the heart and measuring only eight inches, with four hands carrying a lotus, a wheel of a chariot, a conchshell and a club respectively.

PURPORT

The all-pervading personality of Godhead resides as Paramatma in the heart of each and every living entity. The measurement of the localized Personality of Godhead is estimated to expand from the ring finger to the end of the thumb, more or less eight inches. The form of the Lord described in this verse with distribution of different symbols--beginning from the lower right hand up and down to the lower left hand with lotus, wheel of a chariot, conchshell and club respectively--is called Janardana, or the plenary portion of the Lord who controls the general mass. There are many other forms of the Lord with varied situations of the symbols of lotus, conchshell, etc., and they are differently known as Purusottama, Acyuta, Narasimha, Trivikrama, Hrsikesa, Kesava, Madhava, Aniruddha, Pradyumna, Sankarsana, Sridhara, Vasudeva, Damodara, Janardana, Narayana, Hari, Padmanabha, Vamana, Madhusudana, Govinda, Krsna, Visnumurti, Adhoksaja and Upendra. These twenty-four forms of the localized Personality of Godhead are worshiped in different parts of the planetary system, and in each system there is an incarnation of the Lord having a different Vaikuntha planet in the spiritual sky, which is called the paravyoma. There are many other hundreds and scores of different forms of the Lord, and each and every one of them has a particular planet in the spiritual sky, of which this material sky is only a fragmental offshoot. The Lord exists as purusa, or the male enjoyer, although there is no comparing Him to any male form in the material world. But all such forms are advaita, nondifferent from one another, and each of them is eternally young. The young Lord with four hands is nicely decorated, as described below.

TEXT 9

TEXT

prasanna-vaktram nalinayateksanam
kadamba-kinjalka-pisanga-vasasam
lasan-maha-ratna-hiranmayangadam
sphuran-maha-ratna-kirita-kundalam

SYNONYMS

prasanna--expresses happiness; vaktram--mouth; nalina-ayata--spread like the petals of a lotus; iksanam--eyes; kadamba--kadamba flower; kinjalka--saffron; pisanga--yellow; vasasam--garments; lasat--hanging; maha-ratna--valuable jewels; hiranmaya--made of gold; angadam--ornament; sphurat--glowing; maha-ratna--valuable jewels; kirita--head dress; kundalam--earrings.

TRANSLATION

His mouth expresses His happiness. His eyes spread like the petals of a lotus, and His garments, yellowish like the saffron of a kadamba flower, are bedecked with valuable jewels. His ornaments are all made of gold, set with jewels, and He wears a glowing head dress and earrings.

TEXT 10

TEXT

unnidra-hrt-pankaja-karnikalaye

yogesvarasthapita-pada-pallavam
sri-laksanam kaustubha-ratna-kandharam
amlana-laksmya vana-malayacitam

SYNONYMS

unnidra--blooming; hrt--heart; pankaja--lotus flower; karnika-alaye--on the surface of the whorl; yoga-
isvara--the great mystics; asthapita--placed; pada-pallavam--lotus feet; sri--the goddess of fortune, or a
beautiful calf; laksanam--marked in that way; kaustubha--the Kaustubha jewel; ratna--other jewels;
kandharam--on the shoulder; amlana--quite fresh; laksmya--beauty; vana-malaya--by a flower garland;
acitam--spread over.

TRANSLATION

His lotus feet are placed over the whorls of the lotuslike hearts of great mystics. On His chest is the
Kaustubha jewel, engraved with a beautiful calf, and there are other jewels on His shoulders. His complete
torso is garlanded with fresh flowers.

PURPORT

The ornaments, flowers, clothing and all the other decorations on the transcendental body of the
Personality of Godhead are identical with the body of the Lord. None of them are made of material
ingredients; otherwise there would be no chance of their decorating the body of the Lord. As such, in the
paravyoma, spiritual varieties are also distinguished from the material variegatedness.

TEXT 11

TEXT

vibhusitam mekhalayanguliyakair
maha-dhanair nupura-kankanadibhih
snigdhamalakuncita-nila-kuntalair
virocamananana-hasa-pesalam

SYNONYMS

vibhusitam--well decorated; mekhalaya--with an ornamental wreath about the waist; anguliyakaih--by
finger rings; maha-dhanaih--all highly valuable; nupura--ringing leglets; kankana-adibhih--also by
bangles; snigdha--slick; amala--spotless; akuncita--curling; nila--bluish; kuntalaih--hair; virocamana--very
pleasing; anana--face; hasa--smile; pesalam--beautiful.

TRANSLATION

He is well decorated with an ornamental wreath about His waist and rings studded with valuable jewels
on His fingers. His leglets, His bangles, His oiled hair, curling with a bluish tint, and His beautiful smiling
face are all very pleasing.

PURPORT

The Supreme Personality of Godhead is the most beautiful person amongst all others, and Srila
Sukadeva Gosvami describes every part of His transcendental beauty, one after another, in order to teach
the impersonalist that the Personality of Godhead is not an imagination by the devotee for facility of
worship, but is the Supreme Person in fact and figure. The impersonal feature of the Absolute Truth is but
His radiation, as the sun rays are but radiations from the sun.

TEXT 12

TEXT

adina-lila-hasiteksanollasad-
bhru-bhanga-samsucita-bhury-anugraham
ikseta cintamayam enam isvaram
yavan mano dharanayatisthate

SYNONYMS

adina--very magnanimous; lila--pastimes ; hasita--smiling; iksana--by glancing over; ullasat--glowing; bhru-bhanga--signals of the eyebrow; samsucita--indicated; bhuri--extensive; anugraham--benediction; ikseta--one must concentrate on; cintamayam--transcendental; enam--this particular; isvaram--the Supreme Lord; yavat--as long as; manah--the mind; dharanaya--by meditation; avatisthate--can be fixed.

TRANSLATION

The Lord's magnanimous pastimes and the glowing glancing of His smiling face are all indications of His extensive benedictions. One must therefore concentrate on this transcendental form of the Lord, as long as the mind can be fixed on Him by meditation.

PURPORT

In Bhagavad-gita (12.5) it is said that the impersonalist undergoes a series of difficult programs on account of his impersonal meditation. But the devotee, due to the Lord's personal service, progresses very easily. Impersonal meditation is therefore a source of suffering for the impersonalist. Here, the devotee has an advantage over the impersonalist philosopher. The impersonalist is doubtful about the personal feature of the Lord, and therefore he always tries to meditate upon something which is not objective. For this reason there is an authentic statement in the Bhagavatam regarding the positive concentration of the mind on the factual form of the Lord.

The process of meditation recommended herein is bhakti-yoga, or the process of devotional service after one is liberated from the material conditions. Jnana-yoga is the process of liberation from the material conditions. After one is liberated from the conditions of material existence, i.e., when one is nivrta, as previously stated herein, or when one is freed from all material necessities, one becomes qualified to discharge the process of bhakti-yoga. Therefore bhakti-yoga includes jnana-yoga, or, in other words, the process of pure devotional service simultaneously serves the purpose of jnana-yoga; liberation from material conditions is automatically achieved by the gradual development of pure devotional service. These effects of bhakti-yoga are called anartha-nivrtti. Things which are artificially acquired gradually disappear along with the progress of bhakti-yoga. Meditation on the lotus feet of the personality of Godhead, the first processional step, must show its effect by anartha-nivrtti. The grossest type of anartha which binds the conditioned soul in material existence is sex desire, and this sex desire gradually develops in the union of the male and female. When the male and female are united, the sex desire is further aggravated by the accumulation of buildings, children, friends, relatives and wealth. When all these are acquired, the conditioned soul becomes overwhelmed by such entanglements, and the false sense of egoism, or the sense of "myself" and "mine," becomes prominent, and the sex desire expands to various political, social, altruistic, philanthropic and many other unwanted engagements, resembling the foam of the sea waves, which becomes very prominent at one time and at the next moment vanishes as quickly as a cloud in the sky. The conditioned soul is encircled by such products, as well as products of sex desire, and therefore bhakti-yoga leads to gradual evaporation of the sex desire, which is summarized in three headings, namely profit, adoration and distinction. All conditioned souls are mad after these different forms of sex desire, and one shall see for himself how much he has been freed from such material hankerings based primarily on the sex desire. As a person feels his hunger satisfied after eating

each morsel of foodstuff, he must similarly be able to see the degree to which he has been freed from sex desire. The sex desire is diminished along with its various forms by the process of bhakti-yoga because bhakti-yoga automatically, by the grace of the Lord, effectively results in knowledge and renunciation, even if the devotee is not materially very well educated. Knowledge means knowing things as they are, and if by deliberation it is found that there are things which are at all unnecessary, naturally the person who has acquired knowledge leaves aside such unwanted things. When the conditioned soul finds by culture of knowledge that material necessities are unwanted things, he becomes detached from such unwanted things. This stage of knowledge is called vairagya, or detachment from unwanted things. We have previously discussed that the transcendentalist is required to be self-sufficient and should not beg from the rich blind persons to fulfill the bare necessities of life. Sukadeva Gosvami has suggested some alternatives for the bare necessities of life, namely the problem of eating, sleeping and shelter, but he has not suggested any alternative for sex satisfaction. One who has the sex desire still with him should not at all try to accept the renounced order of life. For one who has not attained to this stage, there is no question of a renounced order of life. So by the gradual process of devotional service under the guidance of a proper spiritual master, and following the principles of the Bhagavatam, one must be able at least to control the gross sex desire before one accepts the renounced order of life factually.

So purification means getting free gradually from sex desire, and this is attained by meditation on the person of the Lord as described herein, beginning from the feet. One should not try to go upwards artificially without seeing for himself how much he has been released from the sex desire. The smiling face of the Lord is the Tenth Canto of Srimad-Bhagavatam, and there are many upstarts who at once try to begin with the Tenth Canto and especially with the five chapters which delineate the rasa-lila of the Lord. This is certainly improper. By such improper study or hearing of Bhagavatam, the material opportunists have played havoc by indulgence in sex life in the name of Bhagavatam. This vilification of Bhagavatam is rendered by the acts of the so-called devotees; one should be free from all kinds of sex desire before he tries to make a show of recital of Bhagavatam. Sri Visvanatha Cakravarti Thakura clearly defines the import of purification as cessation from sex indulgence. He says, *yatha yatha dhis ca sudhyati visaya-lampatyam tyajati, tatha tatha dharayed iti citta-suddhi-taratamyenaiva dhyana-taratamyam uktam*. And as one gets free from the intoxication of sex indulgence by purification of intelligence, one should step forward for the next meditation, or in other words, the progress of meditation on the different limbs of the transcendental body of the Lord should be enhanced in proportion to the progress of purification of the heart. The conclusion is that those who are still entrapped by sex indulgence should never progress to meditation above the feet of the Lord; therefore recital of Srimad-Bhagavatam by them should be restricted to the First and Second Cantos of the great literature. One must complete the purificatory process by assimilating the contents of the first nine cantos. Then one should be admitted into the realm of the Tenth Canto of Srimad-Bhagavatam.

TEXT 13

TEXT

ekaikaso 'ngani dhiyanubhavayet
 padadi yavad dhasitam gadabhrtah
 jitam jitam sthanam apohya dharayet
 param param suddhyati dhir yatha yatha

SYNONYMS

eka-ekasah--one to one, or one after another; angani--limbs; dhiya--by attention; anubhavayet--meditate upon; pada-adi--legs, etc.; yavat--until; hasitam--smiling; gada-bhrtah--the personality of Godhead; jitam jitam--gradually controlling the mind; sthanam--place; apohya--leaving; dharayet--meditate upon; param param--higher and higher; suddhyati--purified; dhih--intelligence; yatha yatha--as much as.

TRANSLATION

The process of meditation should begin from the lotus feet of the Lord and progress to His smiling face. The meditation should be concentrated upon the lotus feet, then the calves, then the thighs, and in this way higher and higher. The more the mind becomes fixed upon the different parts of the limbs, one after another, the more the intelligence becomes purified.

PURPORT

The process of meditation recommended in the Srimad-Bhagavatam is not to fix one's attention on something impersonal or void. The meditation should concentrate on the person of the Supreme Godhead, either in His virat-rupa, the gigantic universal form, or in His sac-cid-ananda-vigraha, as described in the scriptures. There are authorized descriptions of Visnu forms, and there are authorized representations of Deities in the temples. Thus one can practice meditating upon the Deity, concentrating his mind on the lotus feet of the Lord and gradually rising higher and higher, up to His smiling face.

According to the Bhagavata school, the Lord's rasa dancing is the smiling face of the Lord. Since it is recommended in this verse that one should gradually progress from the lotus feet up to the smiling face, we shall not jump at once to understand the Lord's pastimes in the rasa dance. It is better to practice concentrating our attention by offering flowers and tulasi to the lotus feet of the Lord. In this way, we gradually become purified by the arcana process. We dress the Lord, bathe Him, etc., and all these transcendental activities help us purify our existence. When we reach the higher standard of purification, if we see the smiling face of the Lord or hear the rasa dance pastimes of the Lord, then we can relish His activities. In the Srimad-Bhagavatam, therefore, the rasa dance pastimes are delineated in the Tenth Canto (Chapters 29-34).

The more one concentrates on the transcendental form of the Lord, either on the lotus feet, the calves, the thighs or the chest, the more one becomes purified. In this verse it is clearly stated, "the more the intelligence becomes purified," which means the more one becomes detached from sense gratification. Our intelligence in the present conditioned state of life is impure due to being engaged in sense gratification. The result of meditation on the transcendental form of the Lord will be manifested by one's detachment from sense gratification. Therefore, the ultimate purpose of meditation is purification of one's intelligence.

Those who are too engrossed in sense gratification cannot be allowed to participate in arcana or to touch the transcendental form of the Radha-Krsna or Visnu Deities. For them it is better to meditate upon the gigantic virat-rupa of the Lord, as recommended in the next verse. The impersonalists and the voidists are therefore recommended to meditate upon the universal form of the Lord, whereas the devotees are recommended to meditate on the Deity worship in the temple. Because the impersonalists and the voidists are not sufficiently purified in their spiritual activities, arcana is not meant for them.

TEXT 14

TEXT

yavan na jayeta paravare 'smin
visvesvare drastari bhakti-yogah
tavat sthaviyah purusasya rupam
kriyavasane prayatah smareta

SYNONYMS

yavat--as long as; na--does not; jayeta--develop; para--transcendental; avare--mundane; asmin--in this form of; visva-ivare--the Lord of all worlds; drastari--unto the seer; bhakti-yogah--devotional service; tavat--so long; sthaviyah--the gross materialist; purusasya--of the virat-purusa; rupam--universal form; kriya-avasane--at the end of one's prescribed duties; prayatah--with proper attention; smareta--one should remember.

TRANSLATION

Unless the gross materialist develops a sense of loving service unto the Supreme Lord, the seer of both the transcendental and material worlds, he should remember or meditate upon the universal form of the Lord at the end of his prescribed duties.

PURPORT

The Supreme Lord is the seer of all worlds, both material and transcendental. In other words, the Supreme Lord is the ultimate beneficiary and enjoyer of all worlds, as confirmed in the Bhagavad-gita (5.29). The spiritual world is the manifestation of His internal potency, and the material world is the manifestation of His external potency. The living entities are also His marginal potency, and by their own choice they can live in either the transcendental or material worlds. The material world is not a fit place for living entities because they are spiritually one with the Lord and in the material world the living entities become conditioned by the laws of the material world. The Lord wants all living entities, who are His parts and parcels, to live with Him in the transcendental world, and for enlightening conditioned souls in the material world, all the Vedas and the revealed scriptures are there--expressly to recall the conditioned souls back home, back to Godhead. Unfortunately, the conditioned living entities, although suffering continually the threefold miseries of conditioned life, are not very serious about going back to Godhead. It is due to their misguided way of living, complicated by sins and virtues. Some of them who are virtuous by deeds begin to reestablish the lost relation with the Lord, but they are unable to understand the personal feature of the Lord. The real purpose of life is to make contact with the Lord and be engaged in His service. That is the natural position of living entities. But those who are impersonalists and are unable to render any loving service to the Lord have been advised to meditate upon His impersonal feature, the virat-rupa, or universal form. Some way or other, one must try to reestablish one's forgotten relation with the Lord if one at all desires to gain real happiness in life, and to reclaim his natural unfettered condition. For the less intelligent beginners, meditation on the impersonal feature, the virat-rupa, or universal form of the Lord, will gradually qualify one to rise to personal contact. One is advised herewith to meditate upon the virat-rupa specified in the previous chapters in order to understand how the different planets, seas, mountains, rivers, birds, beasts, human beings, demigods and all that we can conceive are but different parts and limbs of the Lord's virat form. This sort of thinking is also a type of meditation on the Absolute Truth, and as soon as such meditation begins, one develops one's godly qualities, and the whole world appears to be a happy and peaceful residence for all the people of the world. Without such meditation on God, either personal or impersonal, all good qualities of the human being become covered with misconceptions regarding his constitutional position, and without such advanced knowledge, the whole world becomes a hell for the human being.

TEXT 15

TEXT

sthiram sukham casanam asthito yatir
yada jhasur imam anga lokam
kale ca dese ca mano na sajjayet
pranan niyacchen manasa jitasuh

SYNONYMS

sthiram--without being disturbed; sukham--comfortable; ca--also; asanam--sitting accommodation; asthitah--being situated; yatih--the sage; yada--whenever; jhasuh--desires to give up; iman--this; anga--O King; lokam--this body; kale--in time; ca--and; dese--in a proper place; ca--also; manah--the mind; na--not; sajjayet--may not be perplexed; pranan--the senses; niyacchet--must control; manasa--by the mind; jita-asuh--conquering the life air.

TRANSLATION

O King, whenever the yogi desires to leave this planet of human beings, he should not be perplexed about the proper time or place, but should comfortably sit without being disturbed and, regulating the life air, should control the senses by the mind.

PURPORT

In the Bhagavad-gita (8.14) it is clearly stated that a person who is totally engaged in the transcendental loving service of the Lord, and who constantly remembers Him at every step, easily obtains the mercy of the Lord by entering into His personal contact. Such devotees do not need to seek an opportune moment to leave the present body. But those who are mixed devotees, alloyed with fruitive action or empirical philosophical speculation, require an opportune moment for quitting this body. For them the opportune moments are stated in the Bhagavad-gita (8.23-26). But these opportune moments are not as important as one's being a successful yogi who is able to quit his body as he likes. Such a yogi must be competent to control his senses by the mind. The mind is easily conquered simply by engaging it at the lotus feet of the Lord. Gradually, by such service, all the senses become automatically engaged in the service of the Lord. That is the way of merging into the Supreme Absolute.

TEXT 16

TEXT

manah sva-buddhyamalaya niyamyā
ksetra-jña etam ninayet tam atmani
atmanam atmany avarudhya dhiro
labdhopasantir virameta kṛtyat

SYNONYMS

manah--the mind; sva-buddhya--by his own intelligence; amalaya--unalloyed; niyamyā--by regulating; ksetra-jñe--unto the living entity; etam--all of them; ninayet--merge; tam--that; atmani--the self; atmanam--the self; atmani--in the Superself; avarudhya--being locked up; dhirah--the fully satisfied; labdha-upasantih--one who has attained full bliss; virameta--ceases from; kṛtyat--all other activities.

TRANSLATION

Thereafter, the yogi should merge his mind, by his unalloyed intelligence, into the living entity, and then merge the living entity into the Superself. And by doing this, the fully satisfied living entity becomes situated in the supreme stage of satisfaction, so that he ceases from all other activities.

PURPORT

The functions of the mind are thinking, feeling and willing. When the mind is materialistic, or absorbed in material contact, it acts for material advancement of knowledge, destructively ending in discovery of nuclear weapons. But when the mind acts under spiritual urge, it acts wonderfully for going back home, back to Godhead, for life in complete bliss and eternity. Therefore the mind has to be manipulated by good and unalloyed intelligence. Perfect intelligence is to render service unto the Lord. One should be intelligent enough to understand that the living being is, in all circumstances, a servant of the circumstances. Every living being is serving the dictates of desire, anger, lust, illusion, insanity and enviousness--all materially affected. But even while executing such dictations of different temperaments, he is perpetually unhappy. When one actually feels this and turns his intelligence to inquiring about it from the right sources, he gets information of the transcendental loving service of the Lord. Instead of serving materially for the abovementioned different humors of the body, the living entity's intelligence then becomes freed from the unhappy illusion of materialistic temperament, and thus, by unalloyed

intelligence, the mind is brought into the service of the Lord. The Lord and His service are identical, being on the absolute plane. Therefore the unalloyed intelligence and the mind are merged into the Lord, and thus the living entity does not remain a seer himself but becomes seen by the Lord transcendently. When the living entity is directly seen by the Lord, the Lord dictates to him to act according to His desire, and when the living entity follows Him perfectly, the living entity ceases to discharge any other duty for his illusory satisfaction. In his pure unalloyed state, the living being attains the stage of full bliss, labdhopasanti, and ceases all material hankerings.

TEXT 17

TEXT

na yatra kalo 'nimisam parah prabhuh
kuto nu deva jagatam ya isire
na yatra sattvam na rajah tamah ca
na vai vikaro na mahan pradhanam

SYNONYMS

na--not; yatra--wherein; kalah--destructive time; animisam--of the heavenly demigods; parah--superior; prabhuh--controller; kutah--where is there; nu--certainly; devah--the demigods; jagatam--the mundane creatures; ye--those; isire--rules; na--not; yatra--therein; sattvam--mundane goodness; na--nor; rajah--mundane passion; tamah--mundane ignorance; ca--also; na--nor; vai--certainly; vikarah--transformation; na--nor; mahan--the material Causal Ocean; pradhanam--material nature.

TRANSLATION

In that transcendental state of labdhopasanti, there is no supremacy of devastating time, which controls even the celestial demigods who are empowered to rule over mundane creatures. (And what to speak of the demigods themselves?) Nor is there the mode of material goodness, nor passion, nor ignorance, nor even the false ego, nor the material Causal Ocean, nor the material nature.

PURPORT

Devastating time, which controls even the celestial demigods by its manifestations of past, present and future, does not act on the transcendental plane. The influence of time is exhibited by the symptoms of birth, death, old age and disease, and these four principles of material conditions are present everywhere in any part of the material cosmos up to the planet Brahmaloaka, where the duration of life of the inhabitants appears to us to be fabulous. Insurmountable time even brings about the death of Brahma, so what to speak of other demigods like Indra, Candra, Surya, Vayu and Varuna? The astronomical influence directed by the different demigods over mundane creatures is also conspicuous by its absence. In material existence, the living entities are afraid of Satanic influence, but for a devotee on the transcendental plane there is no such fear at all. The living entities change their material bodies in different shapes and forms under the influence of the different modes of material nature, but in the transcendental state the devotee is guna-tita, or above the material modes of goodness, passion and ignorance. Thus the false ego of "I am the lord of all I survey" does not arise there. In the material world the false ego of the living being trying to lord it over the material nature is something like the moth's falling in a blazing fire. The moth is captivated by the glaring beauty of the fire, and when he comes to enjoy it, the blazing fire consumes him. In the transcendental state the living being is pure in his consciousness, and as such he has no false ego to lord it over the material nature. Rather, his pure consciousness directs him to surrender unto the Supreme Lord, as stated in the Bhagavad-gita (7.19): vasudevah sarvam iti sa mahatma sudurlabhah. All this indicates that in the transcendental state there is neither material creation nor the Causal Ocean for material nature.

The above-mentioned state of affairs is factual on the transcendental plane, but is factually revealed in a transcendentalist's knowledge of the advanced state of pure consciousness. Such transcendentalists are of two types, namely the impersonalists and the devotees. For the impersonalist the ultimate goal or destination is the brahmajyoti of the spiritual sky, but for the devotees the ultimate goal is the Vaikuntha planets. The devotees experience the above-mentioned state of affairs by attainment of spiritual forms for activity in the transcendental loving service of the Lord. But the impersonalist, because of his neglecting the association of the Lord, does not develop a spiritual body for spiritual activity, but remains a spiritual spark only, merged in the effulgent spiritual rays of the Supreme personality of Godhead. The Lord is the full-fledged form of eternity, bliss and knowledge, but the formless brahmajyoti is simply eternity and knowledge. The Vaikuntha planets are also forms of eternity, bliss and knowledge, and therefore the devotees of the Lord, who are admitted into the abode of the Lord, also get bodies of eternity, bliss and knowledge. As such there is no difference between one and another. The Lord's abode, name, fame, entourage, etc., are of the same transcendental quality, and how this transcendental quality differs from the material world is explained herewith in this verse. In the Bhagavad-gita, three principal subjects have been explained by Lord Sri Krsna, namely karma-yoga, jnana-yoga and bhakti-yoga, but one can reach the Vaikuntha planets by the practice of bhakti-yoga only. The other two are incompetent in helping one reach the Vaikunthalokas, although they can, however, conveniently take one to the effulgent brahmajyoti, as described above.

TEXT 18

TEXT

param padam vaisnavam amananti tad
yan neti netity atad utsisrksavah
visrjya dauratmyam ananya-sauhrda
hrdopaguhyarha-padam pade pade

SYNONYMS

param--the supreme; padam--situation; vaisnavam--in relation with the personality of Godhead; amananti--do they know; tat--that; yat--which; na iti--not this; na iti--not this; iti--thus; atat--godless; utsisrksavah--those who desire to avoid; visrjya--giving it up completely; dauratmyam--perplexities; ananya--absolutely; sauhrdah--in good will; hrda upaguhya--taking them into his heart; arha--that which is only worshipable; padam--lotus feet; pade pade--at every moment.

TRANSLATION

The transcendentalists desire to avoid everything godless, for they know that supreme situation in which everything is related with the Supreme Lord Visnu. Therefore a pure devotee who is in absolute harmony with the Lord does not create perplexities, but worships the lotus feet of the Lord at every moment, taking them into his heart.

PURPORT

In the Bhagavad-gita, mad-dhama ("My abode") is mentioned several times, and according to the version of the Supreme Personality of Godhead Sri Krsna there exists the unlimited spiritual sky, wherein the planets are called Vaikunthas, or the abode of the Personality of Godhead. In that sky, which is far, far beyond the material sky and its sevenfold coverings, there is no need of the sun or the moon, nor is there necessity of electricity for illumination, because the planets are self-illuminating and more brilliant than the material suns. pure devotees of the Lord are absolutely in harmony with the Personality of Godhead, or in other words, they always think of the Lord as their only dependable friend and well-wisher. They do not care for any mundane creature, up to the status of Brahma, the lord of the universe. Only they can definitely have a clear vision of the Vaikuntha planets. Such pure devotees, being perfectly directed by the

Supreme Lord, do not create any artificial perplexity in the matter of transcendental understanding by wasting time in discussing what is Brahman and what is non-Brahman, or maya, nor do they falsely think of themselves as one with the Lord, or argue that there is no existence of the Lord separately, or that there is no God at all, or that living beings are themselves God, or that when God incarnates Himself He assumes a material body. Nor do they concern themselves with many obscure speculative theories, which are in actuality so many stumbling blocks on the path of transcendental understanding. Apart from the class of impersonalists or nondevotees, there are also classes who pose themselves as devotees of the Lord but at heart maintain the idea of salvation by becoming one with the impersonal Brahman. They wrongly manufacture their own way of devotional service by open debauchery and mislead others who are simpletons or debauchees like themselves. All these nondevotees and debauchees are, according to Visvanatha Cakravarti, duratmas, or crooked souls in the dress of mahatmas, or great souls. Such nondevotees and debauchees are completely excluded from the list of transcendentalists by the presentation of this particular verse by Sukadeva Gosvami.

So the Vaikuntha planets are factually the supreme residential places called the param padam. The impersonal brahmajyoti is also called the param padam due to its being the rays of the Vaikuntha planets, as the sun rays are the rays of the sun. In the Bhagavad-gita (14.27) it is clearly said that the impersonal brahmajyoti rests on the person of the Lord, and because everything rests on the brahmajyoti directly and indirectly, everything is generated from the Lord, everything rests on Him, and after annihilation, everything is merged in Him only. Therefore, nothing is independent of Him. A pure devotee of the Lord no longer wastes valuable time in discriminating the Brahman from non-Brahman because he knows perfectly well that the Lord Parabrahman, by His Brahman energy, is interwoven in everything, and thus everything is looked upon by a devotee as the property of the Lord. The devotee tries to engage everything in His service and does not create perplexities by falsely lording it over the creation of the Lord. He is so faithful that he engages himself, as well as everything else, in the transcendental loving service of the Lord. In everything, the devotee sees the Lord, and he sees everything in the Lord. The specific disturbance created by a duratma, or crooked soul, is due to his maintaining that the transcendental form of the Lord is something material.

TEXT 19

TEXT

ittham munis tuparamed vyavasthito
vijnana-drg-virya-surandhitasayah
sva-parsnina-pidya gudam tato 'nilam
sthanesu satsunnamayej jita-klamah

SYNONYMS

ittham--thus, by Brahman realization; munih--the philosopher; tu--but; uparamet--should retire; vyavasthitah--well situated; vijnana-drk--by scientific knowledge; virya--strength; su-randhita--well regulated; asayah--aim of life; sva-parsnina--with the heel of one's foot; apidya--by blocking; gudam--the air hole; tatah--thereafter; anilam--life air; sthanesu--in the places; satsu--six primary; unnamayet--must be lifted; jita-klamah--by extinguishing material desires.

TRANSLATION

By the strength of scientific knowledge, one should be well situated in absolute realization and thus be able to extinguish all material desires. One should then give up the material body by blocking the air hole [through which stool is evacuated] with the heel of one's foot and by lifting the life air from one place to another in the six primary places.

PURPORT

There are many duratmas who claim to have realized themselves as Brahman and yet are unable to conquer material desires. In the Bhagavad-gita (18.54) it is clearly explained that an absolutely self-realized soul becomes completely aloof from all material desires. Material desires are based on the false ego of the living being and are exhibited by his childish and useless activities to conquer the laws of material nature and by his desire to lord it over the resources of the five elements. With such a mentality, one is led to believe in the strength of material science, with its discovery of atomic energy and space travel by mechanical vehicles, and by such tiny advancements in material science the false egoist tries to challenge even the strength of the Supreme Lord, who can finish all man's tiny endeavors in less than a second. The well-situated self, or Brahman-realized soul, perfectly understands that the Supreme Brahman, or the personality of Godhead, is the all-powerful Vasudeva and that he (the self-realized living being) is a part and parcel of the supreme whole. As such, his constitutional position is to cooperate with Him in all respects in the transcendental relation of the served and the servitor. Such a self-realized soul ceases to exhibit his useless activities of attempting to lord it over material nature. Being scientifically well informed, he fully engages himself in faithful devotion to the Lord.

The expert yogi who has thoroughly practiced the control of the life air by the prescribed method of the yoga system is advised to quit the body as follows. He should plug up the evacuating hole with the heel of the foot and then progressively move the life air on and on to six places: the navel, abdomen, heart, chest, palate, eyebrows and cerebral pit. Controlling the life air by the prescribed yogic process is mechanical, and the practice is more or less a physical endeavor for spiritual perfection. In olden days such practice was very common for the transcendentalist, for the mode of life and character in those days were favorable. But in modern days, when the influence of Kali Age is so disturbing, practically everyone is untrained in this art of bodily exercise. Concentration of the mind is more easily attained in these days by the chanting of the holy name of the Lord. The results are more effective than those derived from the inner exercise of the life air.

TEXT 20

TEXT

nabhyam sthitam hrady adhiropya tasmad
udana-gatyorasi tam nayen munih
tato 'nusandhaya dhiya manasvi
sva-talu-mulam sanakair nayeta

SYNONYMS

nabhyam--on the navel; sthitam--situated; hrady--in the heart; adhiropya--by placing; tasmad--from there; udana--soaring; gatyā--force; urasi--on the chest; tam--thereafter; nayet--should draw; munih--the meditative devotee; tatah--them; anusandhaya--just to search out; dhiya--by intelligence; manasvi--the meditative; sva-talu-mulam--at the root of the palate; sanakaih--slowly; nayeta--may be brought in.

TRANSLATION

The meditative devotee should slowly push up the life air from the navel to the heart, from there to the chest and from there to the root of the palate. He should search out the proper places with intelligence.

PURPORT

There are six circles of the movement of the life air, and the intelligent bhakti-yogi should search out these places with intelligence and in a meditative mood. Among these, mentioned above is the svadhithana-cakra, or the powerhouse of the life air, and above this, just below the abdomen and navel, is the mani-puraka-cakra. When upper space is further searched out in the heart, one reaches the anahata-cakra, and further up, when the life air is placed at the root of the palate, one reaches the visuddhi-cakra.

TEXT 21

TEXT

tasmad bhruvor antaram unnayeta
niruddha-saptayatano 'napeksah
sthitva muhurtardham akuntha-drstir
nirbhidya murdhan visrjet param gatah

SYNONYMS

tasmad--from there; bhruvoh--of the eyebrows; antaram--in between; unnayeta--should be brought in; niruddha--by blocking; sapta--seven; ayatanah--outlets of the life air; anapeksah--independent of all material enjoyment; sthitva--by keeping; muhurta--of a moment; ardham--half; akuntha--back home, back to Godhead; drstih--one whose aim is targeted like that; nirbhidya--punching; murdhan--the cerebral hole; visrjet--should give up his body; param--the Supreme; gatah--having gone to.

TRANSLATION

Thereafter the bhakti-yogi should push the life air up between the eyebrows, and then, blocking the seven outlets of the life air, he should maintain his aim for going back home, back to Godhead. If he is completely free from all desires for material enjoyment, he should then reach the cerebral hole and give up his material connections, having gone to the Supreme.

PURPORT

The process of giving up all material connections and returning home, back to Godhead, the Supreme, is recommended herein. The condition is that one should be completely freed from desire for material enjoyment. There are different grades of material enjoyments in respect to duration of life and sensual gratification. The highest plane of sensual enjoyment for the longest period of life is mentioned in the Bhagavad-gita (9.20). All are but material enjoyments, and one should be thoroughly convinced that he has no need of such a long duration of life, even in the Brahmaloaka planet. He must return home, back to Godhead, and must not be attracted by any amount of material facilities. In the Bhagavad-gita (2.59) it is said that this sort of material detachment is possible to attain when one is acquainted with the supreme association of life. Param drstva nivartate. One cannot be freed from material attraction unless he has complete understanding of the nature of spiritual life. The propaganda by a certain class of impersonalists that spiritual life is void of all varieties is dangerous propaganda to mislead the living beings into becoming more and more attracted by material enjoyments. As such, persons with a poor fund of knowledge cannot have any conception of the param, the Supreme; they try to stick to the varieties of material enjoyments, although they may flatter themselves as being Brahman-realized souls. Such less intelligent persons cannot have any conception of the param, as mentioned in this verse, and therefore they cannot reach the Supreme. The devotees have full knowledge of the spiritual world, the Personality of Godhead and His transcendental association in unlimited spiritual planets called Vaikunthalokas. Herein akuntha-drstih is mentioned. Akuntha and vaikuntha convey the same import, and only one who has his aim fixed upon that spiritual world and personal association with the Godhead can give up his material connections even while living in the material world. This param and the param dhama mentioned in several places in the Bhagavad-gita are one and the same thing. One who goes to the param dhama does not return to the material world. This freedom is not possible even by reaching the topmost loka of the material world.

The life air passes through seven openings, namely two eyes, two nostrils, two ears and one mouth. Generally it passes through the mouth at the time of an ordinary man's death. But the yogi, as above mentioned, who controls the life air in his own way, generally releases the life air by puncturing the cerebral hole in the head. The yogi therefore blocks up all the above-mentioned seven openings, so that

the life air will naturally burst forth through the cerebral hole. This is the sure sign of a great devotee's leaving the material connection.

TEXT 22

TEXT

yadi prayasyan nrpa paramesthyam
vaihayasanam uta yad viharam
astadhipatyam guna-sannivaye
sahaiva gacchen manasendriyais ca

SYNONYMS

yadi--however; prayasyan--maintaining a desire; nrpa--O King; paramesthyam--the governing planet of the material world; vaihayasanam--of the beings known as the Vaihayasas; uta--it is said; yat--what is; viharam--place of enjoyment; asta-adhipatyam--lording it over with eightfold achievements; guna-sannivaye--in the world of three modes of nature; saha--along with; eva--certainly; gacchet--should go; manasa--accompanied by the mind; indriyaih--and the senses; ca--also.

TRANSLATION

However, O King, if a yogi maintains a desire for improved material enjoyments, like transference to the topmost planet, Brahmaloaka, or the achievement of the eightfold perfections, travel in outer space with the Vaihayasas, or a situation in one of the millions of planets, then he has to take away with him the materially molded mind and senses.

PURPORT

In the upper status of the planetary systems there are facilities thousands and thousands of times greater for material enjoyments than in the lower planetary systems. The topmost planetary systems consist of planets like Brahmaloaka and Dhruvaloka (the polestar), and all of them are situated beyond Maharloaka. The inhabitants of those planets are empowered with eightfold achievements of mystic perfection. They do not have to learn and practice the mystic processes of yoga perfection and achieve the power of becoming small like a particle (anima-siddhi), or lighter than a soft feather (laghima-siddhi). They do not have to get anything and everything from anywhere and everywhere (prapti-siddhi), to become heavier than the heaviest (mahima-siddhi), to act freely even to create something wonderful or to annihilate anything at will (isitva-siddhi), to control all material elements (vasitva-siddhi), to possess such power as will never be frustrated in any desire (prakamya-siddhi), or to assume any shape or form one may even whimsically desire (kamavasayita-siddhi). All these expedencies are as common as natural gifts for the inhabitants of those higher planets. They do not require any mechanical help to travel in outer space, and they can move and travel at will from one planet to any other planet within no time. The inhabitants of the earth cannot move even to the nearest planet except by mechanical vehicles like spacecraft, but the highly talented inhabitants of such higher planets can do everything very easily.

Since a materialist is generally inquisitive to experience what is actually in such planetary systems, he wants to see everything personally. As inquisitive persons tour all over the world to gain direct local experience, the less intelligent transcendentalist similarly desires to have some experience of those planets about which he has heard so many wonderful things. The yogi can, however, easily fulfill his desire by going there with the present materialistic mind and senses. The prime inclination of the materialistic mind is to lord it over the material world, and all the siddhis mentioned above are features of domination over the world. The devotees of the Lord are not ambitious to dominate a false and temporary phenomenon. On the contrary, a devotee wants to be dominated by the supreme predominator, the Lord. A desire to serve the Lord, the supreme predominator, is spiritual or transcendental, and one has to attain this purification of the mind and the senses to get admission into the spiritual kingdom. With the

materialistic mind one can reach the best planet in the universe, but no one can enter into the kingdom of God. Senses are called spiritually purified when they are not involved in sense gratification. Senses require engagements, and when the senses are engaged totally in the transcendental loving service of the Lord, they have no chance to become contaminated by material infections.

TEXT 23

TEXT

yogesvaranam gatim ahur antar-
bahis-tri-lokyah pavanantar-atmanam
na karmabhis tam gatim apnuvanti
vidya-tapo-yoga-samadhi-bhajam

SYNONYMS

yoga-isvaranam--of the great saints and devotees; gatim--destination; ahuh--it is said; antah--within; bahih--without; tri-lokyah--of the three planetary systems; pavana-antah--within the air; atmanam--of the subtle body; na--never; karmabhih--by fruitive activities; tam--that; gatim--speed; apnuvanti--achieve; vidya--devotional service; tapah--austerities; yoga--mystic power; samadhi--knowledge; bhajam--of those who entertain.

TRANSLATION

The transcendentalists are concerned with the spiritual body. As such, by the strength of their devotional service, austerities, mystic power and transcendental knowledge, their movements are unrestricted, within and beyond the material worlds. The fruitive workers, or the gross materialists, can never move in such an unrestricted manner.

PURPORT

The materialistic scientist's endeavor to reach other planets by mechanical vehicles is only a futile attempt. One can, however, reach heavenly planets by virtuous activities, but one can never expect to go beyond Svarga or Janaloka by such mechanical or materialistic activities, either gross or subtle. The transcendentalists who have nothing to do with the gross material body can move anywhere within or beyond the material worlds. Within the material worlds they move in the planetary systems of the Mahar-, Janas-, Tapas- and Satya-loka, and beyond the material worlds they can move in the Vaikunthas as unrestricted spacemen. Narada Muni is one of the examples of such spacemen, and Durvasa Muni is one of such mystics. By the strength of devotional service, austerities, mystic powers and transcendental knowledge, everyone can move like Narada Muni or Durvasa Muni. It is said that Durvasa Muni traveled throughout the entirety of material space and part of spiritual space within one year only. The speed of the transcendentalists can never be attained by the gross or subtle materialists.

TEXT 24

TEXT

vaisvanaram yati vihayasa gatah
susumnaya brahma-pathena socisa
vidhuta-kalko 'tha harer udastat
prayati cakram nrpa saisumaram

SYNONYMS

vaisvanaram--the controlling deity of fire; yati--goes; vihayasa--by the path in the sky (the Milky Way); gatah--by passing over; susumnaya--by the Susumna; brahma--Brahmaloka; pathena--on the way to; socisa--illuminating; vidhuta--being washed off; kalkah--dirt; atha--thereafter; hareh--of Lord Hari; udastat--upwards; prayati--does reach; cakram--circle; nrpa--O King; saismaram--named Sisumara.

TRANSLATION

O King, when such a mystic passes over the Milky Way by the illuminating Susumna to reach the highest planet, Brahmaloka, he goes first to Vaisvanara, the planet of the deity of fire, wherein he becomes completely cleansed of all contaminations, and thereafter he still goes higher, to the circle of Sisumara, to relate with Lord Hari, the Personality of Godhead.

PURPORT

The polar star of the universe and the circle thereof is called the Sisumara circle, and therein the local residential planet of the Personality of Godhead (Ksirodakasayi Visnu) is situated. Before reaching there, the mystic passes over the Milky Way to reach Brahmaloka, and while going there he first reaches Vaisvanara-loka, where the demigod controls fire. On Vaisvanara-loka the yogi becomes completely cleansed of all dirty sins acquired while in contact with the material world. The Milky Way in the sky is indicated herein as the way leading to Brahmaloka, the highest planet of the universe.

TEXT 25

TEXT

tad visva-nabhim tv ativartya visnor
 aniyasa virajenatmanaikah
 namaskrtam brahma-vidam upaiti
 kalpayuso yad vibudha ramante

SYNONYMS

tat--that; visva-nabhim--navel of the universal Personality of Godhead; tu--but; ativartya--crossing over; visnoh--of Lord Visnu, the Personality of Godhead; aniyasa--due to mystic perfection; virajena--by the purified; atmana--by the living entity; ekah--alone; namaskrtam--worshipable; brahma-vidam--by those who are transcendently situated; upaiti--reaches; kalpa-ayusah--a period of 4,300,000,000 solar years; yat--the place; vibudhah--self-realized souls; ramante--do enjoy.

TRANSLATION

This Sisumara is the pivot for the turning of the complete universe, and it is called the navel of Visnu [Garbhodakasayi Visnu]. The yogi alone goes beyond this circle of Sisumara and attains the planet [Maharloka] where purified saints like Bhrgu enjoy a duration of life of 4,300,000,000 solar years. This planet is worshipable even for the saints who are transcendently situated.

TEXT 26

TEXT

atho anantasya mukhanalena
 dandahyamanam sa niriksya visvam
 niryati siddhesvara-yusta-dhisnyam
 yad dvai-parardhyam tad u paramesthyam

SYNONYMS

atho--thereupon; anantasya--of Ananta, the resting incarnation of Godhead; mukha-analena--by the fire emanating from His mouth; dandahyamanam--burning to ashes; sah--he; niriksyā--by seeing this; visvam--the universe; niriyati--goes out; siddhesvara-yusta-dhisnyam--airplanes used by the great purified souls; yat--the place; dvai-parardhyam--15,480,000,000,000 solar years; tat--that; u--the exalted; paramesthyam--Satyaloka, where Brahma resides.

TRANSLATION

At the time of the final devastation of the complete universe [the end of the duration of Brahma's life], a flame of fire emanates from the mouth of Ananta [from the bottom of the universe]. The yogi sees all the planets of the universe burning to ashes, and thus he leaves for Satyaloka by airplanes used by the great purified souls. The duration of life in Satyaloka is calculated to be 15,480,000,000,000 years.

PURPORT

It is indicated herein that the residents of Maharloka, where the purified living entities or demigods possess a duration of life calculated to be 4,300,000,000 solar years, have airships by which they reach Satyaloka, the topmost planet of the universe. In other words, the Srimad-Bhagavatam gives us many clues about other planets far, far away from us which modern planes and spacecraft cannot reach, even by imaginary speeds. The statements of Srimad-Bhagavatam are accepted by great acaryas like Sridhara Svami, Ramanujacarya and Vallabhacarya. Lord Sri Caitanya Mahaprabhu specifically accepts Srimad-Bhagavatam as the spotless Vedic authority, and as such no sane man can ignore the statements of Srimad-Bhagavatam when it is spoken by the self-realized soul Srila Sukadeva Gosvami, who follows in the footsteps of his great father, Srila Vyasadeva, the compiler of all Vedic literatures. In the creation of the Lord there are many wonderful things we can see with our own eyes every day and night, but we are unable to reach them equipped by modern materialistic science. We should not, therefore, depend on the fragmentary authority of materialistic science for knowing things beyond the range of scientific purview. For a common man, both modern science and Vedic wisdom are simply to be accepted because none of the statements either of modern science or of Vedic literature can be verified by him. The alternative for a common man is to believe either of them or both of them. The Vedic way of understanding, however, is more authentic because it has been accepted by the acaryas, who are not only faithful and learned men, but are also liberated souls without any of the flaws of conditioned souls. The modern scientists, however, are conditioned souls liable to so many errors and mistakes; therefore the safe side is to accept the authentic version of Vedic literatures, like Srimad-Bhagavatam, which is accepted unanimously by the great acaryas.

TEXT 27

TEXT

na yatra soko na jara na mrtyur
nartir na codvega rte kutascit
yac cit tato 'dah krpayanidam-vidam
duranta-duhkha-prabhavanudarsanat

SYNONYMS

na--never; yatra--there are; sokah--bereavement; na--nor; jara--old age; na--nor; mrtyuh--death; na--nor; arthi--pains; na--nor; ca--also; udvegah--anxieties; rte--save and except; kutascit--sometimes; yat--because of; cit--consciousness; tatah--therefore; adah--compassion; krpaya--out of heartfelt sympathy; an-idam-vidam--of those who are ignorant of the process of devotional service; duranta--unsurpassable; duhkha--misery; prabhava--repeated birth and death; anudarsanat--by successive experience.

TRANSLATION

In that planet of Satyaloka, there is neither bereavement, nor old age nor death. There is no pain of any kind, and therefore there are no anxieties, save that sometimes, due to consciousness, there is a feeling of compassion for those unaware of the process of devotional service, who are subjected to unsurpassable miseries in the material world.

PURPORT

Foolish men of materialistic temperament do not take advantage of successive authorized knowledge. The Vedic knowledge is authorized and is acquired not by experiment but by authentic statements of the Vedic literatures explained by bona fide authorities. Simply by becoming an academic scholar one cannot understand the Vedic statements; one has to approach the real authority who has received the Vedic knowledge by disciplic succession, as clearly explained in the Bhagavad-gita (4.2). Lord Krsna affirmed that the system of knowledge as explained in the Bhagavad-gita was explained to the sun-god, and the knowledge descended by disciplic succession from the sun-god to his son Manu, and from Manu to King Ikshvaku (the forefather of Lord Ramacandra), and thus the system of knowledge was explained down the line of great sages, one after another. But in due course of time the authorized succession was broken, and therefore, just to reestablish the true spirit of the knowledge, the Lord again explained the same knowledge to Arjuna, who was a bona fide candidate for understanding due to his being a pure devotee of the Lord. Bhagavad-gita, as it was understood by Arjuna, is also explained (Bg. 10.12-13), but there are many foolish men who do not follow in the footsteps of Arjuna in understanding the spirit of Bhagavad-gita. They create instead their own interpretations, which are as foolish as they themselves, and thereby only help to put a stumbling block on the path of real understanding, misdirecting the innocent followers who are less intelligent, or the sudras. It is said that one should become a brahmana before one can understand the Vedic statements, and this stricture is as important as the stricture that no one shall become a lawyer who has not qualified himself as a graduate. Such a stricture is not an impediment in the path of progress for anyone and everyone, but it is necessary for an unqualified understanding of a particular science. Vedic knowledge is misinterpreted by those who are not qualified brahmanas. A qualified brahmana is one who has undergone strict training under the guidance of a bona fide spiritual master.

The Vedic wisdom guides us to understanding our relation with the Supreme Lord Sri Krsna and to acting accordingly in order to achieve the desired result of returning home, back to Godhead. But materialistic men do not understand this. They want to make a plan to become happy in a place where there is no happiness. For false happiness they try to reach other planets, either by Vedic rituals or by spacecraft, but they should know for certain that any amount of materialistic adjustment for becoming happy in a place which is meant for distress cannot benefit the misguided man because, after all, the whole universe with all its paraphernalia will come to an end after a certain period. Then all plans of materialistic happiness will automatically come to an end. The intelligent person therefore makes a plan to return home, back to Godhead. Such an intelligent person surpasses all the pangs of material existence, like birth, death, disease and old age. He is actually happy because he has no anxieties of material existence, but as a compassionate sympathizer he feels unhappiness for the suffering materialistic men, and thus he occasionally comes before the materialistic men to teach them the necessity of going back to Godhead. All the bona fide acaryas preach this truth of returning home, back to Godhead, and warn men not to make a false plan for happiness in a place where happiness is only a myth.

TEXT 28

TEXT

tato visesam pratipadya nirbhayas
tenatmanapo 'nala-murtir atvaran
jyotirmayo vayum upetya kale

vayv-atmana kham brhad atma-lingam

SYNONYMS

tatah--thereafter; visesam--particularly; pratipadya--by obtaining; nirbhayah--without any doubt; tena--by that; atmana--pure self; apah--water; anala--fire; murtih--forms; atvaran--by surpassing; jyotih-mayah--effulgent; vayum--atmosphere; upetya--having reached there; kale--in due course of time; vayu--air; atmana--by the self; kham--ethereal; brhat--great; atma-lingam--the real form of the self.

TRANSLATION

After reaching Satyaloka, the devotee is specifically able to be incorporated fearlessly by the subtle body in an identity similar to that of the gross body, and one after another he gradually attains stages of existence from earthly to watery, fiery, glowing and airy, until he reaches the ethereal stage.

PURPORT

Anyone who can reach Brahmaloaka, or Satyaloka, by dint of spiritual perfection and practice is qualified to attain three different types of perfection. One who has attained a specific planet by dint of pious activities attains places in terms of his comparative pious activities. One who has attained the place by dint of virat or Hiranyagarbha worship is liberated along with the liberation of Brahma. But one who attains the place by dint of devotional service is specifically mentioned here, in relation to how he can penetrate into the different coverings of the universe and thus ultimately disclose his spiritual identity in the absolute atmosphere of supreme existence.

According to Srila Jiva Gosvami, all the universes are clustered together up and down, and each and every one of them is separately sevenfold-covered. The watery portion is beyond the sevenfold coverings, and each covering is ten times more expansive than the previous covering. The personality of Godhead who creates all such universes by His breathing period lies above the cluster of the universes. The water of the Causal Ocean is differently situated than the covering water of the universe. The water that serves as covering for the universe is material, whereas the water of the Causal Ocean is spiritual. As such, the watery covering mentioned herein is considered to be the false egoistic covering of all living entities, and the gradual process of liberation from the material coverings, one after another, as mentioned herein, is the gradual process of being liberated from false egoistic conceptions of the material gross body, and then being absorbed in the identification of the subtle body till the attainment of the pure spiritual body in the absolute realm of the kingdom of God.

Srila Sridhara Svami confirms that a part of the material nature, after being initiated by the Lord, is known as the mahat-tattva. A fractional portion of the mahat-tattva is called the false ego. A portion of the ego is the vibration of sound, and a portion of sound is atmospheric air. A portion of the airy atmosphere is turned into forms, and the forms constitute the power of electricity or heat. Heat produces the smell of the aroma of the earth, and the gross earth is produced by such aroma. And all these combined together constitute the cosmic phenomenon. The extent of the cosmic phenomenon is calculated to be diametrically (both ways) four billion miles. Then the coverings of the universe begin. The first stratum of the covering is calculated to extend eighty million miles, and the subsequent coverings of the universe are respectively of fire, effulgence, air and ether, one after another, each extending ten times further than the previous. The fearless devotee of the Lord penetrates each one of them and ultimately reaches the absolute atmosphere where everything is of one and the same spiritual identity. Then the devotee enters one of the Vaikuntha planets, where he assumes exactly the same form as the Lord and engages in the loving transcendental service of the Lord. That is the highest perfection of devotional life. Beyond this there is nothing to be desired or achieved by the perfect yogi.

TEXT 29

TEXT

ghranena gandham rasanena vai rasam
rupam ca drstyā svasanam tvacaiva
srotrena copetya nabho-gunatvam
pranena cakutim upaiti yogi

SYNONYMS

ghranena--by smelling; gandham--aroma; rasanena--by taste; vai--exactly; rasam--palate; rupam--forms; ca--also; drstyā--by vision; svasanam--contact; tvaca--touch; eva--as it were; srotrena--by vibration of the ear; ca--also; upetya--by achieving; nabho-gunatvam--identification of ether; pranena--by sense organs; ca--also; akutim--material activities; upaiti--attains; yogi--the devotee.

TRANSLATION

The devotee thus surpasses the subtle objects of different senses like aroma by smelling, the palate by tasting, vision by seeing forms, touch by contacting, the vibrations of the ear by ethereal identification, and the sense organs by material activities.

PURPORT

Beyond the sky there are subtle coverings, resembling the elementary coverings of the universes. The gross coverings are a development of partial ingredients of the subtle causes. So the yogi or devotee, along with liquidation of the gross elements, relinquishes the subtle causes like aroma by smelling. The pure spiritual spark, the living entity, thus becomes completely cleansed of all material contamination to become eligible for entrance into the kingdom of God.

TEXT 30

TEXT

sa bhuta-suksmendriya-sannikarsam
manomayam devamayam vikaryam
samsadya gatyā saha tena yati
vijñāna-tattvam guna-sannirodham

SYNONYMS

sah--he (the devotee); bhuta--the gross; suksma--and the subtle; indriya--senses; sannikarsam--the point of neutralization; manah-mayam--the mental plane; deva-mayam--in the mode of goodness; vikaryam--egoism; samsadya--surpassing; gatyā--by the progress; saha--along with; tena--them; yati--goes; vijñāna--perfect knowledge; tattvam--truth; guna--the material modes; sannirodham--completely suspended.

TRANSLATION

The devotee, thus surpassing the gross and the subtle forms of coverings, enters the plane of egoism. And in that status he merges the material modes of nature [ignorance and passion] in this point of neutralization and thus reaches egoism in goodness. After this, all egoism is merged in the mahat-tattva, and he comes to the point of pure self-realization.

PURPORT

Pure self-realization, as we have several times discussed, is the pure consciousness of admitting oneself to be the eternal servitor of the Lord. Thus one is reinstated in his original position of transcendental loving service to the Lord, as will be clearly explained in the following verse. This stage of rendering

transcendental loving service to the Lord without any hopes of emolument from the Lord, or any other way, can be attained when the material senses are purified and the original pure state of the senses is revived. It is suggested herein that the process of purifying the senses is by the yogic way, namely the gross senses are merged in the mode of ignorance, and the subtle senses are merged in the mode of passion. The mind belongs to the mode of goodness and therefore is called devamaya, or godly. perfect purification of the mind is made possible when one is fixed in the conviction of being the eternal servitor of the Lord. Therefore simple attainment of goodness is also a material mode; one has to surpass this stage of material goodness and reach the point of purified goodness, or vasudeva-sattva. This vasudeva-sattva helps one to enter into the kingdom of God.

We may also remember in this connection that the process of gradual emancipation by the devotees in the manner mentioned above, although authoritative, is not viable in the present age because of people's being primarily unaware of yoga practice. The so-called yoga practice by the professional protagonists may be physiologically beneficial, but such small successes cannot help one in the attainment of spiritual emancipation as mentioned herein. Five thousand years ago, when the social status of human society was in perfect Vedic order, the yoga process mentioned herein was a common affair for everyone because everyone, and especially the brahmana and ksatriya, was trained in the transcendental art under the care of the spiritual master far away from home, in the status of brahmacarya. Modern man, however, is incompetent to understand it perfectly.

Lord Sri Caitanya, therefore, made it easier for the prospective devotee of the present age in the following specific manner. Ultimately there is no difference in the result. The first and foremost point is that one must understand the prime importance of bhakti-yoga. The living beings in different species of life are undergoing different terms of engagement according to their fruitive actions and reactions. But in the execution of different activities, one who secures some resources in bhakti-yoga can understand the importance of service to the Lord through the causeless mercy of the Lord, as well as that of the spiritual master. A sincere soul is helped by the Lord through meeting a bona fide spiritual master, the representative of the Lord. By the instruction of such a spiritual master, one gets the seed of bhakti-yoga. Lord Sri Caitanya Mahaprabhu recommends that the devotee sow the seed of bhakti-yoga in his heart and nurture it by the watering of hearing and chanting the holy name, fame, etc., of the Lord. The simple process of offenselessly chanting and hearing the holy name of the Lord will gradually promote one very soon to the stage of emancipation. There are three stages in chanting the holy name of the Lord. The first stage is the offensive chanting of the holy name, and the second is the reflective stage of chanting the holy name. The third stage is the offenseless chanting of the holy name of the Lord. In the second stage only, the stage of reflection, between the offensive and offenseless stages, one automatically attains the stage of emancipation. And in the offenseless stage, one actually enters into the kingdom of God, although physically he may apparently be within the material world. To attain the offenseless stage, one must be on guard in the following manner.

When we speak of hearing and chanting, it means that not only should one chant and hear of the holy name of the Lord as Rama, Krsna (or systematically the sixteen names Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare), but one should also read and hear the Bhagavad-gita and Srimad-Bhagavatam in the association of devotees. The primary practice of bhakti-yoga will cause the seed already sowed in heart to sprout, and by a regular watering process, as mentioned above, the bhakti-yoga creeper will begin to grow. By systematic nurturing, the creeper will grow to such an extent that it will penetrate the coverings of the universe, as we have heard in the previous verses, reach the effulgent sky, the brahmajyoti, and go farther and farther and reach the spiritual sky, where there are innumerable spiritual planets called Vaikunthalokas. Above all of them is Krsnaloka, or Goloka Vrndavana, wherein the growing creeper enters and takes repose at the lotus feet of Lord Sri Krsna, the original Personality of Godhead. When one reaches the lotus feet of Lord Krsna at Goloka Vrndavana, the watering process of hearing and reading, as also chanting of the holy name in the pure devotional stage, fructifies, and the fruits grown there in the form of love of God are tangibly tasted by the devotee, even though he is here in this material world. The ripe fruits of love of God are relished only by the devotees constantly engaged in the watering process as described above. But the working devotee must always be mindful so that the creeper which has so grown will not be cut off. Therefore he should be mindful of the following considerations:

(1) Offense by one at the feet of a pure devotee may be likened to the mad elephant who devastates a very good garden if it enters.

(2) One must be very careful to guard himself against such offenses at the feet of pure devotees, just as one protects a creeper by all-around fencing.

(3) It so happens that by the watering process some weeds are also grown, and unless such weeds are uprooted, the nurturing of the main creeper, or the creeper of bhakti-yoga, may be hampered.

(4) Actually these weeds are material enjoyment, merging of the self in the Absolute without separate individuality, and many other desires in the field of religion, economic development, sense enjoyment and emancipation.

(5) There are many other weeds, like disobedience to the tenets of the revered scriptures, unnecessary engagements, killing animals, and hankering after material gain, prestige and adoration.

(6) If sufficient care is not taken, then the watering process may only help to breed the weeds, stunting the healthy growth of the main creeper and resulting in no fructification of the ultimate requirement: love of God.

(7) The devotee must therefore be very careful to uproot the different weeds in the very beginning. Only then will the healthy growth of the main creeper not be stunted.

(8) And by so doing, the devotee is able to relish the fruit of love of God and thus live practically with Lord Kṛṣṇa, even in this life, and be able to see the Lord in every step.

The highest perfection of life is to enjoy life constantly in the association of the Lord, and one who can relish this does not aspire after any temporary enjoyment of the material world via other media.

TEXT 31

TEXT

tenatmanatmanam upaiti santam
anandam anandamayo 'vasane
etam gatim bhagavatim gato yah
sa vai punar neha visajjate 'nga

SYNONYMS

tena--by that purified; atmana--by the self; atmanam--the Supersoul; upaiti--attains; santam--rest; anandam--satisfaction; ananda-mayah--naturally so being; avasane--being freed from all material contamination; etam--such; gatim--destination; bhagavatim--devotional; gatah--attained by; yah--the person; sah--he; vai--certainly; punah--again; na--never; iha--in this material world; visajjate--becomes attracted; anga--O Maharaja Parikṣit.

TRANSLATION

Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns.

PURPORT

We should specially note in this verse the description of gatim bhagavatim. To become merged in the rays of the Parabrahman, the Supreme Personality of Godhead, as desired by the brahmavadi impersonalist, is not bhagavatim perfection. The bhagavatas never accept merging in the impersonal rays of the Lord, but always aspire after personal association with the Supreme Lord in one of the Vaikuntha spiritual planets in the spiritual sky. The whole of the spiritual sky, of which the total number of the material skies is only an insignificant part, is full of unlimited numbers of Vaikuntha planets. The destination of the devotee (the bhagavata) is to enter into one of the Vaikuntha planets, in each of which the Personality of Godhead, in His unlimited personal expansions, enjoys Himself in the association of

unlimited numbers of pure devotee associates. The conditioned souls in the material world, after gaining emancipation by devotional service, are promoted to these planets. But the number of ever-liberated souls is far, far greater than the number of conditioned souls in the material world, and the ever-liberated souls in the Vaikuntha planets never care to visit this miserable material world.

The impersonalists, who aspire to merge in the impersonal brahmajyoti effulgence of the Supreme Lord but have no conception of loving devotional service to Him in His personal form in the spiritual manifestation, may be compared to certain species of fish, who, being born in the rivers and rivulets, migrate to the great ocean. They cannot stay in the ocean indefinitely, for their urge for sense gratification brings them back to the rivers and streams to spawn. Similarly, when the materialist becomes frustrated in his attempts to enjoy himself in the limited material world, he may seek impersonal liberation by merging either with the Causal Ocean or with the impersonal brahmajyoti effulgence. However, as neither the Causal Ocean nor the impersonal brahmajyoti effulgence affords any superior substitute for association and engagement of the senses, the impersonalist will fall again into the limited material world to become entangled once more in the wheel of births and deaths, drawn on by the inextinguishable desire for sensual engagement. But any devotee who enters the kingdom of God by transcendental engagement of his senses in devotional service, and who associates with the liberated souls and the Personality of Godhead there, will never be attracted to the limited surroundings of the material world.

In the Bhagavad-gita (8.15) also the same is confirmed, as the Lord says, "The great mahatmas, or the bhakti-yogis, after attaining My association, never come back to this material world, which is full of miseries and is nonpermanent." The highest perfection of life, therefore, is to attain His association, and nothing else. The bhakti-yogi, being completely engaged in the Lord's service, has no attraction for any other process of liberation like jnana or yoga. A pure devotee is a one hundred percent devotee of the Lord and nothing more.

We should further note in this verse the two words santam and anandam, which denote that devotional service of the Lord can really bestow upon the devotee two important benedictions, namely peace and satisfaction. The impersonalist is desirous of becoming one with the Supreme, or in other words, he wants to become the Supreme. This is a myth only. The mystic yogis become encumbered by various mystic powers and so have neither peace nor satisfaction. So neither the impersonalists nor the yogi can have real peace and satisfaction, but the devotee can become fully peaceful and satisfied because of his association with the complete whole. Therefore, merging in the Absolute or attaining some mystic powers has no attraction for the devotee.

Attainment of love of Godhead means complete freedom from all other attractions. The conditioned soul has many aspirations such as becoming a religious man, a rich man, or a first-class enjoyer or becoming God himself, or becoming powerful like the mystics and acting wonderfully by getting anything or doing anything, but all these aspirations should be rejected by the prospective devotee who actually wants to revive his dormant love of God. The impure devotee aspires after all of the abovementioned material things by perfection of devotion. But a pure devotee has none of the tinges of the above contaminations, which are the influence of material desires, impersonal speculations and attainment of mystic powers. One can attain the stage of love of God by pure devotional service, or by "a learned labor of love," for the sake of the devotee's lovable object, the Personality of Godhead.

To be more clear, if one wants to attain the stage of love of Godhead, he must give up all desires for material enjoyment, he should refrain from worshipping any of the demigods, and he should devote himself only to the worship of the Supreme personality of Godhead. He must give up the foolish idea of becoming one with the Lord and the desire to have some wonderful powers just to get the ephemeral adoration of the world. The pure devotee is only favorably engaged in the service of the Lord, without any hope of emolument. This will bring about love of Godhead, or the stage of santam and anandam, as stated in this verse.

TEXT 32

TEXT

ete srti te nrpa veda-gite
tvayabhiprste ca sanatane ca

ye vai pura brahmana aha tusta
aradhito bhagavan vasudevah

SYNONYMS

ete--all that is described; srti--way; te--unto you; nrpa--O Maharaja Pariksit; veda-gite--according to the version of the Vedas; tvaya--by Your Majesty; abhiprste--being properly inquired; ca--also; sanatane--in the matter of eternal truth; ca--verily; ye--which; vai--certainly; pura--before; brahmane--unto Lord Brahma; aha--said; tustah--being satisfied; aradhitah--being worshiped; bhagavan--the personality of Godhead; vasudevah--Lord Krsna.

TRANSLATION

Your Majesty Maharaja Pariksit, know that all that I have described in reply to your proper inquiry is just according to the version of the Vedas, and it is eternal truth. This was described personally by Lord Krsna unto Brahma, with whom the Lord was satisfied upon being properly worshiped.

PURPORT

The two different ways of reaching the spiritual sky and thereby getting emancipation from all material bondage, namely either the direct process of reaching the kingdom of God or the gradual process through the other higher planets of the universe, are set forth exactly according to the version of the Vedas. The Vedic versions in this connection are, yada sarve pramucyante kama ye 'sya hrdisritah. atha martyo 'mrto bhavaty atra brahma samasnut (Bṛhad-aranyaka Upanisad 4.4.7) and te 'rcir abhisambhavanti (Bṛhad-aranyaka Upanisad 6.2.15): "Those who are free from all material desires, which are diseases of the heart, are able to conquer death and enter the kingdom of God through the Arci planets." These Vedic versions corroborate the version of the Srimad-Bhagavatam, and the latter is further confirmed by Sukadeva Gosvami, who affirms that the truth was disclosed by the Supreme Personality of Godhead Lord Sri Krsna, Vasudeva, to Brahma, the first authority on the Vedas. The disciplic succession holds that the Vedas were uttered by Lord Krsna to Brahma, by Brahma to Narada, and by Narada to Vyasadeva, and then by Vyasadeva to Sukadeva Gosvami and so on. So there is no difference between the versions of all the authorities. The truth is eternal, and as such there cannot be any new opinion about the truth. That is the way of knowing the knowledge contained in the Vedas. It is not a thing to be understood by one's erudite scholarship or by the fashionable interpretations of mundane scholars. There is nothing to be added and nothing to be subtracted, because the truth is the truth. One has to accept, after all, some authority. The modern scientists are also authorities for the common man for some scientific truths. The common man follows the version of the scientist. This means that the common man follows the authority. The Vedic knowledge is also received in that way. The common man cannot argue about what is beyond the sky or beyond the universe; he must accept the versions of the Vedas as they are understood by the authorized disciplic succession. In the Bhagavad-gita also the same process of understanding the Gita is stated in the Fourth Chapter. If one does not follow the authoritative version of the acaryas, he will vainly search after the truth mentioned in the Vedas.

TEXT 33

TEXT

na hy ato 'nyah sivah pantha
visatah samsrtav iha
vasudeve bhagavati
bhakti-yogo yato bhavet

SYNONYMS

na--never; hi--certainly; atah--beyond this; anyah--any other; sivah--auspicious; panthah--means; visatah--wandering; samsrtau--in the material world; iha--in this life; vasudeve--unto Lord Vasudeva, Krsna; bhagavati--the Personality of Godhead; bhakti-yogah--direct devotional service; yatah--wherein; bhavet--may result in.

TRANSLATION

For those who are wandering in the material universe, there is no more auspicious means of deliverance than what is aimed at in the direct devotional service of Lord Krsna.

PURPORT

As will be clarified in the next verse, devotional service, or direct bhakti-yoga, is the only absolute and auspicious means of deliverance from the grip of material existence. There are many indirect methods for deliverance from the clutches of material existence, but none of them is as easy and auspicious as bhakti-yoga. The means of jnana and yoga and other allied disciplines are not independent in delivering a performer. Such activities help one to reach the stage of bhakti-yoga after many, many years. In the Bhagavad-gita (12.5) it is said that those who are attached to the impersonal feature of the Absolute are liable to many troubles in the pursuit of their desired goal, and the empiricist philosophers, searching after the Absolute Truth, realize the importance of Vasudeva realization as all in all after many, many births (Bg. 7.19). As far as yoga systems are concerned, it is also said in the Bhagavad-gita (6.47) that amongst the mystics who pursue the Absolute Truth, the one who is always engaged in the service of the Lord is the greatest of all. And the last instruction in the Bhagavad-gita (18.66) advises fully surrendering unto the Lord, leaving aside all other engagements or different processes for self-realization and liberation from material bondage. And the purport of all Vedic literatures is to induce one to accept the transcendental loving service of the Lord by all means.

As already explained in the texts of Srimad-Bhagavatam (First Canto), either direct bhakti-yoga or the means which ultimately culminate in bhakti-yoga, without any tinge of fruitive activity, constitutes the highest form of religion. Everything else is simply a waste of time for the performer.

Srila Sridhara Svami and all other acaryas, like Jiva Gosvami, agree that bhakti-yoga is not only easy, simple, natural and free from trouble, but is the only source of happiness for the human being.

TEXT 34

TEXT

bhagavan brahma kartsnyena
trir anviksya manisaya
tad adhyavasyat kuta-stho
ratir atman yato bhavet

SYNONYMS

bhagavan--the great personality Brahma; brahma--the Vedas; kartsnyena--by summarization; trih--three times; anviksya--scrutinizingly examined; manisaya--with scholarly attention; tat--that; adhyavasyat--ascertained it; kuta-sthah--with concentration of the mind; ratih--attraction; atman (atmani)--unto the Supreme personality of Godhead Sri Krsna; yatah--by which; bhavet--it so happens.

TRANSLATION

The great personality Brahma, with great attention and concentration of the mind, studied the Vedas three times, and after scrutinizingly examining them, he ascertained that attraction for the Supreme Personality of Godhead Sri Krsna is the highest perfection of religion.

PURPORT

Sri Sukadeva Gosvami is referring to the highest Vedic authority, Lord Brahma, who is the qualitative incarnation of Godhead. The Vedas were taught to Brahmaji in the beginning of the material creation. Although Brahmaji was to hear Vedic instructions directly from the personality of Godhead, in order to satisfy the inquisitiveness of all prospective students of the Vedas, Brahmaji, just like a scholar, studied the Vedas three times, as generally done by all scholars. He studied with great attention, concentrating on the purpose of the Vedas, and after scrutinizingly examining the whole process, he ascertained that becoming a pure, unalloyed devotee of the Supreme Personality of Godhead Sri Krsna is the topmost perfection of all religious principles. And this is the last instruction of the Bhagavad-gita directly presented by the Personality of Godhead. The Vedic conclusion is thus accepted by all acaryas, and those who are against this conclusion are only veda-vada-ratas, as explained in the Bhagavad-gita (2.42).

TEXT 35

TEXT

bhagavan sarva-bhutesu
laksitah svatmana harih
drsyair buddhy-adibhir drasta
laksanair anumapakaih

SYNONYMS

bhagavan--the Personality of Godhead; sarva--all; bhutesu--in the living entities; laksitah--is visible; svatmana--along with the self; harih--the Lord; drsyaih--by what is seen; buddhi-adibhih--by intelligence; drasta--one who sees; laksanaih--by different signs; anumapakaih--by hypothesis.

TRANSLATION

The Personality of Godhead Lord Sri Krsna is in every living being along with the individual soul. And this fact is perceived and hypothesized in our acts of seeing and taking help from the intelligence.

PURPORT

The general argument of the common man is that since the Lord is not visible to our eyes, how can one either surrender unto Him or render transcendental loving service unto Him? To such a common man, here is a practical suggestion given by Srila Sukadeva Gosvami as to how one can perceive the Supreme Lord by reason and perception. Actually the Lord is not perceivable by our present materialized senses, but when one is convinced of the presence of the Lord by a practical service attitude, there is a revelation by the Lord's mercy, and such a pure devotee of the Lord can perceive the Lord's presence always and everywhere. He can perceive that intelligence is the form-direction of the Paramatma plenary portion of the Personality of Godhead. The presence of Paramatma in everyone's company is not very difficult to realize, even for the common man. The procedure is as follows. One can perceive one's self-identification and feel positively that he exists. He may not feel it very abruptly, but by using a little intelligence, he can feel that he is not the body. He can feel that the hand, the leg, the head, the hair and the limbs are all his bodily parts and parcels, but as such the hand, the leg, the head, etc., cannot be identified with his self. Therefore just by using intelligence he can distinguish and separate his self from other things that he sees. So the natural conclusion is that the living being, either man or beast, is the seer, and he sees besides himself all other things. So there is a difference between the seer and the seen. Now, by a little use of intelligence we can also readily agree that the living being who sees the things beyond himself by ordinary vision has no power to see or to move independently. All our ordinary actions and perceptions depend on various forms of energy supplied to us by nature in various combinations. Our senses of perception and of action, that is to say, our five perceptive senses of (1) hearing, (2) touch, (3) sight, (4) taste and (5) smell,

as well as our five senses of action, namely (1) hands, (2) legs, (3) speech, (4) evacuation organs and (5) reproductive organs, and also our three subtle senses, namely (1) mind, (2) intelligence and (3) ego (thirteen senses in all), are supplied to us by various arrangements of gross or subtle forms of natural energy. And it is equally evident that our objects of perception are nothing but the products of the inexhaustible permutations and combinations of the forms taken by natural energy. As this conclusively proves that the ordinary living being has no independent power of perception or of motion, and as we undoubtedly feel our existence being conditioned by nature's energy, we conclude that he who sees is spirit, and that the senses as well as the objects of perception are material. The spiritual quality of the seer is manifest in our dissatisfaction with the limited state of materially conditioned existence. That is the difference between spirit and matter. There are some less intelligent arguments that matter develops the power of seeing and moving as a certain organic development, but such an argument cannot be accepted because there is no experimental evidence that matter has anywhere produced a living entity. Trust no future, however pleasant. Idle talks regarding future development of matter into spirit are actually foolish because no matter has ever developed the power of seeing or moving in any part of the world. Therefore it is definite that matter and spirit are two different identities, and this conclusion is arrived at by the use of intelligence. Now we come to the point that the things which are seen by a little use of intelligence cannot be animate unless we accept someone as the user of or director of the intelligence. Intelligence gives one direction like some higher authority, and the living being cannot see or move or eat or do anything without the use of intelligence. When one fails to take advantage of intelligence he becomes a deranged man, and so a living being is dependent on intelligence or the direction of a superior being. Such intelligence is all-pervading. Every living being has his intelligence, and this intelligence, being the direction of some higher authority, is just like a father giving direction to his son. The higher authority, who is present and residing within every individual living being, is the Superself.

At this point in our investigation, we may consider the following question: on the one hand we realize that all our perceptions and activities are conditioned by arrangements of material nature, yet we also ordinarily feel and say, "I am perceiving" or "I am doing." Therefore we can say that our material senses of perception and action are moving because we are identifying the self with the material body, and that the superior principle of Superself is guiding and supplying us according to our desire. By taking advantage of the guidance of Superself in the form of intelligence, we can either continue to study and to put into practice our conclusion that "I am not this body," or we can choose to remain in the false material identification, fancying ourselves to be the possessors and doers. Our freedom consists in orienting our desire either toward the ignorant, material misconception or the true, spiritual conception. We can easily attain to the true, spiritual conception by recognizing the Superself (Paramatma) to be our friend and guide and by dovetailing our intelligence with the superior intelligence of Paramatma. The Superself and the individual self are both spirit, and therefore the Superself and the individual self are both qualitatively one and distinct from matter. But the Superself and the individual self cannot be on an equal level because the Superself gives direction or supplies intelligence and the individual self follows the direction, and thus actions are performed properly. The individual is completely dependent on the direction of the Superself because in every step the individual self follows the direction of the Superself in the matter of seeing, hearing, thinking, feeling, willing, etc.

So far as common sense is concerned, we come to the conclusion that there are three identities, namely matter, spirit and Superspirit. Now if we go to the Bhagavad-gita, or the Vedic intelligence, we can further understand that all three identities, namely matter, individual spirit, and the Superspirit, are all dependent on the Supreme Personality of Godhead. The Superself is a partial representation or plenary portion of the Supreme Personality of Godhead. The Bhagavad-gita affirms that the Supreme Personality of Godhead dominates all over the material world by His partial representation only. God is great, and He cannot be simply an order supplier of the individual selves; therefore the Superself cannot be a full representation of the Supreme Self, Purusottama, the Absolute Personality of Godhead. Realization of the Superself by the individual self is the beginning of self-realization, and by the progress of such self-realization one is able to realize the Supreme Personality of Godhead by intelligence, by the help of authorized scriptures, and, principally, by the grace of the Lord. The Bhagavad-gita is the preliminary conception of the Personality of Godhead Sri Krsna, and Srimad-Bhagavatam is the further explanation of the science of Godhead. So if we stick to our determination and pray for the mercy of the director of intelligence sitting within the same bodily tree, like a bird sitting with another bird (as explained in the Upanisads), certainly the purport of

the revealed information in the Vedas becomes clear to our vision, and there is no difficulty in realizing the Supreme Personality of Godhead, Vasudeva. The intelligent man therefore, after many births of such use of intelligence, surrenders himself at the lotus feet of Vasudeva, as confirmed by the Bhagavad-gita (7.19).

TEXT 36

TEXT

tasmat sarvatmana rajan
harih sarvatra sarvada
srotavyah kirtitavyas ca
smartavyo bhagavan nram

SYNONYMS

tasmat--therefore; sarva--all; atmana--soul; rajan--O King; harih--the Lord; sarvatra--everywhere; sarvada--always; srotavyah--must be heard; kirtitavyah--glorified; ca--also; smartavyah--be remembered; bhagavan--the Personality of Godhead; nram--by the human being.

TRANSLATION

O King, it is therefore essential that every human being hear about, glorify and remember the Supreme Lord, the Personality of Godhead, always and everywhere.

PURPORT

Srila Sukadeva Gosvami begins this verse with the word *tasmat*, or "therefore," because in the previous verse he has already explained that there is no auspicious means for salvation other than the sublime process of *bhakti-yoga*. The *bhakti-yoga* process is practiced by the devotees in different methods like hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, rendering service in love, becoming friendly, and offering all that one may possess. All nine methods are bona fide methods, and either all of them, some of them or even one of them can bring about the desired result for the sincere devotee. But out of all the nine different methods, the first one, namely hearing, is the most important function in the process of *bhakti-yoga*. Without hearing sufficiently and properly, no one can make any progress by any of the methods of practice. And for hearing only, all the Vedic literatures are there, compiled by authorized persons like Vyasadeva, who is the powerful incarnation of Godhead. And since it has been ascertained that the Lord is the Supersoul of everything, He should therefore be heard and glorified everywhere and always. That is the special duty of the human being. When the human being gives up the process of hearing about the all-pervading personality of Godhead, he becomes victim to hearing rubbish transmitted by man-made machines. Machinery is not bad because through the machine one can take advantage of hearing about the Lord, but because machinery is used for ulterior purposes, it is creating rapid degradation in the standard of human civilization. It is said here that it is incumbent upon the human beings to hear because the scriptures like *Bhagavad-gita* and *Srimad-Bhagavatam* are made for that purpose. Living beings other than human beings have no ability to hear such Vedic literatures. If human society gives itself to the process of hearing the Vedic literature, it will not become a victim to the impious sounds vibrated by impious men who degrade the standards of the total society. Hearing is solidified by the process of chanting. One who has perfectly heard from the perfect source becomes convinced about the all-pervading Personality of Godhead and thus becomes enthusiastic in glorifying the Lord. All the great acaryas, like Ramanuja, Madhva, Caitanya, Sarasvati Thakura or even, in other countries, Muhammad, Christ and others, have all extensively glorified the Lord by chanting always and in every place. Because the Lord is all-pervading, it is essential to glorify Him always and everywhere. In the process of glorifying the Lord there should be no restriction of time and space. This is called *sanatana-dharma* or *bhagavata-dharma*. *Sanatana* means eternal, always and everywhere. *Bhagavata* means

pertaining to Bhagavan, the Lord. The Lord is the master of all time and all space, and therefore the Lord's holy name must be heard, glorified and remembered everywhere in the world. That will bring about the desired peace and prosperity so eagerly awaited by the people of the world. The word ca includes all the remaining processes or methods of bhakti-yoga, as mentioned above.

TEXT 37

TEXT

pibanti ye bhagavata atmanah satam
kathamrtam sravana-putesu sambhrtam
punanti te visaya-vidusitasayam
vrajanti tac-carana-saroruhantikam

SYNONYMS

pibanti--who drink; ye--those; bhagavatah--of the Personality of Godhead; atmanah--of the most dear; satam--of devotees; katha-amrtam--the nectar of the messages; sravana-putesu--within the earholes; sambhrtam--fully filled; punanti--purify; te--their; visaya--material enjoyment; vidusita-asayam--polluted aim of life; vrajanti--do go back; tat--the Lord's; carana--feet; saroruha-antikam--near the lotus.

TRANSLATION

Those who drink through aural reception, fully filled with the nectarean message of Lord Krsna, the beloved of the devotees, purify the polluted aim of life known as material enjoyment and thus go back to Godhead, to the lotus feet of Him [the Personality of Godhead].

PURPORT

The sufferings of human society are due to a polluted aim of life, namely lording it over the material resources. The more human society engages in the exploitation of undeveloped material resources for sense gratification, the more it will be entrapped by the illusory, material energy of the Lord, and thus the distress of the world will be intensified instead of diminished. The human necessities of life are fully supplied by the Lord in the shape of food grains, milk, fruit, wood, stone, sugar, silk, jewels, cotton, salt, water, vegetables, etc., in sufficient quantity to feed and care for the human race of the world as well as the living beings on each and every planet within the universe. The supply source is complete, and only a little energy by the human being is required to get his necessities into the proper channel. There is no need of machines and tools or huge steel plants for artificially creating comforts of life. Life is never made comfortable by artificial needs, but by plain living and high thinking. The highest perfectional thinking for human society is suggested here by Sukadeva Gosvami, namely, sufficiently hearing Srimad-Bhagavatam. For men in this age of Kali, when they have lost the perfect vision of life, this Srimad-Bhagavatam is the torchlight by which to see the real path. Srila Jiva Gosvami Prabhupada has commented on the kathamrtam mentioned in this verse and has indicated Srimad-Bhagavatam to be the nectarean message of the Personality of Godhead. By sufficient hearing of Srimad-Bhagavatam, the polluted aim of life, namely lording it over matter, will subside, and the people in general in all parts of the world will be able to live a peaceful life of knowledge and bliss.

For a pure devotee of the Lord, any topics in relation with His name, fame, quality, entourage, etc., are all pleasing, and because such topics have been approved by great devotees like Narada, Hanuman, Nanda Maharaja and other inhabitants of Vrndavana, certainly such messages are transcendental and pleasing to the heart and soul.

And by the constant hearing of the messages of the Bhagavad-gita, and later of Srimad-Bhagavatam, one is assured herein by Srila Sukadeva Gosvami that he will reach the Personality of Godhead and render Him transcendental loving service in the spiritual planet of the name Goloka Vrndavana, which resembles a huge lotus flower.

Thus by the process of bhakti-yoga, directly accepted, as suggested in this verse, by sufficient hearing of the transcendental message of the Lord, the material contamination is directly eliminated without one's attempting to contemplate the impersonal virat conception of the Lord. And by practicing bhakti-yoga, if the performer is not purified from the material contamination, he must be a pseudodevotee. For such an imposter there is no remedy for being freed from material entanglement.

Thus end the Bhaktivedanta purports of the Second Canto, Second Chapter, of the Srimad-Bhagavatam, entitled "The Lord in the Heart."

Chapter Three

Pure Devotional Service: The Change in Heart

TEXT 1

TEXT

sri-suka uvaca
evam etan nigaditam
prstavan yad bhavan mama
nrnam yan mriyamananam
manusyesu manisinam

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; evam--so; etat--all these; nigaditam--answered; prstavan--as you inquired; yat--what; bhavan--your good self; mama--unto me; nrnam--of the human being; yat--one; mriyamananam--on the threshold of death; manusyesu--amongst the human beings; manisinam--of the intelligent men.

TRANSLATION

Sri Sukadeva Gosvami said: Maharaja Pariksit, as you have inquired from me as to the duty of the intelligent man who is on the threshold of death, so I have answered you.

PURPORT

In human society all over the world there are millions and billions of men and women, and almost all of them are less intelligent because they have very little knowledge of spirit soul. Almost all of them have a wrong conception of life, for they identify themselves with the gross and subtle material bodies, which they are not, in fact. They may be situated in different high and low positions in the estimation of human society, but one should know definitely that unless one inquires about his own self beyond the body and the mind, all his activities in human life are total failures. Therefore out of thousands and thousands of men, one may inquire about his spirit self and thus consult the revealed scriptures like Vedanta-sutras, Bhagavad-gita and Srimad-Bhagavatam. But in spite of reading and hearing such scriptures, unless one is in touch with a realized spiritual master, he cannot actually realize the real nature of self, etc. And out of thousands and hundreds of thousands of men, someone may know what Lord Krsna is in fact. In the Caitanya-caritamrta (Madhya 20.122-123) it is said that Lord Krsna, out of His causeless mercy, prepared the Vedic literatures in the incarnation of Vyasadeva for reading by the intelligent class of men in a human society which is almost totally forgetful of the genuine relation with Krsna. Even such an intelligent class of men may be forgetful in their relation with the Lord. The whole bhakti-yoga process is therefore a revival of the lost relation. This revival is possible in the human form of life, which is obtained only out of the evolutionary cycle of 8,400,000 species of life. The intelligent class of human being must take a serious note of this opportunity. Not all human beings are intelligent, so the importance of human life is not always understood. Therefore manisinam, meaning "thoughtful," is particularly used here. A manisinam person, like Maharaja Pariksit, must therefore take to the lotus feet of Lord Krsna and fully

engage himself in devotional service, hearing, chanting, etc., of the holy name and pastimes of the Lord, which are all hari-kathamrta. This action is especially recommended when one is preparing for death.

TEXTS 2-7

TEXT

brahma-varcasa-kamas tu
yajeta brahmanah patim
indram indriya-kamas tu
praja-kamah prajapatin

devim mayam tu sri-kamas
tejas-kamo vibhavasum
vasu-kamo vasun rudran
virya-kamo 'tha viryavan

annadya-kamas tv aditim
svarga-kamo 'diteh sutan
visvan devan rajya-kamah
sadhyan samsadhako visam

ayus-kamo 'svinau devau
pusti-kama ilam yajet
pratistha-kamah puruso
rodasi loka-matarau

rupabhikamo gandharvan
stri-kamo 'psara urvasim
adhipatya-kamah sarvesam
yajeta paramesthinam

yajnam yajed yasas-kamah
kosa-kamah pracetasam
vidya-kamas tu girisam
dampatyartha umam satim

SYNONYMS

brahma--the absolute; varcasa--effulgence; kamah tu--but one who desires in that way; yajeta--do worship; brahmanah--of the Vedas; patim--the master; indram--the King of heaven; indriya-kamah tu--but one who desires strong sense organs; praja-kamah--one who desires many offspring; prajapatin--the Prajapatis; devim--the goddess; mayam--unto the mistress of the material world; tu--but; sri-kamah--one who desires beauty; tejah--power; kamah--one who so desires; vibhavasum--the fire-god; vasu-kamah--one who wants wealth; vasun--the Vasu demigods; rudran--the Rudra expansions of Lord Siva; virya-kamah--one who wants to be very strongly built; atha--therefore; viryavan--the most powerful; annadya--grains; kamah--one who so desires; tu--but; aditim--Aditi, mother of the demigods; svarga--heaven; kamah--so desiring; aditeh sutan--the sons of Aditi; visvan--Visvadeva; devan--demigods; rajya-kamah--those who hanker for kingdoms; sadhyan--the Sadhya demigods; samsadhakah--what fulfills the wishes; visam--of the mercantile community; ayuh-kamah--desirous of long life; asvinau--the two demigods known as the Asvini brothers; devau--the two demigods; pusti-kamah--one who desires a strongly built body; ilam--the earth; yajet--must worship; pratistha-kamah--one who desires good fame, or stability in a post; purusah--such men; rodasi--the horizon; loka-matarau--and the earth; rupa--beauty; abhikamah--positively aspiring for; gandharvan--the residents of the Gandharva planet, who are very beautiful and are

expert in singing; stri-kamah--one who desires a good wife; apsarah urvasim--the society girls of the heavenly kingdom; adhipatya-kamah--one who desires to dominate others; sarvesam--everyone; yajeta--must worship; paramesthinam--Brahma, the head of the universe; yajnam--the Personality of Godhead; yajet--must worship; yasah-kamah--one who desires to be famous; kosa-kamah--one who desires a good bank balance; pracetasam--the treasurer of heaven, known as Varuna; vidya-kamah tu--but one who desires education; girisam--the lord of the Himalayas, Lord Siva; dampatya-arthah--and for conjugal love; umam satim--the chaste wife of Lord Siva, known as Uma.

TRANSLATION

One who desires to be absorbed in the impersonal brahmajyoti effulgence should worship the master of the Vedas [Lord Brahma or Brhaspati, the learned priest], one who desires powerful sex should worship the heavenly King, Indra, and one who desires good progeny should worship the great progenitors called the Prajapatis. One who desires good fortune should worship Durgadevi, the superintendent of the material world. One desiring to be very powerful should worship fire, and one who aspires only after money should worship the Vasus. One should worship the Rudra incarnations of Lord Siva if he wants to be a great hero. One who wants a large stock of grains should worship Aditi. One who desires to attain the heavenly planets should worship the sons of Aditi. One who desires a worldly kingdom should worship Visvadeva, and one who wants to be popular with the general mass of population should worship the Sadhya demigod. One who desires a long span of life should worship the demigods known as the Asvini-kumaras, and a person desiring a strongly built body should worship the earth. One who desires stability in his post should worship the horizon and the earth combined. One who desires to be beautiful should worship the beautiful residents of the Gandharva planet, and one who desires a good wife should worship the Apsaras and the Urvasi society girls of the heavenly kingdom. One who desires domination over others should worship Lord Brahma, the head of the universe. One who desires tangible fame should worship the Personality of Godhead, and one who desires a good bank balance should worship the demigod Varuna. If one desires to be a greatly learned man he should worship Lord Siva, and if one desires a good marital relation he should worship the chaste goddess Uma, the wife of Lord Siva.

PURPORT

There are different modes of worship for different persons desiring success in particular subjects. The conditioned soul living within the purview of the material world cannot be an expert in every type of materially enjoyable asset, but one can have considerable influence over a particular matter by worshipping a particular demigod, as mentioned above. Ravana was made a very powerful man by worshipping Lord Siva, and he used to offer severed heads to please Lord Siva. He became so powerful by the grace of Lord Siva that all the demigods were afraid of him, until he at last challenged the Personality of Godhead Sri Ramacandra and thus ruined himself. In other words, all such persons who aspire after gaining some or all of the material objects of enjoyment, or the gross materialistic persons, are on the whole less intelligent, as confirmed in the Bhagavad-gita (7.20). It is said there that those who are bereft of all good sense, or those whose intelligence is withdrawn by the deluding energy of maya, aspire to achieve all sorts of material enjoyment in life by pleasing the various demigods, or by advancing in material civilization under the heading of scientific progress. The real problem of life in the material world is to solve the question of birth, death, old age and disease. No one wants to change his birthright, no one wants to meet death, no one wants to be old or invalid, and no one wants diseases. But these problems are solved neither by the grace of any demigod nor by the so-called advancement of material science. In the Bhagavad-gita, as well as in the Srimad-Bhagavatam, such less intelligent persons have been described as devoid of all good sense. Sukadeva Gosvami said that out of the 8,400,000 species of living entities, the human form of life is rare and valuable, and out of those rare human beings those who are conscious of the material problems are rarer still, and the still more rare persons are those who are conscious of the value of the Srimad-Bhagavatam, which contains the messages of the Lord and His pure devotees. Death is inevitable for everyone, intelligent or foolish. But Pariksit Maharaja has been addressed by the Gosvami as the manisi, or the man of highly developed mind, because at the time of death he left all material enjoyment and completely surrendered unto the lotus feet of the Lord by hearing His messages from the right person,

Sukadeva Gosvami. But aspirations for material enjoyment by endeavoring persons are condemned. Such aspirations are something like the intoxication of the degraded human society. Intelligent persons should try to avoid these aspirations and seek instead the permanent life by returning home, back to Godhead.

TEXT 8

TEXT

dharmartha uttama-sloka
tantuh tanvan pitrn yajet
raksa-kamah punya-janan
ojas-kamo marud-ganan

SYNONYMS

dharmartha--for spiritual advancement; uttama-sloka--the Supreme Lord or persons attached to the Supreme Lord; tantuh--for offspring; tanvan--and for their protection; pitrn--the residents of Pitrloka; yajet--must worship; raksa-kamah--one who desires protection; punya-janan--pious persons; ojah-kamah--one who desires strength should worship; marud-ganan--the demigods.

TRANSLATION

One should worship Lord Visnu or His devotee for spiritual advancement in knowledge, and for protection of heredity and advancement of a dynasty one should worship the various demigods.

PURPORT

The path of religion entails making progress on the path of spiritual advancement, ultimately reviving the eternal relation with Lord Visnu in His impersonal effulgence, His localized Paramatma feature, and ultimately His personal feature by spiritual advancement in knowledge. And one who wants to establish a good dynasty and be happy in the progress of temporary bodily relations should take shelter of the Pitras and the demigods in other pious planets. Such different classes of worshipers of different demigods may ultimately reach the respective planets of those demigods within the universe, but he who reaches the spiritual planets in the brahmajyoti achieves the highest perfection.

TEXT 9

TEXT

rajya-kamo manun devan
nirrtim tv abhicaran yajet
kama-kamo yajet somam
akamah purusam param

SYNONYMS

rajya-kamah--anyone desiring an empire or kingdom; manun--the Manus, semi-incarnations of God; devan--demigods; nirrtim--demons; tu--but; abhicaran--desiring victory over the enemy; yajet--should worship; kama-kamah--one who desires sense gratification; yajet--should worship; somam--the demigod named Candra; akamah--one who has no material desires to be fulfilled; purusam--the Supreme Personality of Godhead; param--the Supreme.

TRANSLATION

One who desires domination over a kingdom or an empire should worship the Manus. One who desires victory over an enemy should worship the demons, and one who desires sense gratification should worship the moon. But one who desires nothing of material enjoyment should worship the Supreme Personality of Godhead.

PURPORT

For a liberated person, all the enjoyments listed above are considered to be absolutely useless. Only those who are conditioned by the material modes of external energy are captivated by different types of material enjoyment. In other words, the transcendentalist has no material desires to be fulfilled, whereas the materialist has all types of desires to be fulfilled. The Lord has proclaimed that the materialists, who desire material enjoyment and thus seek the favor of different demigods, as above mentioned, are not in control of their senses and so give themselves to nonsense. One should therefore not desire any sort of material enjoyment, being sensible enough to worship the Supreme Personality of Godhead. The leaders of nonsensical persons are still more nonsensical because they preach openly and foolishly that one can worship any form of demigod and get the same result. This sort of preaching is not only against the teachings of the Bhagavad-gita, or those of the Srimad-Bhagavatam, but is also foolish, just as it is foolish to claim that with the purchase of any travel ticket one may reach the same destination. No one can reach Bombay from Delhi by purchasing a ticket for Baroda. It is clearly defined herein that persons impregnated with different desires have different modes of worship, but one who has no desire for material enjoyment should worship the Supreme Lord, Sri Krsna, the Personality of Godhead. And this worshiping process is called devotional service. Pure devotional service means service to the Lord without any tinge of material desires, including desire for fruitive activity and empiric speculation. For fulfillment of material desires one may worship the Supreme Lord, but the result of such worship is different, as will be explained in the next verse. Generally the Lord does not fulfill anyone's material desires for sense enjoyment, but He awards such benedictions to worshipers of the Lord, for they ultimately come to the point of not desiring material enjoyment. The conclusion is that one must minimize the desires for material enjoyment, and for this one should worship the Supreme Personality of Godhead, who is described here as param, or beyond anything material. Sripada Sankaracarya has also stated, narayanah paro 'vyaktat: the Supreme Lord is beyond the material encirclement.

TEXT 10

TEXT

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

SYNONYMS

akamah--one who has transcended all material desires; sarva-kamah--one who has the sum total of material desires; va--either; moksa-kamah--one who desires liberation; udara-dhih--with broader intelligence; tivrena--with great force; bhakti-yogena--by devotional service to the Lord; yajeta--should worship; purusam--the Lord; param--the supreme whole.

TRANSLATION

A person who has broader intelligence, whether he be full of all material desire, without any material desire, or desiring liberation, must by all means worship the supreme whole, the Personality of Godhead.

PURPORT

The Supreme Personality of Godhead Lord Sri Kṛṣṇa is described in the Bhagavad-gītā as puruṣottama, or the Supreme Personality. It is He only who can award liberation to the impersonalists by absorbing such aspirants in the brahmajyoti, the bodily rays of the Lord. The brahmajyoti is not separate from the Lord, as the glowing sun ray is not independent of the sun disc. Therefore one who desires to merge into the supreme impersonal brahmajyoti must also worship the Lord by bhakti-yoga, as recommended here in the Srimad-Bhagavatam. Bhakti-yoga is especially stressed here as the means of all perfection. In the previous chapters it has been stated that bhakti-yoga is the ultimate goal of both karma-yoga and jñāna-yoga, and in the same way in this chapter it is emphatically declared that bhakti-yoga is the ultimate goal of the different varieties of worship of the different demigods. Bhakti-yoga, thus being the supreme means of self-realization, is recommended here. Everyone must therefore seriously take up the methods of bhakti-yoga, even though one aspires for material enjoyment or liberation from material bondage.

Akamaḥ is one who has no material desire. A living being, naturally being the part and parcel of the supreme whole puruṣam purnam, has as his natural function to serve the Supreme Being, just as the parts and parcels of the body, or the limbs of the body, are naturally meant to serve the complete body. Desireless means, therefore, not to be inert like the stone, but to be conscious of one's actual position and thus desire satisfaction only from the Supreme Lord. Śrīla Jīva Gosvāmī has explained this desirelessness as bhājānīya-parama-puruṣa-sukha-matra-sva-sukhatvam in his Sandarbha. This means that one should feel happy only by experiencing the happiness of the Supreme Lord. This intuition of the living being is sometimes manifested even during the conditioned stage of a living being in the material world, and such intuition is expressed in the manner of altruism, philanthropy, socialism, communism, etc., by the undeveloped minds of less intelligent persons. In the mundane field such an outlook of doing good to others in the form of society, community, family, country or humanity is a partial manifestation of the same original feeling in which a pure living entity feels happiness by the happiness of the Supreme Lord. Such superb feelings were exhibited by the damsels of Vrajabhūmī for the happiness of the Lord. The gopīs loved the Lord without any return, and this is the perfect exhibition of the akamaḥ spirit. Kama spirit, or the desire for one's own satisfaction, is fully exhibited in the material world, whereas the spirit of akamaḥ is fully exhibited in the spiritual world.

Thoughts of becoming one with the Lord, or being merged in the brahmajyoti, can also be exhibitions of kama spirit if they are desires for one's own satisfaction to be free from the material miseries. A pure devotee does not want liberation so that he may be relieved from the miseries of life. Even without so-called liberation, a pure devotee is aspirant for the satisfaction of the Lord. Influenced by the kama spirit, Arjuna declined to fight in the Kurukṣetra battlefield because he wanted to save his relatives for his own satisfaction. But being a pure devotee, he agreed to fight on the instruction of the Lord because he came to his senses and realized that satisfaction of the Lord at the cost of his own satisfaction was his prime duty. Thus he became akama. That is the perfect stage of a perfect living being.

Udara-dhīḥ means one who has a broader outlook. People with desires for material enjoyment worship small demigods, and such intelligence is condemned in the Bhagavad-gītā (7.20) as hrta jñāna, the intelligence of one who has lost his senses. One cannot obtain any result from demigods without getting sanction from the Supreme Lord. Therefore a person with a broader outlook can see that the ultimate authority is the Lord, even for material benefits. Under the circumstances, one with a broader outlook, even with the desire for material enjoyment or for liberation, should take to the worship of the Lord directly. And everyone, whether an akama or sakama or mokṣa-kama, should worship the Lord with great expedience. This implies that bhakti-yoga may be perfectly administered without any mixture of karma and jñāna. As the unmixed sun ray is very forceful and is therefore called tīvra, similarly unmixed bhakti-yoga of hearing, chanting, etc., may be performed by one and all regardless of inner motive.

TEXT 11

TEXT

etavan eva yajataṁ
iha niḥsreyasodayaḥ
bhagavatyaśalo bhavo
yad bhagavata-sangataḥ

SYNONYMS

etavan--all these different kinds of worshipers; eva--certainly; yajatam--while worshipping; iha--in this life; nihsreyasa--the highest benediction; udayah--development; bhagavati--unto the Supreme Personality of Godhead; acalah--unflinching; bhavah--spontaneous attraction; yat--which; bhagavata--the pure devotee of the Lord; sangatah--association.

TRANSLATION

All the different kinds of worshipers of multidemigods can attain the highest perfectional benediction, which is spontaneous attraction unflinchingly fixed upon the Supreme Personality of Godhead, only by the association of the pure devotee of the Lord.

PURPORT

All living entities in different statuses of life within the material creation, beginning from the first demigod, Brahma, down to the small ant, are conditioned under the law of material nature, or the external energy of the Supreme Lord. The living entity in his pure state is conscious of the fact that he is a part and parcel of the Lord, but when he is thrown into the material world on account of his desire to lord it over material energy, he becomes conditioned by the three modes of material nature and thus struggles for existence for the highest benefit. This struggle for existence is something like following the will-o'-the-wisp under the spell of material enjoyment. All plans for material enjoyment, either by worship of different demigods as described in the previous verses of this chapter or by modernized advancement of scientific knowledge without the help of God or demigod, are illusory only, for despite all such plans for happiness, the conditioned living being within the compass of material creation can never solve the problems of life, namely birth, death, old age and disease. The history of the universe is full of such planmakers, and many kings and emperors come and go, leaving a planmaking story only. But the prime problems of life remain unsolved despite all endeavors by such planmakers.

Actually human life is meant for making a solution to the problems of life. One can never solve such problems by satisfying the different demigods, by different modes of worship, or by so-called scientific advancement in knowledge without the help of God or the demigods. Apart from the gross materialists, who care very little either for God or for the demigods, the Vedas recommend worship of different demigods for different benefits, and so the demigods are neither false nor imaginary. The demigods are as factual as we are, but they are much more powerful due to their being engaged in the direct service of the Lord in managing different departments in the universal government. The Bhagavad-gita affirms this, and the different planets of the demigods are mentioned there, including the one of the supreme demigod, Lord Brahma. The gross materialists do not believe in the existence of God or the demigods. Nor do they believe that different planets are dominated by different demigods. They are creating a great commotion about reaching the closest celestial body, Candraloka, or the moon, but even after much mechanical research they have only very scanty information of this moon, and in spite of much false advertisement for selling land on the moon, the puffed-up scientists or gross materialists cannot live there, and what to speak of reaching the other planets, which they are unable even to count. However, the followers of the Vedas have a different method of acquiring knowledge. They accept the statements of the Vedic literatures as authority in toto, as we have already discussed in Canto One, and therefore they have full and reasonable knowledge of God and demigods and of their different residential planets situated within the compass of the material world and beyond the limit of the material sky. The most authentic Vedic literature, accepted by the great Indian acaryas like Sankara, Ramanuja, Madhva, Visnusvami, Nimbarka and Caitanya and studied by all important personalities of the world, is the Bhagavad-gita, in which the worship of the demigods and their respective residential planets are mentioned. The Bhagavad-gita (9.25) affirms:

yanti deva-vrata devan
pitrn yanti pitr-vratah

bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"The worshipers of demigods reach the respective planets of the demigods, and the worshipers of forefathers reach the planets of the forefathers. The gross materialist remains in the different material planets, but the devotees of the Lord reach the kingdom of God."

We also have information from the Bhagavad-gita that all the planets within the material world, including Brahmaloaka, are but temporarily situated, and after a fixed period they are all annihilated. Therefore the demigods and their followers are all annihilated at the period of devastation, but one who reaches the kingdom of God gets a permanent share in eternal life. That is the verdict of Vedic literature. The worshipers of the demigods have one facility more than the unbelievers due to their being convinced of the Vedic version, by which they can get information of the benefit of worshiping the Supreme Lord in the association of the devotees of the Lord. The gross materialist, however, without any faith in the Vedic version, remains eternally in darkness, driven by a false conviction on the basis of imperfect experimental knowledge, or so-called material science, which can never reach into the realm of transcendental knowledge.

Therefore unless the gross materialists or the worshipers of the temporary demigods come in contact with a transcendentalist like the pure devotee of the Lord, their attempts are simply a waste of energy. Only by the grace of the divine personalities, the pure devotees of the Lord, can one achieve pure devotion, which is the highest perfection of human life. Only a pure devotee of the Lord can show one the right way of progressive life. Otherwise both the materialistic way of life, without any information of God or the demigods, and the life engaged in the worship of demigods, in pursuit of temporary material enjoyments, are different phases of phantasmagoria. They are nicely explained in the Bhagavad-gita also, but the Bhagavad-gita can be understood in the association of pure devotees only, and not by the interpretations of politicians or dry philosophical speculators.

TEXT 12

TEXT

jnanam yad apratinivrtta-gunormi-cakram
atma-prasada uta yatra gunesv asangah
kaivalya-sammata-pathas tv atha bhakti-yogah
ko nirvrto hari-kathasu ratim na kuryat

SYNONYMS

jnanam--knowledge; yat--that which; a--up to the limit of; pratinivrtta--completely withdrawn; gunurmi--the waves of the material modes; cakram--whirlpool; atma-prasadah--self-satisfaction; uta--moreover; yatra--where there is; gunesu--in the modes of nature; asangah--no attachment; kaivalya--transcendental; sammata--approved; pathah--path; tu--but; atha--therefore; bhakti-yogah--devotional service; kah--who; nirvrtah--absorbed in; hari-kathasu--in the transcendental topics of the Lord; ratim--attraction; na--shall not; kuryat--do.

TRANSLATION

Transcendental knowledge in relation with the Supreme Lord Hari is knowledge resulting in the complete suspension of the waves and whirlpools of the material modes. Such knowledge is self-satisfying due to its being free from material attachment, and being transcendental it is approved by authorities. Who could fail to be attracted?

PURPORT

According to Bhagavad-gita (10.9) the characteristics of pure devotees are wonderful. The complete functional activities of a pure devotee are always engaged in the service of the Lord, and thus the pure devotees exchange feelings of ecstasy between themselves and relish transcendental bliss. This transcendental bliss is experienced even in the stage of devotional practice (sadhana-avastha), if properly undertaken under the guidance of a bona fide spiritual master. And in the mature stage the developed transcendental feeling culminates in realization of the particular relationship with the Lord by which a living entity is originally constituted (up to the relationship of conjugal love with the Lord, which is estimated to be the highest transcendental bliss). Thus bhakti-yoga, being the only means of God realization, is called kaivalya. Srila Jiva Gosvami quotes the Vedic version (eko narayano devah, paravaranam parama aste kaivalya-samjnitah) in this connection and establishes that Narayana, the Personality of Godhead, is known as kaivalya, and the means which enables one to approach the Lord is called the kaivalya-pantha, or the only means of attainment of Godhead. This kaivalya-pantha begins from sravana, or hearing those topics that relate to the Personality of Godhead, and the natural consequence of hearing such hari-katha is attainment of transcendental knowledge, which causes detachment from all mundane topics, for which a devotee has no taste at all. For a devotee, all mundane activities, social and political, become unattractive, and in the mature state such a devotee becomes uninterested even in his own body, and what to speak of bodily relatives. In such a state of affairs one is not agitated by the waves of the material modes. There are different modes of material nature, and all mundane functions in which a common man is very much interested or in which he takes part become unattractive for the devotee. This state of affairs is described herein as pratinvrta-gunormi, and it is possible by atma-prasada, or complete self-satisfaction without any material connection. The first-class devotee of the Lord attains this stage by devotional service, but despite his loftiness, for the Lord's satisfaction he may play the voluntary part of a preacher of the Lord's glory and dovetail all into devotional service, even mundane interest, just to give the neophytes a chance to transform mundane interest into transcendental bliss. Srila Rupa Gosvami has described this action of a pure devotee as nirbandhah krsna-sambandhe yuktam vairagyam ucyate. Even mundane activities dovetailed with service to the Lord are also calculated to be transcendental or approved kaivalya affairs.

TEXT 13

TEXT

saunaka uvaca
ity abhivahrtam raja
nisamya bharatarsabhah
kim anyat prstavan bhuyo
vaiyasakim rsim kavim

SYNONYMS

saunakah uvaca--Saunaka said; iti--thus; abhivahrtam--all that was spoken; raja--the King; nisamya--by hearing; bharata-rsabhah--Maharaja Pariksit; kim--what; anyat--more; prstavan--did he inquire from him; bhuyah--again; vaiyasakim--unto the son of Vyasadeva; rsim--one who is well versed; kavim--poetic.

TRANSLATION

Saunaka said: The son of Vyasadeva, Srila Sukadeva Gosvami, was a highly learned sage and was able to describe things in a poetic manner. What did Maharaja Pariksit again inquire from him after hearing all that he had said?

PURPORT

A pure devotee of the Lord automatically develops all godly qualities, and some of the prominent features of those qualities are as follows: he is kind, peaceful, truthful, equable, faultless, magnanimous,

mild, clean, nonpossessive, a well-wisher to all, satisfied, surrendered to Krsna, without hankering, simple, fixed, self-controlled, a balanced eater, sane, mannerly, prideless, grave, sympathetic, friendly, poetic, expert and silent. Out of these twenty-six prominent features of a devotee, as described by Krsnadasa Kaviraja in his Caitanya-caritamṛta, the qualification of being poetic is especially mentioned herein in relation to Sukadeva Gosvami. The presentation of Srimad-Bhagavatam by his recitation is the highest poetic contribution. He was a self-realized learned sage. In other words, he was a poet amongst the sages.

TEXT 14

TEXT

etac chusrusatam vidvan
suta no 'rhasi bhasitum
katha hari-kathodarkah
satam syuh sadasi dhruvam

SYNONYMS

etat--this; susrusatam--of those eager to hear; vidvan--O learned; suta--Suta Gosvami; nah--unto us; arhasi--may you do it; bhasitum--just to explain it; kathah--topics; hari-katha-udarkah--result in the topics of the Lord; satam--of the devotees; syuh--may be; sadasi--in the assembly of; dhruvam--certainly.

TRANSLATION

O learned Suta Gosvami! Please continue to explain such topics to us because we are all eager to hear. Besides that, topics which result in the discussion of the Lord Hari should certainly be discussed in the assembly of devotees.

PURPORT

As we have already quoted above from the Bhakti-rasamṛta-sindhu of Rupa Gosvami, even mundane things, if dovetailed in the service of the Lord Sri Krsna, are accepted as transcendental. For example, the epics or the histories of Ramayana and Mahabharata, which are specifically recommended for the less intelligent classes (women, sudras and unworthy sons of the higher castes), are also accepted as Vedic literature because they are compiled in connection with the activities of the Lord. Mahabharata is accepted as the fifth division of the Vedas after its first four divisions, namely Sama, Yajur, Rg and Atharva. The less intelligent do not accept Mahabharata as part of the Vedas, but great sages and authorities accept it as the fifth division of the Vedas. Bhagavad-gita is also part of the Mahabharata, and it is full of the Lord's instruction for the less intelligent class of men. Some less intelligent men say that Bhagavad-gita is not meant for householders, but such foolish men forget that Bhagavad-gita was explained to Arjuna, a grhastha (family man), and spoken by the Lord in His role as a grhastha. So Bhagavad-gita, although containing the high philosophy of the Vedic wisdom, is for the beginners in the transcendental science, and Srimad-Bhagavatam is for graduates and postgraduates in the transcendental science. Therefore literatures like Mahabharata, the puranas and similar other literatures which are full of the pastimes of the Lord, are all transcendental literatures, and they should be discussed with full confidence in the society of great devotees.

The difficulty is that such literatures, when discussed by professional men, appear to be mundane literature like histories or epics because there are so many historical facts and figures. It is said here, therefore, that such literatures should be discussed in the assembly of devotees. Unless they are discussed by devotees, such literatures cannot be relished by the higher class of men. So the conclusion is that the Lord is not impersonal in the ultimate issue. He is the Supreme Person, and He has His different activities. He is the leader of all living entities, and He descends at His will and by His personal energy to reclaim the fallen souls. Thus He plays exactly like the social, political or religious leaders. Because such roles

ultimately culminate in the discussion of topics of the Lord, all such preliminary topics are also transcendental. That is the way of spiritualizing the civic activities of human society. Men have inclinations for studying history and many other mundane literatures--stories, fiction, dramas, magazines, newspapers, etc.--so let them be dovetailed with the transcendental service of the Lord, and all of them will turn to the topics relished by all devotees. The propaganda that the Lord is impersonal, that He has no activity and that He is a dumb stone without any name and form has encouraged people to become godless, faithless demons, and the more they deviate from the transcendental activities of the Lord, the more they become accustomed to mundane activities that only clear their path to hell instead of return them home, back to Godhead.

Srimad-Bhagavatam begins from the history of the Pandavas (with necessary politics and social activities), and yet Srimad-Bhagavatam is said to be the Paramahansa-samhita, or the Vedic literature meant for the topmost transcendentalist, and it describes param jnanam, the highest transcendental knowledge. pure devotees of the Lord are all paramahansas, and they are like the swans, who know the art of sucking milk out of a mixture of milk and water.

TEXT 15

TEXT

sa vai bhagavato raja
pandaveyo maha-rathah
bala-kridanakaih kridan
krsna-kridam ya adade

SYNONYMS

sah--he; vai--certainly; bhagavatah--a great devotee of the Lord; raja--Maharaja Pariksit; pandaveyah--grandson of the Pandavas; maha-rathah--a great fighter; bala--while a child; kridanakaih--with play dolls; kridan--playing; krsna--Lord Krsna; kridam--activities; yah--who; adade--accepted.

TRANSLATION

Maharaja Pariksit, the grandson of the Pandavas, was from his very childhood a great devotee of the Lord. Even while playing with dolls, he used to worship Lord Krsna by imitating the worship of the family Deity.

PURPORT

In the Bhagavad-gita (6.41) it is stated that even a person who has failed in the proper discharge of yoga practice is given a chance to take birth in the house of devout brahmanas or in the houses of rich men like ksatriya kings or rich merchants. But Maharaja Pariksit was more than that because he had been a great devotee of the Lord since his previous birth, and as such he took his birth in an imperial family of the Kurus, and especially that of the Pandavas. So from the very beginning of his childhood he had the chance to know intimately the devotional service of Lord Krsna in his own family. The Pandavas, all being devotees of the Lord, certainly venerated family Deities in the royal palace for worship. Children who appear in such families fortunately generally imitate such worship of the Deities, even in the way of childhood play. By the grace of Lord Sri Krsna, we had the chance of being born in a Vaisnava family, and in our childhood we imitated the worship of Lord Krsna by imitating our father. Our father encouraged us in all respects to observe all functions such as the Ratha-yatra and Dola-yatra ceremonies, and he used to spend money liberally for distributing prasada to us children and our friends. Our spiritual master, who also took his birth in a Vaisnava family, got all inspirations from his great Vaisnava father, Thakura Bhaktivinoda. That is the way of all lucky Vaisnava families. The celebrated Mira Bai was a staunch devotee of Lord Krsna as the great lifter of Govardhana Hill.

The life history of many such devotees is almost the same because there is always symmetry between the early lives of all great devotees of the Lord. According to Jiva Gosvami, Maharaja Pariksit must have heard about the childhood pastimes of Lord Krsna at Vrndavana, for he used to imitate the pastimes with his young playmates. According to Sridhara Svami, Maharaja Pariksit used to imitate the worship of the family Deity by elderly members. Srila Visvanatha Cakravarti also confirms the viewpoint of Jiva Gosvami. So accepting either of them, Maharaja Pariksit was naturally inclined to Lord Krsna from his very childhood. He might have imitated either of the above-mentioned activities, and all of them establish his great devotion from his very childhood, a symptom of a maha-bhagavata. Such maha-bhagavatas are called nitya-siddhas, or souls liberated from birth. But there are also others, who may not be liberated from birth but who develop a tendency for devotional service by association, and they are called sadhana-siddhas. There is no difference between the two in the ultimate issue, and so the conclusion is that everyone can become a sadhana-siddha, a devotee of the Lord, simply by association with the pure devotees. The concrete example is our great spiritual master Sri Narada Muni. In his previous life he was simply a boy of a maidservant, but through association with great devotees he became a devotee of the Lord of his own standard, unique in the history of devotional service.

TEXT 16

TEXT

vaiyasakis ca bhagavan
vasudeva-parayanah
urugaya-gunodarah
satam syur hi samagame

SYNONYMS

vaiyasakih--the son of Vyasadeva; ca--also; bhagavan--full in transcendental knowledge; vasudeva--Lord Krsna; parayanah--attached to; urugaya--of the Personality of Godhead Sri Krsna, who is glorified by great philosophers; guna-udarah--great qualities; satam--of the devotees; syuh--must have been; hi--as a matter of fact; samagame--by the presence of.

TRANSLATION

Sukadeva Gosvami, the son of Vyasadeva, was also full in transcendental knowledge and was a great devotee of Lord Krsna, son of Vasudeva. So there must have been discussion of Lord Krsna, who is glorified by great philosophers and in the company of great devotees.

PURPORT

The word satam is very important in this verse. Satam means the pure devotees, who have no other desire than to serve the Lord. Only in the association of such devotees are the transcendental glories of Lord Krsna properly discussed. It is said by the Lord that His topics are all full of spiritual significance, and once one properly hears about Him in the association of the satam, certainly one senses the great potency and so automatically attains to the devotional stage of life. As already described, Maharaja Pariksit was a great devotee of the Lord from his very birth, and so was Sukadeva Gosvami. Both of them were on the same level, although it appeared that Maharaja Pariksit was a great king accustomed to royal facilities whereas Sukadeva Gosvami was a typical renouncer of the world, so much so that he did not even put a cloth on his body. Superficially, Maharaja Pariksit and Sukadeva Gosvami might seem to be opposites, but basically they were both unalloyed pure devotees of the Lord. When such devotees are assembled together, there can be no topics save discussions of the glories of the Lord, or bhakti-yoga. In the Bhagavad-gita also, when there were talks between the Lord and His devotee Arjuna, there could not be any topic other than bhakti-yoga, however the mundane scholars may speculate on it in their own ways. The use of the word ca after vaiyasakih suggests, according to Srila Jiva Gosvami, that both

Sukadeva Gosvami and Maharaja Pariksit were of the same category, settled long before, although one was playing the part of the master and the other the disciple. Since Lord Krsna is the center of the topics, the word vasudeva-parayanah, or "devotee of Vasudeva," suggests devotee of Lord Krsna, the common aim. Although there were many others who assembled at the place where Maharaja Pariksit was fasting, the natural conclusion is that there was no topic other than the glorification of Lord Krsna, because the principal speaker was Sukadeva Gosvami and the chief audience was Maharaja Pariksit. So Srimad-Bhagavatam, as it was spoken and heard by two principal devotees of the Lord, is only for the glorification of the Supreme Lord, the Personality of Godhead, Sri Krsna.

TEXT 17

TEXT

ayur harati vai pumsam
udyann astam ca yann asau
tasyarte yat-ksano nita
uttama-sloka-vartaya

SYNONYMS

ayuh--duration of life; harati--decreases; vai--certainly; pumsam--of the people; udyan--rising; astam--setting; ca--also; yan--moving; asau--the sun; tasya--of one who glorifies the Lord; rte--except; yat--by whom; ksanah--time; nitah--utilized; uttama-sloka--the all-good Personality of Godhead; vartaya--in the topics of.

TRANSLATION

Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead.

PURPORT

This verse indirectly confirms the greater importance of utilizing the human form of life to realize our lost relationship with the Supreme Lord by acceleration of devotional service. Time and tide wait for no man. So the time indicated by the sunrise and the sunset will be uselessly wasted if such time is not properly utilized for realizing identification of spiritual values. Even a fraction of the duration of life wasted cannot be compensated by any amount of gold. Human life is simply awarded to a living entity (jiva) so that he can realize his spiritual identity and his permanent source of happiness. A living being, especially the human being, is seeking happiness because happiness is the natural situation of the living entity. But he is vainly seeking happiness in the material atmosphere. A living being is constitutionally a spiritual spark of the complete whole, and his happiness can be perfectly perceived in spiritual activities. The Lord is the complete spirit whole, and His name, form, quality, pastimes, entourage and personality are all identical with Him. Once a person comes into contact with any one of the above-mentioned energies of the Lord through the proper channel of devotional service, the door to perfection is immediately opened. In the Bhagavad-gita (2.40) the Lord has explained such contact in the following words: "Endeavors in devotional service are never baffled. Nor is there failure. A slight beginning of such activities is sufficient even to deliver a person from the great ocean of material fears." As a highly potent drug injected intravenously acts at once on the whole body, the transcendental topics of the Lord injected through the ear of the pure devotee of the Lord can act very efficiently. Aural realization of the transcendental messages implies total realization, just as fructification of one part of a tree implies fructification of all other parts. This realization for a moment in the association of pure devotees like Sukadeva Gosvami prepares one's complete life for eternity. And thus the sun fails to rob the pure devotee of his duration of life, inasmuch as he is constantly busy in the devotional service of the Lord, purifying

his existence. Death is a symptom of the material infection of the eternal living being; only due to material infection is the eternal living entity subjected to the law of birth, death, old age and disease.

The materialistic way of pious activities like charity is recommended in the smṛti-sastras as quoted by Śrīla Viṣvanātha Cakravartī Thākura. Money given in charity to a suitable person is guaranteed bank balance in the next life. Such charity is recommended to be given to a brahmana. If the money is given in charity to a non-brahmana (without brahminical qualification) the money is returned in the next life in the same proportion. If it is given in charity to a half-educated brahmana, even then the money is returned double. If the money is given in charity to a learned and fully qualified brahmana, the money is returned a hundred and a thousand times, and if the money is given to a veda-parāga (one who has factually realized the path of the Vedas), it is returned by unlimited multiplication. The ultimate end of Vedic knowledge is realization of the Personality of Godhead, Lord Kṛṣṇa, as stated in the Bhagavad-gīta (vedais ca sarvair aham eva vedyah). There is a guarantee of money's being returned if given in charity, regardless of the proportion. Similarly, a moment passed in the association of a pure devotee by hearing and chanting the transcendental messages of the Lord is a perfect guarantee for eternal life, for returning home, back to Godhead. Mad-dhama gatva punar janma na vidyate. In other words, a devotee of the Lord is guaranteed eternal life. A devotee's old age or disease in the present life is but an impetus to such guaranteed eternal life.

TEXT 18

TEXT

taravah kim na jivanti
bhastrah kim na svasanty uta
na khadanti na mehanti
kim grame pasavo 'pare

SYNONYMS

taravah--the trees; kim--whether; na--do not; jivanti--live; bhastrah--bellows; kim--whether; na--do not; svasanti--breathe; uta--also; na--do not; khadanti--eat; na--do not; mehanti--discharge semen; kim--whether; grame--in the locality; pasavah--beastly living being; apare--others.

TRANSLATION

Do the trees not live? Do the bellows of the blacksmith not breathe? All around us, do the beasts not eat and discharge semen?

PURPORT

The materialistic man of the modern age will argue that life, or part of it, is never meant for discussion of theosophical or theological arguments. Life is meant for the maximum duration of existence for eating, drinking, sexual intercourse, making merry and enjoying life. The modern man wants to live forever by the advancement of material science, and there are many foolish theories for prolonging life to the maximum duration. But the Srimad-Bhagavatam affirms that life is not meant for so-called economic development or advancement of materialistic science for the hedonistic philosophy of eating, mating, drinking and merrymaking. Life is solely meant for tapasya, for purifying existence so that one may enter into eternal life just after the end of the human form of life.

The materialists want to prolong life as much as possible because they have no information of the next life. They want to get the maximum comforts in this present life because they think conclusively that there is no life after death. This ignorance about the eternity of the living being and the change of covering in the material world has played havoc in the structure of modern human society. Consequently there are many problems, multiplied by various plans of modernized man. The plans for solving the problems of society have only aggravated the troubles. Even if it is possible to prolong life more than one

hundred years, advancement of human civilization does not necessarily follow. The Bhagavatam says that certain trees live for hundreds and thousands of years. At Vrndavana there is a tamarind tree (the place is known as Imlitala) which is said to have existed since the time of Lord Krsna. In the Calcutta Botanical Garden there is a banyan tree said to be older than five hundred years, and there are many such trees all over the world. Svami Sankaracarya lived only thirty-two years, and Lord Caitanya lived forty-eight years. Does it mean that the prolonged lives of the abovementioned trees are more important than Sankara or Caitanya? Prolonged life without spiritual value is not very important. One may doubt that trees have life because they do not breathe. But modern scientists like Bose have already proved that there is life in plants, so breathing is no sign of actual life. The Bhagavatam says that the bellows of the blacksmith breathes very soundly, but that does not mean that the bellows has life. The materialist will argue that life in the tree and life in the man cannot be compared because the tree cannot enjoy life by eating palatable dishes or by enjoying sexual intercourse. In reply to this, the Bhagavatam asks whether other animals like the dogs and hogs, living in the same village with human beings, do not eat and enjoy sexual life. The specific utterance of Srimad-Bhagavatam in regard to "other animals" means that persons who are simply engaged in planning a better type of animal life consisting of eating, breathing and mating are also animals in the shape of human beings. A society of such polished animals cannot benefit suffering humanity, for an animal can easily harm another animal but rarely do good.

TEXT 19

TEXT

sva-vid-varahostra-kharaih
 samstutah purusah pasuh
 na yat-karna-pathopeto
 jatu nama gadagrajah

SYNONYMS

sva--a dog; vit-varaha--the village hog who eats stool; ustra--the camel; kharaih--and by the asses; samstutah--perfectly praised; purusah--a person; pasuh--animal; na--never; yat--of him; karna--ear; patha--path; upetah--reached; jatu--at any time; nama--the holy name; gadagrajah--Lord Krsna, the deliverer from all evils.

TRANSLATION

Men who are like dogs, hogs, camels and asses praise those men who never listen to the transcendental pastimes of Lord Sri Krsna, the deliverer from evils.

PURPORT

The general mass of people, unless they are trained systematically for a higher standard of life in spiritual values, are no better than animals, and in this verse they have particularly been put on the level of dogs, hogs, camels and asses. Modern university education practically prepares one to acquire a doggish mentality with which to accept the service of a greater master. After finishing a so-called education, the so-called educated persons move like dogs from door to door with applications for some service, and mostly they are driven away, informed of no vacancy. As dogs are negligible animals and serve the master faithfully for bits of bread, a man serves a master faithfully without sufficient rewards.

Persons who have no discrimination in the matter of foodstuff and who eat all sorts of rubbish are compared to hogs. Hogs are very much attached to eating stools. So stool is a kind of foodstuff for a particular type of animal. And even stones are eatables for a particular type of animal or bird. But the human being is not meant for eating everything and anything; he is meant to eat grains, vegetables, fruits, milk, sugar, etc. Animal food is not meant for the human being. For chewing solid food, the human being has a particular type of teeth meant for cutting fruits and vegetables. The human being is endowed with

two canine teeth as a concession for persons who will eat animal food at any cost. It is known to everyone that one man's food is another man's poison. Human beings are expected to accept the remnants of food offered to Lord Sri Krsna, and the Lord accepts foodstuff from the categories of leaves, flowers, fruits, etc. (Bg. 9.26). As prescribed by Vedic scriptures, no animal food is offered to the Lord. Therefore, a human being is meant to eat a particular type of food. He should not imitate the animals to derive so-called vitamin values. Therefore, a person who has no discrimination in regard to eating is compared to a hog.

The camel is a kind of animal that takes pleasure in eating thorns. A person who wants to enjoy family life or the worldly life of so-called enjoyment is compared to the camel. Materialistic life is full of thorns, and so one should live only by the prescribed method of Vedic regulations just to make the best use of a bad bargain. Life in the material world is maintained by sucking one's own blood. The central point of attraction for material enjoyment is sex life. To enjoy sex life is to suck one's own blood, and there is not much more to be explained in this connection. The camel also sucks its own blood while chewing thorny twigs. The thorns the camel eats cut the tongue of the camel, and so blood begins to flow within the camel's mouth. The thorns, mixed with fresh blood, create a taste for the foolish camel, and so he enjoys the thorn-eating business with false pleasure. Similarly, the great business magnates, industrialists who work very hard to earn money by different ways and questionable means, eat the thorny results of their actions mixed with their own blood. Therefore the Bhagavatam has situated these diseased fellows along with the camels.

The ass is an animal who is celebrated as the greatest fool, even amongst the animals. The ass works very hard and carries burdens of the maximum weight without making profit for itself. One's selfishness must be aimed at the point of going back to Godhead. The ass does not know his self-interest, and it works very hard for others only. A person who works very hard for others only, forgetting his personal interest available in the human form of life, is compared to the ass. In the Brahma-vaivarta Purana it is said:

asitim caturas caiva
laksams tan jiva-jatisu
bhramadbhiih purusaih prapyam
manusyam janma-paryayat

tad apy abhalatam jatah
tesam atmabhimaninam
varakanam anasritya
govinda-carana-dvayam

The human life is so important that even the demigods in the higher planets sometimes aspire for a human body on this earth because in the human body only can one easily go back to Godhead. In spite of having obtained such an important body, if one does not re-establish his lost eternal relation with Govinda, Lord Krsna, he is certainly a fool who has forgotten his self-interest. This human form of material body is obtained by a gradual process of evolution to one body after another in the cycle of 8,400,000 varieties of life. And the poor man, forgetting this importance for his own interest, involves himself in so many illusory engagements for uplifting the position of others as a leader of political emancipation and economic development. There is no harm in trying for political emancipation or economic development, but one should not forget the real aim of life: all such philanthropic activities must be dovetailed to returning to Godhead. One who does not know this is compared to the ass who works only for others, without their or his own welfare in mind.

The ass is generally engaged by the washerman, whose social position is not very respectable. And the special qualification of the ass is that it is very much accustomed to being kicked by the opposite sex. When the ass begs for sexual intercourse, he is kicked by the fair sex, yet he still follows the female for such sexual pleasure. A henpecked man is compared, therefore, to the ass. The general mass of people work very hard, especially in the age of Kali. In this age the human being is actually engaged in the work of an ass, carrying heavy burdens and driving thela and rickshaws. The so-called advancement of human civilization has engaged a human being in the work of an ass. The laborers in great factories and workshops are also engaged in such burdensome work, and after working hard during the day, the poor

laborer has to be again kicked by the fair sex, not only for sex enjoyment but also for so many household affairs.

So Srimad-Bhagavatam's categorization of the common man without any spiritual enlightenment into the society of dogs, hogs, camels and asses is not at all an exaggeration. The leaders of such ignorant masses of people may feel very proud of being adored by such a number of dogs and hogs, but that is not very flattering. The Bhagavatam openly declares that although a person may be a great leader of such dogs and hogs disguised as men, if he has no taste for being enlightened in the science of Krsna, such a leader is also an animal and nothing more. He may be designated as a powerful, strong animal, or a big animal, but in the estimation of Srimad-Bhagavatam he is never given a place in the category of man, on account of his atheistic temperament. Or, in other words, such godless leaders of dogs and hoglike men are bigger animals with the qualities of animals in greater proportion.

TEXT 20

TEXT

bile batorukrama-vikraman ye
na srnvatah karna-pute narasya
jihvasati dardurikeva suta
na copagayaty urugaya-gathah

SYNONYMS

bile--snake holes; bata--like; urukrama--the Lord, who acts marvelously; vikraman--prowess; ye--all these; na--never; srnvatah--heard; karna-pute--the earholes; narasya--of the man; jihva--tongue; asati--useless; dardurika--of the frogs; iva--exactly like that; suta--O Suta Gosvami; na--never; ca--also; upagayati--chants loudly; urugaya--worth singing; gathah--songs.

TRANSLATION

One who has not listened to the messages about the prowess and marvelous acts of the Personality of Godhead and has not sung or chanted loudly the worthy songs about the Lord is to be considered to possess earholes like the holes of snakes and a tongue like the tongue of a frog.

PURPORT

Devotional service to the Lord is rendered by all limbs or parts of the body. It is the transcendental dynamic force of the spirit soul; therefore a devotee is engaged one hundred percent in the service of the Lord. One can engage in devotional service when the senses of the body are purified in relation with the Lord, and one can render service to the Lord with the help of all the senses. As such, the senses and the action of the senses are to be considered impure or materialistic as long as they are employed only in sense gratification. The purified senses are engaged not in sense gratification but in the service of the Lord in toto. The Lord is the Supreme with all senses, and the servitor, who is part and parcel of the Lord, also has the same senses. Service to the Lord is the completely purified use of the senses, as described in the Bhagavad-gita. The Lord imparted instructions with full senses, and Arjuna received them with full senses, and thus there was a perfect exchange of sensible and logical understanding between the master and the disciple. Spiritual understanding is nothing like an electrical charge from the master to the disciple, as foolishly claimed by some propaganda-mongers. Everything is full of sense and logic, and the exchange of views between the master and disciple is possible only when the reception is submissive and real. In the Caitanya-caritamrta it is said that one should receive the teaching of Lord Caitanya with intellect and full senses so that one can logically understand the great mission.

In the impure state of a living being, the various senses are fully engaged in mundane affairs. If the ear is not engaged in the service of the Lord by hearing about Him from Bhagavad-gita or Srimad-Bhagavatam, certainly the holes of the ear will be filled with some rubbish. Therefore the messages of Bhagavad-gita

and Srimad-Bhagavatam should be preached all over the world very loudly. That is the duty of a pure devotee who has actually heard about them from the perfect sources. Many want to speak something to others, but because they are not trained to speak on the subject matter of Vedic wisdom they are all speaking nonsense, and people are receiving them with no sense. There are hundreds and thousands of sources for distributing mundane news of the world, and people of the world are also receiving it. Similarly, the people of the world should be taught to hear the transcendental topics of the Lord, and the devotee of the Lord must speak loudly so that they can hear. The frogs loudly croak, with the result that they invite the snakes to eat them. The human tongue is especially given for chanting the Vedic hymns and not for croaking like frogs. The word asati used in this verse is also significant. Asati means a woman who has become a prostitute. A prostitute has no reputation for good womanly qualities. Similarly, the tongue, which is given to the human being for chanting the Vedic hymns, will be considered a prostitute when engaged in chanting some mundane nonsense.

TEXT 21

TEXT

bharah param patta-kirita-justam
apy uttamangam na namem mukundam
savau karau no kurute saparyam
harer lasat-kancana-kankanau va

SYNONYMS

bharah--a great burden; param--heavy; patta--silk; kirita--turban; justam--dressed with; api--even; uttama--upper; angam--parts of the body; na--never; namet--bow down; mukundam--Lord Krsna, the deliverer; savau--dead bodies; karau--hands; no--do not; kurute--do; saparyam--worshipping; hareh--of the Personality of Godhead; lasat--glittering; kancana--made of gold; kankanau--bangles; va--even though.

TRANSLATION

The upper portion of the body, though crowned with a silk turban, is only a heavy burden if not bowed down before the Personality of Godhead who can award mukti [freedom]. And the hands, though decorated with glittering bangles, are like those of a dead man if not engaged in the service of the Personality of Godhead Hari.

PURPORT

As stated hereinbefore, there are three kinds of devotees of the Lord. The first-class devotee does not at all see anyone who is not in the service of the Lord, but the second-class devotee makes distinctions between devotees and nondevotees. The second-class devotees are therefore meant for preaching work, and as referred to in the above verse, they must loudly preach the glories of the Lord. The second-class devotee accepts disciples from the section of third-class devotees or nondevotees. Sometimes the first-class devotee also comes down to the category of the second-class devotee for preaching work. But the common man, who is expected to become at least a third-class devotee, is advised herein to visit the temple of the Lord and bow down before the Deity, even though he may be a very rich man or even a king with a silk turban or crown. The Lord is the Lord of everyone, including the great kings and emperors, and men who are rich in the estimation of mundane people must therefore make it a point to visit the temple of Lord Sri Krsna and regularly bow down before the Deity. The Lord in the temple in the worshipable form is never to be considered to be made of stone or wood, for the Lord in His arca incarnation as the Deity in the temple shows immense favor to the fallen souls by His auspicious presence. By the hearing process, as mentioned hereinbefore, this realization of the presence of the Lord in the temple is made possible. As such, the first process in the routine work of devotional service--hearing--is the essential point. Hearing by all classes of devotees from the authentic sources like Bhagavad-gita and

Srimad-Bhagavatam is essential. The common man who is puffed up with his material position and does not bow down before the Deity of the Lord in the temple, or who defies temple worship without any knowledge of the science, must know that his so-called turban or crown will only succeed in further drowning him in the water of the ocean of material existence. A drowning man with a heavy weight on his head is sure to go down more swiftly than those who have no heavy weight. A foolish, puffed-up man defies the science of God and says that God has no meaning for him, but when he is in the grip of God's law and is caught by some disease like cerebral thrombosis, that godless man sinks into the ocean of nescience by the weight of his material acquisition. Advancement of material science without God consciousness is a heavy load on the head of human society, and so one must take heed of this great warning.

The common man, if he has no time to worship the Lord, may at least engage his hands for a few seconds in washing or sweeping the Lord's temple. Maharaja Prataparudra, the greatly powerful king of Orissa, was always very busy with heavy state responsibilities, yet he made it a point to sweep the temple of Lord Jagannatha at Puri once a year during the festival of the Lord. The idea is that however important a man one may be he must accept the supremacy of the Supreme Lord. This God consciousness will help a man even in his material prosperity. Maharaja Prataparudra's subordination before Lord Jagannatha made him a powerful king, so much so that even the great Pathan in his time could not enter into Orissa on account of the powerful Maharaja Prataparudra. And at last Maharaja Prataparudra was graced by Lord Sri Caitanya on the very grounds of his acceptance of subordination to the Lord of the universe. So even though a rich man's wife has glittering bangles made of gold on her hands, she must engage herself in rendering service to the Lord.

TEXT 22

TEXT

barhayite te nayane naranam
lingani visnor na niriksato ye
padau nram tau druma-janma-bhajau
ksetrani nanuvrajato harer yau

SYNONYMS

barhayite--like plumes of a peacock; te--those; nayane--eyes; naranam--of men; lingani--forms; visnoh--of the Personality of Godhead; na--does not; niriksatah--look upon; ye--all such; padau--legs; nram--of men; tau--those; druma-janma--being born of the tree; bhajau--like that; ksetrani--holy places; na--never; anuvrajatah--goes after; hareh--of the Lord; yau--which.

TRANSLATION

The eyes which do not look at the symbolic representations of the Personality of Godhead Visnu [His forms, name, quality, etc.] are like those printed on the plumes of the peacock, and the legs which do not move to the holy places [where the Lord is remembered] are considered to be like tree trunks.

PURPORT

Especially for the householder devotees, the path of Deity worship is strongly recommended. As far as possible, every householder, by the direction of the spiritual master, must install the Deity of Visnu, forms like Radha-Krsna, Laksmi-Narayana or Sita-Rama especially, or any other form of the Lord, like Nrsimha, Varaha, Gaura-Nitai, Matsya, Kurma, salagrama-sila and many other forms of Visnu, like Trivikrama, Kesava, Acyuta, Vasudeva, Narayana and Damodara, as recommended in the Vaisnava-tantras or Puranas, and one's family should worship strictly following the directions and regulations of arcana-vidhi. Any member of the family who is above twelve years of age should be initiated by a bona fide spiritual master, and all the members of the household should be engaged in the daily service of the Lord, beginning from

morning (4 a.m.) till night (10 p.m.) by performing mangala-aratrika, niranjana, arcana, puja, kirtana, srngara, bhoga-vaikali, sandhya-aratrika, patha, bhoga (at night), sayana-aratrika, etc. Engagement in such worship of the Deity, under the direction of a bona fide spiritual master, will greatly help the householders to purify their very existence and make rapid progress in spiritual knowledge. Simple theoretical book knowledge is not sufficient for a neophyte devotee. Book knowledge is theoretical, whereas the arcana process is practical. Spiritual knowledge must be developed by a combination of theoretical and practical knowledge, and that is the guaranteed way for attainment of spiritual perfection. The training of devotional service for a neophyte devotee completely depends on the expert spiritual master who knows how to lead his disciple to make gradual progress towards the path back home, back to Godhead. One should not become a pseudo spiritual master as a matter of business to meet one's family expenditures; one must be an expert spiritual master to deliver the disciple from the clutches of impending death. Srila Visvanatha Cakravarti Thakura has defined the bona fide qualities of a spiritual master, and one of the verses in that description reads:

sri-vidyarahadhana-nitya-nana-
 srngara-tan-mandira-marjanadau
 yuktasya bhaktams ca niyunjato 'pi
 vande guroh sri-caranaravindam

Sri-vidyarah is the arca, or suitable worshipable form of the Lord, and the disciple should be engaged in worshipping the Deity regularly by srngara, by proper decoration and dressing, as also by mandira-marjana, the matter of cleansing the temple. The spiritual master teaches the neophyte devotee all these kindly and personally to help him gradually in the realization of the transcendental name, quality, form, etc., of the Lord.

Only attention engaged in the service of the Lord, especially in dressing and decorating the temple, accompanied by musical kirtana and spiritual instructions from scriptures, can save the common man from the hellish cinema attractions and rubbish sex-songs broadcast everywhere by radios. If one is unable to maintain a temple at home, he should go to another's temple where all the above performances are regularly executed. Visiting the temple of a devotee and looking at the profusely decorated forms of the Lord well dressed in a well-decorated, sanctified temple naturally infuse the mundane mind with spiritual inspiration. People should visit holy places like Vrndavana where such temples and worship of the Deity are specifically maintained. Formerly all rich men like kings and rich merchants constructed such temples under the direction of expert devotees of the Lord, like the six Gosvamis, and it is the duty of the common man to take advantage of these temples and festivals observed in the holy places of pilgrimage by following in the footsteps of great devotees (anuvraja). One should not visit all these sanctified pilgrimage places and temples with sightseeing in mind, but one must go to such temples and sanctified places immortalized by the transcendental pastimes of the Lord and be guided by proper men who know the science. This is called anuvraja. Anu means to follow. It is therefore best to follow the instruction of the bona fide spiritual master, even in visiting temples and the holy places of pilgrimage. One who does not move in that way is as good as a standing tree condemned by the Lord not to move. The moving tendency of the human being is misused by visiting places for sightseeing. The best purpose of such traveling tendencies could be fulfilled by visiting the holy places established by great acaryas and thereby not being misled by the atheistic propaganda of moneymaking men who have no knowledge of spiritual matters.

TEXT 23

TEXT

jivan chavo bhagavatanghri-renum
 na jatu martyo 'bhilabheta yas tu
 sri-visnu-padya manujas tulasyah
 svasan chavo yas tu na veda gandham

SYNONYMS

jivan--while living; savah--a dead body; bhagavata-anghri-renum--the dust of the feet of a pure devotee; na--never; jatu--at any time; martyah--mortal; abhilabheta--particularly received; yah--a person; tu--but; sri--with opulence; visnu-padyah--of the lotus feet of Visnu; manu-jah--a descendant of Manu (a man); tulasyah--leaves of the tulasi tree; svasan--while breathing; savah--still a dead body; yah--who; tu--but; na veda--never experienced; gandham--the aroma.

TRANSLATION

The person who has not at any time received the dust of the feet of the Lord's pure devotee upon his head is certainly a dead body. And the person who has never experienced the aroma of the tulasi leaves from the lotus feet of the Lord is also a dead body, although breathing.

PURPORT

According to Srila Visvanatha Cakravarti Thakura, the breathing dead body is a ghost. When a man dies, he is called dead, but when he again appears in a subtle form not visible to our present vision and yet acts, such a dead body is called a ghost. Ghosts are always very bad elements, always creating a fearful situation for others. Similarly, the ghostlike nondevotees who have no respect for the pure devotees, nor for the Visnu Deity in the temples, create a fearful situation for the devotees at all times. The Lord never accepts any offering by such impure ghosts. There is a common saying that one should first love the dog of the beloved before one shows any loving sentiments for the beloved. The stage of pure devotion is attained by sincerely serving a pure devotee of the Lord. The first condition of devotional service to the Lord is therefore to be a servant of a pure devotee, and this condition is fulfilled by the statement "reception of the dust of the lotus feet of a pure devotee who has also served another pure devotee." That is the way of pure disciplic succession, or devotional parampara.

Maharaja Rahugana inquired from the great saint Jada Bharata as to how he had attained such a liberated stage of a paramahansa, and in answer the great saint replied as follows (Bhag. 5.12.12):

rahuganaitat tapasa na yati
na cejyaya nirvapanad grhad va
na cchandasa naiva jalagni-suryair
vina mahat-pada-rajo-'bhisekam

"O King Rahugana, the perfectional stage of devotional service, or the paramahansa stage of life, cannot be attained unless one is blessed by the dust of the feet of great devotees. It is never attained by tapasya [austerity], the Vedic worshiping process, acceptance of the renounced order of life, the discharge of the duties of household life, the chanting of the Vedic hymns, or the performance of penances in the hot sun, within cold water or before the blazing fire."

In other words, Lord Sri Krsna is the property of His pure unconditional devotees, and as such only the devotees can deliver Krsna to another devotee; Krsna is never obtainable directly. Lord Caitanya therefore designated Himself as gopi-bhartuh pada-kamalayor dasa-dasanudasah, or "the most obedient servant of the servants of the Lord, who maintains the gopi damsels at Vrndavana." A pure devotee therefore never approaches the Lord directly, but tries to please the servant of the Lord's servants, and thus the Lord becomes pleased, and only then can the devotee relish the taste of the tulasi leaves stuck to His lotus feet. In the Brahma-samhita it is said that the Lord is never to be found by becoming a great scholar of the Vedic literatures, but He is very easily approachable through His pure devotee. In Vrndavana all the pure devotees pray for the mercy of Srimati Radharani, the pleasure potency of Lord Krsna. Srimati Radharani is a tenderhearted feminine counterpart of the supreme whole, resembling the perfectional stage of the worldly feminine nature. Therefore, the mercy of Radharani is available very readily to the sincere devotees, and once She recommends such a devotee to Lord Krsna, the Lord at once accepts the devotee's admittance into His association. The conclusion is, therefore, that one should be more serious about

seeking the mercy of the devotee than that of the Lord directly, and by one's doing so (by the good will of the devotee) the natural attraction for the service of the Lord will be revived.

TEXT 24

TEXT

tad asma-saram hrdayam batedam
yad grhyamanair hari-nama-dheyaih
na vikriyetaatha yada vikaro
netre jalam gatra-ruhesu harsah

SYNONYMS

tat--that; asma-saram--is steel-framed; hrdayam--heart; bata idam--certainly that; yat--which; grhyamanaih--in spite of chanting; hari-nama--the holy name of the Lord; dheyaih--by concentration of the mind; na--does not; vikriyeta--change; atha--thus; yada--when; vikarah--reaction; netre--in the eyes; jalam--tears; gatra-ruhesu--at the pores; harsah--eruptions of ecstasy.

TRANSLATION

Certainly that heart is steel-framed which, in spite of one's chanting the holy name of the Lord with concentration, does not change when ecstasy takes place, tears fill the eyes and the hairs stand on end.

PURPORT

We should note with profit that in the first three chapters of the Second Canto a gradual process of development of devotional service is being presented. In the First Chapter the first step in devotional service for God consciousness by the process of hearing and chanting has been stressed, and a gross conception of the Personality of Godhead in His universal form for the beginners is recommended. By such a gross conception of God through the material manifestations of His energy, one is enabled to spiritualize the mind and the senses and gradually concentrate the mind upon Lord Visnu, the Supreme, who is present as the Supersoul in every heart and everywhere, in every atom of the material universe. The system of panca-upasana, recommending five mental attitudes for the common man, is also enacted for this purpose, namely gradual development, worship of the superior that may be in the form of fire, electricity, the sun, the mass of living beings, Lord Siva and, at last, the impersonal Supersoul, the partial representation of Lord Visnu. They are all nicely described in the Second Chapter, but in the Third Chapter further development is prescribed after one has actually reached the stage of Visnu worship, or pure devotional service, and the mature stage of Visnu worship is suggested herein in relation to the change of heart.

The whole process of spiritual culture is aimed at changing the heart of the living being in the matter of his eternal relation with the Supreme Lord as subordinate servant, which is his eternal constitutional position. So with the progress of devotional service, the reaction of change in the heart is exhibited by gradual detachment from the sense of material enjoyment by a false sense of lording it over the world and an increase in the attitude of rendering loving service to the Lord. Vidhi-bhakti, or regulated devotional service by the limbs of the body (namely the eyes, the ears, the nose, the hands and the legs, as already explained hereinbefore), is now stressed herein in relation to the mind, which is the impetus for all activities of the limbs of the body. It is expected by all means that by discharging regulated devotional service one must manifest the change of heart. If there is no such change, the heart must be considered steel-framed, for it is not melted even when there is chanting of the holy name of the Lord. We must always remember that hearing and chanting are the basic principles of discharging devotional duties, and if they are properly performed there will follow the reactional ecstasy with signs of tears in the eyes and standing of the hairs on the body. These are natural consequences and are the preliminary symptoms of the bhava stage, which occurs before one reaches the perfectional stage of prema, love of Godhead.

If the reaction does not take place, even after continuous hearing and chanting of the holy name of the Lord, it may be considered to be due to offenses only. That is the opinion of the Sandarbha. In the beginning of chanting of the holy name of the Lord, if the devotee has not been very careful about evading the ten kinds of offenses at the feet of the holy name, certainly the reaction of feelings of separation will not be visible by tears in the eyes and standing of the hair on end.

The bhava stage is manifested by eight transcendental symptoms, namely inertness, perspiration, standing of hairs on end, failing in the voice, trembling, paleness of the body, tears in the eyes and finally trance. The Nectar of Devotion, a summary study of Srila Rupa Gosvami's Bhakti-rasamrta-sindhu, explains those symptoms and vividly describes other transcendental developments, both in steady and accelerating manifestations.

Srila Visvanatha Cakravarti Thakura has very critically discussed all these bhava displays in connection with some unscrupulous neophyte's imitating the above symptoms for cheap appreciation. Not only Visvanatha Cakravarti but also Srila Rupa Gosvami treated them very critically. Sometimes all the above eight symptoms of ecstasy are imitated by the mundane devotees (prakṛta-sahajiyas), but the pseudo symptoms are at once detected when one sees the pseudodevotee addicted to so many forbidden things. Even though decorated with the signs of a devotee, a person addicted to smoking, drinking or illegitimate sex with women cannot have all the above-mentioned ecstatic symptoms. But it is seen that sometimes these symptoms are willfully imitated, and for this reason Srila Visvanatha Cakravarti accuses the imitators of being stonehearted men. They are sometimes even affected by the reflection of such transcendental symptoms, yet if they still do not give up the forbidden habits, then they are hopeless cases for transcendental realization.

When Lord Caitanya met Srila Ramananda Raya of Kavaur on the bank of the Godavari, the Lord developed all these symptoms, but because of the presence of some nondevotee brahmanas who were attendants of the Raya, the Lord suppressed these symptoms. So sometimes they are not visible even in the body of the first-class devotee for certain circumstantial reasons. Therefore real, steady bhava is definitely displayed in the matter of cessation of material desires (ksanti), utilization of every moment in the transcendental loving service of the Lord (avyartha-kalatvam), eagerness for glorifying the Lord constantly (nama-gane sada ruci), attraction for living in the land of the Lord (pritis tad-vasati sthale), complete detachment from material happiness (virakti), and pridelessness (mana-sunyata). One who has developed all these transcendental qualities is really possessed of the bhava stage, as distinguished from the stonehearted imitator or mundane devotee.

The whole process can be summarized as follows: The advanced devotee who chants the holy name of the Lord in a perfectly offenseless manner and is friendly to everyone can actually relish the transcendental taste of glorifying the Lord. And the result of such realization is reflected in the cessation of all material desires, etc., as mentioned above. The neophytes, due to their being in the lower stage of devotional service, are invariably envious, so much so that they invent their own ways and means of devotional regulations without following the acaryas. As such, even if they make a show of constantly chanting the holy name of the Lord, they cannot relish the transcendental taste of the holy name. Therefore, the show of tears in the eyes, trembling, perspiration or unconsciousness, etc., is condemned. They can, however, get in touch with a pure devotee of the Lord and rectify their bad habits; otherwise they shall continue to be stonehearted and unfit for any treatment. A complete progressive march on the return path home, back to Godhead, will depend on the instructions of the revealed scriptures directed by a realized devotee.

TEXT 25

TEXT

athabhidhehy anga mano-'nukulam
prabhasase bhagavata-pradhanah
yad aha vaiyasakir atma-vidya-
visarado nrpatim sadhu prstah

SYNONYMS

atha--therefore; abhidhehi--please explain; anga--O Suta Gosvami; manah--mind; anukulam--favorable to our mentality; prabhasase--you do speak; bhagavata--the great devotee; pradhanah--the chief; yat aha--what he spoke; vaiyasakih--Sukadeva Gosvami; atma-vidya--transcendental knowledge; visaradah--expert; nrpatim--unto the King; sadhu--very good; prstah--being asked.

TRANSLATION

O Suta Gosvami, your words are pleasing to our minds. Please therefore explain this to us as it was spoken by the great devotee Sukadeva Gosvami, who is very expert in transcendental knowledge, and who spoke to Maharaja Pariksit upon being asked.

PURPORT

Knowledge explained by the previous acarya like Sukadeva Gosvami and followed by the next like Suta Gosvami is always powerful transcendental knowledge, and it is therefore penetrating and useful to all submissive students.

Thus end the Bhaktivedanta purports of the Second Canto, Third Chapter, of the Srimad-Bhagavatam, entitled "Pure Devotional Service: The Change in Heart."

Chapter Four

The Process of Creation

TEXT 1

TEXT

suta uvaca
vaiyasaker iti vacas
tattva-niscayam atmanah
upadharya matim krsne
auttareyah satim vyadhat

SYNONYMS

sutah uvaca--Suta Gosvami said; vaiyasakeh--of Sukadeva Gosvami; iti--thus; vacah--speeches; tattva-niscayam--that which verifies the truth; atmanah--in the self; upadharya--just having realized; matim--concentration of the mind; krsne--unto Lord Krsna; auttareyah--the son of Uttara; satim--chaste; vyadhat--applied.

TRANSLATION

Suta Gosvami said: Maharaja Pariksit, the son of Uttara, after hearing the speeches of Sukadeva Gosvami, which were all about the truth of the self, applied his concentration faithfully upon Lord Krsna.

PURPORT

The word satim is very significant. This means "existing" and "chaste." And both imports are perfectly applicable in the case of Maharaja Pariksit. The whole Vedic adventure is to draw one's attention entirely unto the lotus feet of Lord Krsna without any diversion, as instructed in the Bhagavad-gita (15.15). Fortunately Maharaja Pariksit had already been attracted to the Lord from the very beginning of his body, in the womb of his mother. In the womb of his mother he was struck by the brahmastra atomic bomb released by Asvatthama, but by the grace of the Lord he was saved from being burnt by the fiery weapon, and since then the King continuously concentrated his mind upon Lord Krsna, which made him perfectly chaste in devotional service. So by natural sequence he was a chaste devotee of the Lord, and when he

further heard from Srila Sukadeva Gosvami that one should worship the Lord only and no one else, even though full of all desires or desireless, his natural affection for Krsna was strengthened. We have already discussed these topics.

To become a pure devotee of Lord Krsna, two things are very much essential, namely having a chance to be born in the family of a devotee and having the blessings of a bona fide spiritual master. By the grace of Lord Krsna, Pariksit Maharaja had both opportunities. He was born in a family of such devotees as the Pandavas, and just to continue the dynasty of the Pandavas and show them special favor, the Lord specifically saved Maharaja Pariksit, who later on, by the arrangement of the Lord, was cursed by the boy of a brahmana and was able to get the association of such a spiritual master as Sukadeva Gosvami. In the Caitanya-caritamrta it is said that a fortunate person, by the mercy of the spiritual master and Lord Krsna, achieves the path of devotional service. This was perfectly applicable in the case of Maharaja Pariksit. By way of being born in a family of devotees, he automatically came in touch with Krsna, and after being so contacted he constantly remembered Him. Consequently Lord Krsna gave the King a further chance for development in devotional service by introducing him to Sukadeva Gosvami, a stalwart devotee of the Lord with perfect knowledge in self-realization. And by hearing from a bona fide spiritual master, he was perfectly able to concentrate his chaste mind further upon Lord Krsna, as a matter of course.

TEXT 2

TEXT

atma-jaya-sutagara-
pasu-dravina-bandhusu
rajye cavikale nityam
virudham mamatam jahau

SYNONYMS

atma--body; jaya--wife; suta--son; agara--palace; pasu--horses and elephants; dravina--treasury house; bandhusu--unto friends and relatives; rajye--in the kingdom; ca--also; avikale--without being disturbed; nityam--constant; virudham--deep-rooted; mamatam--affinity; jahau--gave up.

TRANSLATION

Maharaja Pariksit, as a result of his wholehearted attraction for Lord Krsna, was able to give up all deep-rooted affection for his personal body, his wife, his children, his palace, his animals like horses and elephants, his treasury house, his friends and relatives, and his undisputed kingdom.

PURPORT

To become liberated means to become free from dehatma-buddhi, the illusory attachment for personal bodily coverings and everything connected with the body, namely wife, children and all other entanglements. One selects a wife for bodily comforts, and the result is children. For wife and children one requires a dwelling place, and as such a residential house is also necessary. Animals like horses, elephants, cows and dogs are all household animals, and a householder has to keep them as household paraphernalia. In modern civilization the horses and elephants have been replaced by cars and conveyances with considerable horsepower. To maintain all the household affairs, one has to increase the bank balance and be careful about the treasury house, and in order to display the opulence of material assets, one has to keep good relations with friends and relatives, as well as become very careful about maintaining the status quo. This is called material civilization of material attachment. Devotion for Lord Krsna means negation of all material attachments as detailed above. By the grace of Lord Krsna, Maharaja Pariksit was awarded all material amenities and an undisputed kingdom in which to enjoy the undisturbed position of king, but by the grace of the Lord he was able to give up all connections with material attachment. That is the position of a pure devotee. Maharaja Pariksit, due to his natural affection

for Lord Kṛṣṇa as a devotee of the Lord, was always executing his royal duties on behalf of the Lord, and as a responsible king of the world he was always careful to see that the influence of Kālī would not enter his kingdom. A devotee of the Lord never thinks of his household paraphernalia as his own, but surrenders everything for the service of the Lord. Thereby living entities under a devotee's care get the opportunity for God realization by the management of a devotee-master.

Attachment for household paraphernalia and for Lord Kṛṣṇa go poorly together. One attachment is the path of darkness, and the other attachment is the path of light. Where there is light, there is no darkness, and where there is darkness, there is no light. But an expert devotee can turn everything to the path of light by an attitude of service to the Lord, and the best example here is the Pandavas. Maharaja Yudhisthira and householders like him can turn everything to light by dovetailing so-called material assets in the service of the Lord, but one who is not trained or is unable to turn everything to the service of the Lord (nirbandhah kṛṣṇa-sambandhe) must give up all material connections before he can be fit to hear and chant the glories of the Lord, or in other words, one who has seriously heard Srimad-Bhagavatam for even one day, like Maharaja Parikṣit, from a fit personality like Sukadeva Gosvami, may be able to lose all affinity for material things. There is no utility simply in imitating Maharaja Parikṣit and hearing Bhagavatam from professional men, even for seven hundred years. To take Srimad-Bhagavatam as a means of maintaining family expenditure is the grossest type of namaparadhā offense at the feet of the Lord (sarva-subha-kriya-samyam api pramadah).

TEXTS 3-4

TEXT

papraccha cemam evartham
yan mam prcchatha sattamah
kṛṣṇanubhava-sravane
sraddadhano maha-manah

samstham vijñaya sannasya
karma trai-varḡikam ca yat
vasudeve bhagavati
atma-bhavam drdham gatah

SYNONYMS

papraccha--asked; ca--also; imam--this; eva--exactly like; artham--purpose; yat--that; mam--unto me; prcchatha--you are asking; sattamah--O great sages; kṛṣṇa-anubhava--rapt in thought of Kṛṣṇa; sravane--in hearing; sraddadhanah--full of faith; maha-manah--the great soul; samstham--death; vijñaya--being informed; sannasya--renouncing; karma--fruitive activities; trai-varḡikam--the three principles religion, economic development and sense gratification; ca--also; yat--what it may be; vasudeve--unto Lord Kṛṣṇa; bhagavati--the Personality of Godhead; atma-bhavam--attraction of love; drdham--firmly fixed; gatah--achieved.

TRANSLATION

O great sages, the great soul Maharaja Parikṣit, constantly rapt in thought of Lord Kṛṣṇa, knowing well of his imminent death, renounced all sorts of fruitive activities, namely acts of religion, economic development and sense gratification, and thus fixed himself firmly in his natural love for Kṛṣṇa and asked all these questions, exactly as you are asking me.

PURPORT

The three activities of religion, economic development and sense gratification are generally attractive for conditioned souls struggling for existence in the material world. Such regulated activities prescribed in

the Vedas are called the karma-kandiya conception of life, and householders are generally recommended to follow the rules just to enjoy material prosperity both in this life and in the next. Most people are attracted by such activities. Even in the activities of their modern godless civilization, people are more concerned with economic development and sense gratification without any religious sentiments. As a great emperor of the world, Maharaja Pariksit had to observe such regulations of the Vedic karma-kandiya section, but by his slight association with Sukadeva Gosvami he could perfectly understand that Lord Krsna, the Absolute Personality of Godhead (Vasudeva), for whom he had a natural love since his birth, is everything, and thus he fixed his mind firmly upon Him, renouncing all modes of Vedic karma-kandiya activities. This perfectional stage is attained by a jnani after many, many births. The jnanis, or the empiric philosophers endeavoring for liberation, are thousands of times better than the fruitive workers, and out of hundreds of thousands of such jnanis one is liberated factually. And out of hundreds of thousands of such liberated persons, even one person is rarely found who can firmly fix his mind unto the lotus feet of Lord Sri Krsna, as declared by the Lord Himself in the Bhagavad-gita (7.19). Maharaja Pariksit is specially qualified with the word maha-manah, which puts him on an equal level with the mahatmas described in the Bhagavad-gita. In the later age also there have been many mahatmas of this type, and they also gave up all karma-kandiya conceptions of life' solely and wholly depending on the Supreme Personality of Godhead Krsna. Lord Caitanya, who is Lord Krsna Himself, taught us in His Siksastaka (8):

aslisya va pada-ratam pinastu mam
 adarsanan marma-hatam karotu va
 yatha tatha va vidadhatu lampato
 mat-prana-nathas tu sa eva naparah

"Lord Krsna, who is the lover of many devotees (women), may embrace this fully surrendered maidservant or may trample me with His feet, or He may render me brokenhearted by not being present before me for a long duration of time, but still He is nothing less than the Absolute Lord of my heart."

Srila Rupa Gosvami spoke thus:

viracaya mayi dandam dina-bandho dayami va
 gatir iha na bhavattah kacid anya mamasti
 nipatatu sata-koti-nirbharam va navambhah
 tad api kila-payodah stuyate catakena

"O Lord of the poor, do what you like with me, give me either mercy or punishment, but in this world I have none to look to except Your Lordship. The cataka bird always prays for the cloud, regardless of whether it showers rains or throws a thunderbolt."

Srila Madhavendra Puri, the grand-spiritual master of Lord Caitanya, took leave of all karma-kandiya obligations in the following words:

sandhya-vandana bhadram astu bhavato bhoh snana tubhyam namo
 bho devah pitaras ca tarpana-vidhau naham ksamah ksamyatam
 yatra kvapi nisadya yadava-kulottamasya kamsa-dvisah
 smaram smaram agham harami tad alam manye kim anyena me

"O my evening prayer, all good unto you. O my morning bath, I bid you good-bye. O demigods and forefathers, please excuse me. I am unable to perform any more offerings for your pleasure. Now I have decided to free myself from all reactions to sins simply by remembering anywhere and everywhere the great descendant of Yadu and the great enemy of Kamsa [Lord Krsna]. I think that this is sufficient for me. So what is the use of further endeavors?"

Srila Madhavendra Puri said further:

mugdham mam nigadantu niti-nipuna bhrantam muhur vaidikah
 mandam bandhava-sancaya jada-dhiyam muktadarah sodarah
 unmattam dhanino viveka-caturah kamam maha-dambhikam

moktum na ksamate manag api mano govinda-pada-sprham

"Let the sharp moralist accuse me of being illusioned; I do not mind. Experts in Vedic activities may slander me as being misled, friends and relatives may call me frustrated, my brothers may call me a fool, the wealthy mammonites may point me out as mad, and the learned philosophers may assert that I am much too proud; still my mind does not budge an inch from the determination to serve the lotus feet of Govinda, though I be unable to do it."

And also Prahlada Maharaja said:

dharmartha-kama iti yo 'bhihitas trivarga
iksa trayi naya-damau vividha ca varta
manye tad etad akhilam nigamasya satyam
svatmarpanam sva-suhrdah paramasya pumsah

"Religion, economic development and sense gratification are celebrated as three means of attaining the path of salvation. Of these, ikxa trayi especially, i.e., knowledge of the self, knowledge of fruitive acts and logic and also politics and economics, are different means of livelihood. All these are different subjects of Vedic education, and therefore I consider them temporary engagements. On the other hand, surrendering unto the Supreme Lord Visnu is a factual gain in life, and I consider it the ultimate truth." (Bhag. 7.6.26)

The whole matter is concluded in the Bhagavad-gita (2.41) as vyavasayatmika buddhih, or the absolute path of perfection. Sri Baladeva Vidyabhusana, a great Vaisnava scholar, defines this as bhagavad-arcana-rupaika-niskama-karmabhir visuddha-cittah--accepting transcendental loving service to the Lord as the prime duty, free from fruitive reaction.

So Maharaja Pariksit was perfectly right when he firmly accepted the lotus feet of Lord Krsna, renouncing all karma-kandiya conceptions of life.

TEXT 5

TEXT

rajovaca
samycinam vaco brahman
sarva-jnasya tavanagha
tamo visiryate mahyam
hareh kathayatah katham

SYNONYMS

raja uvaca--the King said; samycinam--perfectly right; vacah--speeches; brahman--O learned brahmana; sarva-jnasya--one who knows all; tava--your; anagha--without any contamination; tamah--the darkness of ignorance; visiryate--gradually disappearing; mahyam--unto me; hareh--of the Lord; kathayatah--as you are speaking; katham--topics.

TRANSLATION

Maharaja Pariksit said: O learned brahmana, you know everything because you are without material contamination. Therefore whatever you have spoken to me appears perfectly right. Your speeches are gradually destroying the darkness of my ignorance, for you are narrating the topics of the Lord.

PURPORT

The practical experience of Maharaja Pariksit is disclosed herein, revealing that transcendental topics of the Lord act like injections when received by the sincere devotee from a person who is perfectly uncontaminated by material tinges. In other words, reception of the messages of Srimad-Bhagavatam from

professional men, heard by a karma-kandiya audience, never acts miraculously as stated here. Devotional hearing of the messages of the Lord is not like hearing ordinary topics; therefore the action will be felt by the sincere hearer by experience of the gradual disappearance of ignorance.

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

(Svetasvatara Upanisad 6.23)

When a hungry man is given food to eat, he feels satiation of hunger and the pleasure of dining simultaneously. Thus he does not have to ask whether he has actually been fed or not. The crucial test of hearing Srimad-Bhagavatam is that one should get positive enlightenment by such an act.

TEXT 6

TEXT

bhuya eva vivitsami
bhagavan atma-mayaya
yathedam srjate visvam
durvibhavyam adhisvaraih

SYNONYMS

bhuyah--again; eva--also; vivitsami--I wish to learn; bhagavan--the Personality of Godhead; atma--personal; mayaya--by the energies; yatha--as; idam--this phenomenal world; srjate--does create; visvam--universe; durvibhavyam--inconceivable; adhisvaraih--by the great demigods.

TRANSLATION

I beg to know from you how the Personality of Godhead, by His personal energies, creates these phenomenal universes as they are, which are inconceivable even to the great demigods.

PURPORT

In every inquisitive mind the important question of the creation of the phenomenal world arises, and therefore for a personality like Maharaja Pariksit, who was to know all the activities of the Lord from his spiritual master, such an inquiry is not uncommon. For every unknown thing, we have to learn and inquire from a learned personality. The question of creation is also one of such inquiries to be made to the right person. The spiritual master, therefore, must be one who is sama jna, as stated hereinbefore in connection with Sukadeva Gosvami. Thus all inquiries on God which are unknown to the disciple may be made from the qualified spiritual master, and here the practical example is set by Maharaja Pariksit. It was, however, already known to Maharaja Pariksit that everything we see is born out of the energy of the Lord, as we have all learned in the very beginning of Srimad-Bhagavatam (janmady asya yatah). So Maharaja Pariksit wanted to know the process of creation. The origin of creation was known to him; otherwise he would not have inquired how the Personality of Godhead, by His different energies, creates this phenomenal world. The common man also knows that the creation is made by some creator and is not created automatically. We have no experience in the practical world that a thing is created automatically. Foolish people say that the creative energy is independent and acts automatically, as electrical energy works. But the intelligent man knows that even the electrical energy is generated by an expert engineer in the localized powerhouse, and thus the energy is distributed everywhere under the resident engineer's supervision. The Lord's supervision in connection with creation is mentioned even in

the Bhagavad-gita (9.10), and it is clearly said there that material energy is a manifestation of one of many such energies of the Supreme (parasya saktir vividhaiva sruyate). An inexperienced boy may be struck with wonder by seeing the impersonal actions of electronics or many other wonderful things conducted by electrical energy, but an experienced man knows that behind the action is a living man who creates such energy. Similarly the so-called scholars and philosophers of the world may, by mental speculation, present so many utopian theories about the impersonal creation of the universe, but an intelligent devotee of the Lord, by studying the Bhagavad-gita, can know that behind the creation is the hand of the Supreme Lord, just as in the generating electrical powerhouse there is the resident engineer. The research scholar finds out the cause and the effect of everything, but research scholars as great as Brahma, Siva, Indra and many other demigods are sometimes bewildered by seeing the wonderful creative energy of the Lord, so what to speak of the tiny mundane scholars dealing in petty things. As there are differences in the living conditions of different planets of the universe, and as one planet is superior to others, the brains of the living entities in those respective planets are also of different categorical values. As stated in the Bhagavad-gita, one can compare the long duration of life of the inhabitants of Brahma's planet, which is inconceivable to the inhabitants of this planet earth, to the categorical value of the brain of Brahmaji, also inconceivable to any great scientist of this planet. And with such high brain power, even Brahmaji has described in his great samhita (Brahma-samhita 5.1) as follows:

isvarah paramah krsnah
 sac-cid-ananda-vigrahah
 anadir adir govindah
 sarva-karana-karanam

"There are many personalities possessing the qualities of Bhagavan, but Krsna is the supreme because none can excel Him. He is the Supreme Person, and His body is eternal, full of knowledge and bliss. He is the primeval Lord Govinda and the cause of all causes."

Brahmaji admits Lord Krsna to be the supreme cause of all causes. But persons with tiny brains within this petty planet earth think of the Lord as one of them. Thus when the Lord says in the Bhagavad-gita that He (Lord Krsna) is all in all, the speculative philosophers and the mundane wranglers deride Him, and the Lord regretfully says:

avajananti mam mudha
 manusim tanum asritam
 param bhavam ajananto
 mama bhuta-mahesvaram

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." (Bg. 9.11) Brahma and Siva (and what to speak of other demigods) are bhutas, or powerful created demigods who manage universal affairs, much like ministers appointed by a king. The ministers may be isvaras, or controllers, but the Supreme Lord is mahesvara, or the creator of the controllers. Persons with a poor fund of knowledge do not know this, and therefore they have the audacity to deride Him because He comes before us by His causeless mercy occasionally as a human being. The Lord is not like a human being. He is sac-cid-ananda-vigraha, or the Absolute Personality of Godhead, and there is no difference between His body and His soul. He is both the power and the powerful.

Maharaja Pariksit did not ask his spiritual master, Sukadeva Gosvami, to narrate Lord Krsna's pastimes in Vrndavana; he wanted to hear first about the creation of the Lord. Sukadeva Gosvami did not say that the King should hear about the direct transcendental pastimes of the Lord. The time was very short, and naturally Sukadeva Gosvami could have gone directly to the Tenth Canto to make a shortcut of the whole thing, as generally done by the professional reciters. But neither the King nor the great speaker of Srimad-Bhagavatam jumped up like the organizers of Bhagavatam; both of them proceeded systematically, so that both future readers and hearers might take lessons from the example of the procedure of reciting Srimad-Bhagavatam. Those who are in control of the external energy of the Lord, or in other words those who are in the material world, must first of all know how the external energy of the Lord is working under the

direction of the Supreme personality, and afterwards one may try to enter into the activities of His internal energy. The mundaners are mostly worshipers of Durga-devi, the external energy of Krsna, but they do not know that Durga-devi is but the shadow energy of the Lord. Behind her astonishing display of material workings is the direction of the Lord, as confirmed in the Bhagavad-gita (9.10). The Brahmasamhita affirms that Durga-sakti is working by the direction of Govinda, and without His sanction the powerful Durga-sakti cannot move even a blade of grass. Therefore the neophyte devotee, instead of jumping at once to the platform of transcendental pastimes presented by the internal energy of the Lord, may know how great the Supreme Lord is by inquiring about the process of His creative energy. In the Caitanya-caritamrta also, descriptions of the creative energy and the Lord's hand in it are explained, and the author of Caitanya-caritamrta has warned the neophyte devotees to be seriously on guard against the pitfall of neglecting knowledge about Krsna in regard to how great He is. Only when one knows Lord Krsna's greatness can one firmly put one's unflinching faith in Him; otherwise, like the common man, even the great leaders of men will mistake Lord Krsna for one of the many demigods, or a historical personality, or a myth only. The transcendental pastimes of the Lord in Vrndavana, or even at Dvaraka, are relishable for persons who have already qualified themselves in advanced spiritual techniques, and the common man may be able to attain to such a plane by the gradual process of service and inquiries, as we shall see in the behavior of Maharaja Pariksit.

TEXT 7

TEXT

yatha gopayati vibhur
yatha samyacchate punah
yam yam saktim upasritya
puru-saktih parah puman
atmanam kridayan kridan
karoti vikaroti ca

SYNONYMS

yatha--as; gopayati--maintains; vibhuh--the great; yatha--as; samyacchate--winds up; punah--again; yam yam--as; saktim--energies; upasritya--by employing; puru-saktih--the all-powerful; parah--the Supreme; puman--Personality of Godhead; atmanam--plenary expansion; kridayan--having engaged them; kridan--as also personally being engaged; karoti--does them; vikaroti--and causes to be done; ca--and.

TRANSLATION

Kindly describe how the Supreme Lord, who is all-powerful, engages His different energies and different expansions in maintaining and again winding up the phenomenal world in the sporting spirit of a player.

PURPORT

In the Katha Upanisad (2.2.13) the Supreme Lord is described as the chief eternal being amongst all other eternal individual beings (nityo nityanam cetanas cetananam) and the one Supreme Lord who maintains innumerable other individual living beings (eko bahunam yo vidadhati kaman). So all living entities, both in the conditioned state and in the liberated state, are maintained by the Almighty Supreme Lord. Such maintenance is effected by the Lord through His different expansions of Self and three principal energies, namely the internal, external and marginal energies. The living entities are His marginal energies, and some of them, in the confidence of the Lord, are entrusted with the work of creation also, as are Brahma, Marici, etc., and the acts of creation are inspired by the Lord unto them (tene brahma hrda). The external energy (maya) is also impregnated with the jivas, or conditioned souls. The unconditioned marginal potency acts in the spiritual kingdom, and the Lord, by His different plenary expansions, maintains them in different transcendental relations displayed in the spiritual sky. So the one

Supreme Personality of Godhead manifests Himself in many (bahu syam), and thus all diversities are in Him, and He is in all diversities, although He is nevertheless different from all of them. That is the inconceivable mystic power of the Lord, and as such everything is simultaneously one with and different from Him by His inconceivable potencies (acintya-bhedabheda-tattva).

TEXT 8

TEXT

nunam bhagavato brahman
harer adbhuta-karmanah
durvibhavyam ivabhati
kavibhis capi cestitam

SYNONYMS

nunam--still insufficient; bhagavatah--of the Personality of Godhead; brahman--O learned brahmana; hareh--of the Lord; adbhuta--wonderful; karmanah--one who acts; durvibhavyam--inconceivable; iva--like that; abhati--appears; kavibhih--even by the highly learned; ca--also; api--in spite of; cestitam--being endeavored for.

TRANSLATION

O learned brahmana, the transcendental activities of the Lord are all wonderful, and they appear inconceivable because even great endeavors by many learned scholars have still proved insufficient for understanding them.

PURPORT

The acts of the Supreme Lord, in the creation of just this one universe, appear inconceivably wonderful. And there are innumerable universes, and all of them aggregated together are known as the created material world. And this part of His creation is only a fractional portion of the complete creation. The material world stands as a part only (ekamsena sthito jagat). Supposing that the material world is a display of one part of His energy, the remaining three parts consist of the vaikuntha jagat or spiritual world described in the Bhagavad-gita as mad-dhama or sanatana-dhama, or the eternal world. We have marked in the previous verse that He creates and again winds up the creation. This action is applicable only in the material world because the other, greater part of His creation, namely the Vaikuntha world, is neither created nor annihilated; otherwise the Vaikuntha-dhama would not have been called eternal. The Lord exists with dhama; His eternal name, quality, pastimes, entourage and personality are all a display of His different energies and expansions. The Lord is called anadi, or having no creator, and adi, or the origin of all. We think in our own imperfect way that the Lord is also created, but the Vedanta informs us that He is not created. Rather, everything else is created by Him (narayanah paro 'vyaktat). Therefore, for the common man these are all very wonderful matters for consideration. Even for great scholars they are inconceivable, and thus such scholars present theories contradictory to one another. Even for the insignificant part of His creation, this particular universe, they have no complete information as to how far this limited space extends, or how many stars and planets are there, or the different conditions of those innumerable planets. Modern scientists have insufficient knowledge of all this. Some of them assert that there are one hundred million planets scattered all over space. In a news release from Moscow dated 2.21.60, the following piece of knowledge was relayed:

"Russia's well-known professor of astronomy Boris Vorontsov-Veliaminov said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.

"It could be that life similar to that on earth flourishes on such planets.

"Doctor of Chemistry Nikolai Zhirov, covering the problem of atmosphere on other planets, pointed out that the organism of a Martian, for instance, could very well adapt itself to normal existence with a low body temperature.

"He said that he felt that the gaseous composition of Martian atmosphere was quite suitable to sustain life of beings which have become adapted to it."

This adaptability of an organism to different varieties of planets is described in the Brahma-samhita as vibhuti-bhinnam; i.e., each and every one of the innumerable planets within the universe is endowed with a particular type of atmosphere, and the living beings there are more perfectly advanced in science and psychology because of a better atmosphere. Vibhuti means "specific powers," and bhinnam means "variegated." Scientists who are attempting to explore outer space and are trying to reach other planets by mechanical arrangements must know for certain that organisms adapted to the atmosphere of earth cannot exist in the atmospheres of other planets (Easy Journey to Other planets). One has to prepare himself, therefore, to be transferred to a different planet after being relieved of the present body, as it is said in the Bhagavad-gita (9.25):

yanti deva-vrata devan
pitrn yanti pitr-vratah
bhutani yanti bhutejya
yanti mad-yajino 'pi mam

"Those who worship the demigods will take birth among the demigods, those who worship ghosts and spirits will take birth among such beings, and those who worship Me will live with Me."

Maharaja Pariksit's statement regarding the workings of the creative energy of the Lord discloses that he knew everything of the process of creation. Why then did he ask Sukadeva Gosvami for such information? Maharaja Pariksit, being a great emperor, a descendant of the Pandavas and a great devotee of Lord Krsna, was quite able to know considerably about the creation of the world, but that much knowledge was not sufficient. He said therefore that even greatly learned scholars fail to know about that, even after great effort. The Lord is unlimited, and His activities are also unfathomed. With a limited source of knowledge and with imperfect senses, any living being, up to the standard of Brahmaji, the highest perfect living being within the universe, can never imagine knowing about the unlimited. We can know something of the unlimited when it is explained by the unlimited, as has been done by the Lord Himself in the unique statements of the Bhagavad-gita, and it can also be known to some extent from realized souls like Sukadeva Gosvami, who learned it from Vyasadeva, a disciple of Narada, and thus the perfect knowledge can descend by the chain of disciplic succession only, and not by any form of experimental knowledge, old or modern.

TEXT 9

TEXT

yatha gunams tu prakrter
yugapat kramaso 'pi va
bibharti bhurisas tv ekah
kurvan karmani janmabhih

SYNONYMS

yatha--as they are; gunan--the modes of; tu--but; prakrteh--of the material energy; yugapat--simultaneously; kramasah--gradually; api--also; va--either; bibharti--maintains; bhurisah--many forms; tu--but; ekah--the supreme one; kurvan--acting; karmani--activities; janmabhih--by incarnations.

TRANSLATION

The Supreme Personality of Godhead is one, whether He alone acts with the modes of material nature, or simultaneously expands in many forms, or expands consecutively to direct the modes of nature.

TEXT 10

TEXT

vicikitsitam etan me
bravitu bhagavan yatha
sabde brahmani nisnatah
parasmims ca bhavan khalu

SYNONYMS

vicikitsitam--doubtful inquiry; etat--this; me--of me; bravitu--just clear up; bhagavan--powerful like the Lord; yatha--as much as; sabde--sound transcendental; brahmani--Vedic literature; nisnatah--fully realized; parasmim--in transcendence; ca--also; bhavan--your good self; khalu--as a matter of fact.

TRANSLATION

Kindly clear up all these doubtful inquiries, because you are not only vastly learned in the Vedic literatures and self-realized in transcendence, but are also a great devotee of the Lord and are therefore as good as the Personality of Godhead.

PURPORT

In the Brahma-samhita it is said that the Supreme Absolute Truth, Govinda, the Personality of Godhead, although one without a second, is infallibly expanded by innumerable forms nondifferent from one another, and although He is the original person, He is still ever young with permanent youthful energy. He is very difficult to know simply by learning the transcendental science of the Vedas, but He is very easily realized by His pure devotees.

The expansions of different forms of the Lord, as from Krsna to Baladeva to Sankarsana, from Sankarsana to Vasudeva, from Vasudeva to Aniruddha, from Aniruddha to Pradyumna and then again to second Sankarsana and from Him to the Narayana purusavataras, and innumerable other forms, which are compared to the constant flowing of the uncountable waves of a river, are all one and the same. They are like lamps of equal power which kindle from one lamp to another. That is the transcendental potency of the Lord. The Vedas say that He is so complete that even though the whole complete identity emanates from Him, He still remains the same complete whole (purnasya purnam adaya purnam evavasisyate). As such, there is no validity in a material conception of the Lord produced by the mental speculator. Thus He remains always a mystery for the mundane scholar, even if he is vastly learned in the Vedic literatures (vedesu durlabham adurlabham atma-bhaktau). Therefore, the Lord is beyond the limit of conception for mundane learned scholars, philosophers or scientists. He is easily understandable for the pure devotee because the Lord declares in the Bhagavad-gita (18.54) that after surpassing the stage of knowledge, when one is able to be engaged in the devotional service of the Lord, then only can one know the true nature of the Lord. One cannot have any clear conception of the Lord or His holy name, form, attributes, pastimes, etc., unless one is engaged in His transcendental loving service. The statement of the Bhagavad-gita that one must first of all surrender unto the Lord, being freed from all other engagements, means that one must become a pure, unconditional devotee of the Lord. Only then can one know Him by the strength of devotional service.

Maharaja Pariksit admitted in the previous verse that the Lord is inconceivable even for the greatest learned scholars. Why then should he again request Sukadeva Gosvami to clarify his insufficient knowledge about the Lord? The reason is clear. Not only was Sukadeva Gosvami vastly learned in the Vedic literatures, but he was also a great self-realized soul and a powerful devotee of the Lord. A powerful devotee of the Lord is, by the grace of the Lord, more than the Lord Himself. The Personality of Godhead

Sri Ramacandra attempted to bridge the Indian Ocean to reach the island of Lanka, but Sri Hanumanji, the unalloyed devotee of the Personality of Godhead, could cross the ocean simply by jumping over it. The Lord is so merciful upon His pure devotee that He presents His beloved devotee as more powerful than Himself. The Lord expressed Himself to be unable to save Durvasa Muni, although the Muni was so powerful that he could reach the Lord directly under material conditions. But Durvasa Muni was saved by Maharaja Ambarisa, a devotee of the Lord. Therefore, not only is a devotee of the Lord more powerful than the Lord, but also worship of the devotee is considered more effective than direct worship of the Lord (mad-bhakta-pujabhyadhika).

The conclusion is, therefore, that a serious devotee must first approach a spiritual master who not only is well versed in the Vedic literatures but is also a great devotee with factual realization of the Lord and His different energies. Without the help of such a devotee spiritual master, one cannot make progress in the transcendental science of the Lord. And a bona fide spiritual master like Sukadeva Gosvami does not speak about the Lord only in the matter of His internal potencies, but also explains how He associates with His external potencies.

The Lord's pastimes in the internal potency are displayed in His activities in Vrndavana, but His external potential works are directed in His features of Karanarnavasayi Visnu, Garbhodakasayi Visnu and Ksirodakasayi Visnu. Srila Visvanatha Cakravarti offers his good counsel to the interested Vaisnavas when he says that they should not be interested in hearing only about the Lord's activities (like rasa-lila), but must be keenly interested in His pastimes in His features of the purusavataras in connection with srstī-tattva, creational functions, following the examples of Maharaja Parikṣit, the ideal disciple, and Sukadeva Gosvami, the ideal spiritual master.

TEXT 11

TEXT

suta uvaca
ity upamantrito rajna
gunanukathane hareh
hrsikesam anusmrtya
prativaktum pracakrame

SYNONYMS

sutah uvaca--Suta Gosvami said; iti--thus; upamantritah--being requested; rajna--by the King; gunanukathane--in describing the transcendental attributes of the Lord; hareh--of the personality of Godhead; hrsikesam--the master of the senses; anusmrtya--properly remembering; prativaktum--just to reply; pracakrame--executed the preliminaries.

TRANSLATION

Suta Gosvami said: When Sukadeva Gosvami was thus requested by the King to describe the creative energy of the Personality of Godhead, he then systematically remembered the master of the senses [Sri Kṛṣṇa], and to reply properly he spoke thus.

PURPORT

The devotees of the Lord, while delivering speeches and describing the transcendental attributes of the Lord, do not think that they can do anything independently. They think that they can speak only what they are induced to speak by the Supreme Lord, the master of the senses. The senses of the individual being are not his own; the devotee knows that such senses belong to the Supreme Lord and that they can be properly used when they are employed for the service of the Lord. The senses are instruments, and elements are ingredients, all endowed by the Lord; therefore whatever an individual can do, speak, see, etc., is under the direction of the Lord only. The Bhagavad-gīta (15.15) confirms this: sarvasya caham hr̥dī

sannivisto mattah smrtir jnanam apohanam ca. No one is free to act freely and independently, and as such, one should always seek the permission of the Lord to act or eat or speak, and by the blessing of the Lord everything done by a devotee is beyond the principles of the four defects typical of the conditioned soul.

TEXT 12

TEXT

sri-suka uvaca
namah parasmai purusaya bhuyase
sad-udbhava-sthana-nirodha-lilaya
grhita-sakti-tritayaya dehinam
antarbhavayanupalaksya-vartmane

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; namah--offering obeisances; parasmai--the Supreme; purusaya--personality of Godhead; bhuyase--unto the complete whole; sad-udbhava--the creation of the material world; sthana--its maintenance; nirodha--and its winding up; lilaya--by the pastime of; grhita--having accepted; sakti--power; tritayaya--three modes; dehinam--of all who possess material bodies; antah-bhavaya--unto He who resides within; anupalaksya--inconceivable; vartmane--one who has such ways.

TRANSLATION

Sukadeva Gosvami said: Let me offer my respectful obeisances unto the Supreme Personality of Godhead who, for the creation of the material world, accepts the three modes of nature. He is the complete whole residing within the body of everyone, and His ways are inconceivable.

PURPORT

This material world is a manifestation of the three modes goodness, passion and ignorance, and the Supreme Lord, for the creation, maintenance and destruction of the material world, accepts three predominating forms as Brahma, Visnu and Sankara (Siva). As Visnu He enters into every body materially created. As Garbhodakasayi Visnu He enters into every universe, and as Ksirodakasayi Visnu He enters the body of every living being. Lord Sri Krsna, being the origin of all visnu-tattvas, is addressed here as parah puman, or Purusottama, as described in the Bhagavad-gita (15.18). He is the complete whole. The purusavataras are therefore His plenary expansions. Bhakti-yoga is the only process by which one can become competent to know Him. Because the empiric philosophers and mystic yogis cannot conceive of the Personality of Godhead, He is called anupalaksya-vartmane, the Lord of the inconceivable way, or bhakti-yoga.

TEXT 13

TEXT

bhuyo namah sad-vrjina-cchide 'satam
asambhavayakhila-sattva-murtaye
pumsam punah paramahamsya asrame
vyavasthitanam anumrgya-dasuse

SYNONYMS

bhuyah--again; namah--my obeisances; sat--of the devotees or the pious; vrjina--distresses; chide--the liberator; asatam--of the atheists, the nondevotee-demons; asambhavaya--cessation of further unhappiness; akhila--complete; sattva--goodness; murtaye--unto the Personality; pumsam--of the transcendentalists; punah--again; paramahamsye--the highest stage of spiritual perfection; asrame--in the status; vyavasthitanam--particularly situated; anumrgya--the destination; dasuse--one who delivers.

TRANSLATION

I again offer my respectful obeisances unto the form of complete existence and transcendence, who is the liberator of the pious devotees from all distresses and the destroyer of the further advances in atheistic temperament of the nondevotee-demons. For the transcendentalists who are situated in the topmost spiritual perfection, He grants their specific destinations.

PURPORT

Lord Sri Krsna is the complete form of all existence, both material and spiritual. Akhila means complete, or that which is not khila, inferior. As stated in the Bhagavad-gita, there are two kinds of nature (prakrti), namely the material nature and the spiritual nature, or the external and internal potencies of the Lord. The material nature is called apara, or inferior, and the spiritual nature is called superior or transcendental. Therefore the form of the Lord is not of the inferior, material nature. He is complete transcendence. And He is murti, or having transcendental form. The less intelligent men, who are unaware of His transcendental form, describe Him as impersonal Brahman. But Brahman is simply the rays of His transcendental body (yasya prabha). The devotees, who are aware of His transcendental form, render Him service; therefore the Lord also reciprocates by His causeless mercy and thus delivers His devotees from all distresses. The pious men who follow the rulings of the Vedas are also dear to Him, and therefore the pious men of this world are also protected by Him. The impious and the nondevotees are against the principles of the Vedas, and so such persons are always hampered from making advances in their nefarious activities. Some of them, who are specially favored by the Lord, are killed by Him personally, as in the cases of Ravana, Hiranyakasipu and Kamsa, and thus such demons get salvation and are thereby checked from further progress in their demoniac activities. Just like a kind father, either in His favor upon the devotees or His punishment of the demons He is ever kind to everyone because He is the complete existence for all individual existence.

The paramahamsa stage of existence is the highest perfectional stage of spiritual values. According to Srimati Kuntidevi, the Lord is factually understood by the paramahamsas only. As there is gradual realization of the transcendence from impersonal Brahman to localized Paramatma to the Personality of Godhead, Purusottama, Lord Krsna, similarly there is gradual promotion of one's situation in the spiritual life of sannyasa. Katicaka, bahudaka, parivrajakacarya and paramahamsa are gradual progressive stages in the renounced order of life, sannyasa, and Queen Kuntidevi, the mother of the Pandavas, has spoken about them in her prayers for Lord Krsna (Canto One, Chapter Eight). The paramahamsas are generally found among both the impersonalists and the devotees, but according to Srimad-Bhagavatam (as clearly stated by Kuntidevi), pure bhakti-yoga is understood by the paramahamsas, and Kuntidevi has especially mentioned that the Lord descends (paritrana sadhunam) especially to award bhakti-yoga to the paramahamsas. So ultimately the paramahamsas, in the true sense of the term, are unalloyed devotees of the Lord. Srila Jiva Gosvami has directly accepted that the highest destination is bhakti-yoga, by which one accepts the transcendental loving service of the Lord. Those who accept the path of bhakti-yoga are the factual paramahamsas.

Since the Lord is very kind to everyone, the impersonalists, who accept bhakti as the means of merging in the existence of the Lord in His impersonal brahmajyoti, are also awarded their desired destination. He has assured everyone in the Bhagavad-gita (4.11): ye yatha mam prapadyante. According to Srila Visvanatha Cakravarti, there are two classes of paramahamsas, namely the brahmanandis (impersonalists) and the premanandis (devotees), and both are awarded their desired destinations, although the premanandis are more fortunate than the brahmanandis. But both the brahmanandis and the premanandis are transcendentalists, and they have nothing to do with the inferior, material nature full of the existential miseries of life.

TEXT 14

TEXT

namo namas te 'stv rsabhaya satvatam
vidura-kasthaya muhuh kuyoginam
nirasta-samyatisayena radhasa
sva-dhamani brahmani ramsyate namah

SYNONYMS

namah namah te--let me offer my obeisances unto You; astu--are; rsabhaya--unto the great associate; satvatam--of the members of the Yadu dynasty; vidura-kasthaya--one who is far from mundane wranglers; muhuh--always; ku-yoginam--of the nondevotees; nirasta--vanquished; samya--equal status; atisayena--by greatness; radhasa--by opulence; sva-dhamani--in His own abode; brahmani--in the spiritual sky; ramsyate--enjoys; namah--I do bow down.

TRANSLATION

Let me offer my respectful obeisances unto He who is the associate of the members of the Yadu dynasty and who is always a problem for the nondevotees. He is the supreme enjoyer of both the material and spiritual worlds, yet He enjoys His own abode in the spiritual sky. There is no one equal to Him because His transcendental opulence is immeasurable.

PURPORT

There are two sides of the transcendental manifestations of the Supreme Lord, Sri Kṛṣṇa. For the pure devotees He is the constant companion, as in the case of His becoming one of the family members of the Yadu dynasty, or His becoming the friend of Arjuna, or His becoming the associate neighbor of the inhabitants of Vṛndavana, as the son of Nanda-Yasoda, the friend of Sudama, Sṛidama and Madhumangala, or the lover of the damsels of Vrajabhūmi, etc. That is part of His personal features. And by His impersonal feature He expands the rays of the brahmajyoti, which is limitless and all-pervasive. Part of this all-pervasive brahmajyoti, which is compared to the sun rays, is covered by the darkness of the mahat-tattva, and this insignificant part is known as the material world. In this material world there are innumerable universes like the one we can experience, and in each of them there are hundreds of thousands of planets like the one we are inhabiting. The mundaners are more or less captivated by the unlimited expansion of the rays of the Lord, but the devotees are concerned more with His personal form, from which everything is emanating (janmady asya yatah). As the sun rays are concentrated in the sun disc, the brahmajyoti is concentrated in Goloka Vṛndavana, the topmost spiritual planet in the spiritual sky. The immeasurable spiritual sky is full of spiritual planets, named Vaikunthas, far beyond the material sky. The mundaners have insufficient information of even the mundane sky, so what can they think of the spiritual sky? Therefore the mundaners are always far, far away from Him. Even if in the future they are able to manufacture some machine whose speed may be accelerated to the velocity of the wind or mind, the mundaners will still be unable to imagine reaching the planets in the spiritual sky. So the Lord and His residential abode will always remain a myth or a mysterious problem, but for the devotees the Lord will always be available as an associate.

In the spiritual sky His opulence is immeasurable. The Lord resides in all the spiritual planets, the innumerable Vaikuntha planets, by expanding His plenary portions along with His liberated devotee associates, but the impersonalists who want to merge in the existence of the Lord are allowed to merge as one of the spiritual sparks of the brahmajyoti. They have no qualifications for becoming associates of the Lord either in the Vaikuntha planets or in the supreme planet, Goloka Vṛndavana, described in the Bhagavad-gīta as mad-dhama and here in this verse as the sva-dhama of the Lord.

This mad-dhama or sva-dhama is described in the Bhagavad-gīta (15.6) as follows:

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

The Lord's sva-dhama does not require any sunlight or moonlight or electricity for illumination. That dhama, or place, is supreme, and whoever goes there never comes back to this material world.

The Vaikuntha planets and the Goloka Vrndavana planet are all self-illuminating, and the rays scattered by those sva-dhama of the Lord constitute the existence of the brahmajyoti. As further confirmed in the Vedas like the Mundaka (2.2.10), Katha (2.2.15) and Svetasvatara Upanisads (6.14):

na tatra suryo bhati na candra-tarakam
nema vidyuto bhanti kuto 'yam agnih
tam eva bhantam anu bhati sarvam
tasya bhasa sarvam idam vibhati

In the sva-dhama of the Lord there is no need of sun, moon or stars for illumination. Nor is there need of electricity, so what to speak of ignited lamps? On the other hand, it is because those planets are self-illuminating that all effulgence has become possible, and whatever there is that is dazzling is due to the reflection of that sva-dhama.

One who is dazzled by the effulgence of the impersonal brahmajyoti cannot know the personal transcendence; therefore in the Isopanisad (15) it is prayed that the Lord shift His dazzling effulgence so that the devotee can see the real reality. It is spoken thus:

hiranmayena patrena
satyasyapihitam mukham
tat tvam pusann apavrnū
satya-dharmaya drstaye

"O Lord, You are the maintainer of everything, both material and spiritual, and everything flourishes by Your mercy. Your devotional service, or bhakti-yoga, is the actual principle of religion, satya-dharma, and I am engaged in that service. So kindly protect me by showing Your real face. Please, therefore, remove the veil of Your brahmajyoti rays so that I can see Your form of eternal bliss and knowledge."

TEXT 15

TEXT

yat-kirtanam yat-smaranam yad-iksanam
yad-vandanam yac-chravanam yad-arhanam
lokasya sadyo vidhunoti kalmasam
tasmai subhadra-sravase namo namah

SYNONYMS

yat--whose; kirtanam--glorification; yat--whose; smaranam--remembrances; yat--whose; ikshanam--audience; yat--whose; vandanam--prayers; yat--whose; sravanam--hearing about; yat--whose; arhanam--worshiping; lokasya--of all people; sadyah--forthwith; vidhunoti--specifically cleanses; kalmasam--effects of sins; tasmai--unto Him; subhadra--all-auspicious; sravase--one who is heard; namah--my due obeisances; namah--again and again.

TRANSLATION

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Kṛṣṇa, about whom glorification, remembrances, audience, prayers, hearing and worship can at once cleanse the effects of all sins of the performer.

PURPORT

The sublime form of religious performances to free oneself from all reactions of sins is suggested herein by the greatest authority, Sri Sukadeva Gosvami. Kīrtanam, or glorifying the Lord, can be performed in very many ways, such as remembering, visiting temples to see the Deity, offering prayers in front of the Lord, and hearing recitations of glorification of the Lord as they are mentioned in the Srimad-Bhagavatam or in the Bhagavad-gīta. Kīrtanam can be performed both by singing the glories of the Lord in accompaniment with melodious music and by recitation of scriptures like Srimad-Bhagavatam or Bhagavad-gīta.

The devotees need not be disappointed in the physical absence of the Lord, though they may think of not being associated with Him. The devotional process of chanting, hearing, remembering, etc., (either all or some of them, or even one of them) can give us the desired result of associating with the Lord by discharging the transcendental loving service of the Lord in the above manner. Even the very sound of the holy name of Lord Kṛṣṇa or Rama can at once surcharge the atmosphere spiritually. We must know definitely that the Lord is present wherever such pure transcendental service is performed, and thus the performer of offenseless kīrtanam has positive association with the Lord. Similarly, remembrance and prayers also can give us the desired result if they are properly done under expert guidance. One should not concoct forms of devotional service. One may worship the form of the Lord in a temple, or one may impersonally offer the Lord devotional prayers in a mosque or a church. One is sure to get free from the reactions of sins provided one is very careful about not committing sins willingly in expectation of getting free from the reactions of sins by worshipping in the temple or by offering prayers in the church. This mentality of committing sins willfully on the strength of devotional service is called *namno balad yasya hi papa-buddhiḥ*, and it is the greatest offense in the discharge of devotional service. Hearing, therefore, is essential in order to keep oneself strictly on guard against such pitfalls of sins. And in order to give special stress to the hearing process, the Gosvami invokes all auspicious fortune in this matter.

TEXT 16

TEXT

vicaksana yac-caranopasadanat
sangam vyudasyobhayato 'ntar-atmanah
vindanti hi brahma-gatim gata-klamas
tasmai subhadra-sravase namo namah

SYNONYMS

vicaksanah--highly intellectual; yat--whose; carana-upasadanat--simply dedicating oneself unto the lotus feet; sangam--attachment; vyudasya--giving up completely; ubhayatah--for present and future existence; antah-atmanah--of the heart and soul; vindanti--moves progressively; hi--certainly; brahma-gatim--toward spiritual existence; gata-klamah--without difficulty; tasmai--unto Him; subhadra--all-auspicious; sravase--unto one who is heard; namah--my due obeisances; namah--again and again.

TRANSLATION

Let me offer my respectful obeisances again and again unto the all-auspicious Lord Sri Kṛṣṇa. The highly intellectual, simply by surrendering unto His lotus feet, are relieved of all attachments to present and future existences and without difficulty progress toward spiritual existence.

PURPORT

Lord Sri Krsna has repeatedly instructed Arjuna, or for that matter everyone concerned with becoming His unalloyed devotee. In the last phase of His instruction in the Bhagavad-gita (18.64-66) He instructed most confidentially as follows:

sarva-guhyatamam bhuyah
srnu me paramam vacah
isto 'si me drdham iti
tato vaksyami te hitam

man-mana bhava mad-bhakto
mad-yaji mam namaskuru
mam evaisyasi satyam te
pratijane priyo 'si me

sarva-dharman parityajya
mam ekam saranam vraja
aham tvam sarva-papebhyo
moksaisyami ma sucah

"My dear Arjuna, you are very dear to Me, and therefore only for your good I will disclose the most secret part of My instructions. It is simply this: become a pure devotee of Mine and give yourself unto Me only, and I promise you full spiritual existence, by which you may gain the eternal right of transcendental loving service unto Me. Just give up all other ways of religiosity and exclusively surrender unto Me and believe that I will protect you from your sinful acts, and I shall deliver you. Do not worry any more."

Persons who are intelligent take serious notice of this last instruction of the Lord. Knowledge of the self is the first step in spiritual realization, which is called confidential knowledge, and a step further is God realization, which is called more confidential knowledge. The culmination of the knowledge of Bhagavad-gita is God realization, and when one attains this stage of God realization, he naturally, voluntarily becomes a devotee of the Lord to render Him loving transcendental service. This devotional service to the Lord is always based on love of God and is distinct from the nature of routine service as prescribed in karma-yoga, jnana-yoga or dhyana-yoga. In the Bhagavad-gita there are different instructions for such men of different categories, and there are various descriptions for varnasrama-dharma, sannayasa-dharma, yati-dharma, the renounced order of life, controlling the senses, meditation, perfection of mystic powers, etc., but one who fully surrenders unto the Lord to render service unto Him, out of spontaneous love for Him, factually assimilates the essence of all knowledge described in the Vedas. One who adopts this method very skillfully attains perfection of life at once. And this perfection of human life is called brahma-gati, or the progressive march in spiritual existence. As enunciated by Srila Jiva Gosvami on the basis of Vedic assurances, brahma-gati means to attain a spiritual form as good as that of the Lord, and in that form the liberated living being eternally lives on one of the spiritual planets situated in the spiritual sky. Attainment of this perfection of life is easily available to a pure devotee of the Lord without his undergoing any difficult method of perfection. Such a devotional life is full of kirtanam, smaranam, iksanam, etc., as mentioned in the previous verse. One must therefore adopt this simple way of devotional life in order to attain the highest perfection available in any category of the human form of life in any part of the world. When Lord Brahma met Lord Krsna as a playful child at Vrndavana, he offered his prayer in which he said:

sreyah-srtim bhaktim udasya te vibho
klisyanti ye kevala-bodha-labdhave
tesam asau klesala eva sisya
nanyad yatha sthula-tusavaghatanam

(Bhag. 10.14.4)

Bhakti-yoga is the highest quality of perfection to be achieved by the intelligent person in lieu of performing a large quantity of spiritual activities. The example cited here is very appropriate. A handful of real paddy is more valuable than heaps of paddy skins without any substance within. Similarly, one should not be attracted by the jugglery of karma-kanda or jnana-kanda or even the gymnastic performances of yoga, but skillfully should take to the simple performances of kirtanam, smaranam, etc., under a bona fide spiritual master, and without any difficulty attain the highest perfection.

TEXT 17

TEXT

tapasvino dana-para yasavino
manasvino mantra-vidah sumangalah
ksemam na vindanti vina yad-arpanam
tasmai subhadra-sravase namo namah

SYNONYMS

tapasvinah--the great learned sages; dana-parah--the great performer of charity; yasavinah--the great worker of distinction; manasvinah--the great philosophers or mystics; mantra-vidah--the great chanter of the Vedic hymns; su-mangalah--strict followers of Vedic principles; ksemam--fruitful result; na--never; vindanti--attain; vina--without; yat-arpanam--dedication; tasmai--unto Him; subhadra--auspicious; sravase--hearing about Him; namah--my obeisances; namah--again and again.

TRANSLATION

Let me offer my respectful obeisances unto the all-auspicious Lord Sri Krsna again and again because the great learned sages, the great performers of charity, the great workers of distinction, the great philosophers and mystics, the great chanters of the Vedic hymns and the great followers of Vedic principles cannot achieve any fruitful result without dedication of such great qualities to the service of the Lord.

PURPORT

Advancement of learning, a charitable disposition, political, social or religious leadership of human society, philosophical speculations, the practice of the yoga system, expertise in the Vedic rituals, and all similar high qualities in man serve one in the attainment of perfection only when they are employed in the service of the Lord. Without such dovetailing, all such qualities become sources of trouble for people in general. Everything can be utilized either for one's own sense gratification or in the service of one other than oneself. There are two kinds of self-interest also, namely personal selfishness and extended selfishness. But there is no qualitative difference between personal and extended selfishness. Theft for personal interest or for the family interest is of the same quality--namely, criminal. A thief pleading not guilty because of committing theft not for personal interest but for the interest of society or country has never been excused by the established law of any country. People in general have no knowledge that the self-interest of a living being attains perfection only when such an interest coincides with the interest of the Lord. For example, what is the interest of maintaining body and soul together? One earns money for maintenance of the body (personal or social), but unless there is God consciousness, unless the body is being properly maintained to realize one's relation with God, all good efforts to maintain body and soul together are similar to the attempts of the animals to maintain body and soul together. The purpose of maintaining the human body is different from that of the animals. Similarly, advancement of learning, economic development, philosophical research, study in the Vedic literature or even the execution of pious activities (like charity, opening of hospitals, and the distribution of food grains) should be done in relation with the Lord. The aim of all such acts and endeavors must be the pleasure of the Lord and not the satisfaction of any other identity, individual or collective (samsiddhir hari-tosanam). In the Bhagavad-

gita (9.27) the same principle is confirmed where it is said that whatever we may give in charity and whatever we may observe in austerity must be given over to the Lord or be done on His account only. The expert leaders of a godless human civilization cannot bring about a fruitful result in all their different attempts at educational advancement or economic development unless they are God conscious. And to become God conscious one has to hear about the all-auspicious Lord, as He is described in literature like the Bhagavad-gita and Srimad-Bhagavatam.

TEXT 18

TEXT

kirata-hunandhra-pulinda-pulkasa
abhira-sumbha yavanah khasadayah
ye 'nye ca papa yad-apasrayasrayah
sudhyanti tasmai prabhavisnave namah

SYNONYMS

kirata--a province of old Bharata; huna--part of Germany and Russia; andhra--a province of southern India; pulinda--the Greeks; pulkasa--another province; abhira--part of old Sind; sumbha--another province; yavanah--the Turks; khasa-adayah--the Mongolian province; ye--even those; anye--others; ca--also; papah--addicted to sinful acts; yat--whose; apasraya-asrayah--having taken shelter of the devotees of the Lord; sudhyanti--at once purified; tasmai--unto Him; prabhavisnave--unto the powerful Visnu; namah--my respectful obeisances.

TRANSLATION

Kirata, Huna, Andhra, Pulinda, Pulkasa, Abhira, Sumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

PURPORT

Kirata: A province of old Bharata-varsa mentioned in the Bhishma-parva of Mahabharata. Generally the Kiratas are known as the aboriginal tribes of India, and in modern days the Santal Parganas in Bihar and Chota Nagpur might comprise the old province named Kirata.

Huna: The area of East Germany and part of Russia is known as the province of the Hunas. Accordingly, sometimes a kind of hill tribe is known as the Hunas.

Andhra: A province in southern India mentioned in the Bhishma-parva of Mahabharata. It is still extant under the same name.

Pulinda: It is mentioned in the Mahabharata (Adi-parva 174.38), viz., the inhabitants of the province of the name Pulinda. This country was conquered by Bhimasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the Vana-parva of Mahabharata that the non-Vedic race of this part of the world would rule over the world. This Pulinda province was also one of the provinces of Bharata, and the inhabitants were classified amongst the ksatriya kings. But later on, due to their giving up the brahminical culture, they were mentioned as mlecchas (just as those who are not followers of the Islamic culture are called kafirs and those who are not followers of the Christian culture are called heathens).

Abhira: This name also appears in the Mahabharata, both in the Sabha-parva and Bhishma-parva. It is mentioned that this province was situated on the River Sarasvati in Sind. The modern Sind province formerly extended on the other side of the Arabian Sea, and all the inhabitants of that province were known as the Abhiras. They were under the domination of Maharaja Yudhishthira, and according to the statements of Markandeya the mlecchas of this part of the world would also rule over Bharata. Later on this proved to be true, as in the case of the Pulindas. On behalf of the Pulindas, Alexander the Great conquered India, and on behalf of the Abhiras, Muhammad Ghori conquered India. These Abhiras were

also formerly ksatriyas within the brahminical culture, but they gave up the connection. The ksatriyas who were afraid of Parasurama and had hidden themselves in the Caucasian hilly regions later on became known as the Abhiras, and the place they inhabited was known as Abhiradesa.

Sumbhas or Kankas: The inhabitants of the Kanka province of old Bharata, mentioned in the Mahabharata.

Yavanas: Yavana was the name of one of the sons of Maharaja Yayati who was given the part of the world known as Turkey to rule. Therefore the Turks are Yavanas due to being descendants of Maharaja Yavana. The Yavanas were therefore ksatriyas, and later on, by giving up the brahminical culture, they became mlechha-yavanas. Descriptions of the Yavanas are in the Mahabharata (Adi-parva 85.34). Another prince called Turvasu was also known as Yavana, and his country was conquered by Sahadeva, one of the Pandavas. The western Yavana joined with Duryodhana in the Battle of Kuruksetra under the pressure of Karna. It is also foretold that these Yavanas also would conquer India, and it proved to be true.

Khasa: The inhabitants of the Khasadesa are mentioned in the Mahabharata (Drona-parva). Those who have a stunted growth of hair on the upper lip are generally called Khasas. As such, the Khasa are the Mongolians, the Chinese and others who are so designated.

The above-mentioned historical names are different nations of the world. Even those who are constantly engaged in sinful acts are all corrigible to the standard of perfect human beings if they take shelter of the devotees of the Lord. Jesus Christ and Muhammad, two powerful devotees of the Lord, have done tremendous service on behalf of the Lord on the surface of the globe. And from the version of Srila Sukadeva Gosvami it appears that instead of running a godless civilization in the present context of the world situation, if the leadership of world affairs is entrusted to the devotees of the Lord, for which a worldwide organization under the name and style of the International Society for Krishna Consciousness has already been started, then by the grace of the Almighty Lord there can be a thorough change of heart in human beings all over the world because the devotees of the Lord are able authorities to effect such a change by purifying the dust-worn minds of the people in general. The politicians of the world may remain in their respective positions because the pure devotees of the Lord are not interested in political leadership or diplomatic implications. The devotees are interested only in seeing that the people in general are not misguided by political propaganda and in seeing that the valuable life of a human being is not spoiled in following a type of civilization which is ultimately doomed. If the politicians, therefore, would be guided by the good counsel of the devotees, then certainly there would be a great change in the world situation by the purifying propaganda of the devotees, as shown by Lord Caitanya. As Sukadeva Gosvami began his prayer by discussing the word yat-kirtanam, so also Lord Caitanya recommended that simply by glorifying the Lord's holy name, a tremendous change of heart can take place by which the complete misunderstanding between the human nations created by politicians can at once be extinguished. And after the extinction of the fire of misunderstanding, other profits will follow. The destination is to go back home, back to Godhead, as we have several times discussed in these pages.

According to the cult of devotion, generally known as the Vaisnava cult, there is no bar against anyone's advancing in the matter of God realization. A Vaisnava is powerful enough to turn into a Vaisnava even the Kirata, etc., as above mentioned. In the Bhagavad-gita (9.32) it is said by the Lord that there is no bar to becoming a devotee of the Lord (even for those who are lowborn, or women, sudras or vaisyas), and by becoming a devotee everyone is eligible to return home, back to Godhead. The only qualification is that one take shelter of a pure devotee of the Lord who has thorough knowledge in the transcendental science of Krsna (Bhagavad-gita and Srimad-Bhagavatam). Anyone from any part of the world who becomes well conversant in the science of Krsna becomes a pure devotee and a spiritual master for the general mass of people and may reclaim them by purification of heart. Though a person be even the most sinful man, he can at once be purified by systematic contact with a pure Vaisnava. A Vaisnava, therefore, can accept a bona fide disciple from any part of the world without any consideration of caste and creed and promote him by regulative principles to the status of a pure Vaisnava who is transcendental to brahminical culture. The system of caste, or varnasrama-dharma, is no longer regular even amongst the so-called followers of the system. Nor is it now possible to reestablish the institutional function in the present context of social, political and economic revolution. Without any reference to the particular custom of a country, one can be accepted to the Vaisnava cult spiritually, and there is no hindrance in the transcendental process. So by the order of Lord Sri Caitanya Mahaprabhu, the cult of Srimad-Bhagavatam or the Bhagavad-gita can be preached all over the world, reclaiming all persons willing to accept the transcendental cult. Such cultural

propaganda by the devotees will certainly be accepted by all persons who are reasonable and inquisitive, without any particular bias for the custom of the country. The Vaisnava never accepts another Vaisnava on the basis of birthright, just as he never thinks of the Deity of the Lord in a temple as an idol. And to remove all doubts in this connection, Srila Sukadeva Gosvami has invoked the blessings of the Lord, who is all-powerful (prabhavisnave namah). As the all-powerful Lord accepts the humble service of His devotee in devotional activities of the arcana His form as the worshipable Deity in the temple, similarly the body of a pure Vaisnava changes transcendently at once when he gives himself up to the service of the Lord and is trained by a qualified Vaisnava. The injunction of Vaisnava regulation in this connection runs as follows: arcye visnau sila-dhir gurusu nara-matir vaisnave jati-buddhih sri-visnor namni sabda-samanya-buddhih, etc. "One should not consider the Deity of the Lord as worshiped in the temple to be an idol, nor should one consider the authorized spiritual master an ordinary man. Nor should one consider a pure Vaisnava to belong to a particular caste, etc." (Padma Purana)

The conclusion is that the Lord, being all-powerful, can, under any and every circumstance, accept anyone from any part of the world, either personally or through His bona fide manifestation as the spiritual master. Lord Caitanya accepted many devotees from communities other than the varnasramites, and He Himself declared, to teach us, that He does not belong to any caste or social order of life, but that He is the eternal servant of the servant of the Lord who maintains the damsels of Vrndavana (Lord Krsna). That is the way of self-realization.

TEXT 19

TEXT

sa esa atmatmavatam adhisvaras
trayimayo dharmamayah tapomayah
gata-vyalikair aja-sankaradibhir
vitarkya-lingo bhagavan prasidatam

SYNONYMS

sah--He; esah--it is; atma--the Supersoul; atmavatam--of the self-realized souls; adhisvarah--the Supreme Lord; trayi-mayah--personified Vedas; dharmamayah--personified religious scripture; tapah-mayah--personified austerity; gata-vyalikaih--by those who are above all pretensions; aja--Brahmaji; sankara-adibih--by Lord Siva and others; vitarkya-lingah--one who is observed with awe and veneration; bhagavan--the personality of Godhead; prasidatam--be kind toward me.

TRANSLATION

He is the Supersoul and the Supreme Lord of all self-realized souls. He is the personification of the Vedas, religious scriptures and austerities. He is worshiped by Lord Brahma and Siva and all those who are transcendental to all pretensions. Being so revered with awe and veneration, may that Supreme Absolute be pleased with me.

PURPORT

The Supreme Lord, the Personality of Godhead, although the Lord of all followers of different paths of self-realization, is knowable only by those who are above all pretensions. Everyone is searching for eternal peace or eternal life, and with an aim to this destination everyone is either studying the Vedic scriptures or other religious scriptures or undergoing severe austerity as empiric philosophers, as mystics yogis or as unalloyed devotees, etc. But the Supreme Lord is perfectly realized only by the devotees because they are above all pretensions. Those who are on the path of self-realization are generally classified as karmis, jnanis, yogis, or devotees of the Lord. The karmis, who are much attracted by the fruitive activities of the Vedic rituals, are called bhukti-kami, or those who desire material enjoyment. The jnanis, who try to become one with the Supreme by mental speculation, are called mukti-kami, or those who desire

liberation from material existence. The mystic yogis, who practice different types of austerities for attainment of eight kinds of material perfection and who ultimately meet the Supersoul (Paramatma) in trance, are called siddhi-kami, or those who desire the perfection of becoming finer than the finest, becoming heavier than the heaviest, getting everything desired, having control over everyone, creating everything liked, etc. All these are abilities of a powerful yogi. But the devotees of the Lord do not want anything like that for self-satisfaction. They want only to serve the Lord because the Lord is great and as living entities they are eternally subordinate parts and parcels of the Lord. This perfect realization of the self by the devotee helps him to become desireless, to desire nothing for his personal self, and thus the devotees are called niskami, without any desire. A living entity, by his constitutional position, cannot be void of all desires (the bhukti-kami, mukti-kami and siddhi-kami all desire something for personal satisfaction), but the niskami devotees of the Lord desire everything for the satisfaction of the Lord. They are completely dependent on the orders of the Lord and are always ready to discharge their duty for the satisfaction of the Lord.

In the beginning Arjuna placed himself as one of those who desire self-satisfaction, for he desired not to fight in the Battle of Kuruksetra, but to make him desireless the Lord preached the Bhagavad-gita, in which the ways of karma-yoga, jnana-yoga, hatha-yoga and also bhakti-yoga were explained. Because Arjuna was without any pretension, he changed his decision and satisfied the Lord by agreeing to fight (karisye vacanam tava), and thus he became desireless.

The examples of Brahma and Lord Siva are specifically cited here because Brahmaji, Lord Siva, Srimati Laksmiji and the four Kumaras (Sanaka, Sanatana, etc.) are leaders of the four desireless Vaisnava sampradayas. They are all freed from all pretensions. Srila Jiva Gosvami interprets the word gata-vyalikaih as projjhita-kaitavaih, or those who are freed from all pretensions (the unalloyed devotees only). In the Caitanya-caritamrta (Madhya 19.149) it is said:

krsna-bhakta----niskama, ata eva 'santa'
bhukti-mukti-siddhi-kami, sakali 'asanta'

Those who are after fruitive results for their pious activities, those who desire salvation and identity with the Supreme, and those who desire material perfections of mystic power are all restless because they want something for themselves, but the devotee is completely peaceful because he has no demand for himself and is always ready to serve the desire of the Lord. The conclusion is, therefore, that the Lord is for everyone because no one can achieve the result of his respective desires without His sanction, but as stated by the Lord in Bhagavad-gita (8.9), all such results are awarded by Him only, for the Lord is adhisvara (the original controller) of everyone, namely the Vedantists, the great karma-kandiyas, the great religious leaders, the great performers of austerity and all who are striving for spiritual advancement. But ultimately He is realized by the pretensionless devotees only. Therefore special stress is given to the devotional service of the Lord by Srila Sukadeva Gosvami.

TEXT 20

TEXT

sriyah patir yajna-patih praja-patir
dhiyam patir loka-patir dhara-patih
patir gatis candhaka-vrsni-satvatam
prasidatam me bhagavan satam patih

SYNONYMS

sriyah--all opulence; patih--the owner; yajna--of sacrifice; patih--the director; praja-patih--the leader of all living entities; dhiyam--of intelligence; patih--the master; loka-patih--the proprietor of all planets; dhara--earth; patih--the supreme; patih--head; gatih--destination; ca--also; andhaka--one of the kings of the Yadu dynasty; vrsni--the first king of the Yadu dynasty; satvatam--the Yadus; prasidatam--be merciful; me--upon me; bhagavan--Lord Sri Krsna; satam--of all devotees; patih--the Lord.

TRANSLATION

May Lord Sri Krsna, who is the worshipable Lord of all devotees, the protector and glory of all the kings like Andhaka and Vrsni of the Yadu dynasty, the husband of all goddesses of fortune, the director of all sacrifices and therefore the leader of all living entities, the controller of all intelligence, the proprietor of all planets, spiritual and material, and the supreme incarnation on the earth (the supreme all in all), be merciful upon me.

PURPORT

Since Sukadeva Gosvami is one of the prominent gata-vyalikas, who are freed from all misconceptions, he therefore expresses his own realized perception of Lord Sri Krsna as being the sum total of all perfection, the personality of Godhead. Everyone is seeking the favor of the goddess of fortune, but people do not know that Lord Sri Krsna is the beloved husband of all goddesses of fortune. In the Brahma-samhita it is said that the Lord, in His transcendental abode Goloka Vrndavana, is accustomed to herding the surabhi cows and is served there by hundreds of thousands of goddesses of fortune. All these goddesses of fortune are manifestations of His transcendental pleasure potency (hladini-sakti) in His internal energy, and when the Lord manifested Himself on this earth He partially displayed the activities of His pleasure potency in His rasa-lila just to attract the conditioned souls, who are all after the phantasmagoria pleasure potency in degraded sex enjoyment. The pure devotees of the Lord like Sukadeva Gosvami, who was completely detached from the abominable sex life of the material world, discussed this act of the Lord's pleasure potency certainly not in relation to sex, but to relish a transcendental taste inconceivable to the mundaners who are after sex life. Sex life in the mundane world is the root-cause of being conditioned by the shackles of illusion, and certainly Sukadeva Gosvami was never interested in the sex life of the mundane world. Nor does the manifestation of the Lord's pleasure potency have any connection with such degraded things. Lord Caitanya was a strict sannyasi, so much so that He did not allow any woman to come near Him, not even to bow down and offer respects. He never even heard the prayers of the deva-dasis offered in the temple of Jagannatha because a sannyasi is forbidden to hear songs sung by the fair sex. Yet even in the rigid position of a sannyasi He recommended the mode of worship preferred by the gopis of Vrndavana as the topmost loving service possible to be rendered to the Lord. And Srimati Radharani is the principal head of all such goddesses of fortune, and therefore She is the pleasure counterpart of the Lord and is nondifferent from Krsna.

In the Vedic rituals there are recommendations for performing different types of sacrifice in order to achieve the greatest benefit in life. Such benedictions as the results of performing great sacrifices are, after all, favors given by the goddess of fortune, and the Lord, being the husband or lover of the goddess of fortune, is factually the Lord of all sacrifices also. He is the final enjoyer of all kinds of yajna; therefore Yajna-pati is another name of Lord Visnu. It is recommended in the Bhagavad-gita that everything be done for the Yajna-pati (yajnartat karmanah), for otherwise one's acts will be the cause of conditioning by the law of material nature. Those who are not freed from all misconceptions (vyalikam) perform sacrifices to please the minor demigods, but the devotees of the Lord know very well that Lord Sri Krsna is the supreme enjoyer of all performances of sacrifice; therefore they perform the sankirtana-yajna (sravanam kirtanam visnoh), which is especially recommended in this age of Kali. In Kali-yuga, performance of other types of sacrifice is not feasible due to insufficient arrangements and inexpert priesthood.

We have information from the Bhagavad-gita (3.10-11) that Lord Brahma, after giving rebirth to the conditioned souls within the universe, instructed them to perform sacrifices and to lead a prosperous life. With such sacrificial performances the conditioned souls will never be in difficulty in keeping body and soul together. Ultimately they can purify their existence. They will find natural promotion into spiritual existence, the real identity of the living being. A conditioned soul should never give up the practice of sacrifice, charity and austerity, in any circumstances. The aim of all such sacrifices is to please the Yajna-pati, the Personality of Godhead; therefore the Lord is also Praja-pati. According to the Katha Upanisad, the one Lord is the leader of the innumerable living entities. The living entities are maintained by the Lord (eko bahunam yo vidadhati kaman). The Lord is therefore called the supreme Bhuta-bhrt, or maintainer of all living beings.

Living beings are proportionately endowed with intelligence in terms of their previous activities. All living beings are not equally endowed with the same quality of intelligence because behind such development of intelligence is the control of the Lord, as declared in the Bhagavad-gita (15.15). As Paramatma, Supersoul, the Lord is living in everyone's heart, and from Him only does one's power of remembrance, knowledge and forgetfulness follow (mattah smrtir jnanam apohanam ca). One person can sharply remember past activities by the grace of the Lord while others cannot. One is highly intelligent by the grace of the Lord, and one is a fool by the same control. Therefore the Lord is Dhiyam-pati, or the Lord of intelligence.

The conditioned souls strive to become lords of the material world. Everyone is trying to lord it over the material nature by applying his highest degree of intelligence. This misuse of intelligence by the conditioned soul is called madness. One's full intelligence should be applied to get free from the material clutches. But the conditioned soul, due to madness only, engages his full energy and intelligence in sense gratification, and to achieve this end of life he willfully commits all sorts of misdeeds. The result is that instead of attaining an unconditional life of full freedom, the mad conditioned soul is entangled again and again in different types of bondage in material bodies. Everything we see in the material manifestation is but the creation of the Lord. Therefore He is the real proprietor of everything in the universes. The conditioned soul can enjoy a fragment of this material creation under the control of the Lord, but not self-sufficiently. That is the instruction in the Ishopanisad. One should be satisfied with things awarded by the Lord of the universe. It is out of madness only that one tries to encroach upon another's share of material possessions.

The Lord of the universe, out of His causeless mercy upon the conditioned souls, descends by His own energy (atma-maya) to reestablish the eternal relation of the conditioned souls with Him. He instructs all to surrender unto Him instead of falsely claiming to be enjoyers for a certain limit under His control. When He so descends He proves how much greater is His ability to enjoy, and He exhibits His power of enjoyment by (for instance) marrying sixteen thousand wives at once. The conditioned soul is very proud of becoming the husband of even one wife, but the Lord laughs at this; the intelligent man can know who is the real husband. Factually, the Lord is the husband of all the women in His creation, but a conditioned soul under the control of the Lord feels proud to be the husband of one or two wives.

All these qualifications as the different types of pati mentioned in this verse are meant for Lord Sri Krsna, and Sukadeva Gosvami has therefore especially mentioned the pati and gati of the Yadu dynasty. The members of the Yadu dynasty knew that Lord Sri Krsna is everything, and all of them intended to return to Lord Krsna after He had finished His transcendental pastimes on the earth. The Yadu dynasty was annihilated by the will of the Lord because its members had to return home with the Lord. The annihilation of the Yadu dynasty was a material show created by the Supreme Lord; otherwise the Lord and the members of the Yadu dynasty are all eternal associates. The Lord is therefore the guide of all devotees, and as such, Sukadeva Gosvami offered Him due respects with love-laden feelings.

TEXT 21

TEXT

yad-anghry-abhidhyana-samadhi-dhautaya
dhiyanupasyanti hi tattvam atmanah
vadanti caitat kavayo yatha-rucam
sa me mukundo bhagavan prasidatam

SYNONYMS

yat-anghri--whose lotus feet; abhidhyana--thinking of, at every second; samadhi--trance; dhautaya--being washed off; dhiya--by such clean intelligence; anupasyanti--does see by following authorities; hi--certainly; tattvam--the Absolute Truth; atmanah--of the Supreme Lord and of oneself; vadanti--they say; ca--also; etat--this; kavayah--philosophers or learned scholars; yatha-rucam--as he thinks; sah--He; me--mine; mukundah--Lord Krsna (who gives liberation); bhagavan--the Personality of Godhead; prasidatam--be pleased with me.

TRANSLATION

It is the Personality of Godhead Sri Krsna who gives liberation. By thinking of His lotus feet at every second, following in the footsteps of authorities, the devotee in trance can see the Absolute Truth. The learned mental speculators, however, think of Him according to their whims. May the Lord be pleased with me.

PURPORT

The mystic yogis, after a strenuous effort to control the senses, may be situated in a trance of yoga just to have a vision of the Supersoul within everyone, but the pure devotee, simply by remembering the Lord's lotus feet at every second, at once becomes established in real trance because by such realization his mind and intelligence are completely cleansed of the diseases of material enjoyment. The pure devotee thinks himself fallen into the ocean of birth and death and incessantly prays to the Lord to lift him up. He only aspires to become a speck of transcendental dust at the lotus feet of the Lord. The pure devotee, by the grace of the Lord, absolutely loses all attraction for material enjoyment, and to keep free from contamination he always thinks of the lotus feet of the Lord. King Kulasekhara, a great devotee of the Lord, prayed:

krsna tvadiya-pada-pankaja-panjarantam
adyaiva me visatu manasa-rajah-sah
prana-prayana-samaye kapha-vata-pittaih
kanthavarodhana-vidhau smaranam kutas te

"My Lord Krsna, I pray that the swan of my mind may immediately sink down to the stems of the lotus feet of Your Lordship and be locked in their network; otherwise at the time of my final breath, when my throat is choked up with cough, how will it be possible to think of You?"

There is an intimate relationship between the swan and the lotus stem. So the comparison is very appropriate: without becoming a swan, or paramahansa, one cannot enter into the network of the lotus feet of the Lord. As stated in the Brahma-samhita, the mental speculators, even by dint of learned scholarship, cannot even dream of the Absolute Truth by speculating over it for eternity. The Lord reserves the right of not being exposed to such mental speculators. And because they cannot enter into network stem of the lotus stem of the Lord, all material speculators differ in conclusions, and at the end they make a useless compromise by saying, "as many conclusions, as many ways," according to one's own inclination. (yatha-rucam). But the Lord is not like a shopkeeper trying to please all sorts of customers in the mental speculator exchange. The Lord is what He is, the Absolute Personality of Godhead, and He demands absolute surrender unto Him only. The pure devotee, however, by following the ways of previous acaryas, or authorities, can see the Supreme Lord through the transparent medium of a bona fide spiritual master (anupasyanti). The pure devotee never tries to see the Lord by mental speculation, but by following in the footsteps of the acaryas (mahajano yena gatah sa panthah). Therefore there is no difference of conclusions amongst the Vaisnava acaryas regarding the Lord and the devotees. Lord Caitanya asserts that the living entity (jiva) is eternally the servitor of the Lord and that he is simultaneously one with and different from the Lord. This tattva of Lord Caitanya's is shared by all four sampradayas of the Vaisnava school (all accepting eternal servitude to the Lord even after salvation), and there is no authorized Vaisnava acarya who may think of the Lord and himself as one.

This humbleness of the pure devotee, who is one hundred percent engaged in His service, puts the devotee of the Lord in a trance by which to realize everything, because to the sincere devotee of the Lord, the Lord reveals Himself, as stated in the Bhagavad-gita (10.10). The Lord, being the Lord of intelligence in everyone (even in the nondevotee), favors His devotee with proper intelligence so that automatically the pure devotee is enlightened with the factual truth about the Lord and His different energies. The Lord is revealed not by one's speculative power or by one's verbal jugglery over the Absolute Truth. Rather, He reveals Himself to a devotee when He is fully satisfied by the devotee's service attitude. Sukadeva Gosvami

is not a mental speculator or compromiser of the theory of "as many ways, as many conclusions." Rather, he prays to the Lord only, invoking His transcendental pleasure. That is the way of knowing the Lord.

TEXT 22

TEXT

pracodita yena pura sarasvati
vitanvatajasya satim smrtim hrđi
sva-laksana pradurabhut kilasyatah
sa me rsinam rsabhah prasidatam

SYNONYMS

pracodita--inspired; yena--by whom; pura--in the beginning of creation; sarasvati--the goddess of learning; vitanvata--amplified; ajasya--of Brahma, the first created living being; satim smrtim--potent memory; hrđi--in the heart; sva--in his own; laksana--aiming at; pradurabhut--was generated; kila--as if; asyatah--from the mouth; sah--he; me--unto me; rsinam--of the teachers; rsabhah--the chief; prasidatam--be pleased.

TRANSLATION

May the Lord, who in the beginning of the creation amplified the potent knowledge of Brahma from within his heart and inspired him with full knowledge of creation and of His own Self, and who appeared to be generated from the mouth of Brahma, be pleased with me.

PURPORT

As we have already discussed hereinbefore, the Lord, as the Supersoul of all living beings from Brahma to the insignificant ant, endows all with the required knowledge potent in every living being. A living being is sufficiently potent to possess knowledge from the Lord in the proportion of fifty sixty-fourths, or seventy-eight percent of the full knowledge acquirable. Since the living being is constitutionally part and parcel of the Lord, he is unable to assimilate all the knowledge that the Lord possesses Himself. In the conditioned state, the living being is subject to forget everything after a change of body known as death. This potent knowledge is again inspired by the Lord from within the heart of every living being, and it is known as the awakening of knowledge, for it is comparable to awakening from sleep or unconsciousness. This awakening of knowledge is under the full control of the Lord, and therefore we find in the practical world different grades of knowledge in different persons. This awakening of knowledge is neither an automatic nor a material interaction. The supply source is the Lord Himself (dhiyam patih), for even Brahma is also subject to this regulation of the supreme creator. In the beginning of the creation, Brahma is born first without any father and mother because before Brahma there were no other living beings. Brahma is born from the lotus which grows from the abdomen of the Garbhodakasayi Visnu, and therefore he is known as Aja. This Brahma, or Aja, is also a living being, part and parcel of the Lord, but being the most pious devotee of the Lord, Brahma is inspired by the Lord to create, subsequent to the main creation by the Lord, through the agency of material nature. Therefore neither the material nature nor Brahma is independent of the Lord. The material scientists can merely observe the reactions of the material nature without understanding the direction behind such activities, as a child can see the action of electricity without any knowledge of the powerhouse engineer. This imperfect knowledge of the material scientist is due to a poor fund of knowledge. The Vedic knowledge was therefore first impregnated within Brahma, and it appears that Brahma distributed the Vedic knowledge. Brahma is undoubtedly the speaker of the Vedic knowledge, but actually he was inspired by the Lord to receive such transcendental knowledge, as it directly descends from the Lord. The Vedas are therefore called apauruseya, or not imparted by any created being. Before the creation the Lord was there (narayanah paro 'vyaktat), and therefore the words spoken by the Lord are vibrations of transcendental sound. There is a gulf of

difference between the two qualities of sound, namely prakṛta and aprakṛta. The physicist can deal only with the prakṛta sound, or sound vibrated in the material sky, and therefore we must know that the Vedic sounds recorded in symbolic expressions cannot be understood by anyone within the universe unless and until one is inspired by the vibration of supernatural (aprakṛta) sound, which descends in the chain of disciplic succession from the Lord to Brahma, from Brahma to Narada, from Narada to Vyasa and so on. No mundane scholar can translate or reveal the true import of the Vedic mantras (hymns). They cannot be understood unless one is inspired or initiated by the authorized spiritual master. The original spiritual master is the Lord Himself, and the succession comes down through the sources of parampara, as clearly stated in the Fourth Chapter of the Bhagavad-gīta. So unless one receives the transcendental knowledge from the authorized parampara, one should be considered useless (viphalā matah), even though one may be greatly qualified in the mundane advancements of arts or science.

Sukadeva Gosvami is praying from the Lord by dint of being inspired from within by the Lord so that he could rightly explain the facts and figures of creation as inquired by Maharaja Parikṣit. A spiritual master is not a theoretical speculator, like the mundane scholar, but is srotṛiyam brahma-niṣṭham.

TEXT 23

TEXT

bhutair mahadbhir ya imah puro vibhur
nirmaya sete yad amusu purusah
bhunkte gunan sodasa sodasatmakah
so 'lankrsista bhagavan vacamsi me

SYNONYMS

bhutaih--by the elements; mahadbhih--of material creation; yah--He who; imah--all these; purah--bodies; vibhuh--of the Lord; nirmaya--for being set up; sete--lie down; yat amusu--one who incarnated; purusah--Lord Viṣṇu; bhunkte--causes to be subjected; gunan--the three modes of nature; sodasa--in sixteen divisions; sodasa-atmakah--being the generator of these sixteen; sah--He; alankrsista--may decorate; bhagavan--the Personality of Godhead; vacamsi--statements; me--mine.

TRANSLATION

May the Supreme Personality of Godhead, who enlivens the materially created bodies of the elements by lying down within the universe, and who in His puruṣa incarnation causes the living being to be subjected to the sixteen divisions of material modes which are his generator, be pleased to decorate my statements.

PURPORT

As a fully dependent devotee, Sukadeva Gosvami (unlike a mundane man who is proud of his own capability) invokes the pleasure of the Personality of Godhead so that his statements may be successful and be appreciated by the hearers. The devotee always thinks of himself as instrumental for anything successfully carried out, and he declines to take credit for anything done by himself. The godless atheist wants to take all credit for activities, not knowing that even a blade of grass cannot move without the sanction of the Supreme Spirit, the Personality of Godhead. Sukadeva Gosvami therefore wants to move by the direction of the Supreme Lord, who inspired Brahma to speak the Vedic wisdom. The truths described in the Vedic literatures are not theories of mundane imagination, nor are they fictitious, as the less intelligent class of men sometimes think. The Vedic truths are all perfect descriptions of the factual truth without any mistake or illusion, and Sukadeva Gosvami wants to present the truths of creation not as a metaphysical theory of philosophical speculation, but as the actual facts and figures of the subject, since he would be dictated to by the Lord exactly in the same manner as Brahmaji was inspired. As stated in the Bhagavad-gīta (15.15), the Lord is Himself the father of the Vedānta knowledge, and it is He only who knows the factual purport of the Vedānta philosophy. So there is no greater truth than the principles

of religion mentioned in the Vedas. Such Vedic knowledge or religion is disseminated by authorities like Sukadeva Gosvami because he is a humble devotional servitor of the Lord who has no desire to become a self-appointed interpreter without authority. That is the way of explaining the Vedic knowledge, technically known as the parampara system, or descending process.

The intelligent man can see without mistake that any material creation (whether one's own body or a fruit or flower) cannot beautifully grow up without the spiritual touch. The greatest intelligent man of the world or the greatest man of science can present everything very beautifully only insofar as the spirit life is there or inasmuch as the spiritual touch is there. Therefore the source of all truths is the Supreme Spirit, and not gross matter as wrongly conceived by the gross materialist. We get information from the Vedic literature that the Lord Himself first entered the vacuum of the material universe, and thus all things gradually developed one after another. Similarly, the Lord is situated as localized Paramatma in every individual being; hence everything is done by Him very beautifully. The sixteen principal creative elements, namely earth, water, fire, air, sky, and the eleven sense organs, first developed from the Lord Himself and were thereby shared by the living entities. Thus the material elements were created for the enjoyment of the living entities. The beautiful arrangement behind all material manifestations is therefore made possible by the energy of the Lord, and the individual living entity can only pray to the Lord to understand it properly. Since the Lord is the supreme entity, different from Sukadeva Gosvami, the prayer can be offered to Him. The Lord helps the living entity to enjoy material creation, but He is aloof from such false enjoyment. Sukadeva prays for the mercy of the Lord, not only for being helped personally in presenting the truth, but also for helping others to whom he would like to speak.

TEXT 24

TEXT

namas tasmai bhagavate
vasudevaya vedhase
papur jnanam ayam saumya
yan-mukhamburuhasavam

SYNONYMS

namah--my obeisances; tasmai--unto Him; bhagavate--unto the Personality of Godhead; vasudevaya--unto Vasudeva or His incarnations; vedhase--the compiler of the Vedic literatures; papuh--drunk; jnanam--knowledge; ayam--this Vedic knowledge; saumyah--the devotees, especially the consorts of Lord Krsna; yat--from whose; mukha-amburuha--the lotuslike mouth; asavam--nectar from His mouth.

TRANSLATION

I offer my respectful obeisances unto Srila Vyasadeva, the incarnation of Vasudeva who compiled the Vedic scriptures. The pure devotees drink up the nectarean transcendental knowledge dropping from the lotuslike mouth of the Lord.

PURPORT

In pursuance of the specific utterance vedhase, or "the compiler of the system of transcendental knowledge," Srila Sridhara Svami has commented that the respectful obeisances are offered to Srila Vyasadeva, who is the incarnation of Vasudeva. Srila Jiva Gosvami has agreed to this, but Srila Visvanatha Cakravarti Thakura has made a further advance, namely that the nectar from the mouth of Lord Krsna is transferred to His different consorts, and thus they learn the finer arts of music, dance, dressing, decorations and all such things which are relished by the Lord. Such music, dance and decorations enjoyed by the Lord are certainly not anything mundane, because the Lord is addressed in the very beginning as para, or transcendental. This transcendental knowledge is unknown to the forgotten conditioned souls. Srila Vyasadeva, who is the incarnation of the Lord, thus compiled the Vedic literatures

to revive the lost memory of the conditioned souls about their eternal relation with the Lord. One should therefore try to understand the Vedic scriptures, or the nectar transferred by the Lord to His consorts in the conjugal humor, from the lotuslike mouth of Vyasadeva or Sukadeva. By gradual development of transcendental knowledge, one can rise to the stage of the transcendental arts of music and dance displayed by the Lord in His rasa-lila. But without having the Vedic knowledge one can hardly understand the transcendental nature of the Lord's rasa dance and music. The pure devotees of the Lord, however, can equally relish the nectar in the form of the profound philosophical discourses and in the form of kissing by the Lord in the rasa dance, as there is no mundane distinction between the two.

TEXT 25

TEXT

etat evatma-bhu rajan
naradaya viprcchate
veda-garbho 'bhyadhat saksad
yat aha harir atmanah

SYNONYMS

etat--on this matter; eva--exactly; atma-bhuh--the firstborn (Brahmaji); rajan--my dear King; naradaya--unto Narada Muni; viprcchate--having inquired about it from; veda-garbhah--one who is impregnated with Vedic knowledge from birth; abhyadhat--apprised; saksat--directly; yat aha--what he spoke; harih--the Lord; atmanah--unto His own (Brahma).

TRANSLATION

My dear King, Brahma, the firstborn, on being questioned by Narada, exactly apprised him on this subject, as it was directly spoken by the Lord to His own son, who was impregnated with Vedic knowledge from his very birth.

PURPORT

As soon as Brahma was born of the abdominal lotus petals of Visnu, he was impregnated with Vedic knowledge, and therefore he is known as veda-garbha, or a Vedantist from the embryo. Without Vedic knowledge, or perfect, infallible knowledge, no one can create anything. All scientific knowledge and perfect knowledge are Vedic. One can get all types of information from the Vedas, and as such, Brahma was impregnated with all-perfect knowledge so that it was possible for him to create. Thus Brahma knew the perfect description of creation, as it was exactly apprised to him by the Supreme Lord Hari. Brahma, on being questioned by Narada, told Narada exactly what he had heard directly from the Lord. Narada again told exactly the same thing to Vyasa, and Vyasa also told Sukadeva exactly what he heard from Narada. And Sukadeva was going to repeat the same statements as he had heard them from Vyasa. That is the way of Vedic understanding. The language of the Vedas can be revealed only by the above-mentioned disciplic succession, and not otherwise.

There is no use in theories. Knowledge must be factual. There are many things that are complicated, and one cannot understand them unless they are explained by one who knows. The Vedic knowledge is also very difficult to know and must be learned by the above-mentioned system; otherwise it is not at all understood.

Sukadeva Gosvami, therefore, prayed for the mercy of the Lord so that he might be able to repeat the very same message that was spoken directly by the Lord to Brahma, or what was directly spoken by Brahma to Narada. Therefore the statements of creation explained by Sukadeva Gosvami are not at all, as the mundaners suggest, theoretical, but are perfectly correct. One who hears these messages and tries to assimilate them gets perfect information of the material creation.

Thus end the Bhaktivedanta purports of the Second Canto, Fourth Chapter, of the Srimad-Bhagavatam, entitled "The process of Creation."

Chapter Five
The Cause of All Causes

TEXT 1

TEXT

narada uvaca
deva-deva namas te 'stu
bhuta-bhavana purvaja
tad vijanihi yaj jnanam
atma-tattva-nidarsanam

SYNONYMS

naradah uvaca--Sri Narada said; deva--of all demigods; deva--the demigod; namah--obeisances; te--unto you as; astu--are; bhuta-bhavana--the generator of all living beings; purva-ja--the firstborn; tat vijanihi--please explain that knowledge; yat jnanam--which knowledge; atma-tattva--transcendental; nidarsanam--specifically directs.

TRANSLATION

Sri Narada Muni asked Brahmaji: O chief amongst the demigods, O firstborn living entity, I beg to offer my respectful obeisances unto you. Please tell me that transcendental knowledge which specifically directs one to the truth of the individual soul and the Supersoul.

PURPORT

The perfection of the parampara system, or the path of disciplic succession, is further confirmed. In the previous chapter it has been established that Brahmaji, the firstborn living entity, received knowledge directly from the Supreme Lord, and the same knowledge was imparted to Narada, the next disciple. Narada asked to receive the knowledge, and Brahmaji imparted it upon being asked. Therefore, asking for transcendental knowledge from the right person and receiving it properly is the regulation of the disciplic succession. This process is recommended in the Bhagavad-gita (4.2). The inquisitive student must approach a qualified spiritual master to receive transcendental knowledge by surrender, submissive inquiries and service. Knowledge received by submissive inquiries and service is more effective than knowledge received in exchange for money. A spiritual master in the line of disciplic succession from Brahma and Narada has no demand for dollars and cents. A bona fide student has to satisfy him by sincere service to obtain knowledge of the relation and nature of the individual soul and the Supersoul.

TEXT 2

TEXT

yad rupam yad adhisthanam
yatah srstam idam prabho
yat samstham yat param yac ca
tat tattvam vada tattvatah

SYNONYMS

yat--what; rupam--the symptoms of manifestation; yat--what; adhisthanam--background; yatah--from where; srstam--created; idam--this world; prabho--O my father; yat--in which; samstham--conserved; yat--what; param--under control; yat--what are; ca--and; tat--of this; tattvam--the symptoms; vada--please describe; tattvatah--factually.

TRANSLATION

My dear father, please describe factually the symptoms of this manifest world. What is its background? How is it created? How is it conserved? And under whose control is all this being done?

PURPORT

The inquiries by Narada Muni on the basis of factual cause and effect appear very reasonable. The atheists, however, put forward many self-made theories without any touch of cause and effect. The manifested world, as well as the spirit soul, is still unexplained by the godless atheists through the medium of experimental knowledge, although they have put forward many theories manufactured by their fertile brains. Contrary to such mental speculative theories of creation, however, Narada Muni wanted to know all the facts of creation in truth, and not by theories.

Transcendental knowledge regarding the soul and the Supersoul includes knowledge of the phenomenal world and the basis of its creation. In the phenomenal world three things are factually observed by any intelligent man: the living beings, the manifest world, and the ultimate control over them. The intelligent man can see that neither the living entity nor the phenomenal world are creations of chance. The symmetry of creation and its regulative actions and reactions suggests the plan of an intelligent brain behind them, and by genuine inquiry one may find out the ultimate cause with the help of one who knows them factually.

TEXT 3

TEXT

sarvam hy etad bhavan veda
bhuta-bhavya-bhavat-prabhuh
karamalaka-vad visvam
vijnanavasitam tava

SYNONYMS

sarvam--all and everything; hi--certainly; etad--this; bhavan--your good self; veda--know; bhuta--all that is created or born; bhavya--all that will be created or born; bhavat--all that is being created; prabhuh--you, the master of everything; kara-amalaka-vat--just like a walnut within your grip; visvam--the universe; vijnana-avasitam--within your knowledge scientifically; tava--your.

TRANSLATION

My dear father, all this is known to you scientifically because whatever was created in the past, whatever will be created in the future, or whatever is being created at present, as well as everything within the universe, is within your grip, just like a walnut.

PURPORT

Brahma is the direct creator of the manifested universe and everything within the universe. He therefore knows what happened in the past, what will happen in the future, and what is happening at present. Three principal items, namely the living being, the phenomenal world and the controller, are all in continuous action--past, present and future--and the direct manager is supposed to know everything of

such actions and reactions, as one knows about a walnut within the grip of one's palm. The direct manufacturer of a particular thing is supposed to know how he learned the art of manufacturing, where he got the ingredients, how he set it up and how the products in the manufacturing process are being turned out. Because Brahma is the firstborn living being, naturally he is supposed to know everything about creative functions.

TEXT 4

TEXT

yad-vijnano yad-adharo
yat-paras tvam yad-atmakah
ekah srjasi bhutani
bhutair evatma-mayaya

SYNONYMS

yat-vijnanah--the source of knowledge; yat-adharah--under whose protection; yat-parah--under whose subordination; tvam--you; yat-atmakah--in what capacity; ekah--alone; srjasi--you are creating; bhutani--the living entities; bhutair--with the help of the material elements; eva--certainly; atma--self; mayaya--by potency.

TRANSLATION

My dear father, what is the source of your knowledge? Under whose protection are you standing? And under whom are you working? What is your real position? Do you alone create all entities with material elements by your personal energy?

PURPORT

It was known to Sri Narada Muni that Lord Brahma attained creative energy by undergoing severe austerities. As such, he could understand that there was someone else superior to Brahmaji who invested Brahma with the power of creation. Therefore he asked all the above questions. Discoveries of progressive scientific achievements are therefore not independent. The scientist has to attain the knowledge of a thing already existing by means of the wonderful brain made by someone else. A scientist can work with the help of such an awarded brain, but it is not possible for the scientist to create his own or a similar brain. Therefore no one is independent in the matter of any creation, nor is such creation automatic.

TEXT 5

TEXT

atman bhavayase tani
na parabhavayan svayam
atma-saktim avastabhya
urnanabhir ivaklamah

SYNONYMS

atman (atmani)--by self; bhavayase--manifest; tani--all those; na--not; parabhavayan--being defeated; svayam--yourself; atma-saktim--self-sufficient power; avastabhya--being employed; urna-nabhih--the spider; iva--like; aklamah--without help.

TRANSLATION

As the spider very easily creates the network of its cobweb and manifests its power of creation without being defeated by others, so also you yourself, by employment of your self-sufficient energy, create without any other's help.

PURPORT

The best example of self-sufficiency is the sun. The sun does not require to be illuminated by any other body. Rather, it is the sun which helps all other illuminating agents, for in the presence of the sun no other illuminating agent becomes prominent. Narada compared the position of Brahma to the self-sufficiency of the spider, who creates its own field of activities without any other's help by employment of its own energetic creation of saliva.

TEXT 6

TEXT

naham veda param hy asmin
naparam na samam vibho
nama-rupa-gunair bhavyam
sad-asat kincid anyatah

SYNONYMS

na--do not; aham--myself; veda--know; param--superior; hi--for; asmin--in this world; na--neither; aparam--inferior; na--nor; samam--equal; vibho--O great one; nama--name; rupa--characteristics; gunaih--by qualification; bhavyam--all that is created; sat--eternal; asat--temporary; kincit--or anything like that; anyatah--from any other source.

TRANSLATION

Whatever we can understand by the nomenclature, characteristics and features of a particular thing--superior, inferior or equal, eternal or temporary--is not created from any source other than that of Your Lordship, thou so great.

PURPORT

The manifested world is full of varieties of created beings in others. In human society the human being is considered to be the superior living being, and amongst the human beings there are also different varieties: good, bad, equal, etc. But Narada Muni took for granted that none of them has any source of generation besides his father, Brahmaji. Therefore he wanted to know all about them from Lord Brahma.

TEXT 7

TEXT

sa bhavan acarad ghoram
yat tapah susamahitah
tena khedayase nas tvam
para-sankam ca yacchasi

SYNONYMS

sah--he; bhavan--your good self; acarat--undertook; ghoram--severe; yat tapah--meditation; su-samahitah--in perfect discipline; tena--for that reason; khedayase--gives pain; nah--ourselves; tvam--your good self; para--the ultimate truth; sankam--doubts; ca--and; yacchasi--giving us a chance.

TRANSLATION

Yet we are moved to wonder about the existence of someone more powerful than you when we think of your great austerities in perfect discipline, although your good self is so powerful in the matter of creation.

PURPORT

Following in the footsteps of Sri Narada Muni, one should not blindly accept his spiritual master as God Himself. A spiritual master is duly respected on a par with God, but a spiritual master claiming to be God Himself should at once be rejected. Narada Muni accepted Brahma as the Supreme due to Lord Brahma's wonderful acts in creation, but doubts arose in him when he saw that Lord Brahma also worshiped some superior authority. The Supreme is supreme, and He has no worshipable superior. The ahangrahopasita, or the one who worships himself with the idea of becoming God Himself, is misleading, but the intelligent disciple can at once detect that the Supreme God does not need to worship anyone, including Himself, in order to become God. Ahangrahopasana may be one of the processes for transcendental realization, but the ahangrahopasita can never be God Himself. No one becomes God by undergoing a process of transcendental realization. Narada Muni thought of Brahmaji as the Supreme Person, but when he saw Brahmaji engaged in the process of transcendental realization, doubts arose in him. So he wanted to be clearly informed.

TEXT 8

TEXT

etan me prcchatah sarvam
sarva-jna sakalesvara
vijanihi yathaivedam
aham budhye 'nusasitah

SYNONYMS

etat--all those; me--unto me; prcchatah--inquisitive; sarvam--all that is inquired; sarva-jna--one who knows everything; sakala--over all; isvara--the controller; vijanihi--kindly explain; yatha--as; eva--they are; idam--this; aham--myself; budhye--can understand; anusasitah--just learning from you.

TRANSLATION

My dear father, you know everything, and you are the controller of all. Therefore may all that I have inquired from you be kindly instructed to me so that I may be able to understand it as your student.

PURPORT

The inquiries made by Narada Muni are very important for everyone concerned, and as such Narada requested Brahmaji to deem them suitable so that all others who may come in the line of disciplic succession of the Brahma-sampradaya may also know them properly without any difficulty.

TEXT 9

TEXT

brahmovaca
samyak karunikasyedam
vatsa te vicikitsitam
yad aham coditah saumya
bhagavad-virya-darsane

SYNONYMS

brahma uvaca--Lord Brahma said; samyak--perfectly; karunikasya--of you, who are very kind; idam--this; vatsa--my dear boy; te--your; vicikitsitam--inquisitiveness; yat--by which; aham--myself; coditah--inspired; saumya--O gentle one; bhagavat--of the Personality of Godhead; virya--prowess; darsane--in the matter of.

TRANSLATION

Lord Brahma said: My dear boy Narada, being merciful to all (including me) you have asked all these questions because I have been inspired to see into the prowess of the Almighty Personality of Godhead.

PURPORT

Brahmaji, being so questioned by Naradaji, congratulated him, for it is usual for the devotees to become very enthusiastic whenever they are questioned concerning the Almighty personality of Godhead. That is the sign of a pure devotee of the Lord. Such discourses on the transcendental activities of the Lord purify the atmosphere in which such discussions are held, and the devotees thus become enlivened while answering such questions. It is purifying both for the questioners and for one who answers the questions. The pure devotees are not only satisfied by knowing everything about the Lord, but are also eager to broadcast the information to others, for they want to see that the glories of the Lord are known to everyone. Thus the devotee feels satisfied when such an opportunity is offered to him. This is the basic principle of missionary activities.

TEXT 10

TEXT

nanrtam tava tac capi
yatha mam prabhravisi bhoh
avijnaya param matta
etavat tvam yato hi me

SYNONYMS

na--not; anrtam--false; tava--of yours; tat--that; ca--also; api--as you have stated; yatha--in the matter of; mam--of myself; prabhravisi--as you describe; bhoh--O my son; avijnaya--without knowing; param--the Supreme; mattah--beyond myself; etavat--all that you have spoken; tvam--yourself; yatah--for the reason of; hi--certainly; me--about me.

TRANSLATION

Whatever you have spoken about me is not false because unless and until one is aware of the Personality of Godhead, who is the ultimate truth beyond me, one is sure to be illusioned by observing my powerful activities.

PURPORT

"The frog in the well" logic illustrates that a frog residing in the atmosphere and boundary of a well cannot imagine the length and breadth of the gigantic ocean. Such a frog, when informed of the gigantic length and breadth of the ocean, first of all does not believe that there is such an ocean, and if someone assures him that factually there is such a thing, the frog then begins to measure it by imagination by means of pumping its belly as far as possible, with the result that the tiny abdomen of the frog bursts and the poor frog dies without any experience of the actual ocean. Similarly, the material scientists also want to challenge the inconceivable potency of the Lord by measuring Him with their froglike brains and their scientific achievements, but at the end they simply die unsuccessfully, like the frog.

Sometimes a materially powerful man is accepted as God or the incarnation of God without any knowledge of the factual God. Such a material assessment may be gradually extended, and the attempt may reach to the highest limit of Brahmaji, who is the topmost living being within the universe and has a duration of life unimaginable to the material scientist. As we get information from the most authentic book of knowledge, the Bhagavad-gita (8.17), Brahmaji's one day and night is calculated to be some hundreds of thousands of years on our planet. This long duration of life may not be believed by "the frog in the well," but persons who have a realization of the truths mentioned in the Bhagavad-gita accept the existence of a great personality who creates the variegatedness of the complete universe. It is understood from the revealed scriptures that the Brahmaji of this universe is younger than all the other Brahmas in charge of the many, many universes beyond this, but none of them can be equal to the Personality of Godhead.

Naradaji is one of the liberated souls, and after his liberation he was known as Narada; otherwise, before his liberation, he was simply a son of a maidservant. The questions may be asked why Naradaji was not aware of the Supreme Lord and why he mis-conceived Brahmaji to be the Supreme Lord, although factually he was not. A liberated soul is never bewildered by such a mistaken idea, so why did Naradaji ask all those questions just like an ordinary man with a poor fund of knowledge? There was such bewilderment in Arjuna also, although he is eternally the associate of the Lord. Such bewilderment in Arjuna or in Narada takes place by the will of the Lord so that other, nonliberated persons may realize the real truth and knowledge of the Lord. The doubt arising in the mind of Narada about Brahmaji's becoming all-powerful is a lesson for the frogs in the well, that they may not be bewildered in misconceiving the identity of the Personality of Godhead (even by comparison to a personality like Brahma, so what to speak of ordinary men who falsely pose themselves as God or an incarnation of God). The Supreme Lord is always the Supreme, and as we have tried to establish many times in these purports, no living being, even up to the standard of Brahma, can claim to be one with the Lord. One should not be misled when people worship a great man as God after his death as a matter of hero worship. There were many kings like Lord Ramacandra, the King of Ayodhya, but none of them are mentioned as God in the revealed scriptures. To be a good king is not necessarily the qualification for being Lord Rama, but to be a great personality like Krsna is the qualification for being the Personality of Godhead. If we scrutinize the characters who took part in the Battle of Kuruksetra, we may find that Maharaja Yudhisthira was no less a pious king than Lord Ramacandra, and by character study Maharaja Yudhisthira was a better moralist than Lord Krsna. Lord Krsna asked Maharaja Yudhisthira to lie, but Maharaja Yudhisthira protested. But that does not mean that Maharaja Yudhisthira could be equal to Lord Ramacandra or Lord Krsna. The great authorities have estimated Maharaja Yudhisthira to be a pious man, but they have accepted Lord Rama or Krsna as the Personality of Godhead. The Lord is therefore a different identity in all circumstances, and no idea of anthropomorphism can be applied to Him. The Lord is always the Lord, and a common living being can never be equal to Him.

TEXT 11

TEXT

yena sva-rocisa visvam
rocitam rocayamy aham
yatharko 'gnir yatha somo
yatharksa-graha-tarakah

SYNONYMS

yena--by whom; sva-rocisa--by His own effulgence; visvam--all the world; rocitam--already created potentially; rocayami--do manifest; aham--I; yatha--as much; arkah--the sun; agnih--fire; yatha--as; somah--the moon; yatha--as also; rkasa--the firmament; graha--the influential planets; tarakah--the stars.

TRANSLATION

I create after the Lord's creation by His personal effulgence [known as the brahmajyoti], just as when the sun manifests its fire, the moon, the firmament, the influential planets and the twinkling stars also manifest their brightness.

PURPORT

Lord Brahmaji said to Narada that his impression that Brahma was not the supreme authority in the creation was correct. Sometimes less intelligent men have the foolish impression that Brahma is the cause of all causes. But Narada wanted to clear the matter by the statements of Brahmaji, the supreme authority in the universe. As the decision of the supreme court of a state is final, similarly the judgment of Brahmaji, the supreme authority in the universe, is final in the Vedic process of acquiring knowledge. As we have already affirmed in the previous verse, Naradaji was a liberated soul; therefore, he was not one of the less intelligent men who accept a false god or gods in their own ways. He represented himself as less intelligent and yet intelligently presented a doubt to be cleared by the supreme authority so that the uninformed might take note of it and be rightly informed about the intricacies of the creation and the creator.

In this verse Brahmaji clears up the wrong impression held by the less intelligent and affirms that he creates the universal variegatedness after the potential creation by the glaring effulgence of Lord Sri Krsna. Brahmaji has also separately given this statement in the samhita known as the Brahma-samhita (5.40), where he says:

yasya prabha prabhavato jagad-anda-koti-
kotisv asesa-vasudhadi-vibhuti-bhinnam
tad brahma niskalam anantam asesa-bhutam
govindam adi-purusam tam aham bhajami

"I serve the Supreme Personality of Godhead Govinda, the primeval Lord, whose transcendental bodily effulgence, known as the brahmajyoti, which is unlimited, unfathomed and all-pervasive, is the cause of the creation of unlimited numbers of planets, etc., with varieties of climates and specific conditions of life."

The same statement is in the Bhagavad-gita (14.27). Lord Krsna is the background of the brahmajyoti (brahmano hi pratisthaham). In the Nirukti, or Vedic dictionary, the import of pratistha is mentioned as "that which establishes." So the brahmajyoti is not independent or self-sufficient. Lord Sri Krsna is ultimately the creator of the brahmajyoti, mentioned in this verse as sva-rocisa, or the effulgence of the transcendental body of the Lord. This brahmajyoti is all-pervading, and all creation is made possible by its potential power; therefore the Vedic hymns declare that everything that exists is being sustained by the brahmajyoti (sarvam khalv idam brahma). Therefore the potential seed of all creation is the brahmajyoti, and the same brahmajyoti, unlimited and unfathomed, is established by the Lord. Therefore the Lord (Sri Krsna) is ultimately the supreme cause of all creation (aham sarvasya prabhavah).

One should not expect the Lord to create like a blacksmith with a hammer and other instruments. The Lord creates by His potencies. He has His multifarious potencies (parasya saktir vividhaiva sruyate). Just as the small seed of a banyan fruit has the potency to create a big banyan tree, the Lord disseminates all varieties of seeds by His potential brahmajyoti (sva-rocisa), and the seeds are made to develop by the watering process of persons like Brahma. Brahma cannot create the seeds, but he can manifest the seed into a tree, just as a gardener helps plants and orchards to grow by the watering process. The example

cited here of the sun is very appropriate. In the material world the sun is the cause of all illumination: fire, electricity, the rays of the moon, etc. All luminaries in the sky are creations of the sun, the sun is the creation of the brahmajyoti, and the brahmajyoti is the effulgence of the Lord. Thus the ultimate cause of creation is the Lord.

TEXT 12

TEXT

tasmai namo bhagavate
vasudevaya dhimahi
yan-mayaya durjayaya
mam vadanti jagad-gurum

SYNONYMS

tasmai--unto Him; namah--offer my obeisances; bhagavate--unto the Personality of Godhead; vasudevaya--unto Lord Krsna; dhimahi--do meditate upon Him; yat--by whose; mayaya--potencies; durjayaya--invincible; mam--unto me; vadanti--they say; jagat--the world; gurum--the master.

TRANSLATION

I offer my obeisances and meditate upon Lord Krsna [Vasudeva], the Personality of Godhead, whose invincible potency influences them [the less intelligent class of men] to call me the supreme controller.

PURPORT

As will be more clearly explained in the next verse, the illusory potency of the Lord bewilders the less intelligent to accept Brahmaji, or for that matter any other person, as the Supreme Lord. Brahmaji, however, refuses to be called this, and he directly offers his respectful obeisances unto Lord Vasudeva, or Sri Krsna, the Personality of Godhead, as he has already offered the same respects to Him in the Brahma-samhita (5.1):

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

"The Supreme Lord is the Personality of Godhead Sri Krsna, the primeval Lord in His transcendental body, the ultimate cause of all causes. I worship that primeval Lord Govinda."

Brahmaji is conscious of his actual position, and he knows how less intelligent persons, bewildered by the illusory energy of the Lord, whimsically accept anyone and everyone as God. A responsible personality like Brahmaji refuses to be addressed as the Supreme Lord by his disciples or subordinates, but foolish persons praised by men of the nature of dogs, hogs, camels and asses feel flattered to be addressed as the Supreme Lord. Why such persons take pleasure in being addressed as God, or why such persons are addressed as God by foolish admirers, is explained in the following verse.

TEXT 13

TEXT

vilajjamanaya yasya
sthatum iksha-pathe 'muya
vimohita vikathante

mamaham iti durdhiyah

SYNONYMS

vilajjamanaya--by one who is ashamed; yasya--whose; shatum--to stay; iksa-pathe--in front; amuya--by the bewildering energy; vimohitah--those who are bewildered; vikatthante--talk nonsense; mama--it is mine; aham--I am everything; iti--thus vituperating; durdhiyah--thus ill conceived.

TRANSLATION

The illusory energy of the Lord cannot take precedence, being ashamed of her position, but those who are bewildered by her always talk nonsense, being absorbed in thoughts of "It is I" and "It is mine."

PURPORT

The invincibly powerful deluding energy of the Personality of God, or the third energy, representing nescience, can bewilder the entire world of animation, but still she is not strong enough to be able to stand in front of the Supreme Lord. Nescience is behind the Personality of Godhead, where she is powerful enough to mislead the living beings, and the primary symptom of bewildered persons is that they talk nonsense. Nonsensical talks are not supported by the principles of Vedic literatures, and first-grade nonsense talk is "It is I, it is mine." A godless civilization is exclusively conducted by such false ideas, and such persons, without any factual realization of God, accept a false God or falsely declare themselves to be God to mislead persons who are already bewildered by the deluding energy. Those who are before the Lord, however, and who surrender unto Him, cannot be influenced by the deluding energy; therefore they are free from the misconception of "It is I, it is mine," and therefore they do not accept a false God or pose themselves as equal to the Supreme Lord. Identification of the bewildered person is distinctly given in this verse.

TEXT 14

TEXT

dravyam karma ca kalas ca
svabhavo jiva eva ca
vasudevat paro brahman
na canyo 'rtho 'sti tattvatah

SYNONYMS

dravyam--the ingredients (earth, water, fire, air and sky); karma--the interaction; ca--and; kalah--eternal time; ca--also; sva-bhava--intuition or nature; jiva--the living being; eva--certainly; ca--and; vasudevat--from Vasudeva; parah--differentiated parts; brahman--O brahmana; na--never; ca--also; anyah--separate; arthah--value; asti--there is; tattvatah--in truth.

TRANSLATION

The five elementary ingredients of creation, the interaction thereof set up by eternal time, and the intuition or nature of the individual living beings are all differentiated parts and parcels of the Personality of Godhead, Vasudeva, and in truth there is no other value in them.

PURPORT

This phenomenal world is impersonally the representation of Vasudeva because the ingredients of its creation, their interaction and the enjoyer of the resultant action, the living being, are all produced by the

external and internal energies of Lord Krsna. This is confirmed in the Bhagavad-gita (7.4-5). The ingredients, namely earth, water, fire, air and sky, as well as the conception of material identity, intelligence and the mind, are produced of the external energy of the Lord. The living entity who enjoys the interaction of the above gross and subtle ingredients, as set up by eternal time, is an offshoot of internal potency, with freedom to remain either in the material world or in the spiritual world. In the material world the living entity is enticed by deluding nescience, but in the spiritual world he is in the normal condition of spiritual existence without any delusion. The living entity is known as the marginal potency of the Lord. But in all circumstances, neither the material ingredients nor the spiritual parts and parcels are independent of the Personality of Godhead Vasudeva, for all things, whether products of the external, internal or marginal potencies of the Lord, are simply displays of the same effulgence of the Lord, just as light, heat and smoke are displays of fire. None of them are separate from the fire--all of them combine together to be called fire; similarly, all phenomenal manifestations, as well as the effulgence of the body of Vasudeva, are His impersonal features, whereas He eternally exists in His transcendental form called sac-cid-ananda-vigraha, distinct from all conceptions of the material ingredients mentioned above.

TEXT 15

TEXT

narayana-para veda
deva narayanangajah
narayana-para loka
narayana-para makhah

SYNONYMS

narayana--the Supreme Lord; parah--is the cause and is meant for; vedah--knowledge; devah--the demigods; narayana--the Supreme Lord; anga-jah--assisting hands; narayana--the personality of Godhead; parah--for the sake of; lokah--the planets; narayana--the Supreme Lord; parah--just to please Him; makhah--all sacrifices.

TRANSLATION

The Vedic literatures are made by and are meant for the Supreme Lord, the demigods are also meant for serving the Lord as parts of His body, the different planets are also meant for the sake of the Lord, and different sacrifices are performed just to please Him.

PURPORT

According to the Vedanta-sutras (sastra-yonitvat), the Supreme Lord is the author of all revealed scriptures, and all revealed scriptures are for knowing the Supreme Lord. Veda means knowledge that leads to the Lord. The Vedas are made just to revive the forgotten consciousness of the conditioned souls, and any literature not meant for reviving God consciousness is rejected at once by the narayana-para devotees. Such deluding books of knowledge, not having Narayana as their aim, are not at all knowledge, but are the playgrounds for crows who are interested in the rejected refuse of the world. Any book of knowledge (science or art) must lead to the knowledge of Narayana; otherwise it must be rejected. That is the way of advancement of knowledge. The supreme worshipable Deity is Narayana. The demigods are recommended secondarily for worship in relation to Narayana because the demigods are assisting hands in the management of the universal affairs. As the officers of a kingdom are respected due to their relation to the king, the demigods are worshiped due to their relation to the Lord. Without the Lord's relation, worship of the demigods is unauthorized (avidhi-purvakam), just as it is improper to water the leaves and branches of a tree without watering its root. Therefore the demigods are also dependent on Narayana. The lokas, or different planets, are attractive because they have different varieties of life and bliss partially representing the sac-cid-ananda-vigraha. Everyone wants the eternal life of bliss and knowledge. In the

material world such an eternal life of bliss and knowledge is progressively realized in the upper planets, but after reaching there one is inclined to achieve further progress along the path back to Godhead. Duration of life, with a proportionate quantity of bliss and knowledge, may be increased from one planet to another. One can increase the duration of life to thousands and hundreds of thousands of years in different planets, but nowhere is there eternal life. But one who can reach the highest planet, that of Brahma, can aspire to reach the planets in the spiritual sky, where life is eternal. Therefore, the progressive journey from one planet to another culminates in reaching the supreme planet of the Lord (mad-dhama), where life is eternal and full of bliss and knowledge. All different kinds of sacrifice are performed just to satisfy Lord Narayana with a view to reach Him, and the best sacrifice recommended in this age of Kali is sankirtana-yajna, the mainstay of the devotional service of a narayana-para devotee.

TEXT 16

TEXT

narayana-paro yogo
narayana-param tapah
narayana-param jnanam
narayana-para gatih

SYNONYMS

narayana-parah--just to know Narayana; yogah--concentration of mind; narayana-param--just with an aim to achieve Narayana; tapah--austerity; narayana-param--just to realize a glimpse of Narayana; jnanam--culture of transcendental knowledge; narayana-para--the path of salvation ends by entering the kingdom of Narayana; gatih--progressive path.

TRANSLATION

All different types of meditation or mysticism are means for realizing Narayana. All austerities are aimed at achieving Narayana. Culture of transcendental knowledge is for getting a glimpse of Narayana, and ultimately salvation is entering the kingdom of Narayana.

PURPORT

In meditation, there are two systems of yoga, namely astanga-yoga and sankhya-yoga. Astanga-yoga is practice in concentrating the mind, releasing oneself from all engagements by the regulative processes of meditation, concentration, sitting postures, blocking the movements of the internal circulation of air, etc. Sankhya-yoga is meant to distinguish the truth from ephemerals. But ultimately both the systems are meant for realizing the impersonal Brahman, which is but a partial representation of Narayana, the Personality of Godhead. As we have explained before, the impersonal Brahman effulgence is only a part of the Personality of Godhead. Impersonal Brahman is situated on the person of the Supreme personality of Godhead, and as such, Brahman is the glorification of the personality of the Godhead. This is confirmed both in the Bhagavad-gita and in the Matsya Purana. Gati refers to the ultimate destination, or the last word in liberation. Oneness with the impersonal brahmajyoti is not ultimate liberation; superior to that is the sublime association of the Personality of Godhead in one of the innumerable spiritual planets in the Vaikuntha sky. Therefore the conclusion is that Narayana, or the Personality of Godhead, is the ultimate destination for all kinds of yoga systems as well as all kinds of liberation.

TEXT 17

TEXT

tasyapi drastur isasya

kuta-sthasyakhilatmanah
srjyam srjami srsto 'ham
iksayaivabhicoditah

SYNONYMS

tasya--His; api--certainly; drastuh--of the seer; isasya--of the controller; kuta-sthasya--of the one who is over everyone's intelligence; akhila-atmanah--of the Supersoul; srjyam--that which is already created; srjami--do I discover; srstah--created; aham--myself; iksaya--by glance over; eva--exactly; abhicoditah--being inspired by Him.

TRANSLATION

Inspired by Him only, I discover what is already created by Him [Narayana] under His vision as the all-pervading Supersoul, and I also am created by Him only.

PURPORT

Even Brahma, the creator of the universe, admits that he is not the actual creator but is simply inspired by the Lord Narayana and therefore creates under His superintendence those things already created by Him, the Supersoul of all living entities. Two identities of soul, the Supersoul and the individual soul, are admitted to be in the living entity, even by the greatest authority of the universe. The Supersoul is the Supreme Lord, the Personality of Godhead, whereas the individual soul is the eternal servitor of the Lord. The Lord inspires the individual soul to create what is already created by the Lord, and by the good will of the Lord a discoverer of something in the world is accredited as the discoverer. It is said that Columbus discovered the Western Hemisphere, but actually the tract of land was not created by Columbus. The vast tract of land was already there by the omnipotency of the Supreme Lord, and Columbus, by dint of his past service unto the Lord, was blessed with the credit of discovering America. Similarly, no one can create anything without the sanction of the Lord, since everyone sees according to his ability. This ability is also awarded by the Lord according to one's willingness to render service unto the Lord. One must therefore be voluntarily willing to render service unto the Lord, and thus the Lord will empower the doer in proportion to his surrender unto the lotus feet of the Lord. Lord Brahma is a great devotee of the Lord; therefore he has been empowered or inspired by the Lord to create such a universe as the one manifested before us. The Lord also inspired Arjuna to fight in the field of Kuruksetra as follows:

tasmat tvam uttistha yaso labhasva
jitva satrun bhunksva rajyam samrddham
mayaivaite nihatah purvam eva
nimitta-matram bhava savyasacin

(Bg. 11.33)

The Battle of Kuruksetra, or any other battle at any place or at any time, is made by the will of the Lord, for no one can arrange such mass annihilation without the sanction of the Lord. The party of Duryodhana insulted Draupadi, a great devotee of Krsna, and she appealed to the Lord as well as to all the silent observers of this unwarranted insult. Arjuna was then advised by the Lord to fight and take credit; otherwise the party of Duryodhana would be killed anyway by the will of the Lord. So Arjuna was advised just to become the agent and take the credit for killing great generals like Bhishma and Karna.

In the Vedic writings such as the Katha Upanisad, the Lord is described as the sarva-bhuta-antaratma, or the Personality of Godhead who resides in everyone's body and who directs everything for one who is a soul surrendered unto Him. Those who are not surrendered souls are put under the care of the material nature (bhramayan sarva-bhutani yantrarudhani mayaya); therefore, they are allowed to do things on their own account and suffer the consequences themselves. Devotees like Brahma and Arjuna do not do anything on their own account, but as fully surrendered souls they always await indications from the

Lord; therefore they attempt to do something which appears very wonderful to ordinary vision. One of the Lord's names is Urukrama, or one whose actions are very wonderful and are beyond the imagination of the living being, so the actions of His devotees sometimes appear very wonderful due to the direction of the Lord. Beginning from Brahma, the topmost intelligent living entity within the universe, down to the smallest ant, every living entity's intelligence is overseen by the Lord in His transcendental position as the witness of all actions. The subtle presence of the Lord is felt by the intelligent man who can study the psychic effects of thinking, feeling and willing.

TEXT 18

TEXT

sattvam rajas tama iti
nirgunasya gunas trayah
sthiti-sarga-nirodhesu
grhita mayaya vibhoh

SYNONYMS

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of ignorance; iti--all these; nirgunasya--of the Transcendence; gunah trayah--are three qualities; sthiti--maintenance; sarga--creation; nirodhesu--in destruction; grhitah--accepted; mayaya--by the external energy; vibhoh--of the Supreme.

TRANSLATION

The Supreme Lord is pure spiritual form, transcendental to all material qualities, yet for the sake of the creation of the material world and its maintenance and annihilation, He accepts through His external energy the material modes of nature called goodness, passion and ignorance.

PURPORT

The Supreme Lord is the master of the external energy manifested by the three material modes, namely goodness, passion and ignorance, and as master of this energy He is ever unaffected by the influence of such bewildering energy. The living entities, the jivas, however, are affected by or susceptible to being influenced by such modes of material nature--that is the difference between the Lord and the living entities. The living entities are subjected by those qualities, although originally the living entities are qualitatively one with the Lord. In other words, the material modes of nature, being products of the energy of the Lord, are certainly connected with the Lord, but the connection is just like that between the master and the servants. The Supreme Lord is the controller of the material energy, whereas the living entities, who are entangled in the material world, are neither masters nor controllers. Rather, they become subordinate to or controlled by such energy. Factually the Lord is eternally manifested by His internal potency or spiritual energy just like the sun and its rays in the clear sky, but at times He creates the material energy, as the sun creates a cloud in the clear sky. As the sun is ever increasingly unaffected by a spot of cloud, so also the unlimited Lord is unaffected by the spot of material energy manifested at times in the unlimited span of the Lord's rays of brahmajyoti.

TEXT 19

TEXT

karya-karana-kartrtve
dravya-jnana-kriyasrayah
badhnanti nityada muktam
mayinam purusam gunah

SYNONYMS

karya--effect; karana--cause; karttve--in activities; dravya--material; jnana--knowledge; kriya-asrayah--manifested by such symptoms; badhnanti--conditions; nityada--eternally; muktam--transcendental; mayinam--affected by material energy; purusam--the living entity; gunah--the material modes.

TRANSLATION

These three modes of material nature, being further manifested as matter, knowledge and activities, put the eternally transcendental living entity under conditions of cause and effect and make him responsible for such activities.

PURPORT

Because they are between the internal and external potencies, the eternally transcendental living entities are called the marginal potency of the Lord. Factually, the living entities are not meant to be so conditioned by material energy, but due to their being affected by the false sense of lording it over the material energy, they come under the influence of such potency and thus become conditioned by the three modes of material nature. This external energy of the Lord covers up the pure knowledge of the living entity's eternally existing with Him, but the covering is so constant that it appears that the conditioned soul is eternally ignorant. Such is the wonderful action of maya, or external energy manifested as if materially produced. By the covering power of the material energy, the material scientist cannot look beyond the material causes, but factually, behind the material manifestations, there are adhibhuta, adhyatma and adhidaiva actions, which the conditioned soul in the mode of ignorance cannot see. The adhibhuta manifestation entails repetitions of births and deaths with old age and diseases, the adhyatma manifestation conditions the spirit soul, and the adhidaiva manifestation is the controlling system. These are the material manifestations of cause and effect and the sense of responsibility of the conditioned actors. They are, after all, manifestations of the conditioned state, and the human being's freedom from such a conditioned state is the highest perfectional attainment.

TEXT 20

TEXT

sa esa bhagaval lingais
tribhir etair adhoksajah
svalaksita-gatir brahman
sarvesam mama cesvarah

SYNONYMS

sah--He; esah--this; bhagavan--the Personality of Godhead; lingaih--by the symptoms; tribhiih--by the three; etaih--by all these; adhoksajah--the Superseer Transcendence; su-alaksita--veritably unseen; gatih--movement; brahman--O Narada; sarvesam--of everyone; mama--mine; ca--as also; isvarah--the controller.

TRANSLATION

O Brahmana Narada, the Superseer, the transcendent Lord, is beyond the perception of the material senses of the living entities because of the above-mentioned three modes of nature. But He is the controller of everyone, including me.

PURPORT

In the Bhagavad-gita (7.24-25) the Lord has declared very clearly that the impersonalist, who gives more importance to the transcendental rays of the Lord as brahmajyoti and who concludes that the Absolute Truth is ultimately impersonal and only manifests a form at a time of necessity, is less intelligent than the personalist, however much the impersonalist may be engaged in studying the Vedanta. The fact is that such impersonalists are covered by the above-mentioned three modes of material nature; therefore, they are unable to approach the transcendental Personality of the Lord. The Lord is not approachable by everyone because He is curtained by His yogamaya potency. But one should not wrongly conclude that the Lord was formerly unmanifested and has now manifested Himself in the human form. This misconception of the formlessness of the Supreme personality of Godhead is due to the yogamaya curtain of the Lord and can be removed only by the Supreme Will, as soon as the conditioned soul surrenders unto Him. The devotees of the Lord who are transcendental to the above-mentioned three modes of material nature can see the all-blissful transcendental form of the Lord with their vision of love in the attitude of pure devotional service.

TEXT 21

TEXT

kalam karma svabhavam ca
mayeso mayaya svaya
atman yadrcchaya praptam
vibubhusur upadade

SYNONYMS

kalam--eternal time; karma--the fate of the living entity; svabhavam--nature; ca--also; maya--potency; isah--the controller; mayaya--by the energy; svaya--of His own; atman (atmani)--unto His Self; yadrcchaya--independently; praptam--being merged in; vibubhusuh--appearing differently; upadade--accepted for being created again.

TRANSLATION

The Lord, who is the controller of all energies, thus creates, by His own potency, eternal time, the fate of all living entities, and their particular nature, for which they were created, and He again merges them independently.

PURPORT

The creation of the material world, wherein the conditioned souls are allowed to act subordinately by the Supreme Lord, takes place again and again after being repeatedly annihilated. The material creation is something like a cloud in the unlimited sky. The real sky is the spiritual sky, eternally filled with the rays of the brahmajyoti, and a portion of this unlimited sky is covered by the mahat-tattva cloud of the material creation, in which the conditioned souls, who want to lord it against the will of the Lord, are put into play as they desire under the control of the Lord by the agency of His external energy. As the rainy season appears and disappears regularly, the creation takes place and is again annihilated under the control of the Lord, as confirmed in the Bhagavad-gita (8.19). So the creation and annihilation of the material worlds is a regular action of the Lord just to allow the conditioned souls to play as they like and thereby create their own fate of being differently created again in terms of their independent desires at the time of annihilation. The creation, therefore, takes place at a historical date (as we are accustomed to think of everything which has a beginning in our tiny experience). The process of creation and annihilation is called anadi, or without reference to date regarding the time the creation first took place, because the duration of even a partial creation is 8,640,000,000 years. The law of creation is, however, as mentioned in the Vedic literatures, that it is created at certain intervals and is again annihilated by the will of the Lord. The whole material or even the spiritual creation is a manifestation of the energy of the Lord,

just as the light and heat of a fire are different manifestations of the fire's energy. The Lord therefore exists in His impersonal form by such expansion of energy, and the complete creation rests on His impersonal feature. Nonetheless He keeps Himself distinct from such creation as the purnam (or complete), and so no one should wrongly think that His personal feature is not existent due to His impersonal unlimited expansions. The impersonal expansion is a manifestation of His energy, and He is always in His personal feature despite His innumerable unlimited expansions of impersonal energies (Bg. 9.5-7). For human intelligence it is very difficult to conceive how the whole creation rests on His expansion of energy, but the Lord has given a very good example in the Bhagavad-gita. It is said that although the air and the atoms rest within the huge expansion of the sky, which is like the resting reservoir of everything materially created, still the sky remains separate and unaffected. Similarly although the Supreme Lord maintains everything created by His expansion of energy, He always remains separate. This is accepted even by Sankaracarya, the great advocate of the impersonal form of the Absolute. He says narayanah paro 'vyaktat, or Narayana exists separately, apart from the impersonal creative energy. The whole creation thus merges within the body of transcendental Narayana at the time of annihilation, and the creation emanates from His body again with the same unchanging categories of fate and individual nature. The individual living entities, being parts and parcels of the Lord, are sometimes described as atma, qualitatively one in spiritual constitution. But because such living entities are apt to be attracted to the material creation, actively and subjectively, they are therefore different from the Lord.

TEXT 22

TEXT

kalad guna-vyatikarah
parinamah svabhavatah
karmano janma mahatah
purusadhisthitad abhut

SYNONYMS

kalat--from eternal time; guna-vyatikarah--transformation of the modes by reaction; parinamah--transformation; svabhavatah--from the nature; karmanah--of activities; janma--creation; mahatah--of the mahat-tattva; purusa-adhisthitat--because of the purusa incarnation of the Lord; abhut--it took place.

TRANSLATION

After the incarnation of the first purusa [Karanarnavasayi Visnu], the mahat-tattva, or the principles of material creation, take place, and then time is manifested, and in course of time the three qualities appear. Nature means the three qualitative appearances. They transform into activities.

PURPORT

By the omnipotency of the Supreme Lord, the whole material creation evolves by the process of transformation and reactions one after another, and by the same omnipotency, they are wound up again one after another and conserved in the body of the Supreme. Kala, or time, is the synonym of nature and is the transformed manifestation of the principles of material creation. As such, kala may be taken as the first cause of all creation, and by transformation of nature different activities of the material world become visible. These activities may be taken up as the natural instinct of each and every living being, or even of the inert objects, and after the manifestation of activities there are varieties of products and by-products of the same nature. Originally these are all due to the Supreme Lord. The Vedanta-sutras and the Bhagavatam thus begin with the Absolute Truth as the beginning of all creations (janmady asya yatah).

TEXT 23

TEXT

mahatas tu vikurvanad
rajah-sattvopabrmhitat
tamah-pradhanas tv abhavad
dravya-jnana-kriyatmakah

SYNONYMS

mahatah--of the mahat-tattva; tu--but; vikurvanat--being transformed; rajah--the material mode of passion; sattva--the mode of goodness; upabrmhitat--because of being increased; tamah--the mode of darkness; pradhanah--being prominent; tu--but; abhavad--took place; dravya--matter; jnana--material knowledge; kriya-atmakah--predominantly material activities.

TRANSLATION

Material activities are caused by the mahat-tattva's being agitated. At first there is transformation of the modes of goodness and passion, and later--due to the mode of ignorance--matter, its knowledge, and different activities of material knowledge come into play.

PURPORT

Material creations of every description are more or less due to the development of the mode of passion (rajas). The mahat-tattva is the principle of material creation, and when it is agitated by the will of the Supreme at first the modes of passion and goodness are prominent, and afterwards the mode of passion, being generated in due course by material activities of different varieties, becomes prominent, and the living entities are thus involved more and more in ignorance. Brahma is the representation of the mode of passion, and Visnu is the representation of the mode of goodness, while the mode of ignorance is represented by Lord Siva, the father of material activities. Material nature is called the mother, and the initiator for materialistic life is the father, Lord Siva. All material creation by the living entities is therefore initiated by the mode of passion. With the advancement of the duration of life in a particular millennium, the different modes act by gradual development. In the age of Kali (when the mode of passion is most prominent) material activities of different varieties, in the name of advancement of human civilization, take place, and the living entities become more and more involved in forgetting their real identity--the spiritual nature. By a slight cultivation of the mode of goodness, a glimpse of spiritual nature is perceived, but due to the prominence of the mode of passion, the mode of goodness becomes adulterated. Therefore one cannot transcend the limits of the material modes, and therefore realization of the Lord, who is always transcendental to the modes of material nature, becomes very difficult for the living entities, even though prominently situated in the mode of goodness through cultivation of the various methods. In other words, the gross matters are adhibhutam, their maintenance is adhidaivam, and the initiator of material activities is called adhyatmam. In the material world these three principles act as prominent features, namely as raw material, its regular supplies, and its use in different varieties of material creations for sense enjoyment by the bewildered entities.

TEXT 24

TEXT

so 'hankara iti prokto
vikurvan samabhut tridha
vaikarikas taijasas ca
tamasas ceti yad-bhida
dravya-saktih kriya-saktir
jnana-saktir iti prabho

SYNONYMS

sah--the very same thing; ahankarah--ego; iti--thus; proktah--said; vikurvan--being transformed; samabhut--became manifested; tridha--in three features; vaikarikah--in the mode of goodness; taijasah--in the mode of passion; ca--and; tamasah--in the mode of ignorance; ca--also; iti--thus; yat--what is; bhida--divided; dravya-saktih--powers that evolve matter; kriya-saktih--initiation that creates; jnana-saktih--intelligence that guides; iti--thus; prabho--O master.

TRANSLATION

The self-centered materialistic ego, thus being transformed into three features, becomes known as the modes of goodness, passion and ignorance in three divisions, namely the powers that evolve matter, knowledge of material creations, and the intelligence that guides such materialistic activities. Narada, you are quite competent to understand this.

PURPORT

Materialistic ego, or the sense of identification with matter, is grossly self-centered, devoid of clear knowledge of the existence of God. And this self-centered egoism of the materialistic living entities is the cause of their being conditioned by the other paraphernalia and continuing their bondage of material existence. In the Bhagavad-gita this self-centered egoism is very nicely explained in the Seventh Chapter (verses 24 through 27). The self-centered impersonalist, without a clear conception of the personality of Godhead, concludes in his own way that the personality of Godhead takes a material shape from His original impersonal spiritual existence for a particular mission. And this misleading conception of the Supreme Lord by the self-centered impersonalist continues, even though he is seen to be very interested in the Vedic literatures such as the Brahma-sutras and other highly intellectual sources of knowledge. This ignorance of the personal feature of the Lord is due simply to ignorance of the mixture of different modes. The impersonalist thus cannot conceive of the Lord's eternal spiritual form of eternal knowledge, bliss and existence. The reason is that the Lord reserves the right of not exposing Himself to the nondevotee who, even after a thorough study of literature like the Bhagavad-gita, remains an impersonalist simply by obstinacy. This obstinacy is due to the action of yogamaya, a personal energy of the Lord that acts like an aide-de-camp by covering the vision of the obstinate impersonalist. Such a bewildered human being is described as mudha, or grossly ignorant, because he is unable to understand the transcendental form of the Lord as being unborn and unchangeable. If the Lord takes a form or material shape from His original impersonal feature, then it means that He is born and changeable from impersonal to personal. But He is not changeable. Nor does He ever take a new birth like a conditioned soul. The conditioned soul may take a form birth after birth due to his conditional existence in matter, but the self-centered impersonalists, by their gross ignorance, accept the Lord as one of them because of self-centered egoism, even after so-called advancement of knowledge in the Vedanta. The Lord, being situated in the heart of every individual living entity, knows very well the tendency of such conditioned souls in terms of past, present and future, but the bewildered conditioned soul hardly can know Him in His eternal form. By the will of the Lord, therefore, the impersonalist, even after knowing the Brahman and Paramatma features of the Lord, remains ignorant of His eternal personal feature as ever-existent Narayana, transcendental to all material creation.

The cause of such gross ignorance is constant engagement by the materialistic man in the matter of artificially increasing material demands. To realize the Supreme personality of Godhead, one has to purify the materialistic senses by devotional service. The mode of goodness, or the brahminical culture recommended in the Vedic literatures, is helpful to such spiritual realization, and thus the jnana-sakti stage of the conditioned soul is comparatively better than the other two stages, namely dravya-sakti and kriya-sakti. The whole material civilization is manifested by a huge accumulation of materials, or, in other words, raw materials for industrial purposes, and the industrial enterprises (kriya-sakti) are all due to gross ignorance of spiritual life. In order to rectify this great anomaly of materialistic civilization, based on

the principles of dravya-sakti and kriya-sakti, one has to adopt the process of devotional service of the Lord by adoption of the principles of karma-yoga, mentioned in the Bhagavad-gita (9.27) as follows:

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

"O son of Kunti, all that you do, all that you eat, all that you offer and give away, as well as all austerities that you may perform, should be done as an offering unto Me."

TEXT 25

TEXT

tamasad api bhutader
vikurvanad abhun nabhah
tasya matra gunah sabdo
lingam yad drastr-drsyayoh

SYNONYMS

tamasat--from the darkness of false ego; api--certainly; bhuta-adeh--of the material elements; vikurvanat--because of transformation; abhut--generated; nabhah--the sky; tasya--its; matra--subtle form; gunah--quality; sabdah--sound; lingam--characteristics; yat--as its; drastr--the seer; drsyayoh--of what is seen.

TRANSLATION

From the darkness of false ego, the first of the five elements, namely the sky, is generated. Its subtle form is the quality of sound, exactly as the seer is in relationship with the seen.

PURPORT

The five elements, namely sky, air, fire, water and earth, are all but different qualities of the darkness of false ego. This means that the false ego in the sum total form of mahat-tattva is generated from the marginal potency of the Lord, and due to this false ego of lording it over the material creation, ingredients are generated for the false enjoyment of the living being. The living being is practically the dominating factor over the material elements as the enjoyer, though the background is the Supreme Lord. Factually, save and except the Lord, no one can be called the enjoyer, but the living entity falsely desires to become the enjoyer. This is the origin of false ego. When the bewildered living being desires this, the shadow elements are generated by the will of the Lord, and the living entities are allowed to run after them as after a phantasmagoria.

It is said that first the tan-matra sound is created and then the sky, and in this verse it is confirmed that actually it is so, but sound is the subtle form of the sky, and the distinction is like that between the seer and the seen. The sound is the representation of the actual object, as the sound produced speaking of the object gives an idea of the description of the object. Therefore sound is the subtle characteristic of the object. Similarly, sound representation of the Lord, in terms of His characteristics, is the complete form of the Lord, as was seen by Vasudeva and Maharaja Dasaratha, the fathers of Lord Krsna and Lord Rama. The sound representation of the Lord is nondifferent from the Lord Himself because the Lord and His representation in sound are absolute knowledge. Lord Caitanya has instructed us that in the holy name of the Lord, as sound representation of the Lord, all the potencies of the Lord are invested. Thus one can immediately enjoy the association of the Lord by the pure vibration of the sound representation of His holy name, and the concept of the Lord is immediately manifested before the pure devotee. A pure

devotee, therefore, is not aloof from the Lord even for a moment. The holy name of the Lord, as recommended in the sastras--Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare. Hare Rama, Hare Rama, Rama Rama, Hare Hare--may therefore be constantly chanted by the devotee aspiring to be constantly in touch with the Supreme Lord. One who is thus able to associate with the Lord is sure to be delivered from the darkness of the created world, which is a product of false ego (tamasi ma jyotir gama).

TEXTS 26-29

TEXT

nabhaso 'tha vikurvanad
abhut sparsa-guno 'nilah
paranvayac chabdavams ca
prana ojah saho balam

vayoh api vikurvanat
kala-karma-svabhavatah
udapadyata tejo vai
rupavat sparsa-sabdavat

tejasas tu vikurvanad
asid ambho rasatmakam
rupavat sparsavac cambho
ghosavac ca paranvayat

visesas tu vikurvanad
ambhaso gandhavan abhut
paranvayad rasa-sparsa-
sabda-rupa-gunanvitah

SYNONYMS

nabhasah--of the sky; atha--thus; vikurvanat--being transformed; abhut--generated; sparsa--touch; gunah--quality; anilah--air; para--previous; anvayat--by succession; sabdavan--full of sound; ca--also; pranah--life; ojah--sense perception; sahad--fat; balam--strength; vayoh--of the air; api--also; vikurvanat--by transformation; kala--time; karma--reaction of the past; svabhavatah--on the basis of nature; udapadyata--generated; tejah--fire; vai--duly; rupavat--with form; sparsa--touch; sabdavat--with sound also; tejasah--of the fire; tu--but; vikurvanat--on being transformed; asit--it so happened; ambhah--water; rasa-atmakam--composed of juice; rupavat--with form; sparsavat--with touch; ca--and; ambhah--water; ghasavat--with sound; ca--and; para--previous; anvayat--by succession; visesah--variegatedness; tu--but; vikurvanat--by transformation; ambhasah--of water; gandhavan--odorous; abhut--became; para--previous; anvayat--by succession; rasa--juice; sparsa--touch; sabda--sound; rupa-guna-anvitah--qualitative.

TRANSLATION

Because the sky is transformed, the air is generated with the quality of touch, and by previous succession the air is also full of sound and the basic principles of duration of life: sense perception, mental power and bodily strength. When the air is transformed in course of time and nature's course, fire is generated, taking shape with the sense of touch and sound. Since fire is also transformed, there is a manifestation of water, full of juice and taste. As previously, it also has form and touch and is also full of sound. And water, being transformed from all variegatedness on earth, appears odorous and, as previously, becomes qualitatively full of juice, touch, sound and form respectively.

PURPORT

The whole process of creation is an act of gradual evolution and development from one element to another, reaching up to the variegatedness of the earth as so many trees, plants, mountains, rivers, reptiles, birds, animals and varieties of human beings. The quality of sense perception is also evolutionary, namely generated from sound, then touch, and from touch to form. Taste and odor are also generated along with the gradual development of sky, air, fire, water and earth. They are all mutually the cause and effect of one another, but the original cause is the Lord Himself in plenary portion, as Maha-Visnu lying in the causal water of the mahat-tattva. As such, Lord Krsna is described in the Brahma-samhita as the cause of all causes, and this is confirmed in the Bhagavad-gita (10.8) as follows:

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

The qualities of sense perception are fully represented in the earth, and they are manifested in other elements to a lesser extent. In the sky there is sound only, whereas in the air there are sound and touch. In the fire there are sound, touch and shape, and in the water there is taste also, along with the other perceptions, namely sound, touch and shape. In the earth, however, there are all the above-mentioned qualities with an extra development of odor also. Therefore on the earth there is a full display of variegatedness of life, which is originally started with the basic principle of air. Diseases of the body take place due to derangement of air within the earthly body of the living beings. Mental diseases result from special derangement of the air within the body, and as such, yogic exercise is especially beneficial to keep the air in order so that diseases of the body become almost nil by such exercises. When they are properly done the duration of life also increases, and one can have control over death also by such practices. A perfect yogi can have command over death and quit the body at the right moment, when he is competent to transfer himself to a suitable planet. The bhakti-yogi, however, surpasses all the yogis because, by dint of his devotional service, he is promoted to the region beyond the material sky and is placed in one of the planets in the spiritual sky by the supreme will of the Lord, the controller of everything.

TEXT 30

TEXT

vaikarika mano jajne
deva vaikarika dasa
dig-vatarka-pracetah 'svi-
vahnindrapendra-mitra-kah

SYNONYMS

vaikarikat--from the mode of goodness; manah--the mind; jajne--generated; devah--demigods; vaikarikah--in the mode of goodness; dasa--ten; dik--the controller of directions; vata--the controller of air; arka--the sun; pracetah--Varuna; asvi--the Asvini-kumaras; vahni--the fire-god; indra--the King of heaven; upendra--the deity in heaven; mitra--one of the twelve Adityas; kah--Prajapati Brahma.

TRANSLATION

From the mode of goodness the mind is generated and becomes manifest, as also the ten demigods controlling the bodily movements. Such demigods are known as the controller of directions, the controller of air, the sun-god, the father of Daksa Prajapati, the Asvini-kumaras, the fire-god, the King of heaven, the worshipable deity in heaven, the chief of the Adityas, and Brahmaji, the Prajapati. All come into existence.

PURPORT

Vaikarika is the neutral stage of creation, and tejas is the initiative of creation, while tamas is the full display of material creation under the spell of the darkness of ignorance. Manufacture of the "necessities of life" in factories and workshops, excessively prominent in the age of Kali, or in the age of the machine, is the summit stage of the quality of darkness. Such manufacturing enterprises by human society are in the mode of darkness because factually there is no necessity for the commodities manufactured. Human society primarily requires food for subsistence, shelter for sleeping, defense for protection, and commodities for satisfaction of the senses. The senses are the practical signs of life, as will be explained in the next verse. Human civilization is meant for purifying the senses, and objects of sense satisfaction should be supplied as much as absolutely required, but not for aggravating artificial sensory needs. Food, shelter, defense and sense gratification are all needs in material existence. Otherwise, in his pure, uncontaminated state of original life, the living entity has no such needs. The needs are therefore artificial, and in the pure state of life there are no such needs. As such, increasing the artificial needs, as is the standard of material civilization, or advancing the economic development of human society, is a sort of engagement in darkness, without knowledge. By such engagement, human energy is spoiled, because human energy is primarily meant for purifying the senses in order to engage them in satisfying the senses of the Supreme Lord. The Supreme Lord, being the supreme possessor of spiritual senses, is the master of the senses, Hrsikesa. Hrsika means the senses, and isa means the master. The Lord is not the servant of the senses, or, in other words, He is not directed by the dictation of the senses, but the conditioned souls or the individual living entities are servants of the senses. They are conducted by the direction or dictation of the senses, and therefore material civilization is a kind of engagement in sense gratification only. The standard of human civilization should be to cure the disease of sense gratification, and one can do this simply by becoming an agent for satisfying the spiritual senses of the Lord. The senses are never to be stopped in their engagements, but one should purify them by engaging them in the pure service of sense gratification of the master of the senses. This is the instruction of the whole Bhagavad-gita. Arjuna wanted first of all to satisfy his own senses by his decision not to fight with his kinsmen and friends, but Lord Sri Krsna taught him the Bhagavad-gita just to purify Arjuna's decision for sense gratification. Therefore Arjuna agreed to satisfy the senses of the Lord, and thus he fought the Battle of Kuruksetra, as the Lord desired.

The Vedas instruct us to get out of the existence of darkness and go forward on the path of light (tamasi ma jyotir gama). The path of light is therefore to satisfy the senses of the Lord. Misguided men, or less intelligent men, follow the path of self-realization without any attempt to satisfy the transcendental senses of the Lord by following the path shown by Arjuna and other devotees of the Lord. On the contrary, they artificially try to stop the activities of the senses (yoga system), or they deny the transcendental senses of the Lord (jnana system). The devotees, however, are above the yogis and the jnanis because pure devotees do not deny the senses of the Lord; they want to satisfy the senses of the Lord. Only because of the darkness of ignorance do the yogis and jnanis deny the senses of the Lord and thus artificially try to control the activities of the diseased senses. In the diseased condition of the senses there is too much engagement of the senses in increasing material needs. When one comes to see the disadvantage of aggravating the sense activities, one is called a jnani, and when one tries to stop the activities of the senses by the practice of yogic principles, he is called a yogi, but when one is fully aware of the transcendental senses of the Lord and tries to satisfy His senses, one is called a devotee of the Lord. The devotees of the Lord do not try to deny the senses of the Lord, nor do they artificially stop the actions of the senses. But they do voluntarily engage the purified senses in the service of the master of the senses, as was done by Arjuna, thereby easily attaining the perfection of satisfying the Lord, the ultimate goal of all perfection.

TEXT 31

TEXT

taijasat tu vikurvanad
indriyani dasabhavan
jnana-saktih kriya-saktir

buddhih pranas ca taijasau
srotram tvag-ghrana-drg-jihva
vag-dor-medhranghri-payavah

SYNONYMS

taijasat--by the passionate egoism; tu--but; vikurvanat--transformation of; indriyani--the senses; dasa--ten; abhavan--generated; jnana-saktih--the five senses for acquiring knowledge; kriya-saktih--the five senses of activities; buddhih--intelligence; pranah--the living energy; ca--also; taijasau--all products of the mode of passion; srotram--the sense for hearing; tvak--the sense for touching; ghrana--the sense for smelling; drk--the sense for seeing; jihvah--the sense for tasting; vak--the sense for speaking; doh--the sense for handling; medhra--the genitals; anghri--the legs; payavah--the sense for evacuating.

TRANSLATION

By further transformation of the mode of passion, the sense organs like the ear, skin, nose, eyes, tongue, mouth, hands, genitals, legs, and the outlet for evacuating, together with intelligence and living energy, are all generated.

PURPORT

The living condition in material existence depends more or less on one's intelligence and powerful living energy. Intelligence to counteract the hard struggle for existence is assisted by the senses for acquiring knowledge, and the living energy maintains himself by manipulating the active organs, like the hands and legs. But on the whole, the struggle for existence is an exertion of the mode of passion. Therefore all the sense organs, headed by intelligence and the living energy, prana, are different products and by-products of the second mode of nature, called passion. This mode of passion, however, is the product of the air element, as described before.

TEXT 32

TEXT

yadaite 'sangata bhava
bhutendriya-mano-gunah
yadayatana-nirmane
na sekur brahma-vittama

SYNONYMS

yada--as long as; ete--all these; asangatah--without being assembled; bhavah--remained so situated; bhuta--elements; indriya--senses; manah--mind; gunah--modes of nature; yada--so long; ayatana--the body; nirmane--in being formed; na sekuh--was not possible; brahma-vit-tama--O Narada, the best knower of transcendental knowledge.

TRANSLATION

O Narada, best of the transcendentalists, the forms of the body cannot take place as long as these created parts, namely the elements, senses, mind and modes of nature, are not assembled.

PURPORT

The different types of bodily construction of the living entities are exactly like different types of motorcars manufactured by assembling the allied motor parts. When the car is ready, the driver sits in the

car and moves it as he desires. This is also confirmed in the Bhagavad-gita (18.61): the living entity is as if seated on the machine of the body, and the car of the body is moving by the control of material nature, just as the railway trains are moving under the direction of the controller. The living entities, however, are not the bodies; they are separate from the cars of the body. But the less intelligent material scientist cannot understand the process of assembling the parts of the body, namely the senses, the mind and the qualities of the material modes. Every living entity is a spiritual spark, part and parcel of the Supreme Being, and by the kindness of the Lord, for the Father is kind to His sons, the individual living beings are given a little freedom to act according to their will to lord it over the material nature. Just as a father gives some playthings to the crying child to satisfy him, the whole material creation is made possible by the will of the Lord to allow the bewildered living entities to lord it over things as they desire, although under the control of the agent of the Lord. The living entities are exactly like small children playing the material field under the control of the maidservant of the Lord (nature). They accept the maya, or the maidservant, as all in all and thus wrongly conceive the Supreme Truth to be feminine (goddess Durga, etc.). The foolish, childlike materialists cannot reach beyond the conception of the maidservant, material nature, but the intelligent grown-up sons of the Lord know well that all the acts of material nature are controlled by the Lord, just as a maidservant is under the control of the master, the father of the undeveloped children.

The parts of the body, such as the senses, are the creation of the mahat-tattva, and when they are assembled by the will of the Lord, the material body comes into existence, and the living entity is allowed to use it for further activities. This is explained as follows.

TEXT 33

TEXT

tada samhatya canyonyam
bhagavac-chakti-coditah
sad-asattvam upadaya
cobhayam sasrjuri hy adah

SYNONYMS

tada--all those; samhatya--being assembled; ca--also; anyonyam--one another; bhagavat--by the Personality of Godhead; sakti--energy; coditah--being applied; sat-asattvam--primarily and secondarily; upadaya--accepting; ca--also; ubhayam--both; sasrjuh--came into existence; hi--certainly; adah--this universe.

TRANSLATION

Thus when all these became assembled by force of the energy of the Supreme Personality of Godhead, this universe certainly came into being by accepting both the primary and secondary causes of creation.

PURPORT

In this verse it is clearly mentioned that the Supreme Personality of Godhead exerts His different energies in the creation; it is not that He Himself is transformed into material creations. He expands Himself by His different energies, as well as by His plenary portions. In a corner of the spiritual sky of brahmajyoti a spiritual cloud sometimes appears, and the covered portion is called the mahat-tattva. The Lord then, by His plenary portion as Maha-Visnu, lies down within the water of the mahat-tattva, and the water is called the Causal Ocean (Karana-jala). While Maha-Visnu sleeps within the Causal Ocean, innumerable universes are generated along with His breathing. These universes are floating, and they are scattered all over the Causal Ocean. They stay only during the breathing period of Maha-Visnu. In each and every universal globe, the same Maha-Visnu enters again as Garbhodakasayi Visnu and lies there on the serpentlike Sesa incarnation. From His navel sprouts a lotus stem, and on the lotus, Brahma, the lord

of the universe, is born. Brahma creates all forms of living beings of different shapes in terms of different desires within the universe. He also creates the sun, moon and other demigods.

Therefore the chief engineer of the material creation is the Lord Himself, as confirmed in the Bhagavad-gita (9.10). It is He only who directs the material nature to produce all sorts of moving and nonmoving creations.

There are two modes of material creation: the creation of the collective universes, as stated above, done by the Maha-Visnu, and the creation of the single universe. Both are done by the Lord, and thus the universal shape, as we can see, takes place.

TEXT 34

TEXT

varsa-puga-sahasrante
tad andam udake sayam
kala-karma-svabhava-stho
jivo 'jivam ajivayat

SYNONYMS

varsa-puga--many years; sahasra-ante--of thousands of years; tat--that; andam--the universal globe; udake--in the causal water; sayam--being drowned; kala--eternal time; karma--action; svabhava-sthah--according to the modes of nature; jivah--the Lord of the living beings; ajivam--nonanimated; ajivayat--caused to be animated.

TRANSLATION

Thus all the universes remained thousands of eons within the water [the Causal Ocean], and the Lord of living beings, entering in each of them, caused them to be fully animated.

PURPORT

The Lord is described here as the jiva because He is the leader of all other jivas (living entities). In the Vedas He is described as the nitya, the leader of all other nityas. The Lord's relation with the living entities is like that of the father with the sons. The sons and the father are qualitatively equal, but the father is never the son, nor is the son ever the father who begets. So, as described above, the Lord as Garbhodakasayi Visnu or Hiranyagarbha Supersoul enters into each and every universe and causes it to be animated by begetting the living entities within the womb of the material nature, as confirmed in the Bhagavad-gita (14.3). After each annihilation of the material creation, all the living entities are merged within the body of the Lord, and after creation they are again impregnated within the material energy. In material existence, therefore, the material energy is seemingly the mother of the living entities, and the Lord is the father. When, however, the animation takes place, the living entities revive their own natural activities under the spell of time and energy, and thus the varieties of living beings are manifested. The Lord, therefore, is ultimately the cause of all animation in the material world.

TEXT 35

TEXT

sa eva purusas tasmad
andam nirbhidya nirgatah
sahasrorv-anghri-bahv-aksah
sahasranana-sirsavan

SYNONYMS

sah--He (the Lord); eva--Himself; purusah--the Supreme Personality of Godhead; tasmāt--from within the universe; andam--Hiranyagarbha; nirbhīdyā--dividing; nīrgatah--came out; sahasra--thousands; uru--thighs; anghri--legs; bahu--arms; aksah--eyes; sahasra--thousands of; anana--mouths; sirsavan--with heads also.

TRANSLATION

The Lord [Maha-Visnu], although lying in the Causal Ocean, came out of it, and dividing Himself as Hiranyagarbha, He entered into each universe and assumed the virat-rupa, with thousands of legs, arms, mouths, heads, etc.

PURPORT

The expansions of the planetary systems within each and every universe are situated in the different parts of the virat-rupa (universal form) of the Lord, and they are described as follows.

TEXT 36

TEXT

yasyehavayavair lokan
kalpayanti manisinah
kati-adibhih adhah sapta
saptordhvam jaghanadibhih

SYNONYMS

yasya--whose; iha--in the universe; avayavaih--by the limbs of the body; lokan--all the planets; kalpayanti--imagine; manisinah--great philosophers; kati-adibhih--down from the waist; adhah--downwards; sapta--seven systems; sapta urdhvam--and seven systems upwards; jaghana-adibhih--front portion.

TRANSLATION

Great philosophers imagine that the complete planetary systems in the universe are displays of the different upper and lower limbs of the universal body of the Lord.

PURPORT

The word kalpayanti, or "imagine," is significant. The virat universal form of the Absolute is an imagination of the speculative philosophers who are unable to adjust to the eternal two-handed form of Lord Sri Kṛṣṇa. Although the universal form, as imagined by the great philosophers, is one of the features of the Lord, it is more or less imaginary. It is said that the seven upper planetary systems are situated above the waist of the universal form, whereas the lower planetary systems are situated below His waist. The idea impressed herein is that the Supreme Lord is conscious of every part of His body, and nowhere in the creation is there anything beyond His control.

TEXT 37

TEXT

purusasya mukham brahma

ksatram etasya bahavah
urvor vaisyo bhagavatah
padbhyam sudro vyajayata

SYNONYMS

purusasya--of the Supreme Personality of Godhead; mukham--mouth; brahma--is the brahmanas; ksatram--the royal order; etasya--of Him; bahavah--the arms; urvoh--the thighs; vaisyah--are the mercantile men; bhagavatah--of the Personality of Godhead; padbhyam--from His legs; sudrah--the laborer class; vyajayata--became manifested.

TRANSLATION

The brahmanas represent His mouth, the ksatriyas His arms, the vaisyas His thighs, and the sudras are born of His legs.

PURPORT

All living beings are stated to be the parts and parcels of the Supreme Lord, and how they are so is explained in this verse. The four divisions of human society, namely the intelligent class (the brahmanas), the administrative class (the ksatriyas), the mercantile class (the vaisyas), and the laborer class (the sudras), are all in different parts of the body of the Lord. As such, no one is different from the Lord. The mouth of the body and the legs of the body are nondifferent constitutionally, but the mouth or the head of the body is qualitatively more important than the legs. At the same time, the mouth, the legs, the arms and the thighs are all component parts of the body. These limbs of the body of the Lord are meant to serve the complete whole. The mouth is meant for speaking and eating, the arms are meant for the protection of the body, the legs are meant for carrying the body, and the waist of the body is meant for maintaining the body. The intelligent class in society, therefore, must speak on behalf of the body, as well as accept foodstuff to satisfy the hunger of the body. The hunger of the Lord is to accept the fruits of sacrifice. The brahmanas, or the intelligent class, must be very expert in performing such sacrifices, and the subordinate classes must join in such sacrifices. To speak for the Supreme Lord means to glorify the Lord by means of propagating the knowledge of the Lord as it is, broadcasting the factual nature of the Lord and the factual position of all other parts of the whole body. The brahmanas, therefore, are required to know the Vedas, or the ultimate source of knowledge. Veda means knowledge, and anta means the end of it. According to Bhagavad-gita, the Lord is the source of everything (aham sarvasya prabhavah), and thus the end of all knowledge (Vedanta) is to know the Lord, to know our relationship with Him and to act according to that relationship only. The parts of the body are related to the body; similarly, the living being must know his relationship with the Lord. The human life is especially meant for this purpose, namely to know the factual relationship of every living being with the Supreme Lord. Without knowing this relationship, the human life is spoiled. The intelligent class of men, the brahmanas, are therefore especially responsible for broadcasting this knowledge of our relationship with the Lord and leading the general mass of people to the right path. The administrative class is meant for protecting the living beings so that they can serve this purpose; the mercantile class is meant for producing food grains and distributing them to the complete human society so that the whole population is given a chance to live comfortably and discharge the duties of human life. The mercantile class is also required to give protection to the cows in order to get sufficient milk and milk products, which alone can give the proper health and intelligence to maintain a civilization perfectly meant for knowledge of the ultimate truth. And the laborer class, who are neither intelligent nor powerful, can help by physical services to the other higher classes and thus be benefited by their cooperation. Therefore the universe is a complete unit in relationship with the Lord, and without this relationship with the Lord the whole human society is disturbed and is without any peace and prosperity. This is confirmed in the Vedas: brahmano 'sya mukham asid, bahu rajanyah krtah.

TEXT

bhurlokaḥ kalpitāḥ padbhyam
bhūvarloka 'sya nabhitāḥ
hrda svarloka urasa
maharloka mahatmanah

SYNONYMS

bhuh--the lower planetary systems up to the stratum of the earth; lokah--the planets; kalpitah--it is so imagined or said; padbhyam--out of the legs; bhuvah--the upper; lokah--the planetary system; asya--of Him (the Lord); nabhitah--from the navel abdomen; hrda--by the heart; svarlokaḥ--the planetary systems occupied by the demigods; urasa--by the chest; maharlokaḥ--the planetary system occupied by great sages and saints; maha-atmanah--of the Supreme Personality of Godhead.

TRANSLATION

The lower planetary systems, up to the limit of the earthly stratum, are said to be situated in His legs. The middle planetary systems, beginning from Bhūvarloka, are situated in His navel. And the still higher planetary systems, occupied by the demigods and highly cultured sages and saints, are situated in the chest of the Supreme Lord.

PURPORT

There are fourteen spheres of planetary systems within this universe. The lower systems are called Bhurloka, the middle systems are called Bhūvarloka, and the higher planetary systems, up to Brahmaloḥka, the highest planetary system of the universe, are called Svarloka. And all of them are situated on the body of the Lord. In other words, no one within this universe is without a relationship with the Lord.

TEXT 39

TEXT

grivayam janaloko 'sya
tapolokaḥ stana-dvayat
murdhabhiḥ satyalokaḥ tu
brahmalokaḥ sanatanah

SYNONYMS

grivayam--up to the neck; janalokaḥ--the Janaloka planetary system; asya--of Him; tapolokaḥ--the Tapoloka planetary system; stana-dvayat--beginning from the breast; murdhabhiḥ--by the head; satyalokaḥ--the Satyaloka planetary system; tu--but; brahmalokaḥ--the spiritual planets; sanatanah--eternal.

TRANSLATION

From the forefront of the chest up to the neck of the universal form of the Lord are situated the planetary systems named Janaloka and Tapoloka, whereas Satyaloka, the topmost planetary system, is situated on the head of the form. The spiritual planets, however, are eternal.

PURPORT

Many times in these pages we have discussed the spiritual planets situated beyond the material sky, and the description is corroborated in this verse. The word sanatana is significant. This very idea of eternity is expressed in the Bhagavad-gita (8.20), where it is said that beyond the material creation is the spiritual sky, where everything is eternal. Sometimes Satyaloka, the planet in which Brahma resides, is also called Brahmaloaka. But the Brahmaloaka mentioned here is not the same as the Satyaloka planetary system. This Brahmaloaka is eternal, whereas the Satyaloka planetary system is not eternal. And to distinguish between the two, the adjective sanatana has been used in this case. According to Srila Jiva Gosvami, this Brahmaloaka is the loka or abode of Brahman, or the Supreme Lord. In the spiritual sky all the planets are as good as the Lord Himself. The Lord is all spirit, and His name, fame, glories, qualities, pastimes, etc., are all nondifferent from Him because He is absolute. As such, the planets in the kingdom of God are also nondifferent from Him. In those planets there is no difference between the body and the soul, nor is there any influence of time as we experience it in the material world. And in addition to there being no influence of time, the planets in, Brahmaloaka, due to being spiritual, are never annihilated. All variegatedness in the spiritual planets is also one with the Lord, and therefore the Vedic aphorism ekam evadvitiam is fully realized in that sanatana atmosphere of spiritual variegatedness. This material world is only a shadow phantasmagoria of the spiritual kingdom of the Lord, and because it is a shadow it is never eternal; the variegatedness in the material world of duality (spirit and matter) cannot be compared to that of the spiritual world. Because of a poor fund of knowledge, less intelligent persons sometimes mistake the conditions of the shadow world to be equivalent to those of the spiritual world, and thus they mistake the Lord and His pastimes in the material world to be one with the conditioned souls and their activities. The Lord condemns such less intelligent persons in the Bhagavad-gita (9.11):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

Whenever the Lord incarnates, He does so in His full internal potency (atma-maya), and less intelligent persons mistake Him to be one of the material creations. Srila Sridhara Svami, therefore, rightly commenting on this verse, says that the Brahmaloaka mentioned here is Vaikuntha, the kingdom of God, which is sanatana, or eternal, and is therefore not exactly like the material creations described above. The virat universal form of the Lord is an imagination for the material world. It has nothing to do with the spiritual world, or the kingdom of God.

TEXTS 40-41

TEXT

tat-katyam catalam klptam
urubhyam vitalam vibhoh
janubhyam sutalam suddham
janghabhyam tu talatalam

mahatalam tu gulphabhyam
prapadabhyam rasatalam
patalam pada-talata
iti lokamayah puman

SYNONYMS

tat--in His; katyam--waist; ca--also; atalam--the first planetary system below the earth; klptam--situated; urubhyam--on the thighs; vitalam--the second planetary system below; vibhoh--of the Lord; janubhyam--on the ankles; sutalam--the third planetary system below; suddham--purified; janghabhyam--on the joints; tu--but; talatalam--the fourth planetary system below; mahatalam--the fifth planetary system below; tu--

but; gulphabhyam--situated on the calves; prapadabhyam--on the upper or front portion of the feet; rasatalam--the sixth planetary system below; patalam--the seventh planetary system below; pada-talatah--on the bottom or soles of the feet; iti--thus; loka-mayah--full of planetary systems; puman--the Lord.

TRANSLATION

My dear son Narada, know from me that there are seven lower planetary systems out of the total fourteen. The first planetary system, known as Atala, is situated on the waist; the second, Vitala, is situated on the thighs; the third, Sutala, on the knees; the fourth, Talatala, on the shanks; the fifth, Mahatala, on the ankles; the sixth, Rasatala, on the upper portion of the feet; and the seventh, Patala, on the soles of the feet. Thus the virat form of the Lord is full of all planetary systems.

PURPORT

Modern enterprisers (the astronauts who travel in space) may take information from Srimad-Bhagavatam that in space there are fourteen divisions of planetary systems. The situation is calculated from the earthly planetary system, which is called Bhurloka. Above Bhurloka is Bhuvanloka, and the topmost planetary system is called Satyaloka. These are the upper seven lokas, or planetary systems. And similarly, there are seven lower planetary systems, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala lokas. All these planetary systems are scattered over the complete universe, which occupies an area of two billion times two billion square miles. The modern astronauts can travel only a few thousand miles away from the earth, and therefore their attempt to travel in the sky is something like child's play on the shore of an expansive ocean. The moon is situated in the third status of the upper planetary system, and in the Fifth Canto of Srimad-Bhagavatam we shall be able to know the distant situation of the various planets scattered over the vast material sky. There are innumerable universes beyond the one in which we are put, and all these material universes cover only an insignificant portion of the spiritual sky, which is described above as sanatana Brahmaloaka. The Supreme Lord very kindly invites the intelligent human beings to return home, back to Godhead, in the following verse of the Bhagavad-gita (8.16):

a-brahma-bhuvanal lokah
punar avartino 'rjuna
mam upetya tu kaunteya
punar janma na vidyate

Beginning from Satyaloka, the topmost planet of the universe, situated just below the eternal Brahmaloaka, as described above, all the planets are material. And one's situation in any of the many material planets is still subject to the laws of material nature, namely birth, death, old age and disease. But one can get complete liberation from all the above-mentioned material pangs when one enters into the eternal Brahmaloaka sanatana atmosphere, the kingdom of God. Therefore liberation, as contemplated by the speculative philosophers and the mystics, is possible only when one becomes a devotee of the Lord. Anyone who is not a devotee cannot enter into the kingdom of God. Only by attainment of a service attitude in the transcendental position can one enter into the kingdom of Godhead. Therefore the speculative philosophers, as well as the mystics, must first of all be attracted to the devotional cult before they can factually attain liberation.

TEXT 42

TEXT

bhurloka kalpita padbhyam
bhuvanloko 'sya nabhitah
svarloka kalpito murdhna
iti va loka-kalpana

SYNONYMS

bhurloka--the entire planetary system from Patala to the earthly planetary system; kalpita--imagined; padbhyam--situated on the legs; bhuvarka--the Bhuvarka planetary system; asya--of the universal form of the Lord; nabhita--out of the navel abdomen; svarloka--the higher planetary system, beginning with the heavenly planets; kalpita--imagined; murdhna--from the chest to the head; iti--thus; va--either; loka--the planetary systems; kalpana--imagination.

TRANSLATION

Others may divide the whole planetary system into three divisions, namely the lower planetary systems on the legs [up to the earth], the middle planetary systems on the navel, and the upper planetary systems [Svarloka] from the chest to the head of the Supreme Personality.

PURPORT

The three divisions of the complete planetary systems are here mentioned; fourteen are imagined by others, and that is also explained.

Thus end the Bhaktivedanta purports of the Second Canto, Fifth Chapter, of the Srimad-Bhagavatam, entitled "The Cause of All Causes."

Chapter Six

Purusa-sukta Confirmed

TEXT 1

TEXT

brahmavaca
vacam vahner mukham ksetram
chandasam sapta dhatah
havya-kavyamrtannanam
jihva sarva-rasasya ca

SYNONYMS

brahma uvaca--Lord Brahma said; vacam--of the voice; vahneh--of fire; mukham--the mouth; ksetram--the generating center; chandasam--of the Vedic hymns, such as Gayatri; sapta--seven; dhatah--skin and six other layers; havya-kavya--offerings for the demigods and the forefathers; amrta--food for human beings; annanam--of all sorts of foodstuffs; jihva--the tongue; sarva--all; rasasya--of all delicacies; ca--also.

TRANSLATION

Lord Brahma said: The mouth of the virat-purusa [the universal form of the Lord] is the generating center of the voice, and the controlling deity is fire. His skin and six other layers are the generating centers of the Vedic hymns, and His tongue is the productive center of different foodstuffs and delicacies for offering to the demigods, the forefathers and the general mass of people.

PURPORT

The opulences of the universal form of the Lord are described herein. It is said that His mouth is the generating center of all kinds of voices, and its controlling deity is the fire demigod. And His skin and other six layers of bodily construction are the representative generating centers of the seven kinds of Vedic hymns, like the Gayatri. Gayatri is the beginning of all Vedic mantras, and it is explained in the first

volume of Srimad-Bhagavatam. Since the generating centers are the different parts of the universal form of the Lord, and since the form of the Lord is transcendental to the material creation, it is to be understood that the voice, the tongue, the skin, etc., suggest that the Lord in His transcendental form is not without them. The material voice, or the energy of taking in foodstuff, is generated originally from the Lord; such actions are but perverted reflections of the original reservoirs--the transcendental situation is not without spiritual variegatedness. In the spiritual world, all the perverted forms of material variegatedness are fully represented in their original spiritual identity. The only difference is that material activities are contaminated by the three modes of material nature, whereas the potencies in the spiritual world are all pure because they are engaged in the unalloyed transcendental loving service of the Lord. In the spiritual world, the Lord is the sublime enjoyer of everything, and the living entities there are all engaged in His transcendental loving service without any contamination of the modes of material nature. The activities in the spiritual world are without any of the inebrieties of the material world, but there is no question of impersonal voidness on the spiritual platform, as suggested by the impersonalists. Devotional service is defined in the Narada-pancaratra as follows:

sarvopadhi-vinirmuktam
 tat-paratvena nirmalam
 hrsikena hrsikesa-
 sevanam bhaktir ucyate

Originally, since all the senses are produced of the Lord's reservoir of senses, the sensual activities of the material world are to be purified by the process of devotional service, and thus the perfection of life can be attained simply by purifying the present position of our material activities. And the purifying process begins from the stage of being liberated from the conception of different designations. Every living entity is engaged in some sort of service, either for the self, or for the family, or for the society, country, etc., but, unfortunately, all such services are rendered due to material attachment. The attachments of the material affinity may be simply changed to the service of the Lord, and thus the treatment of being freed from material attachment begins automatically. The process of liberation is therefore easier through devotional service than by any other methods, for in the Bhagavad-gita (12.5) it is said that one is subjected to various kinds of tribulations if one is impersonally attached: kleso 'dhikataras tesam avyaktasakta-cetasam.

TEXT 2

TEXT

sarvasunam ca vayos ca
 tan-nase paramayane
 asvinor osadhinam ca
 ghrano moda-pramodayoh

SYNONYMS

sarva--all; asunam--different kinds of life air; ca--and; vayoh--of the air; ca--also; tat--His; nase--in the nose; parama-ayane--in the transcendental generating center; asvinoh--of the Asvini-kumara demigods; osadhinam--of all medicinal herbs; ca--also; ghranah--His smelling power; moda--pleasure; pramodayoh--specific sport.

TRANSLATION

His two nostrils are the generating centers of our breathing and of all other airs, His smelling powers generate the Asvini-kumara demigods and all kinds of medicinal herbs, and His breathing energies produce different kinds of fragrance.

TEXT 3

TEXT

rupanam tejasam caksur
divah suryasya caksini
karnau disam ca tirthanam
srotram akasa-sabdayoh

SYNONYMS

rupanam--for all kinds of forms; tejasam--of all that is illuminating; caksuh--the eyes; divah--that which glitters; suryasya--of the sun; ca--also; aksini--the eyeballs; karnau--the ears; disam--of all directions; ca--and; tirthanam--of all the Vedas; srotram--the sense of hearing; akasa--the sky; sabdayoh--of all sounds.

TRANSLATION

His eyes are the generating centers of all kinds of forms, and they glitter and illuminate. His eyeballs are like the sun and the heavenly planets. His ears hear from all sides and are receptacles for all the Vedas, and His sense of hearing is the generating center of the sky and of all kinds of sound.

PURPORT

The word tirthanam is sometimes interpreted to mean the places of pilgrimage, but Srila Jiva Gosvami says that it means the reception of the Vedic transcendental knowledge. The propounders of the Vedic knowledge are also known as the tirthas.

TEXT 4

TEXT

tad-gatram vastu-saranam
saubhagasya ca bhajanam
tvag asya sparsa-vayoh ca
sarva-medhasya caiva hi

SYNONYMS

tat--His; gatram--bodily surface; vastu-saranam--of the active principles of all articles; saubhagasya--of all auspicious opportunities; ca--and; bhajanam--the field of production; tvak--skin; asya--His; sparsa--touch; vayoh--of the moving airs; ca--also; sarva--all kinds of; medhasya--of sacrifices; ca--also; eva--certainly; hi--exactly.

TRANSLATION

His bodily surface is the breeding ground for the active principles of everything and for all kinds of auspicious opportunities. His skin, like the moving air, is the generating center for all kinds of sense of touch and is the place for performing all kinds of sacrifice.

PURPORT

The air is the moving agent of all the planets, and as such the generating centers for promotion to the deserving planets, the sacrifices, are His bodily surface and are naturally the origin of all auspicious opportunities.

TEXT 5

TEXT

romany udbhijja-jatinam
yair va yajnas tu sambhrtah
kesa-smasru-nakhany asya
sila-lohabhra-vidyutam

SYNONYMS

romani--hairs on the body; udbhijja--vegetables; jatinam--of the kingdoms; yaih--by which; va--either; yajnah--sacrifices; tu--but; sambhrtah--particularly served; kesa--hairs on the head; smasru--facial hair; nakhani--nails; asya--of Him; sila--stones; loha--iron ores; abhra--clouds; vidyutam--electricity.

TRANSLATION

The hairs on His body are the cause of all vegetation, particularly of those trees which are required as ingredients for sacrifice. The hairs on His head and face are reservoirs for the clouds, and His nails are the breeding ground of electricity, stones and iron ores.

PURPORT

The polished nails of the Lord generate electricity, and the clouds rest on the hairs of His head. One can therefore collect all sorts of necessities of life from the person of the Lord, and therefore the Vedas affirm that everything that is produced is caused by the Lord. The Lord is the supreme cause of all causes.

TEXT 6

TEXT

bahavo loka-palanam
prayasah ksema-karmanam

SYNONYMS

bahavah--arms; loka-palanam--of the governing deities of the planets, the demigods; prayasah--almost always; ksema-karmanam--of those who are leaders and protectors of the general mass.

TRANSLATION

The Lord's arms are the productive fields for the great demigods and other leaders of the living entities who protect the general mass.

PURPORT

This important verse of Srimad-Bhagavatam is corroborated and nicely explained in the Bhagavad-gita (10.41-42) as follows:

yad yad vibhutimat sattvam
srimad urjitam eva va
tat tad evavagaccha tvam
mama tejo-'msa-sambhavam

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam krtsnam
ekamsena sthito jagat

There are many powerful kings, leaders, learned scholars, scientists, artists, engineers, inventors, excavators, archaeologists, industrialists, politicians, economists, business magnates, and many more powerful deities or demigods like Brahma, Siva, Indra, Candra, Surya, Varuna and Marut, who are all protecting the interest of the universal affairs of maintenance, in different positions, and all of them are different powerful parts and parcels of the Supreme Lord. The Supreme Lord Sri Krsna is the father of all living entities, who are placed in different high and low positions according to their desires or aspirations. Some of them, as particularly mentioned above, are specifically endowed with powers by the will of the Lord. A sane person must know for certain that a living being, however powerful he may be, is neither absolute nor independent. All living beings must accept the origin of their specific power as mentioned in this verse. And if they act accordingly, then simply by discharging their respective occupational duties they can achieve the highest perfection of life, namely eternal life, complete knowledge and inexhaustible blessings. As long as the powerful men of the world do not accept the origin of their respective powers, namely the Personality of Godhead, the actions of maya (illusion) will continue to act. The actions of maya are such that a powerful person, misled by the illusory, material energy, wrongly accepts himself as all in all and does not develop God consciousness. As such, the false sense of egoism (namely myself and mine) has become overly prominent in the world, and there is a hard struggle for existence in human society. The intelligent class of men, therefore, must admit the Lord as the ultimate source of all energies and thus pay tribute to the Lord for His good blessings. Simply by accepting the Lord as the supreme proprietor of everything, since He is actually so, one can achieve the highest perfection of life. Whatever a person may be in the estimation of the social order of things, if a person tries to reciprocate a feeling of love towards the Supreme Personality of Godhead and is satisfied with the blessings of the Lord, he will at once feel the highest peace of mind for which he is hankering life after life. Peace of mind, or in other words the healthy state of mind, can be achieved only when the mind is situated in the transcendental loving service of the Lord. The parts and parcels of the Lord are endowed with specific powers for rendering service unto the Lord, just as a big business magnate's sons are empowered with specific powers of administration. The obedient son of the father never goes against the will of the father and therefore passes life very peacefully in concurrence with the head of the family, the father. Similarly, the Lord being the father, all living beings should fully and satisfactorily discharge the duty and will of the father, as faithful sons. This very mentality will at once bring peace and prosperity to human society.

TEXT 7

TEXT

vikramo bhur bhuvah svas ca
ksemasya saranasya ca
sarva-kama-varasyapi
hares carana aspadam

SYNONYMS

vikramah--forward steps; bhuh bhuvah--of the lower and upper planets; svah--as well as of heaven; ca--also; ksemasya--of protection of all that we have; saranasya--of fearlessness; ca--also; sarva-kama--all that we need; varasya--of all benedictions; api--exactly; hareh--of the Lord; caranah--the lotus feet; aspadam--shelter.

TRANSLATION

Thus the forward steps of the Lord are the shelter for the upper, lower and heavenly planets, as well as for all that we need. His lotus feet serve as protection from all kinds of fear.

PURPORT

For absolute protection from all sorts of fear, as well as for all our needs of life, we must take shelter of the lotus feet of the Lord, not only in this planet but also in all the upper, lower and heavenly planets. This absolute dependence on the lotus feet of the Lord is called pure devotional service, and it is directly hinted at within this passage. No one should have any kind of doubt in this matter, nor should one be inclined to seek the help of any other demigods, because all of them are dependent on Him only. Everyone, except the Lord Himself, is dependent on the mercy of the Lord; even the all-pervading Supersoul is also dependent on the supreme aspect of Bhagavan, the Personality of Godhead.

TEXT 8

TEXT

apam viryasya sargasya
parjanyaasya prajapateh
pumsah sisna upasthas tu
prajaty-ananda-nirvrteh

SYNONYMS

apam--of water; viryasya--of the semen; sargasya--of the generative; parjanyaasya--of rains; prajapateh--of the creator; pumsah--of the Lord; sisnah--the genitals; upasthas tu--the place where the genitals are situated; prajati--due to begetting; ananda--pleasure; nirvrteh--cause.

TRANSLATION

From the Lord's genitals originate water, semen, generatives, rains, and the procreators. His genitals are the cause of a pleasure that counteracts the distress of begetting.

PURPORT

The genitals and the pleasure of begetting counteract the distresses of family encumbrances. One would cease to generate altogether if there were not, by the grace of the Lord, a coating, a pleasure-giving substance, on the surface of the generative organs. This substance gives a pleasure so intense that it counteracts fully the distress of family encumbrances. A person is so captivated by this pleasure-giving substance that he is not satisfied by begetting a single child, but increases the number of children, with great risk in regard to maintaining them, simply for this pleasure-giving substance. This pleasure-giving substance is not false, however, because it originates from the transcendental body of the Lord. In other words, the pleasure-giving substance is a reality, but it has taken on an aspect of pervertedness on account of material contamination. In the material world, sex life is the cause of many distresses on account of material contact. Therefore, the sex life in the material world should not be encouraged beyond the necessity. There is a necessity for generating progeny even in the material world, but such generation of children must be carried out with full responsibility for spiritual values. The spiritual values of life can be realized in the human form of material existence, and the human being must adopt family planning with reference to the context of spiritual values, and not otherwise. The degraded form of family restriction by use of contraceptives, etc., is the grossest type of material contamination. Materialists who use these devices want to fully utilize the pleasure potency of the coating on the genitals by artificial means, without knowing the spiritual importance. And without knowledge of spiritual values, the less intelligent man tries to utilize only the material sense pleasure of the genitals.

TEXT 9

TEXT

payur yamasya mitrasya
parimoksasya narada
himsaya nirrter mrtyor
nirayasya gudam smrtah

SYNONYMS

payuh--the evacuating outlet; yamasya--the controlling deity of death; mitrasya--of Mitra;
parimoksasya--of the evacuating hole; narada--O Narada; himsayah--of envy; nirrteh--of misfortune;
mrtyoh--of death; nirayasya--of hell; gudam--the rectum; smrtah--is understood.

TRANSLATION

O Narada, the evacuating outlet of the universal form of the Lord is the abode of the controlling deity of death, Mitra, and the evacuating hole and the rectum of the Lord is the place of envy, misfortune, death, hell, etc.

TEXT 10

TEXT

parabhuter adharmasya
tamasas capi pascimah
nadyo nada-nadinam ca
gotranam asthi-samhatih

SYNONYMS

parabhuteh--of frustration; adharmasya--of immorality; tamasah--of ignorance; ca--and; api--as also;
pascimah--the back; nadyah--of the intestines; nada--of the great rivers; nadinam--of the rivulets; ca--also;
gotranam--of the mountains; asthi--bones; samhatih--accumulation.

TRANSLATION

The back of the Lord is the place for all kinds of frustration and ignorance, as well as for immorality. From His veins flow the great rivers and rivulets, and on His bones are stacked the great mountains.

PURPORT

In order to defy the impersonal conception of the Supreme Personality of Godhead, a systematic analysis of the physiological and anatomical constitution of His transcendental body is given here. It is clear from the available description of the body of the Lord (His universal form) that the form of the Lord is distinct from the forms of ordinary mundane conception. In any case, He is never a formless void. Ignorance is the back of the Lord, and therefore the ignorance of the less intelligent class of men is also not separate from His bodily conception. Since His body is the complete whole of everything that be, one cannot assert that He is impersonal only. On the contrary, the perfect description of the Lord holds that He is both impersonal and personal simultaneously. The Personality of Godhead is the original feature of the Lord, and His impersonal emanation is but the reflection of His transcendental body. Those who are fortunate enough to have a view of the Lord from the front can realize His personal feature, whereas those

who are frustrated and are thus kept on the ignorance side of the Lord, or, in other words, those who have the view of the Lord from the back, realize Him in His impersonal feature.

TEXT 11

TEXT

avyakta-rasa-sindhunam
bhutanam nidhanasya ca
udaram viditam pumso
hrdayam manasah padam

SYNONYMS

avyakta--the impersonal feature; rasa-sindhunam--of the seas and oceans of water; bhutanam--of those who take birth in the material world; nidhanasya--of the annihilation; ca--also; udaram--His belly; viditam--is known by the intelligent class of men; pumsah--of the great personality; hrdayam--the heart; manasah--of the subtle body; padam--the place.

TRANSLATION

The impersonal feature of the Lord is the abode of great oceans, and His belly is the resting place for the materially annihilated living entities. His heart is the abode of the subtle material bodies of living beings. Thus it is known by the intelligent class of men.

PURPORT

In the Bhagavad-gita (8.17-18) it is stated that according to human calculations one day of Brahma is equal to one thousand ages of four millenniums (4,300,000 years) each, and the same period is calculated to be his night also. A Brahma lives for one hundred such years and then dies. A Brahma, who is generally a great devotee of the Lord, attains liberation after such a downfall. The universe (called the brahmanda, or the round football-like domain controlled by a Brahma) is thus annihilated, and thus the inhabitants of a particular planet, or of the whole universe, are also annihilated. Avyakta, mentioned here in this verse, means the night of Brahma, when partial annihilation takes place and the living entities of that particular brahmanda, up to the planets of Brahmaloaka, along with the big oceans, etc., all repose in the belly of the virat-purusa. At the end of a Brahma's night, the creation again takes place, and the living entities, reserved within the belly of the Lord, are let loose to play their respective parts as if being awakened from a deep slumber. Since the living entities are never destroyed, the annihilation of the material world does not annihilate the existence of the living entities, but until liberation is attained one has to accept one material body after another, again and again. The human life is meant for making a solution to this repeated change of bodies and thereby attaining a place in the spiritual sky, where everything is eternal, blissful and full of knowledge. In other words, the subtle forms of the living entities take place in the heart of the Supreme Being, and such forms take tangible shape at the time of creation.

TEXT 12

TEXT

dharmasya mama tubhyam ca
kumaranam bhavasya ca
vijnanasya ca sattvasya
parasyatma parayanam

SYNONYMS

dharmasya--of religious principles, or of Yamaraja; mama--mine; tubhyam--of yours; ca--and; kumaranam--of the four Kumaras; bhavasya--Lord Siva; ca--and also; vijnanasya--of transcendental knowledge; ca--also; sattvasya--of truth; parasya--of the great personality; atma--consciousness; parayanam--dependent.

TRANSLATION

Also, the consciousness of that great personality is the abode of religious principles--mine, yours, and those of the four bachelors Sanaka, Sanatana, Sanat-kumara and Sanandana. That consciousness is also the abode of truth and transcendental knowledge.

TEXTS 13-16

TEXT

aham bhavan bhavas caiva
ta ime munayo 'grajah
surasura-nara nagah
khaga mrga-sarisrpah

gandharvapsaraso yaksa
rakso-bhuta-ganoragah
pasavah pitarah siddha
vidyadhra carana drumah

anye ca vividha jiva
jala-sthala-nabhaukasah
graharksa-ketavas taras
taditah stanayitnavah

sarvam purusa evedam
bhutam bhavyam bhavac ca yat
tenedam avrtam visvam
vitastim adhitisthati

SYNONYMS

aham--myself; bhavan--yourself; bhavah--Lord Siva; ca--also; eva--certainly; te--they; ime--all; munayah--the great sages; agra-jah--born before you; sura--the demigods; asura--the demons; narah--the human beings; nagah--the inhabitants of the Naga planet; khagah--birds; mrga--beasts; sarisrpah--reptiles; gandharva-apsarasah, yaksah, raksah-bhuta-gana-uragah, pasavah, pitarah, siddhah, vidyadhrah, caranah--all inhabitants of different planets; drumah--the vegetable kingdom; anye--many others; ca--also; vividhah--of different varieties; jivah--living entities; jala--water; sthala--land; nabha-okasah--the inhabitants of the sky, or the birds; graha--the asteroids; rksa--the influential stars; ketavah--the comets; tarah--the luminaries; taditah--the lightning; stanayitnavah--the sound of the clouds; sarvam--everything; purusah--the Personality of Godhead; eva idam--certainly all these; bhutam--whatever is created; bhavyam--whatever will be created; bhavat--and whatever was created in the past; ca--also; yat--whatever; tena idam--it is all by Him; avrtam--covered; visvam--universally comprehending; vitastim--half a cubit; adhitisthati--situated.

TRANSLATION

Beginning from me [Brahma] down to you and Bhava [Siva], all the great sages who were born before you, the demigods, the demons, the Nagas, the human beings, the birds, the beasts, as well as the reptiles, etc., and all phenomenal manifestations of the universes, namely the planets, stars, asteroids, luminaries, lightning, thunder, and the inhabitants of the different planetary systems, namely the Gandharvas, Apsaras, Yaksas, Raksas, Bhutaganas, Uragas, Pasus, Pitas, Siddhas, Vidyadharas, Caranas, and all other different varieties of living entities, including the birds, beasts, trees and everything that be, are all covered by the universal form of the Lord at all times, namely past, present and future, although He is transcendental to all of them, eternally existing in a form not exceeding nine inches.

PURPORT

The Supreme Personality of Godhead, by His partial representation, measuring not more than nine inches as Supersoul, expands by His potential energy in the shape of the universal form, which includes everything manifested in different varieties of organic and inorganic materials. The manifested varieties of the universe are therefore not different from the Lord, just as golden ornaments of different shapes and forms are nondifferent from the original stock reserve of gold. In other words, the Lord is the Supreme Person who controls everything within the creation, and still He remains the supreme separate identity, distinct from all manifested material creation. In the Bhagavad-gita (9.4-5) He is therefore said to be Yogesvara. Everything rests on the potency of Lord Sri Krsna, and still the Lord is different from and transcendental to all such identities. In the Vedic Purusa-sukta of the Rg mantra, this is also confirmed. This philosophical truth of simultaneous oneness and difference was propounded by Lord Sri Caitanya Mahaprabhu, and it is known as acintya-bhedabheda-tattva. Brahma, Narada and all others are simultaneously one with the Lord and different from the Supreme Lord. We are all one with Him, just as the gold ornaments are one in quality with the stock gold, but the individual gold ornament is never equal in quantity with the stock gold. The stock gold is never exhausted even if there are innumerable ornaments emanating from the stock because the stock is purnam, complete; even if purnam is deducted from the purnam, still the supreme purnam remains the same purnam. This fact is inconceivable to our present imperfect senses. Lord Caitanya therefore defined His theory of philosophy as acintya (inconceivable), and as confirmed in the Bhagavad-gita as well as in the Bhagavatam, Lord Caitanya's theory of acintya-bhedabheda-tattva is the perfect philosophy of the Absolute Truth.

TEXT 17

TEXT

sva-dhisnyam pratapan prano
bahis ca pratapaty asau
evam virajam pratapams
tapaty antar bahih puman

SYNONYMS

sva-dhisnyam--radiation; pratapan--by expansion; pranah--living energy; bahih--external; ca--also; pratapati--illuminated; asau--the sun; evam--in the same way; virajam--the universal form; pratapan--by expansion of; tapati--enlivens; antah--internally; bahih--externally; puman--the Supreme Personality.

TRANSLATION

The sun illuminates both internally and externally by expanding its radiation; similarly, the Supreme Personality of Godhead, by expanding His universal form, maintains everything in the creation both internally and externally.

PURPORT

The universal form of the Lord, or the impersonal feature of the Lord known as the brahmajyoti, is clearly explained here and compared to the radiation of the sun. The sunshine may expand all over the universe, but the source of the sunshine, namely the sun planet or the deity known as Surya-narayana, is the basis of such radiation. Similarly, the Supreme Personality of Godhead Lord Krsna is the basis of the impersonal brahmajyoti radiation, or the impersonal feature of the Lord. This is confirmed in the Bhagavad-gita (14.27). So the universal form of the Lord is the secondary imagination of the impersonal form of the Lord, but the primary form of the Lord is Syamasundara, with two hands, playing on His eternal flute. Seventy-five percent of the expansive radiation of the Lord is manifested in the spiritual sky (tripad-vibhuti), and twenty-five percent of His personal radiation comprehends the entire expansion of the material universes. This is also explained and stated in the Bhagavad-gita (10.42). Thus the seventy-five percent expansion of His radiation is called His internal energy, whereas the twenty-five percent expansion is called the external energy of the Lord. The living entities, who are residents of the spiritual as well as the material expansions, are His marginal energy (tatastha-sakti), and they are at liberty to live in either of the energies, external or internal. Those who live within the spiritual expansion of the Lord are called liberated souls, whereas the residents of the external expansion are called the conditioned souls. We can just make an estimate of the number of the residents of the internal expansions in comparison with the number of residents in the external energy and may easily conclude that the liberated souls are far more numerous than the conditioned souls.

TEXT 18

TEXT

so 'mrtasyabhayasyeso
martyam annam yad atyagat
mahimaisa tato brahman
purusasya duratyayah

SYNONYMS

sah--He (the Lord); amrtasya--of deathlessness; abhayasya--of fearlessness; isah--the controller; martyam--dying; annam--fruitive action; yat--one who has; atyagat--has transcended; mahima--the glories; esah--of Him; tatah--therefore; brahman--O brahmana Narada; purusasya--of the Supreme Personality; duratyayah--immeasurable.

TRANSLATION

The Supreme Personality of Godhead is the controller of immortality and fearlessness, and He is transcendental to death and the fruitive actions of the material world. O Narada, O brahmana, it is therefore difficult to measure the glories of the Supreme Person.

PURPORT

The glories of the Lord, in the transcendental seventy-five percent of the Lord's internal potency, are stated in the Padma Purana (Uttara-khanda). It is said there that those planets in the spiritual sky, which comprises the seventy-five percent expansion of the internal potency of the Lord, are far, far greater than those planets in the total universes composed of the external potency of the Lord. In the Caitanya-caritamrta, the total universes in the external potency of the Lord are compared to a bucketful of mustard seeds. One mustard seed is calculated to be a universe itself. In one of the universes, in which we are now living, the number of planets cannot be counted by human energy, and so how can we think of the sum total in all the universes, which are compared to a bucketful of mustard seeds? And the planets in the spiritual sky are at least three times the number of those in the material sky. Such planets, being spiritual, are in fact transcendental to the material modes; therefore they are constituted in the mode of unalloyed goodness only. The conception of spiritual bliss (brahmananda) is fully present in those planets. Each of

them is eternal, indestructible and free from all kinds of inebrieties experienced in the material world. Each of them is self-illuminating and more powerfully dazzling than (if we can imagine) the total sunshine of millions of mundane suns. The inhabitants of those planets are liberated from birth, death, old age and diseases and have full knowledge of everything; they are all godly and free from all sorts of material hankerings. They have nothing to do there except to render transcendental loving service to the Supreme Lord Narayana, who is the predominating Deity of such Vaikuntha planets. Those liberated souls are engaged incessantly in singing songs mentioned in the Sama Veda (vedaih sanga-pada-kramopanisadair gayanti yam samagah). All of them are personifications of the five Upanisads. Tripad-vibhuti, or the seventy-five percent known as the internal potency of the Lord, is to be understood as the kingdom of God far beyond the material sky; and when we speak of pada-vibhuti, or the twenty-five percent comprising His external energy, we should understand that this refers to the sphere of the material world. It is also said in the padma purana that the kingdom of tripad-vibhuti is transcendental, whereas the pada-vibhuti is mundane; tripad-vibhuti is eternal, whereas the pada-vibhuti is transient. The Lord and His eternal servitors in the transcendental kingdom all have eternal forms which are auspicious, infallible, spiritual and eternally youthful. In other words, there is no birth, death, old age and disease. That eternal land is full of transcendental enjoyment and full of beauty and bliss. This very fact is also corroborated in this verse of Srimad-Bhagavatam, and the transcendental nature is described as amrta. As described in the Vedas, utamrtatvasyesanah: the Supreme Lord is the Lord of immortality, or in other words, the Lord is immortal, and because He is the Lord of immortality He can award immortality to His devotees. In the Bhagavad-gita (8.16) the Lord also assures that whoever may go to His abode of immortality shall never return to this mortal land of threefold miseries. The Lord is not like the mundane lord. The mundane master or lord never enjoys equally with his subordinates, nor is a mundane lord immortal, nor can he award immortality to his subordinate. The Supreme Lord, who is the leader of all living entities, can award all the qualities of His personality unto His devotees, including immortality and spiritual bliss. In the material world there is always anxiety or fearfulness in the hearts of all living entities, but the Lord, being Himself the supreme fearless, also awards the same quality of fearlessness to His pure devotees. Mundane existence is itself a kind of fear because in all mundane bodies the effects of birth, death, old age and disease always keep a living being compact in fear. In the mundane world, there is always the influence of time, which changes things from one stage to another, and the living entity, originally being avikara, or unchangeable, suffers a great deal on account of changes due to the influence of time. The changing effects of eternal time are conspicuously absent in the immortal kingdom of God, which should therefore be understood to have no influence of time and therefore no fear whatsoever. In the material world, so-called happiness is the result of one's own work. One can become a rich man by dint of one's own hard labor, and there are always fear and doubts as to the duration of such acquired happiness. But in the kingdom of God, no one has to endeavor to attain a standard of happiness. Happiness is the nature of the spirit, as stated in the Vedanta-sutras: anandamayo 'bhyasat--the spirit is by nature full of happiness. Happiness in spiritual nature always increases in volume with a new phase of appreciation; there is no question of decreasing the bliss. Such unalloyed spiritual bliss is nowhere to be found within the orbit of the material universe, including the Janaloka planets, or, for that matter, the Maharloka or Satyaloka planets, because even Lord Brahma is subject to the laws of fruitive actions and the law of birth and death. It is therefore stated here: duratyayah, or, in other words, spiritual happiness in the eternal kingdom of God cannot be imagined even by the great brahmacaris or sannyasis who are eligible to be promoted to the planets beyond the region of heaven. Or, the greatness of the Supreme Lord is so great that it cannot be imagined even by the great brahmacaris or sannyasis, but such happiness is factually attained by the unalloyed devotees of the Lord, by His divine grace.

TEXT 19

TEXT

padesu sarva-bhutani
 pumsah sthiti-pado viduh
 amrtam ksemam abhayam
 tri-murdhno 'dhayi murdhasu

SYNONYMS

padesu--in the one fourth; sarva--all; bhutani--living entities; pumsah--of the Supreme Person; sthiti-padah--the reservoir of all material opulence; viduh--you should know; amrtam--deathlessness; ksemam--all happiness, free from the anxiety of old age, diseases, etc.; abhayam--fearlessness; tri-murdhnan--beyond the three higher planetary systems; adhayi--exist; murdhasu--beyond the material coverings.

TRANSLATION

The Supreme Personality of Godhead is to be known as the supreme reservoir of all material opulences by the one fourth of His energy in which all the living entities exist. Deathlessness, fearlessness and freedom from the anxieties of old age and disease exist in the kingdom of God, which is beyond the three higher planetary systems and beyond the material coverings.

PURPORT

Out of the total manifestations of the sandhini energy of the Lord, one fourth is displayed in the material world, and three fourths are displayed in the spiritual world. The Lord's energy is divided into three component parts, namely sandhini, samvit and hladini; in other words, He is the full manifestation of existence, knowledge and bliss. In the material world such a sense of existence, knowledge and pleasure is meagerly exhibited, and all living entities, who are minute parts and parcels of the Lord, are eligible to relish such consciousness of existence, knowledge and bliss very minutely in the liberated stage, whereas in the conditioned stage of material existence they can hardly appreciate what is the factual, existential, cognizable and pure happiness of life. The liberated souls, who exist in far greater numerical strength than those souls in the material world, can factually experience the potency of the above-mentioned sandhini, samvit and hladini energies of the Lord in the matter of deathlessness, fearlessness and freedom from old age and disease.

In the material world, the planetary systems are arranged in three spheres, called triloka, or Svarga, Martya and Patala, and all of them constitute only one fourth of the total sandhini energy. Beyond that is the spiritual sky where the Vaikuntha planets exist beyond the coverings of seven material strata. In none of the triloka planetary systems can one experience the status of immortality, full knowledge and full bliss. The upper three planetary systems are called sattvika planets because they provide facilities for a long duration of life and relative freedom from disease and old age, as well as a sense of fearlessness. The great sages and saints are promoted beyond the heavenly planets to Maharloka, but that also is not the place of complete fearlessness because at the end of one kalpa the Maharloka is annihilated and the inhabitants have to transport themselves to still higher planets. Yet even on these planets no one is immune to death. There may be a comparative extension of life, expansion of knowledge and sense of full bliss, but factual deathlessness, fearlessness and freedom from old age, diseases, etc., are possible only beyond the material spheres of the coverings of the material sky. Such things are situated on the head (adhayi murdhasu).

TEXT 20

TEXT

padas trayo bahis casann
aprajanam ya asramah
antas tri-lokyas tv aparō
grha-medho 'brhad-vratah

SYNONYMS

padah trayah--the cosmos of three fourths of the Lord's energy; bahih--thus situated beyond; ca--and for all; asan--were; aprajanam--of those who are not meant for rebirth; ye--those; asramah--status of life; antah--within; tri-lokyah--of the three worlds; tu--but; aparah--others; grha-medhah--attached to family life; abhata-vratah--without strictly following a vow of celibacy.

TRANSLATION

The spiritual world, which consists of three fourths of the Lord's energy, is situated beyond this material world, and it is especially meant for those who will never be reborn. Others, who are attached to family life and who do not strictly follow celibacy vows, must live within the three material worlds.

PURPORT

The climax of the system of varnasrama-dharma, or sanatana-dharma, is clearly expressed here in this particular verse of Srimad-Bhagavatam. The highest benefit that can be awarded to a human being is to train him to be detached from sex life, particularly because it is only due to sex indulgence that the conditioned life of material existence continues birth after birth. Human civilization in which there is no control of sex life is a fourth-class civilization because in such an atmosphere there is no liberation of the soul engaged in the material body. Birth, death, old age and disease are related to the material body, and they have nothing to do with the spirit soul. But as long as the bodily attachment for sensual enjoyment is encouraged, the individual spirit soul is forced to continue the repetition of birth and death on account of the material body, which is compared to garments subjected to the law of deterioration.

In order to award the highest benefit of human life, the varnasrama system trains the follower to adopt the vow of celibacy beginning from the order of brahmacari. The brahmacari life is for students who are educated to follow strictly the vow of celibacy. Youngsters who have had no taste of sex life can easily follow the vow of celibacy, and once fixed in the principle of such a life, one can very easily continue to the highest perfectional stage, attaining the kingdom of the three-fourths energy of the Lord. It is already explained that in the cosmos of three-fourths energy of the Lord there is neither death nor fear, and one is full of the blissful life of happiness and knowledge. A householder attached to family life can easily give up such a life of sex indulgence if he has been trained in the principles of the life of a brahmacari. A householder is recommended to quit home at the end of fifty years (pancasordhvam vanam vrajet) and live a life in the forest; then, being fully detached from family affection, he may accept the order of renunciation as a sannyasi fully engaged in the service of the Lord. Any form of religious principles in which the followers are trained to pursue the vow of celibacy is good for the human being because only those who are trained in that way can end the miserable life of material existence. The principles of nirvana, as recommended by Lord Buddha, are also meant for ending the miserable life of material existence. And this process, in the highest degree, is recommended here in the Srimad-Bhagavatam, with clear perception of ideal perfection, although basically there is no difference between the process of Buddhists, Sankarites and Vaisnavites. For promotion to the highest status of perfection, namely freedom from birth and death, anxiety and fearfulness, not one of these processes allows the follower to break the vow of celibacy.

The householders and persons who have deliberately broken the vow of celibacy cannot enter into the kingdom of deathlessness. The pious householders or the fallen yogis or the fallen transcendentalists can be promoted to the higher planets within the material world (one fourth of the energy of the Lord), but they will fail to enter into the kingdom of deathlessness. Abhata-vratas are those who have broken the vow of celibacy. The vanaprasthas, or those retired from family life, and the sannyasis, or the renounced persons, cannot break the vow of celibacy if they want success in the process. The brahmacaris, vanaprasthas and sannyasis do not intend to take rebirth (apraja), nor are they meant for secretly indulging in sex life. Such a falldown by the spiritualist may be compensated by another chance for human life in good families of learned brahmanas or of rich merchants for another term of elevation, but the best thing is to attain the highest perfection of deathlessness as soon as the human form of life is attained; otherwise the whole policy of human life will prove to be a total failure. Lord Caitanya was very strict in advising His followers in this matter of celibacy. One of His personal attendants, Chota Haridasa, was severely punished by Lord Caitanya because of his failure to observe the vow of celibacy. For a

transcendentalist, therefore, who at all wants to be promoted to the kingdom beyond material miseries, it is worse than suicide to deliberately indulge in sex life, especially in the renounced order of life. Sex life in the renounced order of life is the most perverted form of religious life, and such a misguided person can only be saved if, by chance, he meets a pure devotee.

TEXT 21

TEXT

srti vicakrame visvam
sasananasane ubhe
yad avidya ca vidya ca
purusas tubhayastryah

SYNONYMS

srti--the destination of the living entities; vicakrame--exists comprehensively; visvan--the all-pervading Personality of Godhead; sasana--activities of lording it over; anasane--activities in devotional service; ubhe--both; yat--what is; avidya--nescience; ca--as well as; vidya--factual knowledge; ca--and; purusah--the Supreme Person; tu--but; ubhaya--for both of them; asrayah--the master.

TRANSLATION

By His energies, the all-pervading Personality of Godhead is thus comprehensively the master in the activities of controlling and in devotional service. He is the ultimate master of both nescience and factual knowledge of all situations.

PURPORT

The word visvan is significant in this verse. One who travels perfectly in every field of activity is called the purusa or ksetrajna. These two terms, ksetrajna and purusa, are equally applicable to both the individual self and the Supreme Self, the Lord. In the Bhagavad-gita (13.3) the matter is explained as follows:

ksetrajnam capi mam viddhi
sarva-ksetresu bhārata
ksetra-ksetrajnayoṛ jñānam
yat taj jñānam matam mama

ksetra means the place, and one who knows the place is called the ksetrajna. The individual self knows about his limited field of activities, but the Supreme Self, the Lord, knows about the unlimited field of activities. The individual soul knows about his own thinking, feeling and willing activities, but the Supersoul, or the Paramatma, the supreme controller, being present everywhere, knows everyone's thinking, feeling and willing activities, and as such the individual living entity is the minute master of his personal affairs whereas the Supreme Personality of Godhead is the master of everyone's affairs, past, present and future (vedāham samatitāni, etc.). Only the ignorant person does not know this difference between the Lord and the living entities. The living entities, as distinguished from incognizant matter, may be qualitatively equal to the Lord in cognizance, but the living entity can never be equal to the Lord in full knowledge of past, present and future.

And because the living entity is partially cognizant, he is therefore sometimes forgetful of his own identity. This forgetfulness is specifically manifested in the field of the ekapad-vibhūti of the Lord, or in the material world, but in the tripad-vibhūti field of actions, or in the spiritual world, there is no forgetfulness by the living entities, who are free from all kinds of contaminations resulting from the forgetful state of existence. The material body is the symbol of the gross and subtle form of forgetfulness;

therefore the whole atmosphere of the material world is called avidya, or nescience, whereas the whole atmosphere of the spiritual world is called vidya, or full of knowledge. There are different stages of avidya, and they are called dharma, artha and moksa. The idea of moksa, or liberation, held by the monist in the matter of oneness of the living entity and the Lord by ultimate merging in one, is also the last stage of materialism or forgetfulness. Knowledge of the qualitative oneness of the self and Superself is partial knowledge and ignorance also because there is no knowledge of quantitative difference, as explained above. The individual self can never be equal to the Lord in cognizance; otherwise he could not be placed in the state of forgetfulness. So, because there is a stage of forgetfulness of the individual selves, or the living entities, there is always a gulf of difference between the Lord and the living entity, as between the part and the whole. The part is never equal to the whole. So the conception of one hundred percent equality of the living being with the Lord is also nescience.

In the field of nescience, activities are directed toward lording it over the creation. In the material world, therefore, everyone is engaged in acquiring material opulence to lord it over the material world. Therefore there is always clash and frustration, which are the symptoms of nescience. But in the field of knowledge, there is devotional service to the Lord (bhakti). Therefore there is no chance of being contaminated by the influence of nescience or forgetfulness (avidya) in the liberated stage of devotional activities. The Lord is thus the proprietor of the fields both of nescience and of cognition, and it remains the choice of the living entity to exist in either of the above regions.

TEXT 22

TEXT

yasmad andam virad jajne
bhutendriya-gunatmakah
tat dravyam atyagad visvam
gobhiih surya ivatapan

SYNONYMS

yasmat--from whom; andam--the universal globes; virat--and the gigantic universal form; jajne--appeared; bhuta--elements; indriya--senses; guna-atmakah--qualitative; tat dravyam--the universes and the universal form, etc.; atyagat--surpassed; visvam--all the universes; gobhiih--by the rays; suryah--the sun; iva--like; atapan--distributed rays and heat.

TRANSLATION

From that Personality of Godhead, all the universal globes and the universal form with all material elements, qualities and senses are generated. Yet He is aloof from such material manifestations, like the sun, which is separate from its rays and heat.

PURPORT

The supreme truth has been ascertained in the previous verse as purusa or the purusottama, the Supreme person. The Absolute person is the isvara, or the supreme controller, by His different energies. The ekapad-vibhuti manifestation of the material energy of the Lord is just like one of the many mistresses of the Lord, by whom the Lord is not so much attracted, as indicated in the language of the Gita (bhinna prakrtih). But the region of the tripad-vibhuti, being a pure spiritual manifestation of the energy of the Lord, is, so to speak, more attractive to Him. The Lord, therefore, generates the material manifestations by impregnating the material energy, and then, within the manifestation, He expands Himself as the gigantic form of the visva-rupa. The visva-rupa, as it was shown to Arjuna, is not the original form of the Lord. The original form of the Lord is the transcendental form of Purusottama, or Krsna Himself. It is very nicely explained herein that He expands Himself just like the sun. The sun expands itself by its terrible heat and rays, yet the sun is always aloof from such rays and heat. The

impersonalist takes into consideration the rays of the Lord without any information of the tangible, transcendental, eternal form of the Lord, known as Krsna. Therefore Krsna, in His supreme personal form, with two hands and flute, is bewildering for the impersonalists who can accommodate only the gigantic visva-rupa of the Lord. They should know that the rays of the sun are secondary to the sun, and similarly the impersonal gigantic form of the Lord is also secondary to the personal form as Purusottama. The Brahma-samhita (5.37) confirms this statement as follows:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"The Supreme Personality of Godhead, Govinda, the one who enlivens the senses of everyone by His personal bodily rays, resides in His transcendental abode, called Goloka. Yet He is present in every nook and corner of His creation by expansion of happy spiritual rays, equal in power to His personal potency of bliss." He is therefore simultaneously personal and impersonal by His inconceivable potency, or He is the one without a second, displaying complete unity in a diversity of material and spiritual manifestations. He is separate from everything, and still nothing is different from Him.

TEXT 23

TEXT

yadasya nabhyan nalinad
aham asam mahatmanah
navidam yajna-sambharan
purusavayavan rte

SYNONYMS

yada--at the time of; asya--His; nabhyat--from the abdomen; nalinat--from the lotus flower; aham--myself; asam--took my birth; maha-atmanah--of the great person; na avidam--did not know; yajna--sacrificial; sambharan--ingredients; purusa--of the Lord; avayavan--personal bodily limbs; rte--except.

TRANSLATION

When I was born from the abdominal lotus flower of the Lord [Maha-Visnu], the great person, I had no ingredients for sacrificial performances except the bodily limbs of the great Personality of Godhead.

PURPORT

Lord Brahma, the creator of the cosmic manifestation, is known as Svayambhu, or one who is born without father and mother. The general process is that a living creature is born out of the sex combination of the male father and the female mother. But Brahma, the firstborn living being, is born out of the abdominal lotus flower of the Maha-Visnu plenary expansion of Lord Krsna. The abdominal lotus flower is part of the Lord's bodily limbs, and Brahma is born out of the lotus flower. Therefore Lord Brahma is also a part of the Lord's body. Brahma, after his appearance in the gigantic hollow of the universe, saw darkness and nothing else. He felt perplexity, and from his heart he was inspired by the Lord to undergo austerity, thereby acquiring the ingredients for sacrificial performances. But there was nothing besides the two of them, namely the Personality of Maha-Visnu and Brahma himself, born of the bodily part of the Lord. For sacrificial performances many ingredients were in need, especially animals. The animal sacrifice is never meant for killing the animal, but for achieving the successful result of the sacrifice. The animal offered in the sacrificial fire is, so to speak, destroyed, but the next moment it is given a new life by dint of the Vedic hymns chanted by the expert priest. When such an expert priest is not available, the animal

sacrifice in the fire of the sacrificial altar is forbidden. Thus Brahma created even the sacrificial ingredients out of the bodily limbs of the Garbhodakasayi Visnu, which means that the cosmic order was created by Brahma himself. Also, nothing is created out of nothing, but everything is created from the person of the Lord. The Lord says in the Bhagavad-gita (10.8), *aham sarvasya prabhavo mattah sarvam pravartate*. "Everything is made from My bodily limbs, and I am therefore the original source of all creations."

The impersonalists argue that there is no use in worshiping the Lord when everything is nothing but the Lord Himself. The personalist, however, worships the Lord out of a great sense of gratitude, utilizing the ingredients born out of the bodily limbs of the Lord. The fruits and flowers are available from the body of the earth, and yet mother earth is worshiped by the sensible devotee with ingredients born from the earth. Similarly, mother Ganges is worshiped by the water of the Ganges, and yet the worshiper enjoys the result of such worship. Worship of the Lord is also performed by the ingredients born from the bodily limbs of the Lord, and yet the worshiper, who is himself a part of the Lord, achieves the result of devotional service to the Lord. While the impersonalist wrongly concludes that he is the Lord himself, the personalist, out of a great gratitude, worships the Lord in devotional service, knowing perfectly well that nothing is different from the Lord. The devotee therefore endeavors to apply everything in the service of the Lord because he knows that everything is the property of the Lord and that no one can claim anything as one's own. This perfect conception of oneness helps the worshiper in being engaged in His loving service, whereas the impersonalist, being falsely puffed up, remains a nondevotee forever, without being recognized by the Lord.

TEXT 24

TEXT

tesu yajnasya pasavah
savanaspatayah kusah
idam ca deva-yajanam
kalas coru-gunanvita

SYNONYMS

tesu--in such sacrifices; yajnasya--of the sacrificial performance; pasavah--the animals or the sacrificial ingredients; sa-vanaspatayah--along with flowers and leaves; kusah--the straw; idam--all these; ca--as also; deva-yajanam--the sacrificial altar; kalah--a suitable time; ca--as also; uru--great; guna-anvita--qualified.

TRANSLATION

For performing sacrificial ceremonies, one requires sacrificial ingredients, such as flowers, leaves and straw, along with the sacrificial altar and a suitable time [spring].

TEXT 25

TEXT

vastuny osadhayah sneha
rasa-loha-mrdo jalam
rco yajumsi samani
catur-hotram ca sattama

SYNONYMS

vastuni--utensils; osadhayah--grains; snehah--clarified butter; rasa-loha-mrdah--honey, gold and earth; jalam--water; rcah--the Rg Veda; yajumsi--the Yajur Veda; samani--the Sama Veda; catuh-hotram--four persons conducting the performance; ca--all these; sattama--O most pious one.

TRANSLATION

Other requirements are utensils, grains, clarified butter, honey, gold, earth, water, the Rg Veda, Yajur Veda and Sama Veda and four priests to perform the sacrifice.

PURPORT

To perform a sacrifice successfully, at least four expert priests are needed: one who can offer (hota), one who can chant (udgata), one who can kindle the sacrificial fire without the aid of separate fire (adhvaryu), and one who can supervise (brahma). Such sacrifices were conducted from the birth of Brahma, the first living creature, and were carried on till the reign of Maharaja Yudhisthira. But such expert brahmana priests are very rare in this age of corruption and quarrel, and therefore in the present age only the yajna of chanting the holy name of the Lord is recommended. The scriptures enjoin:

harer nama harer nama
harer namaiva kevalam
kalau nasty eva nasty eva
nasty eva gatir anyatha

TEXT 26

TEXT

nama-dheyani mantras ca
daksinas ca vratani ca
devatanukramah kalpah
sankalpas tantram eva ca

SYNONYMS

nama-dheyani--invoking the names of the demigods; mantrah--specific hymns to offer to a particular demigod; ca--also; daksinah--reward; ca--and; vratani--vows; ca--and; devata-anukramah--one demigod after another; kalpah--the specific scripture; sankalpah--the specific purpose; tantram--a particular process; eva--as they are; ca--also.

TRANSLATION

Other necessities include invoking the different names of the demigods by specific hymns and vows of recompense, in accordance with the particular scripture, for specific purposes and by specific processes.

PURPORT

The whole process of offering sacrifice is under the category of fruitive action, and such activities are extremely scientific. They mainly depend on the process of vibrating sounds with a particular accent. It is a great science, and due to being out of proper use for more than four thousand years, for want of qualified brahmanas, such performances of sacrifice are no longer effective. Nor are they recommended in this fallen age. Any such sacrifice undertaken in this age as a matter of show may simply be a cheating process by the clever priestly order. But such a show of sacrifices cannot be effective at any stage. Fruitive action is being carried on by the help of material science and to a little extent by gross material help, but the materialists await a still more subtle advancement in the process of vibrating sounds on which the Vedic hymns are established. Gross material science cannot divert the real purpose of human life. They can only increase the artificial needs of life without any solution to the problems of life; therefore the way of materialistic life leads to the wrong type of human civilization. Since the ultimate aim of life is spiritual

realization, the direct way of invoking the holy name of the Lord, as mentioned above, is precisely recommended by Lord Caitanya, and people of the modern age can easily take advantage of this simple process, which is tenable for the condition of the complicated social structure.

TEXT 27

TEXT

gatayo matayas caiva
prayascittam samarpanam
purusavayavair ete
sambharah sambhrta maya

SYNONYMS

gatayah--progress to the ultimate goal (Visnu); matayah--worshipping the demigods; ca--as also; eva--certainly; prayascittam--compensation; samarpanam--ultimate offering; purusa--the Personality of Godhead; avayavaih--from the parts of the body of the Personality of Godhead; ete--these; sambharah--the ingredients; sambhrtah--were arranged; maya--by me.

TRANSLATION

Thus I had to arrange all these necessary ingredients and paraphernalia of sacrifice from the personal bodily parts of the Personality of Godhead. By invocation of the demigods' names, the ultimate goal, Visnu, was gradually attained, and thus compensation and ultimate offering were complete.

PURPORT

In this verse, special stress is given to the person of the Supreme Lord, and not to His impersonal brahmajyoti, as being the source of all supplies. Narayana, the Supreme Lord, is the goal of sacrificial results, and therefore the Vedic hymns are ultimately meant for attaining this goal. Human life is thus made successful by pleasing Narayana and getting entrance into the direct association of Narayana in the spiritual kingdom of Vaikuntha.

TEXT 28

TEXT

iti sambhrta-sambharah
purusavayavair aham
tam eva purusam yajnam
tenaivayajam isvaram

SYNONYMS

iti--thus; sambhrta--executed; sambharah--equipped myself well; purusa--the Personality of Godhead; avayavaih--by the parts and parcels; aham--I; tam eva--unto Him; purusam--the Personality of Godhead; yajnam--the enjoyer of all sacrifices; tena eva--by all those; ayajam--worshipped; isvaram--the supreme controller.

TRANSLATION

Thus I created the ingredients and paraphernalia for offering sacrifice out of the parts of the body of the Supreme Lord, the enjoyer of the sacrifice, and I performed the sacrifice to satisfy the Lord.

PURPORT

People in general are always anxious to have peace of mind or peace in the world, but they do not know how to achieve such a standard of peace in the world. Such peace in the world is obtainable by performances of sacrifice and by practice of austerity. In the Bhagavad-gita (5.29) the following prescription is recommended:

bhoktaram yajna-tapasam
sarva-loka-mahesvaram
suhrdam sarva-bhutanam
jnatva mam santim rcchati

"The karma-yogis know that the Supreme Lord is the factual enjoyer and maintainer of all sacrifices and of the austere life. They also know that the Lord is the ultimate proprietor of all the planets and is the factual friend of all living entities. Such knowledge gradually converts the karma-yogis into pure devotees of the Lord through the association of unalloyed devotees, and thus they are able to be liberated from material bondage."

Brahma, the original living being within the material world, taught us the way of sacrifice. The word "sacrifice" suggests dedication of one's own interests for satisfaction of a second person. That is the way of all activities. Every man is engaged in sacrificing his interests for others, either in the form of family, society, community, country or the entire human society. But perfection of such sacrifices is attained when they are performed for the sake of the Supreme Person, the Lord. Because the Lord is the proprietor of everything, because the Lord is the friend of all living creatures, and because He is the maintainer of the performer of sacrifice, as well as the supplier of the ingredients of sacrifices, it is He only and no one else who should be satisfied by all sacrifices.

The whole world is engaged in sacrificing energy for advancement of learning, social upliftment, economic development and plans for total improvement of the human condition, but no one is interested in sacrificing for the sake of the Lord, as it is advised in the Bhagavad-gita. Therefore, there is no peace in the world. If men at all want peace in the world, they must practice sacrifice in the interest of the supreme proprietor and friend of all.

TEXT 29

TEXT

tatas te bhratara ime
prajanam patayo nava
ayajan vyaktam avyaktam
purusam su-samahitah

SYNONYMS

tatah--thereafter; te--your; bhratah--brothers; ime--these; prajanam--of the living creatures; patayah--masters; nava--nine; ayajan--performed; vyaktam--manifested; avyaktam--nonmanifested; purusam--personalities; su-samahitah--with proper rituals.

TRANSLATION

My dear son, thereafter your nine brothers, who are the masters of living creatures, performed the sacrifice with proper rituals to satisfy both the manifested and nonmanifested personalities.

PURPORT

The manifested personalities are the demigods like the ruler of the heavenly kingdom, Indra, and his associates; and the nonmanifested personality is the Lord Himself. The manifested personalities are mundane controllers of the material affairs, whereas the nonmanifested Personality of Godhead is transcendental, beyond the range of the material atmosphere. In this age of Kali the manifested demigods are also not to be seen, for space travel has completely stopped. So both the powerful demigods and the Supreme Personality of Godhead are nonmanifested to the covered eyes of the modern man. Modern men want to see everything with their eyes, although they are not sufficiently qualified. Consequently, they disbelieve in the existence of the demigods or of the Supreme God. They should see through the pages of authentic scriptures and should not simply believe their unqualified eyes. Even in these days, God can also be seen by qualified eyes tinged with the ointment of love of God.

TEXT 30

TEXT

tatas ca manavah kale
ijire rsayo 'pare
pitaro vibudha daitya
manusyah kratubhir vibhum

SYNONYMS

tatah--thereafter; ca--also; manavah--the Manus, the fathers of mankind; kale--in due course of time; ijire--worshipped; rsayah--great sages; apare--others; pitarah--the forefathers; vibudhah--the learned scholars; daityah--great devotees of the demigods; manusyah--mankind; kratubhah--by performance of sacrifices to please the Supreme Lord.

TRANSLATION

Thereafter, the Manus, the fathers of mankind, the great sages, the forefathers, the learned scholars, the Daityas and mankind performed sacrifices meant to please the Supreme Lord.

PURPORT

The daityas are devotees of the demigods because they want to derive the greatest possible material facilities from them. The devotees of the Lord are eka-nistha, or absolutely attached to the devotional service of the Lord. Therefore they have practically no time to seek the benefits of material facilities. Because of their realization of their spiritual identity, they are more concerned with spiritual emancipation than with material comforts.

TEXT 31

TEXT

narayane bhagavati
tad idam visvam ahitam
grhita-mayoru-gunah
sargadav agunah svatah

SYNONYMS

narayane--unto Narayana; bhagavati--the Personality of Godhead; tat idam--all these material manifestations; visvam--all the universes; ahitam--situated; grhita--having accepted; maya--material

energies; uru-gunah--greatly powerful; sarga-adau--in creation, maintenance and destruction; agunah--without affinity for the material modes; svatah--self-sufficiently.

TRANSLATION

All the material manifestations of the universes are therefore situated in His powerful material energies, which He accepts self-sufficiently, although He is eternally without affinity for the material modes.

PURPORT

The question put by Narada before Brahma concerning the sustenance of the material creation is thus answered. Material actions and reactions, as the material scientist can superficially observe, are not basically ultimate truth in regard to creation, maintenance and destruction. The material energy is a potency of the Lord which is displayed in time, accepting the three qualities of goodness, passion and ignorance in the forms of Visnu, Brahma and Siva. The material energy thus works under the supreme spell of His Lordship, although He is always transcendental to all such material activities. A rich man constructs a big house by spending his energy in the shape of resources, and similarly he destroys a big house by his resources, but the maintenance is always under his personal care. The Lord is the richest of the rich because He is always fully complete in six opulences. Therefore He is not required to do anything personally, but everything in the material world is carried out by His wishes and direction; therefore, the entire material manifestation is situated in Narayana, the Supreme Personality of Godhead. The impersonal conception of the supreme truth is due to lack of knowledge only, and this fact is clearly explained by Brahmaji, who is supposed to be the creator of the universal affairs. Brahmaji is the highest authority in Vedic wisdom, and his assertion in this connection is therefore the supreme information.

TEXT 32

TEXT

srjami tan-niyukto 'ham
haro harati tad-vasah
visvam purusa-rupena
paripati tri-sakti-dhrk

SYNONYMS

srjami--do create; tat--by His; niyuktah--appointment; aham--I; harah--Lord Siva; harati--destroys; tat-vasah--under His subordination; visvam--the whole universe; purusa--the Personality of Godhead; rupena--by His eternal form; paripati--maintains; tri-sakti-dhrk--the controller of three energies.

TRANSLATION

By His will, I create, Lord Siva destroys, and He Himself, in His eternal form as the Personality of Godhead, maintains everything. He is the powerful controller of these three energies.

PURPORT

The conception of one without a second is clearly confirmed here. The one is Lord Vasudeva, and only by His different energies and expansions are different manifestations, both in the material and in the spiritual worlds, maintained. In the material world also, Lord Vasudeva is everything, as stated in the Bhagavad-gita (7.19). Vasudevah sarvam iti: everything is Vasudeva only. In the Vedic hymns also the same Vasudeva is held to be supreme. It is said in the Vedas, vasudevat paro brahman na canyo 'rtho 'sti tattvatah: in fact there is no greater truth than Vasudeva. And Lord Krsna affirms the same truth in the Bhagavad-gita (7.7). Mattah parataram nanyat: "There is nothing above Me [Lord Krsna]." So the

conception of oneness, as overly stressed by the impersonalist, is also accepted by the personalist devotee of the Lord. The difference is that the impersonalist denies personality in the ultimate issue, whereas the devotee gives more importance to the Personality of Godhead. Srimad-Bhagavatam explains this truth in the verse under discussion: Lord Vasudeva is one without a second, but because He is all-powerful, He can expand Himself as well as display His omnipotencies. The Lord is described here as omnipotent by three energies (tri-sakti-dhrk). So primarily His three energies are internal, marginal and external. This external energy is also displayed in the three modes of goodness, passion and ignorance. Similarly, the internal potency is also displayed in three spiritual modes--samvit, sandhini and hladini. The marginal potency, or the living entities, is also spiritual (prakrtim viddhi me param), but the living entities are never equal to the Lord. The Lord is nirasta-samya-atisaya; in other words, no one is greater than or equal to the Supreme Lord. So the living entities, including even such great personalities as Lord Brahma and Lord Siva, are all subordinate to the Lord. In the material world also, in His eternal form of Visnu, He maintains and controls all the affairs of the demigods, including Brahma and Siva.

TEXT 33

TEXT

iti te 'bhihitam tata
yathedam anuprcchasi
nanyad bhagavatah kincid
bhavyam sad-asad-atmakam

SYNONYMS

iti--thus; te--unto you; abhihitam--explained; tata--my dear son; yatha--as; idam--all these; anuprcchasi--as you have inquired; na--never; anyat--anything else; bhagavatah--beyond the Personality of Godhead; kincit--nothing; bhavyam--to be thought ever; sat--cause; asat--effect; atmakam--in the matter of.

TRANSLATION

My dear son, whatever you inquired from me I have thus explained unto you, and you must know for certain that whatever there is (either as cause or as effect, both in the material and spiritual worlds) is dependent on the Supreme Personality of Godhead.

PURPORT

The complete cosmic situation, both in the material and in the spiritual manifestations of the energies of the Lord, is working and moving first as the cause and then as the effect. But the original cause is the Supreme Personality of Godhead. Effects of the original cause become the causes of other effects, and thus everything, either permanent or temporary, is working as cause and effect. And because the Lord is the primeval cause of all persons and all energies, He is called the cause of all causes, as confirmed in the Brahma-samhita as well as in the Bhagavad-gita. The Brahma-samhita (5.1) affirms:

isvarah paramah krsnah
sac-cid-ananda-vigraha
anadir adir govindah
sarva-karana-karanam

And in the Bhagavad-gita (10.8) it is said:

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam

budha bhava-samanvitah

So the original primeval cause is vigraha, the personal, and the impersonal spiritual effulgence, brahmajyoti, is also an effect of the Supreme Brahman (brahmano hi pratisthaham), Lord Krsna.

TEXT 34

TEXT

na bharati me 'nga mrsopalaksyate
na vai kvacin me manaso mrsa gatih
na me hrsikani patanty asat-pathe
yan me hrdautkanthyavata dhrto harih

SYNONYMS

na--never; bharati--statements; me--mind; anga--O Narada; mrsa--untruth; upalaksyate--prove to be; na--never; vai--certainly; kvacit--at any time; me--mine; manasah--of the mind; mrsa--untruth; gatih--progress; na--nor; me--mine; hrsikani--senses; patanti--degrades; asat-pathe--in temporary matter; yat--because; me--mine; hrda--heart; autkanthyavata--by great earnestness; dhrtah--caught hold of; harih--the Supreme Personality of Godhead.

TRANSLATION

O Narada, because I have caught hold of the lotus feet of the Supreme Personality of Godhead, Hari, with great zeal, whatever I say has never proved to have been false. Nor is the progress of my mind ever deterred. Nor are my senses ever degraded by temporary attachment to matter.

PURPORT

Lord Brahma is the original speaker of Vedic wisdom to Narada, and Narada is the distributor of transcendental knowledge all over the world through his various disciples, like Vyasadeva and others. The followers of Vedic wisdom accept the statements of Brahmaji as gospel truth, and transcendental knowledge is thus being distributed all over the world by the process of disciplic succession from time immemorial, since the beginning of the creation. Lord Brahma is the perfect liberated living being within the material world, and any sincere student of transcendental knowledge must accept the words and statements of Brahmaji as infallible. The Vedic knowledge is infallible because it comes down directly from the Supreme Lord unto the heart of Brahma, and since he is the most perfect living being, Brahmaji is always correct to the letter. And this is because Lord Brahma is a great devotee of the Lord who has earnestly accepted the lotus feet of the Lord as the supreme truth. In the Brahma-samhita, which is compiled by Brahmaji, he repeats the aphorism govindam adi-purusam tam aham bhajami: "I am a worshiper of the original personality of Godhead, Govinda, the primeval Lord." So whatever he says, whatever he thinks, and whatever he does normally in his mood are to be accepted as truth because of his direct and very intimate connection with Govinda, the primeval Lord. Sri Govinda, who pleasingly accepts the loving transcendental service of His devotees, gives all protection to the words and actions of His devotees. The Lord declares in the Bhagavad-gita (9.31), kaunteya pratijanihi: "O son of Kunti, please declare it." The Lord asks Arjuna to declare, and why? Because sometimes the declaration of Govinda Himself may seem contradictory to mundane creatures, but the mundaner will never find any contradiction in the words of the Lord's devotees. The devotees are especially protected by the Lord so that they may remain infallible. Therefore the process of devotional service always begins in the service of the devotee who appears in disciplic succession. The devotees are always liberated, but that does not mean that they are impersonal. The Lord is a person eternally, and the devotee of the Lord is also a person eternally. Because the devotee has his sense organs even at the liberated stage, he is therefore a person always. And because the devotee's service is accepted by the Lord in full reciprocation, the Lord is also a

person in His complete spiritual embodiment. The devotee's senses, being engaged in the service of the Lord, never go astray under the attraction of false material enjoyment. The plans of the devotee never go in vain, and all this is due to the faithful attachment of the devotee for the service of the Lord. This is the standard of perfection and liberation. Anyone, beginning from Brahmaji down to the human being, is at once put on the path of liberation simply by his attachment in great earnestness for the Supreme Lord, Sri Krsna, the primeval Lord. The Lord affirms this in the Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

Anyone, therefore, who is earnestly serious in heart and soul about being in intimate touch with the Personality of Godhead in the relationship of transcendental loving service will always be infallible in words and action. The reason is that the Supreme Lord is Absolute Truth, and anything earnestly dovetailed with the Absolute Truth attains the same transcendental quality. On the other hand, any amount of mental speculation on the strength of material science and knowledge without any bona fide touch with the Absolute Truth is sure to be a mundane untruth and failure, simply due to not being in touch with the Absolute Truth. Such godless, unfaithful words and actions, however materially enriched, are never to be trusted. That is the purport of this important verse. A grain of devotion is more valuable than tons of faithlessness.

TEXT 35

TEXT

so 'ham samamnayamayas tapomayah
prajapatinam abhivanditah patih
asthaya yogam nipunam samahitas
tam nadhyagaccham yata atma-sambhavah

SYNONYMS

sah aham--myself (the great Brahma); samamnaya-mayah--in the chain of disciplic succession of Vedic wisdom; tapah-mayah--successfully having undergone all austerities; prajapatinam--of all the forefathers of living entities; abhivanditah--worshipable; patih--master; asthaya--successfully practiced; yogam--mystic powers; nipunam--very expert; samahitah--self-realized; tam--the Supreme Lord; na--did not; adhyagaccham--properly understood; yatah--from whom; atma--self; sambhavah--generated.

TRANSLATION

Although I am known as the great Brahma, perfect in the disciplic succession of Vedic wisdom, and although I have undergone all austerities and am an expert in mystic powers and self-realization, and although I am recognized as such by the great forefathers of the living entities, who offer me respectful obeisances, still I cannot understand Him, the Lord, the very source of my birth.

PURPORT

Brahma, the greatest of all living creatures within the universe, is admitting his failure to know the Supreme Lord despite his vast learning in the Vedic wisdom, despite his austerity, penance, mystic powers and self-realization, and despite being worshiped by the great Prajapatis, the forefathers of the living entities. So these qualifications are not sufficient to know the Supreme Lord. Brahmaji could understand the Lord to a little extent only when he was trying to serve Him by the eagerness of his heart (hrdautkanthyavata), which is the devotional service mood. Therefore, the Lord can be known only by the

sincere mood of eagerness for service, and not by any amount of material qualification as scientist or speculative philosopher or by attainment of mystic powers. This fact is clearly corroborated in the Bhagavad-gita (18.54-55):

brahma-bhutah prasannatma
na socati na kanksati
samah sarvesu bhutesu
mad-bhaktim labhate param

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

Only self-realization, by attainment of the above high qualifications of Vedic wisdom, austerity, etc., can help one on the path of devotional service. But failing in devotional service, one remains still imperfect because even in that position of self-realization one cannot factually know the Supreme Lord. By self-realization, one is qualified to become a devotee, and the devotee, by service mood (bhaktya) only, can gradually know the personality of Godhead. One should not, however, misunderstand the import of visate ("enters into") as referring to merging into the existence of the Supreme. Even in material existence, one is merged in the existence of the Lord. No materialist can disentangle self from matter, for the self is merged in the external energy of the Lord. As no layman can separate butter from milk, no one can extricate the merged self from matter by acquiring some material qualification. This visate by devotion (bhaktya) means to be able to participate in the association of the Lord in person. Bhakti, or devotional service to the Lord, means to become free from material entanglement and then to enter into the kingdom of God, becoming one like Him. Losing one's individuality is not the aim of bhakti-yoga or of the devotees of the Lord. There are five types of liberation, one of which is called sayujya-mukti, or being merged into the existence or body of the Lord. The other forms of liberation maintain the individuality of the particle soul and involve being always engaged in the transcendental loving service of the Lord. The word visate, used in the verses of the Bhagavad-gita, is thus meant for the devotees who are not at all anxious for any kind of liberation. The devotees are satisfied simply in being engaged in the service of the Lord, regardless of the situation.

Lord Brahma is the first living being, who directly learned the Vedic wisdom from the Lord (tene brahma hrda ya adi-kavaye). Therefore, who can be a more learned Vedantist than Lord Brahma? He admits that in spite of his perfect knowledge in the Vedas, he was unable to know the glories of the Lord. Since no one can be more than Lord Brahma, how can a so-called Vedantist be perfectly cognizant of the Absolute Truth? The so-called Vedantist, therefore, cannot enter into the existence of the Lord without being trained in the matter of bhakti-vedanta, or Vedanta plus bhakti. Vedanta means self-realization, and bhakti means realization of the Personality of Godhead, to some extent. No one can know the personality of Godhead in full, but at least to a certain extent one can know the Absolute Truth, the Personality of Godhead, by self-surrender and a devotional attitude, and by nothing else. In the Brahma-samhita also, it is said, vedesu durlabham, or simply by study of Vedanta one can hardly find out the existence of the personality of Godhead, but the Lord is adurlabham atma-bhaktau, very easily available to His devotee. Srila Vyasadeva, therefore, was not satisfied simply with compiling the Vedanta-sutras, but over and above this, by the advice of his spiritual master, Narada, he compiled the Srimad-Bhagavatam in order to understand the real import of Vedanta. Srimad-Bhagavatam therefore, is the absolute medium by which to understand the Absolute Truth.

TEXT 36

TEXT

nato 'smy aham tac-caranam samiyusam
bhavac-chidam svasty-ayanam sumangalam

yo hy atma-maya-vibhavam sma paryagad
yatha nabhah svantam athapare kutah

SYNONYMS

natah--let me offer my obeisances; asmi--am; aham--I; tat--the Lord's; caranam--feet; samiyusam--of the surrendered soul; bhavat-chidam--that which stops repetition of birth and death; svasti-ayanam--perception of all happiness; su-mangalam--all-auspicious; yah--one who; hi--exactly; atma-maya--personal energies; vibhavam--potency; sma--certainly; paryagat--cannot estimate; yatha--as much as; nabhah--the sky; sva-antam--its own limit; atha--therefore; apare--others; kutah--how.

TRANSLATION

Therefore it is best for me to surrender unto His feet, which alone can deliver one from the miseries of repeated birth and death. Such surrender is all-auspicious and allows one to perceive all happiness. Even the sky cannot estimate the limits of its own expansion. So what can others do when the Lord Himself is unable to estimate His own limits?

PURPORT

Lord Brahma, the greatest of all learned living beings, the greatest sacrificer, the greatest observer of the austere life, and the greatest self-realized mystic, advises us, as the supreme spiritual master of all living beings, that one should simply surrender unto the lotus feet of the Lord in order to achieve all success, even up to the limit of being liberated from the miseries of material life and being endowed with all-auspicious spiritual existence. Lord Brahma is known as the pitamaha, or the father's father. A young man consults his experienced father about discharging his duties. So the father is naturally a good advisor. But Lord Brahma is the father of all fathers. He is the father of the father of Manu, who is the father of mankind all over the universal planets. Therefore the men of this insignificant planet should kindly accept the instruction of Brahmaji and would do well to surrender unto the lotus feet of the Lord rather than try to estimate the length and breadth of the Lord's potencies. His potencies are immeasurable, as confirmed in the Vedas. Parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca (Svetasvatara Upanisad 6.8). He is the greatest of all, and all others, even the greatest of all living beings, namely Brahmaji, admits that the best thing for us is to surrender unto Him. Therefore only those persons with a very poor fund of knowledge claim that they themselves are lords of all that they survey. And what can they survey? They cannot survey even the length and breadth of a small sky in one small universe. The so-called material scientist says that he would need to live forty thousand years to reach the highest planet of the universe, being carried by a sputnik. This is also utopian because no one can be expected to live forty thousand years. Besides, when the space pilot returned from his travel, none of his friends would be present to receive him back as the greatest astronaut, as has become fashionable for modern bewildered scientific men. One scientific man, who had no belief in God, was very much enthusiastic in making plans for his material existence and therefore opened a hospital to save the living. But after opening the hospital, he himself died within six months. So one should not spoil his human life, species of life, simply for the concocted material happiness of life through increasing artificial needs in the name of advancement of economic development and scientific knowledge. Rather, one should simply surrender unto the feet of the Lord to make a solution to all miseries of life. That is the instruction of Lord Krsna directly in the Bhagavad-gita, and that is the instruction of Srimad-Bhagavatam by Brahmaji, the supreme father of all living beings.

Anyone denying this surrendering process as recommended both in the Bhagavad-gita and in the Srimad-Bhagavatam--and, for that matter, in all authorized scriptures--will be forced to surrender unto the laws of material nature. The living entity, by his constitutional position, is not independent. He must surrender, either unto the Lord or unto material nature. Material nature is also not independent of the Lord, since the Lord Himself has claimed material nature as mama maya, or "My energy" (Bg. 7.14), and as me bhinna prakrtir astadha, or "My separated energy in eight divisions" (Bg. 7.4). Therefore material nature is also controlled by the Lord, as He has claimed in Bhagavad-gita (9.10). Mayadhyaksena prakrtih

suyate sacaracaram: "Under My direction only is material nature working, and thus are all things moving." And the living entities, being superior energy to matter, have choice and discrimination either to surrender unto the Lord or to surrender unto material nature. By surrendering unto the Lord, one is happy and liberated, but by surrendering unto material nature the living entity suffers. So the end of all suffering means surrendering unto the Lord because the surrendering process itself is bhava-cchidam (liberation from all material miseries), svasty-ayanam (perception of all happiness), and sumangalam (the source of everything auspicious).

Therefore liberty, happiness and all good fortune can be attained only by surrendering unto the Lord because He is full liberty, full happiness and full auspiciousness. Such liberation and happiness are also unlimited, and they have been compared to the sky, although such liberation and happiness are infinitely greater than the sky. In our present position we can simply understand the magnitude of greatness when it is compared to the sky. We fail to measure the sky, but the happiness and liberty obtained in association with the Lord are far greater than the sky. That spiritual happiness is so great that it cannot be measured, even by the Lord Himself, not to speak of others.

It is said in the scriptures, brahma-saukhyam tv anantam: spiritual happiness is unlimited. Here it is said that even the Lord cannot measure such happiness. This does not mean that the Lord cannot measure it and is therefore imperfect in that sense. The actual position is that the Lord can measure it, but the happiness in the Lord is also identical with the Lord on account of absolute knowledge. So the happiness derived from the Lord may be measured by the Lord, but the happiness increases again, and the Lord measures it again, and then again the happiness increases more and more, and the Lord measures it more and more, and as such there is eternally a competition between increment and measurement, so much so that the competition is never stopped, but goes on unlimitedly ad infinitum. Spiritual happiness is anandambudhi-varadhanam, or the ocean of happiness which increases. The material ocean is stagnant, but the spiritual ocean is dynamic. In the Caitanya-caritamrta, (Adi-lila, Fourth Chapter) Kaviraja Gosvami has very nicely described this dynamic increment of the ocean of spiritual happiness in the transcendental person of Srimati Radharani, the pleasure potency of Lord Krsna.

TEXT 37

TEXT

naham na yuyam yad-rtam gatim vidur
na vamadevah kim utapare surah
tan-mayaya mohita-buddhayas tv idam
vinirmitam catma-samam vicaksmah

SYNONYMS

na--neither; aham--I; na--nor; yuyam--all you sons; yat--whose; rtam--factual; gatim--movements; viduh--do know; na--nor; vamadevah--Lord Siva; kim--what; uta--else; apare--others; surah--demigods; tat--by His; mayaya--by the illusory energy; mohita--bewildered; buddhayah--with such intelligence; tu--but; idam--this; vinirmitam--what is created; ca--also; atma-samam--by dint of one's personal ability; vicaksmah--observe.

TRANSLATION

Since neither Lord Siva nor you nor I could ascertain the limits of spiritual happiness, how can other demigods know it? And because all of us are bewildered by the illusory external energy of the Supreme Lord, we can see only this manifested cosmos according to our individual ability.

PURPORT

We have many times mentioned the names of twelve selected authorities (dvadasa-mahajana), of which Brahma, Narada and Lord Siva head the list as the first, second and third in order of merit of those who

know something of the Supreme Lord. Other demigods, semi-demigods, Gandharvas, Caranas, Vidyadharas, human beings or asuras cannot possibly know fully about the potencies of the Absolute Lord, Sri Krsna. The demigods, semi-demigods, Gandharvas, etc., are all highly intelligent persons in the upper planets, the human beings are inhabitants of the intermediate planets, and the asuras are inhabitants of the lower planets. All of them have their respective conceptions and estimations of the Absolute Truth, as does the scientist or the empiric philosopher in human society. All such living entities are creatures of the material nature, and consequently they are bewildered by the wonderful display of the three modes of material nature. Such bewilderment is mentioned in the Bhagavad-gita (7.13). Tribhir gunamayair bhavair ebhiih samam idam jagat: every entity, beginning from Brahma down to the ant, is individually bewildered by the three modes of material nature, namely goodness, passion and ignorance. Everyone thinks, in terms of individual capacity, that this universe, which is manifested before us, is all in all. And so the scientist in the human society of the twentieth century calculates the beginning and end of the universe in his own way. But what can the scientists know? Even Brahma himself was once bewildered, thinking himself the only one Brahma favored by the Lord, but later on, by the grace of the Lord, he came to know that there are innumerable more powerful Brahmas as well, in far bigger universes beyond this universe, and all of these universes combined together form ekapad-vibhuti, or one fourth of the manifestation of the Lord's creative energy. The other three fourths of His energy are displayed in the spiritual world, and so what can the tiny scientist with a tiny brain know of the Absolute Personality of Godhead, Lord Krsna? The Lord says, therefore, mohitam nabhijanati mam ebhyah param avyayam: bewildered by such modes of material nature, they cannot understand that beyond these manifestations is a Supreme Person who is the absolute controller of everything. Brahma, Narada and Lord Siva know about the Lord to a considerable extent, and therefore one should follow the instructions of these great personalities instead of being satisfied with a tiny brain and its playful discoveries such as spacecraft and similar products of science. As the mother is the only authority to identify the father of a child, so the mother Vedas, presented by the recognized authority such as Brahma, Narada or Siva, is the only authority to inform us about the Absolute Truth.

TEXT 38

TEXT

yasyavatara-karmani
 gayanti hy asmad-adayah
 na yam vidanti tattvena
 tasmai bhagavate namah

SYNONYMS

yasya--whose; avatara--incarnation; karmani--activities; gayanti--chant in glorification; hi--indeed; asmat-adayah--persons like us; na--do not; yam--whom; vidanti--know; tattvena--cent percent as He is; tasmai--unto Him; bhagavate--unto the personality of Godhead Sri Krsna; namah--respectful obeisances.

TRANSLATION

Let us offer our respectful obeisances unto that Supreme Personality of Godhead, whose incarnations and activities are chanted by us for glorification, though He can hardly be fully known as He is.

PURPORT

It is said that the transcendental name, form, quality, pastimes, paraphernalia, personality, etc., cannot possibly be perceived by the gross materialistic senses. But when the senses are purified by the process of hearing, chanting, remembering, and worshipping the lotus feet of the holy Deity, etc., the Lord reveals Himself proportionately to the advancement of the quality of devotional service (ye yatha mam prapadyante). One should not expect the Lord to be an order-supplying agent who must be present before

us as soon as we desire to see Him. We must be ready to undergo the prescribed devotional duties, following the path shown by the predecessors in the disciplic succession from Brahma, Narada and similar authorities. As the senses are progressively purified by bona fide devotional service, the Lord reveals His identity according to the spiritual advancement of the devotee. But one who is not in the line of devotional service can hardly perceive Him simply by calculations and philosophical speculations. Such a hard worker can present a jugglery of words before an audience, but can never know the Supreme Personality of Godhead in His personal feature. The Lord has clearly stated in the Bhagavad-gita that one can know Him only by devotional service. No one can know the Lord by any puffed-up material process of challenge, but the humble devotee can please the Lord by his earnest devotional activities. Thus the Lord reveals Himself proportionately before the devotee. Lord Brahma therefore offers his respectful obeisances as a bona fide spiritual master and advises us to follow the process of sravana and kirtana. Simply by this process, or simply by hearing and chanting the glories of the activities of the Lord's incarnation, one can certainly see within himself the identity of the Lord. We have already discussed this subject in volume one of Srimad-Bhagavatam, in connection with this verse:

tac chraddadhana munayo
jnana-vairagya-yuktaya
pasyanty atmani catmanam
bhaktya sruta-grhitaya

(Bhag. 1.2.12)

The conclusion is that one cannot know the Supreme Personality of Godhead fully by any method, but He can be seen and felt partially by the devotional service process of hearing, chanting, etc.

TEXT 39

TEXT

sa esa adyah purusah
kalpe kalpe srjaty ajah
atmatmany atmanatmanam
sa samyacchati pati ca

SYNONYMS

sah--He; esah--the very; adyah--the original Personality of Godhead; purusah--the Maha-Visnu incarnation, a plenary portion of Govinda, Lord Krsna; kalpe kalpe--in each and every millennium; srjati--creates; ajah--the unborn; atma--self; atmani--upon the self; atmana--by His own self; atmanam--own self; sah--He; samyacchati--absorbs; pati--maintains; ca--also.

TRANSLATION

That supreme original Personality of Godhead, Lord Sri Krsna, expanding His plenary portion as Maha-Visnu, the first incarnation, creates this manifested cosmos, but He is unborn. The creation, however, takes place in Him, and the material substance and manifestations are all Himself. He maintains them for some time and absorbs them into Himself again.

PURPORT

The creation is nondifferent from the Lord, and still He is not in the creation. This is explained in the Bhagavad-gita (9.4) as follows:

maya tatam idam sarvam

jagad avyakta-murtina
mat-sthani sarva-bhutani
na caham tesv avasthitah

The impersonal conception of the Absolute Truth is also a form of the Lord called avyakta-murti. Murti means "form," but because His impersonal feature is inexplicable to our limited senses, He is the avyakta-murti form, and in that inexplicable form of the Lord the whole creation is resting; or, in other words, the whole creation is the Lord Himself, and the creation is also nondifferent from Him, but simultaneously He, as the original Personality of Godhead Sri Krsna, is aloof from the created manifestation. The impersonalist gives stress to the impersonal form or feature of the Lord and does not believe in the original personality of the Lord, but the Vaisnavas accept the original form of the Lord, of whom the impersonal form is merely one of the features. The impersonal and personal conceptions of the Lord are existing simultaneously, and this fact is clearly described both in the Bhagavad-gita and in the Srimad-Bhagavatam, and also in other Vedic scriptures. Inconceivable to human intelligence, the idea must simply be accepted on the authority of the scriptures, and it can only be practically realized by the progress of devotional service unto the Lord, and never by mental speculation or inductive logic. The impersonalists depend more or less on inductive logic, and therefore they always remain in darkness about the original Personality of Godhead Sri Krsna. Their conception of Krsna is not clear, although everything is clearly mentioned in all the Vedic scriptures. A poor fund of knowledge cannot comprehend the existence of an original personal form of the Lord when He is expanded in everything. This imperfectness is due, more or less, to the material conception that a substance distributed widely in parts can no longer exist in the original form.

The original personality of Godhead (adyah), Govinda, expands Himself as the Maha-Visnu incarnation and rests in the Causal Ocean, which He Himself creates. The Brahma-samhita (5.47) confirms this as follows:

yah karanarnava-jale bhajati sma yoga-
nidram ananta-jagad-anda-saroma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami

Lord Brahmaji says in his Brahma-samhita, "I worship the primeval Lord Govinda, who lies down in the Causal Ocean in His plenary portion as Maha-Visnu, with all the universes generating from the pores of hair on His transcendental body, and who accepts the mystic slumber of eternity."

So this Maha-Visnu is the first incarnation in the creation, and from Him all the universes are generated and all material manifestations are produced, one after another. The Causal Ocean is created by the Lord as the mahat-tattva, as a cloud in the spiritual sky, and is only a part of His different manifestations. The spiritual sky is an expansion of His personal rays, and He is the mahat-tattva cloud also. He lies down and generates the universes by His breathing, and again, by entering into each universe as Garbhodakasayi Visnu, He creates Brahma, Siva and many other demigods for maintenance of the universe and again absorbs the whole thing into His person as confirmed in the Bhagavad-gita (9.7):

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

"O son of Kunti, when the kalpa, or the duration of the life of Brahma, is ended, then all the created manifestations enter into My prakrti, or energy, and again, when I desire, the same creation takes place by My personal energy."

The conclusion is that these are all but displays of the Lord's inconceivable personal energies, of which no one can have any full information. This point we have already discussed.

TEXT

visuddham kevalam jnanam
pratyak samyag avasthitam
satyam purnam anady-antam
nirgunam nityam advayam

rse vidanti munayah
prasantatmendriyasayah
yada tad evasat-tarkais
tirodhiyeta viplutam

SYNONYMS

visuddham--without any material tinge; kevalam--pure and perfect; jnanam--knowledge; pratyak--all-pervading; samyak--in fullness; avasthitam--situated; satyam--truth; purnam--absolute; anadi--without any beginning; antam--and so also without any end; nirgunam--devoid of material modes; nityam--eternal; advayam--without any rival; rse--O Narada, O great sage; vidanti--they can only understand; munayah--the great thinkers; prasanta--pacified; atma--self; indriya--senses; asayah--sheltered; yada--while; tat--that; eva--certainly; asat--untenable; tarkaih--arguments; tirah-dhiyeta--disappears; viplutam--distorted.

TRANSLATION

The Personality of Godhead is pure, being free from all contaminations of material tinges. He is the Absolute Truth and the embodiment of full and perfect knowledge. He is all-pervading, without beginning or end, and without rival. O Narada, O great sage, the great thinkers can know Him when completely freed from all material hankerings and when sheltered under undisturbed conditions of the senses. Otherwise, by untenable arguments, all is distorted, and the Lord disappears from our sight.

PURPORT

Here is an estimation of the Lord apart from His transcendental activities in the temporary, material creations. Mayavada philosophy tries to designate the Lord as contaminated by a material body when He accepts forms of incarnation. This sort of interpolation is completely denied herein by the explanation that the Lord's position is pure and unalloyed in all circumstances. According to Mayavada philosophy, the spirit soul, when covered by nescience, is designated as jiva, but when freed from such ignorance or nescience he merges in the impersonal existence of the Absolute Truth. But here it is said that the Lord is eternally the symbol of full and perfect knowledge. This is His speciality: perpetual freedom from all material contaminations. This distinguishes the Lord from the individual, common living entities who have the aptitude for being subordinated by nescience and thus becoming materially designated. In the Vedas it is said that the Lord is vijnanam anandam, full of bliss and knowledge. The conditioned souls are never to be compared to Him because such individual souls have the tendency to become contaminated. Although after liberation the living entity can become one with the same quality of existence as the Lord, his very tendency to become contaminated, which the Lord never has, makes the individual living entity different from the Lord. In the Vedas it is said, suddham apapa-viddham: the individual atma becomes polluted by sin, but the Lord is never contaminated by sins. The Lord is compared to the powerful sun. The sun is never contaminated by anything infectious because it is so powerful. On the contrary, infected things are sterilized by the rays of the sun. Similarly, the Lord is never contaminated by sins; on the contrary, the sinful living entities become sterilized by contact with the Lord. This means that the Lord is also all-pervading like the sun, and as such the word pratyak is used in this verse. Nothing is excluded from the existence of the Lord's potential expansions. The Lord is within everything, and He is all-covering also, without being disturbed by the activities of the individual souls. He is therefore infinite,

and the living entities are infinitesimal. In the Vedas it is said that only the Lord alone exists, and all others' existences depend on Him. He is the generating reservoir for everyone's existential capacity; He is the Supreme Truth of all other categorical truths. He is the source of everyone's opulence, and therefore no one can equal Him in opulence. Being full of all opulences, namely wealth, fame, strength, beauty, knowledge and renunciation, certainly He is the Supreme Person. And because He is a person, He has many personal qualities, although He is transcendental to the material modes. We have already discussed the statement, ittham-bhuta-guno harih (Bhag. 1.7.10). His transcendental qualities are so attractive that even the liberated souls (atmaramas) are also attracted by them. Although possessed of all personal qualities, He is nevertheless omnipotent. Therefore, personally He has nothing to do, for everything is being carried out by His omnipotent energies. This is confirmed by the Vedic mantras: parasya saktir vividhaiva srutyate svabhaviki jnana-bala-kriya ca. This suggests His specific spiritual form, which can never be experienced by the material senses. He can be seen only when the senses are purified by devotional service (yam evaisa vrnute tena labhyah). As such, there are basic differences between the Lord and the living entities, in so many respects. No one can be compared to the Lord, as the Vedas declare (ekam evadvitiam brahma, dvaitad vai bhayam bhavati). The Lord has no competitor, and He has nothing to fear from any other being, nor can anyone be equal to Him. Although He is the root of all other beings, there are basic differences between Him and other beings. Otherwise there would have been no necessity for the statement in the previous verse that no one can know Him one hundred percent as He is (na yam vidanti tattvena). That no one can fully understand Him is explained also in this verse, but the qualification for understanding to some degree is mentioned here. Only the prasantas, or the unalloyed devotees of the Lord, can know Him to a greater extent. The reason is that the devotees have no demands in their lives but to be obedient servants of the Lord, while all others, namely the empiric philosophers, the mystics and the fruitive workers, all basically have some demand, and as such they cannot be pacified. The fruitive worker wants reward for his work, the mystic wants some perfection of life, and the empiric philosopher wants to merge in the existence of the Lord. Somehow or other, as long as there is a demand for sense satisfaction, there is no chance for pacification; on the contrary, by unnecessary dry speculative arguments, the whole matter becomes distorted, and thus the Lord moves still further away from our understanding. The dry speculators, however, because of their following the principles of austerity and penance, can have knowledge of the impersonal features of the Lord to some extent, but there is no chance of their understanding His ultimate form as Govinda because only the amatmanas, or the completely sinless persons, can accept pure devotional service to the Lord, as confirmed in the Bhagavad-gita (7.28):

yesam tv anta-gatam papam
 jananam punya-karmanam
 te dvandva-moha-nirmukta
 bhajante mam drdha-vratah

TEXT 42

TEXT

adyo 'vatarah purusah parasya
 kalah svabhavah sad-asan-manas ca
 dravyam vikaro guna indriyani
 virat svarat sthasnu carisnu bhumnah

SYNONYMS

adyah--first; avatarah--incarnation; purusah--Karanarnavasayi Visnu; parasya--of the Lord; kalah--time; svabhavah--space; sat--result; asat--cause; manah--mind; ca--also; dravyam--elements; vikarah--material ego; gunah--modes of nature; indriyani--senses; virat--the complete whole body; svarat--Garbhodakasayi Visnu; sthasnu--immovable; carisnu--movable; bhumnah--of the Supreme Lord.

TRANSLATION

Karanarnavasayi Visnu is the first incarnation of the Supreme Lord, and He is the master of eternal time, space, cause and effects, mind, the elements, the material ego, the modes of nature, the senses, the universal form of the Lord, Garbhodakasayi Visnu, and the sum total of all living beings, both moving and nonmoving.

PURPORT

That the material creation is not permanent has been discussed many times hereinbefore. The material creation is but a temporary exhibition of the material energy of the Almighty God. This material manifestation is necessary to give a chance to the conditioned souls who are unwilling to associate with the Lord in the relationship of loving transcendental service. Such unwilling conditioned souls are not allowed to enter into the liberated life of spiritual existence because at heart they are not willing to serve. Instead, they want to enjoy themselves as imitation Gods. The living entities are constitutionally eternal servitors of the Lord, but some of them, because of misusing their independence, do not wish to serve; therefore they are allowed to enjoy the material nature, which is called maya, or illusion. It is called illusion because the living beings under the clutches of maya are not factually enjoyers, although they think that they are, being illusioned by maya. Such illusioned living entities are given a chance at intervals to rectify their perverted mentality of becoming false masters of the material nature, and they are imparted lessons from the Vedas about their eternal relationship with the Supreme Lord Krsna (vedais ca sarvair aham eva vedyah). So the temporary creation of the material manifestation is an exhibition of the material energy of the Lord, and to manage the whole show the Supreme Lord incarnates Himself as the Karanarnavasayi Visnu just as a magistrate is deputed by the government to manage affairs temporarily. This Karanodakasayi Visnu causes the manifestation of material creation by looking over His material energy (sa aikсата). In the first volume of this book we have already discussed to some extent the explanation of the verse jagrhe paurusam rupam. The duration of the illusory play of material creation is called a kalpa, and we have already discussed the creation's taking place in kalpa after kalpa. By His incarnation and potential activities, the complete ingredients of creation, namely time, space, cause, result, mind, the gross and subtle elements and their interactional modes of nature--goodness, passion and ignorance--and then the senses and their reservoir source, the gigantic universal form as the second incarnation Garbhodakasayi Visnu, and all living beings, both moving and standing, which come out of the second incarnation, all became manifested. Ultimately, all these creative elements and the creation itself are but potential manifestations of the Supreme Lord; nothing is independent of the control of the Supreme Being. This first incarnation in the material creation, namely Karanarnavasayi Visnu, is the plenary part of the original Personality of Godhead, Sri Krsna, described in the Brahma-samhita (5.48) as follows:

yasyaika-nisvasita-kalam athavalambya
jivanti loma-vilaja jagad-anda-nathah
visnur mahan sa iha yasya kala-viseso
govindam adi-purusam tam aham bhajami

All the innumerable universes are maintained only during the breathing period of Maha-Visnu, or Karanarnavasayi Visnu, who is only a plenary part of Govinda, the original Personality of Godhead Lord Krsna.

TEXTS 43-45

TEXT

aham bhavo yajna ime prajesa
daksadayo ye bhavad-adayas ca
svarloka-palah khagaloka-pala

nrloka-palās talaloka-palah

gandharva-vidyadhara-caranesa
ye yaksa-raksoraga-naga-nathah
ye va rsinam rsabhah pitrnam
daityendra-siddhesvara-danavendrah
anye ca ye preta-pisaca-bhuta-
kusmanda-yado-mrga-paksy-adhisah

yat kinca loke bhagavan mahasvad
ojah-sahasvad balavat ksamavat
sri-hri-vibhuty-atmavad adbhutarnam
tattvam param rupavad asva-rupam

SYNONYMS

aham--myself (Brahmaji); bhavah--Lord Siva; yajnah--Lord Visnu; ime--all these; praja-isah--the father of the living beings; dakṣa-ādayah--Dakṣa, Marici, Manu, etc.; ye--those; bhavat--yourself; ādayah ca--and the bachelors (Sanat-kumara and his brothers); svarloka-palah--the leaders of the heavenly planets; khagaloka-palah--the leaders of space travelers; nrloka-palah--the leaders of mankind; talaloka-palah--the leaders of the lower planets; gandharva--the residents of Gandharvaloka; vidyadhara--the residents of the Vidyadhara planet; carana-isah--the leaders of the Caranas; ye--as also others; yaksa--the leaders of the Yaksas; rakṣa--demons; uraga--snakes; naga-nathah--the leaders of Nagaloka (below the earth); ye--others; va--also; rsinam--of the sages; rsabhah--the chief; pitrnam--of the forefathers; daitya-indra--leaders of the atheists; siddha-isvara--leaders of the Siddhaloka planets (spacemen); danava-indrah--leaders of the non-Aryans; anye--besides them; ca--also; ye--those; preta--dead bodies; pisaca--evil spirits; bhuta--jinn; kusmanda--a special type of evil spirit; yadah--aquatics; mrga--animals; paksi-adhisah--giant eagles; yat--anything; kim ca--and everything; loke--in the world; bhagavat--possessed of bhaga, or extraordinary power; mahasvat--of a special degree; ojah-sahasvat--specific mental and sensual dexterity; balavat--possessed of strength; ksamavat--possessed of forgiveness; sri--beauty; hri--ashamed of impious acts; vibhuti--riches; atmavat--possessed of intelligence; adbhuta--wonderful; arnam--race; tattvam--specific truth; param--transcendental; rupavat--as if the form of; asva-rupam--not the form of the Lord.

TRANSLATION

I myself [Brahma], Lord Siva, Lord Visnu, great generators of living beings like Dakṣa and Prajapati, yourselves [Narada and the Kumaras], heavenly demigods like Indra and Candra, the leaders of the Bhurloka planets, the leaders of the earthly planets, the leaders of the lower planets, the leaders of the Gandharva planets, the leaders of the Vidyadhara planets, the leaders of the Caranaloka planets, the leaders of the Yaksas, Raksas and Urugas, the great sages, the great demons, the great atheists and the great spacemen, as well as the dead bodies, evil spirits, satans, jinn, kusmandas, great aquatics, great beasts and great birds, etc.--in other words, anything and everything which is exceptionally possessed of power, opulence, mental and perceptual dexterity, strength, forgiveness, beauty, modesty, opulence, and breeding, whether in form or formless--may appear to be the specific truth and the form of the Lord, but actually they are not so. They are only a fragment of the transcendental potency of the Lord.

PURPORT

Those in the list given above, beginning from the name Brahmaji, the first living creature within the universe, down to Lord Siva, Lord Visnu, Narada and other powerful demigods, men, supermen, sages, rsis, and other lower creatures of extraordinary strength and opulence, including the dead bodies, satans, evil spirits, jinn, aquatics, birds and beasts, may appear to be the Supreme Lord, but factually none of them is the Supreme Lord; every one of them possesses only a fragment of the great potencies of the Supreme Lord. The less intelligent man is surprised to see the wonderful actions of material phenomena,

as the aborigines are fearful of a great thunderbolt, a great and gigantic banyan tree, or a great lofty mountain in the jungle. For such undeveloped human beings, merely the slight display of the Lord's potency is captivating. A still more advanced person is captivated by the powers of the demigods and goddesses. Therefore, those who are simply astonished by the powers of anything in the creation of the Lord, without any factual information of the Lord Himself, are known as saktas, or worshipers of the great powers. The modern scientist is also captivated by the wonderful actions and reactions of natural phenomena and therefore is also a sakta. These lower-grade persons gradually rise to become sauriyas (worshipers of the sun-god) or ganapatyas (worshipers of the mass of people as janata janardana or daridra-narayana, etc., in the form of Ganapati) and then rise to the platform of worshiping Lord Siva in search for the ever-existing soul, and then to the stage of worshiping Lord Visnu, the Supersoul, etc., without any information of Govinda, Lord Krsna, who is the original Lord Visnu. In other ways some are worshipers of race, nationality, birds, beasts, evil spirits, satans, etc. The general worship of Sanideva, the lord of distressful condition, and Sitaladevi, the goddess of smallpox, is also common to the mass of people, and there are many foolish men who worship the mass of people or the poor class of men. So different persons, societies and communities, etc., worship some of the potent manifestations of the Lord, wrongly accepting the powerful object as God. But in this verse it is advised by Brahmaji that none of them is the Supreme Lord; they are only borrowed plumes from the original Almighty Lord Sri Krsna. When the Lord advises in Bhagavad-gita to worship Him alone, it is to be understood that worshiping Lord Krsna includes worshiping all that is mentioned, because He, Lord Krsna, includes everyone.

When the Lord is described as formless in the Vedic literatures, it is to be understood that all these forms mentioned above, within the experience of universal knowledge, are different exhibitions of the Lord's transcendental potencies only, and none of them factually represents the transcendental form of the Lord. But when the Lord actually descends on the earth or anywhere within the universe, the less intelligent class of men also mistake Him to be one of them, and thus they imagine the Transcendence to be formless or impersonal. Factually, the Lord is not formless, nor does He belong to any of the multiforms experienced within the universal forms. One should try to know the truth about the Lord by following the instruction of Brahmaji.

TEXT 46

TEXT

pradhanyato yan rsa amananti
lilavataran purusasya bhumnah
apiyatam karna-kasaya-sosan
anukramisye ta iman supesan

SYNONYMS

pradhanyatah--chiefly; yan--all those; rse--O Narada; amananti--worship; lila--pastimes; avataran--incarnations; purusasya--of the personality of Godhead; bhumnah--the Supreme; apiyatam--in order to be relished by you; karna--ears; kasaya--foul matter; sosan--that which evaporates; nukramisye--shall state one after another; te--they; iman--as they are in my heart; su-pesan--all pleasing to hear.

TRANSLATION

O Narada, now I shall state, one after another, the transcendental incarnations of the Lord known as lila-avatars. Hearing of their activities counteracts all foul matters accumulated in the ear. These pastimes are pleasing to hear and are to be relished. Therefore they are in my heart.

PURPORT

As it was said in the beginning of Srimad-Bhagavatam (1.5.8), one cannot be fully satisfied by hearing unless and until one is given a chance to hear of the transcendental activities of the Lord. So Brahmaji is

also trying, in this verse, to stress the importance of narrating the transcendental pastimes of the Lord as He comes and manifests Himself here on the surface of the material planets. Every living entity has a tendency to hear pleasing messages, and as such almost every one of us is inclined to hear news and talks broadcast by the radio stations. But the difficulty is that no one is satisfied at heart by hearing all those messages. The cause of such dissatisfaction is the incompatibility of the message with the innermost stratum of the living soul. This transcendental literature is especially prepared by Srila Vyasadeva to give the utmost satisfaction to the people in general by narration of the activities of the Lord, as instructed by Sri Narada Muni to Srila Vyasadeva. Such activities of the Lord are principally of two varieties. One concerns the mundane manifestation of the material creative force, and the other deals with His pastimes in the form of different incarnations in terms of the time and place. There are innumerable incarnations of the Lord, like the waves of the river flowing constantly in and out. Less intelligent persons take more interest in the creative forces of the Lord in the material world, and, being disconnected from their relationship with the Lord, they put forward many theories of the creation in the name of scientific research. The devotees of the Lord, however, know well how the creative forces work concurrently by the action and reaction of the material energy of the Lord. Therefore they take more interest in the transcendental activities of the Lord as He incarnates Himself on the surface of the material world. Srimad-Bhagavatam is the history of such activities of the Lord, and people who take interest in hearing Srimad-Bhagavatam clear their hearts of accumulated mundane filth. There are a thousand and one rash literatures on the market, but one who has taken interest in the Srimad-Bhagavatam loses all interest in such filthy literatures. Sri Brahmaji is thus attempting to narrate the principal incarnations of the Lord so that they may be drunk by Narada as transcendental nectar. Thus end the Bhaktivedanta purports of the Second Canto, Sixth Chapter, of the Srimad-Bhagavatam, entitled " Purusa-sukta Confirmed."

Chapter Seven

Scheduled Incarnations with Specific Functions

TEXT 1

TEXT

brahmovaca
yatrodyatah ksiti-taloddharanaya bibhrat
kraudim tanum sakala-yajna-mayim anantah
antar-maharnava upagatam adi-daityam
tam damstrayadrim iva vajra-dharo dadara

SYNONYMS

brahma uvaca--Lord Brahma said; yatra--at that time (when); udyatah--attempted; ksiti-tala--the planet earth; uddharanaya--for the matter of lifting; bibhrat--assumed; kraudim--pastimes; tanum--form; sakala--total; yajna-mayim--all-inclusive sacrifices; anantah--the Unlimited; antar--within the universe; maharnave--the great Garbha Ocean; upagatam--having arrived at; adi--the first; daityam--demon; tam--him; damstraya--by the tusk; adrim--the flying mountains; iva--like; vajra-dharah--the controller of the thunderbolts; dadara--pierced.

TRANSLATION

Lord Brahma said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiranyaksa] appeared, and the Lord pierced him with His tusk.

PURPORT

Since the beginning of creation, the demons and the demigods, or the Vaisnavas, are always the two classes of living beings to dominate the planets of the universes. Lord Brahma is the first demigod, and Hiranyaksa is the first demon in this universe. Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean, which covers half the universe. The other half is the spherical dome within which the innumerable planetary systems exist. The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons and can result in a greatly harmful reaction to the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiranyaksa (the great exploiter of the gold rush), and the earth was detached from its weightless condition and fell down into the Garbhodaka Ocean. The Lord, as maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earth from within the water of Garbhodaka. Sri Jayadeva Gosvami, the great Vaisnava poet, sang as follows:

vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dhrta-sukara-rupa
jaya jagadisa hare

"O Kesava! O Supreme Lord who have assumed the form of a boar! O Lord! The planet earth rested on Your tusks, and it appeared like the moon engraved with spots."

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of fanciful men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the planet earth.

When the Lord appeared to pick up the earth, the demon of the name Hiranyaksa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord's tusk. According to Srila Jiva Gosvami, the demon Hiranyaksa was killed by the hand of the Lord. Therefore his version is that after being killed by the hand of the Lord, the demon was pierced by the tusk. Srila Visvanatha Cakravarti Thakura confirms this version.

TEXT 2

TEXT

jato rucer ajanayat suyaman suyajna
akuti-sunur amaran atha daksinayam
loka-trayasya mahatim aharad yad artim
svayambhuvana manuna harir ity anuktah

SYNONYMS

jatah--was born; ruceh--of the wife of Prajapati; ajanayat--gave birth; suyaman--headed by Suyama; suyajnah--Suyajna; akuti-sunuh--of the son of Akuti; amaran--the demigods; atha--thus; daksinayam--unto the wife of the name Daksina; loka--the planetary systems; trayasya--of the three; mahatim--very great; aharat--diminished; yat--all those; artim--distresses; svayambhuvana--by the Manu named Svayambhuva; manuna--by the father of mankind; harih--Hari; iti--thus; anuktah--named.

TRANSLATION

The Prajapati first begot Suyajna, in the womb of his wife Akuti, and then Suyajna begot demigods, headed by Suyama, in the womb of his wife Daksina. Suyajna, as the Indradeva, diminished very great

miseries in the three planetary systems [upper, lower and intermediate], and because he so diminished the miseries of the universe, he was later called Hari by the great father of mankind, namely Svayambhuva Manu.

PURPORT

In order to guard against the invention of unauthorized incarnations of God by the fanciful, less intelligent persons, the name of the father of the bona fide incarnation is also mentioned in the authorized revealed scriptures. No one, therefore, can be accepted as an incarnation of the Lord if his father's name, as well as the name of the village or place in which he appears, is not mentioned by the authorized scriptures. In the Bhagavata Purana the name of the Kalki incarnation, which is to take place in almost four hundred thousand years, is mentioned along with the name of His father and the name of the village in which He will appear. A sane man, therefore, does not accept any cheap edition of an incarnation without reference to the authorized scriptures.

TEXT 3

TEXT

jajne ca kardama-grhe dvija devahutyam
sribhiih samam navabhir atma-gatim sva-matre
uce yayatma-samalam guna-sanga-pankam
asmin vidhuya kapilasya gatim prapede

SYNONYMS

jajne--took birth; ca--also; kardama--the Prajapati named Kardama; grhe--in the house of; dvija--O brahmana; devahutyam--in the womb of Devahuti; sribhiih--by women; samam--accompanied by; navabhih--by nine; atma-gatim--spiritual realization; sva-matre--unto His own mother; uce--uttered; yaya--by which; atma-samalam--coverings of the spirit soul; guna-sanga--associated with the modes of nature; pankam--mud; asmin--this very life; vidhuya--being washed off; kapilasya--of Lord Kapila; gatim--liberation; prapede--achieved.

TRANSLATION

The Lord then appeared as the Kapila incarnation, being the son of the prajapati brahmana Kardama and his wife, Devahuti, along with nine other women [sisters]. He spoke to His mother about self-realization, by which, in that very lifetime, she became fully cleansed of the mud of the material modes and thereby achieved liberation, the path of Kapila.

PURPORT

The instructions of Lord Kapila to His mother Devahuti are fully described in the Third Canto (Chapters 25-32) of the Srimad-Bhagavatam, and anyone who follows the instructions can achieve the same liberation obtained by Devahuti. The Lord spoke Bhagavad-gita, and thereby Arjuna achieved self-realization, and even today anyone who follows the path of Arjuna can also attain the same benefit as Sri Arjuna. The scriptures are meant for this purpose. Foolish, unintelligent persons make their own interpretations by imagination and thus mislead their followers, causing them to remain in the dungeon of material existence. However, simply by following the instructions imparted by Lord Krsna or Lord Kapila, one can obtain the highest benefit, even today.

The word atma-gatim is significant in the sense of perfect knowledge of the Supreme. One should not be satisfied simply by knowing the qualitative equality of the Lord and the living being. One should know the Lord as much as can be known by our limited knowledge. It is impossible for the Lord to be known perfectly as He is, even by such liberated persons as Siva or Brahma, so what to speak of other demigods

or men in this world. Still, by following the principles of the great devotees and the instructions available in the scriptures, one can know to a considerable extent the features of the Lord. His Lordship Kapila, the incarnation of the Lord, instructed His mother fully about the personal form of the Lord, and thereby she realized the personal form of the Lord and was able to achieve a place in the Vaikunthaloka where, Lord Kapila predominates. Every incarnation of the Lord has His own abode in the spiritual sky. Therefore Lord Kapila also has His separate Vaikuntha planet. The spiritual sky is not void. There are innumerable Vaikuntha planets, and in each of them the Lord, by His innumerable expansions, predominates, and the pure devotees who are there also live in the same style as the Lord and His eternal associates.

When the Lord descends personally or by His personal plenary expansions, such incarnations are called *amsa, kala, guna, yuga* and *manvantara* incarnations, and when the Lord's associates descend by the order of the Lord, such incarnations are called *saktyavesa* incarnations. But in all cases all the incarnations are supported by the invulnerable statements of the authorized scriptures, and not by any imagination of some self-interested propagandist. Such incarnations of the Lord, in either of the above categories, always declare the Supreme Personality of Godhead to be the ultimate truth. The impersonal conception of the supreme truth is just a process of negation of the form of the Lord from the mundane conception of the supreme truth.

The living entities, by their very constitution, are spiritually as good as the Lord, and the only difference between them is that the Lord is always supreme and pure, without contamination by the modes of material nature, whereas the living entities are apt to be contaminated by association with the material modes of goodness, passion and ignorance. This contamination by the material modes can be washed off completely by knowledge, renunciation and devotional service. Devotional service to the Lord is the ultimate issue, and therefore those who are directly engaged in the devotional service of the Lord not only acquire the necessary knowledge in spiritual science, but also attain detachment from material connection and are thus promoted to the kingdom of God by complete liberation, as stated in the Bhagavad-gita (14.26):

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

Even in the nonliberated stage, a living entity can be directly engaged in the transcendental loving service of the Personality of Godhead Lord Krsna or His plenary expansions like Rama and Narasimha. Thus, with the proportionate improvement of such transcendental devotional service, the devotee makes definite progress toward *brahma-gatim* or *atma-gatim*, and ultimately attains *kapilasya gatim*, or the abode of the Lord, without difficulty. The antiseptic potency of devotional service to the Lord is so great that it can neutralize the material infection even in the present life of a devotee. A devotee does not need to wait for his next birth for complete liberation.

TEXT 4

TEXT

atrer apatyam abhikanksata aha tusto
datto mayaham iti yad bhagavan sa dattah
yat-pada-pankaja-paraga-pavitra-deha
yogarddhim apur ubhayim yadu-haihayadyah

SYNONYMS

atreh--of the sage Atri; apatyam--issue; abhikanksatah--having prayed for; aha--said it; tustah--being satisfied; dattah--given over; maya--by me; aham--myself; iti--thus; yat--because; bhagavan--the Personality of Godhead; sah--He; dattah--Dattatreya; yat-pada--one whose feet; pankaja--lotus; paraga--

dust; pavitra--purified; deha--body; yoga--mystic; rddhim--opulence; apuh--got; ubhayim--for both the worlds; yadu--the father of the Yadu dynasty; haihaya-adyah--and others, like King Haihaya.

TRANSLATION

The great sage Atri prayed for offspring, and the Lord, being satisfied with him, promised to incarnate as Atri's son, Dattatreya [Datta, the son of Atri]. And by the grace of the lotus feet of the Lord, many Yadus, Haihayas, etc., became so purified that they obtained both material and spiritual blessings.

PURPORT

Transcendental relations between the Personality of Godhead and the living entities are eternally established in five different affectionate humors, which are known as santa, dasya, sakhya, vatsalya and madhurya. The sage Atri was related with the Lord in the affectionate vatsalya humor, and therefore, as a result of his devotional perfection, he was inclined to have the Personality of Godhead as his son. The Lord accepted his prayer, and He gave Himself as the son of Atri. Such a relation of sonhood between the Lord and His pure devotees can be cited in many instances. And because the Lord is unlimited, He has an unlimited number of father-devotees. Factually the Lord is the father of all living entities, but out of transcendental affection and love between the Lord and His devotees, the Lord takes more pleasure in becoming the son of a devotee than in becoming one's father. The father actually serves the son, whereas the son only demands all sorts of services from the father; therefore a pure devotee who is always inclined to serve the Lord wants Him as the son, and not as the father. The Lord also accepts such service from the devotee, and thus the devotee becomes more than the Lord. The impersonalists desire to become one with the Supreme, but the devotee becomes more than the Lord, surpassing the desire of the greatest monist. Parents and other relatives of the Lord achieve all mystic opulences automatically because of their intimate relationship with the Lord. Such opulences include all details of material enjoyment, salvation and mystic powers. Therefore, the devotee of the Lord does not seek them separately, wasting his valuable time in life. The valuable time of one's life must therefore be fully engaged in the transcendental loving service of the Lord. Then other desirable achievements are automatically gained. But even after obtaining such achievements, one should be on guard against the pitfall of offenses at the feet of the devotees. The vivid example is Haihaya, who achieved all such perfection in devotional service but, because of his offense at the feet of a devotee, was killed by Lord Parasurama. The Lord became the son of the great sage Atri and became known as Dattatreya.

TEXT 5

TEXT

taptam tapo vividha-loka-sirksaya me
adau sanat sva-tapasah sa catuh-sano 'bhut
prak-kalpa-samplava-vinastam ihatma-tattvam
samyak jagada munayo yad acaksatman

SYNONYMS

taptam--having undergone austerities; tapah--penance; vividha-loka--different planetary systems; sirksaya--desiring to create; me--of mine; adau--at first; sanat--from the Personality of Godhead; sva-tapasah--by dint of my own penances; sah--He (the Lord); catuh-sanah--the four bachelors named Sanat-kumara, Sanaka, Sanandana and Sanatana; abhut--appeared; prak--previous; kalpa--creation; samplava--in the inundation; vinastam--devastated; iha--in this material world; atma--the spirit; tattvam--truth; samyak--in complete; jagada--became manifested; munayah--sages; yat--that which; acaksata--saw clearly; atman--the spirit.

TRANSLATION

To create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, incarnated in four sanas [Sanaka, Sanat-kumara, Sanandana and Sanatana]. In the previous creation the spiritual truth was devastated, but the four sanas explained it so nicely that the truth at once became clearly perceived by the sages.

PURPORT

The Visnu-sahasra-nama prayers mention the Lord's name as sanat and sanatana. The Lord and the living entities are both qualitatively sanatana, or eternal, but the Lord is sanatana-tama or the eternal in the superlative degree. The living entities are positively sanatana, but not superlatively, because the living entities are apt to fall to the atmosphere of noneternity. Therefore, the living entities are quantitatively different from the superlative sanatana, the Lord.

The word san is also used in the sense of charity; therefore when everything is given up in charity unto the Lord, the Lord reciprocates by giving Himself unto the devotee. This is also confirmed in the Bhagavad-gita (4.11): ye yatha mam prapadyante. Brahmaji wanted to create the whole cosmic situation as it was in the previous millennium, and because, in the last devastation, knowledge of the Absolute Truth was altogether erased from the universe, he desired that the same knowledge again be renovated; otherwise there would be no meaning in the creation. Because transcendental knowledge is a prime necessity, the ever-conditioned souls are given a chance for liberation in every millennium of creation. This mission of Brahmaji was fulfilled by the grace of the Lord when the four sanas, namely Sanaka, Sanat-kumara, Sanandana and Sanatana, appeared as his four sons. These four sanas were incarnations of the knowledge of the Supreme Lord, and as such they explained transcendental knowledge so explicitly that all the sages could at once assimilate this knowledge without the least difficulty. By following in the footsteps of the four Kumaras, one can at once see the Supreme Personality of Godhead within oneself.

TEXT 6

TEXT

dharmasya daksa-duhitary ajanista murtyam
narayano nara iti sva-tapah-prabhavah
drstvatmano bhagavato niyamavalopam
devyas tv ananga-prtanah ghatitum na sekuh

SYNONYMS

dharmasya--of Dharma (the controller of religious principles); daksa--Daksa, one of the Prajapatis; duhitari--unto the daughter; ajanista--took birth; murtyam--of the name Murti; narayanah--Narayana; narah--Nara; iti--thus; sva-tapah--personal penances; prabhavah--strength; drstva--by seeing; atmanah--of His own; bhagavatah--of the Personality of Godhead; niyama-avalopam--breaking the vow; devyah--celestial beauties; tu--but; ananga-prtanah--companion of Cupid; ghatitum--to happen; na--never; sekuh--made possible.

TRANSLATION

To exhibit His personal way of austerity and penance, He appeared in twin forms as Narayana and Nara in the womb of Murti, the wife of Dharma and the daughter of Daksa. Celestial beauties, the companions of Cupid, went to try to break His vows, but they were unsuccessful, for they saw that many beauties like them were emanating from Him, the Personality of Godhead.

PURPORT

The Lord, being the source of everything that be, is the origin of all austerities and penances also. Great vows of austerity are undertaken by sages to achieve success in self-realization. Human life is meant for such tapasya, with the great vow of celibacy, or brahmacarya. In the rigid life of tapasya, there is no place for the association of women. And because human life is meant for tapasya, for self-realization, factual human civilization, as conceived by the system of sanatana-dharma or the school of four castes and four orders of life, prescribes rigid dissociation from woman in three stages of life. In the order of gradual cultural development, one's life may be divided into four divisions: celibacy, household life, retirement, and renunciation. During the first stage of life, up to twenty-five years of age, a man may be trained as a brahmachari under the guidance of a bona fide spiritual master just to understand that woman is the real binding force in material existence. If one wants to get freedom from the material bondage of conditional life, he must get free from the attraction for the form of woman. Woman, or the fair sex, is the enchanting principle for the living entities, and the male form, especially in the human being, is meant for self-realization. The whole world is moving under the spell of womanly attraction, and as soon as a man becomes united with a woman, he at once becomes a victim of material bondage under a tight knot. The desires for lording it over the material world, under the intoxication of a false sense of lordship, specifically begin just after the man's unification with a woman. The desires for acquiring a house, possessing land, having children and becoming prominent in society, the affection for community and the place of birth, and the hankering for wealth, which are all like phantasmagoria or illusory dreams, encumber a human being, and he is thus impeded in his progress toward self-realization, the real aim of life. The brahmachari, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the brahmanas), the administrative parents (the ksatriyas), or the mercantile or productive parents (the vaisyas), is trained until twenty-five years of age under the care of a bona fide guru or teacher, and under strict observance of discipline he comes to understand the values of life along with taking specific training for a livelihood. The brahmachari is then allowed to go home and enter householder life and get married to a suitable woman. But there are many brahmacaris who do not go home to become householders but continue the life of naisthika-brahmacaris, without any connection with women. They accept the order of sannyasa, or the renounced order of life, knowing well that combination with women is an unnecessary burden that checks self-realization. Since sex desire is very strong at a certain stage of life, the guru may allow the brahmachari to marry; this license is given to a brahmachari who is unable to continue the way of naisthika-brahmacarya, and such discriminations are possible for the bona fide guru. A program of so-called family planning is needed. The householder who associates with woman under scriptural restrictions, after a thorough training of brahmacarya, cannot be a householder like cats and dogs. Such a householder, after fifty years of age, would retire from the association of woman as a vanaprastha to be trained to live alone without the association of woman. When the practice is complete, the same retired householder becomes a sannyasi, strictly separate from woman, even from his married wife. Studying the whole scheme of disassociation from women, it appears that a woman is a stumbling block for self-realization, and the Lord appeared as Narayana to teach the principle of womanly disassociation with a vow in life. The demigods, being envious of the austere life of the rigid brahmacaris, would try to cause them to break their vows by dispatching soldiers of Cupid. But in the case of the Lord, it became an unsuccessful attempt when the celestial beauties saw that the Lord can produce innumerable such beauties by His mystic internal potency and that there was consequently no need to be attracted by others externally. There is a common proverb that a confectioner is never attracted by sweetmeats. The confectioner, who is always manufacturing sweetmeats, has very little desire to eat them; similarly, the Lord, by His pleasure potential powers, can produce innumerable spiritual beauties and not be the least attracted by the false beauties of material creation. One who does not know alleges foolishly that Lord Krsna enjoyed women in His rasa-lila in Vrndavana, or with His sixteen thousand married wives at Dvaraka.

TEXT 7

TEXT

kamam dahanti krtino nanu rosa-drstya
rosam dahantam uta te na dahanty asahyam

so 'yam yad antaram alam pravisan bibheti
kamah katham nu punar asya manah srayeta

SYNONYMS

kamam--lust; dahanti--chastise; krtinah--great stalwarts; nanu--but; rosa-drstya--by wrathful glance; rosam--wrath; dahantam--being overwhelmed; uta--although; te--they; na--cannot; dahanti--subjugate; asahyam--intolerable; sah--that; ayam--Him; yat--because; antaram--within; alam--however; pravisan--entering; bibheti--is afraid of; kamah--lust; katham--how; nu--as a matter of fact; punah--again; asya--His; manah--mind; srayeta--take shelter of.

TRANSLATION

Great stalwarts like Lord Siva can, by their wrathful glances, overcome lust and vanquish him, yet they cannot be free from the overwhelming effects of their own wrath. Such wrath can never enter into the heart of Him [the Lord], who is above all this. So how can lust take shelter in His mind?

PURPORT

When Lord Siva was engaged in severely austere meditation, Cupid, the demigod of lust, threw his arrow of sex desire. Lord Siva, thus being angry at him, glanced at Cupid in great wrath, and at once the body of Cupid was annihilated. Although Lord Siva was so powerful, he was unable to get free from the effects of such wrath. But in the behavior of Lord Visnu there is no incident of such wrath at any time. On the contrary, Bhrgu Muni tested the tolerance of the Lord by purposely kicking His chest, but instead of being angry at Bhrgu Muni the Lord begged his pardon, saying that Bhrgu Muni's leg might have been badly hurt because His chest is too hard. The Lord has the sign of the foot of bhrgupada as the mark of tolerance. The Lord, therefore, is never affected by any kind of wrath, so how can there be any place for lust, which is less strong than wrath? When lust or desire is not fulfilled, there is the appearance of wrath, but in the absence of wrath how can there be any place for lust? The Lord is known as apta-kama, or one who can fulfill His desires by Himself. He does not require anyone's help to satisfy His desires. The Lord is unlimited, and therefore His desires are also unlimited. All living entities but the Lord are limited in every respect; how then can the limited satisfy the desires of the unlimited? The conclusion is that the Absolute Personality of Godhead has neither lust nor anger, and even if there is sometimes a show of lust and anger by the Absolute, it should be considered an absolute benediction.

TEXT 8

TEXT

viddhah sapatny-udita-patibhir anti rajno
balo 'pi sann upagatas tapase vanani
tasma adad dhruva-gatim grnate prasanno
divyah stuvanti munayo yad upary-adhastat

SYNONYMS

viddhah--pinched by; sapatni--a co-wife; udita--uttered by; patibhir--by sharp words; anti--just before; rajnah--of the king; balah--a boy; api--although; san--being so; upagatah--took to; tapase--severe penances; vanani--in a great forest; tasmai--therefore; adat--gave as a reward; dhruva-gatim--a path to the Dhruva planet; grnate--on being prayed for; prasannah--being satisfied; divyah--denizens of higher planets; stuvanti--do pray; munayah--great sages; yat--thereupon; upari--up; adhastat--down.

TRANSLATION

Being insulted by sharp words spoken by the co-wife of the king, even in his presence, Prince Dhruva, though only a boy, took to severe penances in the forest. And the Lord, being satisfied by his prayer, awarded him the Dhruva planet, which is worshiped by great sages, both upward and downward.

PURPORT

When he was only five years old, Prince Dhruva, a great devotee and the son of Maharaja Uttanapada, was sitting on the lap of his father. His stepmother did not like the King's patting her stepson, so she dragged him out, saying that he could not claim to sit on the lap of the King because he was not born out of her womb. The little boy felt insulted by this act of his stepmother. Nor did his father make any protest, for he was too attached to his second wife. After this incident, Prince Dhruva went to his own mother and complained. His real mother also could not take any step against this insulting behavior, and so she wept. The boy inquired from his mother how he could sit on the royal throne of his father, and the poor queen replied that only the Lord could help him. The boy inquired where the Lord could be seen, and the queen replied that it is said that the Lord is sometimes seen by great sages in the dense forest. The child prince decided to go into the forest to perform severe penances in order to achieve his objective.

Prince Dhruva performed a stringent type of penance under the instruction of his spiritual master, Sri Narada Muni, who was specifically deputed for this purpose by the Personality of Godhead. Prince Dhruva was initiated by Narada into chanting the hymn composed of eighteen letters, namely om namo bhagavate vasudevaya, and Lord Vasudeva incarnated Himself as Prsnigarbha, the Personality of Godhead with four hands, and awarded the prince a specific planet above the seven stars. Prince Dhruva, after achieving success in his undertakings, saw the Lord face to face, and he was satisfied that all his needs were fulfilled.

The planet awarded to Prince Dhruva Maharaja is a fixed Vaikuntha planet, installed in the material atmosphere by the will of the Supreme Lord, Vasudeva. This planet, although within the material world, will not be annihilated at the time of devastation, but will remain fixed in its place. And because it is a Vaikuntha planet never to be annihilated, it is worshiped even by the denizens of the seven stars situated below the Dhruva planet, as well as by the planets which are even above the Dhruva planet. Maharsi Bhrgu's planet is situated above the Dhruva planet.

So the Lord incarnated Himself as Prsnigarbha just to satisfy a pure devotee of the Lord. And Prince Dhruva achieved this perfection simply by chanting the hymn mentioned above, after being initiated by another pure devotee, Narada. A serious personality can thus achieve the highest perfection of meeting the Lord and attain his objective simply by being guided by a pure devotee, who automatically approaches by dint of one's serious determination to meet the Lord by all means.

The description of Prince Dhruva's activities can be read in detail in the Fourth Canto of Srimad-Bhagavatam.

TEXT 9

TEXT

yad venam utpatha-gatam dvija-vakya-vajra-
nisplusta-paurusa-bhagam niraye patantam
tratvarthito jagati putra-padam ca lebhe
dugdha vasuni vasudha sakalani yena

SYNONYMS

yat--when; venam--unto King Vena; utpatha-gatam--going astray from the righteous path; dvija--of the brahmanas; vakya--words of cursing; vajra--thunderbolt; nisplusta--being burnt by; paurusa--great deeds; bhagam--opulence; niraye--into hell; patantam--going down; tratva--by delivering; arthitah--so being prayed for; jagati--on the world; putra-padam--the position of the son; ca--as well as; lebhe--achieved; dugdha--exploited; vasuni--produce; vasudha--the earth; sakalani--all kinds of; yena--by whom.

TRANSLATION

Maharaja Vena went astray from the path of righteousness, and the brahmanas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell. The Lord, by His causeless mercy, descended as his son, by the name of Prthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce.

PURPORT

According to the system of varnasrama-dharma, the pious and learned brahmanas were the natural guardians of society. The brahmanas, by their learned labor of love, would instruct the administrator-kings how to rule the country in complete righteousness, and thus the process would go on as a perfect welfare state. The kings or the ksatriya administrators would always consult the council of learned brahmanas. They were never autocratic monarchs. The scriptures like Manu-samhita and other authorized books of the great sages were guiding principles for ruling the subjects, and there was no need for less intelligent persons to manufacture a code of law in the name of democracy. The less intelligent mass of people have very little knowledge of their own welfare, as a child has very little knowledge of its future well-being. The experienced father guides the innocent child towards the path of progress, and the childlike mass of people need similar guidance. The standard welfare codes are already there in the Manu-samhita and other Vedic literatures. The learned brahmanas would advise the king in terms of those standard books of knowledge and with reference to the particular situation of time and place. Such brahmanas were not paid servants of the king, and therefore they had the strength to dictate to the king on the principles of scriptures. This system continued even up to the time of Maharaja Candragupta, and the brahmana Canakya was his unpaid prime minister.

Maharaja Vena did not adhere to this principle of ruling, and he disobeyed the learned brahmanas. The broad-minded brahmanas were not self-interested, but looked to the interest of complete welfare for all the subjects. They wanted to chastise King Vena for his misconduct and so prayed to the Almighty Lord as well as cursed the king.

Long life, obedience, good reputation, righteousness, prospects of being promoted to higher planets, and blessings of great personalities are all vanquished simply by disobedience to a great soul. One should strictly try to follow in the footsteps of great souls. Maharaja Vena became a king, undoubtedly due to his past deeds of righteousness, but because he willfully neglected the great souls, he was punished by the loss of all the above-mentioned acquisitions. In the Vamana purana the history of Maharaja Vena and his degradation are fully described. When Maharaja Prthu heard about the hellish condition of his father, Vena, who was suffering from leprosy in the family of a mleccha, he at once brought the former king to Kuruksetra for his purification and relieved him of all sufferings.

Maharaja Prthu, the incarnation of God, descended by the prayer of the brahmanas to rectify the disorders on earth. He produced all kinds of crops. But, at the same time, he performed the duty of a son who delivers his father from hellish conditions. The word putra means one who delivers from hell, called put. That is a worthy son.

TEXT 10

TEXT

nabher asav rsabha asa sudevi-sunur
yo vai cacara sama-drg jada-yoga-caryam
yat paramahamsyam rsayah padam amananti
svasthah prasanta-karanah parimukta-sangah

SYNONYMS

nabheh--by Maharaja Nabhi; asau--the Personality of Godhead; rsabhah--Rsabha; asa--became; sudevi--Sudevi; sunuh--the son of; yah--who; vai--certainly; cacara--performed; sama-drk--equibalanced; jada--

material; yoga-caryam--performance of yoga; yat--which; paramahamsyam--the highest stage of perfection; rsayah--the learned sages; padam--situation; amananti--do accept; svasthah--self-reposed; prasanta--suspended; karanah--the material senses; parimukta--perfectly liberated; sangah--material contamination.

TRANSLATION

The Lord appeared as the son of Sudevi, the wife of King Nabhi, and was known as Rsabhadeva. He performed materialistic yoga to equilibrate the mind. This stage is also accepted as the highest perfectional situation of liberation, wherein one is situated in one's self and is completely satisfied.

PURPORT

Out of many types of mystic performances for self-realization, the process of jada-yoga is also one accepted by authorities. This jada-yoga involves practicing becoming like a dumb stone and not being affected by material reactions. Just as a stone is indifferent to all kinds of attacks and reattacks of external situations, similarly one practices jada-yoga by tolerating voluntary infliction of pain upon the material body. Such yogis, out of many self-infliction methods, practice plucking out the hairs on their heads, without shaving and without any instrumental help. But the real purpose of such jada-yoga practice is to get free from all material affection and to be completely situated in the self. At the last stage of his life, Emperor Rsabhadeva wandered like a dumb madman, unaffected by all kinds of bodily mistreatment. Seeing him like a madman, wandering naked with long hair and a long beard, less intelligent children and men in the street used to spit on him and urinate on his body. He used to lie in his own stool and never move. But the stool of his body was fragrant like the smell of fragrant flowers, and a saintly person would recognize him as a paramahamsa, one in the highest state of human perfection. One who is not able to make his stool fragrant should not, however, imitate Emperor Rsabhadeva. The practice of jada-yoga was possible for Rsabhadeva and others on the same level of perfection, but such an uncommon practice is impossible for an ordinary man.

The real purpose of jada-yoga, as mentioned here in this verse, is prasanta-karanah, or subduing the senses. The whole process of yoga, under whatever heading it may be, is to control the unbridled material senses and thus prepare oneself for self-realization. In this age specifically, this jada-yoga cannot be of any practical value, but on the other hand the practice of bhakti-yoga is feasible because it is just suitable for this age. The simple method of hearing from the right source, Srimad-Bhagavatam, will lead one to the highest perfectional stage of yoga. Rsabhadeva was the son of King Nabhi and the grandson of King Agnidhra, and he was the father of King Bharata, after whose name this planet earth was called Bharata-varsa. Rsabhadeva's mother was also known as Merudevi, although her name is mentioned here as Sudevi. It is sometimes proposed that Sudevi was another wife of King Nabhi, but since King Rsabhadeva is mentioned elsewhere as the son of Merudevi, it is clear that Merudevi and Sudevi are the same person under different names.

TEXT 11

TEXT

satre mamasa bhagavan haya-sirasatho
saksat sa yajna-purusas tapaniya-varnah
chandomayo makhamayo 'khila-devatatma
vaco babhuvur usatih svasato 'sya nastah

SYNONYMS

satre--in the sacrificial ceremony; mama--of mine; asa--appeared; bhagavan--the Personality of Godhead; haya-sirasa--with His horselike head; atha--thus; saksat--directly; sah--He; yajna-purusah--the person who is pleased by performances of sacrifice; tapaniya--golden; varnah--hue; chandah-mayah--personified Vedic

hymns; makha-mayah--personified sacrifices; akhila--all that be; devata-atma--the soul of the demigods; vacah--sounds; babhuvuh--become audible; usatih--very pleasing to hear; svasatah--while breathing; asya--His; nastah--through the nostrils.

TRANSLATION

The Lord appeared as the Hayagriva incarnation in a sacrifice performed by me [Brahma]. He is the personified sacrifices, and the hue of His body is golden. He is the personified Vedas as well, and the Supersoul of all demigods. When He breathed, all the sweet sounds of the Vedic hymns came out of His nostrils.

PURPORT

The Vedic hymns are generally meant for sacrifices performed by fruitive workers who also want to satisfy the demigods to achieve their fruitive result. But the Lord is the personified sacrifices and personified Vedic hymns. Therefore one who is directly a devotee of the Lord is a person who has automatically both served the purposes of sacrifices and pleased the demigods. The devotees of the Lord may not perform any sacrifice or may not please the demigods as per Vedic injunctions, and still the devotees are on a higher level than the fruitive workers or the worshipers of different demigods.

TEXT 12

TEXT

matsyo yuganta-samaye manunopalabdham
ksonimayo nikhila-jiva-nikaya-ketah
visramsitan uru-bhaye salile mukhan me
adaya tatra vijahara ha veda-margan

SYNONYMS

matsyah--incarnation of the fish; yuga-anta--at the end of the millennium; samaye--at the time of; manuna--the would-be Vaivasvata Manu; upalabdham--seen; ksonimayah--up to the earthly planets; nikhila--all; jiva--living entities; nikaya-ketah--shelter for; visramsitan--emanating from; uru--great; bhaye--out of fear; salile--in the water; mukhat--from the mouth; me--mine; adaya--having taken to; tatra--there; vijahara--enjoyed; ha--certainly; veda-margan--all the Vedas.

TRANSLATION

At the end of the millennium, the would-be Vaivasvata Manu, of the name Satyavrata, would see that the Lord in the fish incarnation is the shelter of all kinds of living entities, up to those in the earthly planets. Because of my fear of the vast water at the end of the millennium, the Vedas come out of my [Brahma's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

PURPORT

During one day of Brahma there are fourteen Manus, and at the end of each Manu there is devastation up to the earthly planets, and the vast water is fearful even to Brahma. So in the beginning of the would-be Vaivasvata Manu, such devastation would be seen by him. There would be many other incidents also, such as the killing of the famous Sankhasura. This foretelling is by the past experience of Brahmaji, who knew that in that fearful devastating scene, the Vedas would come out of his mouth, but the Lord in His fish incarnation not only would save all living entities, namely the demigods, animals, men and great sages, but would also save the Vedas.

TEXT 13

TEXT

ksirodadhav amara-danava-yuthapanam
unmathnatam amrta-labdhaya adi-devah
prsthena kacchapa-vapur vidadhara gotram
nidraksano 'dri-parivarta-kasana-kanduh

SYNONYMS

ksira--milk; udadhau--in the ocean of; amara--the demigods; danava--the demons; yutha-panam--of the leaders of both hosts; unmathnatam--while churning; amrta--nectar; labdhaya--for gaining; adi-devah--the primeval Lord; prsthena--by the backbone; kacchapa--tortoise; vapuh--body; vidadhara--assumed; gotram--the Mandara Hill; nidraksanah--while partly sleeping; adri-parivarta--rolling the hill; kasana--scratching; kanduh--itching.

TRANSLATION

The primeval Lord then assumed the tortoise incarnation in order to serve as a resting place [pivot] for the Mandara Mountain, which was acting as a churning rod. The demigods and demons were churning the ocean of milk with the Mandara Mountain in order to extract nectar. The mountain moved back and forth, scratching the back of Lord Tortoise, who, while partially sleeping, was experiencing an itching sensation.

PURPORT

Although it is not in our experience, there is a milk ocean within this universe. Even the modern scientist accepts that there are hundreds and hundreds of thousands of planets hovering over our heads, and each of them has different kinds of climatic conditions. Srimad-Bhagavatam gives much information which may not tally with our present experience. But as far as Indian sages are concerned, knowledge is received from the Vedic literatures, and the authorities accept without any hesitation that we should look through the pages of authentic books of knowledge (sastra-caksurvata). So we cannot deny the existence of the ocean of milk as stated in the Srimad-Bhagavatam unless and until we have experimentally seen all the planets hovering in space. Since such an experiment is not possible, naturally we have to accept the statement of Srimad-Bhagavatam as it is because it is so accepted by spiritual leaders like Sridhara Svami, Jiva Gosvami, Visvanatha Cakravarti and others. The Vedic process is to follow in the footsteps of great authorities, and that is the only process for knowing that which is beyond our imagination.

The primeval Lord, being all-powerful, can do whatever He likes, and therefore His assuming the incarnation of a tortoise or a fish for serving a particular purpose is not at all astonishing. Therefore we should not have any hesitation whatsoever in accepting the statements of the authentic scriptures like Srimad-Bhagavatam.

The gigantic work of churning the milk ocean by the combined effort of the demigods and the demons required a gigantic resting ground or pivot for the gigantic Mandara Hill. Thus to help the attempt of the demigods the primeval Lord assumed the incarnation of a gigantic tortoise, swimming in the ocean of milk. At the same time, the mountain scratched His backbone as He was partially sleeping and thus relieved His itching sensation.

TEXT 14

TEXT

traipistaporu-bhaya-ha sa nrsimha-rupam
krtva bhramad-bhrukuti-damstra-karala-vaktram

daiyendram asu gadayabhipatantam arad
urau nipatya vidadara nakhaih sphurantam

SYNONYMS

traipistapa--the demigods; urubhaya--one who vanquishes great fears; sah--He (the Personality of Godhead); nrsimharupam--assuming the incarnation Nrsimha; krtva--doing so; bhramat--by rolling; bhrukuti--eyebrows; damstra--teeth; karala--greatly fearful; vaktram--mouth; daiya-indram--the king of the demons; asu--immediately; gadaya--with club in hand; abhipatantam--while falling down; arat--nearby; urau--on the thighs; nipatya--placing on; vidadara--pierced; nakhaih--by the nails; sphurantam--while challenging.

TRANSLATION

The Personality of Godhead assumed the incarnation of Nrsimhadeva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hiranyakasipu], who challenged the Lord with a club in his hand, by placing the demon on His thighs and piercing him with His nails, rolling His eyebrows in anger and showing His fearful teeth and mouth.

PURPORT

The history of Hiranyakasipu and his great devotee-son Prahlada Maharaja is narrated in the Seventh Canto of Srimad-Bhagavatam. Hiranyakasipu became very powerful by material achievements and thought himself to be immortal by the grace of Brahmaji. Brahmaji declined to award him the benediction of immortality because he himself is not an immortal being. But Hiranyakasipu derived Brahmaji's benediction in a roundabout way, almost equal to becoming an immortal being. Hiranyakasipu was sure that he would not be killed by any man or demigod or by any kind of known weapon, nor would he die in day or night. The Lord, however, assumed the incarnation of half-man and half-lion, which was beyond the imagination of a materialistic demon like Hiranyakasipu, and thus, keeping pace with the benediction of Brahmaji, the Lord killed him. He killed him on His lap, so that he was killed neither on the land nor on the water nor in the sky. The demon was pierced by Nrsimha's nails, which were beyond the human weapons imaginable by Hiranyakasipu. The literal meaning of Hiranyakasipu is one who is after gold and soft bedding, the ultimate aim of all materialistic men. Such demonic men, who have no relationship with God, gradually become puffed up by material acquisitions and begin to challenge the authority of the Supreme Lord and torture those who are devotees of the Lord. Prahlada Maharaja happened to be the son of Hiranyakasipu, and because the boy was a great devotee, his father tortured him to the best of his ability. In this extreme situation, the Lord assumed the incarnation of Nrsimhadeva, and just to finish the enemy of the demigods, the Lord killed Hiranyakasipu in a manner beyond the demon's imagination. Materialistic plans of godless demons are always frustrated by the all-powerful Lord.

TEXT 15

TEXT

antah-sarasy uru-balena pade grhito
grahena yutha-patir ambuja-hasta artah
ahedam adi-purusakhila-loka-natha
tirtha-sravah sravana-mangala-namadheya

SYNONYMS

antah-sarasi--within the river; uru-balena--by superior strength; pade--leg; grhitah--being taken up; grahena--by the crocodile; yutha-patih--of the leader of the elephants; ambuja-hastah--with a lotus flower in the hand; artah--greatly aggrieved; aha--addressed; idam--like this; adi-purusa--the original enjoyer;

akhila-loka-natha--the Lord of the universe; tirtha-sravah--as famous as a place of pilgrimage; sravana-mangala--all good simply by hearing the name; nama-dheya--whose holy name is worth chanting.

TRANSLATION

The leader of the elephants, whose leg was attacked in a river by a crocodile of superior strength, was much aggrieved. Taking a lotus flower in his trunk, he addressed the Lord, saying, "O original enjoyer, Lord of the universe! O deliverer, as famous as a place of pilgrimage! All are purified simply by hearing Your holy name, which is worthy to be chanted."

PURPORT

The history of delivering the leader of the elephants, whose leg was attacked in the river by the superior strength of a crocodile, is described in the Eighth Canto of Srimad-Bhagavatam. Since the Lord is absolute knowledge, there is no difference between His holy name and the personality of Godhead. The leader of the elephants was much distressed when he was attacked by the crocodile. Although the elephant is always stronger than the crocodile, the latter is stronger than the elephant when it is in the water. And because the elephant was a great devotee of the Lord in his previous birth, he was able to chant the holy name of the Lord by dint of his past good deeds. Every living entity is always distressed in this material world because this place is such that at every step one has to meet with some kind of distress. But one who is supported by his past good deeds engages himself in the devotional service of the Lord, as confirmed in the Bhagavad-gita (7.16). Those who are supported by impious acts cannot be engaged in the devotional service of the Lord, even though they are distressed. This is also confirmed in the Bhagavad-gita (7.15). The personality of Godhead Hari appeared at once on the back of His eternal bearer, Garuda, and delivered the elephant.

The elephant was conscious of his relation with the Supreme Lord. He addressed the Lord as adi-purusa, or the original enjoyer. Both the Lord and the living beings are conscious and are therefore enjoyers, but the Lord is the original enjoyer because He is the creator of everything. In a family, both the father and his sons are undoubtedly enjoyers but the father is the original enjoyer, and the sons are subsequent enjoyers. A pure devotee knows well that everything in the universe is the property of the Lord and that a living entity can enjoy a thing as ordained by the Lord. A living being cannot even touch a thing which is not allotted to him. This idea of the original enjoyer is explained very nicely in the Isopanisad. One who knows this difference between the Lord and himself never accepts anything without first offering it to the Lord.

The elephant addressed the Lord as akhila-loka-natha, or the Lord of the universe, who is therefore the Lord of the elephant also. The elephant, being a pure devotee of the Lord, specifically deserved to be saved from the attack of the crocodile, and because it is a promise of the Lord that His devotee will never be vanquished, it was quite befitting that the elephant called upon the Lord to protect him, and the merciful Lord also at once responded. The Lord is the protector of everyone, but He is the first protector of one who acknowledges the superiority of the Lord instead of being so falsely proud as to deny the superiority of the Lord or to claim to be equal to Him. He is ever superior. A pure devotee of the Lord knows this difference between the Lord and himself. Therefore a pure devotee is given first preference because of his full dependence, whereas the person who denies the existence of the Lord and declares himself the Lord is called asura, and as such he is given protection by the strength of limited power subject to the sanction of the Lord. Since the Lord is superior to everyone, His perfection is also superior. No one can imagine it.

The elephant addressed the Lord as tirtha-sravah, or "as famous as a place of pilgrimage." People go to places of pilgrimage in order to be delivered from the reactions of unknown sinful acts. But one can be freed from all sinful reactions simply by remembering His holy name. The Lord is therefore as good as the holy places of pilgrimage. One can be free from all sinful reactions after reaching a place of pilgrimage, but one can have the same benefit at home or at any place simply by chanting the holy name of the Lord. For a pure devotee, there is no need to go to the holy place of pilgrimage. He can be delivered from all sinful acts simply by remembering the Lord in earnestness. A pure devotee of the Lord never commits any sinful acts, but because the whole world is full of the sinful atmosphere, even a pure devotee may commit

a sin unconsciously, as a matter of course. One who commits sinful acts consciously cannot be worthy of being a devotee of the Lord, but a pure devotee who unconsciously does something sinful is certainly delivered by the Lord because a pure devotee remembers the Lord always.

The Lord's holy name is called sravana-mangala. This means that one receives everything auspicious simply by hearing the holy name. In another place in Srimad-Bhagavatam, His holy name is described as punya-sravana-kirtana. It is a pious act simply to chant and hear all about the Lord. The Lord descends on this earth and acts like others in connection with the activities of the world just to create subject matters for hearing about Him; otherwise the Lord has nothing to do in this world, nor has He any obligation to do anything. He comes out of His own causeless mercy and acts as He desires, the Vedas and puranas are full of descriptions of His different activities so that people in general may naturally be eager to hear and read something about His activities. Generally, however, the modern fictions and novels of the world occupy a greater part of people's valuable time. Such literatures cannot do good to anyone; on the contrary, they agitate the young mind unnecessarily and increase the modes of passion and ignorance, leading to increasing bondage to the material conditions. The same aptitude for hearing and reading is better utilized in hearing and reading of the Lord's activities. This will give one all-around benefit.

It is concluded, therefore, that the holy name of the Lord and topics in relation with Him are always worth hearing, and therefore He is called here in this verse nama-dheya, or one whose holy name is worth chanting.

TEXT 16

TEXT

srutva haris tam aranarthinam aprameyas
cakrayudhah patagaraja-bhujadhirudhah
cakrena nakra-vadanam vinipatya tasmad
dhaste pragrhya bhagavan krpayojjahara

SYNONYMS

srutva--by hearing; harih--the Personality of Godhead; tam--him; arana-arthinam--one who is in need of help; aprameyah--the unlimitedly powerful Lord; cakra--wheel; ayudhah--equipped with His weapon; pataga-rajah--the king of the birds (Garuda); bhujadhirudhah--being seated on the wings of; cakrena--by the wheel; nakra-vadanam--the mouth of the crocodile; vinipatya--cutting in two; tasmad--from the mouth of the crocodile; haste--in the hands; pragrhya--taking hold of the trunk; bhagavan--the Personality of Godhead; krpaya--out of causeless mercy; ujjahara--delivered him.

TRANSLATION

The Personality of Godhead, after hearing the elephant's plea, felt that the elephant needed His immediate help, for he was in great distress. Thus at once the Lord appeared there on the wings of the king of birds, Garuda, fully equipped with His weapon, the wheel [cakra]. With the wheel He cut in pieces the mouth of the crocodile to save the elephant, and He delivered the elephant by lifting him by his trunk.

PURPORT

The Lord resides in His Vaikuntha planet. No one can estimate how far away this planet is situated. It is said, however, that anyone trying to reach that planet by airships or by mindships, traveling for millions of years, will find it still unknown. Modern scientists have invented airships which are material, and the yogis make a still finer material attempt to travel by mindships. The yogis can reach any distant place very quickly with the help of mindships. But neither the airship nor the mindship has access to the kingdom of God in the Vaikunthaloka, situated far beyond the material sky. Since this is the situation, how was it possible for the prayers of the elephant to be heard from such an unlimitedly distant place, and how could

the Lord at once appear on the spot? These things cannot be calculated by human imagination. All this was possible by the unlimited power of the Lord, and therefore the Lord is described here as aprameya, for not even the best human brain can estimate His powers and potencies by mathematical calculation. The Lord can hear from such a distant place, He can eat from there, and He can appear simultaneously in all places at a moment's notice. Such is the omnipotency of the Lord.

TEXT 17

TEXT

 jyayan gunair avarajo 'py aditeh sutanam
 lokan vicakrama iman yad athadhiyajnah
 ksmam vamanena jagrhe tripada-cchalena
yacnam rte pathi caran prabhubhir na calyah

SYNONYMS

jyayan--the greatest; gunaih--by qualities; avarajah--transcendental; api--although He is so; aditeh--of Aditi; sutanam--of all the sons (known as Adityas); lokan--all the planets; vicakrame--surpassed; iman--in this universe; yat--one who; atha--therefore; adhiyajnah--the Supreme Personality of Godhead; ksmam--all the lands; vamanena--in the incarnation of Vamana; jagrhe--accepted; tripada--three steps; chalena--by pretension; yacnam--begging; rte--without; pathi caran--passing over the right path; prabhubhir--by authorities; na--never to be; calyah--to be bereft of.

TRANSLATION

The Lord, although transcendental to all material modes, still surpassed all the qualities of the sons of Aditi, known as the Adityas. The Lord appeared as the youngest son of Aditi. And because He surpassed all the planets of the universe, He is the Supreme Personality of Godhead. On the pretense of asking for a measurement of three footsteps of land, He took away all the lands of Bali Maharaja. He asked simply because without begging, no authority can take one's rightful possession.

PURPORT

The history of Bali Maharaja and his charity to Vamanadeva is described in the Eighth Canto of Srimad-Bhagavatam. Bali Maharaja conquered all the planets of the universe by rightful possession. A king can conquer other kings by strength, and such possession is considered to be rightful. So Bali Maharaja possessed all the lands of the universe, and he happened to be charitably disposed toward the brahmanas. The Lord therefore pretended to be a beggar brahmana, and He asked Bali Maharaja for a measurement of three footsteps of land. The Lord, as the proprietor of everything, could take from Bali Maharaja all the land he possessed, but he did not do so because Bali Maharaja possessed all those lands by king's rights. When Bali Maharaja was asked by Lord Vamana for such small charity, Bali Maharaja's spiritual master, namely Sukracarya, objected to this proposal because he knew that Vamanadeva was Visnu Himself, pretending to be a beggar. Bali Maharaja did not agree to abide by the order of his spiritual master when he understood that the beggar was Visnu Himself, and he at once agreed to give Him in charity the land requested. By this agreement Lord Vamana covered all the lands of the universe with His first two steps and then asked Bali Maharaja where to place the third step. Bali Maharaja was very glad to receive the Lord's remaining step upon his head, and thus Bali Maharaja, instead of losing everything he possessed, was blessed by the Lord's becoming his constant companion and doorman. So, by giving everything to the cause of the Lord, one does not lose anything, but he gains everything that he could never otherwise expect.

TEXT 18

TEXT

nartho baler ayam urukrama-pada-saucam
apah sikha-dhrtavato vibudhadhipatyam
yo vai pratisrutam rte na cikirsad anyad
atmanam anga manasa haraye 'bhimene

SYNONYMS

na--never; arthah--of any value in comparison with; baleh--of strength; ayam--this; urukrama-pada-saucam--the water washed from the feet of the personality of Godhead; apah--water; sikha-dhrtavatah--of one who has kept it on his head; vibudha-adhipatyam--supremacy over the kingdom of the demigods; yah--one who; vai--certainly; pratisrutam--what was duly promised; rte na--besides that; cikirsat--tried for; anyat--anything else; atmanam--even his personal body; anga--O Narada; manasa--within his mind; haraye--unto the Supreme Lord; abhimene--dedicated.

TRANSLATION

Bali Maharaja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything besides his promise, in spite of being forbidden by his spiritual master. The king dedicated his own personal body to fulfill the measurement of the Lord's third step. For such a personality, even the kingdom of heaven, which he conquered by his strength, was of no value.

PURPORT

Bali Maharaja, by gaining the transcendental favor of the Lord in exchange for his great material sacrifice, was able to have a place in Vaikunthaloka with equal or greater facilities of eternal enjoyment; therefore he was not at all the loser by sacrificing the kingdom of heaven, which he had possessed by his material strength. In other words, when the Lord snatches away one's hard-earned material possessions and favors one with His personal transcendental service for eternal life, bliss and knowledge, such taking away by the Lord should be considered a special favor upon such a pure devotee.

Material possessions, however alluring they may be, cannot be permanent possessions. Therefore one has to voluntarily give up such possessions, or one has to leave such possessions at the time of quitting this material body. The sane man knows that all material possessions are temporary and that the best use of such possessions is to engage them in the service of the Lord so that the Lord may be pleased with him and award him a permanent place in His param dhama.

In the Bhagavad-gita (15.5-6), the param dhama of the Lord is described as follows:

nirmana-moha jita-sanga-dosa
adhyatma-nitya vinivrtta-kamah
dvandvair vimuktah sukha-duhkha-samjnair
gacchanty amudhah padam avyayam tat

na tad bhasayate suryo
na sasanko na pavakah
yad gatva na nivartante
tad dhama paramam mama

One who possesses more in this material world, in the shape of houses, land, children, society, friendship and wealth, possesses these things only for the time being. One cannot possess all this illusory paraphernalia, created by maya, permanently. Such a possessor is more illusioned in the matter of his self-realization; therefore one should possess less or nothing, so that one may be free from artificial prestige. We are contaminated in the material world by association with the three modes of material nature. Therefore, the more one spiritually advances by devotional service to the Lord, in exchange for his

temporary possessions, the more one is freed from the attachment of material illusion. To achieve this stage of life one must be firmly convinced about spiritual existence and its permanent effects. To know exactly the permanency of spiritual existence, one must voluntarily practice possessing less or only the minimum to maintain one's material existence without difficulty. One should not create artificial needs. That will help one be satisfied with the minimum. Artificial needs of life are activities of the senses. The modern advancement of civilization is based on these activities of the senses, or, in other words, it is a civilization of sense gratification. Perfect civilization is the civilization of atma, or the soul proper. The civilized man of sense gratification is on an equal level with animals because animals cannot go beyond the activities of the senses. Above the senses is the mind. The civilization of mental speculation is also not the perfect stage of life because above the mind is the intelligence, and the Bhagavad-gita gives us information of the intellectual civilization. The Vedic literatures give different directions for the human civilization, including the civilization of the senses, of the mind, of the intelligence, and of the soul proper. The Bhagavad-gita primarily deals with the intelligence of man, leading one to the progressive path of civilization of the spirit soul. And Srimad-Bhagavatam is the complete human civilization dealing with the subject matter of the soul proper. As soon as a man is raised to the status of the civilization of the soul, he is fit to be promoted to the kingdom of God, which is described in the Bhagavad-gita as per the above verses.

The primary information of the kingdom of God informs us that there is no need of sun, moon or electricity, which are all necessary in this material world of darkness. And the secondary information of the kingdom of God explains that anyone able to reach that kingdom by adoption of the civilization of the soul proper, or, in other words, by the method of bhakti-yoga, attains the highest perfection of life. One is then situated in the permanent existence of the soul, with full knowledge of transcendental loving service for the Lord. Bali Maharaja accepted this civilization of the soul in exchange for his great material possessions and thus became fit for promotion to the kingdom of God. The kingdom of heaven, which he achieved by dint of his material power, was considered most insignificant in comparison with the kingdom of God.

Those who have attained the comforts of a material civilization made for sense gratification should try to attain the kingdom of God by following in the footsteps of Bali Maharaja, who exchanged his acquired material strength, adopting the process of bhakti-yoga as recommended in the Bhagavad-gita and further explained in the Srimad-Bhagavatam.

TEXT 19

TEXT

tubhyam ca narada bhramam bhagavan vivrddha-
bhavena sadhu paritusta uvaca yogam
jnanam ca bhagavatam atma-satattva-dipam
yad vasudeva-sarana vidur anjasaiva

SYNONYMS

tubhyam--unto you; ca--also; narada--O Narada; bhramam--very nicely; bhagavan--the Personality of Godhead; vivrddha--developed; bhavena--by transcendental love; sadhu--your goodness; paritustah--being satisfied; uvaca--described; yogam--service; jnanam--knowledge; ca--also; bhagavatam--the science of God and His devotional service; atma--the self; sa-tattva--with all details; dipam--just like the light in the darkness; yat--that which; vasudeva-saranah--those who are souls surrendered unto Lord Vasudeva; viduh--know them; anjasa--perfectly well; eva--as it is.

TRANSLATION

O Narada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsavatara. He was very much pleased with you, due to your intense proportion of devotional service. He also explained unto you, lucidly, the full science of

devotional service, which is especially understandable by persons who are souls surrendered unto Lord Vasudeva, the Personality of Godhead.

PURPORT

The devotee and devotional service are two correlative terms. Unless one is inclined to be a devotee of the Lord, he cannot enter into the intricacies of devotional service. Lord Sri Krsna wanted to explain the Bhagavad-gita, which is the science of devotional service, unto Sri Arjuna because Arjuna was not only His friend but a great devotee as well. The whole process is that all living entities, being constitutionally parts and parcels of the supreme living being, the Absolute Personality of Godhead, have proportionately minute independence of action also. So the preliminary qualification for entering into the devotional service of the Lord is that one become a willing cooperator, and as such one should voluntarily cooperate with persons who are already engaged in the transcendental devotional service of the Lord. By cooperating with such persons, the prospective candidate will gradually learn the techniques of devotional service, and with the progress of such learning one becomes proportionately free from the contamination of material association. Such a purificatory process will establish the prospective candidate in firm faith and gradually elevate him to the stage of transcendental taste for such devotional service. Thus he acquires a genuine attachment for the devotional service of the Lord, and his conviction carries him on to the point of ecstasy, just prior to the stage of transcendental love.

Such knowledge of devotional service may be divided into two sections, namely preliminary knowledge of the nature of devotional service and the secondary knowledge of its execution. Bhagavatam is in relation with the Personality of Godhead, His beauty, fame, opulence, dignity, attraction and transcendental qualities which attract one towards Him for exchanges of love and affection. There is a natural affinity of the living entity for the loving service of the Lord. This affinity becomes artificially covered by the influence of material association, and Srimad-Bhagavatam helps one very genuinely remove that artificial covering. Therefore it is particularly mentioned herein that Srimad-Bhagavatam acts like the lamp of transcendental knowledge. These two sections of transcendental knowledge in devotional service become revealed to a person who is a soul surrendered unto Vasudeva; as it is said in the Bhagavad-gita (7.19), such a great soul, fully surrendered unto the lotus feet of Vasudeva, is very, very rare.

TEXT 20

TEXT

cakram ca diksv avihatam dasasu sva-tejo
manvantaresu manu-vamsa-dharo bibharti
dustesu rajasu damam vyadadhat sva-kirtim
satye tri-prstha usatim prathayams caritrah

SYNONYMS

cakram--the Sudarsana wheel of the Lord; ca--as well as; diksu--in all directions; avihatam--without being deterred; dasasu--ten sides; sva-tejah--personal strength; manvantaresu--in different incarnations of Manu; manu-vamsa-dharah--as the descendant of the Manu dynasty; bibharti--rules over; dustesu--unto the miscreants; rajasu--upon the kings of that type; damam--subjection; vyadadhat--performed; sva-kirtim--personal glories; satye--in the Satyaloka planet; tri-prsthe--the three planetary systems; usatim--glorious; prathayan--established; caritrah--characteristics.

TRANSLATION

As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subduing them by His powerful wheel weapon. Undeterred in all circumstances,

His rule was characterized by His glorious fame, which spread over the three lokas, and above them to the planetary system of Satyaloka, the topmost in the universe.

PURPORT

We have already discussed the incarnations of Manu in the First Canto. In one day of Brahma there are fourteen Manus, changing one after another. In that way there are 420 Manus in a month of Brahma and 5,040 Manus in one year of Brahma. Brahma lives for one hundred years according to his calculation, and as such there are 504,000 Manus in the jurisdiction of one Brahma. There are innumerable Brahmas, and all of them live only during one breathing period of Maha-Visnu. So we can just imagine how the incarnations of the Supreme Lord work all over the material worlds, which comprehend only one-fourth of the total energy of the Supreme Personality of Godhead.

The manvantara incarnation chastises all the miscreant rulers of different planets with as much power as that of the Supreme Personality of Godhead, who punishes the miscreants with His wheel weapon. The manvantara incarnations disseminate the transcendental glories of the Lord.

TEXT 21

TEXT

dhanvantaris ca bhagavan svayam eva kirtir
namna nram puru-rujam ruja asu hanti
yajne ca bhagam amrtayur-avavarundha
ayusya-vedam anusasty avatirya loke

SYNONYMS

dhanvantarih--the incarnation of God named Dhanvantari; ca--and; bhagavan--the Personality of Godhead; svayam eva--personally Himself; kirtih--fame personified; namna--by the name; nram puru-rujam--of the diseased living entities; rujah--diseases; asu--very soon; hanti--cures; yajne--in the sacrifice; ca--also; bhagam--share; amrta--nectar; ayuh--duration of life; ava--from; avarundhe--obtains; ayusya--of duration of life; vedam--knowledge; anusasti--directs; avatirya--incarnating; loke--in the universe.

TRANSLATION

The Lord in His incarnation of Dhanvantari very quickly cures the diseases of the ever-diseased living entities simply by his fame personified, and only because of him do the demigods achieve long lives. Thus the Personality of Godhead becomes ever glorified. He also exacted a share from the sacrifices, and it is he only who inaugurated the medical science or the knowledge of medicine in the universe.

PURPORT

As stated in the beginning of the Srimad-Bhagavatam, everything emanates from the ultimate source of the Personality of Godhead; it is therefore understood in this verse that medical science or knowledge in medicine was also inaugurated by the Personality of Godhead in His incarnation Dhanvantari, and thus the knowledge is recorded in the Vedas. The Vedas are the source of all knowledge, and thus knowledge in medical science is also there for the perfect cure of the diseases of the living entity. The embodied living entity is diseased by the very construction of his body. The body is the symbol of diseases. The disease may differ from one variety to another, but disease must be there just as there is birth and death for everyone. So, by the grace of the Personality of Godhead, not only are diseases of the body and mind cured, but also the soul is relieved of the constant repetition of birth and death. The name of the Lord is also called bhavausadhi, or the source of curing the disease of material existence.

TEXT 22

TEXT

ksatram ksayaya vidhinopabhrtam mahatma
brahma-dhrug ujjhita-patham narakarti-lipsu
uddhanty asav avanikantakam ugra-viryas
trih-sapta-krtva urudhara-parasvadhena

SYNONYMS

ksatram--the royal order; ksayaya--for the sake of diminishing; vidhina--by destination; upabhrtam--increased in proportion; mahatma--the Lord in the form of the great sage Parasurama; brahma-dhruk--the ultimate truth in Brahman; ujjhita-patham--those who have given up the path of the Absolute Truth; naraka-arti-lipsu--desirous to suffer pain in hell; uddhanti--exacts; asau--all those; avanikantakam--thorns of the world; ugra-viryah--awfully powerful; trih-sapta--thrice seven times; krtvah--performed; urudhara--very sharp; parasvadhena--by the great chopper.

TRANSLATION

When the ruling administrators, who are known as the ksatriyas, turned astray from the path of the Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Parasurama, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the ksatriyas with His keenly sharpened chopper.

PURPORT

The ksatriyas, or the ruling administrators of any part of the universe, either on this planet or on other planets, are factually the representatives of the Almighty Personality of Godhead, and they are meant to lead the subjects towards the path of God realization. Every state and its administrators, regardless of the nature of the administration--monarchy or democracy, oligarchy or dictatorship or autocracy--have the prime responsibility to lead the citizens toward God realization. This is essential for all human beings, and it is the duty of the father, spiritual master, and ultimately the state to take up the responsibility of leading the citizens towards this end. The whole creation of material existence is made for this purpose, just to give a chance to the fallen souls who rebelled against the will of the Supreme Father and thus became conditioned by material nature. The force of material nature gradually leads one to a hellish condition of perpetual pains and miseries. Those going against the prescribed rules and regulations of conditional life are called brahmojjhita-pathas, or persons going against the path of the Absolute Truth, and they are liable to be punished. Lord Parasurama, the incarnation of the Personality of Godhead, appeared in such a state of worldly affairs and killed all the miscreant kings twenty-one times. Many ksatriya kings fled from India to other parts of the world at that time, and according to the authority of the Mahabharata, the kings of Egypt originally migrated from India because of Parasurama's program of chastisement. The kings or administrators are similarly chastised in all circumstances whenever they become godless and plan a godless civilization. That is the order of the Almighty.

TEXT 23

TEXT

asmat-prasada-sumukhah kalaya kalesa
iksvaku-vamsa avatirya guror nidese
tisthan vanam sa-dayitanuja avivesa
yasmin virudhya dasa-kandhara artim arcchat

SYNONYMS

asmat--unto us, beginning from Brahma down to the insignificant ant; prasada--causeless mercy; sumukhah--so inclined; kalaya--with His plenary extensions; kalesah--the Lord of all potencies; iksvaku--Maharaja Iksvaku, in the dynasty of the sun; vamse--family; avatirya--by descending in; guroh--of the father or spiritual master; nidese--under the order of; tisthan--being situated in; vanam--in the forest; sadayita-anujah--along with His wife and younger brother; avivesa--entered; yasmin--unto whom; virudhya--being rebellious; dasa-kandharah--Ravana, who had ten heads; artim--great distress; arcchat--achieved.

TRANSLATION

Due to His causeless mercy upon all living entities within the universe, the Supreme Personality of Godhead, along with His plenary extensions, appeared in the family of Maharaja Iksvaku as the Lord of His internal potency, Sita. Under the order of His father, Maharaja Dasaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Ravana, who was very materially powerful, with ten heads on his shoulders, committed a great offense against Him and was thus ultimately vanquished.

PURPORT

Lord Rama is the Supreme Personality of Godhead, and His brothers, namely Bharata, Laksmana and Satrugna, are His plenary expansions. All four brothers are visnu-tattva and were never ordinary human beings. There are many unscrupulous and ignorant commentators on Ramayana who present the younger brothers of Lord Ramacandra as ordinary living entities. But here in the Srimad-Bhagavatam, the most authentic scripture on the science of Godhead, it is clearly stated that His brothers were His plenary expansions. Originally Lord Ramacandra is the incarnation of Vasudeva, Laksmana is the incarnation of Sankarsana, Bharata is the incarnation of Pradyumna, and Satrugna is the incarnation of Aniruddha, expansions of the Personality of Godhead. Laksmiji Sita is the internal potency of the Lord and is neither an ordinary woman nor the external potency incarnation of Durga. Durga is the external potency of the Lord, and she is associated with Lord Siva.

As stated in the Bhagavad-gita (4.7), the Lord appears when there are discrepancies in the discharge of factual religion. Lord Ramacandra also appeared under the same circumstances, accompanied by His brothers, who are expansions of the Lord's internal potency, and by Laksmiji Sitadevi.

Lord Ramacandra was ordered by His father, Maharaja Dasaratha, to leave home for the forest under awkward circumstances, and the Lord, as the ideal son of His father, carried out the order, even on the occasion of His being declared the King of Ayodhya. One of His younger brothers, Laksmanaji, desired to go with Him, and so also His eternal wife, Sitaji, desired to go with Him. The Lord agreed to both of them, and all together they entered the Dandakaranya Forest, to live there for fourteen years. During their stay in the forest, there was some quarrel between Ramacandra and Ravana, and the latter kidnapped the Lord's wife, Sita. The quarrel ended in the vanquishing of the greatly powerful Ravana, along with all his kingdom and family.

Sita is Laksmiji, or the goddess of fortune, but she is never to be enjoyed by any living being. She is meant for being worshiped by the living being along with her husband, Sri Ramacandra. A materialistic man like Ravana does not understand this great truth, but on the contrary he wants to snatch Sitadevi from the custody of Rama and thus incurs great miseries. The materialists, who are after opulence and material prosperity, may take lessons from the Ramayana that the policy of exploiting the nature of the Lord without acknowledging the supremacy of the Supreme Lord is the policy of Ravana. Ravana was very advanced materially, so much so that he turned his kingdom, Lanka, into pure gold, or full material wealth. But because he did not recognize the supremacy of Lord Ramacandra and defied Him by stealing His wife, Sita, Ravana was killed, and all his opulence and power were destroyed.

Lord Ramacandra is a full incarnation with six opulences in full, and He is therefore mentioned in this verse as kalesah, or master of all opulence.

TEXT

yasma adad udadhir udha-bhayanga-vepo
margam sapady ari-puram haravad didhaksoh
dure suhrn-mathita-rosa-susona-drstya
tatapyamana-makaroraga-nakra-cakrah

SYNONYMS

yasmai--unto whom; adat--gave; udadhih--the great Indian Ocean; udha-bhaya--affected by fear; anga-vepah--bodily trembling; margam--way; sapadi--quickly; ari-puram--the city of the enemy; hara-vat--like that of Hara (Mahadeva); didhaksoh--desiring to burn to ashes; dure--at a long distance; su-hrt--intimate friend; mathita--being aggrieved by; rosa--in anger; su-sona--red-hot; drstya--by such a glance; tatapyamana--burning in heat; makara--sharks; uraga--snakes; nakra--crocodiles; cakrah--circle.

TRANSLATION

The Personality of Godhead Ramacandra, being aggrieved for His distant intimate friend [Sita], glanced over the city of the enemy Ravana with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The great ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord.

PURPORT

The Personality of Godhead has every sentiment of a sentient being, like all other living beings, because He is the chief and original living entity, the supreme source of all other living beings. He is the nitya, or the chief eternal amongst all other eternals. He is the chief one, and all others are the dependent many. The many eternals are supported by the one eternal, and thus both the eternals are qualitatively one. Due to such oneness, both the eternals constitutionally have a complete range of sentiments, but the difference is that the sentiments of the chief eternal are different in quantity from the sentiments of the dependent eternals. When Ramacandra was angry and showed His red-hot eyes, the whole ocean became heated with that energy, so much so that the aquatics within the great ocean felt the heat, and the personified ocean trembled in fear and offered the Lord an easy path for reaching the enemy's city. The impersonalists will see havoc in this red-hot sentiment of the Lord because they want to see negation in perfection. Because the Lord is absolute, the impersonalists imagine that in the Absolute the sentiment of anger, which resembles mundane sentiments, must be conspicuous by absence. Due to a poor fund of knowledge, they do not realize that the sentiment of the Absolute Person is transcendental to all mundane concepts of quality and quantity. Had Lord Ramacandra's sentiment been of mundane origin, how could it disturb the whole ocean and its inhabitants? Can any mundane red-hot eye generate heat in the great ocean? These are factors to be distinguished in terms of the personal and impersonal conceptions of the Absolute Truth. As it is said in the beginning of the Srimad-Bhagavatam, the Absolute Truth is the source of everything, so the Absolute Person cannot be devoid of the sentiments that are reflected in the temporary mundane world. Rather, the different sentiments found in the Absolute, either in anger or in mercy, have the same qualitative influence, or, in other words, there is no mundane difference of value because these sentiments are all on the absolute plane. Such sentiments are definitely not absent in the Absolute, as the impersonalists think, making their mundane estimation of the transcendental world.

TEXT 25

TEXT

vaksah-sthala-sparsa-rugna-mahendra-vaha-
dantair vidambita-kakubjusa udha-hasam

sadyo 'subhah saha vinesyati dara-hartur
visphurjitair dhanusa uccarato 'dhisainye

SYNONYMS

vaksah--sthala--chest; sparsa--touched by; rugna--broken; maha-indra--the King of heaven; vaha--the conveyor; dantaih--by the trunk; vidambita--illuminated; kakup-jusah--all directions thus being served; udha-hasam--overtaken by laughter; sadyah--within no time; asubhah--by the life; saha--along with; vinesyati--was killed; dara-hartuh--of the one who kidnapped the wife; visphurjitaih--by the tingling of the bow; dhanusah--bow; uccaratah--strolling fast; adhisainye--in the midst of the fighting soldiers of both sides.

TRANSLATION

When Ravana was engaged in the battle, the trunk of the elephant which carried the King of heaven, Indra, broke in pieces, having collided with the chest of Ravana, and the scattered broken parts illuminated all directions. Ravana therefore felt proud of his prowess and began to loiter in the midst of the fighting soldiers, thinking himself the conqueror of all directions. But his laughter, overtaken by joy, along with his very air of life, suddenly ceased with the tingling sound of the bow of Ramacandra, the Personality of Godhead.

PURPORT

However powerful a living being may be, when he is condemned by God no one can save him, and, similarly, however weak one may be, if he is protected by the Lord no one can annihilate him.

TEXT 26

TEXT

bhumeh suretara-varutha-vimarditayah
klesa-vyayaya kalaya sita-krsna-kesah
jatah karisyati jananupalaksya-margah
karmani catma-mahimopanibandhanani

SYNONYMS

bhumeh--of the entire world; sura-itara--other than godly persons; varutha--soldiers; vimarditayah--distressed by the burden; klesa--miseries; vyayaya--for the matter of diminishing; kalaya--along with His plenary expansion; sita-krsna--not only beautiful but also black; kesah--with such hairs; jatah--having appeared; karisyati--would act; jana--people in general; anupalaksya--rarely to be seen; margah--path; karmani--activities; ca--also; atma-mahima--glories of the Lord Himself; upanibandhanani--in relation to.

TRANSLATION

When the world is overburdened by the fighting strength of kings who have no faith in God, the Lord, just to diminish the distress of the world, descends with His plenary portion. The Lord comes in His original form, with beautiful black hair. And just to expand His transcendental glories, He acts extraordinarily. No one can properly estimate how great He is.

PURPORT

This verse is especially describing the appearance of Lord Krsna and His immediate expansion, Lord Baladeva. Both Lord Krsna and Lord Baladeva are one Supreme Personality of Godhead. The Lord is

omnipotent, and He expands Himself in innumerable forms and energies, and the whole unit is known as the one Supreme Brahman. Such extensions of the Lord are divided into two divisions, namely personal and differential. The personal expansions are called the visnu-tattvas, and the differential expansions are called the jiva-tattvas. And in such expansional activity, Lord Baladeva is the first personal expansion of Krsna, the Supreme Personality of Godhead.

In the Visnu Purana, as well as in the Mahabharata, both Krsna and Baladeva are mentioned as having beautiful black hair, even in Their advanced age. The Lord is called anupalaksya-margah or, in still more technical Vedic terms, avan-manasa gocarah: one who is never to be seen or realized by the limited sense perception of the people in general. In the Bhagavad-gita (7.25) it is said by the Lord, naham prakasah sarvasya yogamaya-samavrtah. In other words, He reserves the right of not being exposed to anyone and everyone. Only the bona fide devotees can know Him by His specific symptoms, and out of many, many such symptoms, one symptom is mentioned here in this verse, that the Lord is sita-krsna-kesah, or one who is observed always with beautiful black hair. Both Lord Krsna and Lord Baladeva have such hair on Their heads, and thus even in advanced age They appeared like young boys sixteen years old. That is the particular symptom of the Personality of Godhead. In the Brahma-samhita it is stated that although He is the oldest personality among all living entities, He always looks like a new, youthful boy. That is the characteristic of a spiritual body. The material body is symptomized by birth, death, old age and diseases, but the spiritual body is conspicuous by the absence of those symptoms. Living entities who reside in the Vaikunthalokas in eternal life and bliss have the same type of spiritual body, without being affected by any signs of old age. It is described in the Bhagavatam (Canto Six) that the party of Visnudutas who came to deliver Ajamila from the clutches of the party of Yamaraja appeared like youthful boys, corroborating the description in this verse. It is ascertained thus that the spiritual bodies in the Vaikunthalokas, either of the Lord or of the other inhabitants, are completely distinct from the material bodies of this world. Therefore, when the Lord descends from that world to this world, He descends in His spiritual body of atma-maya, or internal potency, without any touch of the bahiranga-maya, or external, material energy. The allegation that the impersonal Brahman appears in this material world by accepting a material body is quite absurd. Therefore the Lord, when He comes here, has not a material body, but a spiritual body. The impersonal brahmajyoti is only the glaring effulgence of the body of the Lord, and there is no difference in quality between the body of the Lord and the impersonal ray of the Lord, called brahmajyoti.

Now the question is why the Lord, who is omnipotent, comes here to diminish the burden created upon the world by the unscrupulous kingly order. Certainly the Lord does not need to come here personally for such purposes, but He actually descends to exhibit His transcendental activities in order to encourage His pure devotees, who want to enjoy life by chanting the glories of the Lord. In the Bhagavad-gita (9.13-14) it is stated that the mahatmas, great devotees of the Lord, take pleasure in chanting of the activities of the Lord. All Vedic literatures are meant for turning one's attention towards the Lord and His transcendental activities. Thus the activities of the Lord, in His dealings with worldly people, create a subject matter for discussion by His pure devotees.

TEXT 27

TEXT

tokena jiva-haranam yad uluki-kayas
traï-masikasya ca pada sakato 'pavrttah
yad ringatantara-gatena divi-sprisor va
unmulanam tv itaratharjunayor na bhavyam

SYNONYMS

tokena--by a child; jiva-haranam--killing a living being; yat--one which; uluki-kayah--assumed the giant body of a demon; traï-masikasya--of one who is only three months old; ca--also; pada--by the leg; sakatah apavrttah--turned over the cart; yat--one who; ringata--while crawling; antara-gatena--being overtaken; divi--high in the sky; sprisor--touching; va--either; unmulanam--uprooting; tu--but; itaratha--anyone else than; arjunayoh--of the two arjuna trees; na bhavyam--was not possible.

TRANSLATION

There is no doubt about Lord Krsna's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Putana when He was just on the lap of His mother, to overturn a cart with His leg when He was only three months old, to uproot a pair of arjuna trees, so high that they touched the sky, when He was only crawling? All these activities are impossible for anyone other than the Lord Himself.

PURPORT

One cannot manufacture a God by one's mental speculation or by numerical votes, as has become a practice for the less intelligent class of men. God is God eternally, and an ordinary living entity is eternally a part and parcel of God. God is one without a second, and the ordinary living entities are many without number. All such living entities are maintained by God Himself, and that is the verdict of the Vedic literatures. When Krsna was on the lap of His mother, the demon Putana appeared before His mother and prayed to nurture the child in her lap. Mother Yasoda agreed, and the child was transferred onto the lap of Putana, who was in the garb of a respectable lady. Putana wanted to kill the child by smearing poison on the nipple of her breast. But when everything was complete, the Lord sucked her breast along with her very air of life, and the demon's gigantic body, said to be as long as six miles, fell down. But Lord Krsna did not need to expand Himself to the length of the she-demon Putana, although He was quite competent to extend Himself more than six miles long. In His Vamana incarnation He posed Himself as a dwarf brahmana, but when He took possession of His land, promised by Bali Maharaja, He expanded His footstep to the top of the universe, extending over thousands and millions of miles. So it was not very difficult for Krsna to perform a miracle by extending His bodily feature, but He had no desire to do it because of His deep filial love for His mother, Yasoda. If Yasoda had seen Krsna in her lap extending six miles to cope with the she-demon Putana, then the natural filial love of Yasoda would have been hurt because in that way Yasoda would have come to know that her so-called son, Krsna, was God Himself. And with the knowledge of the Godhood of Krsna, Yasodamayi would have lost the temper of her love for Krsna as a natural mother. But as far as Lord Krsna is concerned, He is God always, either as a child on the lap of His mother, or as the coverer of the universe, Vamanadeva. He does not require to become God by undergoing severe penances, although some men think of becoming God in that way. By undergoing severe austerities and penances, one cannot become one or equal with God, but one can attain most of the godly qualities. A living being can attain godly qualities to a large extent, but he cannot become God, whereas Krsna, without undergoing any type of penance, is God always, either in the lap of His mother or growing up or at any stage of growth.

So at the age of only three months He killed the Sakatasura, who had remained hidden behind a cart in the house of Yasodamayi. And when He was crawling and was disturbing His mother from doing household affairs, the mother tied Him with a grinding pestle, but the naughty child dragged the pestle up to a pair of very high arjuna trees in the yard of Yasodamayi, and when the pestle was stuck between the pair of trees, they fell down with a horrible sound. When Yasodamayi came to see the happenings, she thought that her child had been saved from the falling trees by the mercy of the Lord, without knowing that the Lord Himself, crawling in her yard, had wreaked the havoc. So that is the way of reciprocation of love affairs between the Lord and His devotees. Yasodamayi wanted to have the Lord as her child, and the Lord played exactly like a child in her lap, but at the same time played the part of the Almighty Lord whenever it was so required. The beauty of such pastimes was that the Lord fulfilled everyone's desire. In the case of felling the gigantic arjuna trees, the Lord's mission was to deliver the two sons of Kuvera, who were condemned to become trees by the curse of Narada, as well as to play like a crawling child in the yard of Yasoda, who took transcendental pleasure in seeing such activities of the Lord in the very yard of her home.

The Lord in any condition is Lord of the universe, and He can act as such in any form, gigantic or small, as He likes.

TEXT

yad vai vraje vraja-pasun visatoya-pitan
palams tv ajivayad anugraha-drsti-vrstya
tac-chuddhaye 'ti-visa-virya-vilola-jihvam
uccatayisyad uragam viharan hradinyam

SYNONYMS

yat--one who; vai--certainly; vraje--at Vrndavana; vraja-pasun--the animals thereof; visa-toya--poisoned water; pitan--those who drank; palan--the cowherd men; tu--also; ajivayat--brought to life; anugraha-drsti--merciful glance; vrstya--by the showers of; tat--that; suddhaye--for purification; ati--exceedingly; visa-virya--highly potent poison; vilola--lurking; jihvam--one who has such a tongue; uccatayisyat--severely punished; uragam--unto the snake; viharan--taking it as a pleasure; hradinyam--in the river.

TRANSLATION

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamuna, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamuna He jumped into it as if playing and chastised the venomous Kaliya snake, which was lurking there, its tongue emitting waves of poison. Who can perform such herculean tasks but the Supreme Lord ?

TEXT 29

TEXT

tat karma divyam iva yan nisi nihsayanam
davagnina suci-vane paridahyamane
unnesyati vrajam ato 'vasitanta-kalam
netre pidhapyā sabalo 'nadhigamyā-viryah

SYNONYMS

tat--that; karma--activity; divyam--superhuman; iva--like; yat--which; nisi--at night; nihsayanam--sleeping carefreely; dava-agnina--by the glare of the forest fire; suci-vane--in the dry forest; paridahyamane--being set ablaze; unnesyati--would deliver; vrajam--all the inhabitants of Vraja; atah--hence; avasita--surely; anta-kalam--last moments of life; netre--on the eyes; pidhapyā--simply by closing; sa-balah--along with Baladeva; anadhigamyā--unfathomable; viryah--prowess.

TRANSLATION

On the very night of the day of the chastisement of the Kaliya snake, when the inhabitants of Vrajabhumi were sleeping carefreely, there was a forest fire ablaze due to dry leaves, and it appeared that all the inhabitants were sure to meet their death. But the Lord, along with Balarama, saved them simply by closing His eyes. Such are the superhuman activities of the Lord.

PURPORT

Although in this verse the Lord's activity has been described as superhuman, it should be noted that the Lord's activities are always superhuman, and that distinguishes Him from the ordinary living being. Uprooting a gigantic banyan or arjuna tree and extinguishing a blazing forest fire simply by closing one's eyes are certainly impossible by any kind of human endeavor. But not only are these activities amazing to hear, but in fact all other activities of the Lord, whatever He may do, are all superhuman, as confirmed in

the Bhagavad-gita (4.9). Whoever knows the superhuman activities of the Lord, due to their very transcendental nature, becomes eligible to enter the kingdom of Krsna, and as such, after quitting this present material body, the knower of the transcendental activities of the Lord goes back home, back to Godhead.

TEXT 30

TEXT

grhñita yad yad upabandham amusya mata
sulbam sutasya na tu tat tad amusya mati
yaj jimbhato 'sya vadane bhuvanani gopi
samviksya sankita-manah pratibodhitasi

SYNONYMS

grhñita--by taking up; yat yat--whatsoever; upabandham--ropes for tying; amusya--His; mata--mother; sulbam--ropes; sutasya--of her son; na--not; tu--however; tat tat--by and by; amusya--His; mati--was sufficient; yat--that which; jimbhatah--opening the mouth; asya--of Him; vadane--in the mouth; bhuvanani--the worlds; gopi--the cowherd woman; samviksya--so seeing it; sankita-manah--doubtful in mind; pratibodhita--convinced in a different way; asit--was so done.

TRANSLATION

When the cowherd woman [Krsna's foster mother, Yasoda] was trying to tie the hands of her son with ropes, she found the rope to be always insufficient in length, and when she finally gave up, Lord Krsna, by and by, opened His mouth, wherein the mother found all the universes situated. Seeing this, she was doubtful in her mind, but she was convinced in a different manner of the mystic nature of her son.

PURPORT

One day Lord Krsna as the naughty child disturbed His mother Yasoda, and she began to tie up the child with ropes just to punish Him. But no matter how much rope she used, she found it always insufficient. Thus she became fatigued, but in the meantime the Lord opened His mouth, and the affectionate mother saw within the mouth of her son all the universes situated together. The mother was astonished, but out of her deep affection for Krsna she thought that the Almighty Godhead Narayana had kindly looked after her son just to protect Him from all the continuous calamities happening to Him. Because of her deep affection for Krsna, she could never think that her very son was Narayana, the Personality of Godhead Himself. That is the action of yogamaya, the internal potency of the Supreme Lord, which acts to perfect all the pastimes of the Lord with His different types of devotees. Who could play such wonders without being God?

TEXT 31

TEXT

nandam ca moksyati bhayad varunasya pasad
gopan bilesu pihitan maya-sununa ca
ahny aprtam nisi sayanam atisramena
lokam vikuntham upanesyati gokulam sma

SYNONYMS

nandam--unto Nanda (the father of Krsna); ca--also; moksyati--saves; bhayat--from the fear of; varunasya--of Varuna, the demigod of water; pasat--from the clutches of; gopan--the cowherd men; bilesu--in the caves of the mountain; pihitan--placed; maya-sununa--by the son of Maya; ca--also; ahni aptam--being very engaged during the daytime; nisi--at night; sayanam--lying down; atisramena--because of hard labor; lokam--planet; vikuntham--the spiritual sky; upanesyati--He awarded; gokulam--the highest planet; sma--certainly.

TRANSLATION

Lord Krsna saved His foster father, Nanda Maharaja, from the fear of the demigod Varuna and released the cowherd boys from the caves of the mountain, for they were placed there by the son of Maya. Also, to the inhabitants of Vrndavana, who were busy working during daytime and sleeping soundly at night because of their hard labor in the day, Lord Krsna awarded promotion to the highest planet in the spiritual sky. All these acts are transcendental and certainly prove without any doubt His Godhood.

PURPORT

Nanda Maharaja, the foster father of Lord Krsna, went to take his bath in the River Yamuna in the dead of night, mistakenly thinking that the night was already over; thus the demigod Varuna took him to the Varuna planet just to have a look at the Personality of Godhead Lord Krsna, who appeared there to release His father. Actually there was no arrest of Nanda Maharaja by Varuna because the inhabitants of Vrndavana were always engaged in thinking of Krsna, in constant meditation on the Personality of Godhead in a particular form of samadhi, or trance of bhakti-yoga. They had no fear of the miseries of material existence. In the Bhagavad-gita it is confirmed that to be in association with the Supreme Personality of Godhead by full surrender in transcendental love frees one from the miseries inflicted by the laws of material nature. Here it is clearly mentioned that the inhabitants of Vrndavana were extensively busy in the hard labor of their day's work, and due to the day's hard labor they were engaged in sound sleep at night. So practically they had very little time to devote to meditation or to the other paraphernalia of spiritual activities. But factually they were engaged in the highest spiritual activities only. Everything done by them was spiritualized because everything was dovetailed in their relationship with Lord Sri Krsna. The central point of activities was Krsna, and as such the so-called activities in the material world were saturated with spiritual potency. That is the advantage of the way of bhakti-yoga. One should discharge one's duty on Lord Krsna's behalf, and all one's actions will be saturated with Krsna thought, the highest pattern of trance in spiritual realization.

TEXT 32

TEXT

gopair makhe pratihate vraja-viplavaya
deve 'bhivarsati pasun krpaya riraksuh
dhartocchilindhram iva sapta-dinani sapta-
varso mahidhram anaghaika-kare salilam

SYNONYMS

gopaih--by the cowherd men; makhe--in offering a sacrifice to the King of heaven; pratihate--being hampered; vraja-viplavaya--for devastating the whole existence of Vrajabhumi, the land of Krsna's pastimes; deve--by the King of heaven; abhivarsati--having poured down heavy rain; pasun--the animals; krpaya--by causeless mercy upon them; riraksuh--desired to protect them; dharta--held up; ucchilindhram--uprooted as an umbrella; iva--exactly like that; sapta-dinani--continuously for seven days; sapta-varso--although He was only seven years old; mahidhram--the Govardhana Hill; anagha--without being tired; eka-kare--in one hand only; salilam--playfully.

TRANSLATION

When the cowherd men of Vrndavana, under instruction of Krsna, stopped offering sacrifice to the heavenly King, Indra, the whole tract of land known as Vraja was threatened with being washed away by constant heavy rains for seven days. Lord Krsna, out of His causeless mercy upon the inhabitants of Vraja, held up the hill known as Govardhana with one hand only, although He was only seven years old. He did this to protect the animals from the onslaught of water.

PURPORT

Children play with an umbrella generally known as a frog's umbrella, and Lord Krsna, when He was only seven years old, could snatch the great hill known as the Govardhana Parvata at Vrndavana and hold it for seven days continuously with one hand, just to protect the animals and the inhabitants of Vrndavana from the wrath of Indra, the heavenly King, who had been denied sacrificial offerings by the inhabitants of Vrajabhumi.

Factually there is no need of offering sacrifices to the demigods for their services if one is engaged in the service of the Supreme Lord. Sacrifices recommended in the Vedic literature for satisfaction of the demigods are a sort of inducement to the sacrificers to realize the existence of higher authorities. The demigods are engaged by the Lord as controlling deities of material affairs, and according to the Bhagavad-gita, when a demigod is worshiped the process is accepted as the indirect method for worshipping the Supreme Lord. But when the Supreme Lord is worshiped directly there is no need of worshipping the demigods or offering them sacrifices as recommended in particular circumstances. Lord Krsna therefore advised the inhabitants of Vrajabhumi not to offer any sacrifices to the heavenly King Indra. But Indra, not knowing Lord Krsna in Vrajabhumi, was angry at the inhabitants of Vrajabhumi and tried to avenge the offense. But, competent as the Lord was, He saved the inhabitants and animals of Vrajabhumi by His personal energy and proved definitely that anyone directly engaged as a devotee of the Supreme Lord need not satisfy any other demigods, however great, even to the level of Brahma, or Siva. Thus this incident definitely proved without a doubt that Lord Krsna is the Personality of Godhead and that He was so in all circumstances, as a child on the lap of His mother, as a boy 7 years old, and as an old man of 125 years of age. In either case He was never on the level of the ordinary man, and even in His advanced age He appeared a young boy 16 years old. These are the particular features of the transcendental body of the Lord.

TEXT 33

TEXT

kridan vane nisi nisakara-rasmi-gauryam
rasonmukhah kala-padayata-murcchitena
uddipita-smara-rujam vraja-bhrd-vadhunam
hartur harisyati siro dhanadanugasya

SYNONYMS

kridan--while engaged in His pastimes; vane--in the forest of Vrndavana; nisi--nocturnal; nisakara--the moon; rasmi-gauryam--white moonshine; rasa-unmukhah--desiring to dance with; kala-padayata--accompanied by sweet songs; murcchitena--and melodious music; uddipita--awakened; smara-rujam--sexual desires; vraja-bhrt--the inhabitants of Vrajabhumi; vadhunam--of the wives; hartuh--of the kidnappers; harisyati--will vanquish; sirah--the head; dhanada-anugasya--of the follower of the rich Kuvera.

TRANSLATION

When the Lord was engaged in His pastimes of the rasa dance in the forest of Vrndavana, enlivening the sexual desires of the wives of the inhabitants of Vrndavana by sweet and melodious songs, a demon of the name Sankhacuda, a rich follower of the treasurer of heaven [Kuvera], kidnapped the damsels, and the Lord severed his head from his trunk.

PURPORT

We should carefully note that the statements described herein are the statements of Brahmaji to Narada, and he was speaking to Narada of events that would happen in the future, during the advent of Lord Krsna. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmaji, being one of them, foretold what would happen in the future. The killing of Sankhacuda by the Lord is a more recent incident, after the rasa-lila, and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord's engagement in the affairs of the forest fire was described along with His pastimes of punishing the Kaliya snake, and similarly the pastimes of the rasa dance and the killing of Sankhacuda are also described herein. The adjustment is that all these incidents would take place in the future, after the time when it was being foretold by Brahmaji to Narada. The demon Sankhacuda was killed by the Lord during His pastimes at Horika in the month of Phalguna, and the same ceremony is still observed in India by the burning of the effigy of Sankhacuda one day prior to the Lord's pastimes at Horika, generally known as Holi.

Generally the future appearance and the activities of the Lord or His incarnations are foretold in the scriptures, and thus the pseudoincarnations are unable to cheat persons who are in knowledge of the events as they are described in the authoritative scriptures.

TEXTS 34-35

TEXT

ye ca pralamba-khara-dardura-kesy-arista-
mallebha-kamsa-yavanah kapi-paundrakadyah
anye ca salva-kuja-balvala-dantavakra-
saptoksa-sambara-viduratha-rukmi-mukhyah

ye va mrdhe samiti-salina atta-capah
kamboja-matsya-kuru-srnjaya-kaikayadyah
yasyanty adarsanam alam bala-partha-bhima-
vyajahvayena harina nilayam tadiyam

SYNONYMS

ye--all those; ca--totally; pralamba--the demon named Pralamba; khara--Dhenukasura; dardura--Bakasura; kesi--the Kesi demon; arista--the demon Aristasura; malla--a wrestler in the court of Kamsa; ibha--Kunalayapida; kamsa--the King of Mathura and maternal uncle of Krsna; yavanah--the kings of Persia and other adjoining places; kapi--Dvividya; paundraka-adyah--Paundraka and others; anye--others; ca--as much as; salva--King Salva; kuja--Narakasura; balvala--King Balvala; dantavakra--the brother of Sisupala, a dead rival of Krsna's; saptoksa--King Saptoksa; sambara--King Sambara; viduratha--King Viduratha; rukmi-mukhyah--the brother of Rukmini, the first queen of Krsna at Dvaraka; ye--all those; va--either; mrdhe--in the battlefield; samiti-salinah--all very powerful; atta-capah--well equipped with bows and arrows; kamboja--the King of Kamboja; matsya--the King of Dvarbhanga; kuru--the sons of Dhrtarastra; srnjaya--King Srnjaya; kaikaya-adyah--the King of Kekaya and others; yasyanti--would attain; adarsanam--impersonal merging within the brahmajyoti; alam--what to speak of; bala--Baladeva, the elder brother of Krsna; partha--Arjuna; bhima--the second Pandava; vyaja-ahvayena--by the false names; harina--by Lord Hari; nilayam--the abode; tadiyam--of Him.

TRANSLATION

All demonic personalities like Pralamba, Dhenuka, Baka, Kesi, Arista, Canura, Mustika, Kuvalayapida elephant, Kamsa, Yavana, Narakasura and Paundraka, great marshals like Salva, Dvidida monkey and Balvala, Dantavakra, the seven bulls, Sambara, Viduratha and Rukmi, as also great warriors like Kamboja, Matsya, Kuru, Srnjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhima, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuntha planets.

PURPORT

All manifestations, in both the material and spiritual worlds, are demonstrations of the different potencies of Lord Kṛṣṇa. The Personality of Godhead Baladeva is His immediate personal expansion, and Bhima, Arjuna, etc., are His personal associates. The Lord would appear (and He does so whenever He appears) with all His associates and potencies. Therefore the rebellious souls, like the demons and demoniac men, mentioned by names like Pralamba, would be killed either by the Lord Himself or by His associates. All these affairs will be clearly explained in the Tenth Canto. But we should know well that all the above-mentioned living entities killed would attain salvation either by being merged in the brahmajyoti of the Lord or being allowed to enter into the abodes of the Lord called Vaikunthas. This has already been explained by Bhismadeva (First Canto). All persons who participated in the Battlefield of Kuruksetra or otherwise with the Lord or with Baladeva, etc., would benefit by attaining spiritual existence according to the situation of their minds at the time of death. Those who recognized the Lord would enter Vaikuntha, and those who estimated the Lord as only a powerful being would attain salvation by merging into the spiritual existence of the impersonal brahmajyoti of the Lord. But every one of them would get release from material existence. Since such is the benefit of those who played with the Lord inimically, one can imagine what would be the position of those who devoutly served the Lord in transcendental relationship with Him.

TEXT 36

TEXT

kalena milita-dhiyam avamrsya nrnam
stokayusam sva-nigamo bata dura-parah
avirhitas tv anuyugam sa hi satyavatyam
veda-drumam vita-paso vibhajisyati sma

SYNONYMS

kalena--in course of time; milita-dhiyam--of the less intelligent persons; avamrsya--considering the difficulties; nrnam--of humanity at large; stoka-ayusam--of the short-living persons; sva-nigamah--the Vedic literatures compiled by Him; bata--exactly; dura-parah--greatly difficult; avirhitah--having appeared as; tu--but; anuyugam--in terms of the age; sah--He (the Lord); hi--certainly; satyavatyam--in the womb of Satyavati; veda-drumam--the desire tree of the Vedas; vita-pasah--by division of branches; vibhajisyati--will divide; sma--as it were.

TRANSLATION

The Lord Himself in His incarnation as the son of Satyavati [Vyasadeva] will consider his compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He will divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

PURPORT

Herein Brahma mentions the future compilation of Srimad-Bhagavatam for the short-lived persons of the Kali age. As explained in the First Canto, the less intelligent persons of the age of Kali would be not only short-lived, but also perplexed with so many problems of life due to the awkward situation of the godless human society. Advancement of material comforts of the body is activity in the mode of ignorance according to the laws of material nature. Real advancement of knowledge means progress of knowledge in self-realization. But in the age of Kali the less intelligent men mistakenly consider the short lifetime of one hundred years (now factually reduced to about forty or sixty years) to be all in all. They are less intelligent because they have no information of the eternity of life; they identify with the temporary material body existing for forty years and consider it the only basic principle of life. Such persons are described as equal to the asses and bulls. But the Lord, as the compassionate father of all living beings, imparts unto them the vast Vedic knowledge in short treatises like the Bhagavad-gita and, for the graduates, the Srimad-Bhagavatam. The Puranas and the Mahabharata are also similarly made by Vyasadeva for the different types of men in the modes of material nature. But none of them are independent of the Vedic principles.

TEXT 37

TEXT

deva-dvisam nigama-vartmani nisthitanam
purbhir mayena vihitabhir adrsya-turbhiih
lokan ghnatam mati-vimoham atipralobham
vesam vidhaya bahu bhasyate aupadharmyam

SYNONYMS

deva-dvisam--of those who were envious of the devotees of the Lord; nigama--the Vedas; vartmani--on the path of; nisthitanam--of the well situated; purbhiih--by rockets; mayena--made by the great scientist Maya; vihitabhih--made by; adrsya-turbhiih--unseen in the sky; lokan--the different planets; ghnatam--of the killers; mati-vimoham--bewilderment of the mind; atipralobham--very attractive; vesam--dress; vidhaya--having done so; bahu bhasyate--will talk very much; aupadharmyam--subreligious principles.

TRANSLATION

When the atheists, after being well versed in the Vedic scientific knowledge, annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord will bewilder their minds by dressing Himself attractively as Buddha and will preach on subreligious principles.

PURPORT

This incarnation of Lord Buddha is not the same Buddha incarnation we have in the present history of mankind. According to Srila Jiva Gosvami, the Buddha incarnation mentioned in this verse appeared in a different Kali age. In the duration of life of one Manu there are more than seventy-two Kali-yugas, and in one of them the particular type of Buddha mentioned here would appear. Lord Buddha incarnates at a time when the people are most materialistic and preaches common-sense religious principles. Such ahimsa is not a religious principle itself, but it is an important quality for persons who are actually religious. It is a common-sense religion because one is advised to do no harm to any other animal or living being because such harmful actions are equally harmful to he who does the harm. But before learning these principles of nonviolence one has to learn two other principles, namely to be humble and to be prideless. Unless one is humble and prideless, one cannot be harmless and nonviolent. And after being nonviolent one has to learn tolerance and simplicity of living. One must offer respects to the great religious preachers and spiritual leaders and also train the senses for controlled action, learning to be unattached to family and home, and enacting devotional service to the Lord, etc. At the ultimate stage one has to accept the Lord and become His devotee; otherwise there is no religion. In religious principles

there must be God in the center; otherwise simple moral instructions are merely subreligious principles, generally known as upadharma, or nearness to religious principles.

TEXT 38

TEXT

yarhy alayesv api satam na hareh kathah syuh
pasandino dvija-jana vrsala nrdevah
svaha svadha vasad iti sma giro na yatra
sasta bhavisyati kaler bhagavan yugante

SYNONYMS

yarhi--when it happens; alayesu--in the residence of; api--even; satam--civilized gentlemen; na--no; hareh--of the Personality of Godhead; kathah--topics; syuh--will take place; pasandinah--atheists; dvija-janah--persons declaring themselves to be the higher three classes (brahmanas, ksatriyas and vaisyas); vrsalah--the lower class sudras; nr-devah--ministers of the government; svaha--hymns to perform sacrifices; svadha--the ingredients to perform sacrifices; vasat--the altar of sacrifice; iti--all these; sma--shall; girah--words; na--never; yatra--anywhere; sasta--the chastiser; bhavisyati--will appear; kaleh--of the Kali age; bhagavan--the Personality of Godhead; yuga-ante--at the end of.

TRANSLATION

Thereafter, at the end of Kali-yuga, when there exist no topics on the subject of God, even at the residences of so-called saints and respectable gentlemen of the three higher castes, and when the power of government is transferred to the hands of ministers elected from the lowborn sudra class or those less than them, and when nothing is known of the techniques of sacrifice, even by word, at that time the Lord will appear as the supreme chastiser.

PURPORT

The symptoms of the worst conditions of the material world, at the last stage of this age, called Kali-yuga, are stated herein. The sum and substance of such conditions is godlessness. Even the so-called saints and higher castes of the social orders, generally known as the dvija janas or the twice-born, will become atheists. As such, all of them will practically forget even the holy name of the Lord, and what to speak of His activities. The higher castes of society, namely the intelligent class of men guiding the destinies of the social orders, the administrative class of men guiding the law and order of the society, and the productive class of men guiding the economic development of the society, must all be properly well versed in knowledge of the Supreme Lord, knowing factually His name, quality, pastimes, entourage, paraphernalia and personalities. The saints and the higher castes or orders of the society are judged by their proportion of knowledge in the science of God, or tattva jnana, and not by any kind of birthright or bodily designations. Such designations, without any knowledge of the science of God and practical knowledge of devotional service, are considered to be all decorations of dead bodies. And when there is too much inflation of these decorated dead bodies in society, there develop so many anomalies in the progressive, peaceful life of the human being. Because of the lack of training or culture in the upper section of the social orders, they are no more to be designated as the dvija janas, or the twice-born. The significance of being twice-born has been explained in many places in these great literatures, and again one is reminded herewith that birth, executed by the sex life of the father and the mother, is called animal birth. But such animal birth and progress of life on the animal principles of eating, sleeping, fearing and mating (without any scientific culture of spiritual life) is called the sudra life, or, to be more explicit, the uncultured life of the lower class of men. It is stated herein that the governmental power of society in the Kali-yuga will be passed over to the uncultured, godless laborer classes of men, and thus the nrdevas (or the ministers of the government) will be the vrsalas, or the uncultured lower-class men of society. No one

can expect any peace and prosperity in a human society full of uncultured lower classes of men. The symptoms of such uncultured social animals are already in vogue, and it is the duty of the leaders of men to take note of it and try to reform the social order by introducing the principles of twice-born men trained in the science of God consciousness. This can be done by expanding the culture of Srimad-Bhagavatam all over the world. In the degraded condition of human society, the Lord incarnates as the Kalki avatara and kills all the demonic without mercy.

TEXT 39

TEXT

sarge tapo 'ham rsayo nava ye prajesah
sthane 'tha dharma-makha-manv-amaravanisah
ante tv adharma-hara-manyu-vasasuradya
maya-vibhutaya imah puru-sakti-bhajah

SYNONYMS

sarge--in the beginning of the creation; tapah--penance; aham--myself; rsayah--sages; nava--nine; ye prajesah--those who would generate; sthane--in the middle while maintaining the creation; atha--certainly; dharma--religion; makha--Lord Visnu; manu--the father of mankind; amara--the demigods deputed to control the affairs of maintenance; avanisah--and the kings of different planets; ante--at the end; tu--but; adharma--irreligion; hara--Lord Siva; manyu-vasa--subjected to anger; asura-adyah--atheists, the enemies of the devotees; maya--energy; vibhutayah--powerful representatives; imah--all of them; puru-sakti-bhajah--of the supreme powerful Lord.

TRANSLATION

At the beginning of creation there are penance, myself [Brahma], and the Prajapatis, the great sages who generate; then, during the maintenance of the creation, there are Lord Visnu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Siva and the atheists full of anger, etc. All of them are different representative manifestations of the energy of the supreme power, the Lord.

PURPORT

The material world is created by the energy of the Lord, which is manifested in the beginning of the creation by the penance of Brahmaji, the first living being in the creation, and then there are the nine Prajapatis, known as great sages. In the stage when the creation is maintained, there are devotional service to Lord Visnu, or factual religion, the different demigods, and the kings of different planets who maintain the world. At last, when the creation is preparing to wind up, there is first the principle of irreligion, then Lord Siva along with the atheists, full of anger. But all of them are but different manifestations of the Supreme Lord. Therefore Brahma, Visnu and Mahadeva (Siva) are different incarnations of the different modes of material nature. Visnu is the Lord of the mode of goodness. Brahma is the lord of the mode of passion, and Siva is the lord of the mode of ignorance. Ultimately, the material creation is but a temporary manifestation meant to give the chance of liberation to the conditioned souls, who are entrapped in the material world, and one who develops the mode of goodness under the protection of Lord Visnu has the greatest chance of being liberated by following the Vaisnava principles and thus being promoted to the kingdom of God, no more to return to this miserable material world.

TEXT 40

TEXT

visnor nu virya-gananam katamo 'rhatiha
yah parthivany api kavir vimame rajamsi
caskambha yah sva-rahaskhalata tri-prstham
yasmad tri-samya-sadanad uru-kampayanam

SYNONYMS

visnoh--of Lord Visnu; nu--but; virya--prowess; gananam--in the matter of accounting; katamah--who else; arhati--is able to do it; iha--in this world; yah--one who; parthivani--the atoms; api--also; kavir--great scientist; vimame--might have counted; rajamsi--particles; caskambha--could catch; yah--one who; sva-rahasa--by His own leg; askhalata--without being hampered; tri-prstham--the topmost planetary space; yasmad--by which; tri-samya--the neutral state of the three modes; sadanat--up to that place; uru-kampayanam--moving very greatly.

TRANSLATION

Who can describe completely the prowess of Visnu? Even the scientist, who might have counted the particles of the atoms of the universe, cannot do so. Because it is He only who in His form of Trivikrama moved His leg effortlessly beyond the topmost planet, Satyaloka, up to the neutral state of the three modes of material nature. And all were moved.

PURPORT

The highest scientific advancement of the material scientists is atomic energy. But the material scientist is not able to have an estimation of the particles of atoms contained in the whole universe. But even if one is able to count such atomic particles or is able to roll up the sky like one's bedding, even then one is unable to estimate the extent of the prowess and energy of the Supreme Lord. He is known as Trivikrama because once, in His incarnation of Vamana, He expanded His leg beyond the highest planetary system, Satyaloka, and reached the neutral state of the modes of nature called the covering of the material world. There are seven layers of material coverings over the material sky, and the Lord could penetrate even those coverings. With His toe He made a hole through which the water of the Causal Ocean filters into the material sky, and the current is known as the sacred Ganges, which purifies the planets of the three worlds. In other words, no one is equal to the transcendently powerful Visnu. He is omnipotent, and no one is equal to or greater than Him.

TEXT 41

TEXT

nantam vidamy aham ami munayo 'gra-jas te
maya-balasya purusasya kuto 'vara ye
gayan gunan dasa-satanana adi-devah
seso 'dhunapi samavasyati nasya param

SYNONYMS

na--never; antam--end; vidami--do I know; aham--myself; ami--and all those; munayah--great sages; agra-jah--born prior to you; te--you; maya-balasya--of the omnipotent; purusasya--of the Personality of Godhead; kutah--what to speak of others; avarah--born after us; ye--those; gayan--by singing; gunan--the qualities; dasa-sata-ananah--one who has ten hundred faces; adi-devah--the first incarnation of the Lord; sesah--known as Sesa; adhuna--until now; api--even; samavasyati--can achieve; na--not; asya--of Him; param--limit.

TRANSLATION

Neither I nor all the sages born before you know fully the omnipotent Personality of Godhead. So what can others, who are born after us, know about Him? Even the first incarnation of the Lord, namely Sesa, has not been able to reach the limit of such knowledge, although He is describing the qualities of the Lord with ten hundred faces.

PURPORT

The omnipotent Personality of Godhead has primarily three potential manifestations, namely internal, external, and marginal potencies, with unlimited expansions of these three energies. As such, the potential expansions can never be calculated by anyone because even the Personality of God Himself, as the incarnation of Sesa, cannot estimate the potencies, although He has been describing them continuously with His one thousand faces.

TEXT 42

TEXT

yesam sa esa bhagavan dayayed anantah
sarvatmanasrita-pado yadi nirvyalikam
te dustaram atitaranti ca deva-mayam
naisam mamaham iti dhiih sva-srgala-bhaksye

SYNONYMS

yesam--unto those only; sah--the Lord; esah--the; bhagavan--the Personality of Godhead; dayayet--does bestow His mercy; anantah--the unlimited potential; sarva-atmana--by all means, without reservation; asrita-padah--surrendered soul; yadi--if such surrender; nirvyalikam--without pretension; te--those only; dustaram--insurmountable; atitaranti--can overcome; ca--and the paraphernalia; deva-mayam--diverse energies of the Lord; na--not; esam--of them; mama--mine; aham--myself; iti--thus; dhiih--conscious; sva--dogs; srgala--jackals; bhaksye--in the matter of eating.

TRANSLATION

But anyone who is specifically favored by the Supreme Lord, the Personality of Godhead, due to unalloyed surrender unto the service of the Lord, can overcome the insurmountable ocean of illusion and can understand the Lord. But those who are attached to this body, which is meant to be eaten at the end by dogs and jackals, cannot do so.

PURPORT

The unalloyed devotees of the Lord know the glories of the Lord in the sense that they can understand how great the Lord is and how great is His expansion of diverse energy. Those who are attached to the perishable body can hardly enter into the realm of the science of Godhead. The whole materialistic world, based on the conception of the material body as the self, is ignorant of the science of God. The materialist is always busy working for the welfare of the material body, not only his own but also those of his children, kinsmen, communitymen, countrymen, etc. The materialists have many branches of philanthropic and altruistic activities from a political, national and international angle of vision, but none of the field work can go beyond the jurisdiction of the misconception of identifying the material body with the spirit soul. Unless, therefore, one is saved from the wrong conception of the body and the soul, there is no knowledge of Godhead, and unless there is knowledge of God, all advancement of material civilization, however dazzling, should be considered a failure.

TEXTS 43-45

TEXT

vedaham anga paramasya hi yoga-mayam
yuyam bhavas ca bhagavan atha daitya-varyah
patni manoh sa ca manus ca tad-atmajas ca
pracinabarhir rbhur anga uta dhruvas ca

iksvakur aila-mucukunda-vidaha-gadhi-
raghv-ambarisa-sagara gaya-nahusadyah
mandhatr-alarka-satadhanv-anu-rantideva
devavrato balir amurttarayo dilipah

saubhary-utanka-sibi-devala-pippalada-
sarasvatoddhava-parasara-bhurisenah
ye 'nye vibhisana-hanumad-upendradatta-
partharstisena-vidura-srutadeva-varyah

SYNONYMS

veda--know it; aham--myself; anga--O Narada; paramasya--of the Supreme; hi--certainly; yoga-mayam--potency; yuyam--yourself; bhavah--Siva; ca--and; bhagavan--the great demigod; atha--as also; daitya-varyah--Prahlada Maharaja, the great devotee of the Lord born in the family of an atheist; patni--Satarupa; manoh--of Manu; sah--he; ca--also; manuh--Svayambhuva; ca--and; tat-atma-jah ca--and his children like Priyavrata, Uttanapada, Devahuti, etc.; pracinabarhih--Pracinabarhi; rbhuh--Rbhu; angah--Anga; uta--even; dhruvah--Dhruva; ca--and; iksvakuh--Iksvaku; aila--Aila; mucukunda--Mucukunda; videha--Maharaja Janaka; gadhi--Gadhi; raghu--Raghu; ambarisa--Ambarisa; sagarah--Sagara; gaya--Gaya; nahusa--Nahusa; adyah--and so on; mandhatr--Mandhata; alarka--Alarka; satadhanu--Satadhanu; anu--Anu; rantidevah--Rantideva; devavratah--Bhisma; balih--Bali; amurttarayah--Amurttaraya; dilipah--Dilipa; saubhari--Saubhari; utanka--Utanka; sibi--Sibi; devala--Devala; pippalada--Pippalada; sarasvata--Sarasvata; uddhava--Uddhava; parasara--Parasara; bhurisenah--Bhurisena; ye--those who; anye--others; vibhisana--Vibhisana; hanumat--Hanuman; upendra-datta--Sukadeva Gosvami; partha--Arjuna; arstisena--Arstisena; vidura--Vidura; srutadeva--Srutadeva; varyah--the foremost.

TRANSLATION

O Narada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamaya potencies. And, similarly, the potencies of the Lord are also known to the all-powerful Siva, the great king of the atheist family, namely Prahlada Maharaja, Svayambhuva Manu, his wife Satarupa, his sons and daughters like Priyavrata, Uttanapada, Akuti, Devahuti and Prasuti, Pracinabarhi, Rbhu, Anga the father of Vena, Maharaja Dhruva, Iksvaku, Aila, Mucukunda, Maharaja Janaka, Gadhi, Raghu, Ambarisa, Sagara, Gaya, Nahusa, Mandhata, Alarka, Satadhanve, Anu, Rantideva, Bhisma, Bali, Amurttaraya, Dilipa, Saubhari, Utanka, Sibi, Devala, Pippalada, Sarasvata, Uddhava, Parasara, Bhurisena, Vibhisana, Hanuman, Sukadeva Gosvami, Arjuna, Arstisena, Vidura, Srutadeva, etc.

PURPORT

All the great devotees of the Lord, as mentioned above, who flourished in the past or present, and all the devotees of the Lord who will come in the future, are aware of the different potencies of the Lord along with the potency of His name, quality, pastimes, entourage, personality, etc. And how do they know? Certainly it is not by mental speculation, nor by any attempt by dint of limited instruments of knowledge. By the limited instruments of knowledge (either the senses or the material instruments like microscopes and telescopes) one cannot even fully know the Lord's material potencies, which are manifested before

our eyes. For example there are many millions and billions of planets far, far beyond the scientist's calculation. But these are only the manifestations of the Lord's material energy. What can the scientist hope to know of the spiritual potency of the Lord by such material efforts? Mental speculations, by adding some dozens of "if's" and "maybe's," cannot aid the advancement of knowledge--on the contrary, such mental speculations will only end in despair by dismissing the case abruptly and declaring the nonexistence of God. The sane person, therefore, ceases to speculate on subjects beyond the jurisdiction of his tiny brain, and as a matter of course he tries to learn to surrender unto the Supreme Lord, who alone can lead one to the platform of real knowledge. In the Upanisads it is clearly said that the Supreme Personality of Godhead can never be known simply by working very hard and taxing the good brain, nor can He be known simply by mental speculation and jugglery of words. The Lord is knowable only by one who is a surrendered soul. Herein Brahmaji, the greatest of all material living beings, acknowledges this truth. Therefore, the fruitless spoiling of energy by pursuing the path of experimental knowledge must be given up. One should gain knowledge by surrendering unto the Lord and by acknowledging the authority of the persons mentioned herein. The Lord is unlimited and, by the grace of the yogamaya, helps the surrendered soul to know Him proportionately with the advance of one's surrender.

TEXT 46

TEXT

te vai vidanty atitaranti ca deva-mayam
stri-sudra-huna-sabara api papa-jivah
yady adbhuta-krama-parayana-sila-siksas
tiryag-jana api kim u sruta-dharana ye

SYNONYMS

te--such persons; vai--undoubtedly; vidanti--do know; atitaranti--surpass; ca--also; deva-mayam--the covering energy of the Lord; stri--such as women; sudra--the laborer class of men; huna--the mountaineers; sabarah--the Siberians, or those lower than the sudras; api--although; papa-jivah--sinful living beings; yadi--provided; adbhuta-krama--one whose acts are so wonderful; parayana--those who are devotees; sila--behavior; siksah--trained by; tiryak-janah--even those who are not human beings; api--also; kim--what; u--to speak of; sruta-dharanah--those who have taken to the idea of the Lord by hearing about Him; ye--those.

TRANSLATION

Surrendered souls, even from groups leading sinful lives, such as women, the laborer class, the mountaineers and the Siberians, or even the birds and beasts, can also know about the science of Godhead and become liberated from the clutches of the illusory energy by surrendering unto the pure devotees of the Lord and by following in their footsteps in devotional service.

PURPORT

Sometimes there are inquiries as to how one can surrender unto the Supreme Lord. In the Bhagavad-gita (18.66) the Lord asked Arjuna to surrender unto Him, and therefore persons unwilling to do so question where God is and to whom they should surrender. The answer to such questions or inquiries is given herein very properly. The Personality of Godhead may not be present before one's eyes, but if one is sincere in wanting such guidance the Lord will send a bona fide person who can guide one properly back home, back to Godhead. There is no need of material qualifications for making progress on the path of spiritual realization. In the material world, when one accepts some particular type of service, he is required to possess some particular type of qualification also. Without this one is unfit for such service. But in the devotional service of the Lord the only qualification required is surrender. Surrendering oneself is in one's own hand. If one likes, he can surrender immediately, without delay, and that begins his

spiritual life. The bona fide representative of God is as good as God Himself. Or, in other words, the loving representative of the Lord is more kind and more easy to approach. A sinful soul cannot approach the Lord directly, but such a sinful man can very easily approach a pure devotee of the Lord. And if one agrees to put himself under the guidance of such a devotee of the Lord, he can also understand the science of God and can also become like the transcendental pure devotee of the Lord and thus get his liberation back to Godhead, back home for eternal happiness.

So realization of the science of Godhead and relief from the unnecessary, useless struggle for existence are not at all difficult for the willing candidate. But they are very difficult for persons who are not surrendered souls but only simple, profitless speculators.

TEXT 47

TEXT

sasvat prasantam abhayam pratibodha-matram
suddham samam sad-asatah paramatma-tattvam
sabdo na yatra puru-karakavan kriyartho
maya paraity abhimukhe ca vilajamana
tad vai padam bhagavatah paramasya pumsa
brahmeti yad vidur ajasra-sukham visokam

SYNONYMS

sasvat--eternal; prasantam--without disturbance; abhayam--without fear; pratibodha-matram--a consciousness opposed to the material counterpart; suddham--uncontaminated; samam--without distinction; sat-asatah--of the cause and effect; paramatma-tattvam--the principle of primeval cause; sabdah--speculative sound; na--not; yatra--where there is; puru-karakavan--resulting in fruitive action; kriya-arthah--for the matter of sacrifice; maya--illusion; paraiti--flies away; abhimukhe--in front of; ca--also; vilajamana--being ashamed of; tat--that; vai--is certainly; padam--ultimate phase; bhagavatah--of the Personality of Godhead; paramasya--of the Supreme; pumsah--of the person; brahma--the Absolute; iti--thus; yat--which; viduh--known as; ajasra--unlimited; sukham--happiness; visokam--without grief.

TRANSLATION

What is realized as the Absolute Brahman is full of unlimited bliss without grief. That is certainly the ultimate phase of the supreme enjoyer, the Personality of Godhead. He is eternally void of all disturbances and fearless. He is complete consciousness as opposed to matter. Uncontaminated and without distinctions, He is the principle primeval cause of all causes and effects, in whom there is no sacrifice for fruitive activities and in whom the illusory energy does not stand.

PURPORT

The supreme enjoyer, the Personality of Godhead, is the Supreme Brahman or the summum bonum because of His being the supreme cause of all causes. The conception of impersonal Brahman realization is the first step, due to His distinction from the illusory conception of material existence. In other words, impersonal Brahman is a feature of the Absolute distinct from the material variegatedness, just as light is a conception distinct from its counterpart, darkness. But the light has its variegatedness, which is seen by those who further advance in the light, and thus the ultimate realization of Brahman is the source of the Brahman light, the Supreme Personality of Godhead, the summum bonum or the ultimate source of everything. Therefore, meeting the Personality of Godhead includes the realization of the impersonal Brahman as realized at first in contrast with material inebriety. The Personality of Godhead is the third step of Brahman realization. As explained in the First Canto, one must understand all three features of the Absolute--Brahman, Paramatma and Bhagavan.

Pratibodha-matram is just the opposite conception of material existence. In matter there are material miseries, and thus in the first realization of Brahman there is the negation of such material inebrieties, and there is a feeling of eternal existence distinct from the pangs of birth and death, disease and old age. That is the primary conception of impersonal Brahman.

The Supreme Lord is the Supreme Soul of everything, and therefore in the supreme conception affection is realized. The conception of affection is due to the relationship of soul to soul. A father is affectionate to his son because there is some relationship of nearness between the son and the father. But that sort of affection in the material world is full of inebriety. When the Personality of Godhead is met, the fullness of affection becomes manifested because of the reality of the affectionate relationship. He is not the object of affection by material tinges of body and mind, but He is the full, naked, uncontaminated object of affection for all living entities because He is the Supersoul, or Paramatma, within everyone's heart. In the liberated state of affairs, the full-fledged affection for the Lord is awakened.

As such, there is an unlimited flow of everlasting happiness, without the fear of its being broken as we have experienced here in the material world. The relationship with the Lord is never broken; thus there is no grief and no fear. Such happiness is inexplicable by words, and there can be no attempt to generate such happiness by fruitive activities by arrangements and sacrifices. But we must also know that happiness, unbroken happiness exchanged with the Supreme Person, the Personality of Godhead as described in this verse, transcends the impersonal conception of the Upanisads. In the Upanisads the description is more or less negation of the material conception of things, but this is not denial of the transcendental senses of the Supreme Lord. Herein also the same is affirmed in the statements about the material elements; they are all transcendental, free from all contamination of material identification. And also the liberated souls are not devoid of senses; otherwise there cannot be any reciprocation of unhampered spiritual happiness exchanged between them in spontaneous unbroken joy. All the senses, both of the Lord and of the devotees, are without material contamination. They are so because they are beyond the material cause and effects, as clearly mentioned herein (sad-asatah param). The illusory, material energy cannot work there, being ashamed before the Lord and His transcendental devotees. In the material world the sense activities are not without grief, but here it is clearly said that the senses of the Lord and the devotees are without any grief. There is a distinct difference between the material and spiritual senses. And one should understand it without denying the spiritual senses because of a material conception.

The senses in the material world are surcharged with material ignorance. In every way, the authorities have recommended purification of the senses from the material conception. In the material world the senses are manipulated for individual and personal satisfaction, whereas in the spiritual world the senses are properly used for the purpose for which they were originally meant, namely the satisfaction of the Supreme Lord. Such sensual activities are natural, and therefore sense gratification there is uninterrupted and unbroken by material contamination because the senses are spiritually purified. And such satisfaction of the senses is equally shared by the transcendental reciprocators. Since the activities are unlimited and constantly increasing, there is no scope for material attempts or artificial arrangements. Such happiness of transcendental quality is called brahma-saukhyam, which will be clearly described in the Fifth Canto.

TEXT 48

TEXT

sadhryan niyamy yatayo yama-karta-hetim
jahyuh svarad iva nipana-khanitram indrah

SYNONYMS

sadhryak--artificial mental speculation or meditation; niyamy--controlling; yatayah--the mystics; yama-karta-hetim--the process of spiritual culture; jahyuh--are given up; svarat--fully independent; iva--as; nipana--well; khanitram--trouble for digging; indrah--the controlling demigod supplying rains.

TRANSLATION

In such a transcendental state there is no need of artificial control of the mind, mental speculation or meditation, as performed by the jnanis and yogis. One gives up such processes, as the heavenly King, Indra, forgoes the trouble to dig a well.

PURPORT

A poor man in want of water digs a well and undertakes the trouble of digging. Similarly, those who are poor in transcendental realization speculate on the mind or meditate by controlling the senses. But they do not know that such control of the senses and achievement of spiritual perfection are simultaneously made possible as soon as one is factually engaged in the transcendental loving service of the Supreme Person, the Personality of Godhead. It is for this reason that the great liberated souls also desire to be associated in hearing and chanting the activities of the Lord. The example of Indra is very appropriate in this connection. King Indra of heaven is the controlling deity or demigod for arranging clouds and supplying rains in the universe, and as such he does not have to take the trouble to dig a well for his personal water supply. For him, digging a well for a water supply is simply ludicrous. Similarly, those who are factually engaged in the loving service of the Lord have attained the ultimate goal of life, and for them there is no need of mental speculation to find out the true nature of God or His activities. Nor do such devotees have to meditate upon the imaginary or real identity of the Lord. Because they are factually engaged in the transcendental loving service of the Lord, the Lord's pure devotees have already achieved the results of mental speculation and meditation. The real perfection of life is therefore to be engaged in the transcendental loving service of the Lord.

TEXT 49

TEXT

sa sreyaṣam api vibhūr bhagavan yato 'sya
bhava-svabhava-vihitasya satah prasiddhih
dehe sva-dhatu-vigame 'nuvisiryamane
vyomeva tatra puruṣo na visiryate 'jah

SYNONYMS

sah--He; sreyaṣam--all auspiciousness; api--also; vibhūh--the master; bhagavan--the Personality of Godhead; yatah--because; asya--of the living entity; bhava--natural modes; sva-bhava--own constitution; vihitasya--performances; satah--all good work; prasiddhih--ultimate success; dehe--of the body; sva-dhatu--forming elements; vigame--being vanquished; anu--after; visiryamane--having given up; vyoma--sky; iva--like; tatra--thereupon; puruṣah--the living entity; na--never; visiryate--becomes vanquished; ajah--due to being unborn.

TRANSLATION

The Personality of Godhead is the supreme master of everything auspicious because the results of whatever actions are performed by the living being, in either the material or spiritual existence, are awarded by the Lord. As such, He is the ultimate benefactor. Every individual living entity is unborn, and therefore even after the annihilation of the material elementary body, the living entity exists, exactly like the air within the body.

PURPORT

The living entity is unborn and eternal, and as confirmed in the Bhagavad-gita (2.30), the living entity is not exhausted even though the material elementary body is vanquished. As long as the living entity is in material existence, actions performed by him are rewarded in the next life, or even in the present life.

Similarly, in his spiritual life also actions are rewarded by the Lord by the five kinds of liberation. Even the impersonalist cannot achieve the desired merging into the existence of the Supreme without being favored by the Supreme Personality of Godhead. It is confirmed in the Bhagavad-gita (4.11) that the Lord awards similar results, as one desires, in one's present life. The living entities are given freedom to make their choice, and the Lord awards them accordingly.

It is the duty of everyone, therefore, to worship devoutly only the Personality of Godhead to achieve his desired goal. The impersonalist, instead of speculating or meditating, can directly execute the routine devotional service of the Lord and thus easily obtain the desired goal.

The devotees, however, are naturally inclined to become associates of the Lord and not merge in the spiritual existence, as conceived by the impersonalist. The devotees, therefore, following their constitutional instincts, achieve the desired goal of becoming servitors, friends, fathers, mothers or conjugal lovers of the Lord. The devotional service of the Lord involves nine transcendental processes, such as hearing and chanting, and by performing such easy and natural devotional services the devotees achieve the highest perfectional results, far, far superior to merging into the existence of Brahman. The devotees are therefore never advised to indulge in speculating upon the nature of the Supreme or artificially meditating on the the void.

One should not, however, mistakenly think that after the annihilation of this present body there is no body by which one can associate with the Lord face to face. The living entity is unborn. It is not that he is manifest with the creation of the material body. On the other hand, it is true that the material body develops only by the desire of the living entity. The evolution of the material body is due to the desires of the living being. According to the desires of the living being, the material body develops. So from the spirit soul the material body comes into existence, generated from the living force. Since the living being is eternal, he exists just like the air within the body. Air is within and without the body. Therefore when the external covering, the material body, is vanquished, the living spark, like the air within the body, continues to exist. And by the direction of the Lord, because He is the ultimate benefactor, the living entity is at once awarded the necessary spiritual body befitting his association with the Lord in the manner of sarupya (equal bodily feature), salokya (equal facility to live on the same planet with the Lord), sarsti (equal possession of opulence like the Lord), and samipya (equal association with the Lord).

The Lord is so kind that even if a devotee of the Lord cannot fulfill the complete course of devotional service unalloyed and uncontaminated by material association, he is given another chance in the next life by being awarded a birth in the family of a devotee or rich man so that without being engaged in the struggle for material existence the devotee can finish the remaining purification of his existence and thus immediately, after relinquishing the present body, go back home, back to Godhead. This is confirmed in the Bhagavad-gita.

In this connection detailed information is available in the Bhagavat-sandarbha of Srila Jiva Gosvami Prabhupada. Once achieving the spiritual existence, the devotee is eternally situated there, as already discussed in the previous verse.

TEXT 50

TEXT

so 'yam te 'bhihitas tata
bhagavan visva-bhavanah
samasena harer nanyad
anyasmat sad-asac ca yat

SYNONYMS

sah--that; ayam--the same; te--unto you; abhihitah--explained by me; tata--my dear son; bhagavan--the Personality of Godhead; visva-bhavanah--the creator of the manifested worlds; samasena--in brief; hareh--without Hari, the Lord; na--never; anyat--anything else; anyasmat--being the cause of; sat--manifested or phenomenal; asat--noumenal; ca--and; yat--whatever there may be.

TRANSLATION

My dear son, I have now explained in brief the Supreme Personality of Godhead, who is creator of the manifested worlds. Without Him, Hari, the Lord, there are no other causes of the phenomenal and noumenal existences.

PURPORT

Since we generally have the experience of the temporary, material world and conditioned souls trying to lord it over the material worlds, Brahmaji explained to Naradadeva that this temporary world is the work of the external potency of the Lord and that the conditioned souls struggling here for existence are the marginal potency of the Supreme Lord, the Personality of Godhead. There is no cause for all these phenomenal activities but Him, Hari, the Supreme Lord, who is the primeval cause of all causes. This does not mean, however, that the Lord Himself is distributed impersonally. He is aloof from all these interactions of the external and marginal potencies. In the Bhagavad-gita (9.4) it is confirmed that by His potencies alone He is present everywhere and anywhere. Everything that is manifested rests on His potency only, but He, as the Supreme Personality of Godhead, is always aloof from everything. The potency and the potent are simultaneously one and different from one another.

One should not deprecate the Supreme Lord for the creation of this miserable world, just as one should not blame the king for creating a prisonhouse in the government. The prisonhouse is a necessary institution of the governmental establishment for those who are disobedient to the laws of the government. Similarly, this material world, full of miseries, is a temporary creation of the Lord for those who have forgotten Him and are trying to lord it over the false manifestation. He, however, is always anxious to get the fallen souls back home, back to Godhead, and for this He has given so many chances to the conditioned souls via the authoritative scriptures, His representatives, and personal incarnations also. Since He has no direct attachment to this material world, He is not to be blamed for its creation.

TEXT 51

TEXT

idam bhagavatam nama
yan me bhagavatoditam
sangraho 'yam vibhutinam
tvam etad vipuli kuru

SYNONYMS

idam--this; bhagavatam--the science of Godhead; nama--of the name; yat--that which; me--unto me; bhagavata--by the Personality of Godhead; uditam--enlightened; sangraha--is the accumulation of; ayam--His; vibhutinam--of the diverse potencies; tvam--your good self; etat--this science of Godhead; vipuli--expand; kuru--do it.

TRANSLATION

O Narada, this science of God, Srimad-Bhagavatam, was spoken to me in summary by the Supreme Personality of Godhead, and it was spoken as the accumulation of His diverse potencies. Please expand this science yourself.

PURPORT

The Bhagavatam in a nutshell, spoken by the Personality of Godhead in about half a dozen verses, which will appear ahead, is the science of God, and it is the potent representation of the Personality of Godhead. He, being absolute, is nondifferent from the science of God, Srimad-Bhagavatam. Brahmaji

received this science of Godhead from the Lord directly, and he handed over the same to Narada, who in his turn ordered Srila Vyasadeva to expand it. So the transcendental knowledge of the Supreme Lord is not mental speculation by the mundane wranglers, but is uncontaminated, eternal, perfect knowledge beyond the jurisdiction of material modes. The Bhagavata purana is therefore the direct incarnation of the Lord in the form of transcendental sound, and one should receive this transcendental knowledge from the bona fide representative of the Lord in the chain of disciplic succession from the Lord to Brahmaji, from Brahmaji to Narada, from Narada to Vyasa, from Vyasadeva to Sukadeva Gosvami, from Sukadeva Gosvami to Suta Gosvami. The ripened fruit of the Vedic tree drops from one hand to another without being broken by falling suddenly from a high branch down to the earth. Therefore unless one hears the science of Godhead from the bona fide representative of the disciplic succession, as above mentioned, for one to understand the theme of the science of Godhead will be a difficult job. It should never be heard from the professional Bhagavatam reciters who earn their livelihood by gratifying the senses of the audience.

TEXT 52

TEXT

yatha harau bhagavati
nrnam bhaktir bhavisyati
sarvatmany akhiladhare
iti sankalpya varnaya

SYNONYMS

yatha--as much as; harau--unto the Personality of Godhead; bhagavati--unto the Lord; nrnam--for human beings; bhaktih--devotional service; bhavisyati--become enlightened; sarva-atmani--the Absolute Whole; akhila-adhare--unto the summum bonum; iti--thus; sankalpya--by determination; varnaya--describe.

TRANSLATION

Please describe the science of Godhead with determination and in a manner by which it will be quite possible for the human being to develop transcendental devotional service unto the Personality of Godhead Hari, the Supersoul of every living being and the summum bonum source of all energies.

PURPORT

Srimad-Bhagavatam is the philosophy of devotional service and the scientific presentation of man's relationship with the Supreme Personality of Godhead. Prior to the age of Kali there was no need for such a book of knowledge to know the Lord and His potential energies, but with the beginning of the age of Kali human society gradually became influenced by four sinful principles, namely illegitimate connection with women, intoxication, gambling and unnecessary killing of animals. Because of these basic sinful acts, man gradually became forgetful of his eternal relation with God. Therefore man became blind, so to speak, to his ultimate goal of life. The ultimate goal of life is not to pass a life of irresponsibility like the animals and indulge in a polished way in the four animal principles, namely eating, sleeping, fearing and mating. For such a blind human society in the darkness of ignorance, Srimad-Bhagavatam is the torchlight to see things in proper perspective. Therefore it was necessary to describe the science of God from the very beginning, or from the very birth of the phenomenal world.

As we have already explained, Srimad-Bhagavatam is so scientifically presented that any sincere student of this great science will be able to understand the science of God simply by reading it with attention or simply by regularly hearing it from the bona fide speaker. Everyone is hankering after happiness in life, but in this age the members of human society, blind as they are, do not have the proper vision that the Personality of Godhead is the reservoir of all happiness because He is the ultimate source of everything

(janmady asya yatah). Happiness in complete perfection without hindrance can be achieved only by our devotional relationship with Him. And it is only by His association that we can get free of distressful material existence. Even those who are after the enjoyment of this material world can also take shelter of the great science of Srimad-Bhagavatam, and they will be successful at the end. Narada is therefore requested or ordered by his spiritual master to present this science with determination and in good plan. Narada was never advised to preach the principles of Bhagavatam to earn a livelihood; he was ordered by his spiritual master to take the matter very seriously in a missionary spirit.

TEXT 53

TEXT

mayam varnayato 'musya
isvarasyanumodatah
srnvatah sraddhaya nityam
mayayatma na muhyati

SYNONYMS

mayam--affairs of the external energy; varnayatah--while describing; amusya--of the Lord; isvarasya--of the Personality of Godhead; anumodatah--thus appreciating; srnvatah--thus hearing; sraddhaya--with devotion; nityam--regularly; mayaya--by the illusory energy; atma--the living entity; na--never; muhyati--becomes illusioned.

TRANSLATION

The Lord's activities in association with His different energies should be described, appreciated and heard in accordance with the teachings of the Supreme Lord. If this is done regularly with devotion and respect, one is sure to get out of the illusory energy of the Lord.

PURPORT

The science of learning a subject matter seriously is different from the sentiments of fanatics. Fanatics or fools may consider the Lord's activities in relation with the external energy to be useless for them, and they may falsely claim to be higher participants in the internal energy of the Lord, but factually the Lord's activities in relation with the external energy and the internal energy are equally good. On the other hand, those who are not completely free from the clutches of the Lord's external energy should devoutly hear regularly about the activities of the Lord in relation with the external energy. They should not foolishly jump up to the activities of the internal energy, falsely attracted by the Lord's internal potential activities like His rasa-lila. The cheap reciters of the Bhagavatam are very much enthusiastic about the Lord's internal potential activities, and the pseudodevotees, absorbed in material sense enjoyment, falsely jump to the stage of liberated souls and thus fall down deeply into the clutches of external energy.

Some of them think that to hear about the pastimes of the Lord means to hear about His activities with the gopis or about His pastimes like lifting the Govardhana Hill, and they have nothing to do with the Lord's plenary expansions as the purusavataras and Their pastimes of the creation, maintenance or annihilation of the material worlds. But a pure devotee knows that there is no difference between the pastimes of the Lord, either in rasa-lila or in creation, maintenance or destruction of the material world. Rather, the descriptions of such activities of the Lord as the purusavataras are specifically meant for persons who are in the clutches of the external energy. Topics like the rasa-lila are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear with appreciation and devotion the Lord's pastimes in relationship with the external energy, and such acts are as good as the hearing of rasa-lila in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Sri Caitanya never indulged in hearing the rasa-lila with ordinary men.

In the Srimad-Bhagavatam, the science of God, the first nine cantos prepare the ground for hearing the Tenth Canto. This will be further explained in the last chapter of this canto. In the Third Canto it will be more explicit. A pure devotee of the Lord, therefore, must begin reading or hearing Srimad-Bhagavatam from the very beginning, and not from the Tenth Canto. We have several times been requested by some so-called devotees to take up the Tenth Canto immediately, but we have refrained from such an action because we wish to present Srimad-Bhagavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Sri Brahmaji. By reading and hearing Srimad-Bhagavatam as a scientific presentation, the conditioned souls will gradually be promoted to the higher status of transcendental knowledge after being freed from the illusory energy based on sense enjoyment.

Thus end the Bhaktivedanta purports of the Second Canto, Seventh Chapter, of the Srimad-Bhagavatam, entitled "Scheduled Incarnations with Specific Functions."

Chapter Eight
Questions by King Pariksit

TEXT 1

TEXT

rajovaca
brahmana codito brahman
gunakhyane 'gunasya ca
yasmai yasmai yatha praha
narado deva-darsanah

SYNONYMS

raja--the King; uvaca--inquired; brahmana--by Lord Brahma; coditah--being instructed; brahman--O learned brahmana (Sukadeva Gosvami); guna-akhyane--in narrating the transcendental qualities; agunasya--of the Lord, who is without material qualities; ca--and; yasmai yasmai--and whom; yatha--as much as; praha--explained; naradah--Narada Muni; deva-darsanah--one whose audience is as good as that of any demigod.

TRANSLATION

King Pariksit inquired from Sukadeva Gosvami: How did Narada Muni, whose hearers are as fortunate as those instructed by Lord Brahma, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

PURPORT

Devarsi Narada was directly instructed by Brahmaji, who was also directly instructed by the Supreme Lord; therefore the instructions imparted by Narada to his various disciples are as good as those of the Supreme Lord. That is the way of understanding Vedic knowledge. It comes down from the Lord by disciplic succession, and this transcendental knowledge is distributed to the world by this descending process. There is no chance, however, to receive the Vedic knowledge from mental speculators. Therefore, wherever Narada Muni goes, he represents himself as authorized by the Lord, and his appearance is as good as that of the Supreme Lord. Similarly, the disciplic succession which strictly follows the transcendental instruction is the bona fide chain of disciplic succession, and the test for such bona fide spiritual masters is that there should be no difference between the instruction of the Lord originally imparted to His devotee and that which is imparted by the authority in the line of disciplic succession. How Narada Muni distributed the transcendental knowledge of the Lord will be explained in later cantos.

It will appear also that the Lord existed prior to the material creation, and therefore His transcendental name, quality, etc., do not represent any material quality. Whenever, therefore, the Lord is described as

aguna, or without any quality, it does not mean that He has no quality, but that He has no material quality, such as the modes of goodness, passion or ignorance, as the conditioned souls have. He is transcendental to all material conceptions, and thus He is described as aguna.

TEXT 2

TEXT

etad veditum icchami
tattvam tattva-vidam vara
harer adbhuta-viryasya
katha loka-sumangalah

SYNONYMS

etat--this; veditum--to understand; icchami--I wish; tattvam--truth; tattva-vidam--of those who are well versed in the Absolute Truth; vara--O best; hareh--of the Lord; adbhuta-viryasya--of the one who possesses wonderful potencies; kathah--narrations; loka--for all planets; su-mangalah--auspicious.

TRANSLATION

The King said: I wish to know. Narrations concerning the Lord, who possesses wonderful potencies, are certainly auspicious for living beings in all planets.

PURPORT

Srimad-Bhagavatam, which is full of narrations of the activities of the Supreme Lord, is auspicious for all living beings residing in every planet. One who takes it as belonging to a particular sect is certainly mistaken. Srimad-Bhagavatam is certainly a very dear scripture for all the devotees of the Lord, but it is auspicious even for the nondevotees also because it explains that even the nondevotees hovering under the spell of material energy can be delivered from such clutches if they hear the narration of the Srimad-Bhagavatam with devotion and attention from the right source representing the Lord by disciplic succession.

TEXT 3

TEXT

kathayasva mahabhaga
yathaham akhilatmani
krsne nivesya nihsangam
manas tyaksye kalevaram

SYNONYMS

kathayasva--please continue speaking; mahabhaga--O greatly fortunate one; yatha--as much as; aham--I; akhila-atmani--unto the Supreme Soul; krsne--unto Lord Sri Krsna; nivesya--having placed; nihsangam--being freed from material qualities; manah--mind; tyaksye--may relinquish; kalevaram--body.

TRANSLATION

O greatly fortunate Sukadeva Gosvami, please continue narrating Srimad-Bhagavatam so that I can place my mind upon the Supreme Soul, Lord Krsna, and, being completely freed from material qualities, thus relinquish this body.

PURPORT

To be fully engaged in hearing the transcendental narration described in the text of Srimad-Bhagavatam means to constantly associate with the Supreme Soul, Sri Krsna. And to constantly associate with the Supreme Lord Krsna means to be liberated from the qualities of matter. Lord Krsna is like the sun, and material contamination is like darkness. As the presence of the sun dissipates darkness, constant engagement in the association of the Lord Sri Krsna frees one from the contamination of the material qualities. Contamination by the material qualities is the cause of repeated birth and death, and liberation from material qualities is transcendence. Maharaja Pariksit was now a realized soul by this secret of liberation, through the grace of Sukadeva Gosvami, for the latter had informed the King that the highest perfection of life is to be in remembrance of Narayana at the end of life. Maharaja Pariksit was destined to give up his body at the end of seven days, and thus he decided to continue remembering the Lord by His association with the topics of Srimad-Bhagavatam, and thus to quit his body in full consciousness of the presence of the Lord Sri Krsna, the Supreme Soul.

The hearing of Srimad-Bhagavatam performed by professional men is different from the transcendental hearing of Maharaja Pariksit. Maharaja Pariksit was a soul realized in the Absolute Truth, Sri Krsna, the Personality of Godhead. The fruitive materialist is not a realized soul; he wants to derive some material benefit from his so-called hearing of Srimad-Bhagavatam. Undoubtedly such an audience, hearing Srimad-Bhagavatam from the professional men, can derive some material benefit as they desire, but that does not mean that such a pretense of hearing Srimad-Bhagavatam for a week is as good as the hearing of Maharaja Pariksit.

It is the duty of the sane to hear Srimad-Bhagavatam from a self-realized soul and not be duped by professional men. One should continue such hearing till the end of one's life so that one can actually have the transcendental association of the Lord and thus be liberated simply by hearing Srimad-Bhagavatam.

Maharaja Pariksit had already given up all his connections with his kingdom and family, the most attractive features of materialism, but still he was conscious of his material body. He wanted to be free of such bondage also by the constant association of the Lord.

TEXT 4

TEXT

srnvatah sraddhaya nityam
grnatas ca sva-cestitam
kalena natidirghena
bhagavan visate hrdisi

SYNONYMS

srnvatah--of those who hear; sraddhaya--in earnestness; nityam--regularly, always; grnatah--taking the matter; ca--also; sva-cestitam--seriously by one's own endeavor; kalena--duration; na--not; ati-dirghena--very prolonged time; bhagavan--the Personality of Godhead Sri Krsna; visate--becomes manifest; hrdisi--within one's heart.

TRANSLATION

Persons who hear Srimad-Bhagavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Sri Krsna manifested in their hearts within a short time.

PURPORT

Cheap devotees or materialistic devotees of the Lord are very much desirous to see the Lord personally without meeting the requisite qualifications. Such third-grade devotees should know well that material

attachment and seeing the Lord face to face cannot go together. It is not such a mechanical process that the professional Bhagavatam reciters can do the job on behalf of the third-grade materialistic pseudo-devotee. The professional men are useless in this connection because they are neither self-realized nor interested in the liberation of the audience. They are simply interested in maintaining the material establishment of family attachment and earning some material benefits out of the profession. Maharaja Pariksit had no more than seven days to live, but for others Maharaja Pariksit personally recommends that one hear Srimad-Bhagavatam regularly, nityam, always by one's own effort and with serious devotion also. That will help one to see the Lord Sri Krsna manifested in one's heart within no time.

The pseudo-devotee, however, is very anxious to see the Lord according to his whims, not making any serious effort to hear Srimad-Bhagavatam regularly and without detachment from material benefit. That is not the way recommended by an authority like Maharaja Pariksit, who heard and benefited by hearing Srimad-Bhagavatam.

TEXT 5

TEXT

pravistah karna-randhrena
svanam bhava-saroruham
dhunoti samalam krsnah
salilasya yatha sarat

SYNONYMS

pravistah--thus being entered; karna-randhrena--through the holes of the ears; svanam--according to one's liberated position; bhava--constitutional relationship; sarah-ruham--the lotus flower; dhunoti--cleanses; samalam--material qualities like lust, anger, avarice and hankering; krsnah--Lord Krsna, the Supreme personality of Godhead; salilasya--of the reservoir of waters; yatha--as it were; sarat--the autumn season.

TRANSLATION

The sound incarnation of Lord Krsna, the Supreme Soul [i.e. Srimad-Bhagavatam], enters into the heart of a self-realized devotee, sits on the lotus flower of his loving relationship, and thus cleanses the dust of material association, such as lust, anger and hankering. Thus it acts like autumnal rains upon pools of muddy water.

PURPORT

It is said that a single pure devotee of the Lord can deliver all the fallen souls of the world. Thus one who is actually in the confidence of a pure devotee like Narada or Sukadeva Gosvami and thus is empowered by one's spiritual master, as Narada was by Brahmaji, can not only deliver himself from the clutches of maya, or illusion, but can deliver the whole world by his pure and empowered devotional strength. The comparison to the autumnal rain that falls on muddy reservoirs of water is very appropriate. During the rainy season, all the waters of the rivers become muddy, but in the month of July-August, the autumn season, when there is a slight rainfall, the muddy waters of the rivers all over the world become at once clear. By addition of some chemical, a small reservoir of water like that of a metropolitan waterworks tank can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers. A powerful pure devotee of the Lord, however, can deliver not only his personal self but also many others in his association.

In other words, the cleansing of the polluted heart by other methods (like the culture of empiric knowledge or mystic gymnastics) can simply cleanse one's own heart, but devotional service to the Lord is so powerful that it can cleanse the hearts of the people in general, by the devotional service of the pure, empowered devotee. A true representative of the Lord like Narada, Sukadeva Gosvami, Lord Caitanya, the

six Gosvamis and later Srila Bhaktivinoda Thakura and Srimad Bhaktisiddhanta Sarasvati Thakura, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear Srimad-Bhagavatam one realizes his constitutional relationship with the Lord in the transcendental humor of servitude, friendship, paternal affection or conjugal love, and by such self-realization one becomes situated at once in the transcendental loving service of the Lord. Not only were all the pure devotees like Narada self-realized souls, but they were engaged in preaching work automatically by spiritual impetus, and thus they delivered many poor souls entangled in the material modes. They became so powerful because they sincerely followed the Bhagavatam principles by regular hearing and worshiping. By such actions the accumulated material lusts, etc., become cleansed by the personal endeavor of the Lord within the heart. The Lord is always within the heart of the living being, but He becomes manifested by one's devotional service.

Purification of the heart by culture of knowledge or mystic yoga may be all right for the time being for an individual person, but it is like the cleansing of a small quantity of stagnant water by chemical processes. Such clarification of water may stand for the time being and the sediments settle down, but by a slight agitation everything becomes muddy. The idea is that devotional service to the Lord is the only method of cleansing the heart for good. Whereas other methods may be superficially good for the time being, there is a risk of becoming muddy again due to agitation of the mind. Devotional service to the Lord, with specific attention for hearing Srimad-Bhagavatam regularly and always, is the best recommended method for liberation from the clutches of illusion.

TEXT 6

TEXT

dhautatma purusah krsna-
pada-mulam na muncati
mukta-sarva-pariklesah
panthah sva-saranam yatha

SYNONYMS

dhauta-atma--whose heart has been cleansed; purusah--the living being; krsna--the Supreme Personality of Godhead; pada-mulam--the shelter of the lotus feet; na--never; muncati--gives up; mukta--liberated; sarva--all; pariklesah--of all miseries of life; panthah--the traveler; sva-saranam--in his own abode; yatha--as it were.

TRANSLATION

A pure devotee of the Lord whose heart has once been cleansed by the process of devotional service never relinquishes the lotus feet of Lord Krsna, for they fully satisfy him, as a traveler is satisfied at home after a troubled journey.

PURPORT

One who is not a pure devotee of the Supreme Lord Krsna is not completely cleansed in the heart. But a perfectly cleansed person never quits the devotional service of the Lord. In discharging such devotional service, as ordered by Brahmaji to Narada in the preaching of Srimad-Bhagavatam, sometimes a representative of the Lord engaged in preaching work meets various so-called difficulties. This was exhibited by Lord Nityananda when He delivered the two fallen souls Jagai and Madhai, and similarly Lord Jesus Christ was crucified by the nonbelievers. But such difficulties are very gladly suffered by the devotees in preaching because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied. Prahlada Maharaja suffered greatly, but still he never forgot the lotus feet of the Lord. This is because a pure devotee of the Lord is so purified in his heart that he cannot leave the shelter of Lord Krsna in any circumstances. There is no self-interest in such

service. The progress of culturing knowledge by the jnanis or the bodily gymnastics by the yogis are ultimately given up by the respective performers, but a devotee of the Lord cannot give up the service of the Lord, for he is ordered by his spiritual master. Pure devotees like Narada and Nityananda Prabhu take up the order of the spiritual master as the sustenance of life. They do not mind what becomes of the future of their lives. They take the matter very seriously as the order comes from the higher authority, from the representative of the Lord, or from the Lord Himself.

The example set herein is very appropriate. A traveler leaves home to search for wealth in far distant places, sometimes in the forest and sometimes on the ocean and sometimes on hilltops. Certainly there are many troubles for the traveler when he is in such unknown places. But all such troubles are at once mitigated as soon as the sense of his family affection is remembered, and as soon as he returns home he forgets all such troubles on the way.

A pure devotee of the Lord is exactly in a family tie with the Lord, and therefore he is undeterred in discharging his duty in a full affectionate tie with the Lord.

TEXT 7

TEXT

yad adhatu-mato brahman
deharambho 'sya dhatubhih
yadrcchaya hetuna va
bhavanto janate yatha

SYNONYMS

yat--as it is; adhatu-matah--without being materially constituted; brahman--O learned brahmana; deha--the material body; arambhah--the beginning of; asya--of the living being; dhatubhih--by matter; yadrcchaya--without cause, accidental; hetuna--due to some cause; va--either; bhavantah--your good self; janate--as you may know it; yatha--so you inform me.

TRANSLATION

O learned brahmana, the transcendental spirit soul is different from the material body. Does he acquire the body accidentally or by some cause? Will you kindly explain this, for it is known to you.

PURPORT

Maharaja Pariksit, being a typical devotee, is not only satisfied by confirming the importance of hearing the Srimad-Bhagavatam from the representative of Brahmaji by disciplic succession, but he is still more anxious to establish the philosophical basis of Srimad-Bhagavatam. Srimad-Bhagavatam is the science of the Supreme Personality of Godhead, and as such all questions that may arise in the mind of a serious student must be cleared by the statements of the authority. A person on the path of devotional service may inquire from his spiritual master all about the spiritual position of God and the living beings. From the Bhagavad-gita, as well as from the Srimad-Bhagavatam, it is known that qualitatively the Lord and the living beings are one. The living being in the conditioned state of material existence is subjected to many transmigrations by continuous changing of the material body. But what are the causes of the material embodiment of the part and parcel of the Lord? Maharaja Pariksit inquires about this very important matter for the benefit of all classes of candidates on the path of self-realization and devotional service to the Lord.

Indirectly it is confirmed that the Supreme Being, the Lord, makes no such material changes of body. He is spiritually whole, with no difference between His body and His soul, unlike the conditioned soul. The liberated living beings, who associate with the Lord in person, are also exactly like the Lord. Only the conditioned souls awaiting liberation are subjected to change of bodies. How was the process first begun?

In the process of devotional service, the first step is to take shelter of the spiritual master and then inquire from the spiritual master all about the process. This inquiry is essential for immunity to all kinds of offenses on the path of devotional service. Even if one is fixed in devotional service like Maharaja Pariksit, he must still inquire from the realized spiritual master all about this. In other words, the spiritual master must also be well versed and learned so that he may be able to answer all these inquiries from the devotees. Thus one who is not well versed in the authorized scriptures and not able to answer all such relevant inquiries should not pose as a spiritual master for the matter of material gain. It is illegal to become a spiritual master if one is unable to deliver the disciple.

TEXT 8

TEXT

asid yad-udarat padmam
loka-samsthana-laksanam
yavan ayam vai purusa
iyattavayavaih prthak
tavan asav iti proktah
samsthavayavavan iva

SYNONYMS

asid--as it grew; yat-udarat--from whose abdomen; padmam--lotus flower; loka--world; samsthana--situation; laksanam--possessed of; yavan--as it were; ayam--this; vai--certainly; purusah--the Supreme Personality of Godhead; iyatta--measurement; avayavaih--by embodiments; prthak--different; tavan--so; asau--that; iti proktah--it is so said; samstha--situation; avayavavan--embodiment; iva--like.

TRANSLATION

If the Supreme Personality of Godhead, from whose abdomen the lotus stem sprouted, is possessed of a gigantic body according to His own caliber and measurement, then what is the specific difference between the body of the Lord and those of common living entities?

PURPORT

One should note how Maharaja Pariksit intelligently put questions before his spiritual master for scientific understanding of the transcendental body of the Lord. It has been described in many places before this that the Lord assumed a gigantic body, like that of Karanodakasayi Visnu, from whose hair pores innumerable universes have generated. The body of Garbhodakasayi Visnu is described as sprouting the lotus stem within which all the planets of the universe remain, and at the top of the stem is the lotus flower on which Lord Brahma is born. In the creation of the material world the Supreme Lord undoubtedly assumes a gigantic body, and living entities also get bodies, big or small, according to necessity. For example, an elephant gets a gigantic body according to its needs, and so also an ant gets its body according to its needs. Similarly, if the Personality of Godhead assumes a gigantic body to accommodate the universes or the planets of a particular universe, there is no difference in the principle of assuming or accepting a particular type of body in terms of necessity. A living being and the Lord cannot be distinguished simply by the difference in the magnitude of the body. So the answer depends on the specific significance of the body of the Lord, as distinguished from the body of the common living being.

TEXT 9

TEXT

ajah srjati bhutani
bhutatma yad-anugrahat
dadrse yena tad-rupam
nabhi-padma-samudbhavah

SYNONYMS

ajah--one who is born without a material source; srjati--creates; bhutani--all those materially born; bhuta-atma--having a body of matter; yat--whose; anugrahat--by the mercy of; dadrse--could see; yena--by whom; tat-rupam--His form of body; nabhi--navel; padma--lotus flower; samudbhavah--being born of.

TRANSLATION

Brahma, who was not born of a material source but of the lotus flower coming out of the navel abdomen of the Lord, is the creator of all those who are materially born. Of course, by the grace of the Lord, Brahma was able to see the form of the Lord.

PURPORT

The first living creature, Brahma, is called ajah because he did not take his birth from the womb of a mother materially born. He was directly born from the bodily expansion of the lotus flower of the Lord. Thus it is not readily understandable whether the body of the Lord and that of Brahma are of the same quality or different. This must also be clearly understood. One thing is, however, certain: Brahma was completely dependent on the mercy of the Lord because after his birth he could create living beings by the Lord's grace only, and he could see the form of the Lord. Whether the form seen by Brahma is of the same quality as that of Brahma is a bewildering question, and Maharaja Pariksit wanted to get clear answers from Srila Sukadeva Gosvami.

TEXT 10

TEXT

sa capi yatra puruso
visva-sthity-udbhavapyayah
muktvatma-mayam mayesah
sete sarva-guhasayah

SYNONYMS

sah--He; ca--also; api--as He is; yatra--where; purusah--the Personality of Godhead; visva--the material worlds; sthiti--maintenance; udbhava--creation; apyayah--annihilation; muktva--without being touched; atma-mayam--own energy; maya-isah--the Lord of all energies; sete--does lie on; sarva-guha-sayah--one who lies in everyone's heart.

TRANSLATION

Please also explain the Personality of Godhead, who lies in every heart as the Supersoul, and as the Lord of all energies, but is untouched by His external energy.

PURPORT

Undoubtedly the form of the Lord who was seen by Brahma must be transcendental, otherwise how could He simply look upon the creative energy without being touched? It is understood also that the same purusa lies in the heart of every living entity. This also requires proper explanation.

TEXT 11

TEXT

purusavayavair lokah
sapalah purva-kalpitanah
lokair amusyavayavah
sa-palair iti susruma

SYNONYMS

purusa--the universal form of the Lord (virat-purusah); avayavaih--by different parts of the body; lokah--the planetary system; sa-palah--with respective governors; purva--formerly; kalpitanah--discussed; lokaih--by the different planetary systems; amusya--His; avayavah--different parts of the body; sa-palaih--with the governors; iti--thus; susruma--I heard.

TRANSLATION

O learned brahmana, it was formerly explained that all the planets of the universe with their respective governors are situated in the different parts of the gigantic body of the virat-purusa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virat-purusa. But what is their actual position ? Will you please explain that?

TEXT 12

TEXT

yavan kalpo vikalpo va
yatha kalo 'numiyate
bhuta-bhavya-bhavac-chabda
ayur-manam ca yat satah

SYNONYMS

yavan--as it is; kalpah--the duration of time between creation and annihilation; vikalpah--subsidiary creation and annihilation; va--either; yatha--as also; kalah--the time; anumiyate--is measured; bhuta--past; bhavya--future; bhavat--present; sabdah--sound; ayuh--duration of life; manam--measurement; ca--also; yat--which; satah--of all living beings in all planets.

TRANSLATION

Also please explain the duration of time between creation and annihilation, and that of other subsidiary creations, as well as the nature of time, indicated by the sound of past, present and future. Also, please explain the duration and measurement of life of the different living beings known as the demigods, the human beings, etc., in different planets of the universe.

PURPORT

Past, present and future are different features of time to indicate the duration of life for the universe and all its paraphernalia, including the different living beings in different planets.

TEXT 13

TEXT

kalasyanugatir ya tu
laksyate 'nvi brhaty api
yavatyah karma-gatayo
yadrsir dvija-sattama

SYNONYMS

kalasya--of eternal time; anugatir--beginning; ya tu--as they are; laksyate--experienced; anvi--small; brhati--great; api--even; yavatyah--as long as; karma-gatayah--in terms of the work performed; yadrsih--as it may; dvija-sattama--O purest of all brahmanas.

TRANSLATION

O purest of the brahmanas, please also explain the cause of the different durations of time, both short and long, as well as the beginning of time, following the course of action.

TEXT 14

TEXT

yasmin karma-samavayo
yatha yenopagrhyate
gunanam guninam caiva
parinamam abhipsatam

SYNONYMS

yasmin--in which; karma--actions; samavayah--accumulation; yatha--as far as; yena--by which; upagrhyate--takes over; gunanam--of the different modes of material nature; guninam--of the living beings; ca--also; eva--certainly; parinamam--resultant; abhipsatam--of the desires.

TRANSLATION

Then again, kindly describe how the proportionate accumulation of the reactions resulting from the different modes of material nature act upon the desiring living being, promoting or degrading him among the different species of life, beginning from the demigods down to the most insignificant creatures.

PURPORT

The actions and reactions of all works in the material modes of nature, either in the minute form or in the gigantic form, are accumulated, and thus the result of such accumulated actions and reactions of karma, or work, become manifested in the same proportion. How such actions and reactions take place, what the different procedures are, and in what proportion they act are all subject matters of Maharaja Pariksit's inquiries from the great brahmana Sukadeva Gosvami.

Life in the higher planets, known as the abodes of the denizens of heaven, is obtained not by the strength of spacecraft (as is now being contemplated by the inexperienced scientists), but by works done in the mode of goodness.

Even on the very planet where we are now living, there are restrictions upon the entrance of foreigners into a country where the citizens are more prosperous. For example, the American government has many restrictions for the entrance of foreigners from less prosperous countries. The reason is that the Americans do not wish to share their prosperity with any foreigner who has not qualified himself as a citizen of America. Similarly, the same mentality is prevailing in every other planet where there are more intelligent

living beings residing. The higher planetary living conditions are all in the mode of goodness, and anyone desiring to enter the higher planets like the moon, sun and Venus must qualify thoroughly by activity in complete goodness.

Maharaja Pariksit's inquiries are on the basis of proportionate actions of goodness which qualify one in this planet to be promoted to the highest regions of the universe.

Even on this planet of our present residence, one cannot achieve a good position within the social order without being qualified with proportionate good work. One cannot forcibly sit on the chair of a high-court judge without being qualified for the post. Similarly, one cannot enter into the higher planetary systems without being qualified by good works in this life. Persons addicted to the habits of passion and ignorance have no chance of entering the higher planetary systems simply by an electronic mechanism.

According to the statement of the Bhagavad-gita (9.25), persons trying to qualify themselves for promotion to the higher, heavenly planets can go there; similarly, persons trying for the Pitrlokas can go there; similarly, persons trying to improve the conditions on this earth can also do that, and persons who are engaged in going back home, back to Godhead, can achieve that result. The various actions and reactions of work in the mode of goodness are generally known as pious work with devotional service, culture of knowledge with devotional service, mystic powers with devotional service and (at last) devotional service unmixed with any other varieties of goodness. This unmixed devotional service is transcendental and is called para bhakti. It alone can promote a person to the transcendental kingdom of God. Such a transcendental kingdom is not a myth, but is as factual as the moon. One must have transcendental qualities to understand the kingdom of God and God Himself.

TEXT 15

TEXT

bhu-patala-kakub-vyoma-
graha-naksatra-bhubhrtam
sarit-samudra-dvipanam
sambhavas caitad-okasam

SYNONYMS

bhu-patala--underneath the land; kakub--the four sides of the heavens; vyoma--the sky; graha--the planets; naksatra--the stars; bhubhrtam--of the hills; sarit--the river; samudra--the sea; dvipanam--of the islands; sambhava--appearance; ca--also; etat--their; okasam--of the inhabitants.

TRANSLATION

O best of the brahmanas, please also describe how the creation of the globes throughout the universe, the four directions of the heavens, the sky, the planets, the stars, the mountains, the rivers, the seas and the islands, as well as their different kinds of inhabitants, takes place.

PURPORT

The inhabitants of different varieties of land, etc., are differently situated, and not all of them are equal in all respects. The inhabitants of the land are different from the inhabitants of the water or the sky, and similarly the inhabitants of the different planets and stars in the sky are also different from one another. By the laws of the Lord, no place is vacant, but the creatures of one particular place are different from those of other places. Even in human society the inhabitants of the jungles or the deserts are different from those of the cities and villages. They are so made according to different qualities of the modes of nature. Such adjustment by the laws of nature is not blind. There is a great plan behind the arrangement. Maharaja Pariksit requests the great sage Sukadeva Gosvami to explain all these authoritatively, in accordance with proper understanding.

TEXT 16

TEXT

pramanam anda-kosasya
bahyabhyantara-bhedatah
mahatam canucaritam
varnasrama-viniscayah

SYNONYMS

pramanam--extent and measurement; anda-kosasya--of the universe; bahya--outer space; abhyantara--inner space; bhedatah--by division of; mahatam--of the great souls; ca--also; anucaritam--character and activities; varna--castes; asrama--orders of life; viniscayah--specifically describe.

TRANSLATION

Also, please describe the inner and outer space of the universe by specific divisions, as well as the character and activities of the great souls, and also the characteristics of the different classifications of the castes and orders of social life.

PURPORT

Maharaja Pariksit is a typical devotee of Lord Kṛṣṇa, and as such he is anxious to know the complete significance of the creation of the Lord. He wants to know the inner and outer space of the universal form. It is quite fitting for the real searcher of knowledge to know all about this. Those who are of the opinion that the devotees of the Lord are satisfied with mere sentiments can find in the inquiries of Maharaja Pariksit good lessons as to how inquisitive a pure devotee is to know things in their true perfection. The modern scientist is unable to know about the inner space of the universal horizon, and what to speak of the space which covers the universe.

Maharaja Pariksit is not satisfied with only material knowledge. He is inquisitive about the character and activities of the great souls, the devotees of the Lord. The glories of the Lord and the glories of His devotees, combined together, comprise the complete knowledge of Srimad-Bhagavatam. Lord Kṛṣṇa showed His mother the complete universal creation within His mouth, while she, completely charmed by her son, wanted to look inside the mouth of the Lord just to see how much earth the child had eaten. By the grace of the Lord the devotees are able to see everything in the universe within the mouth of the Lord.

The very idea of the scientific divisions of four classes of human society and four orders of life is also inquired about herewith on the basis of individual personal quality. The four divisions are exactly like the four divisions of one's personal body. The parts and parcels of the body are nondifferent from the body, but by themselves they are only parts. That is the significance of the whole scientific system of four castes and four social orders. The value of such scientific divisions of human society can be ascertained only in terms of the proportionate development of devotional service to the Lord. Any person employed in government service, including the president, is a part and parcel of the entire government. Everyone is a government servant, but no one is the government himself. That is the position of all living entities in the government of the Supreme Lord. No one can artificially claim the supreme position of the Lord, but everyone is meant to serve the purpose of the supreme whole.

TEXT 17

TEXT

yugani yuga-manam ca
dharmo yas ca yuge yuge
avataranucaritam

yad ascaryatamam hareh

SYNONYMS

yugani--the different ages; yuga-manam--the duration of each age; ca--as well as; dharmah--the particular occupational duty; yah ca--and which; yuge yuge--in each and every yuga, or particular age; avatara--the incarnation; anucaritam--and the activities of the incarnation; yat--which; ascaryatamam--the most wonderful activities; hareh--of the Supreme Lord.

TRANSLATION

Please explain all the different ages in the duration of the creation, and also the duration of such ages. Also tell me about the different activities of the different incarnations of the Lord in different ages.

PURPORT

Lord Kṛṣṇa is the original Personality of Godhead, and all the incarnations of the Supreme Lord, although nondifferent from Him, are emanations from the Supreme. Maharaja Parikṣit inquired from the great and learned sage Sukadeva Gosvami about the different activities of such incarnations so that the incarnation of the Lord might be confirmed by His activities in the authoritative scriptures. Maharaja Parikṣit was not to be carried away by the sentiments of the common man to accept an incarnation of the Lord very cheaply. Instead he wished to accept the incarnation of the Lord by symptoms mentioned in the Vedic literatures and confirmed by an acarya like Sukadeva Gosvami. The Lord descends by His internal energy without any obligation to the laws of material nature, and thus His activities are also uncommon. The specific activities of the Lord are mentioned, and one should know that the activities of the Lord and the Lord Himself are identical due to being on the absolute plane. Thus to hear the activities of the Lord means to associate with the Lord directly, and association with the Lord directly means purification from material contamination. We have already discussed this point in the previous volume.

TEXT 18

TEXT

nrnam sadharano dharmah
savisesas ca yadsah
sreninam rajarsinam ca
dharmah krcchresu jivatam

SYNONYMS

nrnam--of human society; sadharanah--general; dharmah--religious affiliation; sa-visesah--specific; ca--also; yadsah--as they are; sreninam--of the particular three classes; rajarsinam--of the saintly royal order; ca--also; dharmah--occupational duty; krcchresu--in the matter of distressed conditions; jivatam--of the living beings.

TRANSLATION

Please also explain what may generally be the common religious affiliations of human society, as well as their specific occupational duties in religion, the classification of the social orders as well as the administrative royal orders, and the religious principles for one who may be in distress.

PURPORT

The common religion of all classes of human beings, regardless of whosoever and whatsoever one may be, is devotional service. Even the animals may be included in devotional service to the Lord, and the best example is set by Sri Vajrangaji, or Hanuman, the great devotee of Lord Sri Rama. As we have already discussed, even the aborigines and cannibals can also be engaged in the devotional service of the Lord if they happen to be under the guidance of a genuine devotee of the Lord. In the Skanda Purana there is a narration that a hunter in the jungle became the most enlightened devotee of the Lord by the guidance of Sri Narada Muni. Therefore devotional service to the Lord can be equally shared by every living being.

Religious affiliation in terms of different countries and cultural circumstances is obviously not the common religion of the human being; rather, the basic principle is devotional service. Even if a particular type of religious principle does not recognize the supremacy of the Supreme Personality of Godhead, the followers still have to obey the disciplinary principles laid down by a particular leader. Such a leader of a religious sect is never the supreme leader because such a circumstantial leader comes to the position of leadership after undergoing some penance. The Supreme Personality of Godhead does not, however, require to be under disciplinary action to become leader, as we see in the activities of Lord Krsna.

The occupational duties of the castes and the orders of society, following the principles of livelihood, also depend on the principle of devotional service. In the Bhagavad-gita it is stated that a person can achieve the highest perfection of life simply by awarding the results of his occupational duty unto the devotional service of the Lord. People following the principles of devotional service to the Lord can never be put into difficulty, and thus there cannot be any question of apad-dharma, or religion in distress. As will be explained in this book by the greatest authority, Srila Sukadeva Gosvami, there is no religion save and except the devotional service of the Lord, though this may be presented in different forms.

TEXT 19

TEXT

tattvanam parisankhyanam
laksanam hetu-laksanam
purusaradhana-vidhir
yogasyadhyatmikasya ca

SYNONYMS

tattvanam--of the elements that constitute the creation; parisankhyanam--of the number of such elements; laksanam--symptoms; hetu-laksanam--the symptoms of the causes; purusa--of the Lord; aradhana--of devotional service; vidhih--rules and regulations; yogasya--of cultivation of the yoga system; adhyatmikasya--spiritual methods leading to devotional service; ca--also.

TRANSLATION

Kindly explain all about the elementary principles of creation, the number of such elementary principles, their causes, and their development, and also the process of devotional service and the method of mystic powers.

TEXT 20

TEXT

yogesvaraisvarya-gatir
linga-bhangas tu yoginam
vedopaveda-dharmanam
itihasa-puranayoh

SYNONYMS

yoga-isvara--of the master of the mystic powers; aisvarya--opulence; gatih--advancement; linga--astral body; bhangah--detachment; tu--but; yoginam--of the mystics; veda--transcendental knowledge; upaveda--knowledge in pursuance of the Veda indirectly; dharmanam--of the religiosities; itihasa--history; puranayoh--of the Puranas.

TRANSLATION

What are the opulences of the great mystics, and what is their ultimate realization? How does the perfect mystic become detached from the subtle astral body? What is the basic knowledge of the Vedic literatures, including the branches of history and the supplementary Puranas?

PURPORT

The yogesvara, or the master of mystic powers, can exhibit eight kinds of wonders of perfection by becoming smaller than the atom or lighter than a feather, getting anything and everything he desires, going anywhere and everywhere he likes, creating even a planet in the sky, etc. There are many yogesvaras having different proficiencies in these wonderful powers, and the topmost of all of them is Lord Siva. Lord Siva is the greatest yogi, and he can perform such wonderful things, far beyond the ordinary living beings. The devotees of the Lord, the Supreme Personality of Godhead, do not directly practice the process of mystic powers, but, by the grace of the Lord, His devotee can defeat even a great yogesvara like Durvasa Muni, who picked a quarrel with Maharaja Ambarisa and wanted to show the wonderful achievements of his mystic powers. Maharaja Ambarisa was a pure devotee of the Lord, and thus without any effort on his part the Lord saved him from the wrath of Yogesvara Durvasa Muni, and the latter was obliged to beg pardon from the King. Similarly, at the time of Draupadi's precarious position, when she was attacked by the Kurus who wanted to see her naked in the open assembly of the royal order, the Lord saved her from being stripped by supplying an unlimited length of sari to cover her. And Draupadi knew nothing of mystic powers. Therefore the devotees are also yogesvaras by the unlimited power of the Lord, just as a child is powerful by the strength of the parents. They do not try to protect themselves by any artificial means, but are saved by the mercy of the parents.

Maharaja Pariksit inquired from the learned brahmana Sukadeva Gosvami about the ultimate destination of such great mystics or how they attain such extraordinary powers by their own efforts or by the grace of the Lord. He inquired also about their detachment from the subtle and gross material bodies. He inquired also about the purports of the Vedic knowledge. As stated in the Bhagavad-gita (15.15), the whole purport of all the Vedas is to know the Supreme Personality of Godhead and thus become a transcendental loving servant of the Lord.

TEXT 21

TEXT

samplavah sarva-bhutanam
vikramah pratisankramah
ista-purtasya kamyanam
tri-vargasya ca yo vidhih

SYNONYMS

samplavah--the perfect means or complete devastation; sarva-bhutanam--of all living beings; vikramah--specific power or situation; pratisankramah--ultimate destruction; ista--performance of Vedic rituals; purtasya--pious acts in terms of religion; kamyanam--rituals for economic development; tri-vargasya--the three means of religion, economic development and sense satisfaction; ca--also; yah--whatsoever; vidhih--procedures.

TRANSLATION

Please explain unto me how the living beings are generated, how they are maintained, and how they are annihilated. Tell me also of the advantages and disadvantages of discharging devotional service unto the Lord. What are the Vedic rituals and injunctions of the supplementary Vedic rites, and what are the procedures of religion, economic development and sense satisfaction?

PURPORT

Samplavah, in the sense of "perfect means," is employed to denote the discharging of devotional service, and pratisamplavah means just the opposite, or that which destroys the progress of devotional service. One who is firmly situated in the devotional service of the Lord can very easily execute the function of conditional life. Living the conditional life is just like plying a boat in the middle of the ocean. One is completely at the mercy of the ocean, and at every moment there is every chance of being drowned in the ocean by slight agitation. If the atmosphere is all right, the boat can ply very easily, undoubtedly, but if there is some storm, fog, wind or cloud, there is every possibility of being drowned in the ocean. No one can control the whims of the ocean, however one may be materially well equipped. One who has crossed the oceans by ship may have sufficient experience of such dependence upon the mercy of the ocean. But one can ply over the ocean of material existence by the grace of the Lord very easily, without any fear of storm or fog. It all depends on the will of the Lord; no one can help if there is some unfortunate danger in the state of conditional life. The devotees of the Lord, however, cross the ocean of material existence without anxiety because a pure devotee is always protected by the Lord (Bg. 9.13). The Lord gives special attention to His devotees in their activities within material, conditional life (Bg. 9.29). Therefore everyone should take shelter of the lotus feet of the Lord and be a pure devotee of the Lord by all means.

One should know, therefore, from the expert spiritual master, the advantages and disadvantages of discharging devotional service, just as Maharaja Pariksit asked his spiritual master, Srila Sukadeva Gosvami. According to Bhakti-rasamrta-sindhu, the science of devotional service, one should not eat more than what he requires to maintain body and soul together. Vegetable diets and milk are sufficient for maintenance of the human body, and therefore one has no need to eat anything more to satisfy the palate. One should also not accumulate money to become puffed up in the material world. One should earn his livelihood easily and honestly, for it is better to become a coolie for an honest livelihood than to become a great man in society by hook and crook. There is no harm if one becomes the richest man in the world by honest dealings, but one should not sacrifice the honest means of livelihood simply to accumulate wealth. Such an endeavor is harmful to devotional service. One should not talk nonsense. A devotee's business is to earn the favor of the Lord. Therefore a devotee should always glorify the Lord in His wonderful creations. A devotee should not decry the creation of the Lord, defying Him by saying that He has created a false world. The world is not false. Factually we have to take so many things from the world for our maintenance, so how can we say that the world is false? Similarly, how can one think of the Lord as being without form? How can one become formless and at the same time have all intelligence and consciousness, direct and indirect? So there are many things for a pure devotee to learn, and he should learn them perfectly from a bona fide personality like Sukadeva Gosvami.

The favorable conditions for discharging devotional service are that one should be very enthusiastic in serving the Lord. The Lord in His form of Sri Caitanya Mahaprabhu wanted the cult of devotional service to the Lord to be preached all over the world, in every nook and corner, and therefore a pure devotee's duty is to discharge this order as far as possible. Every devotee should be very enthusiastic, not only in performing his daily rituals of devotional service, but in trying to preach the cult peacefully by following in the footsteps of Lord Caitanya. If he is not superficially successful in such an attempt, he should not be deterred from the discharge of his duty. Success or failure has no meaning for a pure devotee because he is a soldier in the field. Preaching the cult of devotional service is something like declaring war against materialistic life. There are different kinds of materialists, such as the fruitive workers, the mental speculators, the mystic jugglers, and so many others. All of them are against the existence of Godhead. They would declare that they are themselves God, although in every step and in every action they are dependent on the mercy of the Lord. Therefore a pure devotee may not associate with such gangs of atheists. A strong devotee of the Lord will not be misled by such atheistic propaganda of the nondevotees,

but a neophyte devotee should be very cautious about them. A devotee should see to the right discharge of devotional service under the guidance of a bona fide spiritual master and should not stick only to the formalities. Under the direction of the bona fide spiritual master, one should see how much service is being executed, and not simply in the matter of rituals. A devotee should not hanker after anything, but he should be satisfied with things that may automatically come to him by the will of the Lord. That should be the principle of a devotional life. And all these principles are easily learned under the guidance of a spiritual master like Sukadeva Gosvami. Maharaja Pariksit inquired from Sukadeva correctly, and one should follow his example.

Maharaja Pariksit inquired about the process of creation, maintenance and destruction of the material world, the process of Vedic rituals and the method of executing pious activities in terms of the supplementary Vedas like the Puranas and Mahabharata. As explained before, the Mahabharata is the history of ancient India, and so also are the Puranas. Pious acts are prescribed in the supplementary Vedas (smrtis), which specifically mention digging tanks and wells for the water supply of the people in general. To plant trees on the public roads, to construct public temples and places of worship of God, to establish places of charity where the poor destitutes can be provided with foodstuff, and similar activities are called purta.

Similarly, the process of fulfilling the natural desires for sense gratification was also inquired about by the King for the benefit of all concerned.

TEXT 22

TEXT

yo vanusayinam sargah
pasandasya ca sambhavah
atmano bandha-moksau ca
vyavasthanam sva-rupatah

SYNONYMS

yah--all those; va--either; anusayinam--merged into the body of the Lord; sargah--creation; pasandasya--of the infidels; ca--and; sambhavah--appearance; atmanah--of the living beings; bandha--conditioned; moksau--being liberated; ca--also; vyavasthanam--being situated; sva-rupatah--in an unconditioned state.

TRANSLATION

Please also explain how, merged in the body of the Lord, living beings are created, and how the infidels appear in the world. Also please explain how the unconditioned living entities exist.

PURPORT

The progressive devotee of the Lord must inquire from the bona fide spiritual master how living entities merged in the body of the Lord again come back at the time of creation. There are two kinds of living entities. There are the ever-liberated, unconditioned living beings as well as the ever-conditioned living beings. Of the ever-conditioned living beings, there are two divisions. They are the faithful and the infidels. Of the faithful there are again two divisions, namely the devotees and the mental speculators. The mental speculators desire to merge into the existence of the Lord, or to become one with the Lord, whereas the devotees of the Lord desire to keep separate identities and constantly engage in the service of the Lord. The devotees who are not fully purified, as well as the empiric philosophers, become conditioned again during the next creation for further purification. Such conditioned souls become liberated by further progress of devotional service to the Lord. Maharaja Pariksit asked all these questions from the bona fide spiritual master in order to become fully equipped in the science of God.

TEXT 23

TEXT

yathatma-tantro bhagavan
vikridaty atma-mayaya
visrjya va yatha mayam
udaste saksivad vibhuh

SYNONYMS

yatha--as; atma-tantrah--independent; bhagavan--the Personality of Godhead; vikridati--enjoys His pastimes; atma-mayaya--by His internal potency; visrjya--giving up; va--as also; yatha--as He desires; mayam--the external potency; udaste--remains; saksivat--just as the witness; vibhuh--the almighty.

TRANSLATION

The independent Personality of Godhead enjoys His pastimes by His internal potency and at the time of annihilation gives them up to the external potency, and He remains a witness to it all.

PURPORT

Lord Sri Krsna, being the Supreme Personality of Godhead and fountainhead of all other incarnations, is the only independent person. He enjoys His pastimes by creation as He desires and gives them up to the external energy at the time of annihilation. By His internal potency only, He kills the demon Putana, even though enjoying His pastimes in the lap of His mother Yasoda. And when He desires to leave this world He creates the pastimes of killing His own family members (Yadu-kula) and remains unaffected by such annihilation. He is the witness of everything that is happening, and yet He has nothing to do with anything. He is independent in every respect. Maharaja Pariksit desired to know more perfectly, for a pure devotee ought to know well.

TEXT 24

TEXT

sarvam etac ca bhagavan
prcchato me 'nupurvasah
tattvato 'rhasy udahartum
prapannaya maha-mune

SYNONYMS

sarvam--all these; etac--inquiries; ca--also that I have not been able to ask; bhagavan--O great sage; prcchatah--of the inquisitive; me--myself; anupurvasah--from the beginning; tattvatah--just in accordance with the truth; arhasi--may kindly be explained; udahartum--as you will let know; prapannaya--one who is surrounded; maha-mune--O great sage.

TRANSLATION

O great sage, representative of the Lord, kindly satisfy my inquisitiveness in all that I have inquired from you and all that I may not have inquired from you from the very beginning of my questionings. Since I am a soul surrendered unto you, please impart full knowledge in this connection.

PURPORT

The spiritual master is always prepared to impart knowledge to the disciple and specifically when the disciple is very inquisitive. Inquisitiveness on the part of a disciple is greatly necessary for the progressive disciple. Maharaja Pariksit is a typical disciple because he is perfectly inquisitive. If one is not very inquisitive about self-realization, one need not approach a spiritual master simply to make a show of discipleship. Not only is Maharaja Pariksit inquisitive concerning all he has inquired about, but he is also anxious to know about what he has not been able to inquire. Factually it is not possible for a man to inquire about everything from the spiritual master, but the bona fide spiritual master is able to enlighten the disciple in every way for the disciple's benefit.

TEXT 25

TEXT

atra pramanam hi bhavan
paramesthi yathatma-bhuh
apare canutisthanti
purvesam purva-jaih krtam

SYNONYMS

atra--in this matter; pramanam--evidential facts; hi--certainly; bhavan--yourself; paramesthi--Brahma, the creator of the universe; yatha--as; atma-bhuh--born directly from the Lord; apare--others; ca--only; anutisthanti--just to follow; purvesam--as a matter of custom; purva-jaih--knowledge suggested by a previous philosopher; krtam--having been done.

TRANSLATION

O great sage, you are as good as Brahma, the original living being. Others follow custom only, as followed by the previous philosophical speculators.

PURPORT

It may be argued that Sukadeva Gosvami is not the only authority of perfect knowledge in transcendence because there are many other sages and their followers. Contemporary to Vyasadeva or even prior to him there were many other great sages, such as Gautama, Kanada, Jaimini, Kapila and Astavakra, and all of them have presented a philosophical path by themselves. Patanjali is also one of them, and all these six great rsis have their own way of thinking, exactly like the modern philosophers and mental speculators. The difference between the six philosophical paths put forward by the renowned sages above mentioned and that of Sukadeva Gosvami, as presented in the Srimad-Bhagavatam, is that all the six sages mentioned above speak the facts according to their own thinking, but Sukadeva Gosvami presents the knowledge which comes down directly from Brahmaji, who is known as atma-bhuh, or born of and educated by the Almighty Personality of Godhead.

Vedic transcendental knowledge descends directly from the Personality of Godhead. By His mercy, Brahma, the first living being in the universe, was enlightened, and from Brahmaji, Narada was enlightened, and from Narada, Vyasa was enlightened. Sukadeva Gosvami received such transcendental knowledge directly from his father, Vyasadeva. Thus the knowledge, being received from the chain of discipic succession, is perfect. One cannot be a spiritual master in perfection unless and until one has received the same by discipic succession. That is the secret of receiving transcendental knowledge. The six great sages mentioned above may be great thinkers, but their knowledge by mental speculation is not perfect. However perfect an empiric philosopher may be in presenting a philosophical thesis, such knowledge is never perfect because it is produced by an imperfect mind. Such great sages also have their discipic successions, but they are not authorized because such knowledge does not come directly from the independent Supreme Personality of Godhead, Narayana. No one can be independent except Narayana; therefore no one's knowledge can be perfect, for everyone's knowledge is dependent on the

flickering mind. Mind is material and thus knowledge presented by material speculators is never transcendental and can never become perfect. Mundane philosophers, being imperfect in themselves, disagree with other philosophers because a mundane philosopher is not a philosopher at all unless he presents his own theory. Intelligent persons like Maharaja Pariksit do not recognize such mental speculators, however great they may be, but hear from the authorities like Sukadeva Gosvami, who is nondifferent from the Supreme Personality of Godhead by the parampara system, as is specially stressed in the Bhagavad-gita.

TEXT 26

TEXT

na me 'savah parayanti
brahmann anasanad ami
pibato 'cyuta-piyusam
tad vakyabdhi-vinihsrtam

SYNONYMS

na--never; me--mine; asavah--life; parayanti--becomes exhausted; brahman--O learned brahmana; anasanat ami--because of fasting; pibatah--because of my drinking; acyuta--of the infallible; piyusam--nectar; tat--your; vakyabdhi--ocean of speech; vinihsrtam--flowing down from.

TRANSLATION

O learned brahmana, because of my drinking the nectar of the message of the infallible Personality of Godhead, which is flowing down from the ocean of your speeches, I do not feel any sort of exhaustion due to my fasting.

PURPORT

The disciplic succession from Brahma, Narada, Vyasa and Sukadeva Gosvami is particularly different from others. The disciplic successions from other sages are simply a waste of time, being devoid of acyuta-katha, or the message of the infallible Lord. The mental speculators can present their theories very nicely by reason and arguments, but such reasons and arguments are not infallible, for they are defeated by better mental speculators. Maharaja Pariksit was not interested in the dry speculation of the flickering mind, but he was interested in the topics of the Lord because factually he felt that by hearing such a nectarean message from the mouth of Sukadeva Gosvami he was not feeling any exhaustion, even though he was fasting because of his imminent death.

One can indulge in hearing the mental speculators, but such hearing cannot endure for any length of time. One will be exhausted very soon from hearing such hackneyed ways of thinking, and no one in the world can be satisfied simply by hearing such useless speculations. The message of the Lord, especially from a personality like Sukadeva Gosvami, can never be tiring, even though one may be exhausted from other causes.

In some editions of the Srimad-Bhagavatam, the text of the last line of this verse reads anyatra kupitad dvijat, which means that the King might be overwhelmed by the thought of his imminent death by snakebite. The snake is also twice-born, and its anger is compared to the cursing brahmana boy who was without good intelligence. Maharaja Pariksit was not at all afraid of death, for he was fully encouraged by the message of the Lord. One who is fully absorbed in acyuta-katha can never be afraid of anything in this world.

TEXT 27

TEXT

suta uvaca
sa upamantrito rajna
kathayam iti sat-pateh
brahmarato bhramam prito
visnuratena samsadi

SYNONYMS

suta uvaca--Srita Suta Gosvami said; sah--he (Sukadeva Gosvami); upamantritah--thus being inquired; rajna--by the King; kathayam--in the topics; iti--thus; sat-pateh--of the highest truth; brahma-ratah--Sukadeva Gosvami; bhramam--very much; pritam--pleased; visnu-ratena--by Maharaja Pariksit; samsadi--in the meeting.

TRANSLATION

Suta Gosvami said: Thus Sukadeva Gosvami, being invited by Maharaja Pariksit to speak on topics of the Lord Sri Krsna with the devotees, was very much pleased.

PURPORT

Srimad-Bhagavatam can be legitimately discussed only among the devotees of the Lord. As the Bhagavad-gita was authoritatively discussed between Lord Krsna and Arjuna (the Lord and the devotee respectively), similarly Srimad-Bhagavatam, which is the postgraduate study of the Bhagavad-gita, can also be discussed between the scholars and devotees like Sukadeva Gosvami and Maharaja Pariksit. Otherwise the real taste of the nectar cannot be relished. Sukadeva Gosvami was pleased with Maharaja Pariksit because he was not at all tired of hearing the topics of the Lord and was more and more anxious to hear them on and on with interest. Foolish interpreters unnecessarily tackle the Bhagavad-gita and Srimad-Bhagavatam when they have no access to the subject matter. There is no use in nondevotees' meddling with the two topmost Vedic literatures, and therefore Sankaracarya did not touch Srimad-Bhagavatam for commentation. In his commentation on the Bhagavad-gita, Sripada Sankaracarya accepted Lord Krsna as the Supreme Personality of Godhead, but later on he commented from the impersonalist's view. But, being conscious of his position, he did not comment on the Srimad-Bhagavatam.

Srita Sukadeva Gosvami was protected by Lord Krsna (vide Brahma-vaivarta Purana), and therefore he is known as Brahmarata, and Sriman Pariksit Maharaja was protected by Visnu, and thus he is known as Visnurata. As devotees of the Lord, they are always protected by the Lord. It is clear also in this connection that a Visnurata should hear Srimad-Bhagavatam from Brahmarata and no one else because others misrepresent the transcendental knowledge and thus spoil one's valuable time.

TEXT 28

TEXT

praha bhagavatam nama
puranam brahma-sammitam
brahmane bhagavat-proktam
brahma-kalpa upagate

SYNONYMS

praha--he said; bhagavatam--the science of the Personality of Godhead; nama--of the name; puranam--the supplement of the Vedas; brahma-sammitam--just in pursuance of the Vedas; brahmane--unto Lord Brahma; bhagavat-proktam--was spoken by the Personality of Godhead; brahma-kalpe--the millennium in which Brahma was first generated; upagate--just in the beginning.

TRANSLATION

He began to reply to the inquiries of Maharaja Pariksit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahma when he was first born. Srimad-Bhagavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.

PURPORT

Srimad-Bhagavatam is the science of the Personality of Godhead. The impersonalist always tries to misrepresent the personal feature of the Lord, not knowing the science of this great knowledge, and Srimad-Bhagavatam is in pursuance of the Vedas and scientific knowledge of the Personality of Godhead. To learn this science one should take shelter of the representative of Sri Sukadeva and follow in the footsteps of Maharaja Pariksit without foolishly attempting to interpret, thereby committing a great offense at the feet of the Lord. The dangerous ways of interpretations by the nondevotee class of men have played havoc in understanding the Srimad-Bhagavatam, and the careful student should be always alert in this matter if he at all wants to learn the science of Godhead.

TEXT 29

TEXT

yad yat pariksid rsabhah
pandunam anuprcchati
anupurvyena tat sarvam
akhyatum upacakrame

SYNONYMS

yat yat--whatsoever; pariksit--the King; rsabhah--the best; pandunam--in the dynasty of Pandu; anuprcchati--goes on inquiring; anupurvyena--the beginning to the end; tat--all those; sarvam--fully; akhyatum--to describe; upacakrame--he just prepared himself.

TRANSLATION

He also prepared himself to reply to all that King Pariksit had inquired from him. Maharaja Pariksit was the best in the dynasty of the Pandus, and thus he was able to ask the right questions from the right person.

PURPORT

Maharaja Pariksit asked many questions, some of them very curiously, to know things as they are, but it is not necessary for the master to answer them in the order of the disciple's inquiries, one after the other. But Sukadeva Gosvami, experienced teacher that he was, answered all the questions in a systematic way as they were received from the chain of disciplic succession. And he answered all of them without exception. Thus end the Bhaktivedanta purports of the Second Canto, Eighth Chapter, of the Srimad-Bhagavatam, entitled "Questions by King Pariksit."

Chapter Nine

Answers by Citing the Lord's Version
Answers by Citing the Lord's Version

TEXT 1

TEXT

sri-suka uvaca
atma-mayam rte rajan
parasyanubhavatmanah
na ghatetartha-sambandhah
svapna-drastur ivanjasa

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atma--the Supreme Personality of Godhead; mayam--energy; rte--without; rajan--O King; parasya--of the pure soul; anubhava-atmanah--of the purely conscious; na--never; ghateta--it can so happen; artha--meaning; sambandhah--relation with the material body; svapna--dream; drastuh--of the seer; iva--like; anjasa--completely.

TRANSLATION

Sri Sukadeva Gosvami said: O King, unless one is influenced by the energy of the Supreme Personality of Godhead, there is no meaning to the relationship of the pure soul in pure consciousness with the material body. That relationship is just like a dreamer's seeing his own body working.

PURPORT

Maharaja Pariksit's question as to how a living entity began his material life, although he is apart from the material body and mind, is perfectly answered. The spirit soul is distinct from the material conception of his life, but he is absorbed in such a material conception because of being influenced by the external energy of the Lord, called atma-maya. This has already been explained in the First Canto in connection with Vyasadeva's realization of the Supreme Lord and His external energy. The external energy is controlled by the Lord, and the living entities are controlled by the external energy--by the will of the Lord. Therefore, although the living entity is purely conscious in his pure state, he is subordinate to the will of the Lord in being influenced by the external energy of the Lord. In the Bhagavad-gita (15.15) also the same thing is confirmed; the Lord is present within the heart of every living entity, and all the living entity's consciousness and forgetfulness are influenced by the Lord.

Now the next question automatically made will be why the Lord influences the living entity to such consciousness and forgetfulness. The answer is that the Lord clearly wishes that every living entity be in his pure consciousness as a part and parcel of the Lord and thus be engaged in the loving service of the Lord as he is constitutionally made; but because the living entity is partially independent also, he may not be willing to serve the Lord, but may try to become as independent as the Lord is. All the nondevotee living entities are desirous of becoming equally as powerful as the Lord, although they are not fit to become so. The living entities are illusioned by the will of the Lord because they wanted to become like Him. Like a person who thinks of becoming a king without possessing the necessary qualification, when the living entity desires to become the Lord Himself, he is put in a condition of dreaming that he is a king. Therefore the first sinful will of the living entity is to become the Lord, and the consequent will of the Lord is that the living entity forget his factual life and thus dream of the land of utopia where he may become one like the Lord. The child cries to have the moon from the mother, and the mother gives the child a mirror to satisfy the crying and disturbing child with the reflection of the moon. Similarly, the crying child of the Lord is given over to the reflection, the material world, to lord it over as karmi and to give this up in frustration to become one with the Lord. Both these stages are dreaming illusions only. There is no necessity of tracing out the history of when the living entity desired this. But the fact is that as soon as he desired it, he was put under the control of atma-maya by the direction of the Lord. Therefore the living entity in his material condition is dreaming falsely that this is "mine" and this is "I." The dream is that the conditioned soul thinks of his material body as "I" or falsely thinks that he is the Lord and that everything in connection with that material body is "mine." Thus only in dream does the misconception of "I" and "mine" persist life after life. This continues life after life, as long as the living entity is not purely conscious of his identity as the subordinate part and parcel of the Lord.

In his pure consciousness, however, there is no such misconceived dream, and in that pure conscious state the living entity does not forget that he is never the Lord, but that he is eternally the servitor of the Lord in transcendental love.

TEXT 2

TEXT

bahu-rupa ivabhati
mayaya bahu-rupaya
ramamano gunesv asya
mamaham iti manyate

SYNONYMS

bahu-rupah--multiforms; iva--as it were; abhati--manifested; mayaya--by the influence of the exterior energy; bahu-rupaya--in multifarious forms; ramamanah--enjoying as it were; gunesu--in the modes of different qualities; asyah--of the external energy; mama--mine; aham--I; iti--thus; manyate--thinks.

TRANSLATION

The illusioned living entity appears in so many forms offered by the external energy of the Lord. While enjoying in the modes of material nature, the engaged living entity misconceives, thinking in terms of "I" and "mine."

PURPORT

The different forms of the living entities are different dresses offered by the illusory, external energy of the Lord according to the modes of nature the living being desires to enjoy. The external, material energy is represented by her three modes, namely goodness, passion and ignorance. So even in the material nature there is a chance of an independent choice by the living entity, and according to his choice the material energy offers him different varieties of material bodies. There are bodies, 1,100,000 worms and reptiles, 1,000,000 forms of birds, together there are 8,400,000 varieties of bodies in different planets of the universe, and the living entity is traveling by so many transmigrations according to different modes of enjoying spirit within himself. Even in one particular body the living entity changes from childhood to boyhood, from boyhood to youth, from youth to old age and from old age to another body created by his own action. The living entity creates his own body by his personal desires, and the external energy of the Lord supplies him the exact form by which he can enjoy his desires to the fullest extent. The tiger wanted to enjoy the blood of another animal, and therefore, by the grace of the Lord, the material energy supplied him the body of the tiger with facilities for enjoying blood from another animal. Similarly, a living entity desiring to get the body of a demigod in a higher planet can also get it by the grace of the Lord. And if he is intelligent enough, he can desire to get a spiritual body to enjoy the company of the Lord, and he will get it. So the minute freedom of the living entity can be fully utilized, and the Lord is so kind that He will award the living entity the same type of body he desires. The living entity's desiring is like dreaming of a golden mountain. A person knows what a mountain is, and he knows also what gold is. Out of his desire only, he dreams of a golden mountain, and when the dream is over he sees something else in his presence. He finds in his awakened state that there is neither gold nor a mountain, and what to speak of a golden mountain.

The different positions of the living entities in the material world under multifarious manifestations of bodies are due to the misconception of "mine" and "I." The karmi thinks of this world as "mine," and the jnani thinks "I am" everything. The whole material conception of politics, sociology, philanthropy, altruism, etc., conceived by the conditioned souls is on the basis of this misconceived "I" and "mine," which are products of a strong desire to enjoy material life. Identification with the body and the place where the body is obtained under different conceptions of socialism, nationalism, family affection, and so

on and so forth is all due to forgetfulness of the real nature of the living entity, and the whole misconception of the bewildered living entity can be removed by the association of Sukadeva Gosvami and Maharaja Pariksit, as all this is explained in the Srimad-Bhagavatam.

TEXT 3

TEXT

yarhi vava mahimni sve
parasmin kala-mayayoh
rameta gata-sammohas
tyaktvodaste tadobhayam

SYNONYMS

yarhi--at any time; vava--certainly; mahimni--in the glory; sve--of himself; parasmin--in the Supreme; kala--time; mayayoh--of the material energy; rameta--enjoys; gata-sammohah--being freed from the misconception; tyaktva--giving up; udaste--in fullness; tada--then; ubhayam--both (the misconceptions of I and mine).

TRANSLATION

As soon as the living entity becomes situated in his constitutional glory and begins to enjoy the transcendence beyond time and material energy, he at once gives up the two misconceptions of life [I and mine] and thus becomes fully manifested as the pure self.

PURPORT

The two misconceptions of life, namely "I" and "mine," are verily manifested in two classes of men. In the lower state the conception of "mine" is very prominent, and in the higher state the misconception of "I" is prominent. In the animal state of life the misconception of "mine" is perceivable even in the category of cats and dogs, who fight with one another with the same misconception of "mine." In the lower stage of human life the same misconception is also prominent in the shape of "It is my body," "It is my house," "It is my family," "It is my caste," "It is my nation," "It is my country," and so on. And in the higher stage of speculative knowledge, the same misconception of "mine" is transformed into "I am," or "It is all I am," etc. There are many classes of men comprehending the same misconception of "I" and "mine", in different colors. But the real significance of "I" can be realized only when one is situated in the consciousness of "I am the eternal servitor of the Lord." This is pure consciousness, and the whole Vedic literatures teach us this conception of life.

The misconception of "I am the Lord," or "I am the Supreme," is more dangerous than the misconception of "mine." Although there are sometimes directions in the Vedic literatures to think oneself one with the Lord, that does not mean that one becomes identical with the Lord in every respect. Undoubtedly there is oneness of the living entity with the Lord in many respects, but ultimately the living entity is subordinate to the Lord, and he is constitutionally meant for satisfying the senses of the Lord. The Lord therefore asks the conditioned souls to surrender unto Him. Had the living entities not been subordinate to the supreme will, why would the living entity be asked to surrender? Had the living being been equal in all respects, then why was he put under the influence of maya? We have already discussed many times that the material energy is controlled by the Lord. The Bhagavad-gita (9.10) confirms this controlling power of the Lord over the material nature. Can a living entity who claims to be as good as the Supreme Being control the material nature? The foolish "I" would reply that he will do so in the future. Even accepting that in the future one will be as good a controller of material nature as the Supreme Being, then why is one now under the control of material nature? The Bhagavad-gita says that one can be freed from the control of the material nature by surrendering unto the Supreme Lord, but if there is no surrender, then the living entity will never be able to control the material nature. So one must also give up

this misconception of "I" by practicing the way of devotional service or firmly being situated in the transcendental loving service of the Lord. A poor man without any employment or occupation may undergo so many troubles in life, but if by chance the same man gets a good service under the government, he at once becomes happy. There is no profit in denying the supremacy of the Lord, who is the controller of all energies, but one should be constitutionally situated in one's own glory, namely to be situated in the pure consciousness of being the eternal servitor of the Lord. In his conditional life the living entity is servant of the illusory maya, and in his liberated state he is the pure, unqualified servant of the Lord. To become untinged by the modes of material nature is the qualification for entering into the service of the Lord. As long as one is a servant of mental concoctions, one cannot be completely free from the disease of "I" and "mine."

The Supreme Truth is uncontaminated by the illusory energy because He is the controller of that energy. The relative truths are apt to be engrossed in illusory energy. The best purpose is served, however, when one is directly facing the Supreme Truth, as when one faces the sun. The sun overhead in the sky is full of light, but when the sun is not in the visible sky, all is in darkness. Similarly, when one is face to face with the Supreme Lord, he is freed from all illusions, and one who is not so is in the darkness of illusory maya. The Bhagavad-gita (14.26) confirms this as follows:

mam ca yo 'vyabhicarena
bhakti-yogena sevate
sa gunan samatityaitan
brahma-bhuyaya kalpate

So the science of bhakti-yoga, of worshiping the Lord, glorifying the Lord, hearing the Srimad-Bhagavatam from the right sources (not from the professional man but from a person who is Bhagavatam in life) and being always in the association of pure devotees, should be adopted in earnestness. One should not be misled by misconceptions of "I" and "mine." The karmis are fond of the conception of "mine," the jnanis are fond of the conception of "I," and both of them are unqualified to be free from the bondage of the illusory energy. Srimad-Bhagavatam and, primarily, the Bhagavad-gita are both meant for delivering a person from the misconception of "I" and "mine," and Srila Vyasadeva transcribed them for the deliverance of the fallen souls. The living entity has to be situated in the transcendental position where there is no more influence of time nor of the material energy. In conditioned life the living entity is subjected to the influence of time in the dream of past, present and future. The mental speculator tries to conquer the influence of time by future speculations of becoming Vasudeva or the Supreme Lord himself by means of culturing knowledge and conquering over ego. But the process is not perfect. The perfect process is to accept Lord Vasudeva as the Supreme in everything, and the best perfection in culturing knowledge is to surrender unto Him because He is the source of everything. Only in that conception can one get rid of the misconception of I and mine. Both Bhagavad-gita and the Srimad-Bhagavatam confirm it. Srila Vyasadeva has specifically contributed to the illusioned living entities the science of God and the process of bhakti-yoga in his great literature Srimad-Bhagavatam, and the conditioned soul should fully take advantage of this great science.

TEXT 4

TEXT

atma-tattva-visuddhy-artham
yad aha bhagavan rtam
brahmane darsayan rupam
avyalika-vratadrta

SYNONYMS

atma-tattva--the science of God or that of the living entity; visuddhi--purification; artham--goal; yat--that which; aha--said; bhagavan--the Personality of Godhead; rtam--in reality; brahmane--unto Lord

Brahma; darsayan--by showing; rupam--eternal form; avyalika--without any deceptive motive; vrata--vow; adrtah--worshipped.

TRANSLATION

O King, the Personality of Godhead, being very much pleased with Lord Brahma because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahma. And that is the objective goal for purifying the conditioned soul.

PURPORT

Atma-tattva is the science of both God and the living entity. Both the Supreme Lord and the living entity are known as atma. The Supreme Lord is called Paramatma, and the living entity is called the atma, the brahma or the jiva. Both the Paramatma and the jivatma, being transcendental to the material energy, are called atma. So Sukadeva Gosvami explains this verse with the aim of purifying the truth of both the Paramatma and the jivatma. Generally people have many wrong conceptions about both of them. The wrong conception of the jivatma is to identify the material body with the pure soul, and the wrong conception of Paramatma is to think Him on an equal level with the living entity. But both misconceptions can be removed by one stroke of bhakti-yoga, just as in the sunlight both the sun and the world and everything within the sunlight are properly seen. In the darkness one cannot see the sun, nor himself, nor the world. But in the sunlight one can see the sun, himself and the world around him. Srila Sukadeva Gosvami therefore says that for purification of both wrong conceptions, the Lord presented His eternal form before Brahmaji, being fully satisfied by Brahma's nondeceptive vow of discharging bhakti-yoga. Except for bhakti-yoga, any method for realization of atma-tattva, or the science of atma, will prove deceptive in the long run.

In the Bhagavad-gita, the Lord says that only by bhakti-yoga can one know Him perfectly, and then one can enter into the science of God. Brahmaji undertook great penance in performing bhakti-yoga, and thus he was able to see the transcendental form of the Lord. His transcendental form is one hundred percent spiritual, and one can see Him only by spiritualized vision after proper discharge of tapasya or penance, in pure bhakti-yoga. The form of the Lord manifested before Brahma is not one of the forms with which we have experience in the material world. Brahmaji did not perform such severe types of penance just to see a form of material production. Therefore the question by Maharaja Pariksit about the form of the Lord is answered. The form of the Lord is sac-cid-ananda, or eternal, full of knowledge and full of bliss. But the material form of the living being is neither eternal, nor full of knowledge, nor blissful. That is the distinction between the form of the Lord and that of the conditioned soul. The conditioned soul, however, can regain his form of eternal knowledge and bliss simply by seeing the Lord by means of bhakti-yoga.

The summary is that due to ignorance the conditioned soul is engaged in the temporary varieties of material forms. But the Supreme Lord has no such temporary form like the conditioned souls. He is always possessed of an eternal form of knowledge and bliss, and that is the difference between the Lord and the living entity. One can understand this difference by the process of bhakti-yoga. Brahma was then told by the Lord the gist of Srimad-Bhagavatam in four original verses. Thus Srimad-Bhagavatam is not a creation of the mental speculators. The sound of Srimad-Bhagavatam is transcendental, and the resonance of Srimad-Bhagavatam is as good as that of the Vedas. Thus the topic of the Srimad-Bhagavatam is the science of both the Lord and the living entity. Regular reading or hearing of Srimad-Bhagavatam is also performance of bhakti-yoga, and one can attain the highest perfection simply by the association of Srimad-Bhagavatam. Both Sukadeva Gosvami and Maharaja Pariksit attained perfection through the medium of Srimad-Bhagavatam.

TEXT 5

TEXT

sa adi-devo jagatam paro guruh
svadhisnyam asthaya sirsksayaiksata

tam nadhyagacchad drsam atra sammatam
prapanca-nirmana-vidhir yaya bhavet

SYNONYMS

sah--he; adi-devah--the first demigod; jagatam--of the universe; parah--supreme; guruh--spiritual master; svadhisnyam--his lotus seat; asthaya--to find the source of it; sirsksaya--for the matter of creating the universal affairs; aiksata--began to think; tam--in that matter; na--could not; adhyagacchat--understand; drsam--the direction; atra--therein; sammatam--just the proper way; prapanca--material; nirmana--construction; vidhih--process; yaya--as much as; bhavet--should be.

TRANSLATION

Lord Brahma, the first spiritual master, supreme in the universe, could not trace out the source of his lotus seat, and while thinking of creating the material world, he could not understand the proper direction for such creative work, nor could he find out the process for such creation.

PURPORT

This verse is the prelude for explaining the transcendental nature of the form and the abode of the Lord. In the beginning of Srimad-Bhagavatam it has already been said that the Supreme Absolute Truth exists in His own abode without any touch of the deluding energy. Therefore the kingdom of God is not a myth but factually a different and transcendental sphere of planets known as the Vaikunthas. This will also be explained in this chapter.

Such knowledge of the spiritual sky far above this material sky and its paraphernalia can be known only by dint of devotional service, or bhakti-yoga. The power of creation by Lord Brahma was also achieved by bhakti-yoga. Brahmaji was bewildered in the matter of creation, and he could not even trace out the source of his own existence. But all this knowledge was fully achieved by him through the medium of bhakti-yoga. By bhakti-yoga one can know the Lord, and by knowing the Lord as the Supreme, one is able to know everything else. One who knows the Supreme knows everything else. That is the version of all Vedas. Even the first spiritual master of the universe was enlightened by the grace of the Lord, so who else can attain perfect knowledge of everything without the mercy of the Lord? If anyone desires to seek perfect knowledge of everything, he must seek the mercy of the Lord, and there is no other means. To seek knowledge on the strength of one's personal attempt is a sheer waste of time.

TEXT 6

TEXT

sa cintayan dvy-aksaram ekadambhasy
upasrnod dvir-gaditam vaco vibhuh
sparsesu yat sodasam ekavimsam
niskincananam nrpa yad dhanam viduh

SYNONYMS

sah--he; cintayan--while thus thinking; dvi--two; aksaram--syllables; ekada--once upon a time; ambhasi--in the water; upasrnod--heard it nearby; dvih--twice; gaditam--uttered; vacah--words; vibhuh--the great; sparsesu--in the sparsa letters; yat--which; sodasam--the sixteenth; ekavimsam--and the twenty-first; niskincananam--of the renounced order of life; nrpa--O King; yat--what is; dhanam--wealth; viduh--as it is known.

TRANSLATION

While thus engaged in thinking, in the water, Brahmaji heard twice from nearby two syllables joined together. One of the syllables was taken from the sixteenth and the other from the twenty-first of the sparsa alphabets, and both joined to become the wealth of the renounced order of life.

PURPORT

In Sanskrit language, the consonant alphabets are divided into two divisions, namely the sparsa-varnas and the talavya-varnas. From ka to ma the letters are known as the sparsa-varnas, and the sixteenth of the group is called ta, whereas the twenty-first letter is called pa. So when they are joined together, the word tapa, or penance, is constructed. This penance is the beauty and wealth of the brahmanas and the renounced order of life. According to Bhagavata philosophy, every human being is meant simply for this tapa and for no other business, because by penance only can one realize his self; and self-realization, not sense gratification, is the business of human life. This tapa, or penance, was begun from the very beginning of the creation, and it was first adopted by the supreme spiritual master, Lord Brahma. By tapasya only can one get the profit of human life, and not by a polished civilization of animal life. The animal does not know anything except sense gratification in the jurisdiction of eat, drink, be merry and enjoy. But the human being is made to undergo tapasya for going back to Godhead, back home.

When Lord Brahma was perplexed about how to construct the material manifestations in the universe and went down within the water to find out the means and the source of his lotus seat, he heard the word tapa vibrated twice. Taking the path of tapa is the second birth of the desiring disciple. The word upasrnot is very significant. It is similar to upanayana, or bringing the disciple nearer to the spiritual master for the path of tapa. So Brahmaji was thus initiated by Lord Krsna, and this fact is corroborated by Brahmaji himself in his book the Brahma-samhita. In the Brahma-samhita Lord Brahma has sung in every verse govindam adi-purusam tam aham bhajami. Thus Brahma was initiated by the Krsna mantra, by Lord Krsna Himself, and thus he became a Vaisnava, or a devotee of the Lord, before he was able to construct the huge universe. It is stated in the Brahma-samhita that Lord Brahma was initiated into the eighteen-letter Krsna mantra, which is generally accepted by all the devotees of Lord Krsna. We follow the same principle because we belong to the Brahma sampradaya, directly in the disciplic chain from Brahma to Narada, from Narada to Vyasa, from Vyasa to Madhva Muni, from Madhva Muni to Madhavendra Puri, from Madhavendra Puri to Isvara Puri, from Isvara Puri to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhanta Sarasvati, our divine master.

One who is thus initiated in the disciplic succession is able to achieve the same result or power of creation. Chanting of this holy mantra is the only shelter of the desireless pure devotee of the Lord. Simply by such tapasya, or penance, the devotee of the Lord achieves all perfections like Lord Brahma.

TEXT 7

TEXT

nisamya tad-vaktr-didrksaya diso
vilokya tatranyad apasyamanah
svadhisnyam asthaya vimrsya tad-dhitam
tapasy upadista ivadadhe manah

SYNONYMS

nisamya--after hearing; tat--that; vaktr--the speaker; didrksaya--just to find out who spoke; disah--all sides; vilokya--seeing; tatra--there; anyat--any other; apasyamanah--not to be found; svadhisnyam--on his lotus seat; asthaya--sit down; vimrsya--thinking; tat--it; hitam--welfare; tapasi--in penance; upadistah--as he was instructed; iva--in pursuance of; adadhe--gave; manah--attention.

TRANSLATION

When he heard the sound, he tried to find the speaker, searching on all sides. But when he was unable to find anyone besides himself, he thought it wise to sit down on his lotus seat firmly and give his attention to the execution of penance, as he was instructed.

PURPORT

To achieve success in life, one should follow the example of Lord Brahma, the first living creature in the beginning of creation. After being initiated by the Supreme Lord to execute tapasya, he was fixed in his determination to do it, and although he could not find anyone besides himself, he could rightly understand that the sound was transmitted by the Lord Himself. Brahma was the only living being at that time because there was no other creation and none could be found there except himself. In the beginning of the First Canto, in the First Chapter, first verse, of the Srimad-Bhagavatam, it has already been mentioned that Brahma was initiated by the Lord from within. The Lord is within every living entity as the Supersoul, and He initiated Brahma because Brahma was willing to receive the initiation. The Lord can similarly initiate everyone who is inclined to have it.

As already stated, Brahma is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of Srimad-Bhagavatam is coming down by disciplic succession, and in order to receive the real message of Srimad-Bhagavatam one should approach the current link, or spiritual master, in the chain of disciplic succession. After being initiated by the proper spiritual master in that chain of succession, one should engage himself in the discharge of tapasya in the execution of devotional service. One should not, however, think himself on the level of Brahma to be initiated directly by the Lord from inside because in the present age no one can be accepted to be as pure as Brahma. The post of Brahma to officiate in the creation of the universe is offered to the most pure living being, and unless one is so qualified one cannot expect to be treated like Brahmaji directly. But one can have the same facility through unalloyed devotees of the Lord, through scriptural instructions (as revealed in the Bhagavad-gita and Srimad-Bhagavatam especially), and also through the bona fide spiritual master available to the sincere soul. The Lord Himself appears as the spiritual master to a person who is sincere in heart about serving the Lord. Therefore the bona fide spiritual master who happens to meet the sincere devotee should be accepted as the most confidential and beloved representative of the Lord. If a person is posted under the guidance of such a bona fide spiritual master, it may be accepted without any doubt that the desiring person has achieved the grace of the Lord.

TEXT 8

TEXT

divyam sahasrābdam amogha-darsano
jitanilatma vijitobhayendriyah
atapyata smakhila-loka-tapanam
tapas tapiyams tapatam samahitah

SYNONYMS

divyam--pertaining to the demigods in the higher planets; sahasra--one thousand; abdam--years; amogha--spotless, without a tinge of impurity; darsanah--one who has such a vision of life; jita--controlled; anila--life; atma--mind; vijita--controlled over; ubhaya--both; indriyah--one who has such senses; atapyata--executed penance; sma--in the past; akhila--all; loka--planet; tapanam--enlightening; tapah--penance; tapiyan--extremely hard penance; tapatam--of all the executors of penances; samahitah--thus situated.

TRANSLATION

Lord Brahma underwent penances for one thousand years by the calculations of the demigods. He heard this transcendental vibration from the sky, and he accepted it as divine. Thus he controlled his mind and

senses, and the penances he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.

PURPORT

Lord Brahma heard the occult sound tapa, but he did not see the person who vibrated the sound. And still he accepted the instruction as beneficial for him, and therefore he engaged himself in meditation for one thousand celestial years. One celestial year is equal to 6 x 30 x 12 x 1000 of our years. His acceptance of the sound was due to his pure vision of the absolute nature of the Lord. And due to his correct vision, he made no distinction between the Lord and the Lord's instruction. There is no difference between the Lord and sound vibration coming from Him, even though He is not personally present. The best way of understanding is to accept such divine instruction, and Brahma, the prime spiritual master of everyone, is the living example of this process of receiving transcendental knowledge. The potency of transcendental sound is never minimized because the vibrator is apparently absent. Therefore Srimad-Bhagavatam or Bhagavad-gita or any revealed scripture in the world is never to be accepted as an ordinary mundane sound without transcendental potency.

One has to receive the transcendental sound from the right source, accept it as a reality and prosecute the direction without hesitation. The secret of success is to receive the sound from the right source of a bona fide spiritual master. Mundane manufactured sound has no potency, and as such, seemingly transcendental sound received from an unauthorized person also has no potency. One should be qualified enough to discern such transcendental potency, and either by discriminating or by fortunate chance if one is able to receive the transcendental sound from the bona fide spiritual master, his path of liberation is guaranteed. The disciple, however, must be ready to execute the order of the bona fide spiritual master as Lord Brahma executed the instruction of his spiritual master, the Lord Himself. Following the order of the bona fide spiritual master is the only duty of the disciple, and this completely faithful execution of the order of the bona fide spiritual master is the secret of success.

Lord Brahma controlled his two grades of senses by means of sense perception and sense organs because he had to engage such senses in the execution of the order of the Lord. Therefore controlling the senses means engaging them in the transcendental service of the Lord. The Lord's order descends in disciplic succession through the bona fide spiritual master, and thus execution of the order of the bona fide spiritual master is factual control of the senses. Such execution of penance in full faith and sincerity made Brahmaji so powerful that he became the creator of the universe. And because he was able to attain such power, he is called the best amongst all the tapasvis.

TEXT 9

TEXT

tasmai sva-lokam bhagavan sabhajitah
sandarsayam asa param na yat-param
vyapeta-sanklesa-vimoha-sadhvasam
sva-drstavadbhir purusair abhistutam

SYNONYMS

tasmai--unto him; sva-lokam--His own planet or abode; bhagavan--the Personality of Godhead; sabhajitah--being pleased by the penance of Brahma; sandarsayam asa--manifested; param--the supreme; na--not; yat--of which; param--further supreme; vyapeta--completely given up; sanklesa--five kinds of material afflictions; vimoha--without illusion; sadhvasam--fear of material existence; sva-drsta-vadbhih--by those who have perfectly realized the self; purusaih--by persons; abhistutam--worshipped by.

TRANSLATION

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahma, was pleased to manifest His personal abode, Vaikuntha, the supreme planet above all others. This transcendental abode of the Lord is adored by all self-realized persons freed from all kinds of miseries and fear of illusory existence.

PURPORT

The troubles of penance accepted by Lord Brahma were certainly in the line of devotional service (bhakti). Otherwise there was no chance that Vaikuntha or svalokam, the Lord's personal abodes, would become visible to Brahmaji. The personal abodes of the Lord, known as Vaikunthas, are neither mythical nor material, as conceived by the impersonalists. But realization of the transcendental abodes of the Lord is possible only through devotional service, and thus the devotees enter into such abodes. There is undoubtedly trouble in executing penance. But the trouble accepted in executing bhakti-yoga is transcendental happiness from the very beginning, whereas the trouble of penance in other processes of self-realization (jnana-yoga, dhyana-yoga, etc.), without any Vaikuntha realization, ends in trouble only and nothing more. There is no profit in biting husks without grains. Similarly, there is no profit in executing troublesome penances other than bhakti-yoga for self-realization.

Executing bhakti-yoga is exactly like sitting on the lotus sprouted out of the abdomen of the transcendental Personality of Godhead, for Lord Brahma was seated there. Brahmaji was able to please the Lord, and the Lord was also pleased to show Brahmaji His personal abode. Srila Jiva Gosvami, in the comments of his Krama-sandarbha annotation of Srimad-Bhagavatam, cites quotations from the Garga Upanisad Vedic evidence. It is said that Yajnavalkya described the transcendental abode of the Lord to Gargi, and that the abode of the Lord is situated above the highest planet of the universe, namely Brahmaloaka. This abode of the Lord, although described in revealed scriptures like the Bhagavad-gita and the Srimad-Bhagavatam, remains only a myth for the less intelligent class of men with a poor fund of knowledge. Herein the word sva-drstavadbhiih is very significant. One who has actually realized his self realizes the transcendental form of one's self. Impersonal realization of self and the Supreme is not complete, because it is just an opposite conception of material personalities. The Personality of Godhead and the personalities of devotees of the Lord are all transcendental; they do not have material bodies. The material body is overcast with five kinds of miserable conditions, namely ignorance, material conception, attachment, hatred and absorption. As long as one is overwhelmed by those five kinds of material miseries, there is no question of entering into the Vaikunthalokas. The impersonal conception of one's self is just the negation of material personality and is far from the positive existence of personal form. The personal forms of the transcendental abode will be explained in the following verses. Brahmaji also described the highest planet of the Vaikunthaloka as Goloka Vrndavana, where the Lord resides as a cowherd boy keeping transcendental surabhi cows and surrounded by hundreds and thousands of goddesses of fortune.

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

(Brahma-samhita 5.29)

The statement of the Bhagavad-gita, yad gatva na nivartante tad dhama paramam mama, is also confirmed herewith. param means transcendental Brahman. Therefore, the abode of the Lord is also Brahman, nondifferent from the Supreme Personality of Godhead. The Lord is known as Vaikuntha, and His abode is also known as Vaikuntha. Such Vaikuntha realization and worship can be made possible by transcendental form and sense.

TEXT 10

TEXT

pravartate yatra rajas tamas tayoh
sattvam ca misram na ca kala-vikramah
na yatra maya kim utapare harer
anuvrata yatra surasurarcitah

SYNONYMS

pravartate--prevail; yatra--wherein; rajah tamah--the modes of passion and ignorance; tayoh--of both of them; sattvam--the mode of goodness; ca--and; misram--mixture; na--never; ca--and; kala--time; vikramah--influence; na--neither; yatra--therein; maya--illusory, external energy; kim--what; uta--there is; apare--others; hareh--of the Personality of Godhead; anuvratah--devotees; yatra--wherein; sura--by the demigods; asura--and the demons; arcitah--worshiped.

TRANSLATION

In that personal abode of the Lord, the material modes of ignorance and passion do not prevail, nor is there any of their influence in goodness. There is no predominance of the influence of time, so what to speak of the illusory, external energy; it cannot enter that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

PURPORT

The kingdom of God, or the atmosphere of the Vaikuntha nature, which is called the tripad-vibhuti, is three times bigger than the material universes and is described here, as also in the Bhagavad-gita, in a nutshell. This universe, containing billions of stars and planets, is one of the billions of such universes clustered together within the compass of the mahat-tattva. And all these millions and billions of universes combined together constitute only one fourth of the magnitude of the whole creation of the Lord. There is the spiritual sky also; beyond this sky are the spiritual planets under the names of Vaikuntha, and all of them constitute three fourths of the entire creation of the Lord. God's creations are always innumerable. Even the leaves of a tree cannot be counted by a man, nor can the hairs on his head. However, foolish men are puffed up with the idea of becoming God Himself, though unable to create a hair of their own bodies. Man may discover so many wonderful vehicles of journey, but even if he reaches the moon by his much advertised spacecraft, he cannot remain there. The sane man, therefore, without being puffed up, as if he were the God of the universe, abides by the instructions of the Vedic literature, the easiest way to acquire knowledge in transcendence. So let us know through the authority of Srimad-Bhagavatam of the nature and constitution of the transcendental world beyond the material sky. In that sky the material qualities, especially the modes of ignorance and passion, are completely absent. The mode of ignorance influences a living entity to the habit of lust and hankering, and this means that in the Vaikunthalokas the living entities are free from these two things. As confirmed in the Bhagavad-gita, in the brahma-bhuta stage of life one becomes free from hankering and lamentation. Therefore the conclusion is that the inhabitants of the Vaikuntha planets are all brahma-bhuta living entities, as distinguished from the mundane creatures who are all compact in hankering and lamentation. When one is not in the modes of ignorance and passion, one is supposed to be situated in the mode of goodness in the material world. Goodness in the material world also at times becomes contaminated by touches of the modes of passion and ignorance. In the Vaikunthaloka, it is unalloyed goodness only.

The whole situation there is one of freedom from the illusory manifestation of the external energy. Although illusory energy is also part and parcel of the Supreme Lord, illusory energy is differentiated from the Lord. The illusory energy is not, however, false, as claimed by the monist philosophers. The rope accepted as a snake may be an illusion to a particular person, but the rope is a fact, and the snake is also a fact. The illusion of water on the hot desert may be illusion for the ignorant animal searching for water in the desert, but the desert and water are actual facts. Therefore the material creation of the Lord may be an illusion to the nondevotee, but to a devotee even the material creation of the Lord is a fact, as the manifestation of His external energy. But this energy of the Lord is not all. The Lord has His internal

energy also, which has another creation known to be the Vaikunthalokas, where there is no ignorance, no passion, no illusion and no past and present. With a poor fund of knowledge one may be unable to understand the existence of such things as the Vaikuntha atmosphere, but that does not nullify its existence. That spacecraft cannot reach these planets does not mean that there are no such planets, for they are described in the revealed scriptures.

As quoted by Srila Jiva Gosvami, we can know from the Narada-pancaratra that the transcendental world or Vaikuntha atmosphere is enriched with transcendental qualities. These transcendental qualities, as revealed through the devotional service of the Lord, are distinct from the mundane qualities of ignorance, passion and goodness. Such qualities are not attainable by the nondevotee class of men. In the padma purana, Uttara-khanda, it is stated that beyond the one-fourth part of God's creation is the three-fourths manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Viraja River, and beyond the Viraja, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths manifestation of God's creation. This part is eternal, everlasting, without deterioration, and unlimited, and it contains the highest perfectional stage of living conditions. In the Sankhya-kaumudi it is stated that unalloyed goodness or transcendence is just opposite to the material modes. All living entities there are eternally associated without any break, and the Lord is the chief and prime entity. In the Agama Puranas also, the transcendental abode is described as follows: The associated members there are free to go everywhere within the creation of the Lord, and there is no limit to such creation, particularly in the region of the three-fourths magnitude. Since the nature of that region is unlimited, there is no history of such association, nor is there end of it.

The conclusion may be drawn that because of the complete absence of the mundane qualities of ignorance and passion, there is no question of creation nor of annihilation. In the material world everything is created, and everything is annihilated, and the duration of life between the creation and annihilation is temporary. In the transcendental realm there is no creation and no destruction, and thus the duration of life is eternal unlimitedly. In other words, everything in the transcendental world is everlasting, full of knowledge and bliss without deterioration. Since there is no deterioration, there is no past, present and future in the estimation of time. It is clearly stated in this verse that the influence of time is conspicuous by its absence. The whole material existence is manifested by actions and reactions of elements which make the influence of time prominent in the matter of past, present and future. There are no such actions and reactions of cause and effects there, so the cycle of birth, growth, existence, transformations, deterioration and annihilation--the six material changes--are not existent there. It is the unalloyed manifestation of the energy of the Lord, without illusion as experienced here in the material world. The whole Vaikuntha existence proclaims that everyone there is a follower of the Lord. The Lord is the chief leader there, without any competition for leadership, and the people in general are all followers of the Lord. It is confirmed in the Vedas, therefore, that the Lord is the chief leader and all other living entities are subordinate to Him, for only the Lord satisfies all the needs of all other living entities.

TEXT 11

TEXT

syamavadatah sata-patra-locanah
pisanga-vastrah surucah supesasah
sarve catur-bahava unmisman-mani-
praveka-niskabharanah suvarcasah

SYNONYMS

syama--sky-bluish; avadatah--glowing; sata-patra--lotus flower; locanah--eyes; pisanga--yellowish; vastrah--clothing; su-rucah--greatly attractive; su-pesasah--growing youthful; sarve--all of them; catur--four; bahavah--hands; unmisman--rising luster; mani--pearls; praveka--superior quality; niska-abharanah--ornamental medallions; su-varcasah--effulgent.

TRANSLATION

The inhabitants of the Vaikuntha planets are described as having a glowing sky-bluish complexion. Their eyes resemble lotus flowers, their dress is of yellowish color, and their bodily features very attractive. They are just the age of growing youths, they all have four hands, they are all nicely decorated with pearl necklaces with ornamental medallions, and they all appear to be effulgent.

PURPORT

The inhabitants in Vaikunthaloka are all personalities with spiritual bodily features not to be found in the material world. We can find the descriptions in the revealed scriptures like Srimad-Bhagavatam. Impersonal descriptions of transcendence in the scriptures indicate that the bodily features in Vaikunthaloka are never to be seen in any part of the universe. As there are different bodily features in different places of a particular planet, or as there are different bodily features between bodies in different planets, similarly the bodily features of the inhabitants in Vaikunthaloka are completely different from those in the material universe. For example, the four hands are distinct from the two hands in this world.

TEXT 12

TEXT

pravala-vaidurya-mrnala-varcasah
parisphurat-kundala-mauli-malinah

SYNONYMS

pravala--coral; vaidurya--a special diamond; mrnala--celestial lotus; varcasah--rays; parisphurat--blooming; kundala--earring; mauli--heads; malinah--with garlands.

TRANSLATION

Some of them are effulgent like coral and diamonds in complexion and have garlands on their heads, blooming like lotus flowers, and some wear earrings.

PURPORT

There are some inhabitants who have attained the liberation of sarupya, or possessing bodily features like those of the Personality of Godhead. The vaidurya diamond is especially meant for the Personality of Godhead, but one who achieves the liberation of bodily equality with the Lord is especially favored with such diamonds on his body.

TEXT 13

TEXT

bhrajisubhir yah parito virajate
lasad-vimanavalibhir mahatmanam
vidyotamanah pramadottamadyubhih
savidyud abhralibhir yatha nabhah

SYNONYMS

bhrajisubhih--by the glowing; yah--the Vaikunthalokas; paritah--surrounded by; virajate--thus situated; lasat--brilliant; vimana--airplanes; avalibhih--assemblage; maha-atmanam--of the great devotees of the Lord; vidyotamanah--beautiful like lightning; pramada--ladies; uttama--celestial; adyubhih--by

complexion; sa-vidyut--with electric lightning; abhralibh--with clouds in the sky; yatha--as it were; nabhah--the sky.

TRANSLATION

The Vaikuntha planets are also surrounded by various airplanes, all glowing and brilliantly situated. These airplanes belong to the great mahatmas or devotees of the Lord. The ladies are as beautiful as lightning because of their celestial complexions, and all these combined together appear just like the sky decorated with both clouds and lightning.

PURPORT

It appears that in the Vaikuntha planets there are also airplanes brilliantly glowing, and they are occupied by the great devotees of the Lord with ladies of celestial beauty as brilliant as lightning. As there are airplanes, so there must be different types of carriages like airplanes, but they may not be driven machines, as we have experience in this world. Because everything is of the same nature of eternity, bliss and knowledge, the airplanes and carriages are of the same quality as Brahman. Although there is nothing except Brahman, one should not mistakenly think that there is only void and no variegatedness. Thinking like that is due to a poor fund of knowledge; otherwise no one would have such a misconception of voidness in Brahman. As there are airplanes, ladies and gentlemen, so there must be cities and houses and everything else just suitable to the particular planets. One should not carry the ideas of imperfection from this world to the transcendental world and not take into consideration the nature of the atmosphere, as completely free from the influence of time, etc., as described previously.

TEXT 14

TEXT

srir yatra rupiny urugaya-padayoh
karoti manam bahudha vibhutibh
prenkham srita ya kusumakaranugair
vigiyamana priya-karma gayati

SYNONYMS

srih--the goddess of fortune; yatra--in the Vaikuntha planets; rupini--in her transcendental form; urugaya--the Lord, who is sung of by the great devotees; padayoh--under the lotus feet of the Lord; karoti--does; manam--respectful services; bahudha--in diverse paraphernalia; vibhutibh--accompanied by her personal associates; prenkham--movement of enjoyment; srita--taken shelter of; ya--who; kusumakara--spring; anugaih--by the black bees; vigiyamana--being followed by the songs; priya-karma--activities of the dearest; gayati--singing.

TRANSLATION

The goddess of fortune in her transcendental form is engaged in the loving service of the Lord's lotus feet, and being moved by the black bees, followers of spring, she is not only engaged in variegated pleasure--service to the Lord, along with her constant companions--but is also engaged in singing the glories of the Lord's activities.

TEXT 15

TEXT

dadarsa tatrakhila-satvatam patim

sriyah patim yajna-patim jagat-patim
sunanda-nanda-prabalarhanadibhiih
sva-parsadagraih parisevitam vibhum

SYNONYMS

dadarsa--Brahma saw; tatra--there (in Vaikunthaloka); akhila--entire; satvatam--of the great devotees; patim--the Lord; sriyah--of the goddess of fortune; patim--the Lord; yajna--of sacrifice; patim--the Lord; jagat--of the universe; patim--the Lord; sunanda--Sunanda; nanda--Nanda; prabala--Prabala; arhana--Arhana; adibhiih--by them; sva-parsada--own associates; agraih--by the foremost; parisevitam--being served in transcendental love; vibhum--the great Almighty.

TRANSLATION

Lord Brahma saw in the Vaikuntha planets the Personality of Godhead, who is the Lord of the entire devotee community, the Lord of the goddess of fortune, the Lord of all sacrifices, and the Lord of the universe, and who is served by the foremost servitors like Nanda, Sunanda, Prabala and Arhana, His immediate associates.

PURPORT

When we speak of a king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers and advisers. So also when we see the Lord we see Him with His different energies, associates, confidential servitors, etc. So the Supreme Lord, who is the leader of all living entities, the Lord of all devotee sects, the Lord of all opulences, the Lord of sacrifices and the enjoyer of everything in His entire creation, is not only the Supreme Person, but also is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him.

TEXT 16

TEXT

bhrtya-prasadabhimukham drg-asavam
prasanna-hasaruna-locananam
kiritinam kundalinam catur-bhujam
pitamsukam vaksasi laksitam sriya

SYNONYMS

bhrtya--the servitor; prasada--affection; abhimukham--favorably facing; drk--the very sight; asavam--an intoxication; prasanna--very much pleased; hasa--smile; aruna--reddish; locana--eyes; ananam--face; kiritinam--with helmet; kundalinam--with earrings; catur-bhujam--with four hands; pita--yellow; pitsukam--dress; vaksasi--on the chest; laksitam--marked; sriya--with the goddess of fortune.

TRANSLATION

The Personality of Godhead, seen leaning favorably towards His loving servitors, His very sight intoxicating and attractive, appeared to be very much satisfied. He had a smiling face decorated with an enchanting reddish hue. He was dressed in yellow robes and wore earrings and a helmet on his head. He had four hands, and His chest was marked with the lines of the goddess of fortune.

PURPORT

In the Padma Purana, Uttara-khanda, there is a full description of the yoga-pitha, or the particular place where the Lord is in audience to His eternal devotees. In that yoga-pitha, the personifications of religion, knowledge, opulence and renunciation are all seated at the lotus feet of the Lord. The four Vedas, namely Rk, Sama, Yajur and Atharva, are present there personally to advise the Lord. The sixteen energies headed by Canda are all present there. Canda and Kumuda are the first two doorkeepers, at the middle door are the doorkeepers named Bhadra and Subhadra, and at the last door are Jaya and Vijaya. There are other doorkeepers also, named Kumuda, Kumudaksa, Pundarika, Vamana, Sankukarna, Sarvanetra, Sumukha, etc. The Lord's palace is well decorated and protected by the above-mentioned doorkeepers.

TEXT 17

TEXT

adhyarhaniyasanam asthitam param
vrtam catuh-sodasa-panca-saktibhih
yuktam bhagaih svair itaratra cadhruvaih
sva eva dhaman ramamanam isvaram

SYNONYMS

adhyarhaniya--greatly worshipable; asanam--throne; asthitam--seated on it; param--the Supreme; vrtam--surrounded by; catuh--four, namely prakrti, purusa, mahat and ego; sodasa--the sixteen; panca--the five; saktibhih--by the energies; yuktam--empowered with; bhagaih--His opulences; svaih--personal; itaratra--other minor prowesses; ca--also; adhruvaih--temporary; sve--own; eva--certainly; dhaman--abode; ramamanam--enjoying; isvaram--the Supreme Lord.

TRANSLATION

The Lord was seated on His throne and was surrounded by different energies like the four, the sixteen, the five, and the six natural opulences, along with other insignificant energies of the temporary character. But He was the factual Supreme Lord, enjoying His own abode.

PURPORT

The Lord is naturally endowed with His six opulences. Specifically, He is the richest, He is the most powerful, He is the most famous, He is the most beautiful, He is the greatest in knowledge, and He is the greatest renouncer as well. And for His material creative energies, He is served by four, namely the principles of prakrti, purusa, mahat-tattva and ego. He is also served by the sixteen, namely the five elements (earth, water, air, fire and sky), the five perceptive sense organs (the eye, ear, nose, tongue and skin), and the five working sense organs (the hand, the leg, the stomach, the evacuation outlet and the genitals), and the mind. The five includes the sense objects, namely form, taste, smell, sound and touch. All these twenty-five items serve the Lord in the material creation, and all of them are personally present to serve the Lord. The insignificant opulences numbering eight (the asta-siddhis, attained by yogis for temporary overlordship) are also under His control, but He is naturally full with all such powers without any effort, and therefore He is the Supreme Lord.

The living being, by severe penance and performance of bodily exercises, can temporarily attain some wonderful power, but that does not make him the Supreme Lord. The Supreme Lord, by His own potency, is unlimitedly more powerful than any yogi, He is unlimitedly more learned than any jnani, He is unlimitedly richer than any wealthy person, He is unlimitedly more beautiful than any beautiful living being, and He is unlimitedly more charitable than any philanthropist. He is above all; no one is equal to or greater than Him. Nor can anyone reach His level of perfection in any of the above powers by any amount of penance or yogic demonstrations. The yogis are dependent on His mercy. Out of His immensely charitable disposition He can award some temporary powers to the yogis because of the yogis hankering

after them, but to His unalloyed devotees, who do not want anything from the Lord save and except His transcendental service, the Lord is so pleased that He gives Himself in exchange for unalloyed service.

TEXT 18

TEXT

tad-darsanahlada-pariplutantaro
hrs yat-tanuh prema-bharasru-locanah
nanama padambujam asya visva-srg
yat paramahamsyena pathadhigamyate

SYNONYMS

tat--by that audience of the Lord; darsana--audience; ahlada--joy; paripluta--overwhelmed; antarah--within the heart; hrs yat--full in ecstasy; tanuh--body; prema-bhara--in full transcendental love; asru--tears; locanah--in the eyes; nanama--bowed down; pada-ambujam--under the lotus feet; asya--of the Lord; visva-srk--the creator of the universe; yat--which; paramahamsyena--by the great liberated soul; patha--the path; adhigamyate--is followed.

TRANSLATION

Lord Brahma, thus seeing the Personality of Godhead in His fullness, was overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes filled with tears of love. He thus bowed down before the Lord. That is the way of the highest perfection for the living being [paramahamsa].

PURPORT

In the beginning of the Srimad-Bhagavatam it is stated that this great literature is meant for the paramahamsas. Paramo nirmatsaranam satam, i.e. the Srimad-Bhagavatam is meant for persons completely free from malice. In the conditioned life the malicious life begins from the top, namely bearing malice against the Supreme Personality of Godhead. The Personality of Godhead is an established fact in all the revealed scriptures, and in the Bhagavad-gita the personal feature of the Supreme Lord is especially mentioned, so much so that the last portion of the great literature has emphatically stressed that one should surrender unto the Personality of Godhead to be saved from the miseries of life. Unfortunately, persons with impious backgrounds do not believe in the Personality of Godhead, and everyone wants to become God himself without any qualification. This malicious nature in the conditioned soul continues even up to the stage when a person wants to be one with the Lord, and thus even the greatest of the empiric philosophers speculating on becoming one with the Supreme Lord cannot become a paramahamsa because the malicious mind is there. Therefore the paramahamsa stage of life can be attained only by those who are fixed in the practice of bhakti-yoga. This bhakti-yoga begins if a person has the firm conviction that simply discharging devotional service to the Lord in full transcendental love can elevate him to the highest perfectional stage of life. Brahmaji believed in this art of bhakti-yoga; he believed in the instruction of the Lord to execute tapa, and he discharged the function with great penance and thus achieved the great success of seeing the Vaikunthalokas and the Lord also by personal experience. No one can reach the abode of the Supreme Lord by any mechanical means of the mind or machine, but one can reach the abode of the Vaikunthalokas simply by following the process of bhakti-yoga because the Lord can be realized only through the bhakti-yoga process. Lord Brahmaji was actually sitting on his lotus seat, and from there, by executing the process of bhakti-yoga in great seriousness, he could see the Vaikunthalokas with all variegatedness as well as the Lord in person and His associates.

Following in the footsteps of Lord Brahma, any person, even up to this day, can attain the same perfection by following the path of the paramahamsa as recommended herein. Lord Caitanya also approved of this method of self-realization for men in this age. One should first, with all conviction, believe in the Personality of Godhead Sri Krsna, and without making efforts to realize Him by speculative

philosophy, one should prefer to hear about Him from the Srimad Bhagavad-gita and later from the text of the Srimad-Bhagavatam. One should hear such discourses from a person Bhagavatam and not from the professional man, or from the karmi, jnani or yogi. That is the secret of learning the science. One does not need to be in the renounced order of life; he can remain in his present condition of life, but he must search out the association of a bona fide devotee of the Lord and hear from him the transcendental message of the Lord with faith and conviction. That is the path of the paramahamsa recommended herein. Amongst various holy names of the Lord, He is also called ajita, or one who can never be conquered by anyone else. Yet He can be conquered by the paramahamsa path, as practically realized and shown by the great spiritual master Lord Brahma. Lord Brahma has personally recommended this paramahamsa-panthah in his own words as follows:

jnane prayasam udapasya namanta eva
jivanti san-mukharitam bhavadiya-vartam
sthane sthitah sruti-gatam tanu-van-manobhir
ye prayaso 'jita jito 'py asi tais tri-lokyam

Lord Brahma said, "O my Lord Krsna, a devotee who abandons the path of empiric philosophical speculation aimed at merging in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sadhu, or saint, and who lives an honest life in the occupational engagement of his social life, can conquer Your sympathy and mercy even though You are ajita, or unconquerable." (Bhag. 10.14.3) That is the path of the paramahamsas, which was personally followed by Lord Brahma and later recommended by him for attaining perfect success in life.

TEXT 19

TEXT

tam priyamanam samupasthitam kavim
praja-visarge nija-sasanarhanam
babhasa isat-smita-socisa gira
priyah priyam prita-manah kare sprsan

SYNONYMS

tam--unto Lord Brahma; priyamanam--worthy of being dear; samupasthitam--present before; kavim--the great scholar; praja--living entities; visarge--in the matter of creation; nija--His own; sasana--control; arhanam--just suitable; babhase--addressed; isat--mild; smita--smiling; socisa--with enlightening; gira--words; priyah--the beloved; priyam--the counterpart of love; prita-manah--being very much pleased; kare--by the hand; sprsan--shaking.

TRANSLATION

And seeing Brahma present before Him, the Lord accepted him as worthy to create living beings, to be controlled as He desired, and thus being much satisfied with him, the Lord shook hands with Brahma and, slightly smiling, addressed him thus.

PURPORT

The creation of the material world is not blind or accidental. The living entities who are ever conditioned, or nitya-baddha, are thus given a chance for liberation under the guidance of His own representative like Brahma. The Lord instructs Brahma in Vedic knowledge in order to diffuse this knowledge to the conditioned souls. The conditioned souls are forgetful souls in their relationship with the Lord, and thus a period of creation and the process of dissemination of Vedic knowledge are necessary

activities of the Lord. Lord Brahma has a great responsibility in delivering the conditioned souls, and therefore he is very dear to the Lord.

Brahma also does his duty very perfectly, not only by generating the living entities but also by spreading his party for reclaiming the fallen souls. The party is called the Brahma-sampradaya, and any member of this party to date is naturally engaged in reclaiming the fallen souls back to Godhead, back home. The Lord is very much anxious to get back His parts and parcels, as stated in the Bhagavad-gita. No one is more dear than the one who takes the task of reclaiming the fallen souls back to Godhead.

There are many renegades from the Brahma-sampradaya whose only business is to make men more forgetful of the Lord and thus entangle them more and more in material existence. Such persons are never dear to the Lord, and the Lord sends them deeper into the darkest region of matter so that such envious demons may not be able to know the Supreme Lord.

Anyone, however, preaching the mission of the Lord in the line of the Brahma-sampradaya is always dear to the Lord, and the Lord, being satisfied with such a preacher of the authorized bhakti cult, shakes hands with him in great satisfaction.

TEXT 20

TEXT

sri-bhagavan uvaca
tvayaham tositaḥ samyag
veda-garbhaḥ sirsksaya
ciraṁ bhṛtena tapasa
dustosaḥ kuta-yoginam

SYNONYMS

sri-bhagavan uvaca--the all-beautiful Personality of Godhead said; tvaya--by you; aham--I am; tositaḥ--pleased; samyag--complete; veda-garbhaḥ--impregnated with the Vedas; sirsksaya--for creating; ciraṁ--for a long time; bhṛtena--accumulated; tapasa--by penance; dustosaḥ--very hard to please; kuta-yoginam--for the pseudo mystics.

TRANSLATION

The beautiful Personality of Godhead addressed Lord Brahma: O Brahma, impregnated with the Vedas, I am very much pleased with your long accumulated penance with the desire for creation. Hardly am I pleased with the pseudo mystics.

PURPORT

There are two kinds of penance: one for sense gratification and the other for self-realization. There are many pseudo mystics who undergo severe penances for their own satisfaction, and there are others who undergo severe penances for the satisfaction of the senses of the Lord. For example, the penances undertaken to discover nuclear weapons will never satisfy the Lord because such a penance is never satisfactory. By nature's own way, everyone has to meet death, and if such a process of death is accelerated by anyone's penances, there is no satisfaction for the Lord. The Lord wants every one of His parts and parcels to attain eternal life and bliss by coming home to Godhead, and the whole material creation is meant for that objective. Brahma underwent severe penances for that purpose, namely to regulate the process of creation so that the Lord might be satisfied. Therefore the Lord was very much pleased with him, and for this Brahma was impregnated with Vedic knowledge. The ultimate purpose of Vedic knowledge is to know the Lord and not to misuse the knowledge for any other purposes. Those who do not utilize Vedic knowledge for that purpose are known as kuta-yogis, or pseudo transcendentalists who spoil their lives with ulterior motives.

TEXT 21

TEXT

varam varaya bhadram te
varesam mabhivanchitam
brahman chreyah-parisramah
pumsam mad-darsanavadhih

SYNONYMS

varam--benediction; varaya--just ask from; bhadram--auspicious; te--unto you; vara-isam--the giver of all benediction; ma (mam)--from Me; abhivanchitam--wishing; brahman--O Brahma; sreyah--the ultimate success; parisramah--for all penances; pumsam--for everyone; mat--My; darsana--realization; avadhih--up to the limit of.

TRANSLATION

I wish you good luck. O Brahma, you may ask from Me, the giver of all benediction, all that you may desire. You may know that the ultimate benediction, as the result of all penances, is to see Me by realization.

PURPORT

The ultimate realization of the Supreme Truth is knowing and seeing face to face the Personality of Godhead. Realization of the impersonal Brahman and localized Paramatma features of the Personality of Godhead is not ultimate realization, When one realizes the Supreme Lord, one does not struggle hard to perform such penances. The next stage of life is to discharge devotional service to the Lord just to satisfy Him. In other words, one who has realized and seen the Supreme Lord has attained all perfection because everything is included in that highest perfectional stage. The impersonalists and the pseudo mystics, however, cannot reach this state.

TEXT 22

TEXT

manisitanubhavo 'yam
mama lokavalokanam
yad upasrutya rahasi
cakartha paramam tapah

SYNONYMS

manisita--ingenuity; anubhava--perception; ayam--this; mama--My; loka--abode; avalokanam--seeing by actual experience; yat--because; upasrutya--hearing; rahasi--in great penance; cakartha--having performed; paramam--highest; tapah--penance.

TRANSLATION

The highest perfectional ingenuity is the personal perception of My abodes, and this has been possible because of your submissive attitude in the performance of severe penance according to My order.

PURPORT

The highest perfectional stage of life is to know the Lord by actual perception, by the grace of the Lord. This can be attained by everyone who is willing to discharge the act of devotional service to the Lord as enjoined in the revealed scriptures that are standard and accepted by the bona fide acaryas, spiritual masters. For example, the Bhagavad-gita is the approved Vedic literature accepted by all the great acaryas, such as Sankara, Ramanuja, Madhva, Caitanya, Visvanatha, Baladeva, Siddhanta Sarasvati and many others. In that Bhagavad-gita the Personality of Godhead, Sri Krsna, asks that one always be mindful of Him, always be His devotee, always worship Him only, and always bow down before the Lord. And by doing so one is sure to go back home, back to Godhead, without any doubt. In other places also the same order is there, that one give up all other engagements and fully surrender unto the Lord without hesitation. And the Lord will give such a devotee all protection. These are the secrets of attaining the highest perfectional stage. Lord Brahma exactly followed these principles without any superiority complex, and thus he attained the highest perfectional stage of experiencing the abode of the Lord and the Lord Himself with all His paraphernalia. Impersonal realization of the effulgence of the Lord's body is not the highest perfectional stage, nor is the stage of Paramatma realization. The word manisita is significant. Everyone is falsely or factually proud of his so-called learning. But the Lord says that the highest perfectional stage of learning is to know Him and His abode, devoid of all illusion.

TEXT 23

TEXT

pratyadistam maya tatra
tvayi karma-vimohite
tapo me hrdayam saksad
atmaham tapaso 'nagha

SYNONYMS

pratyadistam--ordered; maya--by Me; tatra--because of; tvayi--unto you; karma--duty; vimohite--being perplexed; tapah--penance; me--Me; hrdayam--heart; saksat--directly; atma--life and soul; aham--Myself; tapasah--of one who is engaged in penance; anagha--O sinless one.

TRANSLATION

O sinless Brahma, you may know from Me that it was I who first ordered you to undergo penance when you were perplexed in your duty. Such penance is My heart and soul, and therefore penance and I are nondifferent.

PURPORT

The penance by which one can see the Personality of Godhead face to face is to be understood as devotional service to the Lord and nothing else because only by discharging devotional service in transcendental love can one approach the Lord. Such penance is the internal potency of the Lord and is nondifferent from Him. Such acts of internal potency are exhibited by nonattachment for material enjoyment. The living entities are engaged in the conditions of material bondage because of their propensity for overlordship. But by engagement in the devotional service of the Lord one becomes detached from this enjoying spirit. The devotees automatically become detached from worldly enjoyment, and this detachment is the result of perfect knowledge. Therefore the penance of devotional service includes knowledge and detachment, and that is the manifestation of the transcendental potency.

One cannot enjoy material illusory prosperity if he desires to return home, back to Godhead. One who has no information of the transcendental bliss in the association of the Lord foolishly desires to enjoy this temporary material happiness. In the Caitanya-caritamrta it is said that if someone sincerely wants to see the Lord and at the same time wants to enjoy this material world, he is considered to be a fool only. One who wants to remain here in the material world for material enjoyment has no business entering into the

eternal kingdom of God. The Lord favors such a foolish devotee by snatching all that he may possess in the material world. If such a foolish devotee of the Lord tries to recoup his position, then the merciful Lord again snatches away all that he may have possessed. By such repeated failures in material prosperity he becomes very unpopular with his family members and friends. In the material world the family members and friends honor persons who are very successful in accumulating wealth by any means. The foolish devotee of the Lord is thus put into forcible penance by the grace of the Lord, and at the end the devotee becomes perfectly happy, being engaged in the service of the Lord. Therefore penance in devotional service of the Lord, either by voluntary submission or by being forced by the Lord, is necessary for attaining perfection, and thus such penance is the internal potency of the Lord.

One cannot, however, be engaged in the penance of devotional service without being completely free from all sins. As stated in the Bhagavad-gita, only a person who is completely free from all reactions of sins can engage himself in the worship of the Lord. Brahmaji was sinless, and therefore he faithfully discharged the advice of the Lord, "tapa tapa," and the Lord, being satisfied with him, awarded him the desired result. Therefore only love and penance combined can please the Lord, and thus one is able to attain His complete mercy. He directs the sinless, and the sinless devotee attains the highest perfection of life.

TEXT 24

TEXT

srjami tapasaivedam
grasami tapasa punah
bibharmi tapasa visvam
viryam me duscaram tapah

SYNONYMS

srjami--I create; tapasa--by the same energy of penance; eva--certainly; idam--this; grasami tapasa--I do withdraw also by the same energy; punah--again; bibharmi--do maintain; tapasa--by penance; visvam--the cosmos; viryam--potency; me--My; duscaram--severe; tapah--penance.

TRANSLATION

I create this cosmos by such penance, I maintain it by the same energy, and I withdraw it all by the same energy. Therefore the potential power is penance only.

PURPORT

In executing penance, one must be determined to return home, back to Godhead, and must decide to undergo all types of tribulations for that end. Even for material prosperity, name and fame, one has to undergo severe types of penance, otherwise no one can become an important figure in this material world. Why, then, are there severe types of penance for the perfection of devotional service? An easygoing life and attainment of perfection in transcendental realization cannot go together. The Lord is more clever than any living entity; therefore He wants to see how painstaking the devotee is in devotional service. The order is received from the Lord, either directly or through the bona fide spiritual master, and to execute that order, however painstaking, is the severe type of penance. One who follows the principle rigidly is sure to achieve success in attaining the Lord's mercy.

TEXT 25

TEXT

brahmovaca

bhagavan sarva-bhutanam
adhyakso 'vasthito guham
veda hy apratiruddhena
prajnanena cikirsitam

SYNONYMS

brahma uvaca--Lord Brahma said; bhagavan--O my Lord; sarva bhutanam--of all living entities; adhyaksah--director; avasthitah--situated; guham--within the heart; veda--know; hi--certainly; apratiruddhena--without hindrance; prajnanena--by superintelligence; cikirsitam--endeavors.

TRANSLATION

Lord Brahma said: O Personality of Godhead, You are situated in every living entity's heart as the supreme director, and therefore You are aware of all endeavors by Your superior intelligence, without any hindrance whatsoever.

PURPORT

The Bhagavad-gita confirms that the Lord is situated in everyone's heart as the witness, and as such He is the supreme director of sanction. The director is not the enjoyer of the fruits of action, for without the Lord's sanction no one can enjoy. For example, in a prohibited area a habituated drunkard puts forward his application to the director of drinking, and the director, considering his case, sanctions only a certain amount of liquor for drinking. Similarly, the whole material world is full of many drunkards, in the sense that each and every one of the living entities has something in his mind to enjoy, and everyone desires the fulfillment of his desires very strongly. The almighty Lord, being very kind to the living entity, as the father is kind to the son, fulfills the living entity's desire for his childish satisfaction. With such desires in mind, the living entity does not actually enjoy, but he serves the bodily whims unnecessarily, without profit. The drunkard does not derive any profit out of drinking, but because he has become a servant of the drinking habit and does not wish to get out of it, the merciful Lord gives him all facilities to fulfill such desires.

The impersonalists recommend that one should become desireless, and others recommend banishing desires altogether. That is impossible; no one can banish desires altogether because desiring is the living symptom. Without having desires a living entity would be dead, which he is not. Therefore, living conditions and desire go together. perfection of desires may be achieved when one desires to serve the Lord, and the Lord also desires that every living entity banish all personal desires and cooperate with His desires. That is the last instruction of the Bhagavad-gita. Brahmaji agreed to this proposal, and therefore he is given the responsible post of creating generations in the vacant universe. Oneness with the Lord therefore consists of dovetailing one's desires with the desires of the Supreme Lord. That makes for the perfection of all desires.

The Lord, as the Supersoul in the heart of every living being, knows what is in the mind of each living entity, and no one can do anything without the knowledge of the Lord within. By His superior intelligence, the Lord gives everyone the chance to fulfill his desires to the fullest extent, and the resultant reaction is also awarded by the Lord.

TEXT 26

TEXT

tathapi nathamanasya
natha nathaya nathitam
paravare yatha rupe
janiyam te tv arupinah

SYNONYMS

tatha api--in spite of that; nathamansya--of the one who is asking for; natha--O Lord; nathaya--please award; nathitam--as it is desired; para-avare--in the matter of mundane and transcendental; yatha--as it is; rupe--in the form; janiyam--may it be known; te--Your; tu--but; arupinah--one who is formless.

TRANSLATION

In spite of that, my Lord, I am praying to You to kindly fulfill my desire. May I please be informed how, in spite of Your transcendental form, You assume the mundane form, although You have no such form at all.

TEXT 27

TEXT

yathatma-maya-yogena
nana-sakty-upabrmhitam
vilumpan visrjan grhnan
bibhrad atmanam atmana

SYNONYMS

yatha--as much as; atma--own; maya--potency; yogena--by combination; nana--various; sakti--energy; upabrmhitam--by combination and permutation; vilumpan--in the matter of annihilation; visrjan--in the matter of generation; grhnan--in the matter of acceptance; bibhrat--in the matter of maintenance; atmanam--own self; atmana--by the self.

TRANSLATION

And [please inform me] how You, by Your own Self, manifest different energies for annihilation, generation, acceptance and maintenance by combination and permutation.

PURPORT

The whole manifestation is the Lord Himself by diffusion of His different energies only, namely the internal, external and marginal, just as the sunlight is the manifestation of the energy of the sun planet. Such energy is simultaneously one with and different from the Lord, just as the sunshine is simultaneously one with and different from the sun planet. The energies are acting by combination and permutation by the indication of the Lord, and the acting agents, like Brahma, Visnu and Siva, are also different incarnations of the Lord. In other words, there is nothing but the Lord, and still the Lord is different from all such manifestive activities. How it is so will be explained later on.

TEXT 28

TEXT

kridasy amogha-sankalpa
urnanabhir yathornute
tatha tad-visayam dhehi
manisam mayi madhava

SYNONYMS

kridasi--as You play; amogha--infallible; sankalpa--determination; urnanabhih--the spider; yatha--as much as; urnute--covers; tatha--so and so; tat-visayam--in the subject of all those; dhehi--do let me know; manisam--philosophically; mayi--unto me; madhava--O master of all energies.

TRANSLATION

O master of all energies, please tell me philosophically all about them. You play like a spider that covers itself by its own energy, and Your determination is infallible.

PURPORT

By the inconceivable energy of the Lord, every creative element has its own potencies, known as the potency of the element, potency of knowledge and potency of different actions and reactions. By a combination of such potential energies of the Lord there is the manifestation of creation, maintenance and annihilation in due course of time and by different agents like Brahma, Visnu and Mahesvara. Brahma creates, Visnu maintains, and Lord Siva destroys. But all such agents and creative energies are emanations from the Lord, and as such there is nothing except the Lord, or the one supreme source of different diversities. The exact example is the spider and spider's web. The web is created by the spider, and it is maintained by the spider, and as soon as the spider likes, the whole thing is wound up within the spider. The spider is covered within the web. If an insignificant spider is so powerful as to act according to its will, why can't the Supreme Being act by His supreme will in the creation, maintenance and destruction of the cosmic manifestations? By the grace of the Lord, a devotee like Brahma, or one in his chain of disciplic succession, can understand the almighty Personality of Godhead eternally engaged in His transcendental pastimes in the region of different energies.

TEXT 29

TEXT

bhagavac-chiksitam aham
karavani hy atandritah
nehamanah praja-sargam
badhyeyam yad-anugrahat

SYNONYMS

bhagavat--by the Personality of Godhead; siksitam--taught; aham--myself; karavani--by acting; hi--certainly; atandritah--instrumental; na--never; ihamanah--although acting; praja-sargam--generation of the living entities; badhyeyam--be conditioned; yat--as a matter of fact; anugrahat--by the mercy of.

TRANSLATION

Please tell me so that I may be taught in the matter by the instruction of the Personality of Godhead and may thus act instrumentally to generate living entities, without being conditioned by such activities.

PURPORT

Brahmaji does not want to become a speculator dependent on the strength of his personal knowledge and conditioned to material bondage. Everyone should know in clear consciousness that one is, in the execution of all activities, an instrument. A conditioned soul is instrumental in the hands of the external energy, guna-mayi maya, or the illusory energy of the Lord, and in the liberated stage the living entity is instrumental to the will of the Personality of Godhead directly. To be instrumental to the direct will of the Lord is the natural constitutional position of the living entity, whereas to be an instrument in the hands of the illusory energy of the Lord is material bondage for the living entity. In that conditioned state, the

living entity speculates on the Absolute Truth and His different activities. But in the unconditioned stage the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any speculative habit. The Bhagavad-gita (10.10-11) confirms emphatically that the pure devotees, who are constantly engaged in the loving transcendental service of the Lord, are directly advised by the Lord, so much so that the devotee unwaveringly makes progress on the path home, back to Godhead. Pure devotees of the Lord are therefore not proud of their definite progress, whereas the nondevotee speculator is in the darkness of illusory energy and is very much proud of his misleading knowledge based on speculation without any definite path. Lord Brahma wanted to be saved from that pitfall of pride, although he was posted in the most exalted position within the universe.

TEXT 30

TEXT

yavat sakha sakhyur ivesa te krtah
praja-visarge vibhajami bho janam
aviklavas te parikarmani sthito
ma me samunnaddha-mado 'ja maninah

SYNONYMS

yavat--as it is; sakha--friend; sakhyuh--unto the friend; iva--like that; isa--O Lord; te--You; krtah--have accepted; praja--the living entities; visarge--in the matter of creation; vibhajami--as I shall do it differently; bhoh--O my Lord; janam--those who are born; aviklavah--without being perturbed; te--Your; parikarmani--in the matter of service; sthitah--thus situated; ma--may it never be; me--unto me; samunnaddha--resulting arise; madah--madness; aja--O unborn one; maninah--thus being thought of.

TRANSLATION

O my Lord, the unborn, You have shaken hands with me just as a friend does with a friend [as if equal in position]. I shall be engaged in the creation of different types of living entities, and I shall be occupied in Your service. I shall have no perturbation, but I pray that all this may not give rise to pride, as if I were the Supreme.

PURPORT

Lord Brahma is definitely situated in the humor of friendship with the Lord. Every living being is eternally related with the Personality of Godhead in one of five different transcendental humors, namely santa, dasya, sakhya, vatsalya and madhurya. We have already discussed these five kinds of humors in relationship with the Personality of Godhead. It is clearly exhibited herein that Lord Brahma is related to the Personality of Godhead in the transcendental humor of friendship. A pure devotee may be related with the Lord in any one of the transcendental humors, even in the humor of parenthood, but the devotee of the Lord is always a transcendental servitor. No one is equal to or greater than the Lord. That is the version of the Bhagavad-gita. Brahmaji, although eternally related with the Lord in the transcendental humor of friendship, and although entrusted with the most exalted post of creating different grades of living entities, is still conscious of his position, that he is neither the Supreme Lord nor supremely powerful. It is possible that some extremely powerful personality, within or without the universe, may sometimes show more power than the Lord Himself. Still the pure devotee knows that this power is a vibhuti delegated by the Lord, and such a delegated powerful living entity is never independent. Sri Hanumanji crossed the Indian Ocean by jumping over the sea, and Lord Sri Ramacandra engaged Himself in marching over the bridge, but this does not mean that Hanumanji was more powerful than the Lord. Sometimes the Lord gives extraordinary powers to His devotee, but the devotee knows always that the power belongs to the Personality of Godhead and that the devotee is only an instrument. The pure devotee is never puffed up like the nondevotee class of men who falsely think that they are God. It is

astonishing to see how a person who is being kicked by the laws of the Lord's illusory energy at every step can falsely think of becoming one with the Lord. Such thinking is the last snare of the illusory energy offered to the conditioned soul. The first illusion is that he wants to become Lord of the material world by accumulating wealth and power, but when he is frustrated in that attempt he wants to be one with the Lord. So both becoming the most powerful man in the material world and desiring to become one with the Lord are different illusory snares. And because the pure devotees of the Lord are surrendered souls, they are above the illusory snares of maya. Because Lord Brahma is a pure devotee, even though the first dominating deity in the material world and therefore able to do many wonderful things, he would never, like the nondevotee with a poor fund of knowledge, have the audacity to think of becoming one with the Lord. People with a poor fund of knowledge should take lessons from Brahma when they are puffed up with the false notion of becoming God.

Factually Lord Brahma does not create the living entities. In the beginning of the creation he is empowered to give different bodily shapes to the living entities according to their work during the last millennium. Brahmaji's duty is just to wake the living entities from their slumber and to engage them in their proper duty. The different grades of living entities are not created by Brahmaji by his capricious whims, but he is entrusted with the task of giving the living entities different grades of body so that they can work accordingly. And still he is conscious that he is only instrumental, so that he may not think of himself as the Supreme Powerful Lord.

Devotees of the Lord are engaged in the specific duty offered by the Lord, and such duties are successfully carried out without hindrance because they are ordained by the Lord. The credit of success goes not to the doer but to the Lord. But persons with a poor fund of knowledge take the credit of success into their own accounts and give nothing to the credit of the Lord. That is the symptom of the nondevotee class of men.

TEXT 31

TEXT

sri-bhagavan uvaca
jnanam parama-guhyam me
yad vijnana-samanvitam
sarahasyam tad-angam ca
grhana gaditam maya

SYNONYMS

sri-bhagavan uvaca--the personality of Godhead said; jnanam--knowledge acquired; parama--extremely; guhyam--confidential; me--of Me; yat--which is; vijnana--realization; samanvitam--coordinated; sa-rahasyam--with devotional service; tat--of that; angam ca--necessary paraphernalia; grhana--just try to take up; gaditam--explained; maya--by Me.

TRANSLATION

The Personality of Godhead said: Knowledge about Me as described in the scriptures is very confidential, and it has to be realized in conjunction with devotional service. The necessary paraphernalia for that process is being explained by Me. You may take it up carefully.

PURPORT

Lord Brahma is the topmost devotee of the Lord within the universe, and therefore the Personality of Godhead replied to his four principal inquiries in four important statements, which are known as the original Bhagavatam in four verses. These were Brahma's questions: (1) What are the forms of the Lord both in matter and in transcendence? (2) How are the different energies of the Lord working? (3) How does the Lord play with His different energies? (4) How may Brahma be instructed to discharge the duty

entrusted to Him? The prelude to the answers is this verse under discussion, wherein the Lord informs Brahma that knowledge of Him, the Supreme Absolute Truth, as it is stated in the revealed scriptures, is very subtle and cannot be understood unless one is self-realized by the grace of the Lord. The Lord says that Brahma may take the answers as He explains them. This means that transcendental knowledge of the absolute Supreme Being can be known if it is made known by the Lord Himself. By the mental speculation of the greatest mundane thinkers, the Absolute Truth cannot be understood. The mental speculators can reach up to the standard of impersonal Brahman realization, but, factually, complete knowledge of transcendence is beyond the knowledge of impersonal Brahman. Thus it is called the supreme confidential wisdom. Out of many liberated souls, someone may be qualified to know the Personality of Godhead. In the Bhagavad-gita it is also said by the Lord Himself that out of many hundreds of thousands of people, one may try for perfection in human life, and out of many liberated souls, one may know Him as He is. Therefore, the knowledge of the Personality of Godhead may be attained by devotional service only. Rahasyam means devotional service. Lord Krsna instructed Arjuna in the Bhagavad-gita because He found Arjuna to be a devotee and friend. Without such qualifications, one cannot enter into the mystery of the Bhagavad-gita. Therefore, one cannot understand the Personality of Godhead unless one becomes a devotee and discharges devotional service. This mystery is love of Godhead. Therein lies the main qualification for knowing the mystery of the Personality of Godhead. And to attain the stage of transcendental love of Godhead, regulative principles of devotional service must be followed. The regulative principles are called vidhi-bhakti, or the devotional service of the Lord, and they can be practiced by a neophyte with his present senses. Such regulative principles are mainly based on hearing and chanting of the glories of the Lord. And such hearing and chanting of the glories of the Lord can be made possible in the association of devotees only. Lord Caitanya therefore recommended five main principles for attaining perfection in the devotional service of the Lord. The first is association with devotees (hearing); second is chanting the glories of the Lord; third, hearing Srimad-Bhagavatam from the pure devotee; fourth, residing in a holy place connected with the Lord; and fifth, worshiping the Deity of the Lord with devotion. Such rules and regulations are parts of devotional service. So, as requested by Lord Brahma, the personality of Godhead will explain all about the four questions put forward by Brahma, and others also which are parts and parcels of the same questions.

TEXT 32

TEXT

yavan aham yatha-bhavo
yad-rupa-guna-karmakah
tathaiva tattva-vijnanam
astu te mad-anugrahat

SYNONYMS

yavan--as I am in eternal form; aham--Myself; yatha--as much as; bhavah--transcendental existence; yat--those; rupa--various forms and colors; guna--qualities; karmakah--activities; tatha--so and so; eva--certainly; tattva-vijnanam--factual realization; astu--let it be; te--unto you; mat--My; anugrahat--by causeless mercy.

TRANSLATION

All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities--let all be awakened within you by factual realization, out of My causeless mercy.

PURPORT

The secret of success in understanding the intricacies of knowledge of the Absolute Truth, the Personality of Godhead, is the causeless mercy of the Lord. Even in the material world, the father of many

sons discloses the secret of his position to the pet sons. The father discloses the confidence unto the son whom he thinks worthy. An important man in the social order can be known by his mercy only. Similarly, one must be very dear to the Lord in order to know the Lord. The Lord is unlimited; no one can know Him completely, but one's advancement in the transcendental loving service of the Lord can make one eligible to know the Lord. Here we can see that the Lord is sufficiently pleased with Brahmaji, and therefore He offers His causeless mercy to him so that Brahmaji may have the factual realization of the Lord by His mercy only.

In the Vedas also it is said that a person cannot know the Absolute Truth Personality of Godhead simply by dint of mundane education or intellectual gymnastics. One can know the Supreme Truth if one has unflinching faith in the bona fide spiritual master as well as in the Lord. Such a faithful person, even though illiterate in the mundane sense, can know the Lord automatically by the mercy of the Lord. In the Bhagavad-gita also, it is said that the Lord reserves the right of not being exposed to everyone, and He keeps Himself concealed from the faithless by His yoga-maya potency.

To the faithful the Lord reveals Himself in His form, quality and pastimes. The Lord is not formless, as wrongly conceived by the impersonalist, but His form is not like one that we have experienced. The Lord discloses His form, even to the extent of measurement, to His pure devotees, and that is the meaning of *yavan*, as explained by Srila Jiva Gosvami, the greatest scholar of Srimad-Bhagavatam.

The Lord discloses the transcendental nature of His existence. The mundane wranglers make mundane conceptions of the form of the Lord. It is said in the revealed scriptures that the Lord has no mundane form; therefore persons with a poor fund of knowledge conclude that He must be formless. They cannot distinguish between the mundane form and the spiritual form. According to them, without a mundane form one must be formless. This conclusion is also mundane because formlessness is the opposite conception of form. Negation of the mundane conception does not establish a transcendental fact. In the Brahma-samhita it is said that the Lord has a transcendental form and that He can utilize any one of His senses for any purpose. For example, He can eat with His eyes, and He can see with His leg. In the mundane conception of form, one cannot eat with one's eyes or see with his leg. That is the difference between the mundane body and the spiritual body of *sac-cid-ananda*. A spiritual body is not formless; it is a different type of body, of which we cannot conceive with our present mundane senses. Formless therefore means devoid of mundane form, or possessing a spiritual body of which the nondevotee can have no conception by the speculative method.

The Lord discloses to the devotee His unlimited varieties of transcendental bodies, all identical with one another with different kinds of bodily features. Some of the transcendental bodies of the Lord are blackish, and some of them are whitish. Some of them are reddish, and some are yellowish. Some of them are four-handed and some of them two-handed. Some of them are like the fish, and some are like the lion. All these different transcendental bodies of the Lord, without any differential category, are disclosed to the devotees of the Lord by the mercy of the Lord, and thus the impersonalists' false arguments claiming the formlessness of the Supreme Truth do not appeal to a devotee of the Lord, even though such a devotee may not be very advanced in devotional service.

The Lord has unlimited numbers of transcendental qualities, and one of them is His affection for His unalloyed devotee. In the history of the mundane world we can appreciate His transcendental qualities. The Lord incarnates Himself for the protection of His devotees and for the annihilation of the faithless. His activities are in relationship with His devotees. Srimad-Bhagavatam is full of such activities of the Lord in relationship with His devotees, and the nondevotees have no knowledge of such pastimes. The Lord lifted the Govardhana Hill when He was only seven years old and protected His pure devotees at Vrndavana from the wrath of Indra, who was overflowing the place with rain. Now this lifting of the Govardhana Hill by a seven-year-old boy may be unbelievable for the faithless, but for the devotees it is absolutely believable. The devotee believes in the almighty potency of the Lord, while the faithless say that the Lord is almighty but do not believe it. Such men with a poor fund of knowledge do not know that the Lord is the Lord eternally and that one cannot become the Lord by meditation for millions of years or by mental speculation for billions of years.

The impersonal interpretation of the mundane wranglers is completely refuted in this verse because it is clearly stated here that the Supreme Lord has His qualities, form, pastimes and everything that a person has. All these descriptions of the transcendental nature of the Personality of Godhead are factual

realizations by the devotee of the Lord, and by the causeless mercy of the Lord they are revealed to His pure devotee, and to no one else.

TEXT 33

TEXT

aham evasam evagre
nanyad yat sad-asat param
pascad aham yad etac ca
yo 'vasisyeta so 'smy aham

SYNONYMS

aham--I, the Personality of Godhead; eva--certainly; asam--existed; eva--only; agre--before the creation; na--never; anyat--anything else; yat--all those; sat--the effect; asat--the cause; param--the supreme; pascad--at the end; aham--I, the Personality of Godhead; yat--all these; etat--creation; ca--also; yah--everything; avasisyeta--remains; sah--that; asmi--I am; aham--I, the Personality of Godhead.

TRANSLATION

Brahma, it is I, the Personality of Godhead, who was existing before the creation, when there was nothing but Myself. Nor was there the material nature, the cause of this creation. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead.

PURPORT

We should note very carefully that the personality of Godhead is addressing Lord Brahma and specifying with great emphasis Himself, pointing out that it is He, the Personality of Godhead, who existed before the creation, it is He only who maintains the creation, and it is He only who remains after the annihilation of the creation. Brahma is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahma, also being the same principle of "I" because he is an emanation from the I, the Absolute Truth, is identical with the Lord, the principle of I, and that there is thus nothing more than the principle of I, as explained in this verse. Accepting the argument of the impersonalist, it is to be admitted that the Lord is the creator I and that the Brahma is the created I. Therefore there is a difference between the two "I's," namely the predominator I and the predominated I. Therefore there are still two I's, even accepting the argument of the impersonalist. But we must note carefully that these two I's are accepted in the Vedic literature (Kathopanisad) in the sense of quality. The Kathopanisad says:

nityo nityanam cetanas cetananam
eko bahunam yo vidadhati kaman

The creator "I" and the created "I" are both accepted in the Vedas as qualitatively one because both of them are nityas and cetanas. But the singular "I" is the creator "I," and the created "I's" are of plural number because there are many "I's" like Brahma and those generated by Brahma. It is the simple truth. The father creates or begets a son, and the son also creates many other sons, and all of them may be one as human beings, but at the same time from the father, the son and the grandsons are all different. The son cannot take the place of the father, nor can the grandsons. Simultaneously the father, the son and the grandson are one and different also. As human beings they are one, but as relativities they are different. Therefore the relativities of the creator and the created or the predominator and the predominated have been differentiated in the Vedas by saying that the predominator "I" is the feeder of the predominated "I's," and thus there is a vast difference between the two principles of "I."

In another feature of this verse, no one can deny the personalities of both the Lord and Brahma. Therefore in the ultimate issue both the predominator and predominated are persons. This conclusion refutes the conclusion of the impersonalist that in the ultimate issue everything is impersonal. This impersonal feature stressed by the less intelligent impersonalist school is refuted by pointing out that the predominator "I" is the Absolute Truth and that He is a person. The predominated "I," Brahma, is also a person, but he is not the Absolute. For realization of one's self in spiritual psychology it may be convenient to assume oneself to be the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahma is factually seeing face to face his predominator Lord, who exists in His transcendental eternal form, even after the annihilation of the material creation. The form of the Lord, as seen by Brahma, existed before the creation of Brahma, and the material manifestation with all the ingredients and agents of material creation are also energetic expansions of the Lord, and after the exhibition of the Lord's energy comes to a close, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement *vasudevo va idam agra asin na brahma na ca sankara eko narayana asin na brahma nesana*, etc. Before the creation there was none except Vasudeva. There was neither Brahma nor Sankara. Only Narayana was there and no one else, neither Brahma nor Isana. Sripada Sankaracarya also confirms in his comments on the Bhagavad-gita that Narayana, or the Personality of Godhead, is transcendental to all creation, but that the whole creation is the product of *avyakta*. Therefore the difference between the created and the creator is always there, although both the creator and created are of the same quality.

The other feature of the statement is that the supreme truth is Bhagavan, or the Personality of Godhead. The Personality of Godhead and His kingdom have already been explained. The kingdom of Godhead is not void as conceived by the impersonalists. The Vaikuntha planets are full of transcendental variegatedness, including the four-handed residents of those planets, with great opulence of wealth and prosperity, and there are even airplanes and other amenities required for high-grade personalities. Therefore the Personality of Godhead exists before the creation, and He exists with all transcendental variegatedness in the Vaikunthalokas. The Vaikunthalokas, also accepted in the Bhagavad-gita as being of the sanatana nature, are not annihilated even after the annihilation of the manifested cosmos. Those transcendental planets are of a different nature altogether, and that nature is not subjected to the rules and regulations of material creation, maintenance or annihilation. The existence of the Personality of Godhead implies the existence of the Vaikunthalokas, as the existence of a king implies the existence of a kingdom.

In various places in Srimad-Bhagavatam and in other revealed scriptures the existence of the Personality of Godhead is mentioned. For example, in Srimad-Bhagavatam (2.8.10), Maharaja Pariksit asks:

sa capi yatra puruso
visva-sthity-udbhavapyayah
muktvatma-mayam mayesah
sete sarva-guhasayah

"How does the Personality of Godhead, the cause of creation, maintenance and annihilation, who is always freed from the influence of the illusory energy and is the controller of the same, lie in everyone's heart?" Similar also is a question of Vidura's:

tattvanam bhagavams tesam
katidha pratisankramah
tatremam ka upasiran
ka u svid anuserate

(Bhag. 3.7.37)

Sridhara Svami explains this in his notes: "During the annihilation of the creation, who serves the Lord lying on the Sesa, etc." This means that the transcendental Lord with all His name, fame, quality and

paraphernalia exists eternally. The same confirmation is also in the Kasi-khanda of the Skanda Purana in connection with dhruva-carita. It is said there:

na cyavante 'pi yad-bhakta
mahatyam pralayapadi
ato 'cyuto 'khile loke
sa ekah sarvago 'vyayah

Even the devotees of the Personality of Godhead are not annihilated during the period of the entire annihilation of the material world, not to speak of the Lord Himself. The Lord is ever-existent in all three stages of material change.

The impersonalist adduces no activity in the Supreme, but in this discussion between Brahma and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahma and other demigods during the maintenance of the creation are to be understood as the activities of the Lord. The king, or the head executive of a state, may not be seen in the government offices, for he may be engaged in royal comforts. Yet it should be understood that everything is being done under his direction and everything is at his command. The Personality of Godhead is never formless. In the material world He may not be visible in His personal form to the less intelligent class of men, and therefore He may sometimes be called formless. But actually He is always in His eternal form in His Vaikuntha planets as well as in other planets of the universes as different incarnations. The example of the sun is very appropriate in this connection. The sun in the night may not be visible to the eyes of men in the darkness, but the sun is visible wherever it has risen. That the sun is not visible to the eyes of the inhabitants of a particular part of the earth does not mean that the sun has no form.

In the Brhad-aranyaka Upanisad (1.4.1) there is the hymn atmaivedam agra asit purusa-vidhah. This mantra indicates the Supreme Personality of Godhead (Krsna) even before the appearance of the purusa incarnation. In the Bhagavad-gita (15.18) it is said that Lord Krsna is Purusottama because He is the supreme purusa, transcendental even to the purusa-aksara and the purusa-ksara. The aksara-purusa, or the Maha-Visnu, throws His glance over prakrti, or material nature, but the Purusottama existed even before that. The Brhad-aranyaka Upanisad therefore confirms the statement of the Bhagavad-gita that Lord Krsna is the Supreme Person (Purusottama).

In some of the Vedas it is also said that in the beginning only the impersonal Brahman existed. However, according to this verse, the impersonal Brahman, which is the glowing effulgence of the body of the Supreme Lord, may be called the immediate cause, but the cause of all causes, or the remote cause, is the Supreme Personality of Godhead. The Lord's impersonal feature is existent in the material world because by material senses or material eyes the Lord cannot be seen or perceived. One has to spiritualize the senses before one can expect to see or perceive the Supreme Lord. But He is always engaged in His personal capacity, and He is eternally visible to the inhabitants of Vaikunthaloka, eye to eye. Therefore He is materially impersonal, just as the executive head of the state may be impersonal in the government offices, although he is not impersonal in the government house. Similarly, the Lord is not impersonal in His abode, which is always nirasta-kuhakam, as stated in the very beginning of the Bhagavatam. Therefore both the impersonal and personal features of the Lord are acceptable, as mentioned in the revealed scriptures. This Personality of Godhead is very emphatically explained in the Bhagavad-gita in connection with the verse brahmano hi pratisthaham (Bg. 14.27). Therefore in all ways the confidential part of spiritual knowledge is realization of the Personality of Godhead, and not His impersonal Brahman feature. One should therefore have his ultimate aim of realization not in the impersonal feature but in the personal feature of the Absolute Truth. The example of the sky within the pot and the sky outside the pot may be helpful to the student for his realization of the all-pervading quality of the cosmic consciousness of the Absolute Truth. But that does not mean that the individual part and parcel of the Lord becomes the Supreme by a false claim. It means only that the conditioned soul is a victim of the illusory energy in her last snare. To claim to be one with the cosmic consciousness of the Lord is the last trap set by the illusory energy, or daivi maya. Even in the impersonal existence of the Lord, as it is in the material creation, one should aspire for personal realization of the Lord, and that is the meaning of pascad aham yad etac ca yo 'vasisyeta so 'smy aham.

Brahmaji also accepted the same truth when he was instructing Narada. He said:

so 'yam te 'bhihitas tata
bhagavan visva-bhavanah

(Bhag. 2.7.50)

There is no other cause of all causes than the Supreme Personality of Godhead, Hari. Therefore this verse aham eva never indicates anything other than the Supreme Lord, and one should therefore follow the path of the Brahma-sampradaya, or the path from Brahmaji to Narada, to Vyasadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Krsna. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahma in the beginning of the creation. The demigods like Brahma, Visnu, Mahesvara, Indra, Candra and Varuna are undoubtedly different forms of the Lord for execution of different functions; the different elemental ingredients of material creation, as well as the multifarious energies, also may be of the same Personality of Godhead, but the root of all of them is the Supreme Personality of Godhead, Sri Krsna. One should be attached to the root of everything rather than bewildered by the branches and leaves. That is the instruction given in this verse.

TEXT 34

TEXT

rte 'rtham yat pratiyeta
na pratiyeta catmani
tad vidyad atmano mayam
yathabhaso yatha tamah

SYNONYMS

rte--without; artham--value; yat--that which; pratiyeta--appears to be; na--not; pratiyeta--appears to be; ca--and; atmani--in relation to Me; tat--that; vidyat--you must know; atmanah--My; mayam--illusory energy; yatha--just as; abhasah--the reflection; yatha--as; tamah--the darkness.

TRANSLATION

O Brahma, whatever appears to be of any value, if it is without relation to Me, has no reality. Know it as My illusory energy, that reflection which appears to be in darkness.

PURPORT

In the previous verse it has already been concluded that in any stage of the cosmic manifestation--its appearance, its sustenance, its growth, its interactions of different energies, its deterioration and its disappearance--all has its basic relation with the existence of the Personality of Godhead. And as such, whenever there is forgetfulness of this prime relation with the Lord, and whenever things are accepted as real without being related to the Lord, that conception is called a product of the illusory energy of the Lord. Because nothing can exist without the Lord, it should be known that the illusory energy is also an energy of the Lord. The right conclusion of dovetailing everything in relationship with the Lord is called yoga-maya, or the energy of union, and the wrong conception of detaching a thing from its relationship with the Lord is called the Lord's daivi maya, or maha-maya. Both the mayas also have connections with the Lord because nothing can exist without being related to Him. As such, the wrong conception of detaching relationships from the Lord is not false but illusory.

Misconceiving one thing for another thing is called illusion. For example, accepting a rope as a snake is illusion, but the rope is not false. The rope, as it exists in the front of the illusioned person, is not at all false, but the acceptance is illusory. Therefore the wrong conception of accepting this material

manifestation as being divorced from the energy of the Lord is illusion, but it is not false. And this illusory conception is called the reflection of the reality in the darkness of ignorance. Anything that appears as apparently not being "produced out of My energy" is called maya. The conception that the living entity is formless or that the Supreme Lord is formless is also illusion. In the Bhagavad-gita (2.12) it was said by the Lord in the midst of the battlefield that the warriors standing in front of Arjuna, Arjuna himself, and even the Lord had all existed before, they were existing on the Battlefield of Kuruksetra, and they would all continue to be individual personalities in the future also, even after the annihilation of the present body and even after being liberated from the bondage of material existence. In all circumstances, the Lord and the living entities are individual personalities, and the personal features of both the Lord and living beings are never abolished; only the influence of the illusory energy, the reflection of light in the darkness, can, by the mercy of the Lord, be removed. In the material world, the light of the sun is also not independent, nor is that of the moon. The real source of light is the brahmajyoti, which diffuses light from the transcendental body of the Lord, and the same light is reflected in varieties of light: the light of the sun, the light of the moon, the light of fire, or the light of electricity. So the identity of the self as being unconnected with the Supreme Self, the Lord, is also illusion, and the false claim "I am the Supreme" is the last illusory snare of the same maya, or the external energy of the Lord.

The Vedanta-sutra in the very beginning affirms that everything is born from the Supreme, and thus, as explained in the previous verse, all individual living entities are born from the energy of the supreme living being, the Personality of Godhead. Brahma himself was born from the energy of the Lord, and all other living entities are born from the energy of the Lord through the agency of Brahma; none of them has any existence without being dovetailed with the Supreme Lord.

The independence of the individual living entity is not real independence, but is just the reflection of the real independence existing in the Supreme Being, the Lord. The false claim of supreme independence by the conditioned souls is illusion, and this conclusion is admitted in this verse.

Persons with a poor fund of knowledge become illusioned, and therefore the so-called scientists, physiologists, empiric philosophers, etc., become dazzled by the glaring reflection of the sun, moon, electricity, etc., and deny the existence of the Supreme Lord, putting forward theories and different speculations about the creation, maintenance and annihilation of everything material. The medical practitioner may deny the existence of the soul in the physiological bodily construction of an individual person, but he cannot give life to a dead body, even though all the mechanisms of the body exist even after death. The psychologist makes a serious study of the physiological conditions of the brain, as if the construction of the cerebral lump were the machine of the functioning mind, but in the dead body the psychologist cannot bring back the function of the mind. These scientific studies of the cosmic manifestation or the bodily construction independent of the Supreme Lord are different reflective intellectual gymnastics only, but at the end they are all illusion and nothing more. All such advancement of science and knowledge in the present context of material civilization is but an action of the covering influence of the illusory energy. The illusory energy has two phases of existence, namely the covering influence and the throwing influence. By the throwing influence the illusory energy throws the living entities into the darkness of ignorance, and by the covering influence she covers the eyes of men with a poor fund of knowledge about the existence of the Supreme Person who enlightened the supreme individual living being, Brahma. The identity of Brahma with the Supreme Lord is never claimed herein, and therefore such a foolish claim by the man with a poor fund of knowledge is another display of the illusory energy of the Lord. The Lord says in the Bhagavad-gita (16.18-20) that demoniac persons who deny the existence of the Lord are thrown more and more into the darkness of ignorance, and thus such demoniac persons transmigrate life after life without any knowledge of the Supreme Personality of Godhead.

The sane man, however, is enlightened in the disciplic succession from Brahmaji, who was personally instructed by the Lord, or in the disciplic succession from Arjuna, who was personally instructed by the Lord in the Bhagavad-gita. He accepts this statement of the Lord:

aham sarvasya prabhavo
mattah sarvam pravartate
iti matva bhajante mam
budha bhava-samanvitah

(Bg. 10.8)

The Lord is the original source of all emanations, and everything that is created, maintained and annihilated exists by the energy of the Lord. The sane man who knows this is actually learned, and therefore he becomes a pure devotee of the Lord, engaged in the transcendental loving service of the Lord.

Although the reflectory energy of the Lord displays various illusions to the eyes of persons with a poor fund of knowledge, the sane person knows clearly that the Lord can act, even from far, far beyond our vision, by His different energies, just as fire can diffuse heat and light from a distant place. In the medical science of the ancient sages, known as the Ayur-veda, there is definite acceptance of the Lord's supremacy in the following words:

jagad-yoner anicchasya
cid-anandaika-rupinah
pumso 'sti prakrtir nitya
praticchayeva bhasvatah

acetanapi caitanya-
yogena paramatmanah
akarod visvam akhilaam
anityam natakakrtim

There is one Supreme Person who is the progenitor of this cosmic manifestation and whose energy acts as prakrti, or the material nature, dazzling like a reflection. By such illusory action of prakrti, even dead matter is caused to move by the cooperation of living energy of the Lord, and the material world appears like a dramatic performance to the ignorant eyes. The ignorant person, therefore, may even be a scientist or physiologist in the drama of prakrti, while the sane person knows prakrti as the illusory energy of the Lord. By such a conclusion, as confirmed by the Bhagavad-gita, it is clear that the living entities are also a display of the Lord's superior energy (para prakrti), just as the material world is a display of the Lord's inferior energy (apara prakrti). The superior energy of the Lord cannot be as good as the Lord, although there is very little difference between the energy and the possessor of the energy, or the fire and the heat. Fire is possessed of heat, but heat is not fire. This simple thing is not understood by the man with a poor fund of knowledge who falsely claims that the fire and heat are the same. This energy of the fire (namely heat) is explained here as a reflection, and not directly fire. Therefore the living energy represented by the living entities is the reflection of the Lord, and never the Lord Himself. Being the reflection of the Lord, the existence of the living entity is dependent on the Supreme Lord, who is the original light. This material energy may be compared to darkness, as actually it is darkness, and the activities of the living entities in the darkness are reflections of the original light. The Lord should be understood by the context of this verse. Nondependence of both the energies of the Lord is explained as maya, or illusion. No one can make a solution of the darkness of ignorance simply by the reflection of light. Similarly, no one can come out of material existence simply by the reflected light of the common man; one has to receive the light from the original light itself. The reflection of sunlight in the darkness is unable to drive out the darkness, but the sunlight outside the reflection can drive out the darkness completely. In darkness no one can see the things in a room. Therefore a person in the dark is afraid of snakes and scorpions, although there may not be such things. But in the light the things in the room can be clearly seen, and the fear of snakes and scorpions is at once removed. Therefore one has to take shelter of the light of the Lord, as in the Bhagavad-gita or the Srimad-Bhagavatam, and not the reflective personalities who have no touch with the Lord. No one should hear Bhagavad-gita or Srimad-Bhagavatam from a person who does not believe in the existence of the Lord. Such a person is already doomed, and any association with such a doomed person makes the associater also doomed.

According to the Padma Purana, within the material compass there are innumerable material universes, and all of them are full of darkness. Any living being, beginning from the Brahmas (there are innumerable Brahmas in innumerable universes) to the insignificant ant, are all born in darkness, and they require factual light from the Lord to see Him directly, just as the sun can be seen only by the direct light of the

sun. No lamp or man-made torchlight, however powerful it may be, can help one see the sun. The sun reveals itself. Therefore the action of different energies of the Lord, or the Personality of Godhead Himself, can be realized by the light manifested by the causeless mercy of the Lord. The impersonalists say that God cannot be seen. God can be seen by the light of God and not by man-made speculations. Here this light is specifically mentioned as vidyat, which is an order by the Lord to Brahma. This direct order of the Lord is a manifestation of His internal energy, and this particular energy is the means of seeing the Lord face to face. Not only Brahma but anyone who may be graced by the Lord to see such merciful direct internal energy can also realize the Personality of Godhead without any mental speculation.

TEXT 35

TEXT

yatha mahanti bhutani
bhutesuccavacesv anu
pravistany apravistani
tatha tesu na tesv aham

SYNONYMS

yatha--just as; mahanti--the universal; bhutani--elements; bhutesu ucca-avacesu--in the minute and gigantic; anu--after; pravistani--entered; apravistani--not entered; tatha--so; tesu--in them; na--not; tesu--in them; aham--Myself.

TRANSLATION

O Brahma, please know that the universal elements enter into the cosmos and at the same time do not enter into the cosmos; similarly, I Myself also exist within everything created, and at the same time I am outside of everything.

PURPORT

The great elements of material creation, namely earth, water, fire, air and ether, all enter into the body of all manifested entities--the seas, mountains, aquatics, plants, reptiles, birds, beasts, human beings, demigods and everyone materially manifested--and at the same time such elements are differently situated. In the developed stage of consciousness, the human being can study both physiological and physical science, but the basic principles of such sciences are nothing but the material elements and nothing more. The body of the human being and the body of the mountain, as also the bodies of the demigods, including Brahma, are all of the same ingredients--earth, water, etc.--and at the same time the elements are beyond the body. The elements were created first, and therefore they entered into the bodily construction later, but in both circumstances they entered the cosmos and also did not enter. Similarly, the Supreme Lord, by His different energies, namely the internal and external, is within everything in the manifested cosmos, and at the same time He is outside of everything, situated in the kingdom of God (Vaikunthaloka) as described before. This is very nicely stated in the Brahma-samhita (5.37) as follows:

ananda-cinmaya-rasa-pratibhavitabhis
tabhir ya eva nija-rupataya kalabhih
goloka eva nivasaty akhilatma-bhuto
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who, by expansion of His internal potency of transcendental existence, knowledge and bliss, enjoys in His own and expanded forms. Simultaneously He enters into every atom of the creation."

This expansion of His plenary parts is also more definitely explained in the same Brahma-samhita (5.35) as follows:

eko 'py asau racayitum jagad-anda-kotim
yac-chaktir asti jagad-anda-caya yad-antah
andantara-stha-paramanu-cayantara-stham
govindam adi-purusam tam aham bhajami

"I worship the Personality of Godhead, Govinda, who, by one of His plenary portions, enters into the existence of every universe and every particle of the atoms and thus unlimitedly manifests His infinite energy all over the material creation."

The impersonalists can imagine or even perceive that the Supreme Brahman is thus all-pervading, and therefore they conclude that there is no possibility of His personal form. Herein lies the mystery of His transcendental knowledge. This mystery is transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can without difficulty see the Personality of Godhead in every atom and every movable or immovable object. And at the same time he can see the Personality of Godhead in His own abode, Goloka, enjoying eternal pastimes with His eternal associates, who are also expansions of His transcendental existence. This vision is the real mystery of spiritual knowledge, as stated by the Lord in the beginning (sarahasyam tad-angam ca). This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible for the mental speculators to discover by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmaji in his Brahma-samhita (5.38) as follows:

premanjana-cchurita-bhakti-vilocanena
santah sadaiva hrdayesu vilokayanti
yam syamasundaram acintya-guna-svarupam
govindam adi-purusam tam aham bhajami

"I worship the original Personality of Godhead, Govinda, whom the pure devotees, their eyes smeared with the ointment of love of Godhead, always observe within their hearts. This Govinda, the original Personality of Godhead, is Syamasundara with all transcendental qualities."

Therefore, although He is present in every atom, the Supreme Personality of Godhead may not be visible to the dry speculators; still the mystery is unfolded before the eyes of the pure devotees because their eyes are anointed with love of Godhead. And this love of Godhead can be attained only by the practice of transcendental loving service of the Lord, and nothing else. The vision of the devotees is not ordinary; it is purified by the process of devotional service. In other words, as the universal elements are both within and without, similarly the Lord's name, form, quality, pastimes, entourage, etc., as they are described in the revealed scriptures or as performed in the Vaikunthalokas, far, far beyond the material cosmic manifestation, are factually being televised in the heart of the devotee. The man with a poor fund of knowledge cannot understand, although by material science one can see things far away by means of television. Factually, the spiritually developed person is able to have the television of the kingdom of God always reflected within his heart. That is the mystery of knowledge of the Personality of Godhead.

The Lord can award anyone and everyone liberation (mukti) from the bondage of material existence, yet He rarely awards the privilege of love of Godhead, as confirmed by Narada (muktim dadhati karhicit sma na bhakti-yogam). This transcendental devotional service of the Lord is so wonderful that the occupation keeps the deserving devotee always rapt in psychological activities, without deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. Brahmaji previously told Narada that the desires of Brahmaji are never unfulfilled because he is always absorbed in the transcendental loving service of the Lord; nor has he any desire in his heart save and except the transcendental service of the Lord. That is the beauty and mystery of the process of bhakti-yoga. As the Lord's desire is infallible because He is acyuta, similarly the desires of the devotees in the transcendental service of the Lord are also acyuta, infallible. This is very difficult, however, for the layman to understand without knowledge of the mystery of devotional service, as it is very difficult to know the potency of touchstone. As touchstone is rarely found, a pure devotee of the Lord is also rarely to be seen, even

amongst millions of liberated souls (kotisv api mahamune). Out of all kinds of perfections attained by the process of knowledge, yoga perfection in devotional service is the highest of all and the most mysterious also, even more mysterious than the eight kinds of mystic perfection attained by the process of yogic performances. In the Bhagavad-gita (18.64) the Lord therefore advised Arjuna about this bhakti-yoga:

sarva-guhyatamam bhuyah
srnu me paramam vacah

"Just hear from Me again about the most confidential part of the instructions in Bhagavad-gita." The same was confirmed by Brahmaji to Narada in the following words:

idam bhagavatam nama
yan me bhagavatoditam
sangraho 'yam vibhutinam
tvam etad vipulikuru

Brahmaji said to Narada, "Whatever I have spoken to you about the Bhagavatam was explained to me by the Supreme Personality of Godhead, and I am advising you to expand these topics nicely so that people may easily understand the mysterious bhakti-yoga by transcendental loving service to the Lord." It is to be noted here that the mystery of bhakti-yoga was disclosed to Brahmaji by the Lord Himself. Brahmaji explained the same mystery to Narada, Narada explained it to Vyasa, Vyasa explained it to Sukadeva Gosvami, and that same knowledge is coming down in the unalloyed chain of disciplic succession. If one is fortunate enough to have received the knowledge in the transcendental disciplic succession, surely he will have the chance to understand the mystery of the Lord and that of the Srimad-Bhagavatam, the sound incarnation of the Lord.

TEXT 36

TEXT

etavad eva jijnasyam
tattva-jijnasunatmanah
anvaya-vyatirekabhyam
yat syat sarvatra sarvada

SYNONYMS

etavat--up to this; eva--certainly; jijnasyam--is to be inquired; tattva--the Absolute Truth; jijnasuna--by the student; atmanah--of the Self; anvaya--directly; vyatirekabhyam--indirectly; yat--whatever; syat--it may be; sarvatra--in all space and time; sarvada--in all circumstances.

TRANSLATION

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, most certainly search for it up to this, in all circumstances, in all space and time, and both directly and indirectly.

PURPORT

To unfold the mystery of bhakti-yoga, as it is explained in the previous verse, is the ultimate stage of all inquiries or the highest objective for the inquisitive. Everyone is searching after self-realization in different ways--by karma-yoga, by jnana-yoga, by dhyana-yoga, by raja-yoga, by bhakti-yoga, etc. To engage in self-realization is the responsibility of every living entity developed in consciousness. One who is developed in consciousness certainly makes inquiries into the mystery of the self, of the cosmic

situation and of the problems of life, in all spheres and fields--social, political, economic, cultural, religious, moral, etc.--and in their different branches. But here the goal of all such inquiries is explained.

The Vedanta-sutra philosophy begins with this inquiry about life, and the Bhagavatam answers such inquiries up to this point, or the mystery of all inquiries. Lord Brahma wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord, finished in four nutshell verses, from aham eva to this verse, etavad eva. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Visnu, or the Supreme Personality of Godhead, due to being bewildered by the glaring reflection in the darkness, and as such everyone is entering into the darkest region of material existence, driven by the uncontrolled senses. The whole material existence has sprung up because of sense gratification, desires based principally on the sex desire, and the result is that in spite of all advancement of knowledge, the final goal of all the activities of the living entities is sense gratification. But here is the real goal of life, and everyone should know it by inquiries put before a bona fide spiritual master expert in the science of bhakti-yoga, or from a living personality of Bhagavatam life. Everyone is engaged in various kinds of scriptural inquiries, but the Srimad-Bhagavatam gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmaji, and that is the direction given here. Because the mystery was disclosed before Brahmaji by the Supreme personality of Godhead, the mystery of all such inquiries regarding self-realization must be put before such a spiritual master, who is directly the representative of the Lord, acknowledged in that disciplic succession. Such a bona fide spiritual master is able to clear up the whole thing by evidence from the revealed scriptures, both direct and indirect. Although everyone is free to consult the revealed scriptures in this connection, one still requires the guidance of a bona fide spiritual master, and that is the direction in this verse. The bona fide spiritual master is the most confidential representative of the Lord, and one must receive direction from the spiritual master in the same spirit that Brahmaji received it from the Personality of Godhead, Lord Krsna. The bona fide spiritual master in that bona fide chain of disciplic succession never claims to be the Lord Himself, although such a spiritual master is greater than the Lord in the sense that he can deliver the Lord by his personally realized experience. The Lord is not to be found simply by education or by a good fertile brain, but surely He can be found by the sincere student through the transparent medium of the bona fide spiritual master.

The revealed scriptures give directions directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find the truth of the revealed scriptures. For example, in the Bhagavad-gita the whole direction is targeted toward the personality of Godhead Lord Sri Krsna, but for want of a bona fide spiritual master in the line of Brahmaji or the direct hearer, Arjuna, there are different distortions of the revealed knowledge by many unauthorized persons who just want to satisfy their own whims. Undoubtedly the Bhagavad-gita is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of this great book of knowledge have so grossly been distorted that every student of the Bhagavad-gita is still in the same darkness of glaring material reflections. Such students are hardly enlightened by the Bhagavad-gita. In the Gita practically the same instruction is imparted as in the four prime verses of the Bhagavatam, but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the Bhagavad-gita (18.61) it is clearly said:

isvarah sarva-bhutanam
hrd-dese 'rjuna tisthati
bhramayan sarva-bhutani
yantrarudhani mayaya

The Lord is situated in the hearts of all living beings (as Paramatma), and He is controlling all of them in the material world under the agency of His external energy. Therefore it is clearly mentioned that the Lord is the supreme controller and that the living entities are controlled by the Lord. In the same Bhagavad-gita (18.65) the Lord directs as follows:

man-mana bhava mad-bhakto
mad-yaji mam namaskuru

mam evaisyasi satyam te
pratijane priyo 'si me

It is clear from this verse of the Bhagavad-gita that the direction of the Lord is that one should be God-minded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Krsna. By so doing, the devotee will undoubtedly go back to Godhead, back to home.

Indirectly it is said that the whole Vedic social construction of human society is so made that everyone acts as a part and parcel of the complete body of the Lord. The intelligent class of men, or the brahmanas, are situated on the face of the Lord; the administrative class of men, the ksatriyas, are situated on the arms of the Lord; the productive class of men, the vaisyas, are situated on the belt of the Lord; and the laborer class of men, the sudras, are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and all the parts of the body, namely the brahmanas, the ksatriyas, the vaisyas and the sudras, are meant to serve the Lord's whole body conjointly; otherwise the parts become unfit to be coordinated with the supreme consciousness of oneness. Universal consciousness is factually achieved by coordinated service of all concerned to the Supreme personality of Godhead, and that alone can insure total perfection. Therefore even the great scientists, the great philosophers, the great mental speculators, the great politicians, the great industrialists, the great social reformers, etc., cannot give any relief to the restless society of the material world because they do not know the secret of success as mentioned in this verse of the Bhagavatam, namely that one must know the mystery of bhakti-yoga. In the Bhagavad-gita (7.15) also it is said:

na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

Because the so-called great leaders of human society are ignorant of this great knowledge of bhakti-yoga and are always engaged in ignoble acts of sense gratification, bewildered by the external energy of the Lord, they are stubborn rebels against the supremacy of the Supreme personality of Godhead, and they never agree to surrender unto Him because they are fools, miscreants and the lowest type of human beings. Such faithless nonbelievers may be highly educated in the material sense of the term, but factually they are the greatest fools of the world because by the influence of the external, material nature all their so-called acquisition of knowledge has been made null and void. Therefore all advancement of knowledge in the present context of things is being misused by cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationalism, economic development, religion and great activities are being spoiled by being used as dresses for dead men. There is no utility in the dresses used for covering a coffin of a dead body save getting false applause from the ignorant public. The Srimad-Bhagavatam therefore says again and again that without attainment of the status of bhakti-yoga, all the activities of human society are to be considered absolute failures only. It is said:

parabhavas tavad abodha-jato
yavan na jijnasata atma-tattvam
yavat kriyas tavad idam mano vai
karmatmakam yena sarira-bandhah

(Bhag. 5.5.5)

As long as one is blind to inquiring after self-realization, all material activities, however great they may be, are all different kinds of defeat because the aim of human life is not fulfilled by such unwanted and profitless activities. The function of the human body is to attain freedom from material bondage, but as long as one is fully absorbed in material activities, his mind will be overwhelmed in the whirlpool of matter, and thus he will continue to be engaged in material bodies life after life.

evam manah karma-vasam prayunkte
avidyayatmany upadhiyamane
priti na yavan mayi vasudeve
na mucyate deha-yogena tavat

(Bhag. 5.5.6)

It is one's mind that generates different kinds of bodies for suffering different kinds of material pangs. Therefore as long as the mind is absorbed in fruitive activities, the mind is understood to be absorbed in nescience, and thus one is sure to be subjected to material bondage in different bodies again and again until one develops a transcendental love for Godhead, Vasudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vasudeva, means to change the temper of the mind from matter to absolute knowledge, which leads one to the path of absolute realization and thus frees one from the bondage of material contact and engagements in different material bodies.

Srila Jiva Gosvami Prabhupada therefore comments on the words sarvatra sarvada in the sense that the principles of bhakti-yoga, or devotional service to the Lord, are apt in all circumstances; i.e., bhakti-yoga is recommended in all the revealed scriptures, it is performed by all authorities, it is important in all places, it is useful in all causes and effects, etc. As far as all the revealed scriptures are concerned, he quotes from the Skanda Purana on the topics of Brahma and Narada as follows:

samsare 'smin maha-ghore
janma-mrtyu-samakule
pujanam vasudevasya
tarakam vadibhih smrtam

In the material world, which is full of darkness and dangers, combined with birth and death and full of different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service to Lord Vasudeva. This is accepted by all classes of philosophers.

Srila Jiva Gosvami also quotes another common passage, which is found in three Puranas, namely the Padma Purana, Skanda Purana and Linga Purana. It runs as follows:

alodya sarva-sastrani
vicarya ca punah punah
idam ekam sunispannam
dhyeyo narayanah sada

"By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Narayana is the Supreme Absolute Truth, and thus He alone should be worshiped." The same truth is also indirectly described in the Garuda Purana as follows:

param gato 'pi vedanam
sarva-sastrartha-vedy api
yo na sarvesvare bhaktas
tam vidyat purusadhamam

"Even though one may have gone to the other side of all the Vedas, and even though one is well versed in all the revealed scriptures, if one is not a devotee of the Supreme Lord, he must be considered the lowest of mankind." Similarly, it is also stated in Srimad-Bhagavatam (5.18.12) indirectly as follows:

yasyasti bhaktir bhagavaty akincana
sarvair gunais tatra samasate surah
harav abhaktasya kuto mahad-guna
mano-rathenasati dhavato bahih

One who has unflinching devotion unto the Supreme Personality of Godhead must have all the good qualities of the demigods, and contrarily one who is not a devotee of the Lord must be hovering in the darkness of mental speculation and thus must be engaged in material impermanence. Srimad-Bhagavatam (11.11.18) says:

sabda-brahmani nisnato
na nisayat pare yadi
sramas tasya srama-phalo
hy adhenum iva raksatah

"One may be well versed in all the transcendental literature of the Vedas, but if he fails to be acquainted with the Supreme, then it must be concluded that all of his education is like the burden of a beast or like one's keeping a cow without milking capacity."

Similarly, the liberty of discharging loving transcendental service to the Lord is invested in everyone, even the women, the sudras, the forest tribes, or any other living beings born in sinful conditions.

te vai vidanty atitaranti ca deva-mayam
stri-sudra-huna-sabara api papa-jivah
yady adbhuta-krama-parayana-silasiksas
tiryag-jana api kimu sruta-dharana ye

(Bhag. 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained by the bona fide spiritual master well versed in the transcendental loving service of the Lord. If the lowest can be so elevated, then what to speak of the highest, who are well versed in the Vedic knowledge? The conclusion is that devotional service to the Lord is open for all, regardless of who they are. That is the confirmation of its application for all kinds of performers of the service.

Therefore the devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if one happens not to be a human being. This is confirmed in the Garuda Purana as follows:

kita-paksi-mrganam ca
harau sannyasta-cetasam
urdhvam eva gatim manye
kim punar jnaninam nram

"Even the worms, birds and beasts are assured of elevation to the highest perfectional life if they are completely surrendered to the transcendental loving service of the Lord, so what to speak of the philosophers amongst the human beings?"

Therefore there is no need to seek properly qualified candidates for discharging devotional service to the Lord. Let them be either well behaved or ill trained, let them be either learned or fools, let them be either grossly attached or in the renounced order of life, let them be liberated souls or desirous of salvation, let them be inexpert in the discharge of devotional service or expert in the same, all of them can be elevated to the supreme position by discharging devotional service under the proper guidance. This is also confirmed in the Bhagavad-gita (9.30,32) as follows:

api cet su-duracaro
bhajate mam ananya-bhak
sadhur eva sa mantavyah
samyag vyavasito hi sah

mam hi partha vyapasritya

ye 'pi syuh papa-yonayah
striyo vaisyas tatha sudras
te 'pi yanti param gatim

Even if a person is fully addicted to all sorts of sinful acts, if he happens to be engaged in the loving transcendental service of the Lord under proper guidance, he is to be considered the most perfect holy man without a doubt. And thus any person, whatsoever and whosoever he or she may be--even the fallen woman, the less intelligent laborer, the dull mercantile man, or even a man lower than all these--can attain the highest perfection of life by going back home, back to Godhead, provided he or she takes shelter of the lotus feet of the Lord in all earnestness. This sincere earnestness is the only qualification that can lead one to the highest perfectional stage of life, and unless and until such real earnestness is aroused, there is a difference between cleanliness or uncleanness, learning or nonlearning, in the material estimation. Fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without discrimination. The principle is: harir harati papani dusta-cittair api smrtah. The all-powerful Lord can purify the devotee of all sinful reactions, just as the sun can sterilize all sorts of infections by its powerful rays. "Attraction for material enjoyment cannot act upon a pure devotee of the Lord." There are hundreds and thousands of aphorisms in the revealed scriptures. Atmaramas ca munayah: "Even the self-realized souls are also attracted by the transcendental loving service of the Lord." Keci kevalaya bhaktya vasudeva-parayanah: "Simply by hearing and chanting, one becomes a great devotee of Lord Vasudeva." Na calati bhagavat-padaravindal lavanimisardham api sa vaisnavagryah: "A person who does not move from the lotus feet of the Lord even for a moment or a second is to be considered the greatest of all Vaisnava s." Bhagavat-parsadatam prapte mat-sevaya pratitam te: "The pure devotees are convinced of attaining the association of the Personality of Godhead, and thus they are always engaged in the transcendental loving service of the Lord." Therefore in all continents, in all planets, in all universes, devotional service to the Lord, or bhakti-yoga, is current, and that is the statement of the Srimad-Bhagavatam and allied scriptures. Everywhere means in every part of the creation of the Lord. The Lord can be served by all the senses, or even simply by the mind. The South Indian brahmana who served the Lord simply on the strength of his mind also factually realized the Lord. Success is guaranteed for a devotee who fully engages any one of his senses in the mode of devotional service. The Lord can be served by any ingredient, even the most common commodity--a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without cost--and thus the Lord is served universally by the universal entities. He can be served simply by hearing, He can be served simply by chanting or reading about His activities, He can be served simply by adoring Him and accepting Him.

In the Bhagavad-gita it is stated that one can serve the Lord by offering the result of one's own work; it does not matter what one does. Generally men may say that whatever they are doing is inspired by God, but that is not all. One should actually work on behalf of God as a servant of God. The Lord says in the Bhagavad-gita (9.27):

yat karosi yad asnasi
yaj juhosi dadasi yat
yat tapasyasi kaunteya
tat kurusva mad-arpanam

Do whatever you like or whatever may be easier for you to do, eat whatever you may eat, sacrifice whatever you can sacrifice, give whatever you may give in charity, and do whatever you may undertake in penance, but everything must be done for Him only. If you do business or if you accept some employment, do so on behalf of the Lord. Whatever you may eat, you may offer the same to the Lord and be assured that He will return the food after eating it Himself. He is the complete whole, and therefore whatever He may eat as offered by the devotee is accepted because of the devotee's love, but again it is returned as prasada for the devotee so that he can be happy by eating. In other words, be a servant of God and live peacefully in that consciousness, ultimately returning home, back to Godhead.

It is said in the Skanda Purana:

yasya smrtya ca namoktya
tapo-yajna-kriyadisu
nunam sampurnatam eti
sadyo vande tam acyutam

"I offer my obeisances unto Him, the infallible, because simply by either remembering Him or vibrating His holy name one can attain the perfection of all penances, sacrifices or fruitive activities, and this process can be universally followed." It is enjoined (Bhag. 2.3.10):

akamah sarva-kamo va
moksa-kama udara-dhih
tivrena bhakti-yogena
yajeta purusam param

Though a person be full of desires or have no desires, he may follow this path of infallible bhakti-yoga for complete perfection." One need not be anxious to propitiate each and every demigod and goddess because the root of all of them is the Personality of Godhead. As by pouring water on the root of the tree one serves and enlivens all the branches and leaves, so by rendering service unto the Supreme Lord one automatically serves every god and goddess without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the Skanda Purana as follows:

arcite deva-devese
sankha-cakra-gada-dhare
arcitah sarva-devah syur
yatah sarva-gato harih

When the Supreme Lord, the personality of Godhead, who carries in His hands a conchshell, wheel, club and lotus flower, is worshiped, certainly all other demigods are worshiped automatically because Hari, the personality of Godhead, is all-pervading. Therefore, in all cases, namely nominative, objective, causative, dative, ablative, possessive and supportive, everyone is benefited by such transcendental loving service to the Lord. The man who worships the Lord, the Lord Himself who is worshiped, the cause for which the Lord is worshiped, the source of supply, the place where such worship is done, etc.--everything is benefited by such an action.

Even during the annihilation of the material world, the process of bhakti-yoga can be applied. Kalena nasta pralaye vaniyam: the Lord is worshiped in devastation because He protects the Vedas from being annihilated. He is worshiped in every millennium or yuga. As it is said in Srimad-Bhagavatam (12.3.52):

krte yad dhyayato visnum
tretayam yajato makhaih
dvapare paricaryayam
kalau tad dhari-kirtanat

In the Visnu Purana it is written:

sa hanis tan mahac chidram
sa mohah sa ca vibhramah
yan-muhurtam ksanam vapi
vasudevam na cintayet

"If even for a moment remembrance of Vasudeva, the Supreme personality of Godhead, is missed, that is the greatest loss, that is the greatest illusion, and that is the greatest anomaly." The Lord can be worshiped in all stages of life. For instance, even in the wombs of their mothers Maharaja Prahlada and Maharaja Pariksit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Maharaja worshiped the Lord; even in full youth, Maharaja Ambarisa worshiped the Lord; and even at the last stage

of his frustration and old age Maharaja Dhrtarastra worshiped the Lord. Ajamila worshiped the Lord even at the point of death, and Citraketu worshiped the Lord even in heaven and in hell. In the Narasimha purana it is said that as the hellish inhabitants began to chant the holy name of the Lord they began to be elevated from hell towards heaven. Durvasa Muni has also supported this view: mucyeta yan-namny udite narako 'pi. "Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution." So the conclusion of Srimad-Bhagavatam, as given by Sukadeva Gosvami to Maharaja Pariksit, is:

etan nirvidyamananam
icchatam akuto-bhayam
yoginam nrpa nirnitam
harer namanukirtanam

"O King, it is finally decided that everyone, namely those in the renounced order of life, the mystics, and the enjoyers of fruitive work, should chant the holy name of the Lord fearlessly to achieve the desired success in their pursuits." (Bhag. 2.1.11)

Similarly, as indicated indirectly in various places in revealed scriptures:

1. Even though one is well versed in all the Vedas and scriptures, if one is not a devotee of the Supreme Lord, the Personality of Godhead, he is considered to be the lowest of mankind.
2. In the Garuda Purana, Brhan-naradiya Purana and Padma purana, the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service to the Lord?
3. What is the comparison of thousands of prajapatis to one devotee of the Lord?
4. Sukadeva Gosvami said (Bhag. 2.4.17) that neither the ascetic, nor one who is greatly munificent, nor one who is famous, nor the great philosopher, nor the great occultist, nor anyone else can achieve the desired result without being engaged in the service of the Lord.
5. Even if a place is more glorious than heaven, if there is no glorification of the Lord of Vaikuntha or His pure devotee, it should at once be quitted.
6. The pure devotee refuses to accept all the five different types of liberation in order to be engaged in the service of the Lord.

The final conclusion, therefore, is that the glories of the Lord must be always and everywhere proclaimed. One should hear about His glories, one should chant about His glories, and one should always remember His glories because that is the highest perfectional stage of life. As far as fruitive work is concerned, it is limited to an enjoyable body; as far as yoga is concerned, it is limited to the acquirement of mystic power; as far as empiric philosophy is concerned, it is limited to the attainment of transcendental knowledge; and as far as transcendental knowledge is concerned, it is limited to attainment of salvation. Even if they are adopted, there is every chance of discrepancies in discharging the particular type of functions. But adoption of the transcendental devotional service of the Lord has no limit, nor is there fear of falling down. The process automatically reaches the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisite for knowledge, but in the higher stage there is no necessity of such knowledge. The best and guaranteed path of progress is therefore engagement in bhakti-yoga, pure devotional service.

The cream of Srimad-Bhagavatam in the foregoing four slokas is sometimes squeezed out by the impersonalist for different interpretations in their favor, but it should be carefully noted that the four slokas were first described by the Personality of Godhead Himself, and thus the impersonalist has no scope to enter into them because he has no conception of the Personality of Godhead. Therefore, the impersonalist may squeeze out any interpretations from them, but such interpretations will never be accepted by those who are taught in the disciplic succession from Brahma, as will be cleared up in the following verses. Besides that, the sruti confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The sruti-mantra clearly says (Katha Upanisad 1.2.23):

nayam atma pravacanena labhyo
na medhaya na bahudha srutena
yam evaisa vrnute tena labhyas

tasyaisa atma vivrnute tanum svam

The whole matter is explained by the Lord Himself, and one who has no approach to the Lord in His personal feature can rarely understand the purport of Srimad-Bhagavatam without being taught by the bhagavatas in the disciplic succession.

TEXT 37

TEXT

etan matam samatistha
paramena samadhina
bhavan kalpa-vikalpesu
na vimuhyati karhicit

SYNONYMS

etat--this; matam--the conclusion; samatistha--remain fixed; paramena--by the supreme; samadhina--concentration of the mind; bhavan--yourself; kalpa--intermediate devastation; vikalpesu--in the final devastation; na vimuhyati--will never bewilder; karhicit--anything like complacence.

TRANSLATION

O Brahma, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor in the final devastation.

PURPORT

As in the Bhagavad-gita, Tenth Chapter, the Personality of Godhead, Lord Krsna, has summarized the whole text in four verses, namely, aham sarvasya prabhavah, etc., so the complete Srimad-Bhagavatam has also been summarized in four verses, as aham evasam evagre, etc. Thus the secret purpose of the most important Bhagavatite conclusion has been explained by the original speaker of the Srimad-Bhagavatam, who was also the original speaker of the Bhagavad-gita, the Personality of Godhead, Lord Sri Krsna. There are many grammarians and nondevotee material wranglers who have tried to present false interpretations of these four verses of the Srimad-Bhagavatam but the Lord Himself advised Brahmaji not to be deviated from the fixed conclusion the Lord had taught him. The Lord was the teacher of the nucleus of Srimad-Bhagavatam in four verses, and Brahma was the receiver of the knowledge. Misinterpretation of the word aham by the word jugglery of the impersonalist should not disturb the mind of the strict followers of the Srimad-Bhagavatam. Srimad-Bhagavatam is the text of the Personality of Godhead and His unalloyed devotees, who are also known as the bhagavatas, and any outsider should have no access to this confidential literature of devotional service. But unfortunately the impersonalist, who has no relation to the Supreme personality of Godhead, sometimes tries to interpret Srimad-Bhagavatam by his poor fund of knowledge in grammar and dry speculation. Therefore, the Lord warns Brahma (and, through Brahma, all future devotees of the Lord in the disciplic succession of Brahma) that one should never be misled by the conclusion of the so-called grammarians or by other men with a poor fund of knowledge, but must always fix the mind properly, via the parampara system. No one should try to give a new interpretation by dint of mundane knowledge. And the first step, therefore, in pursuance of the system of knowledge received by Brahma, is to approach a bona fide guru who is the representative of the Lord following the parampara system. No one should try to squeeze out his own meaning by imperfect mundane knowledge. The guru, or the bona fide spiritual master, is competent to teach the disciple in the right path with reference to the context of all authentic Vedic literature. He does not attempt to juggle words to bewilder the student. The bona fide spiritual master, by his personal activities, teaches the disciple the principles of devotional service. Without personal service, one would go on speculating like the impersonalists and dry speculators life after life and would be unable to reach the final conclusion. By following the instructions

of the bona fide spiritual master in conjunction with the principles of revealed scriptures, the student will rise to the plane of complete knowledge, which will be exhibited by development of detachment from the world of sense gratification. The mundane wranglers are surprised that one can detach himself from the world of sense gratification, and thus any attempt to be fixed in God realization appears to them to be mysticism. This detachment from the sensory world is called the brahma-bhuta stage of realization, the preliminary stage of transcendental devotional life (para bhaktih). The brahma-bhuta stage of life is also known as the atmarama stage, in which one is fully self-satisfied and does not hanker for the world of sense enjoyment. This stage of full satisfaction is the proper situation for understanding the transcendental knowledge of the Personality of Godhead. The Srimad-Bhagavatam (1.2.20) affirms this:

evam prasanna-manaso
bhagavad-bhakti-yogatah
bhagavat-tattva-vijnanam
mukta-sangasya jayate

Thus in the completely satisfied stage of life, exhibited by full detachment from the world of sense enjoyment as a result of performing devotional service, one can understand the science of God in the liberated stage.

In this stage of full satisfaction and detachment from the sensory world, one can know the mystery of the science of God with all its confidential intricacies, and not by grammar or academic speculation. Because Brahma qualified himself for such reception, the Lord was pleased to disclose the purpose of Srimad-Bhagavatam. This direct instruction by the Lord to any devotee who is detached from the world of sense gratification is possible, as stated in the Bhagavad-gita (10.10):

tesam satata-yuktanam
bhajatam priti-purvakam
dadami buddhi-yogam tam
yena mam upayanti te

Unto the devotees who are constantly engaged in the Lord's transcendental loving service (priti-purvakam), the Lord, out of His causeless mercy upon the devotee, gives direct instructions so that the devotee may make accurate progress on the path returning home, back to Godhead. One should not, therefore, try to understand these four verses of Srimad-Bhagavatam by mental speculation. Rather, by direct perception of the Supreme Personality of Godhead, one is able to know all about His abode, Vaikuntha, as was seen and experienced by Brahmaji. Such Vaikuntha realization is possible by any devotee of the Lord situated in the transcendental position as a result of devotional service.

In the Gopala-tapani Upanisad (sruti) it is said, gopa-veso me purusah purastad avirbabhuva: the Lord appeared before Brahma as a cowboy, that is, as the original Personality of Godhead, Lord Sri Krsna, Govinda, who is later described by Brahmaji in his Brahma-samhita (5.29):

cintamani-prakara-sadmasu kalpa-vrksa-
laksavrtesu surabhir abhipalayantam
laksmi-sahasra-sata-sambhrama-sevyamanam
govindam adi-purusam tam aham bhajami

Brahmaji desires to worship the original personality of Godhead, Lord Sri Krsna, who resides in the topmost Vaikuntha planet, known as Goloka Vrndavana, where He is in the habit of keeping surabhi cows as a cowboy and where He is served by hundreds and thousands of goddesses of fortune (the gopis) with love and respect.

Therefore Lord Sri Krsna is the original form of the Supreme Lord (krsnas tu bhagavan svayam). This is also clear from this instruction. The Supreme Personality of Godhead is Lord Krsna, and not directly Narayana or the purusa-avatars, which are subsequent manifestations. Therefore Srimad-Bhagavatam means consciousness of the Supreme Personality of Godhead Lord Sri Krsna, and Srimad-Bhagavatam is

the sound representation of the Lord as much as the Bhagavad-gita is. Thus the conclusion is that Srimad-Bhagavatam is the science of the Lord in which the Lord and His abode are perfectly realized.

TEXT 38

TEXT

sri-suka uvaca
sampradisyaivam ajano
jananam paramesthinam
pasyatas tasya tad rupam
atmano nyarunad dharih

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; sampradisya--fully instructing Brahmaji; evam--thus; ajanah--the Supreme Lord; jananam--of the living entities; paramesthinam--unto the supreme leader, Brahma; pasyatah--while he was seeing; tasya--His; tat rupam--that transcendental form; atmanah--of the Absolute; nyarunat--disappeared; harih--the Lord, the Personality of Godhead.

TRANSLATION

Sukadeva Gosvami said to Maharaja Pariksit: The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmaji, the leader of the living entities, disappeared.

PURPORT

In this verse it is clearly mentioned that the Lord is ajanah, or the Supreme Person, and that He was showing His transcendental form (atmano rupam) to Brahmaji while instructing him in the summarization of Srimad-Bhagavatam in four verses. He is ajanah, or the Supreme Person, amongst jananam, or all persons. All living entities are individual persons, and amongst all such persons Lord Hari is supreme, as confirmed in the sruti-mantra, nityo nityanam cetanas cetananam. So there is no place for impersonal features in the transcendental world as there are impersonal features in the material world. Whenever there is cetana, or knowledge, the personal feature comes in. In the spiritual world everything is full of knowledge, and therefore everything in the transcendental world, the land, the water, the tree, the mountain, the river, the man, the animal, the bird--everything--is of the same quality, namely cetana, and therefore everything there is individual and personal. Srimad-Bhagavatam gives us this information as the supreme Vedic literature, and it was personally instructed by the Supreme Personality of Godhead to Brahmaji so that the leader of the living entities might broadcast the message to all in the universe in order to teach the supreme knowledge of bhakti-yoga. Brahmaji in his turn instructed Narada, his beloved son, the same message of Srimad-Bhagavatam, and Narada, in his turn, taught the same to Vyasadeva, who again taught it to Sukadeva Gosvami. Through Sukadeva Gosvami's grace and by the mercy of Maharaja Pariksit we are all given Srimad-Bhagavatam perpetually to learn the science of the Absolute Personality of Godhead, Lord Krsna.

TEXT 39

TEXT

antarhitendriyarthaya
haraye vihitanjalih
sarva-bhutamayo visvam
sasarjedam sa purvavat

SYNONYMS

antarhita--on the disappearance; indriya-arthaya--unto the Personality of Godhead, the objective of all senses; haraye--unto the Lord; vihita-anjalih--in folded hands; sarva-bhuta--all living entities; mayah--full of; visvam--the universe; sasarja--created; idam--this; sah--he (Brahmaji); purva-vat--exactly like before.

TRANSLATION

On the disappearance of the Supreme Personality of Godhead, Hari, who is the object of transcendental enjoyment for the senses of devotees, Brahma, with folded hands, began to re-create the universe, full with living entities, as it was previously.

PURPORT

The Supreme personality of Godhead, Hari, is the object for fulfilling the senses of all living entities. Illusioned by the glaring reflection of the external energy, the living entities worship the senses instead of engaging them properly in fulfilling the desires of the Supreme.

In the Hari-bhakti-sudhodaya (13.2) there is the following verse:

aksnoh phalam tvadrsa-darsanam hi
tanoh phalam tvadrsa-gatra-sangah
jihva-phalam tvadrsa-kirtanam hi
sudurlabha bhagavata hi loke

"O devotee of the Lord, the purpose of the visual sense is fulfilled simply by seeing you, and to touch your body is the fulfillment of bodily touch. The tongue is meant for glorifying your qualities because in this world a pure devotee of the Lord is very difficult to find."

Originally the senses of the living entity were awarded for this purpose, namely to engage them in the transcendental loving service of the Lord or that of His devotees, but the conditioned souls, illusioned by the material energy, became captivated by sense enjoyment. Therefore the whole process of God consciousness is meant to rectify the conditional activities of the senses and to re-engage them in the direct service of the Lord. Lord Brahma thus engaged his senses in the Lord by re-creating the conditioned living entities to act in the re-created universe. This material universe is thus created and annihilated by the will of the Lord. It is created to give the conditioned soul a chance to act to return home, back to Godhead, and servants like Brahmaji, Naradaji, Vyasaji and their company become busy with the same purpose of the Lord: to reclaim the conditioned souls from the field of sense gratification and return them to the normal stage of engaging the senses in service of the Lord. Instead of doing so, i.e. converting the actions of the senses, the impersonalists began to make the conditioned souls sense-less, and the Lord also senseless. That is improper treatment for the conditioned souls. The diseased condition of the senses may be treated by curing the defect, but not uprooting the senses altogether. When there is some disease in the eyes, the eyes may be cured to see properly. Plucking out the eyes is no treatment. Similarly, the whole material disease is based on the process of sense gratification, and liberation from the diseased condition is re-engagement of the senses to see the beauty of the Lord, hear His glories, and act on His account. Thus Brahmaji created the universal activities again.

TEXT 40

TEXT

prajapatir dharmapatir
ekada niyaman yaman
bhadram prajanam anvicchann
atisthat svartha-kamyaya

SYNONYMS

praja-patih--the forefather of all living entities; dharma-patih--the father of religious life; ekada--once upon a time; niyaman--rules and regulations; yaman--principles of control; bhadram--welfare; prajanam--of the living beings; anvicchan--desiring; atisthat--situated; sva-artha--own interest; kamyaya--so desiring.

TRANSLATION

Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahma, situated himself in acts of regulative principles, desiring self-interest for the welfare of all living entities.

PURPORT

One cannot be situated in an exalted position without having undertaken a regulative life of rules and regulations. An unrestricted life of sense gratification is animal life, and Lord Brahma, in order to teach all concerned within the jurisdiction of his generations, taught the same principles of sense control for executing higher duties. He desired the welfare of all as servants of God, and anyone desiring the welfare of the members of his family and generations must conduct a moral, religious life. The highest life of moral principles is to become a devotee of the Lord because a pure devotee of the Lord has all the good qualities of the Lord. On the other hand, one who is not a devotee of the Lord, however qualified he may be in the mundane sense of the term, cannot be qualified with any good quality worthy of the name. The pure devotees of the Lord, like Brahma and persons in the chain of disciplic succession, do not do anything to instruct their subordinates without acting accordingly themselves.

TEXT 41

TEXT

tam naradah priyatamo
rikthadanam anuvratah
susrusamanah silena
prasrayena damena ca

SYNONYMS

tam--unto him; naradah--the great sage Narada; priyatamah--very dear; riktha-adanam--of the inheritor sons; anuvratah--very obedient; susrusamanah--always ready to serve; silena--by good behavior; prasrayena--by meekness; damena--by sense control; ca--also.

TRANSLATION

Narada, the most dear of the inheritor sons of Brahma, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.

TEXT 42

TEXT

mayam vividisan visnor
mayesasya maha-munih
maha-bhagavato rajan
pitaram paryatosayat

SYNONYMS

mayam--energies; vividisan--desiring to know; visnoh--of the Personality of Godhead; maya-isasya--of the master of all energies; maha-munih--the great sage; maha-bhagavatah--the first-class devotee of the Lord; rajan--O King; pitaram--unto his father; paryatosayat--very much pleased.

TRANSLATION

Narada very much pleased his father and desired to know all about the energies of Visnu, the master of all energies, for Narada was the greatest of all sages and greatest of all devotees, O King.

PURPORT

Lord Brahma, being the creator of all living beings in the universe, is originally the father of several well-known sons, like Daksa, the catuh-sanas, and Narada. In three departments of human knowledge disseminated by the Vedas, namely fruitive work (karma-kanda), transcendental knowledge (jnana-kanda), and devotional service (upasana-kanda), Devarsi Narada inherited from his father Brahma devotional service, whereas Daksa inherited from his father fruitive work, and Sanaka, Sanatana, etc., inherited from their father information about jnana-kanda, or transcendental knowledge. But out of them all, Narada is described here as the most beloved son of Brahma because of good behavior, obedience, meekness and readiness to render service unto the father. And Narada is famous as the greatest of all sages because of his being the greatest of all devotees. Narada is the spiritual master of many famous devotees of the Lord. He is the spiritual master of Prahlada, Dhruva and Vyasa, down to the forest animal hunter Kirata. His only business is to turn everyone to the transcendental loving service of the Lord. Therefore all these features of Narada make him the dearest son of his father, and all this is due to Narada's being a first-class devotee of the Lord. The devotees are always anxious to know more and more about the Supreme Lord, the master of all energies. As confirmed in the Bhagavad-gita (10.9):

mac-citta mad-gata-prana
bodhayantah parasparam
kathayantas ca mam nityam
tusyanti ca ramanti ca

The Supreme Lord is unlimited, and His energies are also unlimited. No one can know them completely. Brahmaji, being the greatest living entity within this universe and being directly instructed by the Lord, must know more than anyone within this universe, although such knowledge may not be complete. Thus it is the duty of everyone to ask about the unlimited Lord from the spiritual master in the disciplic succession of Brahma, which descends from Narada to Vyasa, from Vyasa to Sukadeva and so on.

TEXT 43

TEXT

tustam nisamya pitaram
lokanam prapitamaham
devarsih paripapraccha
bhavan yan manuprcchati

SYNONYMS

tustam--satisfied; nisamya--after seeing; pitaram--the father; lokanam--of the whole universe; prapitamaham--the great-grandfather; devarsih--the great sage Narada; paripapraccha--inquired; bhavan--yourself; yat--as it is; ma--from me; anuprcchati--inquiring.

TRANSLATION

The great sage Narada also inquired in detail from his father, Brahma, the great-grandfather of all the universe, after seeing him well satisfied.

PURPORT

The process of understanding spiritual or transcendental knowledge from the realized person is not exactly like asking an ordinary question from the schoolmaster. The schoolmasters in the modern days are paid agents for giving some information, but the spiritual master is not a paid agent. Nor can he impart instruction without being authorized. In the Bhagavad-gita (4.34), the process of understanding transcendental knowledge is directed as follows:

tad viddhi pranipatena
pariprasnena sevaya
upadeksyanti te jnanam
jnaninas tattva-darsinah

Arjuna was advised to receive transcendental knowledge from the realized person by surrender, questions and service. Receiving transcendental knowledge is not like exchanging dollars; such knowledge has to be received by service to the spiritual master. As Brahmaji received the knowledge directly from the Lord by satisfying Him fully, similarly one has to receive the transcendental knowledge from the spiritual master by satisfying him. The spiritual master's satisfaction is the means of assimilating transcendental knowledge. One cannot understand transcendental knowledge simply by becoming a grammarian. The Vedas declare (Svetasvatara Upanisad 6.23):

yasya deve para bhaktir
yatha deve tatha gurau
tasyaite kathita hy arthah
prakasante mahatmanah

"Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed." Such relationship between the disciple and the spiritual master is eternal. One who is now the disciple is the next spiritual master. And one cannot be a bona fide and authorized spiritual master unless one has been strictly obedient to his spiritual master. Brahmaji, as a disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Narada, and similarly Narada, as spiritual master, handed over this knowledge to Vyasa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahma and Narada or Narada and Vyasa. The relationship between Brahma and Narada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Narada is not only well behaved, meek and obedient, but also self-controlled. One who is not self-controlled, specifically in sex life, can become neither a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, the tongue, the mind, the belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvami. Without becoming a gosvami one can become neither a disciple nor a spiritual master. The so-called spiritual master without sense control is certainly the cheater, and the disciple of such a so-called spiritual master is the cheated.

One should not think of Brahmaji as a dead great-grandfather, as we have experience on this planet. He is the oldest great-grandfather, and he is still living, and Narada is also living. The age of the inhabitants of the Brahmaloaka planet is mentioned in the Bhagavad-gita. The inhabitants of this small planet earth can hardly calculate even the duration of one day of Brahma.

TEXT 44

TEXT

tasma idam bhagavatam
puranam dasa-laksanam
proktam bhagavata praha
pritah putraya bhuta-krt

SYNONYMS

tasmai--thereupon; idam--this; bhagavatam--the glories of the Lord or the science of the Lord; puranam--Vedic supplement; dasa-laksanam--ten characteristics; proktam--described; bhagavata--by the Personality of Godhead; praha--said; pritah--in satisfaction; putraya--unto the son; bhuta-krt--the creator of the universe.

TRANSLATION

Thereupon the supplementary Vedic literature, Srimad-Bhagavatam, which was described by the Personality of Godhead and which contains ten characteristics, was told with satisfaction by the father [Brahma] to his son Narada.

PURPORT

Although the Srimad-Bhagavatam was spoken in four verses, it had ten characteristics, which will be explained in the next chapter. In the four verses it is first said that the Lord existed before the creation, and thus the beginning of the Srimad-Bhagavatam includes the Vedanta aphorism janmady asya. Janmady asya is the beginning, yet the four verses in which it is said that the Lord is the root of everything that be, beginning from the creation up to the supreme abode of the Lord, naturally explain the ten characteristics. One should not misunderstand by wrong interpretations that the Lord spoke only four verses and that therefore all the rest of the 17,994 verses are useless. The ten characteristics, as will be explained in the next chapter, require so many verses just to explain them properly. Brahmaji had also advised Narada previously that he should expand the idea he had heard from Brahmaji. Sri Caitanya Mahaprabhu instructed this to Srila Rupa Gosvami in a nutshell, but the disciple Rupa Gosvami expanded this very elaborately, and the same subject was further expanded by Jiva Gosvami and even further by Sri Visvanatha Cakravarti Thakura. We are just trying to follow in the footsteps of all these authorities. So Srimad-Bhagavatam is not like ordinary fiction or mundane literature. It is unlimited in strength, and however one may expand it according to one's own ability, Bhagavatam still cannot be finished by such expansion. Srimad-Bhagavatam, being the sound representation of the Lord, is simultaneously explained in four verses and in four billion verses all the same, inasmuch as the Lord is smaller than the atom and bigger than the unlimited sky. Such is the potency of Srimad-Bhagavatam.

TEXT 45

TEXT

naradah praha munaye
sarasvatyas tate nrpa
dhyayate brahma paramam
vyasayamita-tejase

SYNONYMS

naradah--the great sage Narada; praha--instructed; munaye--unto the great sage; sarasvatyah--of the River Sarasvati; tate--on the bank; nrpa--O King; dhyayate--unto the meditative; brahma--Absolute Truth; paramam--the Supreme; vyasaya--unto Srila Vyasadeva; amita--unlimited; tejase--unto the powerful.

TRANSLATION

In succession, O King, the great sage Narada instructed Srimad-Bhagavatam unto the unlimitedly powerful Vyasadeva, who meditated in devotional service upon the Supreme Personality of Godhead, the Absolute Truth, on the bank of the River Sarasvati.

PURPORT

In the Fifth Chapter of the First Canto of Srimad-Bhagavatam, Narada instructed the great sage Vyasadeva as follows:

atho maha-bhaga bhavan amogha-drk
suci-sravah satya-rato dhrta-vratah
urukramasyakhila-bandha-muktaye
samadhinanusmara tad vicestitam

"O greatly fortunate, pious philosopher, your name and fame are universal, and you are fixed in the Absolute Truth with spotless character and infallible vision. I ask you to meditate upon the activities of the Personality of Godhead, whose activities are unparalleled."

So in the disciplic succession of the Brahma-sampradaya, the practice of yoga meditation is not neglected. But because the devotees are bhakti-yogis, they do not undertake the trouble to meditate upon the impersonal Brahman; as indicated here, they meditate on brahma paramam, or the Supreme Brahman. Brahman realization begins from the impersonal effulgence, but by further progress of such meditation, manifestation of the Supreme Soul, Paramatma realization, takes place. And progressing further, realization of the Supreme personality of Godhead is fixed. Sri Narada Muni, as the spiritual master of Vyasadeva, knew very well the position of Vyasadeva, and thus he certified the qualities of Srila Vyasadeva as fixed in the Absolute Truth with great vow, etc. Narada advised meditation upon the transcendental activities of the Lord. Impersonal Brahman has no activities, but the Personality of Godhead has many activities, and all such activities are transcendental, without any tinge of material quality. If the activities of the Supreme Brahman were material activities, then Narada would not have advised Vyasadeva to meditate upon them. And the param brahma is Lord Sri Krsna, as confirmed in the Bhagavad-gita. In the Tenth Chapter of the Bhagavad-gita, when Arjuna realized the factual position of Lord Krsna, he addressed Lord Krsna in the following words:

param brahma param dhama
pavitram paramam bhavan
purusam sasvatam divyam
adi-devam ajam vibhum

ahus tvam rsayah sarve
devarsir naradas tatha
asito devalo vyasah
svayam caiva bravisi me

Arjuna summarized the purpose of the Bhagavad-gita by his realization of Lord Sri Krsna and thus said, "My dear Personality of Godhead, You are the Supreme Absolute Truth, the Original Person in the eternal form of bliss and knowledge, and this is confirmed by Narada, Asita, Devala and Vyasadeva, and, above all, Your personal self has also confirmed it." (Bg. 10.12-13)

When Vyasadeva fixed his mind in meditation, he did it in bhakti-yoga trance and actually saw the Supreme Person with maya, the illusory energy, in contraposition. As we have discussed before, the Lord's maya, or illusion, is also a representation because maya has no existence without the Lord. Darkness is not independent of light. Without light, no one can experience the contraposition of darkness. However, this maya, or illusion, cannot overcome the Supreme Personality of Godhead, but stands apart from Him (apasrayam).

Therefore, perfection of meditation is realization of the Personality of Godhead along with His transcendental activities. Meditation on the impersonal Brahman is a troublesome business for the meditator, as confirmed in the Bhagavad-gita (12.5): kleso 'dhikataras tesam avyaktasakta-cetasam.

TEXT 46

TEXT

yad utaham tvaya prsto
vairajat purusad idam
yathasit tad upakhyaste
prasnan anyams ca krtsnasah

SYNONYMS

yat--what; uta--is, however; aham--I; tvaya--by you; prstah--I am asked; vairajat--from the universal form; purusat--from the Personality of Godhead; idam--this world; yatha--as it; asit--was; tat--that; upakhyaste--I shall explain; prasnan--all the questions; anyan--others; ca--as well as; krtsnasah--in great detail.

TRANSLATION

O King, your questions as to how the universe became manifested from the gigantic form of the Personality of Godhead, as well as other questions, I shall answer in detail by explanation of the four verses already mentioned.

PURPORT

As stated in the beginning of the Srimad-Bhagavatam, this great transcendental literature is the ripened fruit of the tree of Vedic knowledge, and therefore all questions that can be humanly possible regarding the universal affairs, beginning from its creation, are all answered in the Srimad-Bhagavatam. The answers depend only on the qualification of the person who explains them. The ten divisions of Srimad-Bhagavatam, as explained by the great speaker Srila Sukadeva Gosvami, are the limitation of all questions, and intelligent persons will derive all intellectual benefits from them by proper utilization. Thus end the Bhaktivedanta purports of the Second Canto, Ninth Chapter, of the Srimad-Bhagavatam, entitled "Answers by Citing the Lord's Version."

Chapter Ten

Bhagavatam Is the Answer to All Questions

TEXT 1

TEXT

sri-suka uvaca
atra sargo visargas ca
sthanam posanam utayah
manvantareshanukatha
nirodho muktir asrayah

SYNONYMS

sri-sukah uvaca--Sri Sukadeva Gosvami said; atra--in this Srimad-Bhagavatam; sargah--statement of the creation of the universe; visargah--statement of subcreation; ca--also; sthanam--the planetary systems; posanam--protection; utayah--the creative impetus; manvantara--changes of Manus; isa-anukathah--the

science of God; nirodhah--going back home, back to Godhead; mukti--liberation; asrayah--the summum bonum.

TRANSLATION

Sri Sukadeva Gosvami said: In the Srimad-Bhagavatam there are ten divisions of statements regarding the following: the creation of the universe, subcreation, planetary systems, protection by the Lord, the creative impetus, the change of Manus, the science of God, returning home, back to Godhead, liberation, and the summum bonum.

TEXT 2

TEXT

dasamasya visuddhy-artham
navanam iha laksanam
varnayanti mahatmanah
srutenarthena canjasa

SYNONYMS

dasamasya--of the summum bonum; visuddhi--isolation; artham--purpose; navanam--of the other nine; iha--in this Srimad-Bhagavatam; laksanam--symptoms; varnayanti--they describe; maha-atmanah--the great sages; srutena--by Vedic evidences; arthena--by direct explanation; ca--and; anjasa--summarily.

TRANSLATION

To isolate the transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanations given by the great sages.

TEXT 3

TEXT

bhuta-matrendriya-dhiyam
janma sarga udahrtah
brahmano guna-vaisamyad
visargah paurusah smrtah

SYNONYMS

bhuta--the five gross elements (the sky, etc.); matra--objects perceived by the senses; indriya--the senses; dhiyam--of the mind; janma--creation; sargah--manifestation; udahrtah--is called the creation; brahmanah--of Brahma, the first purusa; guna-vaisamyat--by interaction of the three modes of nature; visargah--re-creation; paurusah--resultant activities; smrtah--it is so known.

TRANSLATION

The elementary creation of sixteen items of matter--namely the five elements [fire, water, land, air and sky], sound, form, taste, smell, touch, and the eyes, ears, nose, tongue, skin and mind--is known as sarga, whereas subsequent resultant interaction of the modes of material nature is called visarga.

PURPORT

In order to explain the ten divisional symptoms of the Srimad-Bhagavatam, there are seven continuous verses. The first of these under reference pertains to the sixteen elementary manifestations of earth, water, etc., with material ego composed of material intelligence and mind. The subsequent creation is a result of the reactions of the above-mentioned sixteen energies of the first purusa, the Maha-Visnu incarnation of Govinda, as later explained by Brahma in his treatise Brahma-samhita (5.47) as follows:

yah karanarnava-jale bhajati sma yoga-
nidram ananta-jagad-anda-sa-roma-kupah
adhara-saktim avalambya param sva-murtim
govindam adi-purusam tam aham bhajami

The first purusa incarnation of Govinda, Lord Krsna, known as the Maha-Visnu, goes into a yoga-nidra mystic sleep, and the innumerable universes are situated in potency in each and every hair hole of His transcendental body.

As mentioned in the previous verse, srutena (or with reference to the Vedic conclusions), the creation is made possible from the Supreme Personality of Godhead directly by manifestation of His particular energies. Without such a Vedic reference, the creation appears to be a product of material nature. This conclusion comes from a poor fund of knowledge. From Vedic reference it is concluded that the origin of all energies (namely internal, external and marginal) is the Supreme Personality of Godhead. And as explained hereinbefore, the illusory conclusion is that creation is made by the inert material nature. The Vedic conclusion is transcendental light, whereas the non-Vedic conclusion is material darkness. The internal potency of the Supreme Lord is identical with the Supreme Lord, and the external potency is enlivened in contact with the internal potency. The parts and parcels of the internal potency which react in contact with the external potency are called the marginal potency, or the living entities.

Thus the original creation is directly from the Supreme Personality of Godhead, or Parambrahman, and the secondary creation, as a reactionary result of the original ingredients, is made by Brahma. Thus the activities of the whole universe are started.

TEXT 4

TEXT

sthitir vaikuntha-vijayah
posanam tad-anugraha
manvantarani sad-dharma
utayah karma-vasanah

SYNONYMS

sthitih--the right situation; vaikuntha-vijayah--the victory of the Lord of Vaikuntha; posanam--maintenance; tat-anugraha--His causeless mercy; manvantarani--the reign of the Manus; sat-dharmah--perfect occupational duty; utayah--impetus to work; karma-vasanah--desire for fruitive work.

TRANSLATION

The right situation for the living entities is to obey the laws of the Lord and thus be in perfect peace of mind under the protection of the Supreme Personality of Godhead. The Manus and their laws are meant to give right direction in life. The impetus for activity is the desire for fruitive work.

PURPORT

This material world is created, maintained for some time, and again annihilated by the will of the Lord. The ingredients for creation and the subordinate creator, Brahma, are first created by Lord Visnu in His

first and second incarnations. The first purusa incarnation is Maha-Visnu, and the second purusa incarnation is the Garbhodakasayi Visnu, from whom Brahma is created. The third purusa avatara is the Ksirodakasayi Visnu, who lives as the Supersoul of everything in the universe and maintains the creation generated by Brahma. Siva is one of the many sons of Brahma, and he annihilates the creation. Therefore the original creator of the universe is Visnu, and He is also the maintainer of the created beings by His causeless mercy. As such, it is the duty of all conditioned souls to acknowledge the victory of the Lord and thus become pure devotees and live peacefully in this world, where miseries and dangers are always in existence. The conditioned souls, who take this material creation as the place for satisfaction of the senses and thus are illusioned by the external energy of Visnu, remain again to be subjected to the laws of material nature, creation and destruction.

In the Bhagavad-gita it is said that beginning from the topmost planet of this universe down to the lowest planet, Patalaloka, all are destructible, and the conditioned souls may travel in space either by good or bad work or by modern spacecraft, but they are sure to die everywhere, although the duration of life in different planets is different. The only means to attain eternal life is to go back home, back to Godhead, where there is no more rebirth as in the material planets. The conditioned souls, being unaware of this very simple fact because of forgetting their relationship with the Lord of Vaikuntha, try to plan out a permanent life in this material world. Being illusioned by the external energy, they thus become engaged in various types of economic and religious development, forgetting that they are meant for going back home, back to Godhead. This forgetfulness is so strong due to the influence of maya that the conditioned souls do not at all want to go back to Godhead. By sense enjoyment they become victims of birth and death repeatedly and thus spoil human lives which are chances for going back to Visnu. The directive scriptures made by the Manus in different ages and millenniums are called sad-dharma, good guidance for the human beings, who should take advantage of all the revealed scriptures for their own interest, to make life's successful termination. The creation is not false, but it is a temporary manifestation just to give a chance for the conditioned souls to go back to Godhead. The desire to go back to Godhead and functions performed in that direction form the right path of work. When such a regulative path is accepted, the Lord gives all protection to His devotees by His causeless mercy, while the nondevotees risk their own activities to bind themselves in a chain of fruitive reactions. The word sad-dharma is significant in this connection. Sad-dharma, or duty performed for going back to Godhead and thus becoming His unalloyed devotee, is the only pious activity; all others may pretend to be pious, but actually they are not. It is for this reason only that the Lord advises in the Bhagavad-gita that one give up all so-called religious activities and completely engage in the devotional service of the Lord to become free from all anxieties due to the dangerous life of material existence. To work situated in sad-dharma is the right direction of life. One's aim of life should be to go back home, back to Godhead, and not be subjected to repeated births and deaths in the material world by getting good or bad bodies for temporary existence. Herein lies the intelligence of human life, and one should desire the activities of life in that way.

TEXT 5

TEXT

avataranucaritam
hares casyanuvartinam
pumsam isa-kathah prokta
nanakhyanopabrmhitah

SYNONYMS

avatara--incarnation of Godhead; anucaritam--activities; hareh--of the Personality of Godhead; ca--also; asya--of His; anuvartinam--followers; pumsam--of the persons; isa-kathah--the science of God; prokta--is said; nana--various; akhyana--narrations; upabrmhitah--described.

TRANSLATION

The science of God describes the incarnations of the Personality of Godhead and His different activities together with the activities of His great devotees.

PURPORT

During the course of the existence of the cosmic manifestation, the chronology of history is created, recording the activities of the living entities. People in general have a tendency to learn the history and narrations of different men and times, but due to a lack of knowledge in the science of Godhead, they are not apt to study the history of the incarnations of the Personality of Godhead. It should always be remembered that the material creation is created for the salvation of the conditioned souls. The merciful Lord, out of His causeless mercy, descends to various planets in the material world and acts for the salvation of the conditioned souls. That makes the history and narrations worth reading. Srimad-Bhagavatam offers such transcendental topics of the Lord in relationship with great devotees. Therefore the topics of the devotees and the Lord are to be given respectful aural reception.

TEXT 6

TEXT

nirodho 'syanusayanam
atmanah saha saktibhih
muktir hitvanyatha rupam
sva-rupena vyavasthitih

SYNONYMS

nirodhah--the winding up of the cosmic manifestation; asya--of His; anusayanam--the lying down of the purusa incarnation Maha-Visnu in mystic slumber; atmanah--of the living entities; saha--along with; saktibhih--with the energies; muktih--liberation; hitva--giving up; anyatha--otherwise; rupam--form; svarupena--in constitutional form; vyavasthitih--permanent situation.

TRANSLATION

The merging of the living entity, along with his conditional living tendency, with the mystic lying down of the Maha-Visnu is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after he gives up the changeable gross and subtle material bodies.

PURPORT

As we have discussed several times, there are two types of living entities. Most of them are ever liberated, or nitya-muktas, while some of them are ever conditioned. The ever-conditioned souls are apt to develop a mentality of lording over the material nature, and therefore the material cosmic creation is manifested to give the ever-conditioned souls two kinds of facilities. One facility is that the conditioned soul can act according to his tendency to lord it over the cosmic manifestation, and the other facility gives the conditioned soul a chance to come back to Godhead. So after the winding up of the cosmic manifestation, most of the conditioned souls merge into the existence of the Maha-Visnu Personality of Godhead, lying in His mystic slumber, to be created again in the next creation. But some of the conditioned souls, who follow the transcendental sound in the form of Vedic literatures and are thus able to go back to Godhead, attain spiritual and original bodies after quitting the conditional gross and subtle material bodies. The material conditional bodies develop out of the living entities' forgetfulness of their relationship with Godhead, and during the course of the cosmic manifestation, the conditioned souls are given a chance to revive their original status of life with the help of revealed scriptures, so mercifully compiled by the Lord in His different incarnations. Reading or hearing of such transcendental literatures helps one become liberated even in the conditional state of material existence. All the Vedic literatures

aim at devotional service to the Personality of Godhead, and as soon as one is fixed upon this point, he at once becomes liberated from conditional life. The material gross and subtle forms are simply due to the conditioned soul's ignorance and as soon as he is fixed in the devotional service of the Lord, he becomes eligible to be freed from the conditioned state. This devotional service is transcendental attraction for the Supreme on account of His being the source of all pleasing humors. Everyone is after some pleasure of humor for enjoyment, but does not know the supreme source of all attraction (raso vai sah rasam hy evayam labdhvanandi bhavati). The Vedic hymns inform everyone about the supreme source of all pleasure; the unlimited fountainhead of all pleasure is the Personality of Godhead, and one who is fortunate enough to get this information through transcendental literatures like Srimad-Bhagavatam becomes permanently liberated to occupy his proper place in the kingdom of God.

TEXT 7

TEXT

abhasas ca nirodhas ca
yato 'sty adhyavasiyate
sa asrayah param brahma
paramatmeti sabdyate

SYNONYMS

abhasah--the cosmic manifestation; ca--and; nirodhah--and its winding up; ca--also; yatah--from the source; asti--is; adhyavasiyate--become manifested; sah--He; asrayah--reservoir; param--the Supreme; brahma--Being; paramatma--the Supersoul; iti--thus; sabdyate--called.

TRANSLATION

The supreme one who is celebrated as the Supreme Being or the Supreme Soul is the supreme source of the cosmic manifestation as well as its reservoir and winding up. Thus He is the Supreme Fountainhead, the Absolute Truth.

PURPORT

Synonyms for the supreme source of all energies, as explained in the very beginning of the Srimad-Bhagavatam, are janmady asya yatah, vadanti tat tattva-vidas tattvam yaj jnanam advayam. brahmeti paramatmeti bhagavan iti sabdyate, called Parambrahma, Paramatma or Bhagavan. The word iti used here in this verse completes the synonyms and thus indicates Bhagavan. This will be further explained in the later verses, but this Bhagavan ultimately means Lord Krsna because the Srimad-Bhagavatam has already accepted the Supreme Personality of Godhead as Krsna. Krsnas tu bhagavan svayam. The original source of all energies, or the summum bonum, is the Absolute Truth, which is called Parambrahma, etc., and Bhagavan is the last word of the Absolute Truth. But even with the synonyms for Bhagavan, such as Narayana, Visnu and Purusa, the last word is Krsna, as confirmed in the Bhagavad-gita: aham sarvasya prabhavo mattah samam pravartate, etc. Besides that, the Srimad-Bhagavatam is the representation of Lord Krsna as a sound incarnation of the Lord.

krsne sva-dhamopagate
dharma-jnanadibhih saha
kalau nasta-drsam esah
puranarko 'dhunoditah

(Bhag. 1.3.43)

Thus by general conclusion Lord Kṛṣṇa is the ultimate source of all energies, and the word Kṛṣṇa means that. And to explain Kṛṣṇa or the science of Kṛṣṇa, the Srimad-Bhagavatam has been prepared. In the First Canto of Srimad-Bhagavatam this truth is indicated in the questions and answers by Suta Gosvami and great sages like Saunaka, and in the First and Second Chapters of the canto this is explained. In the Third Chapter this subject is more explicit, and in the Fourth Chapter even more explicit. In the Second Canto the Absolute Truth as the personality of Godhead is further emphasized, and the indication is the Supreme Lord Kṛṣṇa. The summary of Srimad-Bhagavatam in four verses, as we have already discussed, is succinct. This Supreme Personality of Godhead in the ultimate issue is confirmed by Brahma in his Brahma-saṁhita as isvarah paramah kṛṣṇah sac-cid-ananda-vigrahaḥ. So it is concluded in the Third Canto of the Srimad-Bhagavatam. The complete subject matter is elaborately explained in the Tenth and Eleventh Cantos of the Srimad-Bhagavatam. In the matter of the changes of the Manus or manvantaras, such as the Svayambhuva-manvantara and Caksusa-manvantara, as they are discussed in the Third, Fourth, Fifth, Sixth and Seventh Cantos of Srimad-Bhagavatam, Lord Kṛṣṇa is indicated. In the Eighth Canto the Vaivasvata-manvantara explains the same subject indirectly, and in the Ninth Canto the same purport is there. In the Twelfth Canto the same is further explained, specifically regarding the different incarnations of the Lord. Thus it is concluded by studying the complete Srimad-Bhagavatam that Lord Sri Kṛṣṇa is the ultimate summum bonum, or the ultimate source of all energy. And according to the grades of worshipers, the indications of the nomenclature may be differently explained as Narayana, Brahma, Paramatma, etc.

TEXT 8

TEXT

yo 'dhyatmiko 'yam purusah
so 'sav evadhidaivikah
yas tatrobhaya-vicchedah
puruso hy adhibhautikah

SYNONYMS

yah--one who; adhyatmikah--is possessed of the sense organs; ayam--this; purusah--personality; sah--he; asau--that; eva--also; adhidaivikah--controlling deity; yah--that which; tatra--there; ubhaya--of both; vicchedah--separation; purusah--person; hi--for; adhibhautikah--the visible body or the embodied living entity.

TRANSLATION

The individual person possessing different instruments of senses is called the adhyatmic person, and the individual controlling deity of the senses is called adhidaivic. The embodiment seen on the eyeballs is called the adhibhautic person.

PURPORT

The supreme controlling summum bonum is the personality of Godhead in His plenary portion of Paramatma, or the Supersoul manifestation. In the Bhagavad-gita (10.42) it is said:

athava bahunaitena
kim jnatena tavarjuna
vistabhyaham idam kṛtsnam
ekamsena sthito jagat

All the controlling deities like Visnu, Brahma and Siva are different manifestations of the Paramatma feature of the Supreme Personality of Godhead Sri Kṛṣṇa, who exhibits himself in such manners by

entering into each and every universe generated from Him. But still apparently there are divisions of the controller and controlled. For example, in the food-controlling department the controller of food is a person made of the same ingredients as the person who is controlled. Similarly, each and every individual in the material world is controlled by the higher demigods. For example, we have our senses, but the senses are controlled by superior controlling deities. We cannot see without light, and the supreme controller of light is the sun. The sun-god is in the sun planet, and we, the individual human beings or any other being on this earth, are all controlled by the sun-god as far as our eyes are concerned. Similarly, all the senses we have are controlled by the superior demigods, who are also as much living entities as we are, but one is empowered while the other is controlled. The controlled living entity is called the adhyatmic person, and the controller is called the adhidivaic person. All these positions in the material world are due to different fruitive activities. Any individual living being can become the sun-god or even Brahma or any other god in the upper planetary system by a higher grade of pious work, and similarly one becomes controlled by the higher demigods by lower grades of fruitive activities. So every individual living entity is subject to the supreme control of the Paramatma, who puts everyone in different positions of the controller and the controlled.

That which distinguishes the controller and controlled, i.e. the material body, is called the adhibhautic purusa. The body is sometimes called purusa, as confirmed in the Vedas in the following hymn: sa va esa puruso 'nna-rasamayah. This body is called the anna-rasa embodiment. This body depends on food. The living entity which is embodied does not eat anything, however, because the owner is spirit in essence. The material body requires replacement of matter for the wearing and tearing of the mechanical body. Therefore the distinction between the individual living entity and controlling planetary deities is in the anna-rasamaya body. The sun may have a gigantic body, and the man may have a smaller body, but all these visible bodies are made of matter; nonetheless, the sun-god and the individual person, who are related as the controller and the controlled, are the same spiritual parts and parcels of the Supreme Being, and it is the Supreme Being who places different parts and parcels in different positions. And thus the conclusion is that the Supreme Person is the shelter of all.

TEXT 9

TEXT

ekam ekatarabhava
yada nopalabhamahe
tritayam tatra yo veda
sa atma svasrayasrayah

SYNONYMS

ekam--one; ekatara--another; abhave--in the absence of; yada--because; na--does not; upalabhamahe--perceptible; tritayam--in three stages; tatra--there; yah--the one; veda--who knows; sah--he; atma--the Supersoul; sva--own; asraya--shelter; asrayah--of the shelter.

TRANSLATION

All three of the above-mentioned stages of different living entities are interdependent. In the absence of one, another is not understood. But the Supreme Being who sees every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.

PURPORT

There are innumerable living entities, one dependent on the other in the relationship of the controlled and the controller. But without the medium of perception, no one can know or understand who is the controlled and who is the controller. For example, the sun controls the power of our vision, we can see the sun because the sun has its body, and the sunlight is useful only because we have eyes. Without our

having eyes, the sunlight is useless, and without sunlight the eyes are useless. Thus they are interdependent, and none of them is independent. Therefore the natural question arises concerning who made them interdependent. The one who has made such a relationship of interdependence must be ultimately completely independent. As stated in the beginning of the Srimad-Bhagavatam, the ultimate source of all interdependent objectives is the complete independent subject. This ultimate source of all interdependence is the Supreme Truth or Paramatma, the Supersoul, who is not dependent on anything else. He is svasrayasayah. He is only dependent on His self, and thus He is the supreme shelter of everything. Although Paramatma and Brahman are subordinate to Bhagavan, because Bhagavan is Purusottama or the Superperson, He is the source of the Supersoul also. In the Bhagavad-gita (15.18) Lord Krsna says that He is the Purusottama and the source of everything, and thus it is concluded that Sri Krsna is the ultimate source and shelter of all entities, including the Supersoul and Supreme Brahman. Even accepting that there is no difference between the Supersoul and the individual soul, the individual soul is dependent on the Supersoul for being liberated from the illusion of material energy. The individual is under the clutches of illusory energy, and therefore although qualitatively one with the Supersoul, he is under the illusion of identifying himself with matter. And to get out of this illusory conception of factual life, the individual soul has to depend on the Supersoul to be recognized as one with Him. In that sense also the Supersoul is the supreme shelter. And there is no doubt about it.

The individual living entity, the jiva, is always dependent on the Supersoul, Paramatma, because the individual soul forgets his spiritual identity whereas the Supersoul, Paramatma, does not forget His transcendental position. In the Bhagavad-gita these separate positions of the jiva-atma and the Paramatma are specifically mentioned. In the Fourth Chapter, Arjuna, the jiva soul, is represented as forgetful of his many, many previous births, but the Lord, the Supersoul, is not forgetful. The Lord even remembers when He taught the Bhagavad-gita to the sun-god some billions of years before. The Lord can remember such millions and billions of years, as stated in the Bhagavad-gita (7.26) as follows:

vedaham samatitani
 vartamanani carjuna
 bhavisyani ca bhutani
 mam tu veda na kascana

The Lord in His eternal blissful body of knowledge is fully aware of all that happened in the past, that which is going on at the present and also what will happen in the future. But in spite of His being the shelter of both the Paramatma and Brahman, persons with a poor fund of knowledge are unable to understand Him as He is.

The propaganda of the identity of cosmic consciousness with the consciousness of the individual living entities is completely misleading because even such a person or individual soul as Arjuna could not remember his past deeds, although he is always with the Lord. And what can the tiny ordinary man, falsely claiming to be one with the cosmic consciousness, know about his past, present and future?

TEXT 10

TEXT

puruso 'ndam vinirbhidya
 yadasau sa vinirgatah
 atmano 'yanam anvicchann
 apo 'sraksic chucih suchih

SYNONYMS

purusah--the Supreme Person, Paramatma; andam--the universes; vinirbhidya--making them each separately situated; yada--when; asau--the same; sah--He (the Lord); vinirgatah--came out; atmanah--of Himself; ayanam--lying in place; anvicchan--desiring; apah--water; asraksit--created; suchih--the most pure; suchih--transcendental.

TRANSLATION

After separating the different universes, the gigantic universal form of the Lord [Maha-Visnu], which came out of the causal ocean, the place of appearance for the first purusa-avatara, entered into each of the separate universes, desiring to lie on the created transcendental water [Garbhodaka].

PURPORT

After analysis of the living entities and the Supreme Lord, Paramatma, the independent source of all other living beings, Srila Sukadeva Gosvami is now presenting the prime necessity for devotional service to the Lord, which is the only occupational business of all living entities. The Supreme Lord Sri Krsna and all His plenary portions and extensions of plenary portions are nondifferent from one another, and thus the supreme independence is in each and every one of them. In order to prove this, Sukadeva Gosvami (as promised to King Pariksit) describes herein the independence of the purusa-avatara Personality of Godhead, even in the sphere of the material creation. Such activities of the Lord are also transcendental, and therefore they are also lila, or pastimes, of the absolute Lord. Such pastimes of the Lord are very conducive to the hearers for self-realization in the field of devotional service. Some may argue, why not then relish the transcendental lila of the Lord as exhibited in the land of Mathura and Vrndavana, which are sweeter than anything in the world? Srila Visvanatha Cakravarti Thakura replies that the pastimes of the Lord in Vrndavana are meant to be relished by advanced devotees of the Lord. Neophyte devotees will misunderstand such supreme transcendental activities of the Lord, and therefore the Lord's pastimes in the material sphere related to creation, maintenance and destruction are verily relishable by the prakra, or mundane devotees of the Lord. As the yoga system mainly based on bodily exercises is meant for the person who is too much attached to the bodily conception of existence, similarly the Lord's pastimes related to the creation and destruction of the material world are for those who are too materially attached. For such mundane creatures the functions of the body and the functions of the cosmic world through physical laws in relationship with the Lord are also therefore included in understanding of the lawmaker, the Supreme Personality of Godhead. The scientists explain the material functions by so many technological terms of material law, but such blind scientists forget the lawmaker. The Srimad-Bhagavatam points out the lawmaker. One should not be amazed by the mechanical arrangement of the complicated engine or dynamo, but one should praise the engineer who creates such a wonderful working machine. That is the difference between the devotee and the nondevotee. Devotees are always full with praising the Lord, who directs the physical laws. In the Bhagavad-gita (9.10) the direction of the Lord upon the material nature is described as follows:

mayadhyaksena prakrtih
suyate sacaracaram
hetunanena kaunteya
jagad viparivartate

"The material nature full of physical laws is one of My different energies; therefore it is neither independent nor blind. Because I am transcendently all-powerful, simply by My glancing over material nature, the physical laws of nature work so wonderfully. The actions and reactions of the physical laws work on that account, and thus the material world is created, maintained and annihilated again and again."

Men with a poor fund of knowledge, however, become astonished by studying the physical laws both within the construction of the individual body and within the cosmic manifestation, and foolishly they decry the existence of God, taking it for granted that the physical laws are independent, without any metaphysical control. The Bhagavad-gita (9.11) replies to this foolishness in the following words:

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto

mama bhuta-mahesvaram

"The foolish men [mudhah] do not know the Personality of Godhead in His eternal form of bliss and knowledge." The foolish man thinks of the transcendental body of the Lord as something like his own, and therefore he cannot think of the unlimited controlling power of the Lord, who is not visible in the acting of the physical laws. The Lord is, however, visible to the naked eyes of people in general when He descends Himself by His own personal potency. Lord Krsna incarnated Himself as He is and played very wonderful parts as the Lord Himself, and the Bhagavad-gita concerns such wonderful actions and knowledge. Yet foolish men will not accept Lord Krsna as the Supreme Lord. Generally they consider the infinitesimal and infinite features of the Lord because they themselves are unable to become either the infinitesimal or the infinite, but one should know that the infinite and infinitesimal sizes of the Lord are not His highest glories. The most wonderful manifestation of the Lord's power is exhibited when the infinite Lord becomes visible to our eyes as one of us. Yet His activities are different from those of the finite beings. Lifting a mountain at the age of seven years and marrying sixteen thousand wives in the prime of His youth are some of the examples of His infinite energy, but the mudhas, after seeing them or hearing about them, decry them as legendary and take the Lord as one of them. They cannot understand that the Lord Sri Krsna, although in the form of a human being by His own potency, is still the Supreme Lord with full potency as the supreme controller.

When, however, the mudhas give submissive and aural reception to the messages of the Lord as in the Srimad Bhagavad-gita or in the Srimad-Bhagavatam through the channel of disciplic succession, such mudhas also become devotees of the Lord by the grace of His pure devotees. And for this reason only, either in the Bhagavad-gita or in the Srimad-Bhagavatam, the pastimes of the Lord in the material world are delineated for the benefit of those men with a poor fund of knowledge.

TEXT 11

TEXT

tasv avatsit sva-srstasu
sahasram parivatsaran
tena narayano nama
yad apah purusodbhavah

SYNONYMS

tasu--in that; avatsit--resided; sva--own; srstasu--in the matter of creation; sahasram--one thousand; parivatsaran--years of His measurement; tena--for that reason; narayanah--the Personality of Godhead named Narayana; nama--name; yat--because; apah--water; purusa-udbhavah--emanated from the Supreme Person.

TRANSLATION

That Supreme Person is not impersonal and therefore is distinctively a nara, or person. Therefore the transcendental water created from the Supreme Nara is known as nara. And because He lies down on that water, He is known as Narayana.

TEXT 12

TEXT

dravyam karma ca kalas ca
svabhavo jiva eva ca
yad-anugrahatah santi
na santi yad-upeksaya

SYNONYMS

dravyam--physical elements; karma--action; ca--and; kalah--time; ca--also; sva-bhavah jivah--the living entities; eva--certainly; ca--also; yat--whose; anugrahatah--by the mercy of; santi--exist; na--does not; santi--exist; yat-upeksaya--by negligence.

TRANSLATION

One should definitely know that all material ingredients, activities, time and modes, and the living entities who are meant to enjoy them all, exist by His mercy only, and as soon as He does not care for them, everything becomes nonexistent.

PURPORT

The living entities are the enjoyers of the material ingredients, time, modes, etc., because they want to lord it over the material nature. The Lord is the supreme enjoyer, and the living entities are meant to assist the Lord in His enjoyment and thus participate in the transcendental enjoyment of everyone. The enjoyer and the enjoyed both participate in enjoyment, but, deluded by the illusory energy, the living entities want to become the enjoyer like the Lord, although they are not meant for such enjoyment. The jivas, the living entities, are mentioned in the Bhagavad-gita as the Lord's superior nature, or para prakrti, and so also it is mentioned in the Visnu Purana. Therefore the living entities are never the purusas, or the factual enjoyers. As such, the spirit of enjoyment by the living entity in the material world is false. In the spiritual world the living entities are pure in nature, and therefore they are associates in the enjoyment of the Supreme Lord. In the material world the spirit of enjoyment of the living entities by dint of their own actions (karma) gradually fades by the laws of nature, and thus the illusory energy dictates in the ears of the conditioned souls that they should become one with the Lord. This is the last snare of the illusory energy. When the last illusion is also cleared off by the mercy of the Lord, the living entity again becomes reinstated in his original position and thus becomes actually liberated. For this attainment of liberation from the material clutches, the Lord creates the material world, maintains it for some time (one thousand years of His measurement, as stated in the previous verse), and then again annihilates it by His will. The living entities are therefore completely dependent on the mercy of the Lord, and all their so-called enjoyments by scientific improvement are crushed into dust when the Lord desires.

TEXT 13

TEXT

eko nanatvam anvicchan
yoga-talpat samutthitah
viryam hiranmayam devo
mayaya vyasrjat tridha

SYNONYMS

ekah--He, one alone; nanatvam--varieties; anvicchan--so desiring; yoga-talpat--from the bedstead of mystic slumber; samutthitah--thus generated; viryam--the semina; hiranmayam--golden hue; devah--the demigod; mayaya--by the external energy; vyasrjat--perfectly created; tridha--in three features.

TRANSLATION

The Lord, while lying on His bed of mystic slumber, generated the seminal symbol, golden in hue, through external energy out of His desire to manifest varieties of living entities from Himself alone.

PURPORT

In the Bhagavad-gita (9.7-8) the creation and annihilation of the material world are stated as follows:

sarva-bhutani kaunteya
prakrtim yanti mamikam
kalpa-ksaye punas tani
kalpadau visrjamy aham

prakrtim svam avastabhya
visrjami punah punah
bhuta-gramam imam krtsnam
avasam prakrter vasat

"At the end of each millennium the creative forces, namely the material nature and the living entities who struggle in the material nature, all merge together into the transcendental body of the Lord, and again when the Lord desires to manifest them, all of them are again displayed by the Lord.

"Therefore the material nature is working under the control of the Lord. All of them, under the agency of material nature and under the control of the Lord, are thus repeatedly created and annihilated by the will of the Lord."

As such, before the creation or manifestation of the material cosmic world, the Lord exists as total energy (maha-samasti), and thus desiring Himself to be diffused to many, He expands Himself further into multitotal energy (samasti). From the multitotal energy He further expands Himself into individuals in three dimensions, namely adhyatmic, adhidaivic and adhibhautic, as explained before (vyasti). As such, the whole creation and the creative energies are nondifferent and different simultaneously. Because everything is an emanation from Him (the Maha-Visnu or Maha-samasti), nothing of the cosmic energies is different from Him; but all such expanded energies have specific functions and display as designed by the Lord, and therefore they are simultaneously different from the Lord. The living entities are also similar energy (marginal potency) of the Lord, and thus they are simultaneously one with and different from Him.

At the stage of nonmanifestation, the living energies remain potent in the Lord, and when they are let loose in the cosmic manifestation they are exhibited differently in terms of different desires under the modes of nature. Such differential manifestations of the living energies are conditional states of the living entities. The liberated living entities, however, in the sanatana (eternal) manifestation, are unconditionally surrendered souls, and therefore they are not subject to the conditions of creation and annihilation. So this creation takes place by the glance of the Lord from His bedstead of mystic slumber. And thus all the universes and the lord of the universe, Brahma, are again and again manifested and annihilated.

TEXT 14

TEXT

adhidaivam athadhyatmam
adhibhutam iti prabhuh
athaikam paurusam viryam
tridhabhidyata tac chrnu

SYNONYMS

adhidaivam--the controlling entities; atha--now; adhyatmam--the controlled entities; adhibhutam--the material bodies; iti--thus; prabhuh--the Lord; atha--in this way; ekam--one only; paurusam--of His Lordship; viryam--potency; tridha--in three; abhidyata--divided; tat--that; srnu--just hear from me.

TRANSLATION

Just hear from me how the potency of His Lordship divides one into three, called the controlling entities, the controlled entities and the material bodies, in the manner mentioned above.

TEXT 15

TEXT

antah sarira akasat
purusasya vicestatah
ojah saho balam jajne
tatah prano mahan asuh

SYNONYMS

antah sarire--within the body; akasat--from the sky; purusasya--of Maha-Visnu; vicestatah--while so trying, or willing; ojah--the energy of the senses; sahad--mental force; balam--bodily strength; jajne--generated; tatah--thereafter; pranah--the living force; mahan asuh--the fountainhead of everyone's life.

TRANSLATION

From the sky situated within the transcendental body of the manifesting Maha-Visnu, sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force.

TEXT 16

TEXT

anuprananti yam pranah
pranantam sarva-jantusu
apanantam apananti
nara-devam ivanugah

SYNONYMS

anuprananti--follow the living symptoms; yam--whom; pranah--senses; pranantam--endeavoring; sarva-jantusu--in all living entities; apanantam--stop endeavoring; apananti--all others stop; nara-devam--a king; iva--like; anugah--the followers.

TRANSLATION

As the followers of a king follow their lord, similarly when the total energy is in motion, all other living entities move, and when the total energy stops endeavoring, all other living entities stop sensual activities.

PURPORT

The individual living entities are completely dependent on the total energy of the supreme purusa. No one has independent existence, just as no electric lamp has independent effulgence. Each and every electrical instrument depends fully on the total powerhouse, the total powerhouse depends on the reservoir of water for generating electricity, water depends on the clouds, the clouds depend on the sun, the sun depends on creation, and the creation depends on the movement of the Supreme Personality of Godhead. Thus the Supreme Personality of Godhead is the cause of all causes.

TEXT 17

TEXT

pranenaksipata ksut trd
antara jayate vibhoh
pipasato jaksatas ca
pran mukham nirabhidhyata

SYNONYMS

pranena--by the living force; aksipata--being agitated; ksut--hunger; trt--thirst; antara--from within; jayate--generates; vibhoh--of the Supreme; pipasatah--being desirous to quench the thirst; jaksatah--being desirous to eat; ca--and; prak--at first; mukham--the mouth; nirabhidhyata--was opened.

TRANSLATION

The living force, being agitated by the virat-purusa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

PURPORT

The process by which all living beings in the womb of the mother develop their sense organs and sense perceptions appears to follow the same principles in the case of the virat-purusa, the sum total of all living entities. Therefore the supreme cause of all generation is not impersonal or without desire. The desires for all kinds of sense perception and sense organs exist in the Supreme, and thus they take place in the individual persons. This desire is the nature of the supreme living being, the Absolute Truth. Because He has the sum total of all mouths, the individual living entities have mouths. Similarly with all other senses and sense organs. Here the mouth is the symbolic representation of all sense organs, for the same principles apply to the others also.

TEXT 18

TEXT

mukhatah talu nirbhinnam
jihva tatropajayate
tato nana-raso jajne
jihvaya yo 'dhigamyate

SYNONYMS

mukhatah--from the mouth; talu--the palate; nirbhinnam--being generated; jihva--the tongue; tatra--thereupon; upajayate--becomes manifested; tatah--thereupon; nana-rasah--various tastes; jajne--became manifested; jihvaya--by the tongue; yah--which; adhigamyate--become relished.

TRANSLATION

From the mouth the palate became manifested, and thereupon the tongue was also generated. After this all the different tastes came into existence so that the tongue can relish them.

PURPORT

This gradual process of evolution suggests the explanation of the controlling deities (adhidaiva) because Varuna is the controlling deity for all relishable juices. Therefore the mouth becomes the resting place for the tongue, which tastes all the different juices, of which the controlling deity is Varuna. This suggests, therefore, that Varuna was also generated along with the development of the tongue. The tongue and the palate, being instrumental, are adhibhutam, or forms of matter, but the functioning deity, who is a living entity, is adhidaiva, whereas the person undergoing the function is adhyatma. Thus the three categories are also explained as to their birth after the opening of the mouth of the virat-purusa. The four principles mentioned in this verse serve to explain the three main principles, namely the adhyatma, adhidaiva and adhibhutam, as explained before.

TEXT 19

TEXT

vivaksor mukhato bhumno
vahnir vag vyahrtam tayoh
jale caitasya suciram
nirodhah samajayata

SYNONYMS

vivaksoh--when there was a need to speak; mukhatah--from the mouth; bhumnah--of the Supreme; vahnir--fire or the controlling deity of fire; vak--vibration; vyahrtam--speeches; tayoh--by both; jale--in the water; ca--however; etasya--of all these; suciram--a very, very long time; nirodhah--suspension; samajayata--did continue.

TRANSLATION

When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity Fire was generated from the mouth. But when He was lying in the water, all these functions remained suspended.

PURPORT

The peculiarity of the gradual development of the different senses is simultaneously supported by their controlling deities. It is to be understood, therefore, that the activities of the sense organs are controlled by the will of the Supreme. The senses are, so to speak, offering a license for the conditioned souls, who are to use them properly under the control of the controlling deity deputed by the Supreme Lord. One who violates such controlling regulations has to be punished by degradation to a lower status of life. Consider, for example, the tongue and its controlling deity, Varuna. The tongue is meant for eating, and men, animals and birds each have their different tastes because of different licenses. The taste of human beings and that of the swine are not on the same level. The controlling deity, however, awards or certifies a particular type of body when the particular living entity develops a taste in terms of different modes of nature. If the human being develops taste without discrimination, as does the swine, then the controlling deity is certainly certified for the next term to award him the body of a swine. The swine accepts any kind of foodstuff, including stools, and a human being who has developed such indiscriminate taste must be prepared for a degraded life in the next life. Such a life is also God's grace because the conditioned soul desired a body like that for perfectly tasting a particular type of foodstuff. If a man gets the body of a swine it must be considered the grace of the Lord because the Lord awards the facility. After death the next body is offered by superior control, not blindly. A human being, therefore, must be on his guard as to what sort of body he is going to have in the next life. An irresponsible life of indiscrimination is risky, and that is the declaration of all scriptures.

TEXT 20

TEXT

nasike nirabhidyeta
dodhuyati nabhasvati
tatra vayur gandha-vaho
ghrano nasi jighrksatah

SYNONYMS

nasike--in the nostrils; nirabhidyeta--being developed; dodhuyati--rapidly blowing; nabhasvati--air respiration; tatra--thereupon; vayuh--air; gandha-vahah--smelling odor; ghranah--sense of smell; nasi--in the nose; jighrksatah--desiring to smell odors.

TRANSLATION

Thereafter, when the supreme purusa desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors came into existence, and the controlling deity of air, carrying smell, also became manifested.

PURPORT

The nasal instrument, odor, and the controlling deity air, smelling, etc., all became manifested simultaneously when the Lord desired to smell. The Vedic mantras confirm this statement in the Upanisads' statement that everything is first desired by the Supreme before the subordinate living entity can act upon it. The living entity can see only when the Lord sees, the living entity can smell when the Lord smells, and so on. The idea is that the living entity cannot do anything independently. He can simply think of doing something independently, but he cannot act independently. This independence in thinking is there by the grace of the Lord, but the thinking can be given shape by the grace of the Lord, and therefore the common saying is that man proposes and God disposes. The whole explanation is on the subject of the absolute dependence of the living entities and absolute independence of the Supreme Lord. Less intelligent persons claiming to be on an equal level with God must first prove themselves to be absolute and independent, and then they must substantiate their claim to being one with God.

TEXT 21

TEXT

yadatmani niralokam
atmanam ca didrksatah
nirbhinne hy aksini tasya
jyotis caksur guna-grahah

SYNONYMS

yada--while; atmani--unto Himself; niralokam--without any light; atmanam--His own transcendental body; ca--also other bodily forms; didrksatah--desired to look upon; nirbhinne--due to being sprouted; hi--for; aksini--of the eyes; tasya--of Him; jyotih--the sun; caksuh--the eyes; guna-grahah--the power of seeing.

TRANSLATION

Thus when everything existed in darkness, the Lord desired to see Himself and all that was created. Then the eyes, the illuminating god Sun, the power of vision and the object of sight all became manifested.

PURPORT

The universe is by nature dense darkness, and therefore the total creation is called *tamas*, or darkness. The night is the real feature of the universe, for then one cannot see anything, including oneself. The Lord, out of His causeless mercy, first desired to see Himself and all the creation as well, and thus the sun became manifested, the power of vision for all living entities became possible, and the objects of vision were also manifested. This means that the whole phenomenal world became visible after the creation of the sun.

TEXT 22

TEXT

bodhyamanasya rsibhir
atmanas taj jighrksatah
karnau ca nirabhidyeta
disah srotram guna-grahah

SYNONYMS

bodhyamanasya--desiring to understand; *rsibhir*--by the authorities; *atmanah*--of the Supreme Being; *tat*--that; *jighrksatah*--when He desired to take up; *karnau*--the ears; *ca*--also; *nirabhidyeta*--became manifested; *disah*--the direction or the god of air; *srotram*--the power of hearing; *guna-grahah*--and the objects of hearing.

TRANSLATION

By development of the desire of the great sages to know, the ears, the power of hearing, the controlling deity of hearing, and the objects of hearing became manifested. The great sages desired to hear about the Self.

PURPORT

As stated in the *Bhagavad-gita*, by advancement of knowledge one should try to know about the Supreme Lord, the summum bonum of everything. Knowledge does not mean knowledge only of the laws of nature or physical knowledge, which are working by the direction of the Lord. The scientists are eager to hear about the physical laws working in material nature. They are eager to hear through the medium of radio and television about things taking place far away from them on other planets, but they should know that the power of hearing and the instruments for hearing were given to them by the Lord for hearing about the Self, or about the Lord. Unfortunately the power of hearing is misused in hearing the vibrations of mundane affairs. The great sages were interested in hearing about the Lord through Vedic knowledge and nothing more. That is the beginning of aural reception of knowledge.

TEXT 23

TEXT

vastuno mrdu-kathinya-
laghu-gurv-osna-sitatam
jighrksatas tvan nirbhinna

tasyam roma-mahi-ruhah
tatra cantar bahir vatas
tvaca labdha-guno vrtah

SYNONYMS

vastunah--of all matter; mrdu--softness; kathinya--hardness; laghu--lightness; guru--heaviness; osna--warmness; sitatam--coldness; jighrksatah--desiring to perceive; tvak--the touch sensation; nirbhinna--distributed; tasyam--in the skin; roma--hairs on the body; mahi-ruhah--as well as the trees, the controlling deities; tatra--there; ca--also; antah--within; bahih--outside; vatah tvaca--the sense of touch or the skin; labdha--having been perceived; gunah--objects of sense perception; vrtah--generated.

TRANSLATION

When there was a desire to perceive the physical characteristics of matter, such as softness, hardness, warmth, cold, lightness and heaviness, the background of sensation, the skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and outside the skin is a covering of air through which sense perception became prominent.

PURPORT

The physical characteristics of matter, such as softness, are subjects of sense perception, and thus physical knowledge is the subject matter of the touch sensation. One can measure the temperature of matter by touching with the hand, and one can measure the weight of an object by lifting it with the hand and thus estimate its heaviness or lightness. The skin, the skin pores and the hairs on the body are all interdependent with the touch sensation. The air blowing within and outside the skin is also an object of sense perception. This sense perception is also a source of knowledge, and therefore it is suggested here that physical or physiological knowledge is subordinate to the knowledge of the Self, as above mentioned. Knowledge of Self can expand to the knowledge of phenomena, but physical knowledge cannot lead to knowledge of the Self.

There is, however, an intimate relation between the hairs on the body and the vegetation on the body of the earth. The vegetables are nourishment for the skin both as food and medicine, as stated in the Third Canto: tvacam asya vinirbhinnam vivisur dhisnyam osadhah.

TEXT 24

TEXT

hastau ruruhatus tasya
nana-karma-cikirsaya
tayos tu balavan indra
adanam ubhayasrayam

SYNONYMS

hastau--the hands; ruruhatuh--manifested; tasya--His; nana--various; karma--work; cikirsaya--being so desirous; tayoh--of them; tu--however; balavan--to give strength; indrah--the demigod in heaven; adanam--activities of the hand; ubhaya-asrayam--dependent on both the demigod and the hand.

TRANSLATION

Thereafter when the Supreme Person desired to perform varieties of work, the two hands and their controlling strength, and Indra, the demigod in heaven, became manifested, as also the acts dependent on both the hands and the demigod.

PURPORT

In every item we can note with profit that the sense organs of the living entity are never independent at any stage. The Lord is known as the Lord of the senses (Hrsikesa). Thus the sense organs of the living entities are manifested by the will of the Lord, and each organ is controlled by a certain type of demigod. No one, therefore, can claim any proprietorship of the senses. The living entity is controlled by the senses, the senses are controlled by the demigods, and the demigods are the servants of the Supreme Lord. That is the arrangement in the system of creation. The whole thing is controlled ultimately by the Supreme Lord, and there is no independence either of the material nature or of the living entity. The illusioned living entity who claims to be the lord of his senses is under the clutches of the external energy of the Lord. As long as a living entity continues to be puffed up by his tiny existence, he is to be understood to be under the stringent control of the external energy of the Lord, and there is no question of liberation from the clutches of illusion (maya), however much one may declare himself a liberated soul.

TEXT 25

TEXT

gatim jigisatah padau
ruruhate 'bhikamikam
padbhyam yajnah svayam havyam
karmabhih kriyate nrbhih

SYNONYMS

gatim--movement; jigisatah--so desiring; padau--the legs; ruruhate--being manifested; bhikamikam--purposeful; padbhyam--from the legs; yajnah--Lord Visnu; svayam--personally Himself; havyam--the duties; karmabhih--by one's occupational duty; kriyate--caused to be done; nrbhih--by different human beings.

TRANSLATION

Thereupon, because of His desiring to control movement, His legs became manifested, and from the legs the controlling deity named Visnu was generated. By His personal supervision of this act, all varieties of human being are busily engaged in dutiful occupational sacrifice.

PURPORT

Every human being is engaged in his particular occupational duty, and such activities are visible as men go hither and thither. This is very prominently visible in big cities of the world: people are going all over the cities with great concern, from one place to another. This movement is not limited only to the cities, but is also visible outside the cities from one place to another, or from one city to another, by different means of vehicles. Men are moving by cars and rails on the roads, by subways within the earth and by planes in the sky for the purpose of business success. But in all these movements the real purpose is to earn wealth for comfortable life. For this comfortable life the scientist is engaged, the artist is engaged, the engineer is engaged, the technician is engaged, all in different branches of human activity. But they do not know how to make the activities purposeful to fulfill the mission of human life. Because they do not know this secret, all their activities are targeted towards the goal of sense gratification without control, and therefore by all this business they are unknowingly entering into the deep regions of darkness.

Because they have been captivated by the external energy of the Supreme Lord, they have completely forgotten the Supreme Lord Visnu, and thus they have taken it for granted that this life, as presently manifested under the conditions of material nature, is all in all for enjoying the highest amount of sense gratification. But such a wrong conception of life cannot give anyone the desired peace of mind, and thus

in spite of all advancement in knowledge by use of the resources of nature, no one is happy in this material civilization. The secret is that at every step they should try to execute sacrifices toward the path of world peace. The Bhagavad-gita (18.45-46) also advises the same secret in the following verses.

sve sve karmany abhiratah
samsiddhim labhate narah
sva-karma-niratah siddhim
yatha vindati tac chrnu

yatah pravrttir bhutanam
yena sarvam idam tatam
sva-karmana tam abhyarcya
siddhim vindati manavah

The Lord said to Arjuna: "Just hear from Me how one can attain the highest perfection in life simply by discharging his specified occupational duty. Man can attain the highest perfection of life by worshiping the Supreme Lord and by performing sacrifice for the sake of the Supreme Lord Visnu, who is all-pervading and by whose control every living being acquires his desired facilities, according to his personal propensity."

There is no harm in having different propensities in life because every human being is proportionately independent to chalk out the plan of his life by different occupations, but one should make it a point in his life to know perfectly well that he is not independent absolutely. One is certainly under the control of the Supreme Lord and under different agencies. Knowing this, one should make it a point that by his work and the result of his labor he serves the Supreme Lord as prescribed by the authorities expert in the transcendental loving service of the Supreme Lord Visnu. For performing such occupational duties of life the leg is the most important instrument of the body because without the help of the legs one cannot move from one place to another, and therefore the Lord has special control over the legs of all human beings, which are meant for performing yajnas.

TEXT 26

TEXT

nirabhidyaata sisno vai
prajanandamrtarthinah
upastha asit kamanam
priyam tad-ubhayaasrayam

SYNONYMS

nirabhidyaata--came out; sisnah--the genitals; vai--certainly; praja-ananda--sex pleasure; amrta-arthinah--aspiring to taste the nectar; upasthah--the male or female organ; asit--came into existence; kamanam--of the lustful; priyam--very dear; tat--that; ubhaya-asrayam--shelter for both.

TRANSLATION

Thereupon, for sexual pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajapati. The object of sexual pleasure and the controlling deity are under the control of the genitals of the Lord.

PURPORT

The heavenly pleasure for the conditioned soul is sexual pleasure, and this pleasure is tasted by the genitals. The woman is the object of sexual pleasure, and both the sense perception of sexual pleasure and

the woman are controlled by the Prajapati, who is under the control of the Lord's genitals. The impersonalist must know from this verse that the Lord is not impersonal, for He has His genitals, on which all the pleasurable objects of sex depend. No one would have taken the trouble to maintain children if there were no taste of heavenly nectar by means of sexual intercourse. This material world is created to give the conditioned souls a chance for rejuvenation for going back home, back to Godhead, and therefore generation of the living being is necessary for upkeep of the purpose of creation. Sexual pleasure is an impetus for such action, and as such one can even serve the Lord in the act of such sexual pleasure. The service is counted when the children born of such sexual pleasure are properly trained in God consciousness. The whole idea of material creation is to revive the dormant God consciousness of the living entity. In forms of life other than the human form, sexual pleasure is prominent without any motive of service for the mission of the Lord. But in the human form of life the conditioned soul can render service to the Lord by creating progeny suitable for the attainment of salvation. One can beget hundreds of children and enjoy the celestial pleasure of sexual intercourse, provided he is able to train the children in God consciousness. Otherwise begetting children is on the level of the swine. Rather, the swine is more expert than the human being because the swine can beget a dozen piglets at a time, whereas the human being can give birth to only one at a time. So one should always remember that the genitals, sexual pleasure, the woman and the offspring are all related in the service of the Lord, and one who forgets this relationship in the service of the Supreme Lord becomes subjected to the threefold miseries of material existence by the laws of nature. Perception of sexual pleasure is there even in the body of the dog, but there is no sense of God consciousness. The human form of life is distinct from that of the dog by the perception of God consciousness.

TEXT 27

TEXT

utsirksor dhatu-malam
nirabhidyata vai gudam
tatah payus tato mitra
utsarga ubhayasrayah

SYNONYMS

utsirksor--desiring to evacuate; dhatu-malam--refuse of eatables; nirabhidyata--became open; vai--certainly; gudam--the evacuating hole; tatah--thereafter; payuh--the evacuating sense organ; tatah--thereafter; mitrah--the controlling demigod; utsargah--the substance evacuated; ubhaya--both; asrayah--shelter.

TRANSLATION

Thereafter, when He desired to evacuate the refuse of eatables, the evacuating hole, anus, and the sensory organ thereof developed along with the controlling deity Mitra. The sensory organ and the evacuating substance are both under the shelter of the controlling deity.

PURPORT

Even in the matter of evacuating stool, the refuse is controlled, so how can the living entity claim to be independent?

TEXT 28

TEXT

asisrpsoh purah purya

nabhi-dvaram apanatah
tatrapanas tato mrtyuh
prthaktvam ubhayasrayam

SYNONYMS

asisrpsoh--desiring to go everywhere; purah--in different bodies; puryah--from one body; nabhi-dvaram--the navel or abdominal hole; apanatah--was manifested; tatra--thereupon; apanah--stopping of the vital force; tatah--thereafter; mrtyuh--death; prthaktvam--separately; ubhaya--both; asrayam--shelter.

TRANSLATION

Thereafter, when He desired to move from one body to another, the navel and the air of departure and death were combinedly created. The navel is the shelter for both, namely death and the separating force.

PURPORT

The prana-vayu continues the life, and the apana-vayu stops the living force. Both the vibrations are generated from the abdominal hole, the navel. This navel is the joint from one body to the other. Lord Brahma was born of the abdominal hole of Garbhodakasayi Visnu as a separate body, and the same principle is followed even in the birth of any ordinary body. The body of the child develops from the body of the mother, and when the child is separated from the body of the mother, it is separated by cutting the navel joint. And that is the way the Supreme Lord manifested Himself as separated many. The living entities are therefore separated parts, and thus they have no independence.

TEXT 29

TEXT

aditsor anna-pananam
asan kuksy-antra-nadayah
nadyah samudras ca tayos
tustih pustis tad-asraye

SYNONYMS

aditsoh--desiring to have; anna-pananam--of food and drink; asan--there became; kuksi--the abdomen; antra--the intestines; nadayah--and the arteries; nadyah--the rivers; samudrah--seas; ca--also; tayoh--of them; tustih--sustenance; pustih--metabolism; tat--of them; asraye--the source.

TRANSLATION

When there was a desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and seas are the source of their sustenance and metabolism.

PURPORT

The controlling deities of the intestines are the rivers, and those of the arteries, the seas. Fulfillment of the belly with food and drink is the cause of sustenance, and the metabolism of the food and drink replaces the waste of the bodily energies. Therefore, the body's health is dependent on healthy actions of the intestines and the arteries. The rivers and the seas, being the controlling deities of the two, keep the intestines and the arteries in healthy order.

TEXT 30

TEXT

nididhyasor atma-mayam
hrdayam nirabhidhyata
tato manas candra iti
sankalpah kama eva ca

SYNONYMS

nididhyasoh--being desirous to know; atma-mayam--own energy; hrdayam--the location of the mind; nirabhidhyata--was manifested; tatah--thereafter; manah--the mind; candrah--the controlling deity of the mind, the moon; iti--thus; sankalpah--determination; kamah--desire; eva--as much as; ca--also.

TRANSLATION

When there was a desire to think about the activities of His own energy, then the heart (the seat of the mind), the mind, the moon, determination and all desire became manifested.

PURPORT

The heart of every living entity is the seat of the Supersoul, Paramatma, a plenary expansion of the Supreme Personality of Godhead. Without His presence the living entity cannot get into the working energy according to his past deeds. The living entities who are conditioned in the material world are manifested in the creation in terms of respective inclinations inherent in them, and the requisite material body is offered to each and every one of them by the material energy under the direction of the Supersoul. This is explained in the Bhagavad-gita (9.10). When, therefore, the Supersoul is situated in the heart of the conditioned soul, the requisite mind is manifested in the conditioned soul, and he becomes conscious of his occupation as one is conscious of his duty after waking up from slumber. Therefore the material mind of the living entity develops when the Supersoul sits on his heart, after which the mind, the controlling deity (moon), and then the activities of the mind (namely thinking, feeling and willing) all take place. The activities of the mind cannot begin without the manifestation of the heart, and the heart becomes manifested when the Lord wants to see the activities of the material creation.

TEXT 31

TEXT

tvak-carma-mamsa-rudhira-
medo-majjasthi-dhatavah
bhumi-ap-tejomayah sapta
prano vyomambu-vayubhih

SYNONYMS

tvak--the thin layer on the skin; carma--skin; mamsa--flesh; rudhira--blood; medah--fat; majja--marrow; asthi--bone; dhatavah--elements; bhumi--earth; ap--water; tejah--fire; mayah--predominating; sapta--seven; pranah--breathing air; vyoma--sky; ambu--water; vayubhih--by the air.

TRANSLATION

The seven elements of the body, namely the thin layer on the skin, the skin itself, the flesh, blood, fat, marrow and bone, are all made of earth, water and fire, whereas the life breath is produced by the sky, water and air.

PURPORT

The construction of the whole material world is prominently made by three elements, namely earth, water and fire. But the living force is produced by sky, air and water. So water is the common element in both the gross and subtle forms of all material creation, and it should be noted herewith that due to necessity, water, being most prominent in the material creation, is the principal element of all the five. This material body is thus an embodiment of the five elements, and the gross manifestation is perceived because of three, namely earth, water, and fire. Sensations of touch are perceived due to the thin layer on the skin, and bone is as good as hard stone. The breathing air of life is produced of sky, air and water, and therefore open air, regular bath and ample space in which to live are favorable for healthy vitality. Fresh produce from the earth like grains and vegetables, as well as fresh water and heat, is good for the upkeep of the gross body.

TEXT 32

TEXT

gunatmakanindriyani
bhutadi-prabhava gunah
manah sarva-vikaratma
buddhir vijnana-rupini

SYNONYMS

guna-atmakani--attached to the qualities; indriyani--the senses; bhuta-adi--material ego; prabhava--influenced by; gunah--the modes of material nature; manah--the mind; sarva--all; vikara--affection (happiness and distress); atma--form; buddhih--intelligence; vijnana--deliberation; rupini--featuring.

TRANSLATION

The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. The mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of the mind's deliberation.

PURPORT

Illusioned by the material nature, the living entity identifies with false ego. More clearly, when the living entity is entrapped by the material body, he at once identifies with the bodily relationships, forgetting his own identity as spirit soul. This false ego associates with different modes of material nature, and thus the senses become attached to the modes of material nature. Mind is the instrument for feeling different material experiences, but intelligence is deliberative and can change everything for the better. The intelligent person, therefore, can attain salvation from the illusion of material existence by proper use of intelligence. An intelligent person can detect the awkward position of material existence and thus begin to inquire as to what he is, why he is subjected to different kinds of miseries, and how to get rid of all miseries, and thus, by good association, an advanced intelligent person can turn towards the better life of self-realization. It is advised, therefore, that an intelligent person associate with the great sages and saints who are on the path of salvation. By such association, one can receive instructions which are able to slacken the conditioned soul's attachment for matter, and thus the intelligent man gradually gets rid of the illusion of matter and false ego and is promoted to the real life of eternity, knowledge and bliss.

TEXT 33

TEXT

etat bhagavato rupam
sthulam te vyahrtam maya
mahy-adibhis cavarair
astabhir bahir avrtam

SYNONYMS

etat--all these; bhagavatah--of the Personality of Godhead; rupam--form; sthulam--gross; te--unto you; vyahrtam--explained; maya--by me; mahi--the planets; adibhih--and so on; ca--unlimitedly; avaranaih--by coverings; astabhih--by eight; bahih--external; avrtam--covered.

TRANSLATION

Thus by all this, the external feature of the Personality of Godhead is covered by gross forms such as those of planets, which were explained to you by me.

PURPORT

As explained in the Bhagavad-gita (7.4), the separated material energy of the Personality of Godhead is covered by eight kinds of material coverings: earth, water, fire, air, sky, mind, intelligence and false ego. All these are emanations from the Personality of Godhead as His external energy. These coverings are just like the covering of clouds for the sun. The cloud is a creation of the sun, yet it actually covers the eyes so that one cannot see the sun. The sun cannot be covered by the clouds. The cloud can at utmost extend a few hundreds of miles in the sky, but the sun is far greater than millions of miles. So a hundred-mile covering is not competent to cover millions of miles. Therefore, one of the various energies of the Supreme Personality of Godhead cannot, of course, cover the Lord. But these coverings are created by Him to cover the eyes of the conditioned souls who want to lord it over the material nature. Actually the conditioned souls are covered by the illusory creative cloud of matter, and the Lord reserves the right of not being exposed to their eyes. Because they have no eyes of transcendental vision and because they cannot see the Personality of Godhead, they therefore deny the existence of the Lord and the transcendental form of the Lord. The covering of the gigantic material feature is accepted by such men with a poor fund of knowledge, and how this is so is explained in the following verse.

TEXT 34

TEXT

atah param sukmatamam
avyaktam nirvisesanam
anadi-madhya-nidhanam
nityam van-manasah param

SYNONYMS

atah--therefore; param--transcendental; sukmatamam--finer than the finest; avyaktam--unmanifested; nirvisesanam--without material features; anadi--without beginning; madhya--without an intermediate stage; nidhanam--without end; nityam--eternal; vak--words; manasah--of the mind; param--transcendental.

TRANSLATION

Therefore beyond this [gross manifestation] is a transcendental manifestation finer than the finest form. It has no beginning, no intermediate stage and no end; therefore it is beyond the limits of expression or mental speculation and is distinct from the material conception.

PURPORT

The gross external body of the Supreme is manifested at certain intervals, and thus the external feature or form of the Supreme Personality of Godhead is not the eternal form of the Lord, which has no beginning, no intermediate stage and no end. Anything which has a beginning, interim and end is called material. The material world is begun from the Lord, and thus the form of the Lord, before the beginning of the material world, is certainly transcendental to the finest, or the finer material conception. The ether in the material world is considered to be the finest. Finer than the ether is mind, intelligence, and false ego. But all eight of the outward coverings are explained as outer coverings of the Absolute Truth. The Absolute Truth is therefore beyond the expression and speculation of the material conception. He is certainly transcendental to all material conceptions. This is called nirvisesanam. One should not, however, misunderstand nirvisesanam as being without any transcendental qualifications. Visesanam means qualities. Therefore nir added to it means that he has no material qualities or variegatedness. This nullifying expression is described in four transcendental qualifications, namely unmanifested, transcendental, eternal, and beyond the conception of mind or word. Beyond the limits of words means negation of the material conception. Unless one is transcendently situated, it is not possible to know the transcendental form of the Lord.

TEXT 35

TEXT

amuni bhagavad-rupe
maya te hy anuvarnite
ubhe api na grhnanti
maya-srste vipascitah

SYNONYMS

amuni--all these; bhagavat--unto the Supreme Personality of Godhead; rupe--in the forms; maya--by me; te--unto you; hi--certainly; anuvarnite--described respectively; ubhe--both; api--also; na--never; grhnanti--accepts; maya--external; srste--being so manifested; vipah-citah--the learned one who knows.

TRANSLATION

Neither of the above forms of the Lord, as just described unto you from the material angle of vision, is accepted by the pure devotees of the Lord who know Him well.

PURPORT

The impersonalists think of the Absolute Personality of Godhead in two different ways, as above mentioned. On the one hand they worship the Lord in His visva-rupa, or all-pervading universal form, and on the other they think of the Lord's unmanifested, indescribable, subtle form. The theories of pantheism and monism are respectively applicable to these two conceptions of the Supreme as gross and subtle, but both of them are rejected by the learned pure devotees of the Lord because they are aware of the factual position. This is very clearly mentioned in the Eleventh Chapter of the Bhagavad-gita, which records Arjuna's experience of the visva-rupa of the Supreme Lord Sri Krsna.

adrsta-purvam hrsito 'smi drstva
bhayena ca pravyathitam mano me

tad eva me darsaya deva rupam
prasida devesa jagan-nivasa

(Bg. 11.45)

Arjuna, as a pure devotee of the Lord, never previously saw the contemplated universal form of the Lord (visva-rupa), but when he did see it, his curiosities were satisfied. But he was not happy to see such a form of the Lord because of his attachment as a pure devotee. He was afraid to see the gigantic form of the Lord. He therefore prayed to the Lord to assume His four-handed Narayana or Krsna form, which alone could please Arjuna. Undoubtedly the Lord has the supreme potency to exhibit Himself in multifarious forms, but the pure devotees of the Lord are interested in His forms as eternally exhibited in the abode of the Lord, known as the tripad-vibhuti or kingdom of God. The Lord in the tripad-vibhuti abode exhibits Himself in two forms, either with four hands or with two hands. The visva-rupa exhibited in the material manifestation has unlimited hands and unlimited dimensions with everything unlimited. The pure devotees of the Lord worship Him in His Vaikuntha forms as Narayana or Krsna. Sometimes the same Vaikuntha forms of the Lord are in the material world also by His grace as Sri Rama, Sri Krsna, Sri Narasimhadeva, etc., and thus the pure devotees also worship them. Usually the features shown in the material world have no existence in the Vaikuntha planets, and thus they are not accepted by the pure devotees. What the pure devotees worship from the very beginning are eternal forms of the Lord existing in the Vaikuntha planets. The nondevotee impersonalists imagine the material forms of the Lord, and ultimately they merge in the impersonal brahmajyoti of the Lord, whereas the pure devotees of the Lord are worshipers of the Lord both in the beginning and also in the perfect stage of salvation, eternally. The worship of the pure devotee never stops, whereas the worship of the impersonalist stops after his attainment of salvation, when he merges in the impersonal form of the Lord known as the brahmajyoti. Therefore the pure devotees of the Lord are described here as vipascita, or the learned who are in the knowledge of the Lord perfectly.

TEXT 36

TEXT

sa vacya-vacakataya
bhagavan brahma-rupa-dhrk
nama-rupa-kriya dhatte
sakarmakarmakah parah

SYNONYMS

sah--He; vacya--by His forms and activities; vacakataya--by His transcendental qualities and entourage; bhagavan--the Personality of Godhead; brahma--absolute; rupa-dhrk--by accepting visible forms; nama--name; rupa--form; kriya--pastimes; dhatte--accepts; sa-karma--engaged in work; akarmakah--without being affected; parah--transcendence.

TRANSLATION

He, the Personality of Godhead, manifests Himself in a transcendental form, being the subject of His transcendental name, quality, pastimes, entourage and transcendental variegatedness. Although He is unaffected by all such activities, He appears to be so engaged.

PURPORT

Whenever there is a need of material creation, the transcendental Personality of Godhead accepts forms in the material world for creation, maintenance and destruction. One should be intelligent enough to know His activities in truth and not be biased to conclude that He descends to the material world by

accepting a form created by material nature. Any form accepted from the material nature has its affection for everything done in the material world. A conditioned soul who accepts a material form for undergoing a certain term of material activities is subjected to the laws of matter. But here in this verse it is clearly stated that although the forms and activities of the Lord appear to be the same as those of a conditioned soul, they are supernatural and impossible for the conditioned soul. He, the Supreme Personality of Godhead, is always unaffected by such activities. In the Bhagavad-gita (4.14) the Lord says:

na mam karmani limpanti
na me karma-phale sprha
iti mam yo 'bhijanati
karmabhir na sa badhyate

The Lord is never affected by the activities which He apparently performs by His different incarnations and personalities, nor does He have any desire to achieve success by fruitive activities. The Lord is full by His different potencies of wealth, strength, fame, beauty, knowledge and renunciation, and thus He has no reason for physical exertion like the conditioned soul. Therefore an intelligent person who can distinguish between the transcendental activities of the Lord and the activities of the conditioned souls is also not bound by the reactions of activities. The Lord as Visnu, Brahma and Siva conducts the three modes of material nature. From Visnu is born Brahma, and from Brahma is born Siva. Sometimes Brahma is a separated part of Visnu, and sometimes Brahma is Visnu Himself. Thus Brahma creates the different species of life all over the universe, which means that the Lord creates the whole manifestation either by Himself or through the agency of His authorized deputies.

TEXTS 37-40

TEXT

praja-patin manun devan
rsin pitr-ganan prthak
siddha-carana-gandharvan
vidyadhurasura-guhyakan

kinnarapsaraso nagan
sarpan kimpuruan naran
matr raksah-pisacams ca
preta-bhuta-vinayakan

kusmandonmada-vetalan
yatudhanan grahan api
khagan mrgan pasun vrksan
girin nrpa sarisrpan

dvi-vidhas catur-vidha ye 'nye
jala-sthala-nabhaukasah
kusalokusala misrah
karmanam gatayas tv imah

SYNONYMS

praja-patin--Brahma and his sons like Daksa and others; manun--the periodical heads like Vaivasvata Manu; devan--like Indra, Candra and Varuna; rsin--like Bhrgu and Vasistha; pitr-ganan--the inhabitants of the Pita planets; prthak--separately; siddha--the inhabitants of the Siddha planet; carana--the inhabitants of the Carana planet; gandharvan--the inhabitants of the Gandharva planets; vidyadhra--the inhabitants of the Vidyadhara planet; asura--the atheists; guhyakan--the inhabitants of the Yaksa planet; kinnara--the

inhabitants of the Kinnara planet; apsarasah--the beautiful angels of the Apsara planet; nagan--the serpentine inhabitants of Nagaloka; sarpan--the inhabitants of Sarpaloka (snakes); kimpurusan--the monkey-shaped inhabitants of the Kimpurusa planet; naran--the inhabitants of earth; matr--the inhabitants of Matrloka; raksah--the inhabitants of the demoniac planet; pisacan--the inhabitants of Pisacaloka; ca--also; preta--the inhabitants of Pretaloka; bhuta--the evil spirits; vinayakan--the goblins; kusmanda--will-o'-the-wisp; unmada--lunatics; vetalan--the jinn; yatudhanan--a particular type of evil spirit; grahan--the good and evil stars; api--also; khagan--the birds; mrgan--the forest animals; pasun--the household animals; vrksan--the ghosts; girin--the mountains; nrpa--O King; sarisrpan--reptiles; dvi-vidhah--the moving and the standing living entities; catuh-vidhah--living entities born from embryos, eggs, perspiration and seeds; ye--others; anye--all; jala--water; sthala--land; nabha-okasah--birds; kusala--in happiness; akusalah--in distress; misrah--in mixed happiness and distress; karmanam--according to one's own past deeds; gatayah--as result of; tu--but; imah--all of them.

TRANSLATION

O King, know from me that all living entities are created by the Supreme Lord according to their past deeds. This includes Brahma and his sons like Daksa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuna, the great sages like Bhrgu, Vyasa and Vasistha, the inhabitants of Pitrloka and Siddhaloka, the Caranas, Gandharvas, Vidyadharas, Asuras, Yaksas, Kinnaras and angels, the serpentine, the monkey-shaped Kimpurusas, the human beings, the inhabitants of Matrloka, the demons, Pisacas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, the goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the moving and standing living entities, the living entities born from embryos, from eggs, from perspiration and from seeds, and all others, whether they be in the water, land or sky, in happiness, in distress or in mixed happiness and distress. All of them, according to their past deeds, are created by the Supreme Lord.

PURPORT

The varieties of living entities are mentioned in this list, and, with no exception from the topmost planet down to the lowest planet of the universe, all of them in different species of life are created by the Almighty Father, Visnu. Therefore no one is independent of the Supreme Personality of Godhead. In the Bhagavad-gita (14.4) the Lord therefore claims all living entities as His offspring in the following verse:

sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita

The material nature is compared to the mother. Although every living being is seen to come out of the mother's body, it is still a fact that the mother is not the ultimate cause of such a birth. The father is the ultimate cause of birth. Without the father's seed, no mother can give birth to a child. Therefore the living beings in different varieties of forms and positions within the innumerable universes are all born of the seeds of the Almighty Father, the Personality of Godhead, and only to the man with a poor fund of knowledge they appear to be born of the material nature. Being under the material energy of the Supreme Lord, all living entities beginning from Brahma down to the insignificant ant are manifested in different bodies according to their past deeds.

The material nature is one of the energies of the Lord (Bg. 7.4). The material nature is inferior in comparison to the living entities, the superior nature. The superior nature and inferior nature of the Lord combine to manifest all universal affairs.

Some of the living entities are relatively happy in better conditions of life, whereas others are in distressed conditions of life. But factually, none of them are actually happy in material conditional life. No one can be happy in prison life, although one may be a first-class prisoner and another a third-class prisoner. The intelligent person should not try to be promoted from third-class prison life to first-class prison life, but should try to be released from the prison altogether. One may be promoted to first-class

prisoner, but the same first-class prisoner is again degraded to a third-class prisoner in the next term. One should try to be free from prison life and go back home, back to Godhead. That is the real goal for all types of living entities.

TEXT 41

TEXT

sattvam rajas tama iti
tisrah sura-nr-narakah
tatrapy ekaikaso rajan
bhidyante gatayas tridha
yadaikaikataro 'nyabhyam
sva-bhava upahanyate

SYNONYMS

sattvam--the mode of goodness; rajah--the mode of passion; tamah--the mode of darkness; iti--thus; tisrah--the three; sura--demigod; nr--human being; narakah--one who is suffering hellish conditions; tatra api--even there; ekaikasah--another; rajan--O King; bhidyante--divide into; gatayah--movements; tridha--three; yada--at that time; ekaikatarah--one in relation with another; anyabhyam--from the other; sva-bhavah--habit; upahanyate--develops.

TRANSLATION

According to the different modes of material nature--the mode of goodness, the mode of passion and the mode of darkness--there are different living creatures, who are known as demigods, human beings and hellish living entities. O King, even a particular mode of nature, being mixed with the other two, is divided into three, and thus each kind of living creature is influenced by the other modes and acquires its habits also.

PURPORT

The living entities individually are being conducted by a particular mode of nature, but at the same time there is every chance of their being influenced by the other two. Generally, all conditioned souls in the material engagement are influenced by the mode of passion because every one of them is trying to lord it over the material nature to fulfill his individual desire. But in spite of the individual mode of passion, there is always the chance of being influenced by the other modes of nature by association. If one is in good association he can develop the mode of goodness, and if in bad association he may develop the mode of darkness or ignorance. Nothing is stereotyped. One can change his habit by good or bad association, and one has to become intelligent enough to discriminate between good and bad. The best association is the service of the devotees of the Lord, and by that association one can become the highest qualified man by the grace of the Lord's pure devotees. As we have already seen in the life of Srila Narada Muni, he became the topmost devotee of the Lord simply by the association of pure devotees of the Lord. By birth he was the son of a maidservant and had no knowledge of his father and no academic education, even of the lowest status. But simply by associating with the devotees and by eating the remnants of their foodstuff, he gradually developed the transcendental qualities of the devotees. By such association, his taste for chanting and hearing the transcendental glories of the Lord became prominent, and because the glories of the Lord are nondifferent from the Lord, he got direct association with the Lord by means of sound representation. Similarly, there is the life of Ajamila (Sixth Canto), who was the son of a brahmana and was educated and trained properly in the discharge of the duties of a brahmana, but who in spite of all this, because he contacted the bad association of a prostitute, was put into the path of the lowest quality of candala, or the last position for a human being. Therefore the Bhagavatam always recommends the association of the mahat, or the great soul, for opening the gate of salvation. To associate with persons

engaged in lording it over the material world means to enter into the darkest region of hell. One should try to raise himself by the association of the great soul. That is the way of the perfection of life.

TEXT 42

TEXT

sa evedam jagad-dhata
bhagavan dharma-rupa-dhrk
pusnati sthapayan visvam
tiryak-nara-suradibhih

SYNONYMS

sah--He; eva--certainly; idam--this; jagat-dhata--the maintainer of the entire universe; bhagavan--the Personality of Godhead; dharma-rupa-dhrk--assuming the form of religious principles; pusnati--maintains; sthapayan--after establishing; visvam--the universes; tiryak--living entities lower than the human beings; nara--the human beings; sura-adibhih--by the demigodly incarnations.

TRANSLATION

He, the Personality of Godhead, as the maintainer of all in the universe, appears in different incarnations after establishing the creation, and thus He reclaims all kinds of conditioned souls amongst the humans, the nonhumans and the demigods.

PURPORT

The Supreme Personality of Godhead Visnu incarnates Himself in different societies of living entities to reclaim them from the clutches of illusion, and such activities of the Lord are not limited only to human society. He incarnates Himself even as a fish, hog, tree and many other forms, but less intelligent persons who have no knowledge of Him deride Him even if He is in human society as a human being. The Lord therefore says in the Bhagavad-gita (9.11):

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

As we have already discussed in the previous verses, it is concluded that the Lord is never a product of the material creation. His transcendental position is always unchanged. He is the eternal form of knowledge and bliss, and He executes His almighty will by His different energies. As such, He is never the subject of reactions for any of His acts. He is transcendental to all such conceptions of actions and reactions. Even if He is visible in the material world, the exhibition is only of His internal energy, for He is above the good and bad conceptions of this material world. In the material world the fish or the hog may be considered lower than the man, but when the Lord appears as a fish or hog, He is neither of them in the material conception. It is His causeless mercy that He appears in every society or species of life, but He is never to be considered one of them. Conceptions of the material world such as good and bad, lower and upper, important and insignificant, are estimations of the material energy, and the Supreme Lord is transcendental to all such conceptions. The words param bhavam, or transcendental nature, can never be compared to the material conception. We should not forget that the potencies of the Almighty Lord are always the same and do not decrease because the Lord assumes the form of a lower animal. There is no difference between Lord Sri Rama, Lord Sri Krsna and His incarnations as a fish and hog. He is all-pervading and simultaneously localized at any and every place. But the foolish person with a poor fund of knowledge, for want of that param bhavam of the Lord, cannot understand how the Supreme Lord can

take the form of a man or a fish. One compares everything to one's own standard of knowledge, as the frog in the well considers the sea to be like the well. The frog in the well cannot even think of the sea, and when such a frog is informed of the greatness of the sea, it takes the conception of the sea as being a little greater than the well. As such, one who is foolish about the transcendental science of the Lord will find it difficult to understand how Lord Visnu can equally manifest Himself in every society of living entities.

TEXT 43

TEXT

tatah kalagni-rudratma
yat srstam idam atmanah
sanniyacchati tat kale
ghananikam ivanilah

SYNONYMS

tatah--thereafter, at the end; kala--destruction; agni--fire; rudra-atma--in the form of Rudra; yat--whatever; srstam--created; idam--all these; atmanah--of His own; sam--completely; niyacchati--annihilates; tat kale--at the end of the millennium; ghana-anikam--bunches of clouds; iva--like that of; anilah--air.

TRANSLATION

Thereafter, at the end of the millennium, the Lord Himself in the form of Rudra, the destroyer, will annihilate the complete creation as the wind displaces the clouds.

PURPORT

This creation is very appropriately compared to clouds. Clouds are created or situated in the sky, and when they are displaced they remain in the same sky without manifestation. Similarly, the whole creation is made by the Supreme Personality of God in His form of Brahma, it is maintained by Him in the form of Visnu, and it is destroyed by Him in the form of Rudra, or Siva, all in due course. This creation, maintenance and destruction are nicely explained in the Bhagavad-gita (8.19-20) as follows:

bhuta-gramah sa evayam
bhutva bhutva praliyate
ratry-agame 'vasah partha
prabhavaty ahar-agame

paras tasmāt tu bhavo 'nyo
'vyakto 'vyaktat sanatanah
yah sa sarvesu bhutesu
nasyatsu na vinasyati

The nature of the material world is that it is first created very nicely, then it develops very nicely and stays for a great number of years (even beyond the calculation of the greatest mathematician), but after that it is again destroyed during the night of Brahma, without any resistance, and at the end of the night of Brahma it is again manifested as a creation to follow the same principles of maintenance and destruction. The foolish conditioned soul who has taken this temporary world as a permanent settlement has to learn intelligently why such creation and destruction take place. The fruitive actors in the material world are very enthusiastic in the creation of big enterprises, big houses, big empires, big industries and so many big, big things out of the energy and ingredients supplied by the material agent of the Supreme Lord. With such resources, and at the cost of valuable energy, the conditioned soul creates, satisfies his

whims, but unwillingly has to depart from all his creations and enter into another phase of life to create again and again. To give hope to such foolish conditioned souls who waste their energy in this temporary material world, the Lord gives information that there is another nature, which is eternally existent without being occasionally created or destroyed, and that the conditioned soul can understand what he should do and how his valuable energy may be utilized. Instead of wasting his energy in matter, which is sure to be destroyed in due course by the supreme will, the conditioned soul should utilize his energy in the devotional service of the Lord so that he can be transferred to the other, eternal nature, where there is no birth, no death, no creation, no destruction, but permanent life instead, full of knowledge and unlimited bliss. The temporary creation is thus exhibited and destroyed just to give information to the conditioned soul who is attached to temporary things. It is also meant to give him a chance for self-realization, and not for sense gratification, which is the prime aim of all fruitive actors.

TEXT 44

TEXT

ittham-bhavana kathito
bhagavan bhagavattamah
nettham-bhavana hi param
drastum arhanti surayah

SYNONYMS

ittham--in these features; bhavana--the matter of creation and destruction; kathitah--described; bhagavan--the Personality of Godhead; bhagavat-tamah--by the great transcendentalists; na--not; ittham--in this; bhavana--features; hi--only; param--most glorious; drastum--to see; arhanti--deserve; surayah--great devotees.

TRANSLATION

The great transcendentalists thus describe the activities of the Supreme Personality of Godhead, but the pure devotees deserve to see more glorious things in transcendence, beyond these features.

PURPORT

The Lord is not only the creator and destroyer of the material manifestations of His different energies. He is more than a simple creator and destroyer, for there is His feature of ananda, or His pleasure feature. This pleasure feature of the Lord is understood by the pure devotees only, and not by others. The impersonalist is satisfied simply by understanding the all-pervasive influence of the Lord. This is called Brahman realization. Greater than the impersonalist is the mystic who sees the Lord situated in his heart as Paramatma, the partial representation of the Lord. But there are pure devotees who take part in the direct pleasure (ananda) potency of the Lord by factual reciprocation of loving service. The Lord in His abode called the Vaikuntha planets, which are eternal manifestations, always remains with His associates and enjoys transcendental loving services by His pure devotees in different transcendental humors. The pure devotees of the Lord thus undergo a practice of that devotional service to the Lord during the manifestation of the creation and take full advantage of the manifestation by qualifying themselves to enter into the kingdom of God. The Bhagavad-gita (18.55) confirms this:

bhaktya mam abhijanati
yavan yas casmi tattvatah
tato mam tattvato jnatva
visate tad-anantaram

By development of pure devotional service one can factually know the Lord as He is and thus be trained in the bona fide service of the Lord and be allowed to enter into the direct association of the Lord in so many capacities. The highest glorious association with the Lord is made possible in the planet of Goloka Vrndavana, where Lord Krsna enjoys Himself with the gopis and His favorite animals, the surabhi cows. A description of this transcendental land of Krsna is given in the Brahma-samhita, which is considered by Lord Sri Caitanya to be the most authentic literature in this connection.

TEXT 45

TEXT

nasya karmani janmadau
parasyanuvidhiyate
kartrtva-pratisedhartham
mayayaropitam hi tat

SYNONYMS

na--never; asya--of the creation; karmani--in the matter of; janma-adau--creation and destruction; parasya--of the Supreme; anuvidhiyate--it is so described; kartrtva--engineering; pratisedha-artham--counteract; mayaya--by the external energy; aropitam--is manifested; hi--for; tat--the creator.

TRANSLATION

There is no direct engineering by the Lord for the creation and destruction of the material world. What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator.

PURPORT

The Vedic direction for the creation, maintenance and destruction of the material world is this: yato va imani bhutani jayante. yena jatani jivanti. yat prayanty abhisamvisanti, i.e., everything is created by Brahman, after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman. Gross materialists without any knowledge of Brahman, Paramatma or Bhagavan conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that the material nature is the ultimate cause of all the manifestations of the material world. This view is refuted by all Vedic literature. The Vedanta philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and Srimad-Bhagavatam, the natural commentation on the Vedanta philosophy, says, janmady asya yato 'nvayad itaratas carthesv abhijnah svarat, etc.

Inert matter is undoubtedly energy with potential to interact, but it has no initiative of its own. Srimad-Bhagavatam therefore comments on the aphorism janmady asya by saying abhijnah and svarat, i.e., the Supreme Brahman is not inert matter, but He is supreme consciousness and is independent. Therefore inert matter cannot be the ultimate cause of the creation, maintenance and destruction of the material world. Superficially material nature appears to be the cause of creation, maintenance and destruction, but material nature is set into motion for creation by the supreme conscious being, the Personality of Godhead. He is the background of all creation, maintenance and destruction, and this is confirmed in the Bhagavad-gita (9.10):

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

The material nature is one of the energies of the Lord, and she can work under the direction of the Lord (adhyaksena). When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as a father contacts the mother, who is then able to conceive a child. Although it appears to the layman that the mother gives birth to the child, the experienced man knows that the father gives birth to the child. The material nature therefore produces the moving and standing manifestations of the material world after being contacted by the supreme father, and not independently. Considering material nature to be the cause of creation, maintenance, etc., is called "the logic of nipples on the neck of a goat." The Caitanya-caritamṛta by Srila Kṛṣṇadāsa Kavirāja Gosvami describes this logic of aja-gala-stana-nyaya as follows (as explained by His Divine Grace Sri Srimad Bhaktisiddhanta Sarasvati Gosvami Maharaja): "The material nature, as the material cause, is known as pradhana, and as efficient cause is known as maya. But since it is inert matter, it is not the remote cause of creation." Kavirāja Gosvami states as follows:

ataeva kṛṣṇa mula-jagat-karana
prakṛti---karana yaiche aja-gala-stana

(Cc. Adi 5.61)

Because Karanarnavasayi Visnu is a plenary expansion of Kṛṣṇa, it is He who electrifies the matter to put it in motion. The example of electrification is quite appropriate. A piece of iron is certainly not fire, but when the iron is made red-hot, certainly it has the quality of fire through its burning capacity. Matter is compared to the piece of iron, and it is electrified or made red-hot by the glance or manipulation of the supreme consciousness of Visnu. Only by such electrification is the energy of matter displayed in various actions and reactions. Therefore the inert matter is neither efficient nor the material cause of the cosmic manifestation. Sri Kapiladeva has said:

yatholmukad visphulingad
dhumad vapi sva-sambhavat
apy atmatvenabhimatad
yathagnih prthag ulmukat

(Bhag. 3.28.40)

The original fire, its flame, its sparks and its smoke are all one, for fire is still fire yet is different from the flame, flame is different from sparks, and sparks are different from the smoke. In every one of them, namely in the flames, in the sparks and in the smoke, the integrity of fire is present, yet all of them are differently situated with different positions. The cosmic manifestation is compared to the smoke because when smoke passes over the sky so many forms appear, resembling many known and unknown manifestations. The sparks are compared to living entities, and the flames are compared to material nature (pradhana). One must know that each and every one of them is effective simply because of being empowered by the quality of the original fire. Therefore all of them, namely the material nature, the cosmic manifestation and the living entities, are but different energies of the Lord (fire). Therefore those who accept the material nature as the cosmic manifestation's original cause (prakṛti, the cause of creation according to Sankhya philosophy) are not correct in their conclusion. The material nature has no separate existence without the Lord. Therefore, setting aside the Supreme Lord as the cause of all causes is the logic of aja-gala-stana-nyaya, or trying to milk the nipples on the neck of a goat. The nipples on the neck of a goat may seem like sources of milk, but to try to get milk from such nipples will be foolish.

TEXT 46

TEXT

ayam tu brahmanah kalpah
savikalpa udahrtah

vidhih sadharano yatra
sargah prakrta-vaikrtah

SYNONYMS

ayam--this process of creation and annihilation; tu--but; brahmanah--of Brahma; kalpah--his one day; sa-vikalpah--along with the duration of the universes; udahrtah--exemplified; vidhih--regulative principles; sadharanah--in summary; yatra--wherein; sargah--creation; prakrta--in the matter of material nature; vaikrtah--disbursement.

TRANSLATION

This process of creation and annihilation described in summary herein is the regulative principle during the duration of Brahma's one day. It is also the regulative principle in the creation of mahat, in which the material nature is dispersed.

PURPORT

There are three different types of creation, called maha-kalpa, vikalpa and kalpa. In the maha-kalpa the Lord assumes the first purusa incarnation as Karanodakasayi Visnu with all the potencies of the mahat-tattva and the sixteen principles of creative matter and instruments. The creative instruments are eleven, the ingredients are five, and all of them are products of mahat, or materialistic ego. These creations by the Lord in His feature of Karanodakasayi Visnu are called maha-kalpa. The creation of Brahma and dispersion of the material ingredients are called vikalpa, and the creation by Brahma in each day of his life is called kalpa. Therefore each day of Brahma is called a kalpa, and there are thirty kalpas in terms of Brahma's days. This is also confirmed in the Bhagavad-gita (8.17) as follows:

sahasra-yuga-paryantam
ahar yad brahmano viduh
ratim yuga-sahasrantam
te 'ho-ratra-vido janah

In the upper planetary system the duration of one complete day and night is equal to one complete year of this earth. This is accepted even by the modern scientist and attested by the astronauts. Similarly, in the region of still higher planetary systems the duration of day and night is still greater than in the heavenly planets. The four yugas are calculated in terms of the heavenly calendars and accordingly are twelve thousand years in terms of the heavenly planets. This is called a divya-yuga, and one thousand divya-yugas make one day of Brahma. The creation during the day of Brahma is called kalpa, and the creation of Brahma is called vikalpa. When vikalpas are made possible by the breathing of Maha-Visnu, this is called a maha-kalpa. There are regular and systematic cycles of these maha-kalpas, vikalpas and kalpas. In answer to Maharaja Pariksit's question about them, Sukadeva Gosvami answered in the Prabhasa-khanda of the Skanda Purana. They are as follows:

prathamah sveta-kalpas ca
dvitiyo nila-lohitah
vamadevas trtiyas tu
tato gathantaro 'parah

rauravah pancamah proktah
sasthah prana iti smrtah
saptamo 'tha brhat-kalpah
kandarpo 'stama ucyate

sadyotha navamah kalpa

isano dasamah smrtah
dhyana ekadasah proktas
tatha sarasvato 'parah

trayodasa udanas tu
garudo 'tha caturdasah
kaurmah pancadaso jneyah
purnamasi prajapateh

sodaso narasimhas tu
samadhis tu tato 'parah
agneyo visnujah saurah
soma-kalpas tato 'parah

dvavimso bhavanah proktah
supuman iti caparah
vaikunthas carstisas tadvad
vali-kalpas tato 'parah

saptavimso 'tha vairajo
gauri-kalpas tathaparah
mahesvaras tatha proktas
tripuro yatra ghatitah
pitr-kalpas tatha cante
yah kuhur brahmanah smrta

Therefore the thirty kalpas of Brahma are: (1) Sveta-kalpa, (2) Nilalohita, (3) Vamadeva, (4) Gathantara, (5) Raurava, (6) Prana, (7) Brhat-kalpa, (8) Kandarpa, (9) Sadyotha, (10) Isana, (11) Dhyana, (12) Sarasvata, (13) Udana, (14) Garuda, (15) Kaurma, (16) Narasimha, (17) Samadhi, (18) Agneya, (19) Visnuja, (20) Saura, (21) Soma-kalpa, (22) Bhavana, (23) Supuma, (24) Vaikuntha, (25) Arcisa, (26) Vali-kalpa, (27) Vairaja, (28) Gauri-kalpa, (29) Mahesvara, (30) Paitr-kalpa.

These are Brahma's days only, and he has to live months and years up to one hundred, so we can just imagine how many creations there are in kalpas only. Then again there are vikalpas, which are generated by the breathing of Maha-Visnu, as stated in the Brahma-samhita (yasyaika-nisvasita-kalam athavalambya jivanti loma-vilaja jagadanda-nathah). The Brahmas live only during the breathing period of Maha-Visnu. So the exhaling and inhaling of Visnu are maha-kalpas, and all these are due to the Supreme Personality of Godhead, for no one else is the master of all creations.

TEXT 47

TEXT

parimanam ca kalasya
kalpa-laksana-vigraham
yatha purastad vyakhyasye
padmam kalpam atho srnu

SYNONYMS

parimanam--measurement; ca--also; kalasya--of time; kalpa--a day of Brahma; laksana--symptoms; vigraham--form; yatha--as much as; purastat--hereafter; vyakhyasye--shall be explained; padmam--by the name Padma; kalpam--the duration of a day; atho--thus; srnu--just hear.

TRANSLATION

O King, I shall in due course explain the measurement of time in its gross and subtle features with the specific symptoms of each, but for the present let me explain unto you the Padma-kalpa.

PURPORT

The present duration of a kalpa of Brahma is called the Varaha-kalpa or Svetavaraha-kalpa because the incarnation of the Lord as Varaha took place during the creation of Brahma, who was born on the lotus coming out of the abdomen of Visnu. Therefore this Varaha-kalpa is also called Padma-kalpa, and this is testified by acaryas like Jiva Gosvami as well as Visvanatha Cakravarti Thakura in pursuance of the first commentator, Svami Sridhara. So there is no contradiction between the Varaha and the Padma-kalpa of Brahma.

TEXT 48

TEXT

saunaka uvaca
yad aha no bhavan suta
ksatta bhagavatottamah
cacara tirthani bhuvah
tyaktva bandhun sudustyajan

SYNONYMS

saunakah uvaca--Sri Saunaka Muni said; yat--as; aha--you said; nah--unto us; bhavan--your good self; suta--O Suta; ksatta--Vidura; bhagavata-uttamah--one of the topmost devotees of the Lord; cacara--practiced; tirthani--places of pilgrimage; bhuvah--on the earth; tyaktva--leaving aside; bandhun--all relatives; su-dustyajan--very difficult to give up.

TRANSLATION

Saunaka Rsi, after hearing all about the creation, inquired from Suta Gosvami about Vidura, for Suta Gosvami had previously informed him how Vidura left home, leaving aside all his relatives, who were very difficult to leave.

PURPORT

The rsis headed by Saunaka were more anxious to know about Vidura, who met Maitreya Rsi while traveling to the pilgrimage sites of the world.

TEXTS 49-50

TEXT

ksattuh kausaraves tasya
samvado 'dhyatma-samsritah
yad va sa bhagavams tasmai
prstas tattvam uvaca ha

bruhi nas tad idam saumya
vidurasya vicestitam
bandhu-tyaga-nimittam ca
yathaivagatavan punah

SYNONYMS

ksattuh--of Vidura; kausaraveh--as that of Maitreya; tasya--their; samvadah--news; adhyatma--in the matter of transcendental knowledge; samsritah--full of; yat--which; va--anything else; sah--he; bhagavan--His Grace; tasmai--unto him; prstah--inquired; tattvam--the truth; uvaca--answered; ha--in the past; bruhi--please tell; nah--unto us; tat--those matters; idam--here; saumya--O gentle one; vidurasya--of Vidura; vicestitam--activities; bandhu-tyaga--renouncing the friends; nimittam--the cause of; ca--also; yatha--as; eva--also; agatavan--came back; punah--again (at home).

TRANSLATION

Saunaka Rsi said: Let us know, please, what topics were discussed between Vidura and Maitreya, who talked on transcendental subjects, and what was inquired by Vidura and replied by Maitreya. Also please let us know the reason for Vidura's giving up the connection of his family members, and why he again came home. Please also let us know the activities of Vidura while he was in the places of pilgrimage.

PURPORT

Sri Suta Gosvami was narrating the topics of the creation and destruction of the material world, but it appears that the rsis headed by Saunaka were more inclined to hear of transcendental subjects, which are on a higher level than the physical. There are two classes of men, namely those too addicted to the gross body and the material world, and others, on the higher level, who are interested more in transcendental knowledge. Srimad-Bhagavatam gives facility to everyone, both to the materialist and to the transcendentalist. By hearing Srimad-Bhagavatam in the matter of the Lord's glorious activities both in the material world and in the transcendental world, men can derive equal benefit. The materialists are more interested in the physical laws and how they are acting, and they see wonders in those physical glamors. Sometimes, due to physical glamors, they forget the glories of the Lord. They should know definitely that physical activities and their wonders are all initiated by the Lord. The rose in the garden gradually takes its shape and color to become beautiful and sweet not by a blind physical law, although it appears like that. Behind that physical law is the direction of the complete consciousness of the Supreme Lord, otherwise things cannot take shape so systematically. The artist draws a picture of a rose very nicely with all attention and artistic sense, and yet it does not become as perfect as the real rose. If that is the real fact, how can we say that the real rose has taken its shape without intelligence behind the beauty? This sort of conclusion is due to a poor fund of knowledge. One must know from the above description of creation and annihilation that the supreme consciousness, being omnipresent, can take care of everything with perfect attention. That is the fact of the omnipresence of the Supreme Lord. Persons, still more foolish than the gross materialists, however, claim to be transcendentalists and claim to have such supreme all-pervading consciousness, but offer no proof. Such foolish persons cannot know what is going on behind the next wall, yet they are falsely proud of possessing the cosmic, all-pervading consciousness of the Supreme Person. For them also, hearing of Srimad-Bhagavatam is a great help. It will open their eyes to see that simply by claiming supreme consciousness one does not become supremely conscious. One has to prove in the physical world that he has such supreme consciousness. The rsis of Naimisaranya, however, were above the gross materialists and the false transcendentalists, and thus they were always anxious to know the real truth in transcendental matters, as discussed by authorities.

TEXT 51

TEXT

suta uvaca
rajna pariksita prsto
yad avocan maha-munih
tad vo 'bhidhasye srnuta

rajnah prasnansaratah

SYNONYMS

sutah uvaca--Sri Suta Gosvami replied; rajna--by the King; parikṣita--by Parikṣit; prstah--as asked; yat--what; avocāt--spoke; mahā-muniḥ--the great sage; tat--that very thing; vah--unto you; abhidhāsyē--I shall explain; srnuta--please hear; rajnah--by the King; prasna--question; anusaratah--in accordance with.

TRANSLATION

Sri Suta Gosvami explained: I shall now explain to you the very subjects explained by the great sage in answer to King Parikṣit's inquiries. Please hear them attentively.

PURPORT

Any question that is put forward may be answered by quoting the authority, and that satisfies the saner section. That is the system even in the law court. The best lawyer gives evidence from the past judgment of the court without taking much trouble to establish his case. This is called the parampara system, and learned authorities follow it without manufacturing rubbish interpretations.

isvarah paramah kṛṣṇah
sac-cid-ananda-vigrahah
anadir adir govindah
sarva-karana-karanam

(Brahma-saṁhita 5.1)

Let us all obey the Supreme Lord, whose hand is in everything, without exception. Thus end the Bhaktivedānta purports of the Second Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled " Bhagavatam Is the Answer to All Questions."

END OF THE SECOND CANTO