aḥamevāsāṁ evāgre
nānyad yat sad-asat param
paścād aham yad etac ca
yo’vāsīṣyeta so’smy aham  (p. 507)
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CHAPTER SEVEN

Scheduled Incarnations with Specific Functions

TEXT 1
brasmo‘a
yatrodya‘aḥ kṣiti-taloddharaṇa‘ya bibhrat krauḍīṁ tanuṁ sakala-yajña-mayīṁ anantaḥ antar-mahāraṇava upāgatam ādi-daityam tam daṁṣṭrayādīrīm iva vajra-dharo dadāra

brahmā uvāca—Lord Brahmā said; yatra—at that time (when); udyataḥ—attempted; kṣiti-tala—the earthly planet; uddharaṇa‘ya—for the matter of lifting; bibhrat—assumed; krauḍīṁ—pastimes; tanum—form; sakala—total; yajña-mayīṁ—all-inclusive sacrifices; anantaḥ—the Unlimited; antar—within the universe; mahā-arṇave—the great Garbha Ocean; upāgatam—having arrived at; ādi—the first; daityam—demon; tam—him; daṁṣṭrayā—from the tusk; adrim—the flying mountains; iva—like; vajra-dharaḥ—the controller of the thunderbolts; dadāra—pierced.

TRANSLATION

Lord Brahmā said: At the time when the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift up the earthly planet, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiraṇyākṣa] appeared, and the Lord pierced him with His tusk.
PURPORT

Since the beginning of creation, the demons and the demigods or the Vaiṣṇavas are always the two classes of living beings to dominate the planets of the universes. So Lord Brahmā is the first demigod, and Hiraṇyākṣa 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 resulting in a greatly harmful reaction of the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiraṇyākṣa (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 the 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 earthly planet from within the water of Garbhodaka. Śrī Jayadeva Gosvāmī, the great Vaiṣṇava poet, sang as follows:

\[\textit{vasati daśana-śikhare dharāṇī tava lagnī} \\
\textit{śasīni kalaṅka-kaleva nimagnī} \\
\textit{keśava dhṛta-sūkara-rūpa} \\
\textit{jaya jagadīśa hare.}\]

“O Keśava! O Supreme Lord who has assumed the form of a boar! O Lord! The earthly planet 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 a fanciful class of 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 earthly planet.

When the Lord appeared to pick up the earthly planet, the demon of the name Hiraṇyākṣa 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 Śrīla Jīva Gosvāmī, the demon Hiraṇyākṣa 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, and Śrīla Viśvanātha Cakravartī Ṭhākura confirms this version.

TEXT 2

जातो रूचेरजनयत्र सुयमान सुयज
आकृतिः तुस्मरानथ दक्षिणायाम्।
लोकत्रयश्च महतीमहर्दु यदार्ति
स्मायम्भुवेन मनुना हरिरित्रंनुनः॥ २ ॥

jātō rucēr ajanayat suyamān suyajña
ākūti-sūnur amarān atha daksināyām
loka-trayasya mahatīm aharad yadārtiṁ
svāyambhuvena manunā harir ity anūktaḥ

jātaḥ—was born; ruceḥ—of the wife of Prajāpati; ajanayat—gave birth; suyamān—headed by Suyama; suyajñaḥ—Suyajña; ākūti-sūnur—of the son of Ākūti; amarān—the demigods; atha—thus; daksināyāṁ—unto the wife of the name Daksinā; loka—the planetary systems; trayasya—of the three; mahatīm—very great; aharat—diminished; yat—all those; ārtim—distresses; svāyambhuvena—by the Manu named Svāyambhuva; manunā—by the father of mankind; hariḥ—Hari; iti—thus; anūktaḥ—named.

TRANSLATION

The Prajāpati first begot Suyajña, in the womb of his wife Ākūti, and then Suyajña begot demigods, headed by Suyama, in the womb of his wife Daksinā. Suyajña, 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 Svāyambhuva 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 incarnations 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 Bhāgavata-Purāṇa the name of the Kalki incarnation, which is to take place in almost
400,000 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 incarnation without reference to the authorized scriptures.

TEXT 3

\[\text{jājñē ca kardama-grhe dvija devahūtyāṁ} \]
\[\text{striḥbhīḥ samaṁ navabhir ātmagatiṁ svā-mātre} \]
\[\text{ūce yayātma-śamalam guṇa-saṅga-paṅkam} \]
\[\text{asmin vidhūya kapilasya gatiṁ prapede} \]

\textit{jajñē—took birth; ca—also; kardama—the Prajāpati named Kardama; grhe—in the house of; dvija—O brahman; devahūtyāṁ—in the womb of Devahūti; striḥbhīḥ—by women; samam—accompanied by; navabhiḥ—by nine; ātma-gatim—spiritual realization; svā-mātre—unto His own mother; uce—uttered; yayā—by which; ātma-śamalam—coverings of the spirit soul; guṇa-saṅga—associated with the modes of nature; paṅkam—mud; asmin—this very life; vidhūya—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 prajāpati brahmaṇa Kardama and his wife Devahūti, 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 Devahūti are fully described in the Third Canto (Chapters 25-30) of the Śrīmad-Bhāgavatam,
and anyone who follows the instructions can achieve the same liberation obtained by Devahūti. The Lord spoke Bhagavad-gītā, and thereby Arjuna achieved self-realization, and even today anyone who follows the path of Arjuna can also attain the same benefit as Śrī 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 Kṛṣṇa or Lord Kapila, one can obtain the highest benefit, even today.

The word ātmā-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 Śiva or Brahmā, 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 Vaikuṇṭhaloka where Lord Kapila predominates. Every incarnation of the Lord has His own abode in the spiritual sky. Therefore Lord Kapila also has His separate Vaikuṇṭha planet. The spiritual sky is not void. There are innumerable Vaikuṇṭha 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 aṁśa, kalā, guṇa, yuga, and manvantara incarnations, and when the Lord’s associates descend by the order of the Lord, such incarnations are called śaktyāveśa 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 do 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 is stated in the Bhagavad-gītā (Bg. 14.26):

\[
māṁ ca yo 'vyabhicāreṇa
bhakti-yogena sevate
sa guṇān samatītyai 'tan
brahma-bhūyāya kalpate
\]

Even in the nonliberated stage, a living entity can be directly engaged in the transcendental loving service of the Personality of Godhead Lord Kṛṣṇa or His plenary expansions Rāma, Narasiṁha, etc. Thus, with the proportionate improvement of such transcendental devotional service, the devotee makes definite progress in the matter of brahma-gati, or ātma-gati, and ultimately attains kapilasya gati, 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**

अत्रेयपत्यमभिकाल्पक्त आह तुषो
द्वितो मघामिति यदृ भगवान स दत्तः
यत्वादपि जपरामपत्रित्रेद्हा
योगद्विमापुरुसभिः यहुःहृदयाया: || ४ \||

\[
\text{atrer apatyam abhikānksata āha tuṣto}
\text{datto mayāham iti yad bhagavān sa dattaḥ}
\text{yat-pāda-paṅkaja-parāga-pavitra-dehā}
\text{yogardhīm āpur ubhayīm yadu-haihayādyāḥ}
\]
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 śānta, dāsya, sakhyā, vātsalya and mādhurya. The sage Atri was related with the Lord in the affectionate vātsalya 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 Atreya. 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 of devotional service but, because of his offense at the feet of a devotee, was killed by Lord Paraśurāma. The Lord became the son of the great sage Atri and became known as Dattātreya.

TEXT 5

तक्षं तपस्विते विविधलोकसिस्तधयेः मे
आदौ समानौ भवतसः स चतुःसनोऽभूतः।
प्राकृतज्ञमभविनिद्धमायत्वर्यं
सम्प्रदृ्जगाद ज्ञनयो यद्यचक्षुतात्मनं।||५||

	tapam tapo vividha-loka-sisrkṣayā me
ādau sanāt sva-tapasaḥ sa catuḥ-sano 'bhūt
prāk-kalpa-samplava-vinaśṭam iḥātma-tattvam

samyag jagāda munayo yad acakṣatātman

tapam—having undergone austerities; tapaḥ—penance; vividha-loka—different planetary systems; sisrkṣayā—desiring to create; me—of mine; ādau—at first; sanāt—from the Personality of Godhead; sva-tapasaḥ—by dint of my own penances; saḥ—He, the Lord; catuḥ-sanāḥ—the four bachelors named Sanat-kumāra, Sanaka, Sanandana and Sanātana; abhūt—appeared; prāk—previous; kalpa—creation; samplava—in the inundation; vinaśṭam—devastated; iha—in this material world; ātma—the spirit; tattvam—truth; samyak—in complete; jagāda—became manifested; munayaḥ—sages; yat—that which; acakṣata—saw clearly; ātman—the spirit.

TRANSLATION

In order to create different planetary systems I had to undergo austerities and penance, and the Lord, thus being pleased with me, in-
Scheduled Incarnations with Specific Functions

carnated in four sanas [Sanaka, Sanatkumāra, Sanandana and Sanātana]. 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

In the Viṣṇu-sahasra-nāma prayers there is a mention of the Lord’s name as sanāt and sanātanatama. The Lord and the living entities are both qualitatively sanātanam, or eternal, but the Lord is sanātanatama or the eternal in the superlative degree. The living entities are positively sanātanam, but not superlatively because the living entities are apt to fall to the atmosphere of noneternity also. Therefore, the living entities are quantitatively different from the superlative sanātana, 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 confirmed in the Bhagavad-gītā also (Bg. 4.11): ye yathā māṁ prapadyante. Brahmājī 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 there is prime necessity for transcendental knowledge, the ever-conditioned souls are given a chance for liberation in every millennium of creation. This mission of Brahmājī was fulfilled by the grace of the Lord when the four sanas, namely Sanaka, Sanatkumāra, Sanandana, and Sanātana, 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 Kumāras, one can at once see the Supreme Personality of Godhead within oneself.
In order to exhibit His personal way of austerity and penance, He appeared in twin forms as Nārāyana and Nara in the womb of Mūrti, the wife of Dharma and the daughter of Dakṣa. 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 woman. And because human life is meant for tapasya, for self-realization, factual human civilization, as conceived by the system of sanātana-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 in 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 brahmacārī under the guidance of a bona fide spiritual master just to understand that woman is the real binding force in the material existence. If anyone 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 of 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 the phantasmagoria or illusory dreams of life, encumber a human being, and he is thus impeded in his progress toward self-realization, the real aim of life. The brahma-\textit{cārī}, or a boy from the age of five years, especially from the higher castes, namely from the scholarly parents (the \textit{brāhma-\textit{nāsas}), the administrative parents (the \textit{kṣa\textit{t}riyas}}, or the mercantile or productive parents (the \textit{vaiśyas}), 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 livelihood. The brahma-\textit{cārī} is then allowed to go home and enter householder life and get married to a suitable woman. But there are many brahma-\textit{cārīs} who do not go home to become householders but continue the life of naiś\textit{ṭhika-brahmacārīs}, without any connection with women. They accept the order of sannyāsa, 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 brahma-\textit{cārī} to marry; this license is given to a brahma-\textit{cārī} who is unable to continue the way of naiś\textit{ṭhika-brahmacārya}, 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 brahma-\textit{cārya}, 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 vānapra\textit{ṣtha} to be trained up to live alone without the association of woman. When the practice is complete, the same retired householder becomes a sannyāsi, 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 Nārāyaṇa to teach the principle of womanly disassociation with a vow in life. The demigods, being envious of the austere life of the rigid brahma-\textit{cārīs}, would try to cause them to break their vows by dis-
patching 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, so there was 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, foolishly alleges that Lord Kṛṣṇa enjoyed women in His rāsa-līlā in Vṛndāvana, or with His sixteen thousand married wives at Dvārakā.

TEXT 7

kāmam dahanti kṛtino nanu roṣa-dṛṣṭyā
roṣam dahantam uta te na dahanty asahyam
so 'yam yad antaram alam praviṣan bibheti
kāmaḥ katham nu punar asya manaḥ śrayeta

kāmam—lust; dahanti—chastises; kṛtinaḥ—great stalwarts; nanu—but; roṣa-dṛṣṭyā—by wrathful glance; roṣam—wrath; dahantam—being overwhelmed; uta—although; te—they; na—cannot; dahanti—subjugate; asahyam—intolerable; saḥ—that; ayam—Him; yat—because; antaram—within; alam—however; praviṣan—entering; bibheti—is afraid of; kāmaḥ—lust; katham—how; nu—as a matter of fact; punaḥ—again; asya—His; manaḥ—mind; śrayeta—take shelter of.

TRANSLATION

Great stalwarts like Lord Śiva can, by their wrathful glance, 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 Śiva was engaged in severely austere meditation, Cupid, the demigod of lust, threw his arrow of sex desire, and Lord Śiva, thus being angry at him, glanced at Cupid in great wrath, and at once the body of Cupid was annihilated. Although Lord Śiva was so powerful, he was unable to get free from the effects of such wrath. But in the behavior of Lord Viṣṇu there is no incidence of such wrath at any time. On the contrary, Bhṛgu Muni tested the tolerance of the Lord by purposely kicking His chest, but instead of being angry at Bhṛgu Muni the Lord begged his pardon, saying that Bhṛgu Muni’s leg might have been badly hurt due to His chest being too hard. The Lord has the sign of the foot of Bhṛgu-pāda 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 āpta-kāmaḥ, 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

विद्धत: सपत्तुदितप्रतिभिभिन्नति राज्यो
बालोदपि सत्मुपगतस्तसेवनानि ||
तस्माद् अद्वैतः धृवगाति श्रृण्टे प्रसन्नो
दिश्य: स्तुवत्ति सर्वयो यदुपययत्सतात्।। ८।।

viddhataḥ sapatny-udita-patribhir anti rājño
bālo 'pi sann upagatas tapase vanāni
tasmā adad dhruva-gatim grñnte prasanno
divyāḥ stuvanti munayo yad upary-adhastāt
viddhaḥ—pinched by; sapatni—a co-wife; udita—uttered by; patribhīḥ—by sharp words; anti—just before; rājñāḥ—of the king; bālaḥ—a boy; api—although; san—being so; upagataḥ—took to; tapase—severe penances; vanāni—in a great forest; tasmai—therefore; adāt—gave as a reward; dhruvagatim—a path to the Dhruva planet; grṇate—on being prayed for; prasannāḥ—being satisfied; divyāḥ—denizens of higher planets; stuvanti—do pray; munayaḥ—great sages; yat—thereupon; upari—up; adhastāt—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 Mahārāja Uttanapāda, 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 incidence, Prince Dhruva went to his own mother and complained. His real mother also could not take any step against this insulting behavior, 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, Śrī Nārada Muni, who was specifically deputed for this purpose by the Personality of Godhead. Prince Dhruva was initiated by Nārada to chant the hymn composed of eighteen letters, namely om namo bhagavate vāsudevāya, and Lord Vāsudeva incarnated Himself as Prśnigarbha, 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 Mahārāja is a fixed Vaikuṇṭha planet, installed in the material atmosphere by the will of the Supreme Lord Vāsudeva. 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 Vaikuṇṭha planet never to be annihilated, it is worshiped even by the denizens of the seven stars situated below the Dhruva planet, as well as the planets which are even above the Dhruva planet. Mahārṣi Bhṛgu’s planet is situated above the Dhruva planet.

So the Lord incarnated Himself as Pṛśnigarbha just to satisfy a pure devotee of the Lord. And this perfection was achieved by Prince Dhruva simply by chanting the hymn mentioned above, after being initiated by another pure devotee, Nārada. 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 Śrīmad-Bhāgavatam.

TEXT 9

यद्वेनमुत्पथगतं द्विजवाक्यवाचः ।
निर्पुत्तस्य पौरुषस्य निरवर्तीम रत्नम् ॥
त्रात्वाथितो जगति पुनर्नवं च तेमें
दुग्धा वसुनिः वसुद्धा सकलानि येन ॥ ९ ॥

yat—when; venam—unto King Vena; utpatha-gatam—going astray from the righteous path; dvīja—of the brāhmaṇas; vākya—words of cursing; vajra—thunderbolt; nispluṣṭa—being burnt by; pauruṣa—great deeds; bhagam—opulence; niraye—into hell; patantam—going down; trātva—by de-
Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas 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 varṇāśrama-dharma, the pious and learned brāhmaṇas were the natural guardians of society. The brāhmaṇas, 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 kṣatriya administrators would always consult the council of learned brāhmaṇas. They were never autocratic monarchs. The scriptures like Manu-samhitā 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 the 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-samhitā and other Vedic literatures. The learned brāhmaṇas would advise the king in terms of those standard books of knowledge and with reference to the particular situation of time and place. Such brāhmaṇas 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 Mahārāja Candragupta, and the brāhmaṇa Cāṇakya was his unpaid prime minister.

Mahārāja Vena did not adhere to this principle of ruling, and he disobeyed the learned brāhmaṇas. The broad-minded brāhmaṇas 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 disobeying a great soul. One should strictly try to follow in the footsteps of great souls. Mahārāja 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 Vāmanā Purāṇa, the history of Mahārāja Vena and his degradation are fully described. When Mahārāja 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 Kurukṣetra for his purification and relieved him from all sufferings.

Mahārāja Prthu, the incarnation of God, descended by the prayer of the brahmanas to restore the disorders on earth. He produced all kinds of crops. But, at the same time, He performed the duty of a son who delivers the father from hellish conditions. The word putra means one who delivers from hell, called put. That is a worthy son.

TEXT 10

नामेनसाभ्रभ आस सुदेविन्धनु- 
यों वै चार समद्र्ग जडयोगचर्याम।

यत्पारमहायम्यम् पदपामनन्ति
खस्य प्राशान्तकरणः परिमुक्तसंस्कः||१०१||

nābher asāv ṭsaḥha āsa suvedi-sūnur
yo vai cacāra sama-dṛk jaḍa-yoga-caryām
yat pāramahāṁsyam ṭsayaḥ padam āmananti
svasthaḥ praśānta-karaṇaḥ parimukta-saṅgaḥ

nābheḥ—by Mahārāja Nābhi; asau—the Personality of Godhead; ṭsabhaḥ—Rṣabha; āsa—became; suvedi—Sudevi; sūnunḥ—the son of; yah—who; vai—certainly; cacāra—performed; sama-dṛk—equibalanced; jaḍa—material; yoga-caryām—performance of yoga; yat—which; pāramahāṁsyam—the highest stage of perfection; ṭsayaḥ—the learned sages; padam—situation; āmananti—do accept; svasthaḥ—self-reposed; praśānta—suspended; karaṇaḥ—the material senses; parimukta—perfectly liberated; saṅgaḥ—material contamination.
TRANSLATION

The Lord appeared as the son of Sudevī, the wife of King Nābhī, and was known as Ṛṣabhadeva. He performed materialistic yoga to equilibalance 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 jaḍa-yoga is also one accepted by authorities. This jaḍa-yoga involves practicing becoming like a dumb stone without being affected by material reactions. Just as a stone is indifferent to all kinds of attacks and reattacks of external situations, similarly one practices jaḍa-yoga by tolerating voluntary infliction of pain upon the material body. Such yogīs, out of many self-infliction methods, practice plucking out the hairs on their head, without shaving and without any instrumental help. But the real purpose of such jaḍa-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 Ṛṣabhadeva wandered like a dumb madman without being affected 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 flavored like the smell of fragrant flowers, and a saintly person would recognize him as a paramahāṁśa, one in the highest state of human perfection. One who is not able to make his stool fragrant should not, however, imitate Emperor Ṛṣabhadeva. The practice of jaḍa-yoga was possible by Ṛṣabhadeva and others on the same level of perfection, but such an uncommon practice is impossible for an ordinary man.

The real purpose of jaḍa-yoga, as mentioned here in this verse, is praśānta-karapaḥ, 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 jaḍa-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 rightful source of Śrīmad-Bhāgavatam will lead one to the highest perfectional stage of yoga. Ṛṣabhadeva was the son of King Nābhi and the grandson of King Āgnidhra, and he was the
father of King Bharata, after whose name this planet earth was called Bhāratavarṣa. Rṣabhadeva’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 Āgnidhra, but since King Rṣabhadeva is mentioned elsewhere as the son of Merudevi, it is clear that Merudevi and Sudevi are the same person under different names.

**TEXT 11**

सत्रे ममास भगवान्हि हयशीर्षायो
साखान् स यज्ञपुरुसपनीयवर्णम् ।
छन्दोमयो मक्खमयोक्षितदेवतात्मा
वाचो वभृत्तुरुत्तीः भस्तोभ्य नस्तः॥ १ ॥

_satre_—in the sacrificial ceremony; _mama_—of mine; āsa—appeared; bhagavān—the Personality of Godhead; haya-śīraṣā—with His horselike head; _atha_—thus; sāksāt—directly; saḥ—He; yajña-puruṣaḥ—the person who is pleased by performances of sacrifice; _tapanīya_—golden; _varṇaḥ_—hue; _chandomayaḥ_—personified Vedic hymns; _makhamayaḥ_—personified sacrifices; _akhila_—all that be; _devatā-ātma_—soul of the demigods; _vācaḥ_—sounds; _babhūvaḥ_—become audible; _uṣatiḥ_—very pleasing to hear; _svaṣataḥ_—while breathing; _asya_—His; _nastaḥ_—through the nostrils.

**TRANSLATION**

The Lord appeared as the Hayagrīva incarnation in the sacrifice performed by Brahmā. He was the personified sacrifices, and the hue of His body was 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 to be performed by the fruitle workers who also want to satisfy the demigods to achieve their fruitle 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 devotee is on a higher level than the fruitle workers or the worshipers of different demigods.

TEXT 12

\[
\text{matsyo yuganta-samaye manunopalabdhaḥ}
\]
\[
kṣoṇīmayo nikhila-jīva-nikāya-ketaḥ
\]
\[
\text{visraṁsitān uru-bhayē salile mukhān me}
\]
\[
\text{ādāya tatra vijahāra ha veda-mārgaṁ}
\]

\textit{matsyaḥ—incarnation of the fish; yuga-anta—at the end of the millennium; samaye—at the time of; manunā—the would-be Vaivasvata Manu; upalabdhāḥ—seen; kṣoṇīmayaḥ—up to the earthly planets; nikhila—all; jīva—living entities; nikāya-ketaḥ—shelter for; visraṁsitān—emanating from; uru—great; bhayē—out of fear; salile—in the water; mukhāt—from the mouth; me—mine; ādāya—having taken to; tatra—there; vijahāra—enjoyed; ha—certainly; veda-mārgaṁ—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 planet. Out
of fear of the vast water, at the end of the millennium, the Vedas come out of my [Brahmā's] mouth, and the Lord enjoys those vast waters and protects the Vedas.

PURPORT

During one day of Brahmā, 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 the personality of Brahmā. So in the beginning of the would-be Vaivasvata Manu, such devastation would be seen by him. There would be many other incidences also, such as the killing of the famous Śaṅkhāsura, etc. This foretelling is by past experience of Brahmāji, 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, man and the great sages, but would also save the Vedas.

TEXT 13

क्षीरोदद्धाव अमरा-दानव-यूथपानाम
उनम्भनताम अम्रता-लाब्धया अदि-देवाः
प्रष्ठेन कक्षचपा-वपुरं विदाध्यारं गोत्रान्
निद्राक्षाणोदिरिवर्तकं सम्पाद्यः॥ ७ ३ ॥

kṣīrodaḍhāv amara-dānava-yūthapānāṁ
unmathnataṁ amṛta-labdhyā ādi-devaḥ
prṣṭhena kacchapa-vapur vidadhyāra gotraṁ
nirdrākṣāṇo’dri-parivarta-kaśāṇa-kaṇḍūḥ

kṣīra—milk; udadhau—in the ocean of; amara—the demigods; dānava—the demons; yūtha-pānāṁ—of the leaders of both hosts; unmathnataṁ—while churning; amṛta—nectar; labdhaya—for gaining; ādi-devaḥ—the primeval Lord; prṣṭhena—by the backbone; kacchapa—tortoise; vapuḥ—body; vida-dhāra—assumed; gotram—the Mandara Hill; nirdrākṣāṇaḥ—while partly sleeping; adri-parivarta—rolling the hill; kaśāṇa—scratching; kaṇḍūḥ—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 partly sleeping, was experiencing an itching sensation.

PURPORT

Although it is not in our experience, there is a milk ocean within this universe. It is accepted even by the modern scientist that there are hundreds and hundreds of thousands of planets hovering over our heads, and each of them has different kinds of climatic conditions. Śrīmad-Bhāgavatam 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 (śāstra-caksusvat). So we cannot deny the existence of the ocean of milk as stated in the Śrīmad-Bhāgavatam 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 Śrīmad-Bhāgavatam as it is because it is so accepted by spiritual leaders like Śrīdharā Svāmī, Jīva Gosvāmī, Viśvanātha Cakravartī 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 Śrīmad-Bhāgavatam.

The gigantic work of churning the milk ocean by 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 partly sleeping and thus relieved His itching sensation.
TEXT 14

The Personality of Godhead assumed the incarnation of Nārimañhadēva in order to vanquish the great fears of the demigods. He killed the king of the demons [Hirañyakaśipu], 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 Hirañyakaśipu and his great devotee son Prahlāda Mahārāja is narrated in the Seventh Canto of Śrīmad-Bhāgavatam. Hirañyakaśipu became very powerful by material achievements and thought himself to be immortal by the grace of Brahmā. Brahmā declined to award him the benediction of immortality because he himself is not an immortal being. But Hirañyakaśipu derived Brahmā’s benediction in a roundabout way, almost equal to becoming an immortal being. Hirañyakaśipu 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 Hiraṇyakaśipu, and thus, keeping pace with the benediction of Brahmā, 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. He was pierced by Narasimha's nails, which were beyond the human weapons imaginable by Hiraṇyakaśipu. The literal meaning of Hiraṇyakaśipu 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. Prahlāda Mahārāja happened to be the son of Hiraṇyakaśipu, and because he was a great devotee, his father tortured him to the best of his ability. In this extreme situation, the Lord assumed the incarnation of Narasimhadeva, and just to finish the enemy of the demigods, the Lord killed Hiraṇyakaśipu in a manner which was beyond the demon's imagination. Materialistic plans of godless demons are always frustrated by the all-powerful Lord.

TEXT 15

अन्तःसरस्युरुभलेन पदे गृहीतो
ग्राहेन गृहीतपतिरम्बुजहस्त आरतः ।
आहेदसादिपुरुषातिलतलोकनाथ
तीर्थश्रवः अग्रमज्जलनामाग्ये ॥१५॥

antāḥ-sarasī ury-balena pade gṛhīto
graheṇa yūtha-patir ambuja-hasta ārtaḥ
āhedaṁ ādi-puruṣākhiṇa-loka-nātha
tīrtha-śravaḥ śravaṇa-maṅgala-nāmadheya

antāḥ-sarasī—within the river; ury-balena—by superior strength; pade—leg; gṛhitāḥ—being taken up; graheṇa—by the crocodile; yūtha-patir—of the leader of the elephants; ambuja-hastaḥ—with a lotus flower in the hand; ārtaḥ—greatly aggrieved; āha—addressed; idam—like this; ādi-puruṣa—the original enjoyer; akhila-loka-nātha—the Lord of the universe; tīrtha-śravaḥ—
as famous as a place of pilgrimage; śravaṇa-maṅgala—all good simply by hearing the name; nāma-dheya—whose holy name is worth chanting.

**TRANSLATION**

The leader of the elephants, whose leg was attacked in the 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 the 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 Śrīmad-Bhāgavatam (Bhāg. 8.2.4). 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 in 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 is confirmed in the Bhagavad-gītā (Bg. 7.19). 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-gītā (Bg. 7.15). The Personality of Godhead Hari appeared at once on the back of His eternal bearer Garuḍa and delivered the elephant.

The elephant was conscious of his relation with the Supreme Lord. He addressed the Lord as ādi-puruṣa, 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 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 Īsopaniṣad. 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-nātha, or the Lord of the universe, and as such He is 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 without 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 tīrtha-ṝavāḥ, or “famous as the 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 becoming 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 śravaṇa-maṅgala. This means that everything auspicious is received simply by hearing the holy name. In another place in Śrīmad-Bhāgavatam, His holy name is described as puṇya-śravaṇa-
kīr̥tana. 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 matter 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, and the *Vedas* and *Purāṇas* 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 things in relation with Him are always worth hearing, and therefore He is called here in this verse *nāma-dheya*, or one whose holy name is worth chanting.

**TEXT 16**

श्रुतवा हरिसत्मरणाधिनमप्रमेयस- ।
श्रव्यायुथः पत्तलापेशुआर्यिषिनुप्रभूतः ||
चक्रेण नक्रवदन्ति चिन्वियाच्यः तस्मा- ।
हुस्ते प्रभुद्वहाबाहानुक्रयोज्जहार ||१६||

śrutvā—by hearing; hariḥ—the Personality of Godhead; tam—he; arañā-arthinam—one who is in need of help; aprameyasya—the unlimitedly powerful Lord; cakra—wheel; āyudhaḥ—equipped with His weapon; patagā-ṛaja—the king of the birds (Garuḍa); bhujā-ādhirūḍhaḥ—being seated on the wings of; cakrēṇa—by the wheel; nakra-vadanaṁ—the mouth of the crocodile; vinipiṣṭya—cutting in two; tasmāt—from the mouth of the crocodile; haste—in the hands; pragṛhya—taking hold of the trunk; bhagavān—the
The Personality of Godhead, after hearing the elephant’s plea, felt that he 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, Garuḍa, fully equipped with His weapon, the wheel [cakra]. And with the wheel He cut to 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 Vaikuṇṭha 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 a still finer material attempt is made by the yogīs to travel by mindships. The yogīs can reach any distant place very quickly with the help of mindships. But neither the airship nor the mindship has access into the kingdom of God in the Vaikuṇṭhaloka, 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.
The Lord, although transcendental to all material modes, still surpassed all qualities of the sons of Aditi, known as the Ādityas. 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 Maharāja and his charity to Vāmanadeva is described in the Eighth Canto of Śrīmad-Bhāgavatam. Bali Maharāja 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 Maharāja possessed all the lands of the universe, and he happened to be charitably disposed toward the brāhmaṇas. The Lord therefore pretended to be a beggar brāhmaṇa, and He asked for a measurement of three footsteps of land from Bali Maharāja. The Lord, as the proprietor of everything, could take from him all the lands that Bali Maharāja possessed, but He did not do so because Bali Maharāja possessed all those lands by king’s rights. While Bali Maharāja was asked by Lord Vāmana for such small charity, the spiritual master of Bali Maharāja, namely Śukrācārya, objected to this proposal because he knew that Vāmanadeva was Viṣṇu
Himself, pretending to be a beggar. Bali Mahārāja did not agree to abide by the order of his spiritual master when he understood that the beggar was Viṣṇu Himself, and he at once agreed to give Him in charity the land requested. By this agreement Lord Vāmana covered all the lands of the universe with His first two steps and then asked Bali Mahārāja where to place the third step. Bali Mahārāja was very glad to receive the Lord’s remaining step upon his head, and thus Bali Mahārāja, instead of losing everything that 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

नार्थो बलेरस्युरक्षकमपादशौचः
माप: दिन्यांत्यतंतो विन्याधिपत्यम्।
यो वै प्रतिश्रुततः न चिकिर्षदन्त्य-
दात्मानामक्ष मनसा हरयेमिने ॥१८॥

na—never; arthaḥ—of any value in comparison with; baleḥ—of strength; ayam—this; urukrama-pāda-śaucam—the water washed from the feet of the Personality of Godhead; āpaḥ—water; sikhā-dhṛtavatāḥ—of one who has kept it on his head; vibudha-adhipatyam—supremacy over the kingdom of the demigods; yaḥ—one who; vai—certainly; pratiśrutam—what was duly promised; īte na—besides that; cikīrṣat—tried for; anyad—anything else; ātmānam—even his personal body; aṅga—O Nārada; manasā—within his mind; haraye—unto the Supreme Lord; abhimene—dedicated.

TRANSLATION

Bali Mahārāja, who put on his head the water washed from the lotus feet of the Lord, did not think of anything else 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 Mahārāja, by gaining the transcendental favor of the Lord in exchange for his great material sacrifice, was able to have a place in the Vaikuṇṭha-loka with equal or greater facilities of eternal enjoyment; therefore he was not at all the loser by sacrificing the kingdom of heaven, which he 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 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 dhāma.

In the Bhagavad-gītā, the param dhāma of the Lord is described as follows:

\[
\begin{align*}
nirmāna-mohā jīta-saṅga-doṣā \\
adhyātma-nityā vinivṛtta-kāmāḥ \\
dvandvair vimuktāḥ sukha-duḥkha-saṁjñāir \\
gacchanty amūḍhāḥ padam avyayaṁ tat
\end{align*}
\]

\[
\begin{align*}
na tad bhāsayate sūryo \\
nā śaśāṅko na pāvakāḥ \\
yad gatvā na nivartante \\
tad dhāma paramam mama
\end{align*}
\] (Bg. 15.5-6)

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, cre-
ated by māyā, permanently. Such a possessor is more illusioned in the matter of his self-realization; therefore one should possess less or nothing, so that he 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 is spiritually advanced by devotional service to the Lord, in exchange for his temporary possessions, the more one is freed from the attachment of material illusion. And 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 to possess less or the minimum only to maintain the material existence without any difficulty. One should not create artificial needs. That will help one to 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 the civilization of sense gratification. Perfect civilization is the civilization of ātmā, 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 there is the mind. The civilization of mental speculation is also not the perfect stage of life because above the mind there is the intelligence, and the Bhagavad-gītā 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 intelligence, and the civilization of the soul proper. The Bhagavad-gītā primarily deals with the intelligence of man, leading one to the progressive path of the civilization of the spirit soul. And Śrīmad-Bhāgavatam 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, and the kingdom of God is described in the Bhagavad-gītā as per the above verses.

The primary information of the kingdom of God informs us that there is no need of sun nor moon nor of 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 Mahārāja accepted this civilization of the soul in exchange for his great material possession 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 material civilization, made for sense gratification, should try to attain the kingdom of God by following in the footsteps of Bali Mahārāja, who exchanged his acquired material strength, adopting the process of bhakti-yoga as recommended in the Bhagavad-gītā and further explained in the Śrīmad-Bhāgavatam.

TEXT 19

तुम्म च नारदं भूरूं मग्नानं विद्वद्
भावेन साध्यं परितुष्टं उच्चाचं योगम् ।
ज्ञानं च भागवतमात्मसतत्त्वदीयं
यद्वासुदेवदेवशरणं विदुर्खस्मेव ||१९.१||

tubhyam ca nārada bhṛṣam bhagavān vivṛddha-
bhāvena sādhu paritūṣṭa uvāca yogam
jñānam ca bhāgavatam ātma-satattva-dīpam
yad vāsudeva-saraṇā vidur añjasai

transliteration

ōntum-cho-ñara-ood-bhṛṣam-bhagavān-vivṛddha-
bhāvena-sādhu-paritūṣṭa-uvāca-yogam
jñānam-ca-bhāgavatam-ātma-satattva-dīpam
yad-vāsudeva-saraṇā-vidur-añjasai

tubhyam—unto you; ca—also; nārada—O Nārada; bhṛṣam—very nicely; bhagavān—the Personality of Godhead; vivṛddha—developed; bhāvena—by transcendental love; sādhu—your goodness; paritūṣṭah—being satisfied; uvāca—described; yogam—service; jñānam—knowledge; ca—also; bhāgavatam—the science of God and His devotional service; ātma—the self; satattva—with all details; dīpam—just like the light in the darkness; yat—that which; vāsudeva-saraṇāḥ—those who are souls surrendered unto Lord Vāsudeva; viduḥ—know them; añjasā—perfectly well; eva—as it is.

TRANSLATION

O Nārada, you were taught about the science of God and His transcendental loving service by the Personality of Godhead in His incarnation of Hamsāvatāra. 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 Vāsudeva, the Personality of Godhead.
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 intracacies of devotional service. Lord Śrī Kṛṣṇa wanted to explain the Bhagavad-gītā, which is the science of devotional service, unto Śrī Arjuna because Arjuna was not only a friend of Lord Kṛṣṇa, but was 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 execution. Bhāgavatam is in relation with the Personality of Godhead, His beauty, fame, opulence, dignity, attraction and transcendental qualities which attract one towards Him for exchange 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 Śrīmad-Bhāgavatam helps one very genuinely remove that artificial covering. Therefore it is particularly mentioned herein that Śrīmad-Bhāgavatam 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 Vāsudeva; as it is said in the Bhagavad-gītā (Bg. 7.19), such a great soul, fully surrendered unto the lotus feet of Vāsudeva, is very, very rare.
TEXT 20

As the incarnation of Manu, the Lord became the descendant of the Manu dynasty and ruled over the miscreant kingly order, subjecting 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 up to the planetary system of the Satyaloka, the topmost in the universe.

PURPORT

We have already discussed the incarnations of Manu in the First Canto. In one day of Brahmā there are fourteen Manus, changing one after another. In that way there are 420 Manus in a month of Brahmā and 5,040 Manus in one year of Brahmā. Brahmā lives for one hundred years in his calculation, and as such there are 504,000 Manus in the jurisdiction of one Brahmā. And there are innumerable Brahmas, and all of them live only during one breathing period of Mahā-Viṣṇu. 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

\[ \text{dhanvantariś ca bhagavān svayam eva kīrṭīr} \\
\text{nāmnā nṛṇāṁ puru-rujāṁ ruja āśu hanti} \\
\text{yajñē ca bhāgam amṛtyur-avāvarundha} \\
\text{āyūṣya-vedam anuśāṣty avatīrya loke} \]

\[ \text{dhanvantariḥ—the incarnation of God named Dhanvantari; ca—and;} \]
\[ \text{bhagavān—the Personality of Godhead; svayam eva—personally Himself;} \]
\[ \text{kīrṭīḥ—fame personified; nāmnā—by the name; nṛṇāṁ puru-rujāṁ—of the} \]
\[ \text{diseased living entities; rujāḥ—diseases; āśu—very soon; hanti—cures;} \]
\[ \text{yajñē—in the sacrifice; ca—also; bhāgam—share; amṛṭya—nectar;} \]
\[ \text{āyūḥ—duration of life; ava—from;} \]
\[ \text{avāvarundhe—obtains; āyūṣya—of duration of life;} \]
\[ \text{vedam—knowledge; anuśāṣṭi—directs; avatīrya—incarnating;} \]
\[ \text{loke—in the universe.} \]

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 due to Him only the demigods achieve long duration of life. 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 Śrīmad-Bhāgavatam, 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 diseases of the body and mind are 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

क्षत्रं क्षयाय विधिनोपजीत्यं महात्मा
ब्रह्माधुरुज्ज्ञतपथं नारकातिलिप्ते।
उद्धत्यसावनिकष्टमुग्गवर्षीर्य-खःसस्वक्तः उस्थानपरश्चेन्॥२२॥

kṣatram—kṣayāya vidhinopabhṛtaṁ mahātmā
brahma-dhrug ujjhita-patham narakārti-lipsu
uddhanty asau avanikanṭakam ugra-vīryas
trīḥ-sapta-kṛtvā urudhāra-parāsvadhena

kṣatram—kṣayāya—vidhinopabhṛta—mahātmā—brahma-dhrug ujjhita-patham narakārti-lipsu—uddhanty asau avanikanṭakam ugra-vīryas—trīḥ-sapta-kṛtvā urudhāra-parāsvadhena

kṣatram—the royal order; kṣayāya—for the matter of diminishing; vidhinā—by destination; upabhṛta—increased in proportion; mahātmā—the Lord in the form of the great sage Parasurāma; brahma-dhruk—the ultimate truth in Brahman; ujjhita-patham—those who have given up the path of Absolute Truth; naraka-ārti-lipsu—desirous to suffer pain in hell; uddhanty—exacts; asau—all those; avanikanṭakam—thorns of the world; ugra-vīryah—awfully powerful; trīḥ-sapta—thrice seven times; kṛtvā—performed; urudhāra—very sharp; paraśvadhena—by the great chopper.
TRANSLATION

When the ruling administrators, who are known as the kṣatriyas, turned astray from the path of Absolute Truth, being desirous to suffer in hell, the Lord, in His incarnation as the sage Paraśurāma, uprooted those unwanted kings, who appeared as the thorns of the earth. Thus He thrice seven times uprooted the kṣatriyas with His keenly sharpened chopper.

PURPORT

The kṣatriyas, 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 to lead 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 Paraśurāma, 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 kṣatriya kings fled away at that time from India to other parts of the world, and according to the authority of the Mahābhārata, the kings of Egypt originally migrated from India because of Paraśurāma's program of chastisement. The kings or administrators are similarly chastised in all circumstances whenever they become godless and plan a godless civilization, and that is the order of the Almighty.

TEXT 23

अस्त्रप्रसादस्मुन्मे: कल्या कलेश
इत्याकुशं अवतीर्यं गुरुनिदेशे ।
Scheduled Incarnations with Specific Functions

मृत्यु वन सदस्यितानन्त्र आविष्कार
यथिन्निरूप्य दशकन्नर आतिमार्णत्।२३।।

asmat-prasāda-sumukhaḥ kalayā kaleśa
ikṣvāku-vaṁśa avatīrya guror nideṣe
tiṣṭhan vanaṁ sa-dayitānuja āviveśa
yasmin virudhya daśa-kandhara ārtim ārcchat

asmat—unto us, beginning from Brahmā down to the insignificant ant; prasāda—causeless mercy; sumukhaḥ—so inclined; kalayā—with His plenary extensions; kaleśaḥ—the Lord of all potencies; ikṣvāku—Mahārāja Ikṣvāku, in the dynasty of the sun; vaṁśa—family; avatīrya—by descending in; gurōḥ—of the father or spiritual master; nideṣe—under the order of; tiṣṭhan—being situated in; vanam—in the forest; sa-dayitā-anujāḥ—along with His wife and younger brother; āviveśa—entered in; yasmin—unto whom; virudhya—being rebellious; daśa-kandharaḥ—Rāvaṇa, who had ten heads; ārtim—great distress; ārcchat—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 Mahārāja Ikṣvāku as the Lord of His internal potency, Sītā. Under the order of His father, Mahārāja Daśaratha, He entered the forest and lived there for considerable years with His wife and younger brother. Rāvaṇa, who was very materially powerful, with ten heads on His shoulders, committed a great offense against Him and was thus ultimately vanquished.

PURPORT

Lord Rāma is the Supreme Personality of Godhead, and His brothers, namely Bharata, Lakṣmana and Śatrughna, are His plenary expansions. All four brothers were Viṣṇu-tattva and were never ordinary human beings. There are many unscrupulous and ignorant commentators on Śrīmad Rāmāyaṇa who present the younger brothers of Lord Rāmacandra as ordinary living entities. But here in the Śrīmad-Bhāgavatam, the most
authentic scripture on the science of Godhead, it is clearly stated that His brothers were His plenary expansions. Originally Lord Rāmacandra is the incarnation of Vāsudeva, Lakṣmaṇa is the incarnation of Saṅkarṣaṇa, Bharata is the incarnation of Pradyumna, and Śatrughna is the incarnation of Aniruddha, expansions of the Personality of Godhead. Lakṣmīī Śītā is the internal potency of the Lord and is neither an ordinary woman nor the external potency incarnation of Durgā. Durgā is the external potency of the Lord, and she is associated with Lord Śiva.

As stated in the Bhagavad-gītā (Bg. 4.7), the Lord appears when there is discrepancy in the discharge of factual religiousness, and Lord Rāmacandra also appeared under the same circumstances, accompanied by His brothers, who are expansions of the Lord’s internal potency, and by Lakṣmīī Śītādevī.

Lord Rāmacandra was ordered by His father, Mahārāja Daśaratha, 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, Lakṣmaṇajī, desired to go with Him, and so also His eternal wife, Śītājī, desired to go with Him. The Lord agreed to both of them, and all together they entered the Daṇḍakāraṇya Forest, to live there for fourteen years. During their stay in the forest, there was some quarrel between Rāmacandra and Rāvana, and the latter kidnapped the Lord’s wife, Śītā. The quarrel ended in the vanquishing of the greatly powerful Rāvana, along with all his kingdom and family.

Śītā is Lakṣmīī, 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, Śrī Rāmacandra. A materialistic man like Rāvana does not understand this great truth, but on the contrary he wants to snatch Śītādevī from the custody of Rāma and thus incurs great miseries. The materialists, who are after opulence and material prosperity, may take lessons from the Rāmāyaṇa that the policy of exploiting the nature of the Lord without acknowledging the supremacy of the Supreme Lord is the policy of Rāvana. Rāvana was very advanced materially, so much so that he turned his kingdom, Laṅkā, into pure gold, or full material wealth. But because he did not recognize the supremacy of Lord Rāmacandra and defied Him by stealing His wife Śītā, Rāvana was killed and all his opulence and power destroyed.

Lord Rāmacandra is a full incarnation with six opulences in full, and He is therefore mentioned in this verse as kalesaḥ, or master of all opulence.
TEXT 24

The Personality of Godhead Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvana 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 have constitutionally 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 Rāmacandra was angry and showed His red-hot eyes, the whole ocean became heated with that energy, so much so that the acquatics 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 Rāmacandra’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 conception of the Absolute Truth. As it is said in the beginning of the Śrīmad-Bhāgavatam, 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

vākṣaḥ-sthāla-sparśa-rugna-mahendra-vāha-
dantair vidambita-kakubjuṣa uḍha-hāsam
sadyaḥ’subhīḥ saha vīneṣyati dāra-hartur
visphūrjitair dhanuṣa uccarato’dhisainye
When Rāvana 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 Rāvana, and the scattered broken parts illuminated all directions. Rāvana 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 Rāmacandra, 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

bhūmeḥ suretara-varūtha-vimarditāyāḥ
kleśa-vyayāya kalayā sita-kṛṣṇa-keśaḥ
jātaḥ kariṣyati janānupalakṣya-mārgaḥ
karmāṇi cātma-mahimopanibandhanāni
bhūmeḥ—of the entire world; sura-itara—other than godly persons; varūthasa—soldiers; vimarditāyāḥ—distressed by the burden; kleśa—miseries; vyayāya—for the matter of diminishing; kalayā—along with His plenary expansion; sita-kṛṣṇa—not only beautiful but also black; keśaḥ—with such hairs; jātaḥ—having appeared; kariṣyaṭi—would act; jana—people in general; anupalaksya—rarely to be seen; mārgaḥ—path; karmāṇi—activities; ca—also; ātma-mahima—glories of the Lord Himself; upanibandhanāni—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 distressed condition 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 Kṛṣṇa and His immediate expansion, Lord Baladeva. Both Lord Kṛṣṇa 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. Personal expansions are called the Viṣṇu-tattvas, and the differential expansions are called the jīva-tattvas. And in such expansional activity, Lord Baladeva is the first personal expansion of Kṛṣṇa, the Supreme Personality of Godhead.

In the Viṣṇu Purāṇa, as well as in the Mahābhārata, both Kṛṣṇa and Baladeva are mentioned as having beautiful black hair, even in Their advanced age. The Lord is called anupalaksya-mārgaḥ or, in still more technical Vedic terms, avān-manasa-gocara: one who is never to be seen or realized by the limited sense perception of the people in general. In the Bhagavad-gītā it is said by the Lord, nāham prakāśaḥ sarvasya yogamāyā samāvṛtaḥ (Bg. 7.25). 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 such many, many symptoms, one symptom is mentioned here in this verse, that the Lord is sita-kṛṣṇa-keśaḥ, or one who is observed always with beautiful black hair. Both Lord
Kṛṣṇa 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-saṁhitā it is stated that although He is the oldest personality among all the living entities, still 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 Vaikuṇṭhalokas 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 Bhāgavatam (Canto Six) that the party of Viṣṇudūtas who came to deliver Ajāmila from the clutches of the party of Yamarāja appeared like youthful boys, corroborating the description in this verse. It is ascertained thus that the spiritual bodies in the Vaikuṇṭhalokas, 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 Ātma-māyā or internal potency, without any touch of the bahiraṅgā-māyā 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 of the world, created 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-gītā it is stated (Bg. 9.13-14) that the mahātmās, 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

तोइकेन जीवहरणं गुरुद्वर्किकायं-
लेमासिकें च पदं शक्तोपितुःः।
There is no doubt about Lord Kṛṣṇa's being the Supreme Lord, otherwise how was it possible for Him to kill a giant demon like Pūtana 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 not possible 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 Kṛṣṇa was on the lap of His mother, the demon Pūtana appeared before His mother and prayed to nurture the child in her lap. Mother Yaśodā agreed, and the child was transferred onto the lap of Pūtana, who was in the garb
of a respectable lady. Pūtana 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 Kṛṣṇa did not need to expand Himself to the length of the she-demon Pūtana, although He was quite competent to extend Himself more than six miles long. In His Vāmana incarnation He posed Himself as a dwarf brāhmaṇa, but when He took possession of His land, promised by Bali Mahārāja, He expanded His footstep to the top end of the universe, extending over thousands and millions of miles. So it was not very difficult for Kṛṣṇa 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, Yaśodā. If Yaśodā would have seen Kṛṣṇa in her lap extending six miles to cope with the she-demon Pūtana, then the natural filial love of Yaśodā would have been hurt because in that way Yaśodā would come to know that her so-called son, Kṛṣṇa, was God Himself. And with the knowledge of the Godhead of Kṛṣṇa, Yaśodā mayī would have lost the temper of her love for Kṛṣṇa as a natural mother. But as far as Lord Kṛṣṇa is concerned, He is God always, either as a child on the lap of His mother, or as the coverer of the universe, Vāmanadeva. 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 Kṛṣṇa, 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 Śakaṭāśura who remained hidden behind a cart in the house of Yaśodāmayī. 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 Yaśodāmayī, and when the pestle was stuck in between the pair of trees, they fell down with a horrible sound. When Yaśodāmayī came to see the happenings, she thought that her child was 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. Yaśodāmayī 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 tree, 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 Yāsodā, 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 28**

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yad vai vraje vraja-paśūn viṣatoya-pītān
pālāṁs tv ajīwayad anugraha-dṛṣṭī-vṛṣṭyā
tac-chuddhaye′ti-viṣa-vīrya-vilola-jihvam
uccāṭyayasyad uragam viharan hradinyām`n
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yat—one who; vai—certainly; vraje—at Vṛndāvana; vraja-paśūn—the animals thereof; viṣa-toya—poisoned water; pītān—those who drank; pālān—the cowherd men; tu—also; ajīwayat—brought to life; anugraha-dṛṣṭī—merciful glance; vṛṣṭyā—by the showers of; tat—that; śuddhayā—by purification; ati—exceedingly; viṣa-vīrya—highly potent poison; vilola—lurking; jihvam—one who has such a tongue; uccāṭyayasyat—severely punished; uragam—unto the snake; viharan—taking it as a pleasure; hradinyām—in the river.

**TRANSLATION**

Then also when the cowherd boys and their animals drank the poisoned water of the River Yamunā, and after the Lord [in His childhood] revived them by His merciful glance, just to purify the water of the River Yamunā He jumped into it as if playing and chastised the venomous Kāliya snake,
which was lurking there, its tongue emitting waves of poison. Who can perform such Herculean tasks but the Supreme Lord?

TEXT 29


tat karma divyam iva yan niśi niḥśayānam
dāvāgninā śuci-vane paridahyamāne
unneśyatī vrajam ato'vasitānta-kālam
netre pidhāpya sabalo'nadhigamya-vīryāḥ

*tat—that; karma—activity; divyam—superhuman; iva—like; yat—which; niśi—at night; niḥśayānam—sleeping carefreely; dāvā-agnīnā—by the flare of the forest fire; śuci-vane—in the dry forest; paridahyamāne—being set ablaze; unneśyatī—would deliver; vrajam—all the inhabitants of Vraja; atah—hence; avasita—surely; anta-kālam—last moments of life; netre—on the eyes; pidhāpya—simply by closing; sabalaḥ—along with Baladeva; anadhigamya—unfathomable; vīryāḥ—prowess.

TRANSLATION

On the very night of the day of the chastisement of the Kāliya snake, when the inhabitants of Vrajabhūmi 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 Balarāma, 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 is confirmed in the Bhagavad-gītā (Bg. 4.9). And whoever knows the superhuman activities of the Lord, due to their very transcendental nature, becomes eligible to enter the kingdom of Kṛṣṇa, 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

grhnita yad yad upabandham amuṣya mātā
śulbaṁ sutasya na tu tat tad amuṣya māti
yaj jṛmbhato 'sya vadane bhuvanāni gopī
saṁvīksya śaṅkita-manāḥ pratibodhitāsīt

grhnita—by taking up; yat yat—whatsoever; upabandham—ropes for tying; amuṣya—His; mātā—mother; śulbam—ropes; sutasya—of her son; na—not; tu—however; tat tat—by and by; amuṣya—Him; māti—was sufficient; yat—that which; jṛmbhataḥ—opening the mouth; asya—of Him; vadane—in the mouth; bhuvanāni—the worlds; gopī—the cowherd woman; saṁvīksya—so seeing it; śaṅkita-manāḥ—doubtful in mind; pratibodhitā—convinced in a different way; āsīt—was so done.

TRANSLATION

When the cowherd woman [Kṛṣṇa's foster mother, Yaśodā] 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 Kṛṣṇa, 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 Kṛṣṇa as the naughty child disturbed His mother Yaśodā, 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 Kṛṣṇa she thought that the Almighty Godhead Nārāyaṇa had kindly looked after her son just to protect Him from all the continuous calamities happening to Him. Because of her deep affection for Kṛṣṇa, she could never think that her very son was Nārāyaṇa, the Personality of Godhead Himself. That is the action of yogamāyā, 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

नन्दं च मोक्ष्यति भयादु वरुणस्य पाशादु
गोपानु विलेषु पिपितानु मयसुनुना च।
अह्वाप्यतं निन्दी श्रयानमपतिमेण
लोकं विकुण्ठमुपायं यति गोकुलं स। ||31||

नन्दम—unto Nanda (the father of Kṛṣṇa); ca—also; mokṣyati—saves; bhayāt—from the fear of; varuṇasya—of Varuṇa, the demigod of water; pāśāt—from the clutches of; gopān—the cowherd men; bileṣu—in the caves of the mountain; pīhitān—placed; maya-sūnunā—the son of Maya; ca—also; ahny āpṛtaṁ—being very engaged during the daytime; nisi—at night; śayānam—lying down; atīśrameṇa—because of hard labor; lokam—planet; vikuṇṭham—the spiritual sky; upaneṣyati—He awarded; gokulam—the highest planet; sma—certainly.
TRANSLATION

Lord Kṛṣṇa saved His foster father Nanda Mahārāja from the fear of the demigod Varuṇa 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 Vṛndāvana, who were busy working during daytime and sleeping soundly at night because of their hard labor in day, Lord Kṛṣṇa 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 Mahārāja, the foster father of Lord Kṛṣṇa, went to take his bath in the River Yamunā in the dead of night, mistakenly thinking that the night was already over; thus the demigod Varuṇa took him to the Varuṇa planet just to have a look at the Personality of Godhead Lord Kṛṣṇa, who appeared there to release the father. Actually there was no arrest of Nanda Mahārāja by Varuṇa because the inhabitants of Vṛndāvana were always engaged in thinking of Kṛṣṇa, in constant meditation on the Personality of Godhead in a particular form of samādhi, or trance of bhakti-yoga. They had no fear of the miseries of material existence. In the Bhagavad-gītā 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 Vṛndāvana 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 Śrī Kṛṣṇa. The central point of activities was Kṛṣṇa, and as such the so-called activities in the material world were saturated with spiritual potency, and that is the advantage of the way of bhakti-yoga. One should discharge one’s duty on Lord Kṛṣṇa’s behalf, and all one’s actions will be saturated with Kṛṣṇa thought, the highest pattern of trance in spiritual realization.

TEXT 32

गोपैय्याने प्रतिहते त्रजविश्वाय
ढेवेदभिवर्ष्टि फलोत्स्पष्या रिष्युः।
When the cowherd men of Vṛndāvana stopped offering sacrifice to the heavenly King, Indra, under instruction of Kṛṣṇa, the whole tract of land known as Vraja was threatened to be washed away by constant heavy rains for seven days. Lord Kṛṣṇa, 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 Kṛṣṇa, when He was seven years old only, could snatch the great hill known as the Govardhana Parvata at Vṛndāvana and hold it for seven days continually with one hand, just to protect the animals and the inhabitants of Vṛndāvana from the wrath of Indra, the heavenly King, who was denied sacrificial offering by the inhabitants of Vrajabhūmi.
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 just to realize the existence of higher authorities. The demigods are engaged by the Lord as controlling deities of the material affairs, and according to the Bhagavad-gītā, when a demigod is worshiped the process is accepted as the indirect method for worshiping the Supreme Lord. But when the Supreme Lord is worshiped directly there is no need of worshiping the demigods or offering them sacrifices as is recommended in particular circumstances. Lord Kṛṣṇa therefore advised the inhabitants of the Vrajabhūmi not to offer any sacrifices to the heavenly King Indra. But Indra, not knowing Lord Kṛṣṇa in Vrajabhūmi, was angry at the inhabitants of Vrajabhūmi and tried to avenge the offense. But, competent as the Lord was, He saved the inhabitants and animals of Vrajabhūmi by His personal energy and proved definitely that anyone who is directly engaged as a devotee of the Supreme Lord need not satisfy any other demigods, however great, even to the level of Brahmā or Śiva. Thus this incidence definitely proved without a doubt that Lord Kṛṣṇa is the Personality of Godhead and He was so in all circumstances, as a child on the lap of His mother, as a boy seven 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 sixteen years old. These are the particular features of the transcendental body of the Lord.

TEXT 33

कृष्णे वने निन्दि निशाकररस्मिगौर्याः
रासोन्युक्तः कलङ्कदायितमूल्यितेन ।
उद्धिपितसर्गर्षोऽव्रजभृद्धूनां
हर्तुहरिष्यति शिरो धनदानुगयः ॥३३॥

kṛḍan vane niṣi niśākara-raśmi-gauryāṁ
rāṣonmukhaḥ kala-padāyata-mūrcheṭena
uddipita-smara-rujāṁ vṛja-bṝdh-vadhūnāṁ
hartur hariṣyati śiro dhanadānugasya
When the Lord was engaged in His pastimes of the rāsa dance in the forest of Vṛndāvana, enlivening the sexual desires of the wives of the inhabitants of Vṛndāvana by sweet and melodious songs, a demon of the name Śaṅkhacūḍa, 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 Brahmājī to Nārada, and He was speaking to Nārada of events that would happen in future during the advent of Lord Kṛṣṇa. The pastimes of the Lord are known to the experts who are able to see past, present and future, and Brahmājī, being one of them, foretold what would happen in the future. The killing of Śaṅkhacūḍa by the Lord is a more recent incident, after rāsa-līlā, and not exactly a simultaneous affair. In the previous verses we have seen also that the Lord’s engagement in the forest fire affairs was described along with His pastimes of punishing the Kāliya snake, and similarly the pastimes of the rāsa dance and the killing of Śaṅkhacūḍa are also described herein. The adjustment is that all these incidences would take place in the future, after the time when it was being foretold by Brahmājī to Nārada. The demon Śaṅkhacūḍa was killed by the Lord during His pastimes at Horikā in the month of Phālgunī, and the same ceremony is still observed in India by the burning of the effigy of Śaṅkhacūḍa one day prior to the Lord’s pastimes at Horikā generally known as lōli.

Generally the future appearance and the activities of the Lord or His incarnations are foretold in the scriptures, and thus the pseudo-incarnations are unable to cheat persons who are in the knowledge of the events as they are described in the authoritative scriptures.
TEXTS 34-35

ye ca pralamba-khara-dardura:kasy-arišṭa-
mallebha-kamsa-yavanāh kapi-pauṇḍraka-adyāh
anye ca sālva-kuja-balvala-dantavakra-
saptokṣa-śambara-vidūrathaka-rukmi-mukhyāḥ

ye vā mṛdhe samiti-śālina āttacāpāḥ
kāmboja-matsya-kuru-śrījaya-kaikayādyāh
yāsyanty adarśanam alani bala-pārtha-bhuma-
vyājāhvyena hariṇā nilayāṁ tadiyam

ye—all those; ca—totally; pralamba—the demon named Pralamba; khara-
Sardhavāṣura; dardura—Bakāṣura; keśi—the Keśi demon; arīṣṭa—the-
mon Arīṣṭāsura; malla—a wrestler in the court of Kaṁsa; ibha-
ivalayāpiḍa; kaṁśa—the King of Mathurā and the maternal uncle of-
ṣa; yavanāḥ—the kings of Persia and other adjoining places; kapi-
āvida; pauṇḍraka-adyāḥ—Pauṇḍraka and others; anye—others; ca—as-
uch as; sālva—King Sālva; kuja—Narakāṣura; balvala—King Balvala;
tāvakra—the brother of Śiṣupāla, a dead rival of Kṛṣṇa’s; saptokṣa—
ng Saptokṣa; śambara—King Śambara; vidūrathaka—King Vidūrathaka; rukmi-
khyaḥ—the brother of Rukmini, the first Queen of Kṛṣṇa at Dvārakā.
—all those; vā—either; mṛdhe—in the battlefield; samiti-śālinaḥ—all-
ry powerful; āttacāpāḥ—well equipped with bows and arrows; kāmboja—
e King of Kāmboja; matsya—the King of Dvarbhaṅga; kuru—the sons of-
tarāśṭra; sṛṇjaya—King Śṛṇjaya; kaikayā-adyāḥ—the King of Kekaya and-
ers; yāsyanty—would attain; adarśanam—impersonal merging within the-
āhmajyoti; alam—what to speak of; bala—Baladeva, the elder brother of
Kṛṣṇa; pārtha—Arjuna; bhīma—the second Pāṇḍava; vyāja-āhvayena—by the false names; hariṇā—by Lord Hari; nilayam—the abode; tadiyam—of Him.

TRANSLATION

All demonic personalities like Pralamba, Dhenuka, Baka, Keśi, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpiḍa elephant, Kanīsa, Yavana, Narakāśura, and Paūṇḍraka, and great marshals like Śālva, Divīvida monkey, and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmi, as also great warriors like Kāmboja, Matsya, Kuru, Śṛṇjaya and Kekaya, would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc. And the demons, thus being killed, would attain either the impersonal brahmajyoti or His personal abode in the Vaikuṇṭha planets.

PURPORT

All manifestations, both in 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 Bhīma, 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, etc., 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 Vaikuṇṭhas. This is already explained by Bhūṣmadēva (First Canto). All persons who participated in the Battlefield of Kurukṣetra or otherwise with the Lord or with Baladeva, etc., would be benefitted by attaining spiritual existence according to the situation of the mind at the time of death. Those who recognized the Lord would enter Vaikuṇṭha, and those who estimated the Lord as a powerful being only 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

kālena mūlita-dhiyāṁ avamṛṣya nṛṇāṁ
stokāyuṣāṁ sva-nigamo bata dūra-pāraḥ
āvirhitas tv anuyugam sa hi satyavatyāṁ
veda-drumaṁ viṭa-paśo vibhajīṣyati sma

kālena—in course of time; mūlita-dhiyāṁ—of the less intelligent persons; avamṛṣya—considering the difficulties; nṛṇāṁ—of humanity at large; stokāyuṣāṁ—of the short-living persons; sva-nigamaḥ—the Vedic literatures compiled by him; bata—exactly; dūra-pāraḥ—greatly difficult; āvirhitas—having appeared as; tu—but; anuyugam—in terms of the age; saḥ—He, the Lord; hi—certainly; satyavatyāṁ—in the womb of Satyavatī; veda-drumaṁ—the desire tree of the Vedas; viṭa-paśaḥ—by division of branches; vibhajīṣyati—would divide; sma—as it were.

TRANSLATION

The Lord Himself in His incarnation as the son of Satyavatī [Vyāsa-deva] would consider His compilation of the Vedic literature to be very difficult for the less intelligent persons with short life, and thus He would divide the tree of Vedic knowledge into different branches, according to the circumstances of the particular age.

PURPORT

Herein Brahmā mentions the future compilation of Śrīmad-Bhāgavatam 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 com-
forts 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, and 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-gītā and, for the graduates, the Śrīmad-Bhāgavatam. The Purāṇas and the Mahābhārata are also similarly made by Vyāsadeva for the different types of men in the modes of material nature. But none of them are independent of the Vedic principles.

TEXT 37

deva-dviśāṁ nigama-vartmani niśṭhitānāṁ
pūrbhir mayena vihitābhīr adṛśya-tūrbhīḥ
lokan ghnatāṁ mati-vimoham atipralobham
veśāṁ vidhāya bahu bhāṣyata aupadharmyam

deva-dviśāṁ—of those who were envious of the devotees of the Lord; nigama— the Vedas; vartmani—on the path of; niśṭhitānāṁ—of the well situated; pūrbhīḥ—by rockets; mayena—made by the great scientist Maya; vihitābhīḥ—made by; adṛśya-tūrbhīḥ—unseen in the sky; lokān—the different planets; ghnatāṁ—of the killers; mati-vimoham—bewilderment of the mind; atipralobham—very attractive; veśam—dress; vidhāya—having done so; bahu bhāṣyate—would talk very much; aupadharmyam—subreligious principles.
TRANSLATION

When the atheists, after being well versed in the Vedic scientific knowledge, would annihilate inhabitants of different planets, flying unseen in the sky on well-built rockets prepared by the great scientist Maya, the Lord would bewilder their minds by dressing Himself attractively as Buddha and would preach on subreligious principles.

PURPORT

This incarnation of Lord Buddha is not exactly the same Buddha incarnation as we have in the present history of mankind. According to Śrīla Jīva Gosvāmī, 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 ahiṁsā 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 him 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 simply subreligious principles, generally known as upadharma, or nearness to religious principles.

TEXT 38

चब्बोल्यमानपि सतां न हरे: कथा: स्युः
परिधिनो द्विजजना द्रष्ट्यला तुदेवः।
Scheduled Incarnations with Specific Functions

Thereafter, at the end of Kali-yuga, when there would 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 would be transferred to the hands of ministers elected from the lowborn śūdra class or those less than them, and when there would be nothing known of the techniques of sacrifice, even by word, at that time the Lord would 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-janās 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-jñāna, 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 but 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 being 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 śūdra life, or, to be more explicit, the uncultured life of the lower class of men. It is stated herein that the governmental power of the society in the Kali-yuga would be passed over to the uncultured, godless laborer classes of men, and thus the nṛdevas (or the ministers of the government) would be the viṣalas, 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 Śrīmad-Bhāgavatam all over the world. In the degraded condition of the human society, the Lord incarnates as the Kalki avatāra and kills all the demonic without mercy.

TEXT 39

सर्वं तपोःह्रुण्यो नव ये प्रजेयाः
श्यानेध्य धर्मसत्तममरावनीशा: ।
sarge tapo'ham rṣayo nava ye prajeṣāḥ
sthāne’tha dharma-makha-manv-amarāvanīśāḥ
ante tv adharma-hara-manyuvaśāsurādyā
māyā-vibhūtaya imāḥ puru-śakti-bhājāḥ

sarge—in the beginning of the creation; tapaḥ—penance; aham—myself; rṣayaḥ—sages; nava—nine; ye prajeṣāḥ—those who would generate; sthāne—in the middle while maintaining the creation; atha—certainly; dharma—religion; makha—Lord Viṣṇu; manu—the father of mankind; amara—the demigods deputed to control the affairs of maintenance; avanīśāḥ—and the kings of different planets; ante—at the end; tu—but; adharma—irreligion; hara—Lord Śiva; manyu-vaśa—subjected to anger; asura-ādyāḥ—atheists, the enemies of the devotees; māyā—energy; vibhūtayaḥ—powerful representatives; imāḥ—all of them; puru-śakti-bhājāḥ—of the Supreme Powerful Lord.

TRANSLATION

At the beginning of creation there is penance, myself [Brahmā], the Prajāpatis, and great sages who generate; then, during the maintenance of the creation, there is Lord Viṣṇu, the demigods with controlling powers, and the kings of different planets. But at the end there is irreligion, and then Lord Śiva 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 Brahmā, the first living being in the creation, and then there are the nine Prajāpatis, known as great sages. In the stage when the creation is maintained, there are devotional service to Lord Viṣṇu, 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 Śiva along with the atheists, full
of anger. But all of them are but different manifestations of the Supreme Lord. Therefore Brahmā, Viṣṇu and Mahādeva (Śiva) are different incarnations of the different modes of material nature. Viṣṇu is the Lord of the mode of goodness. Brahmā is the lord of the mode of passion, and Śiva 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 Viṣṇu has the greatest chance of being liberated by following the Vaiṣṇava principles and thus being promoted to the kingdom of God, no more to return to this miserable material world.

TEXT 40

विष्णोऽनु वीर्यगणनां कतमोर्हतिह
यः पार्थिवान्यपि कविविमुक्ते रजासि।
चक्षुभ्य यः खरहसाशक्तता विविधः
यस्मात् त्रिस्मायसदनातुरु कम्यानम्||४०||

viṣṇor nu vīrya-gaṇanāṁ katamo’rhatiha
yaḥ pārthivāṇaḥ api kaviḥ vimame rajāṃsi
caśkambha yaḥ sva-rahasāśkhalatā tri-prśṭham
yasmāt tri-sāmya-sadanād uru-kampayānam

viṣṇor—of Lord Viṣṇu; nu—but; vīrya—prowess; gaṇanāṁ—in the matter of accounting; katamo—of whom else; arhati—is able to do it; iha—in this world; yaḥ—one who; pārthivāṇaḥ—the atoms; api—also; kaviḥ—great scientist; vimame—might have counted; rajāṃsi—particles; caśkambha—could catch; yaḥ—one who; sva-rahasā—by His own leg; askhalatā—without being hampered; tri-prśṭham—the topmost planetary space; yasmāt—by which; tri-sāmya—the neutral state of the three modes; sadanāḥ—up to that place; uru-kampayānam—moving very greatly.

TRANSLATION

Who can describe completely the prowess of Viṣṇu? 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 scientist is atomic energy. But the material scientist is not able to have an estimation of the particles of atoms contained in the whole of the 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 of 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. And 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 transcendentally powerful Viṣṇu. He is omnipotent, and no one is equal to or greater than Him.

TEXT 41

नान्तं विद्याम्यहमथी मुनयोग्रोजास्ते
 मायाबलस्य पुरुषस्य कुतोद्वरः ये।
गायनु गुणानु दशशतानानु आदिदेवः
 श्रेयोगुनापिसमवस्यति नास्य पारमः॥४१॥

nāntamvidāmy aham amī munayo’gra-jās te
māyā-balasya puruṣasya kuto’varā ye
gāyan guṇān daśa-śatānana ādi-devaḥ
śeśo’dhunāpi samavasyati nāsyā pāram

na—never; antam—end; vidāmi—do I know; aham—myself; amī—and all those; munayāḥ—great sages; agra-jāḥ—born prior to yourself; te—you; māyā-balasya—of the omnipotent; puruṣasya—of the Personality of God-
head; kutaḥ—what to speak of others; avarāḥ—born after us; ye—those; gāyan—by singing; guṇān—the qualities; daśa-śata-ānanaḥ—one who has ten hundred faces; ādi-devaḥ—the first incarnation of the Lord; śeṣaḥ—known as Śeṣa; adhunā—up to date; api—even; samavasyati—can achieve; na—not; asya—of Him; pāram—limit.

TRANSLATION

Neither myself nor all the sages who were 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 Śeṣa, 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 Śeṣa, could not estimate the potencies, although He has been describing them continually with His one thousand faces.

TEXT 42

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ sarvātmānāśrita-pado yadi nirvya-likaṁ
te dustarām atitarānti ca deva-māyāṁ
naiśāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye

yeṣāṁ sa eṣa bhagavān dayayed anantaḥ sarvātmānāśrita-pado yadi nirvya-likaṁ
te dustarām atitarānti ca deva-māyāṁ naiśāṁ mamāham iti dhīḥ śva-śṛgāla-bhakṣye
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 also. But those who are attached to this body, which is meant to be eaten up 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 of his own but also that of his children, kinsmen, communitymen, countrymen, etc. They 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 to be a failure.
vedāham aṅga paramasya hi yoga-māyāṁ
yūyaṁ bhavaḥ ca bhagavān atha dāitya-varyaḥ
carṇita manoḥ sa ca manus ca tad-ātmajāṁ ca
pṛacīnabarhī rdbhur aṅga uta dhruvaḥ ca

ikṣvākura aila-mucukunda-videha-gāḍhī-
raghv-ambariśa-sagarā gāya-nāhuṣādyāḥ
māndhātralahka-satadhanvanu-rantideva
devavratam balir amūrrta-yayo dilipaḥ

saubhāryutauṁs-sibi-devala-pippalāda-
sārasvatoddhava-parāśara-bhūriṣeṇāḥ
yeṁ ye vibhiṣaṇa-hanūmad-upendrādatta-
pārthārṣṭṛiṣeṇa-vidura-śrutadeva-varyaḥ

veda—know it; aham—myself; aṅga—O Nārada; paramasya—of the Supreme; hi—certainly; yoga-māyāṁ—potency; yūyaṁ—yourself; bhavaḥ—Śiva; ca—and; bhagavān—the great demigod; atha—as also; dāitya-varyaḥ—Prahlāda Mahārāja, the great devotee of the Lord born in the family of the atheist; patni—Śatarūpa; manoḥ—of Manu; saḥ—he; ca—also; manuḥ—
Svāyambhuva;ca—and; tat-ātmajāḥ ca—and his children like Priyavrata, Ut-tañapāda, Devahūti, etc.

TRANSLATION

O Nārada, although the potencies of the Lord are unknowable and immeasurable, still, because we are all surrendered souls, we know how He acts through yogamāyā potencies. And, similarly, the all-powerful Śiva, the great king of the atheist family, namely Prahlāda Mahārāja, Svāyambhuva Manu, his wife Śatarūpā, his sons and daughters like Priyavrata, Uttarapada, Ākūṭi, Devahūti, Prasūti, etc., Pracīnabarhi, Ṛbhu, Aṅga the father of Vena, Mahārāja Dhruva, Ikṣvāku, Aila, Mucukunda, Mahā-rāja Janaka, Gādhi, Raghu, Ambariṣa, Sagara, Gaya, Nāhuṣa, Māndhātā, Alarka, Śatadhanu, Anu, Rantideva, Bhīṣma, Bali, Amūrtaraya, Dilīpa, Saubhari, Utāṅka, Śibi, Devala, Pippalāda, Sārasvata, Uddhava, Parāśara, Bhūrīṣena, Vibhīṣaṇa, Hanūmān, Śukadeva Gosvāmī, Arjuna, Arṣṭiṣena, Vidura, Śrutadeva, etc., all also know the potencies of the Lord.

PURPORT

All the great devotees of the Lord, as mentioned above, who flourished in the past or present, and all 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 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 speculation 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 Upaniṣads 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 Brahmājī, 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 yogamāyā, helps the surrendered soul to know Him proportionately with the advance of one’s surrendering process.

TEXT 46

ते वै विदद्यतातिरत्निति च देवमायां
स्त्रीयुद्रक्षणश्वरा अपि पापजीवः।
ययद्गृहमयमाषेणशिवलिंक्षा
सिय्यागन्ना अपि किमुप्रकटायां ये॥४६॥

te vai vidanty atitaranti ca deva-māyāṁ
stṛ-śūdra-hūṇa-śabarā api pāpa-jīvāḥ
yady abhuta-krama-parāyaṇa-śīla-śikṣās
tiryag-janā api kim u śruta-dhāraṇā ye

_te—such persons; vai—undoubtedly; vidanti—do know; atitaranti—surpass; ca—also; deva-māyām—the covering energy of the Lord; stṛ—such as women; śūdra—the laborer class of men; hūṇa—the mountaineers; śabarāḥ—the Siberians, or those lower than the śūdras; api—although; pāpa-jīvāḥ—sinful living beings; yadi—provided; abhuta-krama—one whose acts are so wonderful; parāyaṇa—those who are devotees; śīla—behavior; śikṣāḥ—trained up by, tiryak-janāḥ—even those who are not human beings; api—also; kim—what; u—to speak of; śruta-dhāraṇāḥ—those who have taken to the idea of the Lord by hearing about Him; ye—those.

TRANSLATION

Surrendered souls, even from the groups leading sinful lives, such as the woman, the laborer class, the mountaineers, the Siberians, etc., 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-gitā (Bg. 18.66) the Lord asked Arjuna to surrender unto Him, and therefore persons unwilling to do so question as to 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 to home, back to Godhead. There is no need of material qualifications for making progress in 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 any 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.
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, without any fear, complete consciousness as opposed to matter, uncontaminated, without any distinction, the principle primeval cause of all cause and effects, in whom there is no sacrifice for fruitive activities, and in whom the illusory energy does not stand.

PURPORT

The supreme enjoyer, 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, Paramātmā, and Bhagavān.

*Pratibodha-mātram* 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 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 Paramātmā 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 happiness, everlasting, without any fear of 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 arrangement and sacrifices. But we must know also that happiness, unbroken happiness, exchanged with the Supreme Person, the Personality of Godhead as described in this verse, transcends the impersonal conception of the *Upaniṣads*. In the *Upaniṣads* 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 any material contamination. They are so because they are beyond the material cause and effects, as it is clearly mentioned herein (sad-asataḥ 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 it should be understood 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**

सह्यद्र नियम्य यतयो यमकर्तेहैति

ताप्तस खरिदित निपानस्तुनित्रियम

sadhryaṇ—artificial mental speculation or meditation; niyamya—controlling; yatayō—the mystics; yama-karta-hetim—the process of spiritual culture; jahyuḥ—are given up; svārāḍ—fully independent; iva—as; nipāna—well; khanitram—trouble for digging; indraḥ—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 jñānīs and yogīs. Such processes are given up, as the heavenly King, Indra, does not take 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

स श्रेयसामपि विश्वभरणवान् यतोऽस्
भावभावाविविहितस् सत: प्रसिद्धः ।
देहे स्थातुविगमेतुतुविश्रीष्टमाणे
न्योमेव तत्र पुरुषो न विश्रीष्टेऽऽः ||४९||
sa śreyasām api vibhur bhagavān yato'sya
bhāva-svabhāva-vihitasya sataḥ prasiddhiḥ
dehe sva-dhātu-vigame'nuvisīryamāne
vyomeva tatra puruṣo na visīryate'jah

śaḥ—He; śreyasām—all auspiciousness; api—also; vibhūḥ—the master; bhagavān—the Personality of Godhead; yataḥ—because; asya—of the living entity; bhāva—natural modes; sva-bhāva—own constitution; vihitasya—performances; sataḥ—all good work; prasiddhiḥ—ultimate success; dehe—of the body; sva-dhātu—forming elements; vigame—being vanquished; anu—after; visīryamāne—having given up; vyoma—sky; iva—like; tatra—thereupon; puruṣaḥ—the living entity; na—never; visīryate—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, either in 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 it is confirmed in the Bhagavad-gītā (Bg. 2.30), the living entity is not exhausted even though the material elementary body is vanquished. As long as the living entity is in the 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-gītā also (Bg. 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 without being merged 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 of hearing and chanting, etc., 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 the Brahman. The devotees are, therefore, never advised to indulge in speculating upon the nature of the Supreme, or artificially meditating on the void.

One should not, however, misunderstand 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 such 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. As the living being is eternal, so 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 sārūpya (equal bodily feature), sālokya (equal facility to live in the same planet with the Lord), sārṣṭi (equal possession of opulence like the Lord), and sāmīpya (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 Bhagavat-gītā.

In this connection detailed information is available in the Bhagavatsandarbha of Śrīla Jīva Gosvāmī Prabhupāda. Once achieving the spiritual
existence, the devotee is eternally situated there, as already discussed in
the previous verse.

TEXT 50

so’yan te’bhihitas tāta
bhagavān viśva-bhāvanaḥ
samāsena harer nāẏyad
anyasmāt sat-asac ca yat

that; unto you; explained by me;
my dear son; the Personality of Godhead; the creator of the manifested worlds; in brief; without Hari, the Lord; never; anything else; being the cause of; manifested or phenomenal; noumenal; and; 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

As we have generally the experience of the temporary, material world
and conditioned souls trying to lord it over the material worlds, so
Brahmāji explained to Nāradadeva that this temporary world is the work
of the external potency of the Lord, and the conditioned souls struggling
here for existence are the marginal poteney of the Supreme Lord Person-
ality of Godhead, and but for Him, Hari, the Supreme Lord, there is no
other cause for all these phenomenal activities. He 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-gītā, it is confirmed
Scheduled Incarnations with Specific Functions

(Bg. 9.4) that by His potencies alone He is present everywhere and anywhere, and everything that is manifested rests on His potency only, but He, as the Supreme Personality of Godhead, is always aloof from them. 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 establishment of the government 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

\[
\text{idam bhāgavatāṁ nāma} \\
\text{yan me bhagavatodītām} \\
\text{saṅgrahōyaṁ vibhūṭīnāṁ} \\
\text{tvam etad vipulīkuru}
\]

\text{idam—this; bhāgavatāṁ—the science of Godhead; nāma—of the name; yat—that which; me—unto me; bhagavata—by the Personality of Godhead; udītām—enlightened; saṅgrahāḥ—is the accumulation of; ayam—His; vibhūṭīnāṁ—of the diverse potencies; tvam—your good self; etat—this science of Godhead; vipulī—expand; kuru—do it.}

TRANSLATION

O Nārada, this science of God, Śrīmad-Bhāgavatam, was spoken to me in a nutshell by the Supreme Personality of Godhead, and it was spoken in
a nutshell as the accumulation of His diverse potencies. Please expand this science yourself.

PURPORT

The *Bhāgavatam* in a nutshell, spoken in about half a dozen verses by the Personality of Godhead, as it will appear ahead, is the science of God, and it is the potential representation of the Personality of Godhead. He, being absolute, is nondifferent from the science of God, *Śrīmad-Bhāgavatam*. Brahmājī received this science of Godhead from the Lord directly, and he handed over the same to Nārada, who in his turn ordered Śrīla Vyāsadeva 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 *Bhāgavata Purāṇa* 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 Brahmājī, from Brahmājī to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva Gosvāmī, from Śukadeva Gosvāmī to Sūta Gosvāmī, as the ripened fruit of the Vedic tree drops from one hand to another without being broken by falling suddenly from the 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, it will be a difficult job for one to understand the theme of the science of Godhead. It should never be heard from the professional *Bhāgavatam* reciters who earn their livelihood by gratifying the senses of the audience.

TEXT 52

यथा हरौ भगवति नृणां मक्किभविष्यति।
सर्वात्मन्यिविलारारे इति संकल्प्य वर्ण्य ॥५२॥

*yathā harau bhagavati*

*nṛṇāṁ bhaktir bhavisyati*

*sarvātmanāḥ akhilādāhare*

*iti saṁkalpya varṇaya*
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

Śrīmad-Bhāgavatam 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 the human society became gradually influenced by four sinful principles, namely illegitimate connection with women, intoxication, gambling and unnecessary killing of animals. Because of these basic sinful acts, gradually man 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, Śrīmad-Bhāgavatam 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 previously, Śrīmad-Bhāgavatam 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, blind as they are, the members of human society have no proper vision that the Personality of Godhead is the reservoir of all happiness because He is the ultimate source of everything: janmādasya yataḥ. 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 rid of the distressful material existence. Even those who are after the enjoyment of this material world can also take shelter of the great science of Śrīmad-Bhāgavatam, and they will be successful at the end. Nārada is therefore requested or ordered by his spiritual master to present this science with determination and in good plan. Nārada was never advised to preach the principles of Bhāgavatam to earn a livelihood, but he was ordered by his spiritual master to take the matter very seriously in a missionary spirit.

TEXT 53

manda varṇayato 'muṣya īśvarasyānumodataḥ
śṛṇvataḥ śraddhayā nityam māyātmā na muhyati

manda—affairs of the external energy; varṇayataḥ—while describing; amuṣya—of the Lord; īśvarasya—of the Personality of Godhead; ānumodataḥ—thus appreciating; śṛṇvataḥ—thus hearing; śraddhayā—with devotion; nityam—regularly; māyayā—by the illusory energy; ātmā—the living entity; na—never; muhyati—becomes illusioned.

TRANSLATION

Activities of the Lord, 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 the fanatics. The fanatics or the fools may consider the
Lord’s activities in relation with external energy 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, either in relation with the external energy or with the internal energy, are equally good. On the other hand, those who are not completely free from the clutches of the external energy of the Lord 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 rāsa-līlā. The cheap reciters of the Bhāgavatam are very much enthusiastic about the Lord’s internal potential activities, and the pseudo-devotees, 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 gopīs or about His pastimes like uplifting the Govardhana Hill, etc., and they have nothing to do with the Lord’s plenary expansions as the puruṣāvatāras and Their pastimes of 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 rāsa-līlā or in creation, maintenance or destruction of the material world. Rather, the description of such activities of the Lord as puruṣāvatāras are specifically meant for persons who are in the clutches of the external energy. Rāsa-līlā, etc., are meant for the liberated souls and not for the conditioned souls. The conditioned souls, therefore, must hear the Lord’s pastimes in relationship with the external energy with appreciation and devotion, and such acts are as good as the hearing of rāsa-līlā in the liberated stage. A conditioned soul should not imitate the activities of liberated souls. Lord Śrī Caitanya never indulged in hearing the rāsa-līlā with ordinary men.

In the Śrīmad-Bhāgavatam, 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 Śrīmad-Bhāgavatam 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 Śrīmad-Bhāgavatam as the science of Godhead and not as a sensuous understanding for the conditioned souls. This is forbidden by such authorities as Śrī Brahmājī. By reading and hearing Śrīmad-Bhāgavatam 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 Śrīmad-Bhāgavatam, entitled “Scheduled Incarnations with
Specific Functions.”
CHAPTER EIGHT

Questions by King Parīkṣit

TEXT 1

राजोवाच

राजा—the King; uvāca—inquired; brahmaṇā—by Lord Brahmā; coditaḥ—being instructed; brahmaṇa—O learned brahmaṇa (Śukadeva Gosvāmī); guṇa-ākhyāne—in narrating the transcendental qualities; aguṇasya—of the Lord, who is without material qualities; ca—and; yasmai yasmai—and whom; yathā—as much as; prāha—explained; nāradaḥ—Nārada Muni; deva-darśanaḥ—one whose audience is as good as that of any demigod.

TRANSLATION

King Parīkṣit inquired from Śukadeva Gosvāmī: How did Narada Muni, whose hearers are as fortunate as those instructed by Lord Brahmā, explain the transcendental qualities of the Lord, who is without material qualities, and before whom did he speak?

PURPORT

Devarṣi Nārada was directly instructed by Brahmājī, who was also directly instructed by the Supreme Lord; therefore the instructions imparted by Nārada 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 Nārada 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 Nārada 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 agnī, 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 agnī.

**TEXT 2**

एतद्वेदितुमिष्ठामि तत्च्चत्तविदिम् वर ।
हरेराद्बुध्विर्यसय कथा लोकसुमंगलम् ॥ २ ॥

*etad veditum icchāmi । tattvām tattva-vidāṁ vara ।
harer abhuta-viryasya । kathā loka-sumañgalāḥ ॥*

*etad—all these; veditum—just understand; icchāmi—do I wish; tattvām—the truth; tattva-vidāṁ—of those who are well versed in the matter of Absolute Truth; vara—the great; hareḥ—of the Lord; abhuta-viryasya—of the one who possesses wonderful potencies; kathāḥ—narrations; loka—for all planets; su-mañgalāḥ—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-Bhāgavatam,* which is full of narration 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. *Śrīmad-Bhāgavatam* is certainly a very dear scripture for 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 with devotion and attention the narration of the *Śrīmad-Bhāgavatam* from the right source representing the Lord by disciplic succession.

**TEXT 3**

कथयस्व महाभागः यथाहमक्षिलात्मनि ||
कृष्णो निवेश्य निःसंतस्यश्वे कलेवरम् || 3 ||

*kathayasva mahābhāga*
*yathāham akhilātmani*
*kṛṣṇe niveśya niḥsaṅgam*
*manas tyakṣye kalevaram*

*kathayasva—please continue speaking; mahābhāga—O greatly fortunate one; yathā—as much as; aham—I; akhilātmani—unto the Supreme Soul; kṛṣṇe—unto Lord Śrī Kṛṣṇa; niveśya—having placed; niḥsaṅgam—being freed from material qualities; manah—mind; tyakṣye—may relinquish; kalevaram—body.*

**TRANSLATION**

O greatly fortunate Śukadeva Gosvāmī, please continue narrating *Śrīmad-Bhāgavatam* so that I can place my mind upon the Supreme Soul, Lord Kṛṣṇa, 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 *Śrīmad-Bhāgavatam* means to be constantly associated with the Supreme Soul Śrī Kṛṣṇa. And to be constantly associated with the Supreme Lord Kṛṣṇa means to be liberated from the qualities of matter. Lord Kṛṣṇa is like the sun, and the material contamination is like the darkness. As darkness is dissipated in the presence of the sun, so to be constantly
engaged in the association of the Lord Śrī Kṛṣṇa means to be uncontami­
nated by the material qualities. Contamination by material qualities is the
cause of repeated birth and death, and liberation from material qualities is
transcendence. Mahārāja Parīkṣit is now a realized soul by this secret of
liberation through the grace of Śukadeva Gosvāmī, for the latter informed
the King that the highest perfection of life is to be in remembrance of
Nārāyaṇa at the end of life. Mahārāja Parīkṣit was destined to give up his
body at the end of seven days, and thus he decided to continue the
remembrance of the Lord by His association with the topic of Śrīmad-
Bhāgavatam, and thus to quit his body in full consciousness of the
presence of the Lord Śrī Kṛṣṇa, the Supreme Soul.

The hearing of Śrīmad-Bhāgavatam performed by the professional men
is different from the transcendental hearing of Mahārāja Parīkṣit. Mahārāja
Parīkṣit was a soul realized in the Absolute Truth, Śrī Kṛṣṇa, the Personality
of Godhead. The fruitive materialist is not a realized soul; he wants to de-
rive some material benefit from his so-called hearing of Śrīmad-Bhāgavatam.
Undoubtedly such an audience, hearing Śrīmad-Bhāgavatam from the
professional men, can derive some material benefit as desired by them,
but that does not mean that such a pretense of hearing Śrīmad-Bhāgavatam
for a week is as good as that of Mahārāja Parīkṣit.

It is the duty of the sane to hear Śrīmad-Bhāgavatam from a self-realized
soul without being duped by professional men, and 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 Śrīmad-Bhāgavatam.

Mahārāja Parīkṣit 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

भुज्यत: अन्तः नित्यं गुणतथा स्वेदितः ।
कालेन नातिदीर्घं भगवानं विशते ह्र्दि ॥ ४ ॥

śṛṇvataḥ śraddhayā nityam
grñataś ca sva-ceṣṭitam
kālēna nātīdirgheṇa
bhagavān viśate hṛdi
Persons who hear Śrīmad-Bhāgavatam regularly and are always taking the matter very seriously will have the Personality of Godhead Śrī Kṛṣṇa manifested in their hearts within a short time.

PURPORT

Cheap devotees or the material devotees of the Lord are very much desirous to see the Lord personally without making any requisite qualification. Such third-grade devotees should know well that material attachment and seeing the Lord eye to eye cannot go together. It is not such a mechanical process that the professional Bhāgavatam reciters can do the job on behalf of the third-grade materialist 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. Mahārāja Parīkṣit had no more than seven days to live, but for others Mahārāja Parīkṣit personally recommends that one should hear Śrīmad-Bhāgavatam regularly, nityam, always by one’s own effort and with serious devotion also. That will help one to see the Lord Śrī Kṛṣṇa manifested in one’s heart within no time.

The pseudo-devotee, however, is very anxious to see the Lord by his whims, not making any serious effort to hear Śrīmad-Bhāgavatam regularly and without detachment from material benefit. That is not the way recommended by an authority like Mahārāja Parīkṣit, who heard and benefitted by hearing Śrīmad-Bhāgavatam.
praviṣṭaḥ karna-randhreṇa
svanāṁ bhāva-saroruham
dhunoti śamalaṁ kṛṣṇaḥ
salilasya yathā śarat

praviṣṭaḥ—thus being entered; karna-randhreṇa—through the holes of the ears; svanāṁ—according to one’s liberated position; bhāva—constitutio nal relationship; sarāḥ-ruham—the lotus flower; dhunoti—cleanses; śamalaṁ—material qualities like lust, anger, avarice, hankerings, etc.; kṛṣṇaḥ—Lord Kṛṣṇa, the Supreme Personality of Godhead; salilasya—of the reservoir of waters; yathā—as it were; śarat—the autumn season.

TRANSLATION

The sound incarnation of Lord Kṛṣṇa, the Supreme Soul [i.e. Śrīmad-Bhāgavatam], entering 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, hankerings, etc., and acts like the autumnal rains upon the 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, and thus one who is actually in the confidence of a pure devotee like Nārada or Śukadeva Gosvāmī and thus empowered by one’s spiritual master, as Nārada was by Brahmājī, can not only deliver himself from the clutches of māyā, or illusion, but can deliver the whole world by his pure and empowered devotional strength. The comparison to the autumnal rain which falls on the muddy reservoirs of water is very appropriate. During the rainy season, all 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 the metropolitan waterworks tanks, etc., can be cleared, but by such a tiny effort it is not possible to clear up all the reservoirs of water like the rivers, etc. Similarly, a powerful pure devotee of the Lord 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 culture of empiric knowledge or mystic gymnastics) can simply
Questions by King Pariksit

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 Nārada, Śukadeva Gosvāmī, Lord Caitanya, the six Gosvāmīs and later Śrīla Bhaktinodha Tākura or Śrīmad Bhaktisiddhānta Sararati Tākura, etc., can deliver all people by their empowered devotional service.

By sincere efforts to hear Śrīmad-Bhāgavatam 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. All such pure devotees like Nārada were not only 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 Bhāgavatam 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 cleansing the stagnant water in small quantity 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 Śrīmad-Bhāgavatam regularly and always, is the best recommended method for liberation from the clutches of illusion.

TEXT 6

धोतात्मा पुरुषः क्रुणपादपूलं न मुख्ति ॥
मुक्त सन्तपरिक्षेश: पाथ्यः स्वारणं यथा ॥ ६ ॥

dhautātmā puruṣaḥ krṣna-pāda-mūlam na muñcaṭi
mukta-sarva-parikleṣaḥ
pañthaḥ sva-saraṇam yathā
A pure devotee of the Lord, whose heart is once cleansed by the process of devotional service, never relinquishes the lotus feet of Lord Kṛṣṇa because they fully satisfy him, as the traveler is satisfied at home after a troubled journey.

PURPORT

One who is not a pure devotee of the Supreme Lord Kṛṣṇa 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 it was ordered by Brahmā to Nārada in the preaching of Śrīmad-Bhāgavatam, sometimes the representative of the Lord engaged in preaching work meets various so-called difficulties of life. This was exhibited by Lord Nityānanda when He delivered the two fallen souls Jagai and Madhai, and similarly Lord Jesus Christ was crucified by the nonbelievers. But such difficulties are suffered by the devotees in preaching work very gladly because in such activities, although apparently very severe, the devotees of the Lord feel transcendental pleasure because the Lord is satisfied. Prahlāda Mahārāja 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 the heart that he cannot leave the shelter of Lord Kṛṣṇa in any circumstances. There is no self-interest in such service. The progress of culturing knowledge by the jñānis or the bodily gymnastics by the yogīs 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 Nārada or Nityānanda 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 full affectionate tie with the Lord.

TEXT 7

\[ yad adhātu-mato brahman \]
\[ dehārambho'sya dhātubhiḥ \]
\[ yadroṣchayā hetuna vā \]
\[ bhavanto jānate yathā \]

\textit{yad}—as it is; \textit{adhātu-mataḥ}—without being materially constituted; \textit{brahman}—O learned \textit{brahman}; \textit{deha}—the material body; \textit{ārmbhaḥ}—the beginning of; \textit{asya}—of the living being; \textit{dhātubhiḥ}—by matter; \textit{yadroṣchayā}—without cause, accidental; \textit{hetuna}—due to some cause; \textit{vā}—either; \textit{bhavanto}—your good self; \textit{jānate}—as you may know it; \textit{yathā}—so you inform me.

**TRANSLATION**

O learned \textit{brahman}, 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**

Mahārāja Parīkṣit, being a typical devotee, is not only satisfied by confirming the importance of hearing the \textit{Śrīmad-Bhāgavatam} from the representative of Brahmāji by disciplic succession, but he is still more anxious to establish the philosophical basis of \textit{Śrīmad-Bhāgavatam}. \textit{Śrīmad-Bhāgavatam} 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-gītā, as well as from the Śrīmad-Bhāgavatam, 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 continuously changing the material body. But what are the causes of such material embodiment of the part and parcel of the Lord? Mahārāja Parīkṣit 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 in order to be made immune to all kinds of offenses in the path of devotional service. Even if one is fixed in devotional service like Mahārāja Parīkṣit, 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**

आसिद्यद-युद्धरात्म पद्मं लोकसंस्थानलक्षणम्।
यावानयं वै पुरुषं इयतावर्यवेः पश्यकरः।
तत्तात्मसाधिति प्रोक्तं संस्थात्र्वस्त्वानिव || ८ ||

āsīd yad-udarāt padmaṁ
loka-saṁsthaṁ-la{kṣa}nām
Questions by King Parīkṣit

īyaṁ vai puruṣa
iyattāvayavaiḥ prthak
tāvān asāv iti proktaḥ
saṁsthāvayavavān iva

āsīt—as it grew; yat-udarāt—from whose abdomen; padmam—lotus flower; loka—world; saṁsthāna—situation; lakṣaṇam—possessed of; yāvān—as it were; ayam—this; vai—certainly; puruṣaḥ—the Supreme Personality of Godhead; iyattā—measurement; avayavaiḥ—by embodiment; prthak—different; tāvān—so; asau—that; iti proktaḥ—it is so said; saṁsthā—situation; avayavavān—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 other common living entities?

PURPORT

One should note how Mahārāja Parīkṣit intelligently put the 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 very gigantic body, like Kāraṇodakaśāyī Viṣṇu, from whose hair pores innumerable universes have generated. The body of the Garbhodakaśāyī Viṣṇu is described as sprouting the lotus stem within which all the planets of the universe remain, and at the top of the stem there is the lotus flower on which Lord Brahmā is born. In the creation of the material world He undoubtedly assumes the gigantic body, and living entities also get bodies, big or small, according to the respective necessity. For example, an elephant gets a gigantic body according to its need, and so also an ant gets its body according to its need. 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 of 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

अजः सुज्वति भृतानि भृतात्मा यदनुग्रहात्
दद्धेः चेन तद्‌परं नामिष्ट्रमयश्वमुद्रवः ॥ ११ ॥

ajaḥ srjati bhūtāni
bhūtātmā yad-anugrahāt
dadṛse yena tad-rūpaṁ
nābhi-padma-samudbhavaḥ

ajaḥ—one who is born without a material source; srjati—creates; bhūtāni—all those materially born; bhūta-ātmā—having a body of matter; yat—whose; anugrahāt—by the mercy of; dadṛse—could see; yena—by whom; tat-rūpaṁ—His form of body; nābhi—navel; padma—lotus flower; samudbhavaḥ—being born of.

TRANSLATION

Brahmā, 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, Brahmā was able to see the form of the Lord.

PURPORT

The first living creature, Brahmā, is called ajaḥ 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 Brahmā are of the same quality or different. This must also be clearly understood. One thing is, however, certain: Brahmā 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 Brahmā is of the same quality as that of Brahmā is a bewildering question, and Mahārāja Parīkṣit wanted to get clear answers from Śrīla Śukadeva Gosvāmī.
TEXT 10

sa cāpi yatra puruṣo
viśva-sthity-udbhavāpyayah
muktvātma-māyāṁ māyesaḥ
šete sarva-guhā-śayaḥ

saḥ—He; ca—also; api—as He is; yatra—where; puruṣaḥ—the Personality of Godhead; viśva—the material worlds; sthiti—maintenance; udbhava—creation; apyayah—annihilation; muktavā—without being touched; ātma-māyāṁ—own energy; māyesaḥ—the Lord of all energies; šete—does lie on; sarva-guhā-śayaḥ—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 Brahmā must be transcendental, otherwise how could He simply look upon the creative energy without being touched? It is understood also that the same puruṣa lies in the heart of every living entity. This also requires proper explanation.
purusa—universal form of the Lord (virata purusa); avayavaih—by different parts of the body; lokaih—the planetary system; sa-pala—with respective governors; perva—formerly; kalpita—discussed; lokaih—by the different planetary systems; amusa—his; avayavaih—different parts of the body; sa-pala—with the governors; iti—thus; susrma—I heard.

TRANSLATION

O learned brahma, 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 virata purusa. I have also heard that the different planetary systems are supposed to be in the gigantic body of the virata purusa. But what is their actual position? Will you please explain that?

TEXT 12

yavan kalpo vikalpo va yathaka-lo’numiyate
bhuta-bhavya-bhavac-cha-bda
a-yur-mana ca yat satav

yavan—as it is; kalpa—the duration of time between creation and annihilation; vikalpa—subsidiary creation and annihilation; v—either; yathas—as also; kala—the time; anumiyate—is measured; bhuta—past; bhavya—future; bhavat—present; sabda—sound; aya—duration of life; mana—measurement; ca—also; yat—which; sata—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

कालस्यानुगतिः तु लक्ष्यते विवाही ब्रह्मविधिः

योऽस्य कर्मंगतयो यादश्रीदिक्षितसत्तम् ||१३||

kālasya-anugatīr yā tu
lakṣyate'nvī brhaty api
yāvatyaḥ karma-galayo
yādṛṣīr dvija-sattama

kālasya—of the eternal time; anugatiḥ—beginning; yā tu—as they are; lakṣyate—experienced; anvī—small; brhatī—great; api—even; yāvatyaḥ—as long as; karma-galayaḥ—in terms of the work performed; yādṛṣīḥ—as it may; dvija-sattama—O purest of all brāhmaṇas.

TRANSLATION

O purest of the brāhmaṇas, 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

यस्मिन् कर्ममयायो यथा येनोपगृहते

गुणानां गुणिनां चेत्त परिणामस्वरूपस्ताय ||१४||

yasmin karnau-samāvāyo
yathā yenopagṛhya
guṇānāṁ guṇināṁ caiva
parināmam abhīpsatām
Then again, kindly describe how the proportionate accumulation of the resultant actions of 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 are the different procedures, and in what proportion they act are all the subject matter of Mahārāja Parīkṣit’s inquiries from the great brahma, Sukadeva Gosvāmī.

Life in the higher planets, known as the abode 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.

There is even restriction on the very planet where we are now living for entrance of foreigners to a country where the citizens are more prosperous. For example, the American government has many restrictions for 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 also where there are more and 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, Venus, etc., must qualify thoroughly by activity in complete goodness.

Mahārāja Parīkṣit’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, no one can achieve a good position within the social order without being qualified with proportionate good work. No one can forcibly sit on the chair of a high court judge without being qualified for the post. Similarly, no one can enter into the higher regions of the planetary system 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 system simply by an electronic mechanism.

According to the statement of the Bhagavad-gītā (Bg. 9.25), persons trying to qualify themselves for promotion to the higher regions of 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 also achieve the result. These 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 the parā bhakti, which 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 planet. It requires the transcendental qualities to understand the kingdom of God and God Himself.

TEXT 15

bhū-pātāla-kakub-vyoma-
graaha-nakṣatra-bhūbhṛtām
sarit-samudra-dvīpānāṁ
sambhavaḥ caitad-okasāṁ

bhūḥ-pātāla—underneath the land; kakub—four sides of the heavens; vyoma—the sky; graha—the planets; nakṣatra—the stars; bhūbhṛtām—of the hills; sarit—the river; samudra—the sea; dvīpānāṁ—of the islands; sambhavaḥ—appearance; ca—also; etat—their; okasāṁ—of the inhabitants.
TRANSLATION

O best of the brāhmaṇas, 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. No place is vacant by the laws of the Lord, but the creatures of one particular place are different from others. Even in the human society the inhabitants of the jungles or those of the desert are different from those of the cities and villages. They are so made according to different qualities of the modes of nature. Such adjustment of the laws of nature is not blind. There is a great plan behind the arrangement. Mahārāja Parīkṣit requests the great sage Śukadeva Gosvāmī to explain all these authoritatively, in accordance with proper understanding.

TEXT 16

प्रमाणप्रायकोशस्य बाह्याभ्यंतरभेदतः ।
महतां चातुर्विरिन्ति वर्णाश्रमविनिविष्कृतः ||१६१||

pramāṇam aṇḍa-kośasya
bāhyābhyantara-bhedataḥ
mahatām cānucaritaṁ
tvāśra-vasā-vinniścayaḥ

pramāṇam—extent and measurement; aṇḍa-kośasya—of the universe; bāhyā—outer space; abhyantara—inner space; bhedataḥ—by division of; mahatām—of the great souls; ca—also; anucaritaṁ—character and activities; varṇa—castes; āśrama—orders of life; vinniścayaḥ—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

Mahārāja Parīkṣit 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 some sentiments only can find good lessons in the inquiries of Mahārāja Parīkṣit as to how much a pure devotee is inquisitive 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 universes.

Mahārāja Parīkṣit is not simply satisfied with material knowledge only. He is inquisitive about the characters and activities of the great souls or devotees of the Lord. The glories of the Lord and the glories of His devotees, combined together, comprise the complete knowledge of Śrīmad-Bhāgavatam. Lord Kṛṣṇa showed His mother the complete universal creation within His mouth, while she, completely charmed by her son, wanted to see the inner 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 here with 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 and parcels of the body. That is the significance of the whole scientific system of four orders of castes and social orders. The value of such scientific divisions of human society can only be ascertained in terms of the proportionate development of devotional service to the Lord. Any person employed in the government service is a part and parcel of the entire government, including the president. 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 to the supreme position of the Lord, but everyone is meant to serve the purpose of the supreme whole.

TEXT 17

युगानि युगान्त्य च धर्मो यथ युगे युगे अतृतानुचरितं यदाध्ययनं हरे।

yugāni yuga-mānam ca
dharmo yaś ca yuge yuge
avatārānucaritam
yad āścaryatamam hareḥ

yugāni—the different ages; yuga-mānam—the duration of each age; ca—as well as; dharmaḥ—the particular occupational duty; yaḥ ca—and which; yuge yuge—in each and every yuga or particular age; avatāra—the incarnation; anucaritam—and the activities of the incarnation; yat—which; āścaryatamam—the most wonderful activities; hareḥ—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. Mahārāja Pārkṣit inquires from the great learned sage Śukadeva Gosvāmī about the different activities of such incarnations so that the incarnation of the Lord may be confirmed by His activities in the authoritative scriptures. Mahārāja Pārkṣit is 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 ācārya like Śukadeva Gosvāmī. 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 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 of the Lord directly means purification from material contamination. We have already discussed this point in the First Volume.

**TEXT 18**

नृणां साधारणो धर्मेः मविशेषः यादशः ।
श्रेणीनां राज्यवाणो च धर्मेः कुष्ट्रेषु जीवताम् ॥१८॥

नपाम् साधारणे धर्माः
साविशेषः च याद्राः
श्रेणिनाम् राजरशिनाम् चा
धर्माः क्रच्छ्रेषु जिवाताम्

नपाम—of human society; साधारणाः—general; धर्माः—religious affiliation; साविशेषाः—specific; चा—also; याद्राः—as they are; श्रेणिनाम—of the particular three classes; राजरशिनाम—of the saintly royal order; चा—also; धर्माः—occupational duty; क्रच्छ्रेषु—in the matter of distressed conditions; जिवाताम—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 the distressed condition of life.

**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 Śrī Bajrāṅgājī or Hanumān, the great devotee of Lord Śrī Rāma. 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 Purāṇa there is a narration that a hunter in the jungle became the most enlightened devotee of the Lord by the guidance of Śrī Nārada 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, but 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 Kṛṣṇa.

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-gītā it is stated that a person can achieve the highest perfection of life simply by awarding the results of one’s occupational duty unto the devotional service of the Lord. People following the principles of devotional service of the Lord can never be put into difficulty, and thus there cannot be any question of āpad-dharma, or religion in distress. As will be explained in this book by the greatest authority, Śrīla Śukadeva Gosvāmī, there is no religion save and except the devotional service of the Lord, though this may be presented in different forms.

TEXT 19

तत्त्वानां परिचार्यान्तः लक्ष्यां हेतुलक्ष्यम् ।
पुरुषाराधननिधियोगश्याध्यात्मिक्षः च ॥१७॥

tattvānāṁ parisaṅkhyaṁ
lakṣaṇāṁ hetu-lakṣaṇam
puruṣārādhana-vidhir
yogasyādhyātmikasya ca
tattvānām—of the elements that constitute the creation; parisaṅkhya-ānam—of the number of such elements; lakṣaṇam—symptoms; hetu-lakṣaṇam—the symptoms of the causes; puruṣa—complete; ārādhana—devotional service; vidhiḥ—rules and regulations; yogasya—cultivation of the yoga system; adhyātmikasya—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

yogeśvaraiśvaryagatir
liṅga-bhaṅgas tu yoginām
vedopaveda-dharmāṇāṁ
itihāsa-purāṇayoḥ

yogeśvara—the master of the mystic powers; aiśvarya—opulence; gatiḥ—advancement; liṅga—astral body; bhaṅgaḥ—detachment; tu—but; yoginām—of the mystics; veda—transcendental knowledge; upaveda—knowledge in pursuit of the Veda indirectly; dharmāṇāṁ—of the religiosities; itihāsa—history; purāṇayoḥ—of the Purāṇas.

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 Purāṇas?

PURPORT

The yogeśvara, 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 Śiva. Lord Śiva is the greatest yogī, 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 Durvāsā Muni, who picked up a quarrel with Mahārāja Ambariṣa and wanted to show the wonderful achievements of his mystic powers. Mahārāja Ambariṣa was a pure devotee of the Lord, and thus without any effort on his part the Lord saved him from the wrath of Yogesvara Durvāsā Muni, and the latter was obliged to beg pardon from the King. Similarly, at the time of Draupadī'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 Draupadī knew nothing of mystic powers. Therefore the devotees are also yogesvara 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.

Mahārāja Parīkṣit inquired from the learned brāhmaṇa Śukadeva Gosvāmī 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, and, as is stated in the Bhagavad-gītā (Bg. 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**

\[
\text{सम्पुत्वः सर्वभूतानां विक्रमः प्रतिसंक्रमः ।}
\text{इष्टापूर्तस्य काम्यानां त्रिवर्गस्य च यो विविधः ॥२२॥}
\]

\[
\text{samplavaḥ sarva-bhūtānāṁ}
\text{vīkramaḥ pratisanikramaḥ}
\text{िष्टपूर्तस्याः काम्यानां}
\text{trī-vargaśya ca yo vidhiḥ}
\]
Samplavah—the perfect means or complete devastation; sarva-bhūtanām—of all living beings; vikramah—specific power or situation; pratisaṅkramahaḥ—ultimate destruction; īṣṭā—performance of Vedic rituals; pūrtasya—pious acts in terms of religion; kāmyānām—rituals for economic development; tri-vargasya—the three means of religion, economic development and sense satisfaction; ca—also; yahi—whatsoever; vidhiḥ—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 pratisaṅkramah means just the opposite, or that which destroys the progress of devotional service. One who is firmly situated in 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 Mahārāja Pārīkṣit asked his spiritual master Śrīla Śukadeva Gosvāmī. According to Bhakti-rasāmyta-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 honest livelihood than to become a great man in the 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 we can 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 Śukadeva Gosvāmī.

The favorable conditions for discharging devotional service are that one should be very enthusiastic in serving the Lord. The Lord in His form of Śrī Caitanya Mahāprabhu 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 frutitive 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 Śukadeva Gosvāmī. Mahārāja Pārīkṣit inquired from Śukadeva correctly, and one should follow his example.

Mahārāja Pārīkṣit 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 Purāṇas, Mahābhārata, etc. As explained before, the Mahābhārata is the history of ancient India, and so also the Purāṇas. Pious acts are prescribed in the supplementary Vedas (smṛtis), and they are specifically mentioned in the matter of digging tanks and wells for water supply of the people in general. To implant 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 pūrta.

Similarly, the process of fulfilling the natural desires for sense gratification was also inquired about by the King for the benefit of all concerned.
yah—all those; vā—either; anusāyinām—merged into the body of the Lord; sargaḥ—creation; pāṣaṇḍasya—of the infidels; ca—and; sambhavaḥ—appearance; ātmanaḥ—of the living beings; bandha—conditioned; mokṣau—being liberated; ca—also; vyavasthānam—being situated; sva-rūpataḥ—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. Mahārāja Parikṣit asked all these questions from the bona fide spiritual master in order to become fully equipped in the science of God.

TEXT 23

यथात्मतन्त्रो भगवान् विक्रिदत्यात्म-मायाया।
विस्मृत्य वा यथा मायायुद्दाते साधित्रद्विस्कुः॥ २ ३॥

yathātma-tantro bhagavān
vikṛṣatā yatma-māyayā
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 Śrī Kṛṣṇa, 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 Pūtanā, even though enjoying His pastimes in the lap of His mother Yaśodā. And when He desired to leave this world He created the pastimes of killing His own family members (Yadu-kula) and remained 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. Mahārāja Parīkṣit desired to know more perfectly, for a pure devotee ought to know well.

TEXT 24

sarbemete bhagavan
prccato me’nupūrvasaḥ
tattvato’rhasy udāhartum
prapannāya mahā-mune
sarvam—all these; etat—inquiries; ca—also that I have not been able to ask; bhagavan—O great sage; prechataḥ—of the inquisitive; me—myself; anupūrvasaḥ—from the beginning; tattvataḥ—just in accordance with the truth; arhasi—may kindly be explained; udāhartum—as you will let know; prapannāya—one who is surrounded; mahā-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 surrendered soul 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. Mahārāja Parīkṣit 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. Mahārāja Parīkṣit is inquisitive, not only for all that he has inquired, but he is also anxious to know 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

अत्र प्रमाणं हि भवान् परमेष्ठी यथात्ममूः।
अपरे चानुतिष्ठिन्ति पूर्वेण पूर्वजेः क्रतम् ॥२५॥

atra pramāṇam hi bhavān
paramēṣṭhī yathātmam-bhūḥ
apare cānutesṭhanti
pūrvesaṁ pūrva-jaiḥ kṛtam
atra—in this matter; pramāṇam—evidential facts; hi—certainly; bhavān—yourself; parameśṭhī—Brahmā, the creator of the universe; yathā—as; ātma-bhūḥ—born directly from the Lord; apare—others; ca—only; anu-tiśṭhanti—just to follow; pūrvesāṁ—as a matter of custom; pūrva-jaīḥ—knowledge suggested by a previous philosopher; kṛtam—having been done.

TRANSLATION

O great sage, you are as good as Brahmā, the original living being. Others follow custom only, as followed by the previous philosophical speculators.

PURPORT

It may be argued that Śukadeva Gosvāmī is not the only authority of perfect knowledge in transcendence because there are many other sages and their followers. Contemporary to Vyāsadeva or even prior to him there were many other great sages, such as Gautama, Kaṇāda, Jaimini, Kapila and Aṣṭāvakra, and all of them have presented a philosophical path by themselves. Patañjali is also one of them, and all these six great rṣis 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 Śukadeva Gosvāmī, as presented in the Śrīmad-Bhāgavatam, is that all the six sages mentioned above speak the facts according to their own thinking, but Śukadeva Gosvāmī presents the knowledge which comes down directly from Brahmāji, who is known as ātma-bhūḥ, or born of and educated by the Almighty Personality of Godhead.

Vedic transcendental knowledge descends directly from the Personality of Godhead. By His mercy, Brahmā, the first living being in the universe, was enlightened, and from Brahmāji, Nārada was enlightened, and from Nārada, Vyāsa was enlightened. Śukadeva Gosvāmī received such transcendental knowledge directly from his father, Vyāsadeva. Thus the knowledge, being received from the chain of disciplic succession, is perfect. One cannot be a spiritual master in perfection unless and until one has received the same by disciplic 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 disciplic succession, but they are not authorized because such knowledge does not come directly from the independent Supreme Personality of Godhead, Nārāyaṇa. No one can be independent except Nārāyaṇa; therefore no one's knowledge can be perfect due to being 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 Mahārāja Parīkṣit do not recognize such mental speculators, however great they may be, but hear from the authorities like Śūkadeva Gosvāmī, who is nondifferent from the Supreme Personality of Godhead by the paramparā system, as is specially stressed in the Bhagavad-gītā.

TEXT 26

na me 'savaḥ parāyanti
brahmann anāsanādamī
pibato 'cyuta-pīyūṣam
tad vākyābdhi-viniḥsṛtam

na—never; me—mine; asavaḥ—life; parāyanti—becomes exhausted; brahman—O learned brāhmaṇa; anāsanāt amī—because of fasting; pibataḥ—because of my drinking; acyuta—the infallible; pīyūṣam—nectar; tat—your; vākyābdhi—ocean of speech; viniḥsṛtam—flowing down from.

TRANSLATION

O learned brāhmaṇa, 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.”
The disciplic succession from Brahmā, Nārada, Vyāsa and Śukadeva Gosvāmī is particularly different from others. The disciplic succession from other sages is simply a waste of time, being devoid of Acyuta-kathā, 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 because they are defeated by better mental speculators. Mahārāja Parīkṣit 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 Śukadeva Gosvāmī 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 be prolonged for any length of time. One will be exhausted very soon by 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 Śukadeva Gosvāmī, can never be tiring, even though one may be exhausted from other causes.

In some editions of the Śrīmad-Bhāgavatam, the text of the last line of this verse reads anyatra kupitād dvijāt, which means 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 with the cursing brāhmaṇa boy who was without good intelligence. Mahārāja Parīkṣit was not at all afraid of death because of being fully encouraged by the message of the Lord. One who is fully absorbed in Acyuta-kathā can never be afraid of anything in this world.

TEXT 27

सूत उवाच
स उपामन्त्रितो राज्ञा क्यायायामिति सत्यसः ।
ब्रह्मातो भृदेऽ प्रीतो विष्मुरातेन संसदिः ॥२७॥

sūta uvāca
sa upāmantrito rājñā
kathāyām iti sat-pateḥ
brahmātō bhṛṣāṁ priō
dviṣnurātēna saṁsadi
Srī Sūta uvāca—Srīla Sūta Gosvāmī said; saḥ—he (Srūkadeva Gosvāmī); upāmantritaḥ—thus being inquired; rājā—by the King; kathāyām—in the topics of; iti—thus; sat-pateḥ—of the highest truth; brahmariitataḥ—Srūkadeva Gosvāmī; bhrāsam—very much; prītaḥ—pleased; viṣṇurātena—by Mahārāja Parīkṣit; saṁsadi—in the meeting.

TRANSLATION

Srūta Gosvāmī said: Thus Srūkadeva Gosvāmī, being invited by Mahārāja Parīkṣit to speak on topics of the Lord Śrī Kṛṣṇa with the devotees, was very much pleased.

PURPORT

Śrīmad-Bhāgavatam can only be legitimately discussed among the devotees of the Lord. As the Bhagavad-gītā was authoritatively discussed between Lord Kṛṣṇa and Arjuna (the Lord and the devotee respectively), similarly Śrīmad-Bhāgavatam, which is the postgraduate study of the Bhagavad-gītā, can also be discussed between the scholars and devotees like Srūkadeva Gosvāmī and Mahārāja Parīkṣit. Otherwise the real taste of the nectar cannot be relished. Srūkadeva Gosvāmī was pleased with Mahārāja Parīkṣit because he was not at all tired of hearing the topics of the Lord, and he was more and more anxious to hear them on and on with interest. Foolish interpreters unnecessarily tackle the Bhagavad-gītā and Śrīmad-Bhāgavatam when they have no access to the subject matter. There is no use in nondevotees’ meddling with the two topmost Vedic literatures, and therefore Śaṅkarācārya did not touch Śrīmad-Bhāgavatam for commentation. In his commentation on the Bhagavad-gītā, Śrīpāda Śaṅkarācārya accepted Lord Kṛṣṇa 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 Śrīmad-Bhāgavatam.

Srīla Srūkadeva Gosvāmī was protected by Lord Kṛṣṇa (vide Brahmavaivarta Purāṇa), and therefore he is known as Brahmarāta, and Śrīmān Parīkṣit Mahārāja was protected by Viṣṇu, and thus he is known as the Viṣṇurāta. As devotees of the Lord, they are always protected by the Lord. It is clear also in this connection that a Viṣṇurāta should hear Śrīmad-Bhāgavatam from Brahmarāta and no one else because others misrepresent the transcendental knowledge and thus spoil one’s valuable time.
TEXT 28

prāha bhāgavatam nāma
purāṇam brahma-sammitam
brahmaṇe bhagavat-proktam
brahma-kalpa upāgate

prāha—he said; bhāgavatam—the science of the Personality of Godhead; nāma—of the name; purāṇam—the supplement of the Vedas; brahma-sammitam—just in pursuance of the Vedas; brahmaṇe—unto Lord Brahmā; bhagavat-proktam—was spoken by the Personality of Godhead; brahma-kalpe—the millennium in which Brahmā was first generated; upāgate—just in the beginning.

TRANSLATION

He just began to reply to the inquiries of Mahārāja Parīkṣit by saying that the science of the Personality of Godhead was spoken first by the Lord Himself to Brahmā when he was first born. Śrīmad-Bhāgavatam is the supplementary Vedic literature, and it is just in pursuance of the Vedas.

PURPORT

Śrīmad-Bhāgavatam is the science of the Personality of Godhead. The impersonalist always tries to misrepresent the personal feature of the Lord without knowing the science of this great knowledge, and Śrīmad-Bhāgavatam 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 Śrī Śukadeva and follow in the footsteps of Mahārāja Parīkṣit 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 Śrīmad-Bhagavad-gītā and the Śrīmad-Bhāgavatam, and the careful student should be always alert in this matter if he at all wants to learn the science of Godhead.
TEXT 29

yat yat parikśit śabhaḥ
panḍūnām anupṛcchati
ānupūruryeṇa tat sarvam
ākhyātum upacakrame

yat yat—whatever; parikśit—the King; śabhaḥ—the best; panḍūnām—in the dynasty of Pāṇḍu; anupṛcchati—goes on inquiring; ānupūruryeṇa—the beginning to the end; tat—all those; sarvam—fully; ākhyātum—to describe; upacakrame—he just prepared himself.

TRANSLATION

He also prepared himself to reply to all that King Parikśit inquired from him. Mahārāja Parikśit was the best in the dynasty of the Pāṇḍus, and thus he was able to ask the right questions from the right person.”

PURPORT

Mahārāja Parikśit 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 Śukadeva Gosvāmī, 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 Śrīmad-Bhāgavatam, entitled “Questions By King Parikśit.”
CHAPTER NINE

Answers by Citing the Lord's Version

TEXT 1

Śrī śuka uvāca

atma-māyām rte rājan
parasyānuḥbhavatmanah
na ghaṭetārtha-samaṇḍhaḥ
svapna-draṣṭur ivāñjasā

śrī śukadeva Gosvāmi 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. It is just like the dreamer seeing his own body working.

PURPORT

The question of Mahārāja Parīṣit is perfectly answered as to how a living entity began his material life, although he is apart from the material body and mind. 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-māyā. This is already explained in the First Canto in connection with Vyāsadeva'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-gītā also the same thing is confirmed (Bg. 15.15), that the Lord is present within the heart of every living entity, and all consciousness and forgetfulness of the living entity are influenced by the Lord.

Now the next question will automatically be made as to 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 the 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. The whole nondevotee class of living entities are all 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. As a person thinks of becoming a king without possessing the necessary qualification, similarly 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 forgets his factual life and thus dreams 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 shadow of the moon. Similarly, the crying child of the Lord is given over to the shadow of the material world to lord it over as karmā 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 when the living entity desired this. But the fact is that as soon as he desired such, he was put under the control of ātmamāyā 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 in dream only the misconception of “I” and “mine” persists 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

बहुरूप इवाभाति मायया बहुरूपया ।
रमामाणो गुनेष्वस्या ममाहमिति मन्यते ॥ २ ॥

*bahu-rūpa ivābhāti*
*māyayā bahu-rūpayā*
*ramamāṇo guṇeṣv asyā*
*mamāham iti manyate*

*bahu-rūpaḥ*—multiforms; *iva*—as it were; *ābhāti*—manifested; *māyayā*—by the influence of the exterior energy; *bahu-rūpayā*—in multifarious forms; *ramamāṇaḥ*—enjoying as it were; *guṇeṣu*—in the modes of different qualities; *asyāḥ*—of the external energy; *mama*—mine; *aham*—I; *iti*—thus; *manyate*—thinks.

TRANSLATION

The illusioned living entity appears in so many forms which are offered by the external energy of the Lord, and the encaged living entity, while enjoying in the modes of material nature, 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 desired to be enjoyed by the living being. 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 900,000 varieties of material bodies in the water, two million vegetable bodies, 1,100,000 worms and reptiles, one million forms of birds, three million different bodies of beasts, and 400,000 human forms. Altogether 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 supplies 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 the 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 him the same type of body that he desires. It 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 karmī thinks of this world as “mine,” and the jñāṇī 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,” and this I and mine are products of a strong desire to enjoy material life. Identification of 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 Śukadeva Gosvāmī and Mahārāja Parīkṣit, as all this is explained in the Śrīmad-Bhāgavatam.

TEXT 3

yatḥ vāc mahābhīṣṭe prasīṇaḥ kālāṅgasyo: 1
rasme tu gatasmbhoṣṭyastra-vyadāstān tadaṁyutte 2 2

yarhi vāva mahimni sve
parasmīna kāla-māyayoḥ
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 [mine and I] 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, and they 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,” or “I,” etc. There are many classes of men comprehending the same misconception of “I” and “mine” in different color. But the real significance of such “I” can only be realized 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 identified in every respect with the Lord. 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 māyā? We have already discussed many times that the material energy is controlled by the Lord. The Bhagavad-gītā confirms this controlling power of the Lord over the material nature (Bg. 9.10). 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 would do so in the future. Even accepting that in the future one would be as good a controller of the material nature as the Supreme Being, then why is he now under the control of the material nature? The Bhagavad-gītā 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 this misconception of “I” must also be given up 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 without any 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 māyā, 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 without any contamination of the illusory energy because He is the controller of that energy. The relative truths are apt to be engrossed with illusory energy. The best purpose is, however, served 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 māyā. The Bhagavad-gītā confirms this as follows:
Answers by Citing the Lord’s Version

miirh ca yo ’vyabhicāreṇa bhakti-yogena sevate
sa guṇān samatītyaitān brahma-bhūyāya kalpate
(Bg. 14.26)

So the science of bhakti-yoga, of worshiping the Lord, hearing the Śrīmad-Bhāgavatam from the right sources (not from the professional man but from a person who is Bhāgavatam in life) and being always in the association of pure devotees, should be adopted in earnestness without being misled by misconceptions of “I” and “mine.” The karmīs are fond of the conception of “mine,” and the jñānīs are fond of the conception of “I,” and both of them are unqualified to be free from the bondage of the illusory energy. Śrīmad-Bhāgavatam, and primarily the Bhagavad-gītā, are both meant for delivering a person from the misconception of “I” and “mine,” and Śrīla Vyāsadeva 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 speculation of becoming Vāsudeva or the Supreme Lord himself by means of culture of knowledge and conquering over ego. But the process is not perfect. The perfect process is to accept Lord Vāsudeva as the Supreme in everything, and the best perfection of culturing knowledge is to surrender unto Him because He is the source of everything. In that conception only can one get rid of the misconception of I and mine. Both Bhagavad-gītā and the Śrīmad-Bhāgavatam confirm it. Śrīla Vyāsadeva has specifically contributed to the illusoned living entities the science of God and the process of bhakti-yoga in his great literature Śrīmad-Bhāgavatam, and the conditioned soul should fully take advantage of this great science.

**TEXT 4**

आत्मतत्त्वविशुद्धस्य यदाह भगवान्नतमः
त्रहाने दर्शयन् रूपमन्यलिक्रमतास्त: || 411

ātma-tattva-viśuddhy-arthaṁ
yad āha bhagavān rtam
brahmaṇe dārsayan rūpam
avyalika-vratādṛtaḥ
ātma-tattvam—the science of God or that of the living entity; viśuddhi—purification; artham—goal; yat—that which; āha—said; bhagavān—the Personality of Godhead; īdam—in reality; brahmaṇe—unto Lord Brahmā; darśayan—by showing; rūpam—eternal form; avyālika—without any deceptive motive; vrata—vow; ādṛtah—worshiped.

TRANSLATION

O King, the Personality of Godhead, being very much pleased with Lord Brahmā because of his nondeceptive penance in bhakti-yoga, presented His eternal and transcendental form before Brahmā. And that is the objective goal for purifying the conditioned soul.

PURPORT

Ātma-tattvam is the science of both God and the living entity. Both the Supreme Lord and the living entity are known as ātmā. The Supreme Lord is called Param ātmā or Param Brahma, and the living entity is called the ātmā or the brahma or the jīva. Both the Param ātmā and the jīvātmā, being transcendental to the material energy, are called ātmā. So Śukadeva Gosvāmī explains this verse with the aim of purifying the truth of both the Param ātmā and the jīvātmā. Generally people have many wrong conceptions about both of them. The wrong conception of the jīvātmā is to identify the material body with the pure soul, and the wrong conception of Param ātmā 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 no one can see the sun, nor himself, nor the world. But in the sunlight one can see the sun, himself and the world around him. Śrīla Śukadeva Gosvāmī therefore says that for purification of both wrong conceptions, the Lord presented His eternal form before Brahmājī, being fully satisfied by Brahmā’s nondeceptive vow of discharging bhakti-yoga. Except for bhakti-yoga, any method for realization of ātma-tattvā, or the science of ātmā, will prove deceptive in the long run.

In the Bhagavad-gitā, the Lord says that only by bhakti-yoga can one know Him perfectly, and then one can enter into the science of God. Brahmājī 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 which was manifested before Brahmā is not one of the forms with which we have experience in the material world. Brahmāji did not perform such severe types of penance just to see a form of material production. Therefore the question by Mahārāja Parīkṣit about the form of the Lord is answered. The form of the Lord is sac-cid-ānanda, 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 encaged 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. Brahmā was then told by the Lord the gist of Śrīmad-Bhāgavatam in four original verses. Thus Śrīmad-Bhāgavatam is not a creation of the mental speculators. The sound of Śrīmad-Bhāgavatam is transcendental, and the resonance of Śrīmad-Bhāgavatam is as good as that of the Vedas. Thus the topic of the Śrīmad-Bhāgavatam is the science of both the Lord and the living entity. Regular reading or hearing of Śrīmad-Bhāgavatam is also performance of bhakti-yoga, and one can attain the highest perfection simply by the association of Śrīmad-Bhāgavatam. Both Śukadeva Gosvāmī and Mahārāja Parīkṣit attained perfection through the medium of Śrīmad-Bhāgavatam.

TEXT 5

स आदिदेवो जगतां परो गुरुः
 स्वाधिश्याम आस्थ्या सिस्रक्षयिक्षत ।
 तां नाप्यगच्छु दशमत्र सम्मतां
 प्रपञ्चनिर्माणविशिष्यत् भवेतृ ॥ ५ ॥

sa ādi-devo jagatāṁ paro guruḥ
dsvaraśiṣṭyam āsthāya sisrksayaikṣata
tāṁ nādhyagacchadbṛham atra sammatāṁ
prapañca-nirmāṇa-vidhir yayā bhavet
sah—he; ādi-devaḥ—the first demigod; jagatām—of the universe; paraḥ— supreme; guruḥ—spiritual master; svadhiṣṭayam—his lotus seat; āsthyāya—to find out the source of it; sisṛkṣayā—for the matter of creating the universal affairs; aikṣata—began to think; tām—in that matter; na—could not; adhyaga-cchat—understand; dṛṣam—the direction; atra—therein; sammatam—just the proper way; prapāṇca—material; nirmāṇa—construction; vidhiḥ—process; yayā—as much as; bhavet—should be.

TRANSLATION

Lord Brahmā, 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 Śrīmad-Bhāgavatam it is already 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 Vaikuṇṭhas. 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 Brahmā was also achieved by bhakti-yoga. Brahmāji 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

While thus engaged in thinking, in the water, Brahmājī 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 sparśa 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 sparśa-varṇas and the tālavya-varṇas. From ka to ma the letters are known as the sparśa-varṇas, 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 brahmaṇas and the renounced order of life. According to Bhāgavata 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, and 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 Brahmā. 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 to home.

When Lord Brahmā 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. To take the path of tapa is the second birth of the desiring disciple. The word upāsṛṇot is very significant. It is similar to upanayana, or bringing the disciple nearer to the spiritual master for the path of tapa. So Brahmāji was thus initiated by Lord Kṛṣṇa, and this fact is corroborated by Brahmāji himself in his book the Brahma-saṁhitā. In the Brahma-saṁhitā Lord Brahmā has sung in every verse govindam ādi-puruṣaṁ tam aham bhajāmi. Thus Brahmā was initiated by the Kṛṣṇa mantra, by Lord Kṛṣṇa Himself, and thus he became a Vaiṣṇava, or a devotee of the Lord, before he was able to construct the huge universe. It is stated in the Brahma-saṁhitā that Lord Brahmā was initiated into the eighteen-letter Kṛṣṇa mantra, which is generally accepted by all the devotees of Lord Kṛṣṇa. We follow the same principle because we belong to the Brahmā sampradāya, directly in the disciplic chain from Brahmā to Nārada, from Nārada to Vyāsa, from Vyāsa to Madhva Muni, from Madhva Muni to Mādhavendra Purī, from Mādhavendra Purī toĪśvara Purī, fromĪśvara Purī to Lord Caitanya and gradually to His Divine Grace Bhaktisiddhānta Sarasvatī, 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 Brahmā.
niśamya tad-vaktr-didṛkṣayā diśo
vilokya tatrānyad apaśyamānaḥ
svadhiṣṭanyam āsthāya vimṛṣya taddhitam
tapasy upādiṣṭa ivādadhe manah

niśamya—after hearing; tat—that; vaktr—the speaker; didṛkṣayā—just to find out who spoke; diśa—all sides; vilokya—by seeing; tatra—there; anyat—any other; apaśyamānaḥ—not to be found; svadhiṣṭanyam—on his lotus seat; āsthāya—sit down; vimṛṣya—thin king; tat—it; hitam—welfare; tapasi—in penance; upādiṣṭaḥ—as he was instructed; iva—in pursuance of; ādadhe—gave; manah—attention.

TRANSLATION

When he heard the sound, he tried to find out 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 Brahmā, 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. Brahmā 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, First Chapter, first verse of the Śrīmad-Bhāgavatam, it is already mentioned that Brahmā was initiated by the Lord from within. The Lord is within every living entity as the Supersoul, and He initiated Brahmā because Brahmā was willing to receive the initiation. The Lord can similarly initiate everyone who is inclined to have it.

As already stated, Brahmā is the original spiritual master for the universe, and since he was initiated by the Lord Himself, the message of Śrīmad-Bhāgavatam is coming down by disciplic succession, and in order to receive the real message of Śrīmad-Bhāgavatam 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 Brahmā to be initiated directly by the Lord from inside because in the present age no one can be accepted to be as pure as Brahmā. The post of Brahmā to officiate in the creation in the universe is offered to the most pure living being, and unless one is so qualified one cannot expect to be treated like Brahmāji directly. But one can have the same facility through unalloyed devotees of the Lord, and scriptural instructions (as revealed in the Bhagavad-gītā and Śrīmad-Bhāgavatam especially), and also 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 to serve 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

दिव्यम् सहस्राद्यमोध्यद्वर्तिनो
जितानिलतमा विजितोभयेन्द्रियः।
अतप्यत सारिख्टेकतापनं
तपस्तपियांत्यपतं समाहितः॥ ॥

divyaṁ sahasrābdam amogha-darśano
jitānilātmā vijitobhayendriyaḥ
atapyata smākhila-lokā tāpanaṁ
tapas tapiṣyāṁs tapatāṁ samāhitaḥ

divyam—pertaining to the demigods in the higher planets; sahasra—one thousand; abdam—years; amogha—spotless, without a tinge of impurity; darśanaḥ—one who has such a vision of life; jīta—controlled; anilā—life; ātmā—mind; vijita—controlled over; ubhaya—both; indriyaḥ—one who has such senses; atapyata—executed penance; sma—in the past; akhila—all; loka—planet; tāpanam—enlightening; tapaḥ—penance; tapiṣyāṁ—extremely hard penance; tapatāṁ—of all the executors of penances; samāhitaḥ—thus situated.
TRANSLATION

Lord Brahmā 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 which he executed were a great lesson for the living entities. Thus he is known as the greatest of all ascetics.

PURPORT

Lord Brahmā 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 $6 \times 30 \times 12 \times 1000$ 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 Brahmā, 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 Śrīmad-Bhāgavatam or the Bhagavad-gītā 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 and accept it as a reality and prosecute the direction without any 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 Brahmā 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 Brahmā 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 to engage 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 Brahmāji 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 tapusvīs.

TEXT 9

\[
\text{tasmai svā-lokanāḥ bhagavān sabhājītaḥ}
\]

\[
sandarśayāmāśa param na yat-param
\]

\[
vyaśeta-saṅkleśa-vimohā-sādhvasam
\]

\[
sva-drṣṭavadbhir puruṣaṁ abhiṣṭutam
\]

\textit{tasmai—unto him; svā-lokaṁ—His own planet or abode; bhagavān—the Personality of Godhead; sabhājītaḥ—being pleased by the penance of Brahma; sandarśayāmāśa—manifested; param—the supreme; na—not; yat—of which; param—further supreme; vyapeta—completely given up; saṅkleśa—five kinds of material affl ictions; vimohā—without illusion; sādhvasam—fearfulness of material existence; svā-drṣṭavadbhiḥ—by those who have perfectly realized the self; puruṣaṁ—by persons; abhiṣṭutam—worshiped by.}

TRANSLATION

The Personality of Godhead, being thus very much satisfied with the penance of Lord Brahmā, was pleased to manifest His personal abode, Vaikuṇṭha, 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 fearfulness of illusory existence.
The troubles of penance accepted by Lord Brahmā were certainly in the line of devotional service (bhakti). Otherwise there was no chance of Vaikuṇṭha or svālokam, the Lord's personal abodes, becoming visible to Brahmā. The personal abodes of the Lord, known as Vaikuṇṭhas, are neither myth nor material, as conceived by the impersonalists. But such 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 (namely jñānayoga, dhyānayoga, etc.) without any Vaikuṇṭha 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.

Execution of bhakti-yoga is exactly like sitting on the lotus sprouted out of the abdomen of the transcendental Personality of Godhead, for Lord Brahmā was seated there. Brahmā was able to please the Lord, and the Lord was also pleased to show Brahmā His personal abode. Śrīla Jīva Gosvāmī narrates, in the comments of his Krama-sandarbha annotation of Śrīmad-Bhāgavatam, quotations from the Gārga Upaniṣad, Vedic evidence. It is said that Yajñavalkya described this transcendental abode of the Lord to Gārgī, and it is said there that the abode of the Lord is situated above the highest planet of the universe, namely Brahmāloka. This abode of the Lord, although described in the revealed scriptures like the Bhagavad-gītā and the Śrīmad-Bhāgavatam, remains only a myth for the less intelligent class of men with a poor fund of knowledge. Herein the word svadīstānavādbhi 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 with these five kinds of material miseries, there is no question of entering into the Vaikuṇṭhalokas. Impersonal conception of one's self is just the negation of material personality, far from the positive existence of personal form. These personal forms of the transcendental abode will be explained in the follow-
ing verses. Brahmaji also described this highest planet of the Vaikuntha 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.

\[
\text{cintamaṇi-prakara-sadmasu kalpa-vṛkṣa-}
\text{lakṣāvṛteṣu surabhīr abhipālayantam}
\text{lakṣmī-sahasra-śata-sambhrama-sevyamānāṁ}
\text{govindam ādi-puruṣaṁ tam aham bhajāmi} \quad (\text{Bs. 5.29})
\]

The statement of the Bhagavad-gītā, \textit{yad gatvā na nivartante tad dhāma paramaṁ mama}, is also confirmed herewith. \textit{Param} means transcendental Brahma. Therefore, the abode of the Lord is also Brahma, nondifferent from the Supreme Personality of Godhead. The Lord is known as Vaikuntha, and His abode is also known as Vaikuntha. And such Vaikuntha realization and worship can be made possible by transcendental form and sense.

\textbf{TEXT 10}

\begin{quote}
pravartate yatra rajas tamas tayoḥ
sattvaṁ ca miśraṁ na ca kāla-vikramaḥ
na yatra māyā kim utāpare harer
anuvratā yatra surāsurārcitāḥ
\end{quote}

\textit{pravartate}—prevail; \textit{yatra}—wherein; \textit{rajaḥ tamas}—the modes of ignorance and passion; \textit{tayoḥ}—both of them; \textit{sattvam}—the mode of goodness; \textit{ca}—and; \textit{miśram}—mixture; \textit{na}—never; \textit{ca}—and; \textit{kāla}—time; \textit{vikramaḥ}—influence; \textit{na}—neither; \textit{yatra}—therein; \textit{māyā}—illusory external energy; \textit{kim}—what; \textit{uta}—there is; \textit{apare}—others; \textit{hareḥ}—of the Personality of Godhead; \textit{anuvratāḥ}—devotees; \textit{yatra}—wherein; \textit{sura}—the demigods; \textit{asura}—the demons; \textit{arcitāḥ}—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 the matter of goodness. There is no predominance of the influence of time, so what to speak of the illusory external energy that cannot enter in that region. Without discrimination, both the demigods and the demons worship the Lord as devotees.

PURPORT

The kingdom of God, or the atmosphere of Vaikuṇṭha nature, which is called the āraṇyād-vibhūti, is three times bigger than the material universes and is described here, as also in the Bhagavad-gītā, 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 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 the spiritual planets are there under the names of Vaikuṇṭha, 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 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 Śrīmad-Bhāgavatam 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 Vaikuṇṭhalokas the living entities are free from these two things. As confirmed in the Bhagavad-gītā, in the brahma-bhūta stage of life one becomes free from hankering and lamentation. Therefore the conclusion is that the inhabitants of the Vaikuṇṭha planets are all brahma-bhūta 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 with touches of the modes of passion and ignorance. In the Vaikuṇṭhaloka, 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, still 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 out 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 non-devotee class of men, 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 Vaikuṇṭhalokas, 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 Vaikuṇṭha 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 Śrīla Jīva Gosvāmī, we can know from the Nārada-pañcarātra that the transcendental world or Vaikuṇṭha 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 nonattainable by the nondevotee class of men. In the Pādma Purāṇa, Uttara-khaṇḍa, it is stated that beyond the one-fourth part of God’s creation, there is the three-fourths part manifestation. The marginal line between the material manifestation and the spiritual manifestation is the Virajā River, and beyond the Virajā, which is a transcendental current flowing from the perspiration of the body of the Lord, there is the three-fourths part manifestation of God’s creation. This part is eternal, everlasting, without any deterioration, and unlimited, and contains the highest perfectional stage of living conditions. In the Sāṅkhya-kaumudī it is stated that unalloyed goodness or transcendence is just opposite to the material modes. All living entities are eternally associated without any break, and the Lord is the chief and prime entity there. In the Āgama Purāṇas also, the transcendental abode is described as follows: The asso-
 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 any 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, or the six material changes, are not existent there. It is the unalloyed manifestation of the energy of the Lord without any illusion as experienced here in the material world. The whole Vaikuṇṭha existence proclaims that everyone there is a follower of the Lord. The Lord is the chief leader there without any competition of 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, as only the Lord satisfies all the needs of all other living entities.

TEXT 11

śyāmaśeṣadāta: śatyatratrātāma:
piṣaṇaśastra: suṛucy: supeśaṁ: |
saṁe chaṁatvāhāṁ uttisyaṁmāṇi-
pravekāntaramaṁ: suvarcāṁ: ||११||

śyāmāvadātaḥ sa-patra-locaṁaḥ
piṣaṇa-vastrāḥ su-rucaḥ su-peśasaḥ
sarve catur-bāhava unmiṣan-maṇi-
praveka-niṣkābharaṇaḥ su-varcasaḥ
TRANSLATION

The inhabitants of the Vaikunṭha planets are described as having a glowing sky-bluish complexion. Their eyes resemble the lotus flower, 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 Vaikunṭhaloka 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 Śrīmad-Bhāgavatam. Impersonal descriptions of transcendence in the scriptures indicate that the bodily features in Vaikunṭhaloka 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 the Vaikunṭhalokas are completely different from those in the material universe. For example, the four hands are distinct from two hands in this world.

TEXT 12

प्रवालैदूर्यामण्डलमलिनः परिस्फुर्तकुण्डलमौलिमलिनः || २ ||

pravāla-vaidūrya-mṛṇāla-varcasāh parisphurat-kuṇḍala-mauli-mālinaḥ

pravāla—coral; vaidūrya—a special diamond; mṛṇāla—celestial lotus; varcasāh—rays; parisphurat—blooming; kuṇḍala—earring; mauli—heads; mālinaḥ—with garlands.
TRANSLATION

Some of them are effulgent like the coral and diamond in complexion and have garlands on their heads, blooming like the lotus flowers, and some wear earrings.

PURPORT

There are some inhabitants who have attained the liberation of sārūpya, or possessing bodily features like that of the Personality of Godhead. The vaidūrya 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 the body.

TEXT 13

bhrājiṣṭubhīḥ yah parito virajate
lasad-vimānāvalibhīr mahātmanām
vidyotamānāḥ pramadottamādyubhiḥ
sa-vidyud abhrāvalibhīr yathā nabhaḥ

bhrājiṣṭubhīḥ—by the glowing; yah—the Vaikuṇṭha-lokas; paritaḥ—surrounded by; virajate—thus situated; lasat—brilliant; vimāna—airplanes; avalibhīḥ—assemblage; mahā-ātmanām—of the great devotees of the Lord; vidyotamānāḥ—beautiful like the lightning; pramada—ladies; uttama—celestial; adyubhīḥ—by complexion; sa-vidyut—with electric lightning; abhrāvalibhīḥ—with clouds in the sky; yathā—as it were; nabhaḥ—the sky.

TRANSLATION

The Vaikuṇṭha planets are also surrounded by various airplanes, all glowing and brilliantly situated, belonging to the great mahātmaś or devotees of the Lord. The ladies also 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 Vaikuṇṭha planets there are airplanes also 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 also like the 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. As there is nothing except Brahman, so it should not be misconceived that there is only void and no variegatedness. To think like that is due to a poor fund of knowledge, otherwise no one would have such a misconception of voidness in the 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 without taking into consideration the nature of the atmosphere, as completely free from the influence of time, etc., as described previously.

**TEXT 14**

श्रीयत्र रूपिण्युरुगायपादयोः
करोति मानं बहुधा विभूतिभिः ।
प्रेहं थ्रिता या कुसुमाकरानुगे-
विनियमाना प्रियकर्मं गयति ||१४||

śrī yatra rūpīṇy urugāya-pādayoṁ
karoti mānam bahudhā vibhuṭībhiḥ
prenkham śrītā yā kusumākarānugair
vigīyamānā priya-karma gāyatī

śrīḥ—the goddess of fortune; yatra—in the Vaikuṇṭha planets; rūpiṇī—in her transcendental form; urugāya—the Lord, who is sung of by the great devotees; pādayoḥ—under the lotus feet of the Lord; karoti—does; mānam
—respectful services; bahudhā—in diverse paraphernalia; vibhūtibhiḥ—accompanied by her personal associates; preṅkham—movement of enjoyment; śritā—taken shelter of; yā—who; kusumākara—spring; anugaiḥ—by the black bees; vigīyamānā—being followed by the songs; priya-karma—activities of the dearmost; gāyatī—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 also she is engaged in singing the glories of the Lord's activities.

TEXT 15

dadarśa tatrākhila-sātvatāṁ patiṁ
śriyaḥ patiṁ yajña-patiṁ jagat-patiṁ
sunanda-nanda-prabalārhaṇādibhiḥ
sva-pāṛṣadāgraśiḥ parisevitaṁ vibhum

_dadarśa—_Brahmā saw; _tatra—_there in the Vaikuṇṭha-loka; _akhila—_entire; _sātvatāṁ—_of the great devotees; _patiṁ—_the Lord; _śriyaḥ—_of the goddess of fortune; _patiṁ—_the Lord; _yajña—_sacrifice; _patiṁ—_the Lord; _jagat—_the universe; _patiṁ—_the Lord; _sunanda—_Sunanda; _nanda—_Nanda; _prabala—Prabala; arhaṇa—Arhaṇa; ādibhiḥ—_by them; _sva-pāṛṣada—_own associates; _agraśiḥ—_by the foremost; _parisevitaṁ—_being served in transcendental love; _vibhum—_the Great Almighty.

TRANSLATION

Lord Brahmā saw in the Vaikuṇṭha planet 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 Arhaṇa, His immediate associates.

PURPORT

When we speak of the king it is naturally understood that the king is accompanied by his confidential associates, like his secretary, private secretary, aide-de-camp, ministers, advisers, etc. So also when we see the Lord we see Him with His different energies, associates and 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 He is always surrounded by His immediate associates, all engaged in their loving transcendental service to Him.

TEXT 16

bhūtvaprasādabhāmukham dṛg-āsavaṁ
prasanna-hāsāruṇa-locaṇānanam
kiritinām kuṇḍalīnām catur-bhujāṁ
pīṭāṁ-śukam vakṣasi lakṣitam śriyā

bhūtya—the servitor; prasāda—affection; abhimukham—favorably facing; dṛk—the very sight; āsavaṁ—an intoxication; prasanna—very much pleased; hāsa—smile; aruṇa—reddish; locana—eyes; ānanam—face; kiritinam—with helmet; kuṇḍalīnam—with earrings; catuḥ-bhujam—with four hands; pīṭāṁ—yellow; śukam—dress; vakṣasi—on the chest; lakṣitam—marked with; śriyā—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 Pādma Purāṇa, Uttara-khaṇḍa, there is a full description of the yoga-pīṭha or the particular place where the Lord is in audience to His eternal devotees. In that yoga-pīṭha, the personifications of religiousness, knowledge, opulence, and renunciation are all seated at the lotus feet of the Lord. The four Vedas, namely Rk, Sāma, Yajus, and Atharva, are present there personally to advise the Lord. The sixteen energies headed by Caṇḍa are all present there. Caṇḍa and Kūmuda are the two first doorkeepers, and at the middle door there are the doorkeepers named Bhadra and Subhadra, and at the last door there are Jaya and Vijaya. There are other doorkeepers also, named Kūmuda, Kumudākṣa, Puṇḍarīka, Vāmana, Śāṅkukārṇa, Sarvanetra, Sumukha, etc. The palace is well decorated and protected by the above-mentioned doorkeepers.

TEXT 17

अध्यर्हणीयासतनमास्थितं परं

व्यतं चतुःपोदश्चाशत्कित्विभः।
युक्तं महैः स्वरित्वत्र चायुदृः:
स्त स्त धामन रमणामस्यथरम् ||१७||

adhyarhaṇīyāsanam āsthitaṁ paraṁ

vṛtam catuḥ-śoḍaśa-pāṇca-saktibhiḥ

yuktam bhagaiḥ svair itaratra cādhruvaiḥ

sva eva dhāman ramamāṇam īṣvaram

adhyarhaṇīya—greatly worshipable; āsanam—throne; āsthitaṁ—seated on it; paraṁ—the Supreme; vṛtam—surrounded by; catuḥ—four, namely prakṛti, puruṣa, mahat and ego; şoḍaśa—the sixteen; pāṇca—the five; saktibhiḥ—by the energies; yuktam—empowered with; bhagaiḥ—His opulences; svaḥ—personal; itaratra—other minor prowess; ca—also; adhruvaiḥ—tem-
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, namely He is the richest in wealth, 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 *prakṛti*, *puruṣa*, *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, namely the eye, ear, nose, tongue and skin, and the five working sense organs, namely the hand, the leg, the stomach, the evacuation outlet and the genitals. Together with the mind, they are sixteen in all. And 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 *aṣṭa-siddhis*, attained by *yogīs* 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 performances 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 *yogī*, He is unlimitedly more learned than any *jñāṇī*, 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, and no one is equal to or greater than Him. Nor can anyone reach His level of perfection in all the above powers by any amount of performance of penance or yogic demonstration. The *yogīs* are dependent on His mercy. Out of His immensely charitable disposition He can award some temporary
powers to the yogīs because of the yogīs' 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

तदर्शनाहादपरिपुलतान्तरो
हर्ष्यत-तनुḥ प्रेम-भारश्रु-लोचनः।
ननाम पादम्बुजम् प्रभु-स्रू-लोचनः
यत् पारमहान्येन पञ्चाधिगम्यते॥१८॥

tad-darsanāählāda-pariplutāntaro
hṛṣyat-tanuḥ prema-bharāśru-locanaḥ
nanāma pādāmbujam asya viśva-sṛg
yat pāramahāṁsyena pathādhigamyate

 tat—by that audience of the Lord; darśana—audience; āhlāda—joy; paripluta—overwhelmed; antaraḥ—within the heart; hṛṣyat—full in ecstasy; tanuḥ—body; prema-bhara—in full transcendental love; aśru—tears; locanaḥ—in the eyes; nanāma—bowed down; pādāmbujam—under the lotus feet; asya—of the Lord; viśva-sṛg—the creator of the universe; yat—which; pāramahaṁsyena—by the great liberated soul; pathā—the path; adhigamyate—is followed.

TRANSLATION

Lord Brahmā, thus seeing the Personality of Godhead in His fullness, became overwhelmed with joy within his heart, and thus in full transcendental love and ecstasy, his eyes became full with tears of love. He thus bowed down before the Lord. That is the way of highest perfection for the living being [paramahaṁsa].

PURPORT

In the beginning of the Śrīmad-Bhāgavatam it is stated that this great literature is meant for the paramahaṁsas. Param nirmatsarāṇām satām,
i.e. the Śrīmad-Bhāgavatam is meant for such persons who are 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-gītā the personal feature of the Supreme Lord is especially mentioned, so much so that in the last portion of the great literature it has been 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 paramahārīśa because the malicious mind is there. Therefore the paramahārīśa stage of life can only be attained 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. Brahmājī believed in this art of bhakti-yoga; he believed in the words of the Lord to execute tāpa, and he discharged the function with great penance and thus achieved the great success of seeing the Vaikuṇṭhalokas 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 Vaikuṇṭhalokas simply by following the process of bhakti-yoga because the Lord can be realized only through the bhakti-yoga process. Lord Brahmājī was actually sitting on his lotus seat, and from there, by executing the process of bhakti-yoga in great seriousness, he could see the Vaikuṇṭhalokas with all variegatedness as well as the Lord in person and His associates.

Following in the footsteps of Lord Brahmā, any person, even up to this day, can attain the same perfection by following the path of the paramahaṁsa 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 Śrī Kṛṣṇa, and without making efforts to realize Him by speculative philosophy, one should prefer to hear about Him from the Śrīmad-Bhagavatam and later on from the text of the Śrīmad-Bhāgavatam. He should hear such discourses from a person Bhāgavatam and not from the professional man, nor from the karmī, jñānī or yogī. 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 called also ajita, or one who can never be conquered by anyone else. Yet He can be conquered by the paramahamsa path, as is practically realized and shown by the great spiritual master Lord Brāhma. Lord Brāhma has personally recommended this paramahamsa-pantha in his own words as follows:

\[
jñāne prayāsasam udapasya namanta eva
   jivanti sanmukharitāṁ bhavadiyavārtāṁ
   sthāne shhīṭāḥ śruti-gatāṁ tanuvāṅmanāḥbhīr
   ye prāyaśo'.$\text{jita}$-jitop'yaśi tais trilokyām
\]

Lord Brāhma said, “O my Lord Kṛṣṇa, a devotee who abandons the path of empiric philosophical speculation aimed at becoming merged in the existence of the Supreme and engages himself in hearing Your glories and activities from a bona fide sādhu, 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 by anyone.” (Bhāg. 10.14.3) That is the path of the paramahamsas, which was personally followed by Lord Brāhma and later on recommended by him for attaining perfect success in life.

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And seeing Brahmā 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 Brahmā and, slightly smiling, addressed him thus.

PURPORT

The creation of the material world is not blind nor accidental. The living entities who are ever conditioned, or nitya-bandha, are thus given a chance for liberation under the guidance of His own representative like Brahmā. The Lord instructs Brahmā 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 Brahmā has great responsibility to deliver the conditioned souls, and therefore he is very dear to the Lord.

Brahmā 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-sampradāya, and any member of this party to date is naturally engaged in reclaiming the fallen souls back to Godhead, back to home. The Lord is very much anxious to get back His parts and parcels, as stated in the Bhagavad-gītā. 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-sampradāya 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 Brahma-sampradāya 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

Srībhagavānuvācān
tvayāh tāpiṣṭitā: samyag veda-garbhaṁ sīraṁkṣāya
chirōṝn bhṛṭena tapasā duestoḥ kūṭa-yogināṁ

śrī bhagavān uvāca
tvayāham toṣitaḥ samyag
veda-garbha sīraṁkṣayā
ciram bhṛṭena tapasā
duestoḥ kūṭa-yogināṁ—

śrī bhagavān uvāca—the all-beautiful Personality of Godhead said; tvayā—by you; aham—I am; toṣitaḥ—pleased; samyak—complete; veda-garbha—impregnated with the Vedas; sīraṁkṣayā—for creating; ciram—for a long time; bhṛṭena—accumulated; tapasā—by penance; duestoḥ—very hard to please; kūṭa-yogināṁ—for the pseudo mystics.

TRANSLATION

The beautiful Personality of Godhead addressed Lord Brahmā: O Brahmā, 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 of 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. Brahmā underwent severe penances for that purpose, namely to regulate the process of creation so that the Lord might
be satisfied, and therefore the Lord was very much pleased with him, and for this Brahmā 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 kūṭa-yogīs, or pseudo transcendentalists who spoil their lives with ulterior motives.

TEXT 21

varāṁ varaya bhadraṁ te
vareśam mābhivāṁchitam
brahmaṁ chreyah-pariśrāmah
puṁsāṁ mad-darśanāvadhīḥ

varām—benediction; varaya—just ask from; bhadram—auspicious; te—unto you; vareśam—the giver of all benediction; mā (mām)—from Me; abhivāṁchitam—wishing; brahmaṁ—O Brahmā; śreyah—the ultimate success; pari-śrāmah—for all penances; puṁsāṁ—for everyone; mat—My; darśana—realization; avadhīḥ—up to the limit of.

TRANSLATION

I wish you good luck. O Brahmā, you can 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 to know and see eye to eye the Personality of Godhead. Realization of the impersonal Brahma and localized Paramātmā 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 there in that highest perfectional stage. The impersonalists and the pseudo mystics, however, cannot reach this state.

TEXT 22

\[
\text{manīṣitānubhāvo'yaṁ}
\]

\[
\text{mama lokāvalokanam}
\]

\[
yad upaśrutya rahasi
cpyartha paramaṁ tapaḥ
\]

*manīṣita*-ingenuity; *anubhāvaḥ*-perception; *ayam*-this; *mama*-My; *loka*-abode; *avalokanam*-seeing by actual experience; *yat*-because; *upaśrutya*-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 on 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 ācāryas, spiritual masters. For example, the *Bhagavad-gītā* is the approved Vedic literature accepted by all the great ācāryas, such as Saṅkara, Rāmānuja, Madhva, Caitanya, Viśvanātha, Baladeva, Siddhānta Sarasvatī and many others. In that *Bhagavad-gītā* the Personality of Godhead, Śrī Kṛṣṇa, asks that one should always be mindful of Him, one should always be His devotee, one should always worship Him only, and one should 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 should give up all other engagements and fully surrender unto the Lord without any hesitation. And the Lord will give such a devotee all protection. And these are the secrets of attaining the highest perfectional stage. Lord Brahmā 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 body of the Lord is not the highest perfectional stage, nor is the stage of Paramātmā realization. The word *manīṣita* 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**

pratyādiṣṭaṁ mayā tatra
tvayi karma-vimohite
tapo me hṛdayaṁ sākṣād-
ātmāhaṁ tapaso’nagha

pratyādiṣṭam—ordered by; mayā—by Me; tatra—because of; tvayi—unto you; *karma*—duty; *vimohite*—being perplexed; *tapaḥ*—penance; *me*—Mine; *hṛdayaṁ*—heart; *sākṣād*—directly; *ātmā*—life and soul; *aham*—Myself; *tapasaḥ*—of one who is engaged in penance; *anagha*—O sinless one.

**TRANSLATION**

O Brahmā, the sinless, you may know from Me that it was I who ordered you to undergo penance at first on your being perplexed in your duty, because such penance is My heart and soul, and because of that, penance and I are nondifferent.

**PURPORT**

The penance by which one can see the Personality of Godhead eye to eye 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 encaged 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 such 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-caritāmṛta* 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. Such a foolish devotee is favored by the Lord by His snatching all that he may possess in the material world. If such a foolish devotee of the Lord again 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 the friends honor persons who may be 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 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 is stated in the *Bhagavad-gītā*, only a person who is completely free from all reactions of sins can engage himself in the worship of the Lord. Brahmāṇḍa 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 love and penance combined can only 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

srjāmi tapasaivedaṁ
grasāmi tapasā punah
bibharmi tapasā viśvam
vīryam me duścaram tapaḥ

srjāmi—I create; tapasā—by the same energy of penance; eva—certainly; idam—this; grasāmi tapasā—I do withdraw also by the same energy; punah—again; bibharmi—do maintain: tapasā—by penance; viśvam—the cosmos; vīryam—potency; me—Mine; duścaram—severe; tapaḥ—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 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

भगवन् सर्वभूतानं स्वाधीनतां गुहायम्।
ब्रह्म प्रतिस्पदनं प्रज्ञानेन चिकिर्षितम्।

śrī brahmovāca
bhagavan sarva-bhūtānām
adhyakṣo'vasthito guhām
veda hy apratiiruddhena
prajñānena cikīrṣitam

śrī brahmā uvāca—Lord Brahmā said; bhagavan—O my Lord; sarva—all; bhūtānām—of all living entities; adhyakṣaḥ—director; avasthitah—situated; guhām—within the heart; veda—know; hi—certainly; apratiiruddhena—without hindrance; prajñānena—by superintelligence; cikīrṣitam—endeavors.

TRANSLATION

Lord Brahmā 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-gītā 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, but without His 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, 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 should banish all personal desires and cooperate with the desires of the Lord. That is the last instruction of the Bhagavadgītā. Brahmājī agreed to this proposal, and therefore he is given the responsible post of creating generations in the vacant universe. Oneness with the Lord is therefore to dovetail 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 there 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

तथापि नायमानस्य नाथ नाथय नाथितम् ।
परावरे यथा रूपे जानियां ते त् त्रसूपिणः ॥२६॥

tathāpi nātha-mānasya
nātha nāthaya nāthitam
parāvare yathā rūpe
jānīyāṁ te tv arūpināḥ

tathā api—in spite of that; nātha-mānasya—of the one who is asking for; nātha—of the Lord; nāthaya—please award; nāthitam—as it is desired; parāvare—in the matter of mundane and transcendental; yathā—as it is; rūpe—in the form; jānīyāṁ—may it be known; te—Your; tu—but; arūpināḥ—one who is formless.
In spite of that, my Lord, I am praying to You, kindly to 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.

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 and different from the Lord, just as the sunshine is simultaneously one 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 Brahmā, Viṣṇu and Śiva, are also different incarna-
tions 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

كريديسموگواسکرپ
उर्जनामिर्ययोेणुते
तथा तद्विषयां येहि मनीषां मयि माधव ||२८||

kṛḍasy amogha-saṅkalpa
ūrṇanābhir yathorṇute
tathā tad-viṣayāṁ dhehi
manīṣāṁ mayi mādhava

kṛḍasi—as You do play; amogha—infallible; saṅkalpa—determination;
ūrṇābhīḥ—the spider; yathā—as much as; uṛṇute—covers; tathā—so and so;
tat-viṣayāṁ—in the subject of all those; dhēhi—do let me know; manīṣāṁ—philosophically; mayi—unto me; mādhava—O master of all energies.

TRANSLATION

O master of all energies, please tell me philosophically all about them. You play like the spider who 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 Brahmā, Viṣṇu and Maheśvara. Brahmā creates, Viṣṇu maintains, and Lord Śiva 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 it 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 Brahmā, 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

bhagavac-chikṣitam aham
karavāṇi hy atandritāḥ
nehamānaḥ prajā-sargaṁ
badhyeyam yad-anugrahāt

bhagavat—by the Personality of Godhead; śikṣitam—taught by; aham—myself; karavāṇi—be acting; hi—certainly; atandritāḥ—instrumental; na—never; ihamānaḥ—although acting; prajā-sargaṁ—generation of the living entities; badhyeyam—be conditioned; yat—as a matter of fact; anugrahāt—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 thus I may act instrumentally to generate living entities, without being conditioned by such activities.

PURPORT

Brahmājī 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, guṇamayī māyā, 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 unconditional stage, the living entity directly receives knowledge from the Lord, and such a liberated soul acts flawlessly, without any speculative habit. The Bhagavad-gītā confirms emphatically (Bg. 10.10-11) 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 Brahmā wanted to be saved from that pitfall of pride, although he was posted in the most exalted position within the universe.

TEXT 30

यावत सक्ष सर्विरिवेश ते क्रतः
प्रजाविसर्गे विभाजीमि भो जनम्।
अविक्लवस्ते परिकर्मणि स्थितो
आ मे ससुन्नद्धमोहसमानिनः ॥३०॥

yāvat sakḥā sakhyur ivesa te kṛtaḥ
prajā-visarjava vibhajāmi bho janam
aviklava te parikarmaṇi sthito
mā me samunnaddha-mado'ja-māninhaḥ

yāvat—as it is; sakḥā—friend; sakhyuḥ—unto the friend; iva—like that; īśa—O Lord; te—You; kṛtaḥ—have accepted; prajā—the living entities; visarjava—in the matter of creation; vibhajāmi—as I shall do it differently; bhoḥ—O my Lord; janam—those who are born; aviklavaḥ—without being perturbed; te—Your; parikarmaṇi—in the matter of service; sthitaḥ—thus situated; mā—never it may be; me—unto me; samunnaddha—resulting arise; madaḥ—madness; aja—O unborn one; māninhaḥ—thus being thought of.
TRANSLATION

O my Lord, the unborn, You have shaken hands with me just like 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 Brahmā 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 sānta, dāsyā, sakhya, vātsalya and mādhurya. We have already discussed these five kinds of humors in relationship with the Personality of Godhead. It is clearly exhibited herein that Lord Brahmā 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-gītā. Brahmājī, 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, still is conscious of his position, that he is neither the Supreme Lord nor is supremely powerful. It is possible that some personality, within or without the universe, even though extremely powerful, sometimes shows more power than the Lord Himself. Still the pure devotee knows that this power is a vibhūti delegated by the Lord, and such a delegated powerful living entity is never independent. Śrī Hanumānji crossed the Indian Ocean by jumping over the sea, and Lord Śrī Rāmacandra engaged Himself in marching over the bridge, but this does not mean that Hanumānji 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 in 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 or 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 māyā. Because he is a pure devotee, Lord Brahmā, even though the first dominating deity in the material world, and therefore able to do many wonderful things, 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 Brahmā when they are puffed up with the false notion of becoming God.

Factually Lord Brahmā 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. Brahmā'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 Brahmā 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 does not go 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

श्रीभगवानुवाच

ज्ञानं परमपुरुषं मे यदृ विद्वानसमन्वितम् ।
सर्वहस्तं तदाद्वै युग्मण गदितं मया ॥ ३१ ॥

śrī bhagavān uvāca

jñānaṁ parama-guhyam me

yad vijñāna-samanvi tam
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 Brahmā 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 Bhāgavatam in four verses. These were Brahmā’s questions: 1. What are the forms of the Lord both in matter and transcendence? 2. How are the different energies of the Lord working? 3. How does the Lord play with His different energies? 4. How may Brahmā be instructed to discharge the duty entrusted with Him? The prelude to the answers is this verse under discussion, wherein the Lord informs Brahmā 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 Brahmā 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-gītā it is also said by the Lord Himself that out
of many hundreds of thousands of people, one may try for perfection in the 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 Kṛṣṇa instructed Arjuna in the *Bhagavad-gītā* because He found Arjuna to be a devotee and friend. Without such qualifications, no one can enter into the mystery of the *Bhagavad-gītā*. 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 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 of devotees (hearing); second is chanting the glories of the Lord; third, hearing *Śrīmad-Bhāgavatam* 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 Brahmā, the Personality of Godhead will explain all about the four questions put forward by Brahmā, and others also which are parts and parcels of the same questions.

**TEXT 32**

यात्रानं ह याभावो यद्गुणस्मर्भकः।
तथेहि तत्तचिन्ताऽलिस्तं ते मदन्यःहृत् ॥३२॥

yāvān aham yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaia va tattva-vijñānam
astu te mad-anugrahat

yāvān— as I am in eternal form; aham— Myself; yathā— as much as; bhāvāḥ— transcendental existence; yat— those; rūpa— various forms and colors;
guṇa—qualities; karmakāh—activities; tathā—so and so; eva—certainly; tattva-vijñānam—factual realization; astu—let it be unto you; te—unto you; mat—Mine; anugrahaḥ—by causeless mercy.

TRANSLATION

All of Me, namely My actual eternal form, 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 Brahmājī, and therefore He offers His causeless mercy to him so that Brahmājī 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-gītā 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-māyā potency.

To the faithful the Lord reveals Himself in His form, quality and pastimes. The Lord is not formless, as it is 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 yāvān, as is explained by Śrīla Jīva Gosvāmī, the greatest scholar of Śrīmad-Bhāgavatam.
The Lord discloses His transcendental nature of 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, no one can eat with one’s eyes nor see with his leg. That is the difference between the mundane body and the spiritual body of sac-cid-ananda. Spiritual body does not mean formless, but a different type of body 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 of them are yellowish. Some of them are four-handed, and some of them are two-handed. Some of them are like the fish, and some of them 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, and the Śrīmad-Bhāgavatam 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 Vṛndāvana from the wrath of Indra, who was overflooding 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 nor 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 become revealed to His pure devotee, and to no one else.

**TEXT 33**

अहमेवासेवाये नान्यद्य यत् सदस्त परम् ।
पश्चाद्ध यदेतत्च योज्यशिष्येत सौडस्यहम् ॥३३॥

aham evāsam evāgre
nānyad yat sat-asat param
paścād aham yad etac ca
yo’vāśiṣyeta so’smy aham

aham—l, the Personality of Godhead; eva—certainly; āsam—existed; eva—only; agre—before the creation; na—never; anyat—anything else; yat—all those; sat—the effect; asat—the cause; param—the supreme; paścāt—at the end; aham—l, the Personality of Godhead; yat—all these; etat—creation; ca—also; yah—everything; avaśiṣyeta—remains; saḥ—that; asmi—l am; aham—l, the Personality of Godhead.

**TRANSLATION**

Brahmā, it is l, 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 l, the Personality of Godhead, and after annihilation what remains will also be l, the Personality of Godhead.
PURPORT

We should note very carefully that the Personality of Godhead is addressing Lord Brahmā 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. Brahmā is also a creation of the Supreme Lord. The impersonalist puts forth the theory of oneness in the sense that Brahmā, 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 thus there is 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 the Brahmā 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 (Kaṭhopaniṣad) in the sense of quality. The Kaṭhopaniṣad says,

\[
nityo nityānāṁ cetanaḥ cetanānāṁ eko bahūnāṁ yo vidadhāti kāmān
\]

(Kaṭha 2.2.13)

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 Brahmā and those generated by Brahmā. 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 Brahmā. 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 imper-
sonalist school is refuted by pointing out that the predominator “I” is the Absolute Truth, and 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 as the same principle as the Absolute Truth, but there is always the difference of the predominated and the predominator, as is clearly pointed out here in this verse, which is grossly misused by the impersonalists. Brahma is factually seeing eye to eye his predominator Lord who, in His transcendental eternal form, exists 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 ingredients and agents of material creation are also energetic expansions of the Lord, and after closing the exhibited energy of the Lord, what remains is the same Personality of Godhead. Therefore the form of the Lord exists in all circumstances of the creation, maintenance and annihilation. The Vedic hymns confirm this fact in the statement, “vâsudevo vâ idam agra âsîn na brahmâ na ca śaīkaraḥ eko vai nārāyaṇa âsîn na brahmâ na īsāno, etc.” Before the creation there was none except Vâsudeva. There was neither Brahmâ nor Śaīkara. Only Nârâyaṇa was there and no one else, neither Brahmâ nor Īsâna. Śrīpāda Śaīkarâcâryya also confirms in his comments on the Bhagavad-gîtâ that Nârâyaṇa, or the Personality of Godhead, is transcendental to all creation, but 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 Bhagavân, 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 Vaikuṇṭha planets are full of transcendental variegatedness, including the four-handed residents of those planets, and 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 Vaikuṇṭhalokas. The Vaikuṇṭhalokas, also accepted in the Bhagavad-gîtâ as being of the sanātana 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 Vaikuṇṭhalokas, as the existence of a king implies the existence of a kingdom.

In various places of Śrīmad-Bhāgavatam and in other revealed scriptures
the existence of the Personality of Godhead is mentioned. For example, Mahārāja Parīkṣit asks, “Sa cāpi yatra puruṣo viṣva-sthīty-udbhavāpyayaḥ muktvātma-māyāṁ māyeśaḥ śete sarva-guhaśayaḥ?” 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: “Tattvānāṁ bhagavam’s teṣāṁ katidhā pratisaṅkramaṁ tatremāṁ ka upāsirna ka uṣvid anuṣerata.” Śrīdhara Śvāmī explains this in his notes: “During the annihilation of the creation, who serves the Lord lying on the Śeṣa, etc.” This means that the transcendental Lord with all His name, fame, quality and paraphernalia exists eternally. The same confirmation is also in the Kāśi-Khaṇḍa in connection with Dhruva-carita. It is said there, “Na ca vaṇante’pi yad-bhaktā mahatyāṁ pralayāpadi ato ’cyutokhile loke sa ekaḥ sarvago ’vyayaḥ.” 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 Brahmā and the Supreme Personality of Godhead the Lord is said to have activities also, as He has His form and quality. The activities of Brahmā and other demigods during the time and 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. He may not be visible in His personal form in the material world to the less intelligent class of men, and therefore He may be sometimes called formless. But actually He is always in His eternal form in His Vaikuṇṭha 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. Because 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 Aitareya Upaniṣad there is the hymn “ätmaivedam agra āsīt puruṣa-vidhaḥ.” This mantra indicates the Supreme Personality of Godhead (Krṣṇa) even before the appearance of the puruṣa incarnation. In the Bhagavad-gītā it is said (Bg. 15.18) that Lord Krṣṇa is Puruṣottama because He is the Supreme Puruṣa, transcendental even to the puruṣa aksaṛa and the
The akṣara puruṣa, or the Mahā-Viṣṇu, throws His glance over prakṛti, or material nature, but the existence of the Puruṣottama was there even before that. The Aitareya Upaniṣad therefore confirms the statement of the Bhagavad-gītā that Lord Kṛṣṇa is the Supreme Person (Puruṣottama).

In some of the Vedas it is also said that in the beginning only the impersonal Brahman was there. But 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 Vaikuṇṭhaloka, 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 is stated in the very beginning of the Bhāgavatam. 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-gītā in connection with the verse, “brahmaṇo hi pratiṣṭhāhām” (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 sky within the pot and the sky without 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 become one with the cosmic consciousness of the Lord is the last trap set by the illusory energy or daivi māyā. Even in the impersonal existence of the Lord, as it is in the material creation, one should be after the personal realization of the Lord, and that is the meaning of “paścād aham yad etac ca yo ’vaśasyeta so ’smy aham.”

Brahmājī also accepted the same truth when he was instructing Nārada. He said, “So ‘yaṁ te ’bhīhitas tātā bhagavān viśva-bhāyanaḥ.” (Bhāg. 2.7.50). There is no other cause of all causes than the
Supreme Personality of Godhead, Hari, and therefore this verse *aham eva* never indicates anything other than the Supreme Lord, and one should therefore follow the path of *Brahma-sampradāya*, or the path of Brahmājī to Nārada, to Vyāsadeva, etc., and make it a point in life to realize the Supreme Personality of Godhead, Hari, or Lord Kṛṣṇa. This very confidential instruction to the pure devotees of the Lord was also given to Arjuna and to Brahmā in the beginning of the creation. The demigods like Brahmā, Viṣṇu, Mahēśvara, Indra, Candra, Varuṇa 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, Śrī Kṛṣṇa, and one should be attached to the root of everything rather than bewildered by the branches and leaves. That in the instruction given in this verse.

**TEXT 34**

ऋतेऽथ यत्र प्रतीयं न प्रतीयं चात्मनि।
तत्र द्विग्यात्मनो मायां ययात्मासो यथा तसः॥३४॥

*rte’rtham yat pratīyeta*
*na pratīyeta cātmani*
*tad vidyād ātmano māyāṁ*
*yathābhāsc yathā tamaḥ*

*rte*-without; *artham*-value; *yat*-which; *pratīyeta*-appears to be; *na*-does not; *pratīyeta*-appears to be; *ca*-certainly; *ātmani*-in My relation; *tat*-that; *vidyāt*-must you know; *ātmanaḥ*-Mine; *māyāḥ*-illusory energy; *yathā*-as much as; *ābhāsah*-in reflection; *yathā*-as it is; *tamaḥ*-darkness.

**TRANSLATION**

O Brahmā, 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—namely its appearance, its sustenance, its growth,
its interactions of different energies, its deterioration and its disappear-
ance—all has its basic relation with the existence of the Personality of
Godhead. And as such, whenever there is forgetfulness of this prime re-
lation with the Lord, and things are accepted as real without being related
with the Lord, that conception is called the 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-māyā, or the energy of union, and the wrong conception of
detaching a thing from its relationship with the Lord is called daivi māyā,
or mahā-māyā, of the Lord. Both the māyās also have connection with the
Lord because nothing can exist without being related with 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. The example
of accepting the rope as a snake is illusion, but it 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 re-

duction of the reality in the darkness of ignorance. Anything that appears
as apparently not being “produced out of My energy” is called māya. The
conception that the living entity is formless or that the Supreme Lord is
formless is also illusion. In the Bhagavad-gītā (Bg. 2.12) it is said by the
Lord in the midst of the battlefield that the warriors who were standing
in front of Arjuna, Arjuna himself, and even the Lord were all existing
before, they were existing on the battlefield of Kurukṣetra, 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 the fire, or the light of
electricity. So the identity of self as being unconnected with the Supreme
Self, the Lord, is also illusion, and the false claim that “I am the Supreme”
is also the last illusory snare of the same māyā, or the external energy of the Lord.

The *Vedānta-sūtra* 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, as Brahmā 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 Brahmā, and 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 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 the 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 is 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 that of 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 the 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 living entities are thrown 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, Brahmā. The identity of Brahmā 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-gītā* (Bg. 16.18-20) that demonic persons who deny the existence of the Lord...
are thrown more and more into the darkness of ignorance, and thus such
demonic 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
Brahmājī, who was personally instructed by the Lord, or in the disciplic
succession from Arjuna, who was personally instructed by the Lord in the
Bhagavad-gītā. He accepts the statement of the Lord, aham sarvasya
prabhavo mattaḥ sarvam pravartate/ iti matvā bhajante māṁ budhā bhava-
samanvitāḥ.” (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 transcen-
dental 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 the fire can diffuse heat and light from a distant
place. In the medical science of the ancient sages, known as the Āyur-veda,
there is definite acceptance of the Lord’s supremacy in the following
words: “jagad-yonir anicchasya cid-ānandaika-rūpīṇaḥ puṁso 'sti prakṛtir
nityā pratīcchāyeva bhāsvatyācetanāpi Caitanya-yogena paramātmamanah
akarot viśvam akhilam anityam nāṭakā-kṛtim.” There is one Supreme
Person who is the progenitor of this cosmic manifestation, whose energy
acts as prakṛti, or the material nature, dazzling like the reflection. By such
illusory action of the prakṛti, even the 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
prakṛti, while the sane person knows the prakṛti as the illusory energy of
the Lord. By such a conclusion, and as is confirmed by the Bhagavad-gītā,
it is clear that the living entities are also a display of the superior energy
(parā prakṛtih) of the Lord, just as the material world is a display of the
inferior energy (aparā prakṛtih) of the Lord. 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. And as 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 with darkness, as actually it
is darkness, and the activities of the living entities in the darkness are re-
fections of the original light. The Lord should be understood by the con-
text of this verse. Nondependence of both the energies of the Lord is
explained as māyā, 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 the material existence simply by the reflected light of the common
man, but 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 which is 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-gītā or
the Śrīmad-Bhāgavatam, and not the reflective personalities who have no
touch with the Lord. No one should hear Bhagavad-gītā or Śrīmad-
Bhāgavatam from a person who is a nonbeliever 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 Purāṇa, within the material compass there are
innumerable material universes, and all of them are full of darkness. Any
living being, beginning from Brahmās (there are innumerable Brahmās also
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 to 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 it is specifically mentioned as vidyāt, which is an
order by the Lord to Brahmā. This direct order of the Lord is a manifes-
tation of His internal energy, and this particular energy is the means of
seeing the Lord eye to eye. Not only Brahmā 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

yathā mahānti bhūtāni
bhūteṣuuccāvaceṣv anu
praviṣṭāny apraviṣṭāni
tathā teṣu na teṣv aham

yathā—as it is; mahānti—the universal; bhūtāni—elements; bhūteṣu uccaavaceṣu—in the minute and gigantic; anu—after; praviṣṭāni—entered; apraviṣṭāni—not entered; tathā—so much so; teṣu—in them; na—not; teṣu—in them; aham—Myself.

TRANSLATION

O Brahmā, 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, etc., all enter into the body of all manifested entities, namely 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 body of the demigods, including Brahmā, are all of the same ingredients, namely 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 on, but in both circumstances they entered the cosmos as well as not entered. 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 (Vaikuṇṭha-loka) as described before. This is very nicely stated in the Brahma-saṁhitā as follows:

\[
\begin{align*}
\text{ānanda-cinmaya-rasa-pratibhāvitābhīs} \\
tābhīr ya eva nijārūpatayā kalābhīḥ \\
goloka eva nivasaty akhīlātma-bhūto \\
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi
\end{align*}
\] (Bs. 5.37)

“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-saṁhitā as follows:

\[
\begin{align*}
etko 'py asau racayitiṁ jagad-aṇḍa-kotim \\
yac-chaktiṁ asti jagad-aṇḍa-cayā yad-antaḥ \\
aṇḍāntarastha-paramāṇu-cayāntarastham \\
govindam ādi-puruṣāṁ tam ahaṁ bhajāmi
\end{align*}
\] (Bs. 5.35)

“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 manifests His infinite energy all over the material creation unlimitedly.”

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 the transcendental love of Godhead, and one who is surcharged with such transcendental love of Godhead can see the Personality of Godhead in every atom and every movable or immovable object without any difficulty. And at the same time he can see the Personality of Godhead in His abode of 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 is stated by the Lord in the beginning, “sa-rahasyaṁ tad-aṅgaṁ ca.” This mystery is the most confidential part of the knowledge of the Supreme, and it is impossible to be discovered by the mental speculators by dint of intellectual gymnastics. The mystery can be revealed through the process recommended by Brahmājī in his Brahma-saṁhitā as follows:
 Answers by Citing the Lord’s Version

premañjana-cchurita-bhakti-vilocanena
santalḥ sadaiva hṛdayeṣu vilokayanti
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ
govindam ādi-puruṣam tam aham bhajāmi.  (Bs. 5.38)

“I worship the original Personality of Godhead, Govinda, whom the pure devotees whose eyes are smeared with the ointment of love of Godhead always observe within their hearts. This Govinda, the original Personality of Godhead, is Śyāmasundara 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 they are being performed in the Vaikuṇṭhalokas, 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 is confirmed by Nārada, “mukti dadhāti 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 any deviation from the absolute touch. Thus love of Godhead, developed in the heart of the devotee, is a great mystery. It was previously told by Brahmājī to Nārada that the desires of Brahmājī 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, as He is acyuta, similarly the desires of the devotees in the transcendental service of the Lord are also acyuta, infallible. It 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 the millions of liberated souls (katsv api mahāmune). 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 Bhāgavat-gītā the Lord therefore advised Arjuna about this bhakti-yoga:

\[
\text{sarva-guhyatamaṁ bhūyāḥ}
\]
\[
\text{ṣṛṇu me paramam vacaḥ}
\]

“Just hear from Me again about the most confidential part of instructions in the Bhāgavat-gītā.” (Bg. 18.64) The same was confirmed by Brahmājī to Nārada in the following words: “idaṁ bhāgavataṁ nāma yan me bhagavatoditam/ saṅgroho ‘yaṁ vibhūtināṁ tvam etad vipulīkuru. Yathā harau bhagavati nṛṇāṁ bhaktir bhavisyati.” Brahmājī said to Nārada. “Whatever I have spoken to you about the Bhāgavatam 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 Brahmājī by the Lord Himself, and the same was explained by Brahmājī to Nārada, and Nārada explained the same to Vyāsa and from Vyāsa to Śukadeva Gosvāmī, 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 may have the chance of understanding the mystery of the Lord and that of the Śrīmad-Bhāgavatam, the sound incarnation of the Lord.

TEXT 36

एतावदेव जिज्ञास्यं तत्चिज्ञासुनामस्त्यतनः ।
जन्यवन्यतिरिक्ष्यं यत्स्यात्सर्वं सर्वं सर्वं ॥ ३६ ॥

etāvad eva jijñāsyāṁ
tattva-jijñāsunātmanah
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā
etāvat—up to this; eva—certainly; jīñāsyam—is to be required; tattva—Absolute Truth; jīñāsuna— the student; ātmanaḥ—of the Self; anvaya—directly; vyatirekābhyām—indirectly; yat—whatever; syāt—it may be; sarvatra—in all space and time; sarvadā—in all circumstances.

TRANSLATION

A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, has to search it out up to this, certainly in all circumstances, and 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, namely by karma-yoga, by jñāna-yoga, by dhyāna-yoga, by rāja-yoga, or 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 enquiries into the mystery of the self, of the cosmic situation and of the problems of life, in all spheres and fields, namely social, political, economic, cultural, religious, moral, etc., and in their different branches. But here is explained the goal of all such inquiries.

The Vedānta-sūtra philosophy begins with this inquiry of life and the Bhāgavatam answers such inquiries up to this point or the mystery of all inquiries. Lord Brahmā wanted to be perfectly educated by the Personality of Godhead, and here is the answer by the Lord finished in four nutshell verses, namely beginning from aham eva to this verse, etāvad eva. This is the end of all self-realization processes. Men do not know that the ultimate goal of life is Viṣṇu 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 by 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 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 Bhāgavatam life. Everyone is engaged in various kinds of scriptural in-
quiries, but the Śrīmad-Bhāgavatam gives answers to all of the various students of self-realization: this ultimate objective of life is not to be searched out without any great labor or perseverance. One who is imbued with such sincere inquiries must ask the bona fide spiritual master in the disciplic succession from Brahmājī, and that is the direction given here. Because the mystery was disclosed before Brahmājī 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 evidences from the revealed scriptures, both directly and indirectly. Although everyone is free to consult the revealed scriptures in this connection, still one 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 as Brahmājī received them from the Personality of Godhead, Lord Kṛṣṇa. 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 direction directly to this end, but because the bewildered living entities are blinded by the glaring reflection in the darkness, they are unable to find out the truth of the revealed scriptures. For example, in the Bhagavad-gītā the whole direction is targeted toward the Personality of Godhead Lord Śrī Kṛṣṇa, but for want of a bona fide spiritual master in the line of Brahmājī 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-gītā is accepted as one of the most brilliant stars in the horizon of the spiritual sky, yet the interpretations of the great book of knowledge have so grossly been distorted that every student of the Bhagavad-gītā is still in the same darkness of glaring material reflection, and such students are hardly enlightened by the Bhagavad-gītā. In the Gītā practically the same instruction is imparted as in the four prime verses of the Bhāgavatam, but due to wrong and fashionable interpretations by unauthorized persons, one cannot reach the ultimate conclusion. In the Bhagavad-gītā (Bg. 18.61) it is clearly said,
The Lord is situated in the heart of all living beings (as Paramātmā), 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-gītā (Bg. 18.65) the Lord directs as follows:

\[
\text{manmanā bhava mad-bhakto}
\]
\[
madyājī māṁ namaskuru
\]
\[
māṁ evaiśyasi satyanī te
\]
\[
pratijāne priyo 'si me
\]

It is clear in this verse of the Bhagavad-gītā that the direction of the Lord is that one should be Godminded, a devotee of the Lord, a worshiper of the Lord, and must offer all obeisances unto Lord Kṛṣṇa, and 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 the part and parcel of the complete body of the Lord. The intelligent class of men, or the brahmaṇas, are situated on the face of the Lord; the administrative class of men, or the kṣatriyas, are situated on the arms of the Lord; the productive class of men, or the vaiṣyas, are situated on the belt of the Lord; and the laborer class of men, or the śudras, are situated on the legs of the Lord. Therefore the complete social construction is the body of the Lord, and each and every part of the body, namely the brahmaṇas, the kṣatriyas, the vaiṣyas and the śudras, is meant to serve the Lord's whole body conjointly; otherwise it becomes 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 and 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 Bhāgavatam, namely that one must know the mystery of bhakti-yoga. In the Bhagavad-gītā also it is said,
The so-called great leaders of human society, because they are ignorant of this great knowledge of bhakti-yoga and are always engaged in the ignoble acts of sense gratification, bewildered by the external energy of the Lord, 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 in terms of the cats and dogs fighting with one another for sense gratification, and all acquisition of knowledge in science, philosophy, fine arts, nationality, economic development, religiousness 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 the dead body save getting a false applause from the ignorant public. The Śrīmad-Bhāgavatam therefore says again and again that without attainment of the status of bhakti-yoga, all activities of the human society are to be considered as absolute failures only. It is said:

\[
\text{parābhavas tāvad abodha-jāto} \\
\text{yāvan na jijñāsata ātma-tattvam} \\
\text{yāvat kriyās tāvad idaṁ mano vai} \\
\text{karmātmakaṁ yena śarira-bandhaḥ (Bhāg. 5.5.5)}
\]

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 the 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 encaged in the material bodies life after life.

\[
\text{evaṁ manaḥ karma-vaśaṁ prayuṅkte} \\
\text{avidyāyatmany upadhīyamāne} \\
\text{prītir na yāvan mayi vāsudeve} \\
\text{na mucyate deha-yogena tāvat (Bhāg. 5.5.6)}
\]
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, it is to be understood that the mind is absorbed in nescience, and thus one is sure to again and again be subjected to material bondage in different bodies until one develops a transcendental love of Godhead, Vāsudeva, the Supreme Person. To become absorbed in the transcendental name, quality, form and activities of the Supreme Person, Vāsudeva, 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 encagements in different material bodies.

Śrīla Jīva Gosvāmī Prabhupāda therefore comments on the words sarvatra sarvadā in the sense that the principles of bhakti-yoga, or devotional service to the Lord, are apt in all circumstances, i.e., it 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 Purāṇa on the topics of Brahmā and Nārada as follows:

\[
samsāre 'smin mahā-ghore janma-mṛtyu-samākule pujanaṁ vāsudevasya tārakaṁ vādibhiḥ smṛtam.
\]

In the material world, which is full of darkness and dangers, combined with birth and death and full with different anxieties, the only way to get out of the great entanglement is to accept loving transcendental devotional service of the Lord Vāsudeva. This is accepted by all classes of philosophers.

Śrīla Jīva Gosvāmī also quotes another common passage which is found in three Purāṇas, namely the Padma Purāṇa, the Skanda Purāṇa and Linga Purāṇa. It runs as follows:

\[
āloḍya sarva-śāstrāṇi vicārya ca punah punah idam ekaṁ suṇiśpannam dhyeyo nārāyaṇaḥ sadā.
\]

“By scrutinizingly reviewing all the revealed scriptures and judging them again and again, it is now concluded that Lord Nārāyaṇa is the Supreme Absolute Truth, and thus He alone should be worshiped.”

The same truth is also indirectly described as follows:
pāram gato ’pi vedānāṁ sarva-śāstrārtha-vedyapi
yo na sarvesvare bhaktas tāṁ vidyāt puruṣādhamam.

“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 to be the lowest of mankind.” Similarly, it is also stated indirectly as follows:

yasyāsti bhaktir bhagavaty akiñcanā
sarvair guṇais tatra samāsate suraḥ
harāv abhakteṣu kuto mahat-guṇa-
mano-rathenāsato dhāvato yahi.

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 the material impermanence.

It is also said in the Eleventh Canto of Śrīmad-Bhāgavatam:

śabda brahmāṇi niṣṇāto na niṣṇāyāt pare yadi
śravas tasya śrama-phalo hy adhenum īva rakṣataḥ

“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 the beast or as 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 śūdras, the forest tribes, or any other living beings who are born in sinful conditions.

te vai vidanty atitarante ca deva-māyāṁ
strī-śūdra-hūṇa-sabarā api pāpa-jīvāḥ
yady adbhūta-krama-parāyaṇa-śīlāsikṣās
tīryag-janā api kimu śruta-dhāraṇā ye

(Bhāg. 2.7.46)

The lowest of human beings can be elevated to the highest stage of devotional life if they are trained up 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 of 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 devotional service of the Lord with perfect knowledge through the training of a bona fide spiritual master is advised for everyone, even if they happen not to be human beings. This is confirmed in the Garuḍa Purāṇa as follows:

\[ \text{kīṭa-pakṣi-mṛgāṇāṁ ca harau sannyasta-karmaṇāṁ} \]
\[ \text{ūrdhvaṁ eva gatiṁ manye kiṁ punar jñānīnaṁ nṛṇāṁ} \]

“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 those philosophers amongst the human beings?”

Therefore there is no need to seek properly qualified candidates for discharging devotional service of 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 discharge of devotional service under the proper guidance. This is also confirmed in the Bhagavad-gītā as follows:

\[ \text{api cet sudurācāro bhajate māṁ ananya-bhāk} \]
\[ \text{sādhur eva sa mantaṁyaḥ samyaṅ vyavasito hi saḥ} \]

\[ \text{māṁ hi pārtha vyapāśritya ye 'pi syuḥ pāpa-yonayaḥ} \]
\[ \text{strīyo vaiśyās tathā śūdrās te 'pi yānti parāṁ gatiṁ} \]

\[(Bg. 9.30,32)\]

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 class or the dull mercantile type of men, or even men 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 uncleanliness, learning or nonlearning in the material estimation. The fire is always fire, and thus if someone touches the fire, knowingly or unknowingly, the fire will act in its own way without any discrimination. The principle is: harir harati pāpāni duṣṭa-cittair api smṛtaḥ. 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 of material enjoyment cannot act upon a pure devotee of the Lord.” There are hundreds and thousands of aphorisms in the revealed scriptures. Ātmārūmās ca munayah. Even the self-realized souls are also attracted by the transcendental loving service of the Lord. Kecit kevalayā bhaktyā vāsudeva-parāyaṇā: “Simply by hearing and chanting, one becomes a great devotee of Lord Vāsudeva.” Na calati bhagavat-padāravindāl lavaniṁśārdham api sa vaiṣṇavāgryaḥ: “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 Vaiṣṇavas.” Bhagavat-pārśadatām prāpte mat-sevayā pratītaṁ 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, there is currency of devotional service of the Lord, or bhakti-yoga, and that is the statement of the Śrīmad-Bhāgavatam 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 brāhmaṇa 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 commodities—a flower, a leaf, a fruit or a little water, which are available in any part of the universe and without any 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-gītā 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-gītā: (Bg. 9.27)

yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam
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 prasādam 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, yasya smṛtyā ca nāmoktyā tapo-yajña-kriyādiṣu nūnaṁ sam-pūrṇatāmeti sadyo vandetam 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 frutitive activities, and this process can be universally followed. It is enjoined, akāmāḥ sarva-kāmo vā mokṣa-kāma udārādiḥ tibreṇa bhaktiyogena yajeta puruṣam param: “A person, though he may be full of desires or may have no desires, may follow this path of infallible bhaktiyoga 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 all the branches and leaves are served and enlivened, so by rendering service unto the Supreme Lord every god and goddess becomes automatically served without extraneous effort. The Lord is all-pervading, and therefore service unto Him is also all-pervading. This fact is corroborated in the Skanda Purāṇa as follows: “arcite deva-devese śaṅkha-cakra-gadādhare. arcitaḥ sarva-devaḥ syur yataḥ sarva-gato hariḥ.” 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 benefitted by such transcendental loving service of 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 benefitted by such an action.

Even during the annihilation of the material world, the process of bhakti-yoga can be applied. Kālena naṣṭā pralaye vāṇīyām: 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,

krte yad dhyāyato viṣṇum tretāyāṁ yajato makhaiḥ
dvāpare paricaryāyāṁ kalau taddhari-kīrtanāt

In the Viṣṇu Purāṇa it is written: “sa hānis tan-mahacchidram sa mohah sa ca vibhramaḥ yan-muhūrtam kṣaṇaṁ vāpi vāsudevaṁ na cintayet.” If even for a moment remembrance of Vāsudeva, 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 womb of their mothers Mahārāja Prahlāda and Mahārāja Parīkṣit worshiped the Lord; even in his very childhood, at the age of only five years, Dhruva Mahārāja worshiped the Lord; even in full youth, Mahārāja Ambariṣa worshiped the Lord; and even at the last stage of his frustration and old age Mahārāja Dhṛtarāṣṭra worshiped the Lord. Ajāmila worshiped the Lord even at the point of death, and the Lord was worshiped by Citraketu even in heaven and in hell. In the Narasimha Purāṇa 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. Durvāsā Muni has also supported this view: “mucyeta yan-nāṁny udite nārako ’pi.” Simply by chanting the holy name of the Lord the inhabitants of hell became released from their hellish persecution. So the conclusion of Śrīmad-Bhāgavatam, as given by Śukadeva Gosvāmī to Mahārāja Parīkṣit, is: etad nirvidyā manānāṁ ichhatam akuto-bhayam yogīnānam api nirnītam harer nāmāṇukīrtanam: “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.”

Similarly, it is indicated indirectly in various places of 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 Garuḍa Purāṇa, Brhad-Nāradiya Purāṇa and Padma Purāṇa, the same is repeated: What is the use of Vedic knowledge and penances for one who is devoid of devotional service of the Lord?

3. What is the comparison of thousands of Prajāpatis with one devotee of the Lord?

4. Śukadeva Gosvāmī said (Bhāg. 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 nor His pure devotee, it should be at once 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 reaches automatically to the final stage by the grace of the Lord. In the preliminary stage of devotional service there is an apparent requisition of 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 Śrīmad-Bhāgavatam 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 Brahmā, as will be cleared up in the following verses. Besides that, the Śruti confirms that the Supreme Truth Absolute Personality of Godhead never reveals Himself to anyone who is falsely proud of his academic knowledge. The Śruti mantra clearly says:

nāyam ātmā pravacanena labhyo na medhayā na bahudhā śrutena
yam evaiṣa vṛṇute tena labhyas tasyaiṣa ātmā vivrṇute tanum svām
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 Śrīmad-Bhāgavatam without being taught by the bhāgavatas in the disciplic succession.

TEXT 37

एतनं समाप्तिः परमेण समाधिना ।
भवन्त कल्पविकल्पे न विमुह्यति कर्हिचितः ||३७||

etan matam samātiṣṭha
parameṣa samādhinā
bhavān kalpa-vikalpeṣu
na vimuhyati karhicit

etat—this is; matam—the conclusion; samātiṣṭha—remain fixed up; parameṣa—by the Supreme; samādhinā—concentration of the mind; bhavān—yourself; kalpa—intermediate devastation; vikalpeṣu—in the final devastation; na vimuhyati—will never bewilder; karhicit—anything like complacence.

TRANSLATION

O Brahmā, just follow this conclusion by fixed concentration of mind, and no pride will disturb you, neither in the partial nor final devastations.”

PURPORT

As in the Bhagavad-gītā, Tenth Chapter, the Personality of Godhead, Lord Kṛṣṇa, has summarized the whole text in four verses, namely, “aham sarvasya prabhavaḥ,” etc., so also the complete Śrīmad-Bhāgavatam also has been summarized in four verses, as aham evāsam evāgre, etc., and the secret purpose of the most important Bhāgavatite conclusion is explained by the original speaker of the Śrīmad-Bhāgavatam, who was also the original speaker of the Bhagavad-gītā, the Personality of Godhead, Lord Śrī Kṛṣṇa. There are many grammarians and nondevotee material wranglers who have tried to present false interpretations of these four verses of the Śrīmad-Bhāgavatam, but the Lord Himself advised Brahmā not to be
deviated from the fixed conclusion the Lord taught him. The Lord was the teacher of the nucleus four verses of Śrīmad-Bhāgavatam, and Brahmā 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 Śrīmad-Bhāgavatam. Śrīmad-Bhāgavatam is the text of the Personality of Godhead and His unalloyed devotees, who are also known as the Bhāgavatas, and any outsider should have no access to this confidential literature of devotional service. But unfortunately the impersonalist, who has no relation with the Supreme Personality of Godhead, sometime tries to interpret Śrīmad-Bhāgavatam by his poor fund of knowledge in grammar and dry speculation. Therefore, the Lord warns Brahmā (and, through Brahmā, all future devotees of the Lord in the disciplic succession of Brahmā) 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 paramparā system. No one should try to give a new interpretation by dint of mundane knowledge. And the first thing, therefore, in pursuance of the system of knowledge received by Brahmā is to approach a bona fide guru who is the representative of the Lord following the paramparā 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, like the impersonalist and dry speculators, one would go on speculating 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 as to how 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-bhūta stage of realization, the preliminary stage of transcendental devotional life (parā bhaktiḥ). The brahma-bhūta stage of life is also known as the ātmārāma 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 Śrīmad-Bhāgavatam affirms this:
evāṁ prasanna-manaso bhagavat-bhakti-yogataḥ
bhagavat-tattva-vijñānaṁ mukta-saṅgasya jayate. (Bhāg. 1.2.20)

Thus in the completely satisfied stage of life, exhibited by full detachment from the world of sense enjoyment as the 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. And because Brahmā qualified himself for such reception, the Lord was pleased to disclose the purpose of Śrīmad-Bhāgavatam. This direct instruction by the Lord to any devotee who is detached from the world of sense gratification is possible, as is stated in the Bhagavad-gītā:

teṣāṁ satata-yuktānāṁ bhajatāṁ priti-pūrvakam
dadāmi buddhi-yogam tāṁ yena māṁ upayanti te. (Bg. 10.10)

Unto the devotees who are constantly engaged in the transcendental loving service (priti-pūrvakam) of the Lord, the Lord out of His causeless mercy upon the devotee gives direct instructions so that the devotee may make accurate progress on the path of returning home, back to Godhead. One should not, therefore, try to understand these four verses of Śrīmad-Bhāgavatam by mental speculation. Rather, by direct perception of the Supreme Personality of Godhead, one is able to know all about His abode, Vaikuṇṭha, as was seen and experienced by Brahmā. Such Vaikuṇṭha realization is possible by any devotee of the Lord situated in the transcendental position as a result of devotional service.

In the Gopāla-tāpanī Upaniṣad (Śruti) it is said that the Lord appeared before Brahmā as “gopa-veśe purastād āvīrīhūvah”: the Lord appeared before Brahmā as a cowboy, that is, as the original Personality of Godhead, Lord Śrī Kṛṣṇa, Govinda, who is later described by Brahmā in his Brahma- saṁhitā:

cintāmaṇi-prakara-sadmasu kalpavr̥ṣa-
lakṣāvṛteṣu surabhīr abhipalayantam
lakṣ̱mi-sahasra-saṁbhṟama-sevyamānaṁ
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi. (Bs. 5.29)

Brahmā desires to worship the original Personality of Godhead, Lord Śrī Kṛṣṇa, who resides in the topmost Vaikuṇṭha planet, known as Goloka
Vṛndāvana, and 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 gopīs) with love and respect.

Therefore Lord Śrī Kṛṣṇa is the original form of the Supreme Lord (kṛṣṇas tu bhagavān svayam). This is also clear in this instruction. The Supreme Personality of Godhead is Lord Kṛṣṇa, and not directly Nārāyaṇa or puruṣa-avatāras because such manifestations are subsequent. Therefore Śrīmad-Bhāgavatam means consciousness of the Supreme Personality of Godhead Lord Śrī Kṛṣṇa, and Śrīmad-Bhāgavatam is the sound representation of the Lord as much as the Bhagavad-gītā is. Thus the conclusion is that Śrīmad-Bhāgavatam is the science of the Lord in which the Lord and His abode are perfectly realized.

TEXT 38

śrī śuka uvāca
sampradīṣyaivam ajano
janānām parameṣṭhinam
paśyatas tasya tad-rūpam
ātmano nyarūṇaddhariḥ

śrī śuκaḥ uvāca—Śrī Śukadeva Gosvāmī said; sampradīṣya—thus fully instructing Brahmā; evam—thus; ajanaḥ—the Supreme Lord; janānām—of the living entities; parameṣṭhinam—unto the supreme leader, Brahmā; paśyataḥ—while he was seeing; tasya—His; tat-rūpam—that transcendental form; ātmanāḥ—of the Absolute; nyarūṇat—disappeared; hariḥ—the Lord, the Personality of Godhead.

TRANSLATION

The Supreme Personality of Godhead, Hari, after being seen in His transcendental form, instructing Brahmā, the leader of the living entities, disappeared,” said Śukadeva Gosvāmī to Mahārāja Parīkṣit.
PURPORT

In this verse it is clearly mentioned that the Lord is *ajanaḥ*, or the Supreme Person, and He was showing His transcendental form (*atmano rūpam*) to Brahmājī while He was instructing him in the summarization of *Śrīmad-Bhāgavatam* in four verses. He is *ajanaḥ*, or the Supreme Person amongst *janānām*, or all persons. All living entities are individual persons, and amongst all such persons Lord Hari is Supreme, as it is confirmed in the *Śruti* mantra, *nityo nityānāṁ cetanāś cetanānām*. 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 is personal; nothing is impersonal there. In the transcendental world, the land, the water, the tree, the mountain, the river, the man, the animal, the bird and everything are all of the same quality, namely *cetana*, and therefore everything there is individual and personal. *Śrīmad-Bhāgavatam* gives us this information as the supreme Vedic literature, and it was personally instructed by the Supreme Personality of Godhead to Brahmājī 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*. Brahmājī in his turn instructed Nārada, his beloved son, the same message of *Śrīmad-Bhāgavatam*, and Nārada, in his turn, taught the same to Vyāsadeva, who again taught it to Śukadeva Gosvāmī, and through Śukadeva Gosvāmī’s grace and by the mercy of Mahārāja Parīkṣit we are all given *Śrīmad-Bhāgavatam* perpetually to learn the science of the Absolute Personality of Godhead, Lord Kṛśna.

TEXT 39

अन्तरहितेन्द्रियार्थ्यं हरये विहितान्तितिदः ||
सर्वभूतयो विष्णूः ससेर्जेदं स पूर्वबं ||३९||

*antarhitendriyārthāya*
*haraye vihitānjaliḥ*
*sarva-bhūtāmayo viṣvaṁ*
*sasarjedaṁ sa pūrvavat*

*antarhita*—on disappearance; *indriya-arthāya*—unto the Personality of Godhead, the objective of all senses; *haraye*—unto the Lord; *vihita-aņjaliḥ*—
in folded hands; sarva-bhūta—all living entities; mayāḥ—full of; viśvam—the universe; sasarja—created; idam—this; saḥ—he, Brahmājī; pūrvavat—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, Brahmā, with folded hands, began to recreate 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 there is the following verse:

\[
akṣinoḥ phalam tvādrśam darśanaṁ hi
   tanoḥ phalam tvādrśa-gatra-saṅgaḥ
   jihvā-phalam tvādrśa-kīrtanaṁ hi
   sudurlabha-bhāgavatam hi loke.
\]

"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 this bodily touch. The tongue is meant for glorifying your qualities because in this world it is very difficult to find a pure devotee of the Lord."

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 Brahmā thus engaged his senses in the Lord by recreating the conditioned living entities to act in the recreated universe. This material universe is thus created and annihilated by the will of the Lord. It is created to give a chance to the conditioned soul to act to return home, back to Godhead, and servants like Brahmājī, Nāradajī, Vyāsajī 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 sense-less. That is improper treatment for the conditioned souls. The diseased condition of the senses may be treated by curing the defect, but not uprooting it 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 to re-engage the senses to see the beauty of the Lord, hear His glories, and act on His account. Thus Brahmājī recreated the universal activities again.

TEXT 40

Prajāpatitāṁpatitāṁrekaṇḍa niyamatū yaman ।
Bhror prajānaprīcchyaatitaḥ śārthākāmyya ॥ ३९ ॥

prajāpatiḥ dharmapatiḥ
ekadā niyamān yamān
bhadraṁ prajānām anvicchān
ātiśthat svārtha-kāmyayā

Prajā-patiḥ—the forefather of all living entities; Dharmapatiḥ—the father of religious life; ekadā—once upon a time; niyamān—rules and regulations; yamān—principles of control; Bhadraṁ—welfare; Prajānāṁ—of the living beings; anvicchaṁ—desiring; ātiśthat—situated; Svā-artha—own interest; Kāmyayā—so desiring.

TRANSLATION

Thus once upon a time the forefather of living entities and the father of religiousness, Lord Brahmā, situated himself in the acts of regulative principles, desiring self-interest for the welfare of all living entities.

PURPORT

No one can 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 Brahmā, 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 everyone 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 one who is 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 Brahmā and persons in the chain of disciplic succession, do not do anything to instruct their subordinates without acting accordingly themselves.

TEXT 41

तं नारदः प्रियतमो रिक्ष्यादानामनृतः।
शुभ्रूषमणः शीलेन प्रध्येण दमेन च ॥४०॥

tam nāradaḥ priyatamo
rikthādānām anuvrataḥ
śuśrūṣamāṇaḥ śīlena
praśrayena damena ca

tam—unto him; nāradaḥ—the great sage Nārada; priyatamaḥ—very dear; rikthādānām—of the inheritor sons; anuvrataḥ—very obedient; śuśrūṣa-māṇaḥ—always ready to serve; śīlena—by good behavior; praśrayena—by meekness; damena—by sense control; ca—also.

TRANSLATION

Nārada, the most dear of the inheritor sons of Brahmā, always ready to serve his father, strictly follows the instructions of his father by his mannerly behavior, meekness and sense control.

TEXT 42

मायां विविधिँषन् विश्वा शिष्यो महाशुनिः ।
महामागवतो राजनु पितरं पर्ययोपययुः ॥४१॥
māyām vividiśan viṣṇor
māyeśasya mahā-muniḥ
mahā-bhāgavato rājan
pitaram paryatoṣayat

māyām—energies; vividiśan—desiring to know; viṣṇoḥ—of the Personality of Godhead; māyā-īśasya—of the master of all energies; mahā-muniḥ—the great sage; mahā-bhāgavataḥ—the first-class devotee of the Lord; rājan—O King; pitaram—unto his father; paryatoṣayat—very much pleased.

TRANSLATION

Nārada very much pleased his father and desired to know all about the energies of Viṣṇu, the master of all energies, for he [Nārada] was the greatest of all sages and greatest of all devotees, O King.

PURPORT

Lord Brahmā, being the creator of all living beings in the universe, is originally the father of several well-known sons, like Dakṣa, the Sanakas, and Nārada. In three departments of human knowledge, namely fruitive work (karma-kāṇḍa), transcendental knowledge (jñāna-kāṇḍa), and devotional service (upāsanā-kāṇḍa), disseminated by the Vedas, Devarṣi Nārada inherited from his father Brahmā devotional service, whereas the Dakṣas inherited from their father fruitive work, and Sanaka, Sanātana, etc., inherited from their father information about jñāna-kāṇḍa, or transcendental knowledge. But out of them all, Nārada is described here as the most beloved son of Brahmā because of good behavior, obedience, meekness and readiness to render service unto the father. And Nārada is famous as the greatest of all sages because of his being the greatest of all devotees. Nārada is the spiritual master of many famous devotees of the Lord. He is spiritual master of Prahlāda, Dhruva and Vyāsa, down to the forest animal hunter Kirāṭa. His only business is to turn everyone to the transcendental loving service of the Lord. Therefore all these features of Nārada make him the dearest son of his father, and all this is due to Nārada’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 is confirmed in the Bhagavad-gītā:
The Supreme Lord is unlimited, and His energies are also unlimited. No one can know them completely. Brahmā, 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, and thus it is the duty of everyone to ask about the unlimited Lord from the spiritual master in the disciplic succession of Brahmā, which descends from Nārada to Vyāsa, from Vyāsa to Śukadeva and so on.

**TRANSLATION**

The great sage Nārada also inquired in detail from his father Brahmā, 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-gītā, the process of understanding transcendental knowledge is directed as follows:

\[
\text{tad viddhi prañipātena paripraśnena sevāy}
\]
\[
\text{upadeśyanti te jñānaṁ jñāninas tattva-darśīnāḥ}
\]

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 Brahmājī 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 Veda declared:

\[
yasya deve parā bhaktir yathā deve tathā gurau
\]
\[
tasyaite kathitā hy arthaḥ prakāśante mahātmānaḥ
\]

“Only unto one who has unflinching devotion to the Lord and to the spiritual master does transcendental knowledge become automatically revealed.” Such a 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. Brahmājī, as disciple of the Supreme Lord, received the real knowledge and imparted it to his dear disciple Nārada, and similarly Nārada, as spiritual master, handed over this knowledge to Vyāsa and so on. Therefore the so-called formal spiritual master and disciple are not facsimiles of Brahmā and Nārada or Vyāsa. The relationship between Brahmā and Nārada is reality, while the so-called formality is the relation between the cheater and cheated. It is clearly mentioned herewith that Nārada is not only well behaved, meek and obedient, but is also self-controlled. One who is not self-controlled, specifically in sex life, can neither become a disciple nor a spiritual master. One must have disciplinary training in controlling speaking, anger, tongue, mind, belly and the genitals. One who has controlled the particular senses mentioned above is called a gosvāmī. Without becoming a gosvāmī one can neither become 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 Brahmājī as a dead great-grandfather, as we have experience in this planet. He is the oldest great-grandfather, and he is still living, and Nārada is also living. The age of the inhabitants of the Brahmaloaka planet is mentioned in the Bhagavad-gītā. The inhabitants of this small planet earth can hardly calculate even the duration of one day of Brahmā.

**TEXT 44**

> tasmā idam bhāgavatam
> purāṇam daśa-lakṣaṇam
> proktam bhagavatā prāha
> prītaḥ putrāya bhūta-kṛt

* tasmai—thereupon; idam—this; bhāgavatam—the glories of the Lord or the science of the Lord; purāṇam—Vedic supplementary; daśa-lakṣaṇam—ten characteristics; proktam—described; bhagavatā—by the Personality of Godhead; prāha—said; prītaḥ—in satisfaction; putrāya—unto the son; bhūta-kṛt—the creator of the universe.

**TRANSLATION**

Thereupon the supplementary Vedic literature, Śrīmad-Bhāgavatam, which was described by the Personality of Godhead and contains ten characteristics, was told by the father [Brahmā] to his son Nārada with satisfaction.

**PURPORT**

Although the Śrīmad-Bhāgavatam 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 Śrīmad-Bhāgavatam includes the Vedānta aphorism,
janmādyasya. Janmādyasya 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 therefore all the rest of the 17,994 verses are all useless. The ten characteristics, as will be explained in the next chapter, require so many verses just to explain them properly. Brahmāji also advised Nārada previously that he should expand the idea that he had heard from Brahmāji. Śrī Caitanya Mahāprabhu instructed this to Śrīla Rūpa Gosvāmī in a nutshell, but the disciple Rūpa Gosvāmī expanded this very elaborately, and the same subject was further expanded by Jīva Gosvāmī and even further by Śrī Viṣvanātha Cakravartī Ṭhākur. We are just trying to follow in the footsteps of all these authorities. So Śrīmad-Bhāgavatam is not like ordinary fiction or mundane literature. It is unlimited in strength, and however one may expand it to one’s own capacity, Bhāgavatam still cannot be finished by such expansion. Śrīmad-Bhāgavatam, being the sound representation of the Lord, is simultaneously explained in four verses, as well as in four billions of verses all the same, inasmuch as the Lord is smaller than the atom and bigger than the unlimited sky. Such is the potency of Śrīmad-Bhāgavatam.

TEXT 45

नारद: प्राह मुनये सरस्वत्यास्ते नुष।
ब्यायते ब्रह्म परसं स्यायमितेजसे १५१

nāradaḥ prāha munaye
sarasvatyās taṭe nṛpa
dhyāyate brahma paramam
vyāsāyāmita-tejase

nāradaḥ—the great sage Nārada; prāha—instructed; munaye—unto the great sage; sarasvatyāḥ—of the River Sarasvatī; taṭe—on the bank; nṛpa—O King; dhyāyate—unto the meditative; brahma—Absolute Truth; paramam—the Supreme; vyāsāya—unto Śrīla Vyāsadeva; amita—unlimited; tejase—unto the powerful.
TRANSLATION

In succession, O King, the great sage, Nārada, instructed Śrīmad-Bhāgavatam unto the unlimitedly powerful Vyāsadeva, 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 Śrīmad-Bhāgavatam, Nārada instructed the great sage Vyāsadeva as follows:

\[ \text{artho mahā-bhāga bhavān amogha-drk} \\
\text{ṣuci-śravāḥ satya-rato dhrīta-vrataḥ} \\
\text{urukramas yākhila-bandha-muktaye} \\
\text{samādhinānusmara tad viceṣṭitam} \]

"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-sampradāya, the practice of yoga meditation is not neglected. But because the devotees are bhaktiyogīs, they do not undertake the trouble to meditate upon the impersonal Brahman, but, as is indicated here, 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, Paramātmā realization, takes place. And progressing further, realization of the Supreme Personality of Godhead is fixed. Śrī Nārada Muni, as the spiritual master of Vyāsadeva, knew very well the position of Vyāsadeva, and thus he certified the qualities of Śrīla Vyāsadeva as fixed in the Absolute Truth with great vow, etc. He 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 would have been material activities, then Nārada would not have advised Vyāsadeva to meditate upon them. And the Param Brahman is Lord Śrī Kṛṣṇa, as is confirmed in the Bhagavad-gītā. In the Tenth Chapter of the Bhagavad-gītā, when Arjuna realized the
factual position of Lord Kṛṣṇa, he addressed Lord Kṛṣṇa in the following words:

\[
\text{parambhrama paramdhām pavitraṁ paraman bhavān}
\]
\[
\text{puruṣāṁ sāsvatāṁ divyam ādi-devam ajajṁ vibhum}
\]
\[
\text{āhus tvāṁ rṣayāḥ sarve devarṣir nāradas tathā}
\]
\[
\text{asito devalo vyāsaḥ svayam caiva bravṛi me} \quad (\text{Bg. } 10.12-13)
\]

Arjuna summarized the purpose of the Bhagavad-gītā by his realization of Lord Śrī Kṛṣṇa 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 Nārada, Asita, Devala and Vyāsadeva, and, above all, Your personal self has also confirmed it.”

When Vyāsadeva fixed his mind in meditation, he did it in bhakti-yoga trance and actually saw the Supreme Person with māyā, the illusory energy, in contraposition. As we have discussed before, the Lord’s māyā or illusion is also a representation because māyā has no existence without the Lord. Darkness is not independent of light. Without light, no one can experience the contraposition of darkness. But this māyā or illusion cannot overcome the Supreme Personality of Godhead, but stands apart from Him (apāśrayam).

Therefore, perfection of meditation is to realize the Personality of Godhead along with His transcendental activities. Meditation on the impersonal Brahman is a troublesome business for the meditator, as is confirmed in the Bhagavad-gītā:

\[
\text{kleśo 'dhikataras teśām avyaktāsakta-cetasāṁ} \quad (\text{Bg. } 12.5)
\]

---

**TEXT 46**

\[
\text{yad utāhaṁ tvayā prśto vairājat puruśād idam yathāsīt tad upākhyāste praśnān anyāṁś ca kṛṣnasāṁ} \quad \text{||46||}
\]
yat—what; uta—is, however; aham—I; tvayā—by you; prṣṭaḥ—I am asked; vairājāt—from the universal form; puruṣāt—from the Personality of Godhead; idam—this world; yathā—as it; āsīt—was; tat—that; upākhyāste—I shall explain; praśnān—all the questions; anyān—others; ca—as well as; kṛtsnaśaḥ—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 the explanation of the four verses already mentioned.

**PURPORT**

As stated in the beginning of the Śrīmad-Bhāgavatam, 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 Śrīmad-Bhāgavatam. It depends only on the qualification of the person who explains. The ten divisions of Śrīmad-Bhāgavatam, as explained by the great speaker Śrīla Sukadeva Gosvāmī, 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 Śrīmad-Bhāgavatam, entitled “Answers by Citing the Lord’s Version.”
CHAPTER TEN

Bhāgavatam is the Answer to All Questions

TEXT 1

श्रीशुकुः उवाच
अत्र सर्गों विसर्गार्थ स्थान पोषणमूलयः ।
मन्वन्तरेशालुकथा निरोधो मुक्तिराध्यः ॥ १ ॥

śrī śuka uvāca
atra sargo visargaś ca
sthānam poṣaṇam utayaḥ
manvantareśānukathā
nirodho muktir āśrayāḥ

śrī śukāḥ uvāca—Sukadeva Gosvāmī said; atra—in this Śrīmad-Bhāgavatam; sargaḥ—statement of the creation of the universe; visargaḥ—statement of subcreation; ca—also; sthānam—the planetary system; poṣaṇam—protection; utayaḥ—creative impetus; manvantara—changes of Manus; ēṣa-anukathāḥ—science of God; nirodhaḥ—going back home, back to Godhead; muktiḥ—liberation; āśrayaḥ—the summum bonum.

TRANSLATION

Sukadeva Gosvāmī said: “In the Śrīmad-Bhāgavatam there are ten divisions of statements regarding the following: creation of the universe, subcreation, planetary systems, protection by the Lord, creative impetus, change of Manus, science of God, return to home, back to Godhead, liberation, and the summum bonum.

TEXT 2

दशमस्य विशुद्धर्थ नवानामिह रूप्यम् ।
वर्णयन्ति महात्मान: श्रुतेनार्थः चाँगसा ॥ २ ॥
daśamasya viśuddhy-arthaṁ
navānāṁ iha lākṣaṇam
varṇayanti mahātmānāḥ
śrūtenārthena cāñjasā
daśamasya—of the summum bonum; viśuddhi—isolation; arthaṁ—purpose; navānāṁ—of the other nine; iha—in this Śrīmad-Bhāgavatam; lākṣaṇam—symptoms; varṇayanti—they describe; mahā-ātmānāḥ—the great sages; śrūtena—by Vedic evidences; arthena—by direct explanation; ca—or; añjasā—summarily.

TRANSLATION

In order to eliminate transcendence of the summum bonum, the symptoms of the rest are described sometimes by Vedic inference, sometimes by direct explanation, and sometimes by summary explanation given by the great sages.

TEXT 3

bhūta-mātrendriya-dhiyāṁ
janma sarga udārtaḥ
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ
bhūta—the five gross elements like the sky, etc.; mātrā—objects perceived by the senses; indriya—the senses; dhiyāṁ—of the mind; janma—creation; sargaḥ—manifestation; udārtaḥ—is called the creation; brahmaṇaḥ—of Brahmā, the first puruṣa; guṇa-vaiṣamyāt—by interaction of the three modes of nature; visargaḥ—recreation; pauruṣaḥ—resultant activities; smṛtaḥ—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, 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 Śrīmad-Bhāgavatam, 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, and the subsequent creation is a result of the reactions of the above-mentioned sixteen energies of the first puruṣa, the Mahā-Viśṇu incarnation of Govinda, as is later on explained by Brahmā in his treatise the Brahma-saṁhitā as follows:

yaḥ kāraṇārṇava-jale bhajati sma yoga-
nidrām ananta-jagadaṇḍa-saromakūpāḥ
ādhibhūtām saktim avalambya parām sa-mūrtim

govindam ādi-puruṣaṁ tamahāṁ bhajāmi  (B.s. 5.47)

The first puruṣa incarnation of Govinda, Lord Kṛṣṇa, known as the Mahā-Viśṇu, goes into a yoga-nidrā mystic sleep, and the innumerable universes are situated in potency in each and every hair hole of His transcendental body.

As is mentioned in the previous verse, śrutena (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, and 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 has been 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 Param Brahman, and the secondary creation, as reactionary resultant of the original ingredients, is made by Brahmā, and the activities of the whole universe are thus started.
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 of 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, Brahman, are first created by Lord Viṣṇu in His first and second incarnations. The first Puruṣa incarnation is Mahā-Viṣṇu, and the second Puruṣa incarnation is the Garbhodakaśayi Viṣṇu, from whom Brahman is created. The third Puruṣa avatāra is the Kṣīrodakaśayi Viṣṇu, who lives as the Supersoul of everything in the universe and maintains the creation generated by Brahman. Śiva is one of the many sons of Brahman, and he annihilates the creation. Therefore the original creator of the universe is Viṣṇu, and He is also 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 of life 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 Viṣṇu, remain again to be subjected to laws of material nature, creation and destruction.

In the Bhagavad-gītā it is said that beginning from the topmost planet of this universe down to the lowest planet, the Pātālaloka, all are destructible, and the conditioned souls may travel in space either by good or bad work or by the 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 by forgetting the relationship with the Lord of Vaikuṇṭha, try to plan out a permanent life in this material world, being illusioned by the external energy, and thus become engaged in various types of economic and religious development of life, forgetting that they are meant for going back home, back to Godhead. This forgetfulness is so strong due to the influence of māyā 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 Viṣṇu. The directive scriptures made by the Manus at different ages and millenniums are called sad-dharma, good guidance for the human beings, who should take up the advantage of all the revealed scriptures on 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. And the desire to go back to Godhead and functions performed in that direction are 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 up in the chain of frutitive 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 be pretentiously pious, but actually they are not so. It is for this reason only that the Lord advises in the Bhagavad-gītā to give up all so-called religious activities and be completely engaged in the devotional service of the Lord in order to become free from all anxieties due to the dangerous life of material existence. To work situated in the 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.
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 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 history and narrations of different men and times, but due to 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 in the material world to various planets and acts for the salvation of the conditioned souls. That makes the history and narrations worth reading. Śrīmad-Bhāgavatam 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.
nirodhaḥ—winding up of the cosmic manifestation; asya—of His; anuśayanam—lying down of the Puruṣa incarnation Mahā-Viśnū in mystic slumber; ātmanah—of the living entities; saha—along with; saktiḥ—with the energies; muktih—liberation; hitvā—giving up; anyathā—otherwise; rūpaṃ—form; sva-rūpeṇa—in constitutional form; vyavasthitih—permanent situation.

**TRANSLATION**

When the living entity, along with his conditional living tendency, merges with the mystic lying down of the Mahā-Viśnū, it is called the winding up of the cosmic manifestation. Liberation is the permanent situation of the form of the living entity after giving up the changeable material gross and subtle 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 is to give a chance to the conditioned soul 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 Mahā-Viśnū Personality of Godhead, lying in His mystic slumber, to be recreated again when there will be 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 material conditional gross and subtle bodies. The material conditional bodies develop out of the living entities’ forgetfulness of the 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 by the help of revealed scriptures, so mercifully compiled by the Lord in His different incarnations. Reading or hearing of such transcendental literatures helps one to become liberated even in the conditional state of material existence. The whole Vedic literatures aim at devotional service of the Personality of Godhead, and as soon as one is fixed to this point, he at once becomes liberated from the conditional life. The material gross
and subtle forms are simply due to ignorance of the conditioned soul, 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 the latter’s 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 sa rasāṁ hy evāyaṁ labdhvānandī 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 the transcendental literatures like Śrīmad-Bhāgavatam becomes permanently liberated to occupy one’s proper place in the kingdom of God.

TEXT 7

अभास निरोधाः यतः स्त्यध्यवसीयते ।
स आभयः परं ग्रहं परमात्मेति शन्यते ॥ ७ ॥

abhāsaḥ ca nirodhaḥ ca
yato 'sty adhyavasīyate
sa āśrayaḥ param brahma
paramātmeti śabdya te

abhāsaḥ—the cosmic manifestation; ca—and; nirodhaḥ—and its winding up; ca—also; yataḥ—from the source; asti—is; adhyavasīyate—become manifested; saḥ—He; āśrayaḥ—reservoir; param—the Supreme; brahma—Being; paramātmā—the Supersoul; iti—thus; śabdya—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 Absolute Truth.

PURPORT

Synonyms of the supreme source of all energies, as explained in the very beginning of the Śrīmad-Bhāgavatam, are janmādyasya yataḥ, vadantī tat
tattvavidas tattvam yaj jñānam advayam, brahmaḥ paramātmeti bhagavān iti sabdyate, called Param Brahma, Paramātmā or Bhagavān. The word iti used here in the verse completes the synonyms and thus indicates Bhagavān. This will be further explained in the later verses, but this Bhagavān means ultimately Lord Kṛṣṇa because the Śrīmad-Bhāgavatam has already accepted the Supreme Personality of Godhead as Kṛṣṇa. Kṛṣṇas tu bhagavān svayam.

The original source of all energies or the summum bonum is the Absolute Truth which is called Param Brahma, etc., and Bhagavān is the last word of the Absolute Truth. But even with the synonyms of Bhagavān, such as Nārāyaṇa, Viṣṇu, Puruṣa, etc., the last word is Kṛṣṇa, as confirmed in the Bhagavad-gītā: aham sarvasya prabhavo matted sarvam pravartate, etc. Besides that, the Śrīmad-Bhāgavatam is the representation of Lord Kṛṣṇa as sound incarnation of the Lord. Kṛṣṇe svā-dhāmapagate dharmā-jñānādhibhiḥ saha/ kalau naṣṭa-drśām eṣāḥ purāṇārko’dhunoditaḥ. 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 Śrīmad-Bhāgavatam has been prepared. In the First Canto of Śrīmad-Bhāgavatam this truth is indicated in the questions and answers by Sūta Gosvāmī and great sages like Śaunaka, etc., 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 Śrīmad-Bhāgavatam in four verses, as we have already discussed, is succinct. This Supreme Personality of Godhead in the ultimate issue is confirmed by Brahmā in his Brahma-saṁhitā as iśvarāḥ paramāḥ kṛṣṇoḥ sac-cid-ānanda-vigrahaḥ. So it is concluded in the Third Canto of the Śrīmad-Bhāgavatam. The complete subject matter is elaborately explained in the Tenth and Eleventh Cantos of the Śrīmad-Bhāgavatam. In the matter of changes of the Manus of manvantaras, such as the Śvāyambhuva manvantara and Cākṣuṣa manvantara, as they are discussed in the Third, Fourth, Fifth, Sixth and Seventh Cantos of Śrīmad-Bhāgavatam, Lord Kṛṣṇa is indicated. In the Eighth Canto 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 Śrīmad-Bhāgavatam that Lord Śrī 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 Nārāyaṇa, Brahmā, Paramātmā, etc.
TEXT 8

The individual person possessing different instruments of senses is called the adhyātmic person, and the individual controlling deity of the senses is called adhidaivic. And the embodiment which is seen on the eye-balls is called the adhibhautic person.

PURPORT

The supreme controlling summum bonum is the Personality of Godhead in His plenary portion of Paramātmā or the Supersoul manifestation. In the Bhagavad-gītā it is said:

\[ \text{athavā bahunaitena kim jñātena tavārjuna} \]
\[ \text{viśṭabhāyāham idāṁ krśnam ekāṁśena sthito jagat} \]

“All the controlling deities like Viṣṇu, Brahmā and Śiva are different manifestations of the Paramātmā feature of the Supreme Personality of Godhead Śrī Kṛṣṇa, and He exhibits himself in such manners by entering into each and every universe generated from Him.” (Bg. 10.42) 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 that 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 adhyātmic person, and the controller is called the adhidaivic 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 Brahmā 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 Paramātmā, 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 puruṣa. The body is sometimes called puruṣa, as is confirmed in the Vedas in the following hymn: “sa vā eṣa puruṣo 'nna-rasamaya.” This body is called 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 matters 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 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

एकमेकतरामारे यदा नोपलभामहे ।
त्रितंतर यो वेद स आत्मा खात्रयाभयः ॥ ९ ॥

ekam ekatarābhāve
yadā nopalabhāmahe
TRITAYAM TATRA YO VEDA
SA ĀTMĀ SVĀŚRAYĀŚRAYAḥ

ekam—one; ekatara—another; abhāve—in the absence of; yadā—because; na—does not; upalabhāmahe—perceptible; tritayam—in three stages; tatra—there; yath—a the one; veda—who knows; saḥ ātmā—the Supersoul; sva—own; āśraya—shelter; āśrayaḥ—of the shelter.

TRANSLATION

All the above-mentioned three stages of different living entities are interdependent. In the absence of one, the other is not understood. And the Supreme Being who is seeing every one of them as the shelter of the shelter is independent of all, and therefore He is the supreme shelter.

PURPORT

So 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, and 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 neither of them is independent. Therefore the natural question arises concerning who made them interdependent, and one who has made such a relationship of interdependence must be ultimately completely independent. As it is stated in the beginning of the Śrīmad-Bhāgavatam, the ultimate source of all interdependent objectives is the complete independent subject. This ultimate source of all interdependence is the Supreme Truth or Paramātmā, the Supersoul, who is not dependent on anything else. He is svāśrayāśrayaḥ. He is only dependent on His self, and thus He is the supreme shelter of everything. Although Paramātmā or Brahman are subordinate to Bhagavān, because Bhagavān is Puruṣottama or the Superperson, He is the source of the Supersoul also. In the Bhagavad-gītā (Bg. 15.18) Lord Kṛṣṇa says that He is the Puruṣottama and the source of everything, and thus it is concluded that Śrī Kṛṣṇa is the ultimate source and shelter of all entities including the Supersoul or 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 or the jīva is always dependent on the Supersoul Paramātmā because the individual soul forgets his spiritual identity whereas the Supersoul Paramātmā does not forget His transcendental position. In the Bhagavad-gītā these separate positions of the jīva-ātmā and the paramātmā are specifically mentioned. In the Fourth Chapter, Arjuna, the jīva 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-gītā to the sun-god some billions of years before. The Lord can remember such millions and billions of years, as is stated in the Bhagavad-gītā as follows:

vedāham samatītani vartamānāni cārjuna
bhaviṣyāni ca bhūtāni māṁ tu veda na kaścana

The Lord in His eternal blissful body of knowledge is fully aware of all that happened in the past, and that which is going on at the present as well as what will happen in the future. And in spite of His becoming the shelter of both the Paramātmā 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 a person or individual soul like Arjuna could not remember his past deeds, although he is always with the Lord. And what can the tiny ordinary man know about his past, present and future, falsely claiming to be one with the cosmic consciousness.

TEXT 10

पुरुषोऽपि विनिभिष्य यदासौ स भिन्नर्गतः।
आत्मनीयनमनविचलितप्राकृतीःशुचिःशुचीः।

Bhāgavatam is the Answer
The gigantic universal form of the Lord [Maha-Viśṇu], which came out of the causal ocean, the place of appearance of the first puruṣa-avatāra, after separating the different universes, 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 Paramātma, the independent source of all other living beings, Śrīla Śukadeva Gosvāmī is now presenting the prime necessity for devotional service of the Lord, which is the only occupational business of all living entities. The Supreme Lord Śrī Kṛṣṇa and all His plenary portions and extensions of plenary portions are nondifferent from one another, and thus the supreme independence is there in each and every one of them. In order to prove this, Śukadeva Gosvāmī (as promised to King Parīkṣit) describes herein the independence of the Puruṣa-Avatāra Personality of Godhead, even in the sphere of the material creation. Such activities of the Lord are also transcendental, and therefore they are also līlā, 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 līlā of the Lord as exhibited in the land of Mathurā and Vṛndāvana, which are sweeter than anything in the world? Śrīla Viśvanātha Cakravarti Ṭhākur replies that the pastimes of the Lord in Vṛndāvana are meant to be relished by advanced devotees of the Lord. Neophyte devotees will misunderstand such supreme transcendental activities of the Lord, and therefore for the neophyte the Lord’s pastimes in
the material sphere related to creation, maintenance and destruction are verily relishable by the *prākṛta*, 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 pastimes of the Lord related to creation and destruction of the material world are for those who are too much materially attached. For such mundane creatures the functions of the body as well as the functions of the cosmic world by physical laws in relationship with the Lord are also therefore included in understanding 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 *Śrīmad-Bhāgavatam* points out the lawmaker. One should not be amazed by the mechanical arrangement of the complicated engine or dynamo, but one should be praising the engineer who creates such a wonderful working machine. That is the difference between the devotee and nondevotee. Devotees are always full with praising the Lord who directs the physical laws. In the *Bhagavad-gītā* the direction of the Lord upon the material nature is described as follows:

\[\text{mayādhyakṣena prakṛtiḥ sūyate sacācaram} \]
\[\text{hetunānena kaunteya jagad viparivartate.}\]

“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 the 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 poor fund of knowledge, however, become astonished by studying the physical laws both within the construction of the individual body as well as the cosmic manifestation and foolishly decry the existence of God, taking it for granted that the physical laws are independent without any metaphysical control. The *Bhagavad-gītā* replies to this foolishness in the following words:

\[\text{avajananti māṁ mūḍha mānusīṁ tanum āśritam} \]
\[\text{param bhāvam ajānanto mama bhūta-maheśvaram.}\]

“The foolish men (*mūḍhāḥ*) 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 Lord’s unlimited power of control, even though He is not visible in the acting of the physical laws. The Lord is, however, visible to the naked eyes of the people in general when He descends Himself by His own personal potency. Lord Kṛṣṇa incarnated Himself as He is and played very wonderful parts as the Lord Himself, and the Bhagavad-gītā concerns such wonderful actions and knowledge, and yet foolish men will not accept Lord Kṛṣṇa 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. To lift a mountain at the age of six years or to marry sixteen thousand wives in His prime of youth are some of the examples of His infinite energy, but the mūḍhas, 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 Śrī Kṛṣṇa, although in the form of a human being by His own potency, is still the Supreme Lord with full potency as supreme controller.

When, however, the mūḍhas give submissive aural reception to the messages of the Lord as in the Śrīmad-Bhagavat-gītā or in the Śrīmad-Bhāgavatam through the channel of disciplic succession, such mūḍhas also become devotees of the Lord by the grace of His pure devotees. And for this reason only, either in the Bhagavad-gītā or in the Śrīmad-Bhāgavatam, 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

राक्षसवात्सीत् खलुदासाः सहसंपरिवर्तसरान।
तेन नारायणो नाम यदापः पुरुशोद्भवः ॥ १११॥

tāsv avātsit sva-sṛṣṭāsu
sahasrām parivatsarān
tenā nārāyaṇo nāma
yad āpāḥ puruṣodbhavāḥ
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 nāra. And because He lies down on that water, He is known as Nārāyaṇa.

**TRANSLATION**

One should know definitely that all material ingredients, activities, time, 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 or the living entities are mentioned in the Bhagavad-gītā as the superior nature or parā prakṛti of the Lord, and so also it is mentioned in the Viṣṇu Purāṇa. Therefore the living entities are never the puruṣas, 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 by the living entities by dint of their own actions (karma) becomes gradually faded by the laws of nature, and thus the illusory energy dictates in the ear of the conditioned souls to 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. And 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 is 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**

एको नानात्मनिरिच्छन् योगतल्पातु समुत्थितः।
बीर्यं हिरण्मयस्मि देवो माययाः व्यस्त्रणं त्रिधाः ॥ १३॥

*ekō nānātvam anvicchan*
_yoga-talpāt samutthitaḥ_
_viryaṁ hiraṇmayam devo_
_māyayā vyasṛjat tridhā_

_ekaḥ—he, one alone; nānātvam—varieties; anvicchan—so desiring; yogatalpāt—from the bedstead of mystic slumber; samutthitaḥ—thus generated; viryaṁ—the semina; hiraṇmayam—golden hue; devaḥ—the demigod; māyayā—by the external energy; vyasṛjat—perfectly created; tridhā—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-gītā the creation and annihilation of the material world are stated as follows:

\[
\begin{align*}
\text{sarva-bhūtāni kaunteya prakṛtiṁ yānti māmikām} \\
\text{kalpakṣaye punas tāni kalpādau visṛjāmy aham} \\
\text{prakṛtiṁ svām avaśṭabhyā visṛjāmi punah punah} \\
\text{bhūta-grāmam imaṁ kr̥tsnam avaśāṁ prakṛter vaśāt.}
\end{align*}
\]

(Bg. 9.7-8)

“At the end of each millennium the creative forces, namely the material nature as well as 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 (mahā-samasti), and thus desiring Himself to be diffused to many, He expands Himself further into multi-total energy (saṁasti), and from the multi-total energy He further expands Himself into individuals in three dimensions, namely adhyātmic, adhidaivīc and adhibhautic, as explained before (vyāsti). As such, the whole creation and the creative energies are nondifferent and different simultaneously. Because everything is an emanation from Him (the Mahā-Viṣṇu or Mahā-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 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 sanātana or 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, Brahmā, are again and again manifested and annihilated.

TEXT 14

adhidaivam athādhyātman
adhibhūtam iti prabhuḥ
athaikam pauruṣam vīryam
tridhābhidyata tac caṁu

adhidaivam—the controlling entities; atha—now; adhyātman—the controlled entities; adhibhūtam—the material bodies; iti—thus; prabhuḥ—the Lord; atha—in this way; ekam—one only; pauruṣam—of His Lordship; vīryam—potency; tridha—in three; abhidyata—divided; tat—that; śṛṇu—just hear from me.

TRANSLATION

Just hear from me how the potency of His Lordship divides one into three, called by the names controlling entities, controlled entities and the material bodies, in the manner mentioned above.

TEXT 15

antaḥ sarīra ākāśāt
puruṣasya vīcesṭataḥ
ojāḥ saho balaṁ jajñē
tataḥ prāṇo mahān asuḥ

antaḥ sarīra ākāśāt
puruṣasya vīcesṭataḥ
ojāḥ saho balaṁ jajñē
tataḥ prāṇo mahān asuḥ

antaḥ sarīra ākāśāt
puruṣasya vīcesṭataḥ
ojāḥ saho balaṁ jajñē
tataḥ prāṇo mahān asuḥ
TEXT 16

अतुप्राणन्तियं प्राणः प्राणतं सर्वजन्तुषु | 
अपानन्तमप्राणन्ति नरदेवमिवानुगः: ||१६||

anu prāṇanti yam prāṇāḥ
prāṇantam sarva-jantuṣu
apānantam apānantī
nara-devam ivānugāḥ

anu prāṇanti—follow the living symptoms; yam—whom; prāṇāḥ—senses; prāṇantam—endeavoring; sarva-jantuṣu—in all living entities; apānantam—stop endeavoring; apānantī—all others stop; nara-devam—the king; iva—like; anugāḥ—the followers.

TRANSLATION

As the followers of the 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 sense activities.

PURPORT

The individual living entities are completely dependent on the total energy of the supreme puruṣa. 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 electric generating water reservation; water depends on the cloud; the cloud depends 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

prāṇenāksipatā kṣut-trāt
antarā jāyate vibhoḥ
pipāsato jaksataḥ ca
prāṇ mukham nirabhidyata

prāṇena—by the living force; āksipatā—being agitated; kṣut—hunger; trāt—thirst; antarā—from within; jāyate—generates; vibhoḥ—of the Supreme; pipāsataḥ—being desirous to quench the thirst; jaksataḥ—being desirous to eat; ca—and; prāk—at first; mukham—mouth; nirabhidyata—was opened.

TRANSLATION

The living force, being agitated by the virāta puruṣa, generated hunger and thirst, and when He desired to drink and eat, the mouth opened.

PURPORT

The process functioning for all living beings in the womb of the mother to develop the sense organs and sense perceptions appears to follow the same principles in the case of virāta puruṣa, 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 are there in the Supreme, and they take place in the individual persons. And 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, and the same principle is applicable in others also.
TEXT 18

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 Varuṇa 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 the Varuṇa. It suggests, therefore, that Varuṇa was also generated along with the development of the tongue. The tongue and the palate, being instrumental, are adhibhūtam, or the forms of matter, but the functioning deity who is a living entity is adhidaiva, whereas the person undergoing the function is adhyātmic, and thus the three categories are also explained as to their birth after the opening of the mouth of the virāṭa puruṣa. The four principles mentioned here in this verse serve to explain the three main principles, namely the adhyātma, adhidaiva and adhibhūtam, as explained before.

TEXT 19

The four principles mentioned here in this verse serve to explain the three main principles, namely the adhyātma, adhidaiva and adhibhūtam, as explained before.
vivakṣor mukhato bhūmno
vahṅir vāg vyāḥṛtaṁ tayoḥ
jale caītasya suciraṁ
nirōdhaḥ samajāyata

vivakṣoḥ—when there was a need to speak; mukhataḥ—from the mouth; bhūmnaḥ—of the Supreme; vahṅih—the fire or the controlling deity of fire; vāk—vibration; vyāḥṛtam—speeches; tayoḥ—by both; jale—in the water; ca—however; etasya—of all these; suciraḥ—very, very long time; nirōdhaḥ—suspension; samajāyata—did continue.

TRANSLATION

When the Supreme desired to speak, there was vibration of speeches from the mouth. Then the controlling deity Fire 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 being 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, and they 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 the lower status of life. Take, for example, the tongue and its controlling deity Varuṇa. The tongue is meant for eating, and men, animals and birds each have their different tastes because of different licenses. The taste of the 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 life is also God’s grace because the conditioned soul desired a body like that for perfectly tasting a particular type of foodstuff, and if a man
gets the body of a swine it must be considered the grace of the Lord because He awards the facility. After death the body is offered by superior control, and 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. Irresponsible life of indiscrimination is risky, and that is the declaration of all scriptures.

TEXT 20

नासिके निरभिषेतां दोषृयति नमस्ति ।
तत्र वायुगञ्जवहो ग्राणो नासि विद्युक्तः। ॥२०॥

nāsike nirabhidyetāṁ
dodhūyati nabhasvati
tatra vāyur gandha-vahō
ghrāṇo nasi jīghṛksatah

nāsike—in the nostrils; nirabhidyetāṁ—being developed; dodhūyate—rapidly blowing; nabhasvati—air respiration; tatra—thereupon; vāyuḥ—air; gandha-vahāḥ—smelling odor; ghrāṇaḥ—sense of smell; nasi—in the nose; jīghṛksataḥ—desiring to smell odors.

TRANSLATION

Thereafter, when the supreme puruṣa desired to smell odors, the nostrils and respiration 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 Upaniṣads’ statement that everything is first desired by the Supreme, and then 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 of 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 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, first of all must prove themselves to be absolute and independent, and then they must substantiate their claim as one with God.

TEXT 21

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 no one can 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 of all living entities became possible, and the objects of vision were also manifested. This means the whole phenomenal world became visible after the creation of the sun.
TEXT 22

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 is stated in the Bhagavad-gītā, one should try to know by advancement of knowledge about the Supreme Lord, the summum bonum of everything. Knowledge does not mean to know the laws of nature or of physical knowledge that are working by the direction of the Lord. The scientists are eager to hear about the physical laws that are working in the material nature. They are eager to hear through the medium of radio and television about the things which are taking place far away from them in 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 to hear about the Lord through Vedic knowledge and nothing more. And that is the beginning of aural reception of knowledge.

TEXT 23

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.
vastunah—of all matters; mṛdu—softness; kāthinya—hardness; laghu—lightness; guru—heaviness; oṣṇa—warmness; sūtatām—coldness; jighṛkṣataḥ—desiring to perceive; tvak—touch sensation; nirbhinnā—distributed; tasyāṁ—in the skin; roma—hairs on the body; mahīruḥah—as well as the trees, the controlling deities; tatra—there; ca—also; antaḥ—within; bahīḥ—outside; vataḥ tvacā—sense of touch or the skin; labdha—having been perceived; guṇaḥ—objects of sense perception; vṛtaḥ—generated.

TRANSLATION

When there was a desire to perceive the physical characteristics of matter, as softness, hardness, warmth, cold, lightness, heaviness, etc., the background of sensation, skin, the skin pores, the hairs on the body and their controlling deities (the trees) were generated. Within and without the skin there is an air covering through which sense perception became prominent.

PURPORT

The physical characteristics of matter, as softness, etc., are subject of the 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 a matter by lifting 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 touch sensation. The air blowing within and without the skin is also an object of sense perception. This sense perception is also the source of knowledge, and therefore it is suggested here that physical or physiological knowledge are 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 the knowledge of Self.

There is, however, 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 is stated in the Third Canto: 
“tvacam asya vinirbhinnām viviśur dhīṣṇyam oṣadhīḥ.”

TEXT 24

hastau ruruhatuḥ tasya
nānā-karma-cikīrśayā
tayos tu balavān indra
ādānam ubhaya-āśrayam

hastau—the hands; ruruhatuḥ—manifested; tasya—His; nānā—various; 
karma—work; cikīrśayā—being so desirous; tayoḥ—of them; tu—however; 
balavān—to give strength; indraḥ—the demigod in heaven; ādānam— 
activities of the hand; ubhaya-āśrayam—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 in any stage. The Lord is known as the Lord 
of the senses (Hṛṣīkeśa), and thus the sense organs of the living entities 
become manifested by the will of the Lord, and each organ is controlled 
by a certain type of demigod. No one, therefore, can claim any proprietor-
ship 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, and 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 (māyā), however much one may declare himself a liberated soul.

TEXT 25

\[\text{gati} \text{m jig\(\text{s}a\)tah p\(\text{a}d\text{a}\)u}
\]
\[\text{ruruh\(\text{\}}\)ate 'bhik\(\text{\}}\)amik\(\text{\}}\)am}
\]
\[\text{padbh\(\text{\}}\)y\(\text{\}}\)m yaj\(\text{\}}\)nah sv\(\text{\}}\)yam havyam}
\]
\[\text{karmabhi} \text{h kriyate n\(\text{r}\)bhi} \text{h}
\]

\begin{itemize}
\item \text{gati}-movement;
\item \text{jig\(\text{s}a\)tah}-so desiring;
\item \text{p\(\text{a}d\text{a}\)u}-the legs;
\item \text{ruruh\(\text{\}}\)ate}-being manifested;
\item \text{abhi} \text{k\(\text{\}}\)amik\(\text{\}}\)am}-purposeful;
\item \text{padbh\(\text{\}}\)y\(\text{\}}\)m}-from the legs;
\item \text{yaj\(\text{\}}\)nah}-a certain demigod of the name Vi\(\text{\}}\)nu;
\item \text{sv\(\text{\}}\)yam}-personally Himself;
\item \text{havyam}-the duties;
\item \text{karmabhi} \text{h}-by one's occupational duty;
\item \text{kriyate}-caused to be done;
\item \text{n\(\text{r}\)bhi} \text{h}-by different human beings.
\end{itemize}

TRANSLATION

Thereupon, by so desiring to control movement, His legs became manifested, and from the legs the controlling deity named Vi\(\text{\}}\)nu 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 only limited within 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. They 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. And 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. Without knowing this secret, all their activities are targeted towards the goal of sense gratification without any 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 Viṣṇu, 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 of knowledge by using the resources of nature, no one is happy in this material civilization. The secret is that in every step they should try to execute sacrifices towards the path of world peace. The Bhagavad-gītā also advises the same secret in the following verses.

\[
\text{sve sve karmāṇy abhirataḥ saṁsiddhiṁ labhate naraḥ}
\]
\[
\text{sva-karmanir ataḥ siddhiṁ yathā vindati tac chṛṣṇu}
\]
\[
\text{yataḥ pravṛttir bhūtānāṁ yena sarvam idāṁ tatam}
\]
\[
\text{sva-karmanā tam abhyarcya siddhiṁ vindati mānavaḥ}
\]

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 Viṣṇu, 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 he should make it a point in his life to know perfectly well that he is not independent absolutely. He is certainly under the control of the Supreme Lord and under different agencies. And knowing this, he should make it a point that by his work and the result of his labor he serves the Supreme Lord as it is prescribed by the authorities expert in the transcendental loving service of the Supreme Lord Viṣṇu. And for performing such occupational duties of life the leg is the most
important instrument of the body because without the help of the legs no one can 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 yajñas.

**TEXT 26**

निरभियत शिखो वै प्रजानन्दामुतार्थिनः ।
उपश्य आसीत कामान्ति प्रियं तदुभयाध्रयम् ॥२६॥

*nirabhidyata śīśno vai prajānandāmṛtārthinaḥ upastha āsīt kāmānāṁ priyam tād-ubhayāśrayam*

*nirabhidyata—came out; śīśno—the genitals; vai—certainly; praṇānanda—sex pleasure; amṛta-arthinaḥ—aspiring to taste the nectar; upasthaḥ—the male or female organ; āsīt—came into existence; kāmānāṁ—of the lustful; priyam—very dear; tāt—that; ubhaya-āśrayam—shelter for both.*

**TRANSLATION**

Thereupon, for sex pleasure, begetting offspring and tasting heavenly nectar, the Lord developed the genitals, and thus there is the genital organ and its controlling deity, the Prajāpati. The object of sex pleasure and the controlling deity are under the control of the genitals of the Lord.

**PURPORT**

The heavenly pleasure for the conditioned soul is sex pleasure, and this pleasure is tasted by the genitals. The woman is the object of sex pleasure, and both the sense perception of sex pleasure and the woman are controlled by the Prajāpati, who is under the control of the Lord’s genitals. The impersonalist must know from this verse that the Lord is not impersonal because 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 the heavenly nectar by means of sexual intercourse. This material world is created to give a chance to the conditioned souls for rejuvenation for going back home, back to Godhead, and therefore gen-
eration of the living being is necessary for upkeep of the purpose of creation. The sex pleasure is an impetus for such action, and as such one can even serve the Lord in the act of such sex pleasure. The service is counted when the children born out of such sex 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 other forms of life, besides the human form, the sex pleasure is prominent only 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 up the children in God consciousness. Otherwise begetting children is on the level of the swine. Rather, the swine is more expert that the human being because the swine can beget a dozen piglets at a time, whereas the human being can give birth to one only at a time. So one should always remember that the genitals, sex 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 sex 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

उत्सिस्रस्यर्थायुष्माण्यं निराभिद्यता वै गुदम्
तत: पायुस्तो भिन्न उत्सर्गं उभ्याभ्यं: ॥ २७ ॥

utraṣṛkṣor dhātu-malam
nirabhidyata vai gudam
tataḥ pāyuṣ tato mitra
utsarga ubhayāśrayaḥ

utraṣṛkṣoh—desiring to evacuate; dhātu-malam—refuse of eatables; nirabhidyata—became open; vai—certainly; gudam—the evacuating hole; tataḥ—thereafter; pāyuḥ—the evacuating sense organ; tataḥ—thereafter; mitraḥ—the controlling demigod; utsargaḥ—the substance evacuated; ubhaya—both; āśrayaḥ—shelter.
TRANSLATION

Thereafter, desiring 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

\[
\text{āsisṛpsoḥ puraḥ puryāḥ} \\
\text{nābhi-dvāram apānataḥ} \\
\text{tatrāpānas tato mṛtyuḥ} \\
\text{prthaktvam ubhayāśrayam}
\]

āsisṛpsoḥ—desiring to go everywhere; puraḥ—in different bodies; puryāḥ—from one body; nābhi-dvāram—the navel or abdominal hole; apānataḥ—was manifested; tatra—thereupon; apānah—stopping of the vital force; tataḥ—thereafter; mṛtyuḥ—death; prthaktvam—separately; ubhaya—both; āśrayam—shelter.

TRANSLATION

Thereafter, desiring 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 prāṇa-vāyu continues the life, and the apāna-vāyu stops the living force. And both the vibrations are generated from the abdominal hole, navel. This navel is the joint from one body to the other. Lord Brahmā
was born out of the abdominal hole of Garbhodakaśayī Viṣṇu 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

अदित्सोरच्छनापानानामस्य कुक्ष्यनादयः ।
नवः समुद्राधि तयोस्तुतिः पुष्टिलदाध्रये ॥२९॥

āditsoḥ anna-pānānām
āsan kūkṣya-anta-ra-nādayaḥ
nadyaḥ samudrāḥ ca tayos
tuṣṭiḥ puṣṭis tad-āśraye

āditsoḥ—desiring to have; anna-pānānam—of food and drink; āsan—there became; kūkṣi—abdomen; antra—intestines; nādayaḥ—and the artery; nadyaḥ—the rivers; samudrāḥ—seas; ca—also; tayoh—of them; tuṣṭiḥ—sustenance; puṣṭiḥ—metabolism; tat—of them; āśraye—the source.

TRANSLATION

When there was desire to have food and drink, the abdomen and the intestines and also the arteries became manifested. The rivers and the seas are the source of their sustenance and metabolism.

PURPORT

The controlling deities of the intestines are 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

निदिध्यासोरात्ममायं हद्यं निरभिविलत।
ततो मनस्या इति सद्यथ्यं काम एवं च।॥३०॥

nīdīdhyāsor atma-māyāṁ
hrdayaṁ nirabhidyata
tato manaś candra iti
saṅkalpaḥ kāma eva ca

nīdīdhyāsoḥ—being desirious to know; atma-māyāṁ—own energy; hrdayam—the location of the mind; nirabhidyata—was manifested; tataḥ—thereafter; manaḥ—the mind; candraḥ—the controlling deity of the mind, the moon; iti—thus; saṅkalpaḥ—determination; kāmaḥ—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 Paramātmā, 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-gītā (Bg. 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

The seven elements of the body, namely the thin layer on the skin, the skin, the flesh, the blood, fat, the marrow and the bone, are all made of earth, water and fire, whereas the life breathing air is produced by the sky, water and air.

PURPORT

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 both in 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. Sensation of touch is perceived due to the thin layer on the skin, and bone is as good as hard stone. Since the breathing air of life is produced of sky, air and water, open air, regular bath and ample space to live in are favorable for healthy vitality. Fresh produce of the earth like grains and vegetables, fresh water and heat are good for the upkeep of the gross body.

TEXT 32

The seven elements of the body, namely the thin layer on the skin, the skin, the flesh, the blood, fat, the marrow and the bone, are all made of earth, water and fire, whereas the life breathing air is produced by the sky, water and air.

PURPORT

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 both in 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. Sensation of touch is perceived due to the thin layer on the skin, and bone is as good as hard stone. Since the breathing air of life is produced of sky, air and water, open air, regular bath and ample space to live in are favorable for healthy vitality. Fresh produce of the earth like grains and vegetables, fresh water and heat are good for the upkeep of the gross body.
TRANSLATION

The sense organs are attached to the modes of material nature, and the modes of material nature are products of the false ego. Mind is subjected to all kinds of material experiences (happiness and distress), and the intelligence is the feature of 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, 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 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 gradually the intelligent man gets rid of the illusion of matter and false ego and is promoted to the real life of eternity, knowledge and blissfulness.
TEXT 33

Thus by all this, the external feature of the Personality of Godhead is covered by gross forms of planets, et cetera, which were explained to you by me.

PURPORT

As explained in the Bhagavad-gītā (Bg. 7.4) the separated material energy of the Personality of Godhead is covered by eight kinds of material coverings: namely 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
the eyes of the conditioned souls. And 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 as well as the transcendental form of the Lord. The covering of the gigantic material feature is accepted by such men with poor fund of knowledge, and how it becomes so is explained in the following verse.

**TEXT 34**

अतः परं ब्रह्मतमोऽवज्ञातं नित्यात्मवाच्यनासः परम्।
अनादिमध्यनिन्यानं नित्यं वाच्यनासः।

atah param sukshmatamam
avyaktaṁ nirviseṣaṇam
anādi-madhya-nidhanam
nityam vān-manasaḥ param

ataḥ—therefore; param—transcendental; sukṣmatamam—finer than the finest; avyaktaṁ—unmanifested; nirviseṣaṇam—without material features; anādi—without beginning; madhya—without an intermediate stage; nidhanam—without end; nityam—eternal; vāk—words; manasaḥ—of the mind; param—transcendental.

**TRANSLATION**

Therefore beyond this [gross manifestation] there is a transcendental manifestation finer than the finest form, which 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 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 the eight 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 niṣṭhāṇam. One should not, however, misunderstand niṣṭhāṇam as being without any transcendental qualifications. Viṣeṣaṇam means qualities. Therefore nir added with 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, and unless one is transcendentally situated, it is not possible to know the transcendental form of the Lord.

**TEXT 35**

अमुनी भगवदूरे मया ते द्यानवर्णिते।
उभे अपि न ग्रहन्ति मायास्ते विपाषित: ||३५||

'amunī bhagavad-rūpe
mayā te hy anuvāṇīte
ubhe api na grhaṇanti
māyā-sṛṣte vipaś-citāḥ

'amunī—all these; bhagavat—unto the Supreme Personality of Godhead; rūpe—in the forms; mayā—by me; te—unto you; hi—certainly; anuvāṇīte—described respectively; ubhe—both; api—also; na—never; grhaṇanti—accepts; māyā—external; sṛṣte—being so manifested; vipaś-citāḥ—the learned one who knows.

**TRANSLATION**

Both the above forms of the Lord, as just described unto you from the material angle of vision, are not 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 viṣva-rūpa 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-gītā, Arjuna’s experience of the viṣva-rūpa of the Supreme Lord Śrī Kṛṣṇa.

adṛṣṭa-pūrvaṁ hṛṣito 'smi dṛṣṭvā
bhayena ca pravyathitaṁ mano me
tad eva me darśaya deva rūpaṁ
prasīda deveśa jagannivāsa (Bg. 11.45)

Arjuna, as a pure devotee of the Lord, never previously saw the contemplated universal form of the Lord (viṣva-rūpa), but when he did see, his curiosities became satisfied. But he was not happy to see such a form of the Lord because of his attachment as a pure devotee. He was therefore afraid to see the gigantic form of the Lord. He therefore prayed to the Lord to assume His four-handed Nārāyaṇa or Kṛṣṇa form, which alone could please him (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 are eternally exhibited in the abode of the Lord, known as the tripād-vibhūti or kingdom of God. The Lord in the tripād-vibhūti abode exhibits Himself in two forms, either with four hands or with two hands. The viṣva-rūpa exhibited in the material manifestation has unlimited hands and unlimited dimensions with everything unlimited. The pure devotees of the Lord worship Him in His Vaikūṇṭha forms as Nārāyaṇa or Kṛṣṇa. Sometimes the same Vaikūṇṭha forms of the Lord are in the material world also by His grace as Śrī Rāma, Śrī Kṛṣṇa, Śrī Narasimhadeva, etc., and thus the pure devotees also worship them. Usually the features shown in the material world have no existence in the Vaikūṇṭha 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 Vaikūṇṭha planets. The nondevotee impersonalists imagine the material forms of the Lord, and ultimately they merge in the impersonal bmhmajyoti 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, being merged in the impersonal form of the Lord known as *brahmajyoti*. Therefore the pure devotees of the Lord are described here as *vipācita*, or the learned who are in the knowledge of the Lord perfectly.

**TEXT 36**

स वास्तवाचकत्या भगवान ब्रह्मसृणकः
नामसृणकिया घने सकर्मकर्मकः परः || ३६ ||

*sa vācyavācakatayā bhagavān brahma-rūpa-dhṛk nāma-rūpa-kriyā dhatte sa-karmākarmakaḥ paraḥ*

*saḥ—He; vācyay—by His forms and activities; vācakatayā—by His transcendental qualities and entourage; bhagavān—the Personality of Godhead; brahma—absolute; rūpa-dhṛk—by accepting visible forms; nāma—name; rūpa—form; kriyā—pastimes; dhatte—accepts; sa-karma—engaged in work; akarmakaḥ—without being affected; paraḥ—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 need of material creation, the transcendental Personality of Godhead accepts forms in the material world for creation, maintenance and destruction, and one should be intelligent enough to know His activities in truth without being biased to conclude that He descends in the material world by accepting a form created by material nature. Any form accepted from the material nature has its affection to everything done in the material world. A conditioned soul who accepts the 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 the forms and activities of the Lord, although they appear to be the same as those of
another conditioned soul, are supernatural and impossible for the conditioned soul. He, the Supreme Personality of Godhead, is always unaffected by such activities. In the Bhagavad-gītā the Lord says:

\[
na mām karmāṇi limpanti na me karma-phale sprhā
ti mām yo’bhiṇāṇāti karmabhir na sa baddhyati
\]

(Bg. 4.14)

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 those of the conditioned souls also is not bound by the reactions of activities. The Lord as Viṣṇu, Brahmā and Śiva conducts the three modes of material nature. From Viṣṇu is born Brahmā, and from Brahmā is born Śiva. Sometimes Brahmā is a separated part of Viṣṇu, and sometimes Brahmā is Viṣṇu Himself. Thus Brahmā creates the different species of life all over the universe, which means that the Lord creates the whole manifestation either Himself or through the agency of His authorized deputies.

**TEXTS 37-40**

<table>
<thead>
<tr>
<th>praJayā-patīn manun devān</th>
</tr>
</thead>
<tbody>
<tr>
<td>rṣin pitr-gaṇān prthak</td>
</tr>
<tr>
<td>siddha-cāraṇa-gandharvān</td>
</tr>
<tr>
<td>vidyādhrāsura-guhyakān</td>
</tr>
</tbody>
</table>
kinnarāpsarasām nāgān
sarpān kimpuruśān narān
mātṛ raksāh piśācāṁś ca
preta-bhūta-vināyakān
kūsmāṇḍonmāda-vetālān
yātudhānān grahān api
khagān mṛgān paśūn vṛksān
girīn nrpa sarīsrpān
dvi-vidhās catur-vidhā ye’nye
jala-sthala-nabhaukasāh
kuśalākuśalā miśrāh
karmāṇāṁ gatayaṁ tu imāḥ

prajā-patīn—Brahmā and his sons like Dakṣa and others; manun—the periodical heads like Vaivasvata Manu, etc.; devān—like Indra, Candra, Varuṇa, etc.; ṛṣin—like Bṛgū, Vasiṣṭha, etc.; pitṛgaṇān—the inhabitants of the Pīṭā planets; prthak—he thereately; siddha—the inhabitants of the Siddha planet; cāraṇa—inhabitants of the Cāraṇa planet; gandharvān—inhabitants of the Gandharva planets; vidyādhra—inhabitants of the same planet; asura—the atheists; guhyakān—the inhabitants of the Yakṣa planet; kinnara—the inhabitants of the Kinnara planet; apsarasaḥ—the beautiful angels of the Apsara planet; nāgān—the inhabitants of the Nāgaloka (serpentine); sarpān—inhabitants of the Sarpaloka (snakes); kimpuruśān—monkey-shaped inhabitants of the Kimpuruśa planet; narān—inhabitants of the earth; mātṛ—inhabitants of the Mātrloka; raksāh—inhabitants of the demoniac planet; piśācān—inhabitants of the Piśācaloka; ca—also; preta—inhabitants of Pretaloka; bhūta—the evil spirits; vināyakān—the goblins; kūsmāṇḍa—will o’ the wisp; unmāda—lunatics; veṭālān—the jinn; yātudhānān—a particular type of evil spirit; grahān—the good and evil stars; api—also; khagān—the birds; mṛgān—the forest animals; paśūn—the household animals; vṛksān—the ghosts; girīn—the mountains; nrpa—O King; sarīsrpān—reptiles; dvi-vidhāḥ—the moving and the standing living entities; catur-vidhāḥ—living entities born in the embryo, in eggs, in perspiration and in seeds; ye—others; anye—all; jala—water; sthala—land; nabhaukasāḥ—birds; kuśala—in happiness; akuśala—in distress; miśrāḥ—in mixed happiness and distress; karmāṇām—according to one’s own past deeds; gatayaḥ—as result of; tu—but; imāḥ—all of them.

TRANSLATION

O King, know from me that Brahmā and his sons, like Dakṣa, and the periodical heads like Vaivasvata Manu, etc., demigods like
Indra, Candra, Varuṇa, etc., great sages like Bhṛgu, Vyāsa, Vasiṣṭha, etc., the inhabitants of the Pitrloka, the inhabitants of the Siddhaloka, the Cāraṇas, Gandharvas, Vidyādhārakas, Asuras, Yakṣas, Kinnaras, Angels, the serpentines, the monkey-shaped Kimpuruṣas, the human beings, the inhabitants of Mātrloka, the demons, Piśācas, ghosts, spirits, lunatics, evil spirits, 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 who are born in embryos, in eggs, in perspiration and in seeds, and all others who may be in the water, land and sky, who may be in happiness or in distress or in mixed happiness and distress, according to past deeds, are all created by the Supreme Lord.

**PURPORT**

The varieties of living entities are mentioned in this list, and, with no exception from the highest topmost planet down to the lowest planet of the universe, all of them in different species of life are created by the Almighty Father Viṣṇu, and therefore no one is independent of the Supreme Personality of Godhead. In the Bhagavad-gītā the Lord therefore claims all living entities as His offsprings in the following verse:

\[
\text{sarva-yoniṣu kaunteya mūrtayaḥ sambhavanti yāḥ} \\
\text{tāsāṁ brahma mahād yonir ahaṁ bīja-pradaḥ pitā} \\
\text{(Bg. 14.4)}
\]

The material nature is compared to the mother. Although every living being is seen to be coming out of the mother’s body, still it is 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 that are within the innumerable universes in different varieties of forms and position are all born out of the seeds of the Almighty Father, Personality of Godhead, and only to the man with a poor fund of knowledge does it appear that they are born out of the material nature. Being under the material energy of the Supreme Lord, all living entities beginning from Brahmā 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 combined together to manifest the whole universal affairs.
Some of the living entities are relatively happy and in better conditions of life, whereas others are in distressed conditions of life. But factually none of them are actually happy in the material conditional life. No one can be happy in prison life, although one is a first-class prisoner and the other is 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 to home, back to Godhead. That is the real goal for all types of living entities.

TEXT 41

sattvaṁ rajas tama iti
tisraḥ suraṁnarakāḥ
tatrāpy ekaikaśo rājan
bhidyante gatayas tridhā
yadaikaikataro'nyābhyām
sva-bhāva upahanyate

sattvam—the mode of goodness; rajas—the mode of passion; tamaḥ—the mode of darkness; iti—thus; tisraḥ—trio; sura—demigod; nr—human being; nārakāḥ—one who is suffering hellish conditions; tatra api—even there; ekaikaśaḥ—another; rājan—O King; bhidyante—divide into; gatayah—movements; tridhā—three; yadā—at that time; ekaikataraḥ—one in relation with another; anyābhyām—from the other; sva-bhāvaḥ—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 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 individual desire. But in spite of the individual mode of passion, there is always the chance of being influenced by other modes of nature by association. If one is in good association he can develop the modes of goodness, and if he is in bad association he may develop the modes 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 pure devotees of the Lord. As we have already seen in the life of Śrīla Nārada 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 Ajāmila (Sixth Canto), who was the son of a brahmāṇa and was educated and trained properly in the discharge of the duties of a brahmāṇa but in spite of all this, because he contacted the bad association of a prostitute, was put into the path of the lowest quality of caṇḍāla, or the last position of human beings. Therefore the Bhāgavatam recommends always the association of the mahat, or the great soul, for opening the gate of salvation. And 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, and that is the way of perfection of life.

TEXT 42

स एवेदं जगदालं भगवानं धर्मरूपशुक्।
पुष्पाति स्यापयनं विश्वं तिर्य्क्तेन्नसुरादितिमः।५४२॥
He, the Personality of Godhead, as 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, nonhumans and the demigods.

PURPORT

The Supreme Personality of Godhead Viṣṇu 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 the 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 the human society as a human being. The Lord therefore says in the Bhagavad-gītā:

\[
\text{avajānanti māṁ mūḍhā mānuṣīṁ tanum āśritam}\n\text{param bhāvam ajānante mama bhūta-maheśvaram. (Bg. 9.11)}
\]

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 reaction for all His acts. He is transcendental to all such conceptions of action 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 word param bhāvam, or transcendental nature, can never be compared with 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 Śrī Rāma, Lord Śrī Kṛṣṇa or His incarnations of fish and hogs. 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 bhāvam of the Lord, cannot understand how the Supreme Lord can take the form of a man or a fish. Everything is compared to its own standard of knowledge, as the frog in the well considers the sea to be one 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 a little greater than the well. As such, one who is foolish in the transcendental science of the Lord will find it difficult to understand how Lord Viṣṇu can equally manifest Himself in every society of living entities.

TEXT 43

तत्: कालानिनिख्रात्मा यत्स्तुष्पमिदर्मात्मनः ||
सनियाच्छाति तत् काले घानानिकाम विवांतिः ||४३||

tataḥ kālāgni-rudrātmā
yat sṛṣṭam idam ātmanaḥ
sanniyacchati tat kāle
ghanānikam ivānilaḥ

tataḥ—thereafter at the end; kāla—destruction; agni—fire; rudra-ātmā—in the form of Rudra; yat—whatever; sṛṣṭam—created; idam—all these; ātmanaḥ—of His own; sam—completely; niyacchati—annihilates; tat kāle—at the end of the millennium; ghan-ānīkam—bunches of clouds; iva—like that of; anilaḥ—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 the clouds. The 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 Brahmā, it is maintained by Him in the form of Viśnu, and it is destroyed by Him in the form of Rudra or Śiva, all in due course. This creation, maintenance and destruction are nicely explained in the Bhagavad-gītā as follows:

bhūta-grāmāḥ sa evāyaṁ bhūtvā bhūtvā praliyate
rātryāgame 'vaśaḥ pārtha prabhavaty aharāgame
paras tasmāt tu bhāvo 'nyo 'vyaktō 'vyaktāt sanātanaḥ
yaḥ sa sarveṣu bhūteṣu naśyatsu na vinaśyati (Bg. 8.19-20)

The nature of the material world is that it is first created very nicely, develops very nicely, 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 Brahmā without any resistance, and again at the end of the night of Brahmā the same is again manifested as 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. And 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 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, he (the conditioned soul) should utilize his energy in 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. This temporary creation is thus exhibited and destroyed just to give information to the conditioned soul who is attached to temporary things. It is meant also to give him a chance for self-realization, and not for sense gratification, which is the prime aim of all fruitive actors.

TEXT 44

इत्थभावेन कथितो भगवान् भगवतसम्।
नेत्थभावेन हि परं द्रश्येन्ति खर: ||४५४||

itthambhāvena kathito
bhagavān bhagavattamaḥ
netthambhāvena hi param
draśṭum arhanti sūrayaḥ

ittham—in these features; bhāvena—matter of creation and destruction; kathitah—described; bhagavān—the Personality of Godhead; bhagavattamaḥ—by the great transcendentalists; na—not; ittham—in this; bhāvena—features; hi—only; param—most glorious; draśṭum—to see; arhanti—deserve; sūrayaḥ—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 creator and destroyer of the material manifestations of His different energies. He is more than simple creator and de-
stroyer, 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, called Brahman realization. Greater than the impersonalist is the mystic who sees the Lord situated in his heart as Paramātmā, 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 Vaikuṇṭha 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 of 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-gītā confirms this:

bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ
tato mām tattvato jñātvā viśate tad anantaram. (Bg. 18.55)

By development of pure devotional service one can know factually the Lord as He is and thus become 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. And the highest glorious association with the Lord is made possible in the planet of Goloka Vṛndāvana, where Lord Kṛṣṇa enjoys Himself with the gopīs and His favorite animals, the surabhi cows. Description of this transcendental land of Kṛṣṇa is given in the Brahma-saṁhitā, considered by Lord Śrī Caitanya to be the most authentic literature in this connection.
na—never; asya—of the creation; karmāṇi—in the matter of; janma-ādau—creation and destruction; parasya—of the Supreme; anuvādhīyate—it is so described; kartṛtvā—engineering; pratiṣedha-artham—counteract; māyayā—by the external energy; āropitam—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 creation, maintenance and destruction of the material world is this: “yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisāmaviśanti,” i.e. everything is created by Brahman, and after creation everything is maintained by Brahman, and after annihilation everything is conserved in Brahman. Gross materialists without any knowledge of Brahman, Paramātma or Bhagavān conclude material nature to be the ultimate cause of the material manifestation, and the modern scientist also shares this view that material nature is the ultimate cause of all manifestations of the material world. This view is refuted by all Vedic literature. The Vedānta philosophy mentions that Brahman is the fountainhead of all creation, maintenance and destruction, and Śrīmad-Bhāgavatam, the natural commentary on the Vedānta philosophy, says, “janmādy asya yato ’nvayād itarataś eārtheśv abhījnāḥ svarat,” etc.

Inert matter is potential energy undoubtedly by interactions, but it has no initiative of its own. Śrīmad-Bhāgavatam therefore comments on the aphorism of janmādyasya as abhījnāḥ 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 it appears that the material nature is 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 Bhāgavad-gītā:

mayādhīyakṣeṇa prakṛtiḥ sūyate sacarācaram
hetunānena kaunteya jagad viparivartate. (Bg. 9.10)
The material nature is one of the energies of the Lord, and she can work under the direction of the Lord (adhyakṣena). When the Lord throws His transcendental glance over the material nature, then only can the material nature act, as the father contacts the mother, and then the mother is able to conceive a 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. Therefore 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. To consider material nature as the cause of creation, maintenance, etc., is called the “logic of nipples on the neck of the goat.” The Caitanya-caritāmṛta by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī describes this logic of ajagalastana as follows (as explained by His Divine Grace Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja): “The material nature, as the material cause, is known as pradhāna, and as efficient cause is known as māyā. But being inert matter, it is not the remote cause of creation.” Kavirāja Gosvāmī states as follows:

ataeva kṛṣṇa mul, jagat karan
prakṛti karan jaichhe ajagalastan (C.c., Ādi 5.61)

Because the Kāraṇārṇavaśāyī Viṣṇu is a plenary expansion of Kṛṣṇa, it is He who electrifies the matter to be 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 with the piece of iron, and it is electrified or made red-hot by the glance or manipulation of the supreme consciousness of Viṣṇu. By such electrification only does the energy of matter become displayed by various actions and reactions. Therefore the inert matter is neither efficient nor is it the material cause of the cosmic manifestation. Śrī Kapiladeva has said:

yatholmukād visphuliṅgād dhūmād vāpi svasambhavāt
apy ātma-tvenābhimatād yathāgniḥ prthag ulmukāt
(Bhāg. 3.28.40)

The original fire, its flame, its sparks, and its smoke are all one, as 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, and still all of them and each and every one of them are differently situated with different positions. The cosmic manifestation is compared to the
smoke (when the 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, pradhāna. One must know that each and every one of them is effective simply by being empowered by the quality of fire (original). Therefore every one of them, namely the material nature, the cosmic manifestation and the living entities, are all but different energies of the Lord (fire). Therefore those who accept the material nature as the original cause (prakṛti, the cause of creation according to Sāṅkhya philosophy) of cosmic manifestation 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 ajagaḷastan, or trying to milk the nipples on the neck of the goat. The nipples on the neck of a goat may seem like sources of milk, but it will be foolish to try to get milk from such nipples.

TEXT 46

अर्थं तु ब्रह्मणः कल्पः महाकल्पं उदाहरतः।
विधि: साधारणो यत्र सर्गः: प्राकृतवैकृतः ॥४६॥

ayam tu brahmaṇaḥ kalpaḥ
sa-vikalpa udāhṛtaḥ
vidhiḥ sādhāraṇo yatra
sargāḥ prākṛt-vaikṛtāḥ

ayam—this process of creation and annihilation; tu—but; brahmaṇaḥ—of Brahmā; kalpaḥ—his one day; sa-vikalpaḥ—along with the duration of the universes; udāhṛtaḥ—exemplified; vidhiḥ—regulative principles; sādhāraṇoḥ—in summary; yatra—wherein; sargāḥ—creation; prākṛtā—in the matter of material nature; vaikṛtāḥ—disbursement.

TRANSLATION

This process of creation and annihilation described herein is in summary the regulative principle during the duration of Brahmā’s one day, as well as the creation of mahat in which the material nature is dispersed.

PURPORT

There are three different types of creation, called mahākalpa, vikalpa and kalpa. In the mahākalpa the Lord assumes the first incarnation of
Puruṣa as Kāraṇodakāśāyī Viṣṇu with all the potencies of mahat-tattva and the sixteen principles of creative matter and instruments. The creative instruments are eleven, and the ingredients are five, and all of them are products of mahat or materialistic ego, and these creations by the Lord in His feature of Kāraṇodakāśāyī Viṣṇu are called mahākalpa. Creation of Brahmā and dispersion of the material ingredients are called vikalpa, and creation by Brahmā in each day of his life is called kalpa. Therefore each day of Brahmā is called a kalpa, and there are thirty kalpas in terms of Brahmā’s days, which is also confirmed in the Bhagavad-gītā as follows:

sahasra-yuga-paryantam ahar yad brahmaṇo viduḥ
rātrim yuga-sahasrāntām te 'horātravido jānāḥ (Bg. 8.17)

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 testified 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 divya-yuga, and one thousand divya-yugas make one day of Brahmā. Creation during the day of Brahmā is called kalpa, and creation of Brahmā is called vikalpa, and when vikalpas are made possible by the breathing of Maha-Viṣṇu they are called mahākalpa. There are regular and systematic cycles of these mahākalpas, vikalpas and kalpas, and in answer to Mahārāja Parīkṣit’s question about them, Śukadeva Gosvāmi answered in the Prabhāṣa-khaṇḍa of the Skanda Purāṇa, and they are as follows:

prathamaḥ śvetakalpas tu dvitiyo nilalohipatḥ
vāmadevas trtiyās tu tato gāthāntaroparaḥ
rauravāḥ pañcamāḥ proktāḥ sāṣṭāḥ praṇā iti smṛtāḥ
saptamo 'tha brhatkalpaḥ kandarpaḥ śtamaḥ ucyate
savyothe navamāḥ prokta iśāno daśamāḥ smṛtāḥ
dhyāna ekādaśāḥ proktas tathaḥ sārasvato 'paraḥ
trayodaśa udānas tu garudo 'tha caturdaśaḥ
kaurmaḥ paścadaśo jñeyaḥ pauṝṇamāśī praḻīpatēḥ
śoḍaśo nāraśīṁhas tu samādhis tu tato 'paraḥ
āgneyo viṣṇujah sauraḥ somakalpas tato 'paraḥ
dvāviṁśo bhāvanaḥ proktaḥ supumān iti cāparaḥ
vaikuṇṭhaḥ carciṣas tadvat vallīkalpas tato 'paraḥ
Therefore the thirty *kalpas* of Brahmā are:


These are Brahmā’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 Mahā-Viṣṇu, as is stated in the *Brahma-saṁhitā* (*yasyaikaniśvasita-kālam athāvalambya jīvanti lomavilajā jagadāṇḍa-nāthāḥ*). The Brahmās live only during the breathing period of Mahā-Viṣṇu. So the exhaling and inhaling of Viṣṇu are *mahākalpas*, and all these are due to the Supreme Personality of Godhead, for no one else is the master of all creations.

**TEXT 47**

परिमाणं च कालस्य कल्पस्य लक्षणतिविग्रहम् त
यथा पुरस्तादयथाययास्ये पार्थ कल्पसणो श्रुं ॥४७॥

*parimāṇam ca kālasya kalpa-lakṣaṇa-vigraham yathā purastād vyākhyaśye pādam d kalpaṁ atho śṛṇu*

*parimāṇam*—measurement; *ca*—also; *kālasya*—of time; *kalpa*—day of Brahmā; *lakṣaṇa*—symptoms; *vigraham*—form; *yathā*—as much as; *purastāt*—hereafter; *vyākhyaśye*—shall be explained; *pādam*—by the name Pādma; *kalpaṁ*—duration of day; *atho*—thus; *śṛṇu*—just hear.

**TRANSLATION**

O King, I shall in due course explain the measurement of time in its gross and subtle features with specific symptoms of each of them, but for the present let me explain unto you the Pādma-kalpa.
The present duration of a *kalpa* of Brahmā is called Varāha-kalpa or Śvetavarāha-kalpa because the incarnation of the Lord as Varāha took place during the creation of Brahmā, who was born on the lotus coming out of the abdomen of Viṣṇu. Therefore this Varāha-kalpa is also called Pādma-kalpa, and this is testified by ācāryas like Jīva Gosvāmī as well as Viśvanātha Cakravartī Thākur in pursuance of the first commentator, Svāmī Śrīdhara. So there is no contradiction between the Varāha and the Pādma-kalpa of Brahmā.

**TEXT 48**

**Śrīヴァdāḥ नो भवान् धतः क्षतः भागवतोत्तमः।**

चचारतीयःनिबुवस्यक्तानवत्सु मुद्यम्यनान् ४८

śaunaka uvāca
yadāha no bhavān sūta
kṣattā bhāgavatottamaḥ
caçāra tīrthāni bhuvas
tyaktvā bandhūn su-duṣṭyajān

śaunakah uvāca—Śrī Śaunaka Muni said; yat—as; āha—you said; naḥ—unto us; bhavān—your good self; sūta—O Sūta; kṣattā—Vidura; bhāgavatottamaḥ—one of the topmost devotees of the Lord; caçāra—practiced; tīrthāni—places of pilgrimage; bhuvaḥ—on the earth; tyaktvā leaving aside; bandhūn—all relatives; su-duṣṭyajān—very difficult to give up.

**TRANSLATION**

Śaunaka Ṛṣi, after hearing all about the creation, inquired from Sūta Gosvāmī about Vidura, as Sūta Gosvāmī previously informed him how Vidura left home, leaving aside all relatives who were very difficult to leave.

**PURPORT**

The Ṛṣis headed by Śaunaka were more anxious to know about Vidura, who met Maitreya Ṛṣi while traveling in the pilgrimage sites of the world.
TEXTS 49-50

$kṣattuḥ$ kauśāraves tasya
saṁvādo 'dhyātma-saṁśritaḥ
yad vā sa bhagavāṁs tasmāi
prṛṣṭas tattvam uvāca ha
brūhi nas tad idam saumya
vidurasya vīceśtitam
bandhu-tyāga-nimittam ca
yathāivāgatavān punaḥ

$kṣattuḥ$—of Vidura; kauśāraveḥ—as that of Maitreya; tasya—their; saṁvādah—news; adhyātma—in the matter of transcendental knowledge; saṁśritaḥ—full of; yat—which; vā—anything else; saḥ—he; bhagavāṁ—his grace; tasmāi—unto him; prṛṣṭah—inquired; tattvam—the truth; uvāca—answered; ha—in the past; brūhi—please tell; naḥ—unto us; tat—those matters; idam—here; saumya—gentle one; vidurasya—of Vidura; vīceśtitam—activities; bandhu-tyāga—renouncing the friends; nimittam—cause of; ca—also; yathā—as; eva—also; āgatavān—came back; punaḥ—again (at home).

TRANSLATION

Śaunaka Ṛṣi 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 what was the reason for Vidura's giving up the connection of family members, and why he again came home, and please also let us know the activities of Vidura while he was in the places of pilgrimage.

PURPORT

Śrī Śūta Gosvāmī was narrating the topics of creation and destruction of the material world, but it appears that the ṛṣis headed by Śaunaka 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
much addicted to the gross body and the material world, and the others,
on the higher level, who are interested more in transcendental knowledge.
Śrīmad-Bhāgavatam gives facility to everyone, both to the materialist and
the transcendentalist. And by hearing Śrīmad-Bhāgavatam, in the matter of
the Lord’s glorious activities both in the material world and in the tran­
scendental world, men can derive equal benefit. The materialists are more
interested in the physical laws, how they are acting, and they see wonders
in those physical glamours. Sometimes, due to physical glamours, they for­
get the glories of the Lord. They should know definitely that physical
activities and their wonders are all initiated by the Lord. The rose flower
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 there 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 is so omnipre­
sent that it can take care of everything with perfect attention. That is the fact
of the omnipresence of the Supreme Lord. There are persons, however,
still more foolish than the gross materialists, who claim to be transcenden­
talists, and they 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 Śrīmad-Bhāgavatam is a great help to open their eyes that by simply
claiming supreme consciousness one does not become so, but actually one
has to prove in the physical world that he has such supreme consciousness.
The ṛṣis of Naimiśāraṇya, however, were above the gross materialists and
the false transcendentalists, and thus they are always anxious to know the
real truth in transcendental matters, as they are discussed by authorities.
Sri Suta Gosvami replied; raja—by the King; paraiksit—by Pariksit; prshta—as asked; yat—what; avocat—spoke; mahamunih—the great sage; tat—that very thing; vah—unto you; abhidhase—I shall explain; srnutasa—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 which were explained by the great sage in answer to King Pariksit’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 judgement of the court without taking much trouble to establish his case. This is called the paramparah system, and learned authorities follow it without manufacturing rubbish interpretations.

Let us all obey the Supreme Lord whose hand is in everything, without exception.

Thus ends the Bhaktivedanta purports of the Second Canto, Tenth Chapter, of the Srimad-Bhagavatam, entitled “Bhagavatam is the Answer.”

END OF THE SECOND CANTO