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On the cover: The Supreme Personality of Godhead, Garbhodakāsāyī Viṣṇu, lies peacefully on the water of devastation at the time of partial cosmic annihilation.

Back Cover: By his acts of penance, Lord Brahmā was able to see Garbhodakāsāyī Viṣṇu.
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Plate 1 Lord Kṛṣṇa performs the rāsa dance in the company of the cowherd girls of Vṛndāvana. (p. 352)
Plate 2 Lord Kṛṣṇa exhibits His supernatural power by lifting the Govardhana Hill. (p. 353)
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CHAPTER NINE

Brahmā’s Prayers for Creative Energy

TEXT 1

brahmovāca
jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatir ity avadyam
nānyat tvad asti bhagavann api tan na śuddham
māyā-guṇa-vyatikarād yad urur vibhāsi

brahmā uvāca—Lord Brahmā said; jñātaḥ—known; asi—You are; me—by me; adya—today; sucirat—for a long time; nanu—but; deha-bhājām—of one who has a material body; na—not; jñāyate—is known; bhagavataḥ—of the Personality of Godhead; gatiḥ—course; iti—so it is; avadyam—great offense; na anyat—none beyond; tvat—You; asti—there is; bhagavan—O my Lord; api—even though there is; tat—anything that may be; na—never; śuddham—absolute; māyā—material energy; guṇa-vyatikarāt—because of the mixture of the modes of; yat—to which; uruḥ—transcendental; vibhāsi—You are.

TRANSLATION

Lord Brahmā said: O my Lord, today, after many, many years of penance, I have come to know about You. Oh, how unfortunate the embodied living entities are that they are unable to know Your personality! My Lord, You are the only knowable object because there is nothing supreme beyond Yourself. If there is anything supposedly superior to
You, it is not the Absolute. You exist as the Supreme by exhibiting the creative energy of matter.

PURPORT

The highest peak of the ignorance of the living entities who are conditioned by material bodies is that they are unaware of the supreme cause of the cosmic manifestation. Different people have different theories regarding the supreme cause, but none of them are genuine. The only supreme cause is Viṣṇu, and the intervening impediment is the illusory energy of the Lord. The Lord has employed His wonderful material energy in manifesting many, many wonderful distractions in the material world, and the conditioned souls, illusioned by the same energy, are thus unable to know the supreme cause. The most stalwart scientists and philosophers cannot, therefore, be accepted as wonderful. They only appear to be wonderful because they are instruments in the hands of the illusory energy of the Lord. Under illusion, the general mass of people denies the existence of the Supreme Lord and accepts the foolish products of illusory energy as supreme.

One can know the supreme cause, the Personality of Godhead, by the causeless mercy of the Lord, which is bestowed upon the Lord’s pure devotees like Brahmā and those in his disciplic succession. By acts of penance only was Lord Brahmā able to see the Garbhodakasāyī Viṣṇu, and by realization only could he understand the Lord as He is. Brahmā was extremely satisfied upon observing the magnificent beauty and opulence of the Lord, and he admitted that nothing can be comparable to Him. Only by penance can one appreciate the beauty and opulence of the Lord, and when one is acquainted with that beauty and opulence, he is no longer attracted by any other. This is confirmed in Bhagavad-gītā (2.59): param drṣṭva nivartate.

Foolish human beings who do not endeavor to investigate the supreme beauty and opulence of the Lord are here condemned by Brahmā. It is imperative that every human being try for such knowledge, and if anyone does not do so, his life is spoiled. Anything that is beautiful and opulent in the material sense is enjoyed by those living entities who are like crows. Crows always engage in picking at rejected garbage, whereas the white ducks do not mix with the crows. Rather, they take pleasure in transparent lakes with lotus flowers, surrounded by beautiful orchards. Both crows and ducks are undoubtedly birds by birth, but they are not of the same feather.
TEXT 2

ूर्जयेदेतद्रोभसोद्येन
श्रस्यमिष्टात्मसः सददुहःपः ।
आदो गृहीतम्बतारण्तक्षिणं
यज्ञाधिप्यक्षनादह्याविरासम ॥ २ ॥

rupam yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamasāḥ sad-anugrahāya
ādau grhitam avatāra-sataika-bijam
yan nābhi-padma-bhavanād aham āvir āsam

rupam—form; yat—which; etat—that; avabodha-rasa—of Your internal potency; udayena—with the manifestation; śaśvat—forever; nivṛtta—freed from; tamasāḥ—material contamination; sat-anugrahāya—for the sake of the devotees; ādau—original in the creative energy of matter; grhitam—accepted; avatāra—of incarnations; sata-eka-bijam—the root cause of hundreds; yat—that which; nābhi-padma—the navel lotus flower; bhavanāt—from the home; aham—myself; āviḥ āsam—generated.

TRANSLATION

The form which I see is eternally freed from material contamination and has advented to show mercy to the devotees as a manifestation of internal potency. This incarnation is the origin of many other incarnations, and I am born from the lotus flower grown from Your navel home.

PURPORT

The three deities, Brahmā, Viṣṇu, and Maheśvara (Śiva), the executive heads of the three modes of material nature (passion, goodness and ignorance), are all generated from Garbhodakaśayī Viṣṇu, who is described herein by Brahmā. From the Kṣīrodakaśayī Viṣṇu, many Viṣṇu incarnations expand at different ages in the duration of the cosmic manifestation. They are expanded only for the transcendental happiness of the pure devotees. The incarnations of Viṣṇu, who appear at different ages and times, are never to be compared to the conditioned souls. The Viṣṇu-tattvas are not to be compared to, nor are they on the same level as, deities like Brahmā and Śiva. Anyone who compares them is called a pāśāṇḍī, or infidel. Tamasāḥ, mentioned herein, is the material nature, and the spiritual nature has a completely separate existence from tamaḥ.
Therefore, spiritual nature is called *avabodha-rasa*, or *avarodha-rasa*. *Avarodha* means that which completely nullifies. In the Transcendence there is no chance of material contact by any means. Brahmā is the first living being, and therefore he mentions his birth from the lotus flower generated from the abdomen of Garbhodakāsaśayī Viṣṇu.

**TEXT 3**

नात: परं परम यद्ववत: क्रूप:-
मानन्दमात्रमविकल्पमविद्ववचः: 
पर्याप्तमविश्वसुरेकसस्मिनस्मात:-
भूतेन्द्रियायस्मकमस्तूषप्रहारितोऽस्मिः॥३॥

nātaḥ param parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-sṛjam ekam avīśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi

na—do not; atah param—hereafter; parama—O Supreme; yat—that which; bhavataḥ—of Your Lordship; svarūpam—eternal form; ānanda-mātram—impersonal Brahman effulgence; avikalpam—without changes; aviddha-varcaḥ—without deterioration of potency; paśyāmi—do I see; viśva-sṛjam—creator of the cosmic manifestation; ekam—one without a second; avīśvam—and yet not of matter; ātman—O Supreme Cause; bhūta—body; indriya—senses; ātmaka—on such identification; madaḥ—pride; te—unto You; upāśritaḥ—surrendered; asmi—I am.

**TRANSLATION**

O my Lord, I do not see a form superior to Your present form of eternal bliss and knowledge. In Your impersonal Brahman effulgence in the spiritual sky, there is no occasional change and no deterioration of internal potency. I surrender unto You because, whereas I am proud of my material body and senses, Your Lordship is the cause of the cosmic manifestation and yet You are untouched by matter.

**PURPORT**

As stated in *Bhagavad-gītā* (Bg. 18.55), bhaktyā mām abhijānāti yāvān yaś cāsmi tatvataḥ: the Supreme Personality of Godhead can only be partially known, and only by the process of devotional service to the
Lord. Lord Brahma became aware that the Supreme Lord Kṛṣṇa has many, many eternal, blissful forms of knowledge. He has described such expansions of the Supreme Lord, Govinda, in his Brahma-samhitā (Bs. 5.33), as follows:

advaitam acyutam anādim ananta-rūpam  
ādyāṁ purāṇa-puruṣam nava-yauvanaṁ ca  
vedeṣu durlabham adurlabham ātma-bhaktau  
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi.

“I worship Govinda, the primeval Lord, who is nondual and infallible. He is the original cause of all causes, even though He expands in many, many forms. Although He is the oldest personality, He is ever youthful, unaffected by old age. The Supreme Personality of Godhead cannot be known by the academic wisdom of the Vedas; one has to approach the devotee of the Lord to understand Him.”

The only way to understand the Lord as He is, is by devotional service to the Lord, or by approaching the devotee of the Lord who always has the Lord in his heart. By devotional perfection one can understand that the impersonal brahmajyoti is only a partial representation of the Supreme Personality of Godhead, Lord Kṛṣṇa, and that the three puruṣa expansions in the material creation are His plenary portions. In the spiritual sky of the brahmajyoti there is no change of various kalpas or millenniums, and there are no creative activities in the Vaikuṇṭha worlds. The influence of time is conspicuous by its absence. The rays of the transcendental body of the Lord, the unlimited brahmajyoti, are undeterred by the influence of material energy. In the material world also, the initial creator is the Lord Himself. He brings about the creation of Brahmā, who becomes the subsequent creator, empowered by the Lord.

TEXT 4

तद्व इदाम्भुवनमंगलं मंगलयाय  
च्यानेषा नो दर्शितं तं उपासकानाम्।  
तस्य नमो भगवतेऽदुविधेयं तुम्यं  
योदनात्तो नरक्ष्मायिरसत्यस्यसः॥ ४॥  

tad vā idaṁ bhuvana-maṅgala maṅgalāya  
dhyāne sma no darśitam ta upāsakānām
tasmai nama bhagavate 'nuvidhema tubhyam
yo 'nādṛto naraka-bhāgbhir asat-prasāṅgaiḥ

tat—the Supreme Personality of Godhead, Śrī Kṛṣṇa; vā—or; idam—this present form; bhuvana-maṅgala—they are all auspicious for all the universes; maṅgalāya—for the sake of all prosperity; dhyāne—in meditation; sma—as it were; naḥ—unto us; darsitam—manifested; te—Your; upāsakānām—of the devotees; tasmai—unto Him; namaḥ—my respectful obeisances; bhagavate—unto the Personality of Godhead; anuvidhema—I perform; tubhyam—unto You; yaḥ—which; anādṛtaḥ—is neglected; naraka-bhāgbhiḥ—by persons who are destined for hell; asat-prasāṅgaiḥ—by material topics.

TRANSLATION

This present form, or any transcendental form expanded by the Supreme Personality of Godhead, Śrī Kṛṣṇa, is equally auspicious for all the universes. Since You have manifested this eternal personal form upon whom Your devotees meditate, I therefore offer my respectful obeisances unto You. Those who are destined to be dispatched to the path of hell neglect Your personal form because of speculating on material topics.

PURPORT

Regarding the personal and impersonal features of the Supreme Absolute Truth, the personal forms exhibited by the Lord in His different plenary expansions are all for the benediction of all the universes. The personal form of the Lord is also worshiped in meditation as Supersoul, Paramātmā, but the impersonal brahmajyoti is not worshiped. Persons who are addicted to the impersonal feature of the Lord, whether in meditation or otherwise, are all pilgrims to hell because, as stated in Bhagavad-gītā (Bg. 12.5), impersonalists simply waste their time in mundane mental speculation because they are addicted more to false arguments than to reality. Therefore, the association of the impersonalists is condemned herewith by Brahmā.

All the plenary expansions of the Personality of Godhead are equally potent, as confirmed in the Brahma-saṁhitā (5.46):
The Lord expands Himself as the flames of a fire expand one after another. Although the original flame, or Śrī Kṛṣṇa, is accepted as Govinda, the Supreme Person, all other expansions, such as Rāma, Nṛśimha and Varāha, are as potent as the original Lord. All such expanded forms are transcendental. In the beginning of Śrīmad-Bhāgavatam it is made clear that the Supreme Truth is eternally uncontaminated by material touch. There is no jugglery of words and activities in the transcendental kingdom of the Lord. All the Lord’s forms are transcendental, and such manifestations are ever identical. The particular form of the Lord exhibited to a devotee is not mundane, even though the devotee may retain material desire, nor is it manifest under the influence of material energy, as is foolishly considered by the impersonalists. Impersonalists who consider the transcendental forms of the Lord to be products of the material world are surely destined for hell.

TEXT 5

![Image](https://example.com/image)

ye tu tvādiya-caraṇāmbuja-kośa-gandham
jighranti karṇa-vivaraiḥ śrutivātanītam
bhaktyā grhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiśi nātha hṛdayāmbu-ruhāt sva-puṁsāṁ

ye—those who; tu—but; tvādiya—Your; caraṇa-ambuja—lotus feet; kośa—inside; gandham—flavor; jighranti—smells; karṇa-vivaraiḥ—through the channel of the ears; śruti-vātanītam—carried by the air of Vedic sound; bhaktyā—by devotional service; grhīta-caraṇaḥ—accepting the lotus feet; parayā—transcendental; ca—also; teṣāṁ—for them; na—never; apaśi—separate; nātha—O my Lord; hṛdaya—heart; ambu-ruhāt—from the lotus of; sva-puṁsāṁ—of Your own devotees.

TRANSLATION

O my Lord, persons who smell the aroma of Your lotus feet, carried by the air of Vedic sound through the holes of the ears, accept Your devotional service. For them You are never separated from the lotus of their hearts.
PURPORT

For the pure devotee of the Lord there is nothing beyond the lotus feet of the Lord, and the Lord knows that such devotees do not wish anything more than that. The word *tu* specifically establishes this fact. The Lord also does not wish to be separated from the lotus hearts of those pure devotees. That is the transcendental relationship between the pure devotees and the Personality of Godhead. Because the Lord does not wish to separate Himself from the hearts of such pure devotees, it is therefore understood that they are specifically dearer than the impersonalists. The relationship of the pure devotees with the Lord develops because of devotional service to the Lord on the authentic basis of Vedic authority. Such pure devotees are not mundane sentimentalists, but are factually realists because their activities are supported by the Vedic authorities who have given aural reception to the facts mentioned in the Vedic literatures.

The word *parayā* is very significant. *Parā-bhakti*, or spontaneous love of God, is the basis of an intimate relationship with the Lord. This highest stage of relationship with the Lord can be attained simply by hearing about Him (His name, form, quality, etc.) from authentic sources like *Bhagavad-gītā, Śrīmad-Bhāgavatam*, etc., recited by pure unalloyed devotees of the Lord.

TEXT 6


tāvad bhayaṁ draṅaṇa-deha-suhṛṇ-nimittam
śokaḥ sprhā paribhava vipuḷaṁ ca lobhaḥ
tāvan mamety asad-avagraha ārtimūlaṁ
yāvan na te 'ṅghrim abhayam pravṛṇita lokaḥ

`tāvat`—until then; `bhayaṁ`—fear; `draṅaṇa`—wealth; `deha`—body; `suhṛṇ`—relatives; `nimittam`—for the matter of; `śokaḥ`—lamentation; `sprhā`—desire; `paribhavaḥ`—paraphernalia; `vipuḷaḥ`—very great; `ca`—also; `lobhaḥ`—avarice; `tāvat`—up to that time; `mama`—mine; `iti`—thus; `asat`—perishable; `avagrahaḥ`—undertaking; `ārtimūlaṁ`—full of anxieties; `yāvat`—as long as; `na`—do not; `te`—Your; `aṅghrim abhayam`—safe lotus feet; `pravṛṇita`—take shelter; `lokaḥ`—the people of the world.
TRANSLATION

O my Lord, the people of the world are embarrassed by all material anxieties—they are always afraid. They always try to protect wealth, body, and friends, they are filled with lamentation and unlawful desires and paraphernalia, and they avariciously base their undertakings on the perishable conceptions of “my” and “mine.” As long as they do not take shelter of Your safe lotus feet, they are full of such anxieties.

PURPORT

One may question how one can always think of the Lord in regard to His name, fame, quality, etc., if one is embarrassed by thoughts of family affairs. Everyone in the material world is full of thoughts about how to maintain his family, how to protect his wealth, how to keep pace with friends and relatives, etc. Thus he is always in fear and lamentation, trying to keep up with the status quo. In answer to this question, this verse spoken by Brahmā is very appropriate.

A pure devotee of the Lord never thinks of himself as the proprietor of his home. He surrenders everything unto the supreme control of the Lord, and thus he has no fear for maintaining his family or for protecting the interests of his family. Because of this surrender, he no longer has any attraction for wealth. Even if there is attraction for wealth, it is not for sense enjoyment, but for the service of the Lord. A pure devotee may be attracted to accumulating wealth just like an ordinary man, but the difference is that a devotee acquires money for the service of the Lord, whereas the ordinary man acquires money for his sense enjoyment. Thus the acquisition of wealth by a devotee is not a source of anxieties, as is the case for a worldly man. And because a pure devotee accepts everything in the sense of serving the Lord, the poisonous teeth of accumulation of wealth are extracted. If a snake has his poison removed and bites a man, there is no fatal effect. Similarly, wealth accumulated in the cause of the Lord has no poisonous teeth, and the effect is not fatal. A pure devotee is never entangled in material worldly affairs even though he may remain in the world like an ordinary man.

TEXT 7

दैवैने इतहियो भवतः प्रसादः
त्वर्षादिकोपसन्या वादिकार्यानि चे।
कृष्णि कामानुक्षेत्रस्य दीना
लोमामिशियमनसोस्कृततलानि श्रद्धां ॥ ७॥
daivena te hata-dhiyo bhavataḥ prasaṅgat
sarvasubhopsamanad vimukhendriyā ye
kuranti kāma-sukha-leśa-lavāya dīnā
lobhābhībhūta-manaśo 'kuśālāni śaśvat

daivena—by fate of misfortune; te—they; hata-dhiyaḥ—bereft of
memory; bhavataḥ—of You; prasaṅgat—from the topics; sarva—all; aubha—
auspiciousness; upasamanat—curbing down; vimukha—turned against;
indriyaḥ—senses; ye—those; kuranti—act; kāma—sense gratification;
sukha—happiness; leśa—brief; lavāya—for a moment only; dīnā—poor
fellows; lobha-abhibhūta—overwhelmed by greed; manasaḥ—of one whose
mind; akuśālāni—inauspicious activities; śaśvat—always.

TRANSLATION

O my Lord, persons who are bereft of the all-auspicious performance of
chanting and hearing about Your transcendental activities are certainly
unfortunate and are also bereft of good sense. They engage in inauspicious
activities, enjoying sense gratification for a very little while.

PURPORT

The next question is why people are against such auspicious activities as
chanting and hearing the glories and pastimes of the Lord, which can bring
total freedom from the cares and anxieties of material existence. The only
answer to this question is that they are unfortunate because of supernatural
control due to their offensive activities performed simply for the sake of
sense gratification. The Lord’s pure devotees, however, take compassion
upon such unfortunate persons and, in a missionary spirit, try to persuade
them into the line of devotional service. Only by the grace of pure devotees
can such unfortunate men be elevated to the position of transcendental
service.

TEXT 8

क्षुद्रेष्यातुमिर्यमुहुरस्तंभामानः
श्रीतोष्णातावसैरितलितारथः ॥

कमाप्रिनास्यति रुपा च सुधर्षरेण
सम्प्रस्तो मन उर्द्रक्म सीद्वे मे ॥ ८ ॥

kṣut-ṛṣṭ-tridhātubhir imā muhur ardyamānāḥ
śīloṣṭa-vāta-varaśair itaretarac ca
TRANSLATION

O great actor, my Lord, all these poor creatures are constantly perplexed by hunger, thirst, severe cold, secretion and bile, attacked by coughing winter, blasting summer, rains and many other disturbing elements, and overwhelmed by strong sex urges and indefatigable anger. I take pity on them, and I am very much aggrieved for them.

PURPORT

A pure devotee of the Lord like Brahmā and persons in his disciplic succession are always unhappy to see the perplexities of the conditioned souls, who are suffering the onslaughts of the threefold miseries which pertain to the body and mind, to the disturbances of material nature and many other such material disadvantages. Not knowing adequate measures for relieving such difficulties, suffering persons sometimes pose themselves as leaders of the people, and the unfortunate followers are put into further disadvantages under such so-called leadership. This is like a blind man’s leading another blind man to fall into a ditch. Therefore, unless the devotees of the Lord take pity on them and teach them the right path, their lives are hopeless failures. The devotees of the Lord who voluntarily take the responsibility of raising the foolish materialistic sense enjoyers are as confidential to the Lord as Lord Brahmā.

TEXT 9

yāvat prthaktvam idam ātmana indriyārdha- māyā-balāṁ bhagavato jana īśa paśyet
tāvan na saṁśrītir asau pratisāṅkrameta
vyarthāpi duḥkha-nivaham vahati kriyārthā
yāvat—as long as; prthaktvam—separatism; idam—this; ātmanaḥ—of the body; indriya-artha—for sense gratification; māyā-balām—influence of external energy; bhagavataḥ—of the Personality of Godhead; janaḥ—a person; īśa—O my Lord; paśyet—sees; tāvat—so long; na—not; saṁśrītih—the influence of material existence; asau—that man; pratisāṅkrameta—can overcome; vyarthā api—although without meaning; duḥkha-nivaham—multiple miseries; vahati—bringing; kriyā-arthā—for frutitive activities.

TRANSLATION
O my Lord, the material miseries are without factual existence for the soul. Yet as long as the conditioned soul sees the body as meant for sense enjoyment, he cannot get out of the entanglement of material miseries, being influenced by Your external energy.

PURPORT
The whole trouble of the living entity in material existence is that he has an independent conception of life. He is always dependent on the rules of the Supreme Lord, both in the conditioned and liberated states, but by the influence of external energy the conditioned soul thinks himself independent of the supremacy of the Personality of Godhead. His constitutional position is to dovetail himself with the desire of the supreme will, but as long as he does not do so, he is sure to drag on in the shackles of material bondage. He has to give up all sorts of plans manufactured by mental concoction, as stated in Bhagavad-gītā (Bg. 2.55: prajahāti yadā kāmān sarvān pārtha mano-gatān), and has to dovetail himself with the supreme will. That will help him to get out of the entanglement of material existence.
Such nondevotees engage their senses in very troublesome and extensive work, and they suffer insomnia at night because their intelligence constantly breaks their sleep with various mental speculations. They are frustrated in all their various plans by supernatural power. Even great sages, if they are against Your transcendental topics, must rotate in this material world.

PURPORT

As described in the previous verse, people who have no taste for the devotional service of the Lord are occupied in material engagements. Most of them engage during the daytime in hard physical labor; their senses are engaged very extensively in troublesome duties in the gigantic plants of heavy industrial enterprise. The owners of such factories are engaged in finding a market for their industrial products, and the laborers are engaged in extensive production involving huge mechanical arrangements. Factory is another name for hell. At night, hellishly engaged persons take advantage of wine and women to satisfy their tired senses, but they are not even able to have sound sleep because their various mental speculative plans constantly interrupt their sleep. Sometimes they feel sleepy in the morning for want of sufficient sleep at night because they suffer from insomnia. By the arrangement of supernatural power, even the great scientists and thinkers of the world suffer frustration of their various plans and thus rot in the material world birth after birth. A great scientist might make discoveries in atomic energy for the quick destruction of the world and might be awarded the best prize in recognition of his service (or disservice), but he also has to undergo the reactions of his work by rotating in the cycle of repeated births and deaths under the superhuman law of material nature. All these people who are against the principle of devotional service are destined to rotate in this material world without fail.

This verse particularly mentions that even sages who are averse to the principles of devotional service to the Lord are also condemned to undergo the terms of material existence. Not only in this age, but formerly also,
there were many sages who tried to invent their own systems of religion without reference to devotional service to the Supreme Lord, but there cannot be any religious principle without devotional service to the Lord. The Supreme Lord is the leader of the entire range of living entities, and no one can be equal to or greater than Him. Even the Lord's impersonal feature and all-pervading localized feature cannot be on an equal level with the Supreme Personality of Godhead. Therefore, there cannot be any religion or system of genuine philosophy for the advancement of the living entities without the principle of devotional service.

The impersonalists, who take much trouble in penance and austerity for self-liberation, may approach the impersonal brahmajyoti, but ultimately, because of not being situated in devotional service, they glide down again to the material world to undergo another term of material existence. This is confirmed as follows:

\[
\text{ye '} \text{nye '} \text{ravind<kṣa vimukttamu}n\text{inas}
\]
\[
\text{tvayy a} \text{stabhav} \text{ād avi} \text{suddha-buddhay} \text{h}
\]
\[
\text{āruhya kr} \text{cchrei} \text{na p} \text{a} \text{ra} \text{n } \text{pad} \text{a} \text{m } \text{tata} \text{h}
\]
\[
\text{patanty ad} \text{ho '} \text{n} \text{ād} \text{ṛta-yu} \text{ṣmad-aṅghraya} \text{h}
\]

“Persons who are falsely under the impression of being liberated, without devotional service to the Lord, may reach the goal of the brahmajyoti, but because of their impure consciousness and for want of shelter in the Vaikuṇṭhalokas, such so-called liberated persons again fall down into material existence.” (Bhāg. 10.2.32)

Therefore, no one can manufacture any system of religion without the principle of devotional service to the Lord. As we find in the Sixth Canto of Śrīmad-Bhāgavatam, the initiator of religious principles is the Lord Himself. In Bhagavad-gītā also we find that the Lord condemns all forms of religion other than that which entails the process of surrendering unto the Supreme. Any system which leads one to the devotional service of the Lord, and nothing else, is actually religion or philosophy. In the Sixth Canto we find the following statements of Yamarāja, the controller of all unfaithful living entities:

\[
\text{dharma} \text{ṁ tu sākṣād bhagavat-pra} \text{ṇita} \text{ṁ}
\]
\[
\text{na vai vidur ōṣayo nāpi dev} \text{āh}
\]
\[
\text{na siddha-mukhyā asūrā manusya} \text{ḥ}
\]
\[
\text{kutaś ca vidyādhara-cāraṇādaya} \text{ḥ}
\]
svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
dvādaśaite vijānīmo
dharmāṁ bhāgavataṁ bhāṭāḥ
guhyāṁ viśuddham durbdham
yam jñātvāmaṁtas aśnute  (Bhāg. 6.3.19-21)

"The principles of religion are initiated by the Supreme Personality of Godhead, and no one else, including the sages and demigods, can manufacture any such principles. Since even great sages and demigods are unauthorized to inaugurate such principles of religion, what to speak of others—the so-called mystics, demons, human beings, Vidyādharas and Cāraṇas living in the lower planets? Twelve personalities—Brahmā, Nārada, Lord Śiva, Kumāra, Kapila, Manu, Prahlāda Mahārāja, Janaka Mahārāja, Bhīṣma, Bali, Śukadeva Gosvāmī and Yamarāja—are agents of the Lord authorized to speak and propagate the principles of religion."

The principles of religion are not open to any ordinary living entity. They are just to bring the human being onto the platform of morality. Nonviolence, etc., are necessary for misguided persons because unless one is moral and nonviolent one cannot understand the principles of religion. It is very difficult to understand what is actually religion even if one is situated in the principles of morality and nonviolence. It is very confidential because as soon as one is conversant with the real principles of religion, he is at once liberated to the eternal life of bliss and knowledge. Therefore, one who is not situated in the principles of devotional service to the Lord should not pose himself as a religious leader of the innocent public. The Īsopaniṣad emphatically forbids this nonsense in the following mantra:

andhaṁ tamaḥ praviśanti ye 'sambhūtim upāsate
tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ

(Īsopaniṣad 12)

"A person in ignorance of the principles of religion who therefore does nothing in the matter of religion is far better than a person who misguides others in the name of religion without reference to the factual religious principles of devotional service." Such so-called leaders of religion are sure to be condemned by Brahmā and other great authorities.
TEXT 11

tvam bhakti-yoga-paribhāvita-hṛt-saroja
āsse śrutēkṣita-patho nanu nātha pūṁsām
yad yad dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayayate sad-anugrahāya

TVAM—unto You; bhakti-yoga—in devotional service; paribhāvita—being one hundred percent engaged; hṛt—of the heart; saroje—on the lotus; āsse—You reside; śruta-īkṣita—seen through the ear; pathaḥ—the path; nanu—now; nātha—O my Lord; pūṁsām—of the devotees; yat yat—whichever; dhiyā—by meditating; te—Your; urugāya—O Multi-glorious; vibhāvayanti—they specifically think of; tat-tat—the very same; vapuḥ—transcendental form; praṇayayate—do You manifest; sat-anugrahāya—to show Your causeless mercy.

TRANSLATION

O my Lord, Your devotees can see You through the ears by the process of bona fide hearing, and thus their hearts become cleansed, and You take Your seat there. You are so merciful to Your devotees that You manifest Yourself in the particular eternal form of transcendence in which they always think of You.

PURPORT

The statement here that the Lord manifests Himself before the devotee in the form in which the devotee likes to worship Him indicates that the Lord becomes subordinate to the desire of the devotee—so much so that He manifests His particular form as the devotee demands. This demand of the devotee is satisfied by the Lord because He is pliable in terms of the transcendental loving service of the devotee. This is also confirmed in Bhagavad-gītā (Bg. 4.11): ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham. We should note, however, that the Lord is never the order supplier of the devotee. Here in this verse it is particularly mentioned: tvam bhakti-yoga-paribhāvita. This indicates the efficiency achieved through execution of matured devotional service, or premā, love of Godhead. This state of premā is achieved by the gradual process of development from
faith to love. On faith one associates with bona fide devotees, and by such association one can become engaged in the bona fide devotional service, which includes proper initiation and the execution of the primary devotional duties prescribed in the revealed scriptures. This is clearly indicated herein by the word *srutekṣita*. The *srutekṣita* path is to hear from bona fide devotees who are conversant with Vedic wisdom, free from mundane sentiment. By this bona fide hearing process, the neophyte devotee becomes cleansed of all material rubbish, and thus he becomes attached to one of the many transcendental forms of the Lord, as described in the *Vedas*.

This attachment of the devotee to a particular form of the Lord is due to natural inclination. Each and every living entity is originally attached to a particular type of transcendental service because he is eternally the servitor of the Lord. Lord Caitanya says that the living entity is eternally a servitor of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Therefore, every living entity has a particular type of service relationship with the Lord, eternally. This particular attachment is invoked by practice of regulative devotional service to the Lord, and thus the devotee becomes attached to the eternal form of the Lord, exactly like one who is already eternally attached. This attachment for a particular form of the Lord is called *svarūpa-siddhi*. The Lord sits on the lotus heart of the devotee in the eternal form the pure devotee desires, and thus the Lord does not part from the devotee, as confirmed in the previous verse. The Lord, however, does not disclose Himself to a casual or inauthentic worshiper to be exploited. This is confirmed in *Bhagavad-gītā* (Bg. 7.25): nāham prakāśāḥ sarvasya yoga-māyāsamāvṛtaḥ. Rather, by yoga-māyā, the Lord remains concealed to the non-devotees or casual devotees who are serving their sense gratification. The Lord is never visible to the pseudo-devotees who worship the demigods in charge of universal affairs. The conclusion is that the Lord cannot become the order supplier of a pseudo-devotee, but He is always prepared to respond to the desires of a pure unconditional devotee who is free from all tinges of material infection.

**TEXT 12**

नातिप्रसीदति तथोपचितोपचारः
रागाधितः सुरगणौहिद्वद्द्रकामः
पत्तव्रभूतद्रयास्तदुभयेको
नातानजनेश्ववहितः सुहृद्वतरत्मः || २४ ||
nāti-prasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair ṛṛdi-baddha-kāmaiḥ
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janēṣv avahitaḥ suḥrd antar-ātmā
tathā—as much as; upacita—by pompous arrangement; upacāraiḥ—with much worshipable paraphernalia; ārādhitaḥ—being worshiped; sura-gaṇaiḥ—by the celestial demigods; ṛṛdi-baddha-kāmaiḥ—with hearts full of all sorts of material desires; yat—that which; sarva—all; bhūta—living entities; dayayā—to show them causeless mercy; asat—nondevotee; alabhyaiḥ—not being achieved; ekaḥ—one without a second; nānā—various; janeṣu—in living entities; avahitaḥ—perceived; suhṛt—well-wishing friend; antah—within; ātmā—Supersoul.

TRANSLATION
My Lord, You are not very much satisfied by the worship of the demigods who arrange for Your worship very pompously, with various paraphernalia, but who are full of material hankerings. You are situated in everyone's heart as the Supersoul just to show Your causeless mercy, and You are the eternal well-wisher, but You are unavailable for the non-devotee.

PURPORT
The demigods in the celestial heavenly planets, who are appointed administrators of the material affairs, are also devotees of the Lord. But, at the same time, they have desire for material opulence and sense gratification. The Lord is so kind that He awards them all sorts of material happiness, more than they can desire, but He is not satisfied with them because they are not pure devotees. The Lord does not want any one of His innumerable sons (the living entities) to remain in the material world of threefold miseries to perpetually suffer the material pangs of birth, death, old age and disease. The demigods in the heavenly planets, and many devotees on this planet also, want to remain in the material world as devotees of the Lord and take advantage of material happiness. They do so at a risk of falling down to the lower status of existence, and this makes the Lord dissatisfied with them.

Pure devotees are not desirous of any material enjoyment, nor are they averse to it. They completely dovetail their desires with the desires of the Lord and perform nothing on their personal account. Arjuna is a good
example. On his own sentiment, due to family affection, Arjuna did not want to fight, but finally, after hearing Śrīmad-Bhagavad-gītā, he agreed to fight in the interests of the Lord. Therefore, the Lord is very much satisfied with pure devotees because they do not act for sense gratification but only in terms of the Lord's desire. As Paramātmā or Supersoul, He is situated in everyone's heart, always giving everyone the chance of good counsel. Thus everyone should take the opportunity and render transcendent loving service to Him wholly and solely.

The nondevotees, however, are neither like the demigods nor the pure devotees, but are averse to the transcendental relationship with the Lord. They have revolted against the Lord and must perpetually undergo the reactions of their own activities.

Bhagavad-gītā (Bg.4.11) states: ye yathā mām prapadyante tāṁs tathaiva bhajāmy aham. “Although the Lord is equally kind to every living being, the living beings, for their own part, are able to please the Lord either to a greater or lesser extent.” The demigods are called sakāma devotees, or devotees with material desires in mind, while the pure devotees are called nīśkāma devotees because they have no desires in their personal interests. The sakāma devotees are self-interested because they do not think of others, and therefore they are not able to satisfy the Lord perfectly, whereas the pure devotees take the missionary responsibility of turning nondevotees into devotees, and they are therefore able to satisfy the Lord more than the demigods. The Lord is unmindful of the nondevotees, although He is sitting within everyone’s heart as well-wisher and Supersoul. However, He also gives them the chance to receive His mercy through His pure devotees who are engaged in missionary activities. Sometimes the Lord Himself descends for missionary activities, as He did in the form of Lord Caitanya, but mostly He sends His bona fide representatives, and thus He shows His causeless mercy towards the nondevotees. The Lord is so satisfied with His pure devotees that He wants to give them the credit of missionary success, although He could do the work personally. This is the sign of His satisfaction with His pure nīśkāma devotees, compared to the sakāma devotees. By such transcendental activities the Lord simultaneously becomes free from the charge of partiality and exhibits His pleasure with the devotees.

Now a question arises: If the Lord is sitting in the hearts of nondevotees, why are they not moved to become devotees? It may be answered that the stubborn nondevotees are like the barren land or alkaline field, where no agricultural activities can be successful. As part and parcel of the Lord, every individual living entity has a minute
quantity of independence, and by misuse of this minute independence, the nondevotees commit offense after offense, to both the Lord and His pure devotees engaged in missionary work. As a result of such acts, they become as barren as an alkaline field, where there is no strength to produce.

**TEXT 13**

 пу́нсам ато vividha-karmabhir adhvarādyair
dānena cogra-tapasā paricaryayā ca
ārādhanam bhagavatas tava sat-kriyārtho
dharmo’rpitaḥ karhicid mriyate na yatra

puṁsām—of the people; atah—therefore; vividha-karmabhiḥ—by various fruitive activities; adhvara-ādyaiḥ—by performance of Vedic rituals; dānena—by charities; ca—and; ugra—very hard; tapasā—austerity; paricaryayā—by transcendental service; ca—also; ārādhanam—worship; bhagavataḥ—of the Personality of Godhead; tava—Your; sat-kriyārthaḥ—simply for pleasing Your Lordship; dharmāḥ—religion; arpitāḥ—so offered; karhicit—at any time; mriyate—vanquishes; na—never; yatra—there.

**TRANSLATION**

But the pious activities of the people, such as performance of Vedic rituals, charity, austere penances, and transcendental service, performed with a view to worship You and satisfy You by offering You the fruitive results, are also beneficial. Such acts of religion never go in vain.

**PURPORT**

Absolute devotional service, conducted in nine different spiritual activities—hearing, chanting, remembering, worshiping, praying, etc.—does not always appeal to people with a pompous nature; they are more attracted by the Vedic superficial rituals and other costly performances of social religious shows. But the process according to the Vedic injunctions is that the fruits of all pious activities should be offered to the Supreme Lord. In Bhagavad-gītā, (Bg. 9.27), the Lord demands that
whatever one may do in one’s daily activities, such as worship, sacrifice, and offer charity, all the results should be offered to Him only. This offering of the result of pious acts unto the Supreme Lord is a sign of devotional service to the Lord and is of permanent value, whereas enjoying the same results for oneself is only temporary. Anything done on account of the Lord is a permanent asset and accumulates in the form of unseen piety for gradual promotion to the unalloyed devotional service of the Lord. These undetected pious activities will one day result in full-fledged devotional service by the grace of the Supreme Lord. Therefore, any pious act done on account of the Supreme Lord is also recommended here for those who are not pure devotees.

TEXT 14

शक्तिलक्ष्यमहसावरूपा निपितभेदाः
मोहयो बोधिधिषिकाय नमः परस्मी ।
विश्वादेहात्मतिलयेषु निमित्तलिलाः
रासाय ते नम हर्ष चुक्मेश्वराय ॥१४॥

śaśvat svarūpa-mahasaiva nipīta-bheda
mohāya bodha-dhiṣṭaṇāya namaḥ parasmai
viśva-udbhava-sthiti-layeṣu nimitta-līlā
rāsāya te nama idam cakrīmeśvarāya

śaśvat—eternally; svarūpa—transcendental form; mahasa—by the glories; eva—certainly; nipīta—distinguished; bheda—differentiation; mohāya—unto the illusory conception; bodha—self-knowledge; dhiṣṭaṇāya—intelligence; namaḥ—obeisances; parasmai—unto the Transcendence; viśva-udbhava—creation of the cosmic manifestation; sthiti—maintenance; layeṣu—also destruction; nimitta—for the matter of; līlā—by such pastimes; rāsāya—for enjoyment; te—unto You; namaḥ—obeisances; idam—this; cakrīma—do I perform; īśvarāya—unto the Supreme.

TRANSLATION

Let me offer my obeisances unto the Supreme Transcendence who is eternally distinguished by His internal potency. His indistinguishable impersonal feature is realized by intelligence for self-realization. I offer my obeisances unto Him who, by His pastimes, enjoys the creation, maintenance and dissolution of the cosmic manifestation.
PURPORT

The Supreme Lord is eternally distinguished from the living entities by His internal potency, although He is also understood in His impersonal feature by self-realized intelligence. Devotees of the Lord, therefore, offer all respectful obeisances unto the impersonal feature of the Lord. The word rāsa is significant herein. The rāsa dance is performed by Lord Kṛṣṇa in the company of the cowherd damsels at Vṛndāvana, and the Personality of Godhead Garbhodakasāyī Viṣṇu is also engaged in rāsa enjoyment with His external potency, by which He creates, maintains and dissolves the entire material manifestation. Indirectly, Lord Brahmā offers his respectful obeisances unto Lord Śrī Kṛṣṇa, who is factually ever engaged in rāsa enjoyment with the gopīs, as confirmed in the Vedas in the following words: parārdhānte so 'budhyata gopa-veśo me purastād āvirbabhūva. The distinction between the Lord and the living entity is definitely experienced when there is sufficient intelligence to understand His internal potency, as distinguished from the external potency by which He makes possible the material manifestation.

TEXT 15

प्रख्यातेऽकारकर्मविद्यावैतर्यनामिनि
प्रेमसूतिगमेव विवशा गृहान्ति ।
तेऽन्नैकंजन्माः सहसैव हितवा
मंगलां प्रतिशृःत्तृतं तमं प्रपचे ॥१५॥

yasyāvatāra-guṇa-karma-vidyāmaṇāṁ
nāmāṁ ye'suvigame vivaśā grāṇanti
te 'naika-panma-śamalāṁ sahasāva hitvā
saṁyānti apāvrtamṛtāṁ tam ājaṁ prapadye

yasya—whose; avatāra—incarnations; guṇa—transcendental qualities; karma—activities; vidyāmaṇāṁ—all mysterious; nāmāṁ—transcendental names; ye—those; asuvigame—while quitting this life; vivaśāḥ—automatically; grāṇanti—invoke; te—they; anaika—many; janma—births; śamalāṁ—accumulated sins; sahasā—immediately; eva—certainly; hitvā—giving up; saṁyānti—obtain; apāvṛt—open; amṛtāṁ—immortality; tam—Him; ājaṁ—the unborn; prapadye—I take shelter.

TRANSLATION

Let me take shelter of the lotus feet of Him whose incarnations, qualities and activities are mysterious imitations of worldly affairs.
One who invokes His transcendental names, even unconsciously, at the time he quits this life, certainly is immediately washed of the sins of many, many births and attains Him without fail.

PURPORT

The activities of the incarnations of the Supreme Personality of Godhead are a kind of imitation of the activities going on in the material world. He is just like an actor on a stage. An actor imitates the activities of a king on stage, although actually he is not the king. Similarly, when the Lord incarnates, He imitates parts with which He has nothing to do. In Bhagavad-gītā (Bg. 4.14), it is said that the Lord has nothing to do with the activities in which He is supposedly engaged: na maṁ karmāṇi limpanti na me karma-phale sprhā. The Lord is omnipotent; simply by His will He can perform anything and everything. When the Lord appeared as Lord Kṛṣṇa, He played the part of the son of Yaśodā and Nanda, and He lifted the Govardhana Hill, although lifting a hill is not His concern. He can lift millions of Govardhana Hills by His simple desire; He does not need to lift it with His hand. But He imitates the ordinary living entity by this lifting, and at the same time He exhibits His supernatural power. Thus His name is chanted as the lifter of Govardhana Hill, or Śrī Govardhana-dhārī. Therefore, His acts in His incarnations and His partiality to the devotees are all imitations only, just like the stage makeup of an expert dramatical player. His acts in that capacity, however, are all omnipotent, and the remembrance of such activities of the incarnations of the Supreme Personality of Godhead is as powerful as the Lord Himself. Ajāmila remembered the holy name of the Lord, Nārāyaṇa, by merely calling the name of his son Nārāyaṇa, and that gave him a complete opportunity to achieve the highest perfection of life.

TEXT 16

yo vai ahaṁ ca giriṣṭobhaḥ viṣvam ca
sīthity-udbhava-pralaya-hetavam asthamālam
timyā trīpādātro bhūtu ca
lomā namo bhagavate bhuvanadrumayā

yo vā aham ca giriśaḥ ca vibhuḥ svayaṁ ca
sthity-udbhava-pralaya-hetavā ātma-mūlam
bhittvā tripādā vauṛdhā eka uru-prarohas
tasmāi namo bhagavate bhuvanadrumāya
TRANSLATION

Your Lordship is the prime root of the tree of the planetary systems. This tree has grown by first penetrating the material nature in three trunks—as myself, Śiva and Yourself, the Almighty—for creation, maintenance and dissolution, and we three have grown with many branches. Therefore I offer my obeisances unto You, the tree of the cosmic manifestation.

PURPORT

The cosmic manifestation is grossly divided into three worlds, the upper, lower and middle planetary systems, and then it broadens into the cosmos of fourteen planetary systems with the manifestation of the Supreme Personality of Godhead as the supreme root. Material nature, which appears to be the cause of the cosmic manifestation, is only the agency or energy of the Lord. This is confirmed in Bhagavad-gītā (9.10):

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mayādhyakṣena prakṛtiḥ sūyate sa-carācaram. “Only under the superintendence of the Supreme Lord does material nature appear to be the cause of all creation, maintenance and dissolution.”
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The Lord expands Himself into three, Viṣṇu, Brahmā and Śiva, for maintenance, creation and destruction respectively. Of the three principal agents controlling the three modes of material nature, Viṣṇu is the Almighty; even though He is within material nature for the purpose of maintenance, He is not controlled by the laws of material nature. The other two, Brahmā and Śiva, although almost as greatly powerful as Viṣṇu, are within the control of the material energy of the Supreme Lord. The conception of many gods controlling the many departments of material nature is ill conceived by the foolish pantheist. God is one without a second, and He is the primal cause of all causes. As there are many departmental heads of governmental affairs, so there are many heads of management of the universal affairs.

Due to a poor fund of knowledge, the impersonalist does not believe in the personal management of things as they are. But in this verse it is clearly explained that everything is personal and nothing is impersonal.
We have already discussed this point in the Introduction, and it is confirmed here in this verse. The tree of the material manifestation is described in the Fifteenth Chapter of Bhagavad-gītā as an asvattha tree whose root is upward. We have actual experience of such a tree when we see the shadow of a tree on the bank of a reservoir of water. The reflection of the tree on the water appears to hang down from its upward roots. The tree of creation which is described here is only a shadow of the reality which is Parabrahman, Viṣṇu. In the internal potential manifestation of the Vaikuṇṭhalokas, the actual tree exists, and the tree reflected in the material nature is only the shadow of this actual tree. The impersonalists’ theory that Brahman is void of all variegatedness is false because the shadow tree described in Bhagavad-gītā cannot exist without being the reflection of a real tree. The real tree is situated in the eternal existence of spiritual nature, full of transcendental varieties, and Lord Viṣṇu is the root of that tree also. The root is the same—the Lord—both for the real tree and the false, but the false tree is only the perverted reflection of the real tree. The Lord, being the real tree, is here offered obeisances by Brahmā on his own behalf and also on behalf of Lord Śiva.

TEXT 17

लोकां विकर्मनिरत: कुशले प्रमत्तां।
कर्मेणाय तदनुदिते भवदर्शने स्वे ॥
यस्तावद यथाभव: बलवत्वानि जीतिताः॥
सद्याः चिनित्त्य आनिश्या नामो’ स्वे तस्माः॥१७॥

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad udite bhavat-arcane sve
yas tāvad asya balavān iha ḵīvitāśāṁ
sadyaś chināṭty animiśāya namo’ stu tasmai

lokaḥ—people in general; vikarma—work without sense; nirataḥ—engaged in; kuśale—in beneficial activity; pramattaḥ—negligent; karmaṇi—in activity; ayaṁ—this; tvat—by You; udite—enunciated; bhavat—of You; arcane—in worship; sve—their own; yah—who; tāvat—as long as; asya—of the people in general; balavān—very strong; iha—this; ḵīvitāśāṁ—struggle for existence; sadyaḥ—directly; chinatti—is cut to pieces; animiśāya—by the eternal time; namaḥ—my obeisances; astu—let there be; tasmaī—unto Him.
TRANSLATION

People in general all engage in foolish acts, not in the really beneficial activities which are enunciated directly by You for their guidance. As long as their tendency for foolish work remains powerful, all their plans in the struggle for existence will be cut to pieces. I therefore offer my obeisances unto Him who acts as eternal time.

PURPORT

People in general are all engaged in senseless work. They are systematically unmindful of the real beneficial work, which is the devotional service of the Lord, technically called the arcanā regulations. The arcanā regulations are directly instructed by the Lord in the Nārada-paṅcarātra and are strictly followed by the intelligent men who know well that the highest perfectional goal of life is to reach Lord Viṣṇu, who is the root of the tree called the cosmic manifestation. Also, in the Bhāgavatam and in Bhagavad-gītā such regulative activities are clearly mentioned. Foolish people do not know that their self-interest is in realization of Viṣṇu. The Bhāgavatam (7.5.30-32) says:

matir na kṛṣṇe paratāḥ svato vā
mitho 'bhipadyeta grha-vratānām
adānta-gobhir viṣatāṁ tamisraṁ
punah punaḥ carvita-carvānānām

na te viduh svārtha-gatīṁ hi viṣṇuṁ
dūrāśayā ye bahir artha-māninaḥ
andhā yathāndhair upaniyamānā
vācīṣatantyāṁ urudāmnī baddhāḥ

niśāṁ matis tāvad urukramāṅghriṁ
sprśaty anarthāpagamo yad arthaḥ
mahīyasiṁ pāda-rajo 'bhisekaṁ
niṣkiṃcanānāṁ na vr̥ṭita yāvat

“Persons who are determined to totally rot in false material happiness cannot become Kṛṣṇa-minded either by instructions from teachers, by self-realization or by parliamentary discussions. They are dragged by the unbridled senses into the darkest region of ignorance, and thus they madly engage in what is called ‘chewing the chewed.’

“Because of their foolish activities, they are unaware that the ultimate goal of human life is to achieve Viṣṇu, the Lord of the cosmic manifestation, and so their struggle for existence is in the wrong direction of
material civilization, which is under the external energy. They are led by similar foolish persons, just as one blind man is led by another blind man and both fall in the ditch.

"Such foolish men cannot be attracted towards the activities of the Supreme Powerful, who is actually the neutralizing measure for their foolish activities, unless and until they have the good sense to be guided by the great souls who are completely freed from material attachment."

In Bhagavad-gītā the Lord asks everyone to give up all other occupational duties and absolutely engage in arcanā activities, or in pleasing the Lord. But almost no one is attracted to such arcanā activity. Everyone is more or less attracted by activities which are conditions of rebellion against the Supreme Lord. The systems of jñāna and yoga are also indirectly rebellious acts against the Lord. There is no auspicious activity except arcanā of the Lord. Jñāna and yoga are sometimes accepted within the purview of arcanā when the ultimate aim is Viṣṇu, and not otherwise. The conclusion is that only the devotees of the Lord are bona fide human beings eligible for salvation. Others are vainly struggling for existence without any actual benefit.

**TEXT 18**

\[
\text{yasmād bibhemy aham api dvipārdha-dhiṣṇyam}
\]

\[
\text{adhyāṣṭitaḥ sakala-loka-namaskṛtaṁ yat}
\]

\[
\text{tepe tapo bahusavo 'varurutsamānaṁ}
\]

\[
\text{tasmai namo bhagavate 'dhimakhāya tubhyam}
\]

\[
yasmāt—from whom; bibhemi—fear; aham—1; api—also; dvipa-parārdha—up to the limit of 4,300,000,000 × 2 × 30 × 12 × 100 solar years; dhiṣṇyam—place; adhyāṣṭitaḥ—situated in; sakala-loka—all other planets; namaskṛtaṁ—honored by; yat—that; tepe—underwent; tapaḥ—penances; bahusavo—many, many years; avarurutsamānaḥ—desiring to obtain You; tasmai—unto Him; namo—1 do offer my obeisances; bhagavate—unto the Supreme Personality of Godhead; adhimakhāya—unto Him who is the enjoyer of all sacrifices; tubhyam—unto Your Lordship.
TRANSLATION

Your Lordship, I offer my respectful obeisances unto You who are indefatigable time and the enjoyer of all sacrifices. Although I am situated in an abode which will continue to exist for a time duration of two parārdhas, although I am the leader of all other planets in the universe, and although I have undergone many, many years of penance for self-realization, still I offer my respects unto You.

PURPORT

Brahmā is the greatest personality in the universe because he has the longest duration of life. He is the most respectable personality because of his penance, influence, prestige, etc., and still he has to offer his respectful obeisances unto the Lord. Therefore, it is incumbent upon all others, who are far, far below the standard of Brahmā, to do as he did and offer respects as a matter of duty.

TEXT 19


tiryāṇ-manuṣya-vibudhādiṣu jīva-yonīṣu
ātmecchayātma-kṛta-setu-pariṣayā yah
reme nirasta-viṣayo 'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

ˈtiryāṇ-animals lower than human beings; ˈmanuṣya-human beings, etc.; ˈvibudhā-ādiṣu—amongst the demigods; ˈjīva-yonīṣu—in different species of life; ˈātma-self; ˈicchāyā—by the will; ˈātma-kṛta—self-created; ˈsetu—obligations; ˈpariṣayā—desiring to preserve; ˈyaḥ—who; ˈreme—performing transcendental pastimes; ˈnirasta—not being affected; ˈviṣayaḥ—material contamination; ˈapi—certainly; ˈavaruddha—manifested; ˈdehaḥ—transcendental body; ˈtasmai—unto Him; ˈnamaḥ—my obeisances; ˈbhagavate—unto the Personality of Godhead; ˈpuruṣottamāya—the primeval Lord.

TRANSLATION

O my Lord, by Your own will You appear in the various species of living entities, among animals lower than human beings as well as among
the demigods, to perform Your transcendental pastimes. You are not affected by material contamination. You come just to fulfill the obligations of Your own principles of religion, and therefore, O Supreme Personality, I offer my obeisances unto You for manifesting such different forms.

PURPORT

The Lord's incarnations in different species of life are all transcendental. He appears as a human being in His incarnations of Kṛṣṇa, Rāma, etc., but He is not a human being. Anyone who mistakes Him for an ordinary human being is certainly not very intelligent, as confirmed in Bhagavad-gītā (Bg. 9.11): avajānanti mām mūḍhā mānusīṁ tanum āśritam. The same principle is applicable when He appears as the hog or fish incarnations. They are transcendental forms of the Lord and are manifested under certain necessities of His own pleasure and pastimes. Such manifestations of the transcendental forms of the Lord are accepted by Him mostly to enliven His devotees. All His incarnations are manifested whenever there is a need to deliver His devotees and maintain His own principles.

TEXT 20

 yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭhārī-kṛta-loka-yātraḥ
antar-jale 'hikasipu sparśānukūlāṁ
bhīmormi-mālinī janasya sukham vivṛṣvan

yaḥ—one; avidyayā—influenced by nescience; anupahataḥ—without being affected; api—in spite of; daśārdha—five; vṛttyā—interaction; nidrām—sleep; uvāha—accepted; jaṭhārī—within the abdomen; kṛta—doing so; loka-yātraḥ—maintenance of the different entities; antaḥ-jale—within the water of devastation; ahi-kaśipu—on the snake bed; sparśā-anukūlāṁ—happy for the touch; bhīma-ūrmi—violent waves; mālini—chain of; janasya—of the intelligent person; sukham—happiness; vivṛṣvan—showing.
TRANSLATION

My Lord, You accept the pleasure of sleeping in the water of devastation, where there are violent waves, and You enjoy pleasure on the bed of snakes, showing the happiness of Your sleep to intelligent persons. At that time, all the universal planets are stationed within Your abdomen.

PURPORT

Persons who cannot think of anything beyond the limit of their own power are like frogs in a well who cannot imagine the length and breadth of the great Pacific Ocean. Such people take it as legendary when they hear that the Supreme Lord is lying on His bed within the great ocean of the universe. They are surprised that one can lie down within the water and sleep very happily. But a little intelligence can mitigate this foolish astonishment. There are many living entities within the bed of the ocean who also enjoy the material bodily activities of eating, sleeping, defending and mating. If such insignificant living entities can enjoy life within the water, why can’t the Supreme Lord, who is all-powerful, sleep on the cool body of a serpent and enjoy in the turmoil of violent ocean waves? The distinction of the Lord is that His activities are all transcendental, and He is able to do anything and everything without being deterred by limitations of time and space. He can enjoy His transcendental happiness regardless of material considerations.

TEXT 21

yan-nābhi-padma-bhavanād aham āsam īdya
loka-trayopakaraṇo yad-anugraheṇa
tasmai namasta udarastha-bhavāya yoga-
 nidrāvasāna-vikasan-nalinekṣaṇāya

yat—whose; nābhi—navel; padma—lotus; bhavanāt—from the house of; aham—I; āsam—became manifested; īdya—O worshipable one; loka-traya—three worlds; upakaraṇaḥ—helping in the creation of; yat—whose; anugraheṇa—by the mercy; tasmai—unto Him; namaḥ—my obeisances; te—unto
You, udarastha—situated within the abdomen; bhavāya—having the universe; yoga-nidrā-avasāna—after the end of that transcendental sleep; vikasat—blossoming; nalina-īkṣaṇāya—unto Him whose opening eyes are like lotuses.

**TRANSLATION**

O object of my worship, I am born from the house of Your lotus navel for the purpose of creating the universe by Your mercy. All these planets of the universe were stationed within Your transcendental abdomen while You were enjoying sleep. Now, Your sleep having ended, Your eyes are opened like a blossoming lotus in the morning.

**PURPORT**

Brahmā is teaching us the beginning of arcana regulations from morning (four o’clock) to night (ten o’clock). Early in the morning, the devotee has to rise from his bed and pray to the Lord, and there are other regulative principles for offering maṅgalārātriṇa early in the morning. Foolish nondevotees, not understanding the importance of arcana, criticize the regulative principles, but they have no eyes to see that the Lord also sleeps, by His own will. The impersonal conception of the Supreme is so detrimental to the path of devotional service that it is very difficult to associate with the stubborn nondevotees, who always think in terms of material conceptions.

Impersonalists always think backwards. They think that because there is form in matter, therefore spirit should be formless; because in matter there is sleep, therefore in spirit there cannot be sleep; and because the sleeping of the Deity is accepted in arcana worship, therefore the arcana is māyā. All these thoughts are basically material. To think either positively or negatively is still thinking materially. Knowledge accepted from the superior source of the Vedas is standard. Here in these verses of the Śrīmad-Bhāgavatam, we find that arcana is recommended. Before Brahmā took up the task of creation, he found the Lord sleeping on the serpent bed in the waves of the water of devastation. Therefore, sleeping exists in the internal potency of the Lord, and this is not denied by pure devotees of the Lord like Brahmā and his disciplic succession. It is clearly said here that the Lord slept very happily within the violent waves of the water, manifesting thereby that He is able to do anything and everything by His transcendental will and not be hampered by any circumstances. The Māyāvādī cannot think beyond this material experience, and thus he denies the Lord’s ability to sleep within the water. His mistake is that he compares the Lord to himself—and that comparison is also a material
thought. The whole philosophy of the Māyāvāda school, based on “not this, not that” (neti, neti), is basically material. Such thought cannot give one the chance to know the Supreme Personality of Godhead as He is.

**TEXT 22**

Indian text in sanskrit

Sanskrit translation

So 'yaṁ samasta-jagatāṁ suhṛd eka ātmā
tattvena yan mṛdayate bhagavān bhagena
tenaiya me drśam anusprātatād yathāham
srakṣyāmi pūrvavat idam praṇata-priyo 'sau

saḥ—He; ayam—the Lord; samasta-jagatāṁ—of all the universes; suhṛt ekaḥ—the one friend and philosopher; ātmā—the Supersoul; tattvena—by the mode of goodness; yat—one who; mṛdayate—causes happiness; bhagavān—the Personality of Godhead; bhagena—with six opulences; tena—by Him; eva—certainly; me—to me; drśam—power of introspection; anusprātatā—let Him give; yathā—as; aham—I; srakṣyāmi—will be able to create; pūrvavat—as before; idam—this universe; praṇata—surrendered; priyaḥ—dear; asau—He (the Lord).

**TRANSLATION**

Let the Supreme Lord be merciful towards me. He is the one friend and soul of all living entities in the world, and He maintains all, for their ultimate happiness, by His six transcendental opulences. May He be merciful towards me so that I can, as before, be empowered with the introspection to create, for I am also one of the surrendered souls who are dear to the Lord.

**PURPORT**

The Supreme Lord, Puruṣottama or Śri Kṛṣṇa, is the maintainer of all, both in the transcendental and material worlds. He is the life and friend of all because there is eternally natural affection and love between the living entities and the Lord. He is the one friend and well-wisher for all, and He is one without a second. The Lord maintains all the living entities everywhere by His six transcendental opulences, for which He is
known as *Bhagavān*, or the Supreme Personality of Godhead. Lord Brahmā prayed for His mercy so that he might be able to create the universal affairs as he did before; only by the Lord’s causeless mercy could he create both material and spiritual personalities like Marīci and Nārada respectively. Brahmā prayed to the Lord because He is very much dear to the surrendered soul. The surrendered soul knows nothing but the Lord, and therefore the Lord is very affectionate towards him.

**TEXT 23**

एष प्रपन्नवरदो सम्भावस्तमशत्ताया  
यदत्स्वकौशलयति गृहीतगुणावतारः ।  
तस्मिन स्वविक्रममिदं सुलभोपि वेतो  
युज्तित कर्ममल्लं च यथा विजयाम् ॥२३॥

*eṣa prapanna-varado ramayā’’tma-śaktyā  
yad yat kariṣyati grhīta-guṇāvatāraḥ  
tasmin sva-vikramam idāṁ srjato ’pi ceto  
yuñjīta karma-śamalaṁ ca yathā vijahyām*

*eṣah—this; prapanna—one who is surrendered; varadah—benefactor; ramayā—enjoying always with the goddess of fortune (Lakṣmī); ātma-śaktyā—with His internal potency; yat yat—whatever; kariṣyati—He may act; grhīta—accepting; guṇa-avatāraḥ—incarnation of the mode of goodness; tasmin—unto Him; sva-vikramam—with omnipotency; idam—this cosmic manifestation; srjataḥ—creating; āpi—in spite of; cetaḥ—heart; yuñjīta—be engaged; karma—work; śamalam—material affection; ca—also; yathā—as much as; vijahyām—I can give up.*

**TRANSLATION**

The Supreme Lord, the Personality of Godhead, is always the benefactor of the surrendered souls. His activities are always enacted through His internal potency, Ramā, or the goddess of fortune. I pray only to engage in His service in the creation of the material world, and I pray that I not be materially affected by my works, for thus I may be able to give up the false prestige of being the creator.

**PURPORT**

In the matter of material creation, maintenance and destruction, there are three incarnations of the material modes of nature—Brahmā, Viṣṇu and
Mahēśvara. But the Lord's incarnation as Viṣṇu, in His internal potency, is the supreme energy for the total activities. Brahmā, who is only an assistant in the modes of creation, wanted to remain in his actual position as an instrument of the Lord instead of becoming puffed up by the false prestige of thinking himself the creator. That is the way of becoming dear to the Supreme Lord and receiving His benediction. Foolish men want to take credit for all creations made by them, but intelligent persons know very well that not a blade of grass can move without the will of the Lord; thus all the credit for wonderful creations must go to Him. By spiritual consciousness only can one be free from the contamination of material affection and receive the benedictions offered by the Lord.

TEXT 24

नामिददादिद्ह सतोज्ञभसि यस्य पुंजो
विज्ञानशक्तिरहम्मात्समन्तात्स्ततः
हृप्य विचित्रमिदमस्य विश्वातो भेः
मा रीरिशीत्ते निगमस्य गिरां विसर्गः

nābhi-hradād iha sato'mbhasi yasya puṁso
vijñāna-saktir aham āsam ananta-sakteḥ
rūpam vicitram idam asya vivṛṇvato me
mā rīrīśīṭa nigamasya girāṁ visargaḥ

nābhi-hradāt—from the navel lake; iha—in this millennium; sataḥ—lying; ambhasi—in the water; yasya—one whose; puṁsaḥ—of the Personality of Godhead; vijñāna—of the total universe; saktiḥ—energy; aham—I; āsam—was born; ananta—unlimited; sakteḥ—of the powerful; rūpam—form; vicitram—variegated; idam—this; asya—His; vivṛṇvataḥ—manifesting; me—unto me; mā—may not; rīrīśīṭa—vanish; nigamasya—of the Vedas; girām—of the sounds; visargaḥ—vibration.

TRANSLATION

The Lord's potencies are innumerable. As He lies down in the water of devastation, I am born as the total universal energy from the navel lake in which the lotus sprouts. I am now engaged in manifesting His diverse energies in the form of the cosmic manifestation. I therefore pray that in the course of my material activities I may not be deviated from the vibration of the Vedic hymns.
PURPORT

Every person engaged in the transcendental loving service of the Lord in this material world is prone to so many material activities, and if one is not strong enough to protect himself against the onslaught of material affection, he may be diverted from the spiritual energy. In the material creation Brahmā has to create all kinds of living entities with bodies suitable to their material conditions. Brahmā wants to be protected by the Lord because he has to contact many, many vicious living entities. An ordinary brāhmaṇa can fall from the brahma-tejas, or the power of brahminical excellence, due to his association with many fallen conditioned souls. Brahmā, as the supermost brāhmaṇa, is afraid of such a downfall, and therefore he prays to the Lord for protection. This is a warning for one and all in the spiritual advancement of life. Unless one is sufficiently protected by the Lord, he may fall down from his spiritual position; therefore one has to pray constantly to the Lord for protection and the blessing to carry out one’s duty. Lord Caitanya also entrusted His missionary work to His devotees and assured them of His protection against the onslaught of material affection. The path of spiritual life is stated in the Vedas to be like the edge of a sharpened razor. A little inattentiveness may at once create havoc and bloodshed, but one who is a completely surrendered soul, always seeking protection from the Lord in the discharge of his entrusted duties, has no fear of falling into material contamination.

TEXT 25

सोदसावदः अकरुणो भगवान् विद्ध्र-प्रेमसितेन नयनांबुरुहुं विजुम्मन्।
उत्थाय विशविज्ञाय च नो विशार्द
माध्या गिरापनयतापुरुषः पुराणः॥२५॥

so 'sau adabhra-karuṇo bhagavān viivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśvavijayāya ca no viśādāṁ
mādhvyā girāpanayatāt puruṣāḥ purāṇāḥ

sau—He (the Lord); āsau—that; adabhra—unlimited; karuṇaḥ—merciful;
bhagavān—the Personality of Godhead; viivṛddha—excessive; prema—love;
smitena—by smiling; nayana-amburuham—the lotus eyes; vijṛmbhan—by
opening; utthāya—for flourishing; viśva-vijayāya—for glorifying the cosmic creation; ca—as also; naḥ—our; viśādam—dejection; mādhuyā—by sweet; girā—words; apanayāt—let Him kindly remove; puruṣāḥ—the Supreme; purāṇaḥ—oldest.

TRANSLATION

The Lord, who is supreme and is the oldest of all, is unlimitedly merciful. I wish that He may smilingly bestow His benediction upon me by opening His lotus eyes. He can uplift the entire cosmic creation and remove our dejection by kindly speaking His directions.

PURPORT

The Lord is ever increasingly merciful upon the fallen souls of this material world. The whole cosmic manifestation is a chance for all to improve themselves in devotional service to the Lord, and everyone is meant for that purpose. The Lord expands Himself into many personalities who are either Self-expansions or separated expansions. The personalities of the individual souls are His separated expansions, whereas the Self-expansions are the Lord Himself. The Self-expansions are predominators, and the separated expansions are predominated for reciprocation of transcendental bliss with the supreme form of bliss and knowledge. The liberated souls can join in this blissful reciprocation of predominator and predominated without materially concocted ideas. The typical example of such a transcendental exchange between the predominator and the predominated is the Lord's rāsa-līlā with the gopīs. The gopīs are predominated expansions of internal potency, and therefore the Lord’s participation in the rāsa-līlā dance is never to be considered like the mundane relationship of man and woman. It is, rather, the highest perfectional stage of the exchange of feelings between the Lord and the living entities. The Lord gives the fallen souls the chance for this highest perfection of life. Lord Brahmā is entrusted with the management of the complete cosmic show, and therefore he prays that the Lord bestow His blessings upon him so that he may execute its purpose.

TEXT 26

मैथे उचाच
सतत्मवं निषाध्यैव तपोविवासमाविषयः ।
यावन्नात्तचः स्तुता विराम स विभवत् ॥२६॥
TRANSLATION

The sage Maitreya said: O Vidura, after observing the source of his appearance, namely the Personality of Godhead, Brahmā prayed for His mercy as far as his mind and words would permit him. Thus praying, he became silent, as if tired from his activities of penance, knowledge and mental concentration.

PURPORT

Brahmā’s enlightenment in knowledge was due to the Lord sitting within his heart. After being created, Brahmā could not ascertain the source of his appearance, but after penance and mental concentration he could see the source of his birth, and thus he became enlightened through his heart. The spiritual master outside and the spiritual master within are both representations of the Lord. Unless he has contact with such bona fide representations, one cannot claim to be a spiritual master. Lord Brahmā had no opportunity to take the help of a spiritual master from outside because at that time Brahmā himself was the only creature in the universe. Therefore, on becoming satisfied by the prayers of Brahmā, the Lord enlightened him about everything from within.

TEXTS 27-28

\[\text{athaśhipretam anvīkṣya}\]
\[\text{brahmaṇo madhusūdānaḥ}\]
viṣaṇṇa-cetasam tena
kalpa-vyatikaraṁbhāsa
loka-saṁsthāna-vijñāna
ātmanaḥ parikhidyataḥ
tam āhāgādhyā vācā
kaśmalam śamayann āva

atha—thereupon; abhipretam—intention; anvikṣya—observing; brahmaṇaḥ—of Brahma; madhusūdanaḥ—the killer of the Madhu demon; viṣaṇṇa—depressed; cetasam—of the heart; tena—by him; kalpa—millennium; vyatikara-ambhāsa—devastating water; loka-saṁsthāna—situation of the planetary system; vijñāne—science; ātmanaḥ—of himself; parikhidyataḥ—sufficiently anxious; tam—unto him; āha—said; agādhaya—deeply thoughtful; vācā—by words; kaśmalam—impurities; śamayan—removing; īva—like that.

TRANSLATION

The Lord saw that Brahma was very anxious about the planning and construction of the different planetary systems and was depressed upon seeing the devastating water. He could understand the intention of Brahma, and thus He spoke in deep thoughtful words, removing all the illusion that had arisen.

PURPORT

The devastating water was so fearful that even Brahma was perturbed at its appearance and became very anxious about how to situate the different planetary systems in outer space to accommodate the different kinds of living entities, such as the human beings, those lower than the human beings, and the superhuman beings. All the planets in the universe are situated according to the different grades of living entities under the influence of the modes of material nature. There are three modes of material nature, and when they are mixed with one another they become nine. When the nine are mixed they become eighty-one, and the eighty-one also become mixed, and thus ultimately we do not know how the delusion increases and increases. Lord Brahma had to accommodate different places and situations for the requisite bodies of the conditioned souls. The task was only meant for Brahma, and no one in the universe can even understand how difficult it was. But, by the grace of the Lord, Brahma was able to execute the tremendous task so perfectly that everyone is amazed to see the workmanship of the vidhātā, or the regulator.
TEXT 29

The Supreme Personality of Godhead then said: O Brahmā, O depth of Vedic wisdom, be neither depressed nor anxious about the execution of creation. What you are begging from Me has already been granted before.

PURPORT

Any person who is authorized either by the Lord or by His bona fide representative is already blessed, as is the work entrusted to him. Of course, the person who is entrusted with such a responsibility should always be aware of his incapability and must always look for the mercy of the Lord for the successful execution of his duty. One should not be puffed up because he is entrusted with certain executive work. Fortunate is he who is so entrusted, and if he is always fixed in the sense of being subordinate to the will of the Supreme, he is sure to come out successful in the discharge of his work. Arjuna was entrusted with the work of fighting on the Battlefield of Kurukṣetra, and before he was so entrusted, the Lord had already arranged for his victory. But Arjuna was always conscious of his position as subordinate to the Lord, and thus he accepted Him as the supreme guide in his responsibility. Anyone who takes the pride of doing responsible work and does not give credit to the Supreme Lord is certainly falsely proud and cannot execute anything nicely. Brahmā
and persons in the line of his disciplic succession who follow in his footsteps are always successful in the discharge of loving transcendental service to the Supreme Lord.

TEXT 30

भुयस्त्वं तप आतिष्ठ विद्यां चैव मदाध्यायः।
ताम्यामन्त्रहृदि ब्रह्मन लोकान्तरस्यस्यपािःतान्।

bhūyas tvam tapa ātistha
vidyāṁ caiva mad-āśrayāṁ
tābhyaṁ antar-hṛdi brahman
lokān drakṣyasy apāvṛtān

bhūyah—again; tvam—yourself; tapaḥ—penance; ātistha—he situated;
vidyāṁ—in the knowledge; ca—also; eva—certainly; mat—My; āśrayāṁ—
under the protection; tābhyaṁ—by those qualifications; antaḥ—within;
hṛdi—in the heart; brahman—O brāhmaṇa; lokān—all the worlds; drakṣyasi
—you can see; apāvṛtān—all disclosed.

TRANSLATION

O Brahmā, situate yourself in penance and meditation and follow the
principles of knowledge to receive My favor. By these actions you will be
able to understand everything from within your heart.

PURPORT

The mercy the Lord bestows upon a particular person engaged in
executing the responsible work entrusted unto him is beyond imagination.
But His mercy is received due to our penance and perseverance in
executing devotional service. Brahmā was entrusted with the work of
creating the planetary systems. The Lord instructed him that when he
meditated he would very easily know where and how the planetary
systems must be arranged. The directions were to come from within, and
there was no necessity for anxiety in that task. Such instructions of
buddhi-yoga are directly imparted by the Lord from within, as confirmed
in Bhagavad-gītā (Bg. 10.10).

TEXT 31
Brahmā’s Prayers for Creative Energy

Text 32

tata ātmani loke ca
bhakti-yuktah samāhitaḥ
drāṣṭāsi māṁ tataṁ brahman
mayi lokāṁs tvam ātmanaḥ

tataḥ—thereafter; ātmani—in yourself; loke—in the universe; ca—also; bhakti-yuktah—being situated in devotional service; samāhitaḥ—being completely absorbed; drāṣṭāsi—you shall see; māṁ—Me; tataṁ—spread throughout; brahman—Brahmā; mayi—in Me; lokāṁ—all the universe; tvam—you; ātmanaḥ—the living entities.

TRANSLATION

O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe, and you will see that you yourself, the universe and the living entities are all in Me.

PURPORT

It is cited herein by the Lord that during his daytime Brahmā would see Him as Lord Śrī Kṛṣṇa. He would appreciate how the Lord expanded Himself into all the calves during His childhood at Vṛndāvana, he would know how Yaśodāmāyī saw all the universes and planetary systems within the mouth of Kṛṣṇa during His playful childhood pastimes, and he would also see that there are many millions of Brahmās during the appearance of Lord Kṛṣṇa in Brahmā’s daytime. But all these manifestations of the Lord, appearing everywhere in His eternal transcendental forms, cannot be understood by anyone but the pure devotees, who are always engaged in devotional service to the Lord and are fully absorbed in the Lord. The high qualifications of Brahmā are also indicated herein.

TEXT 32

यदातु सर्वभूतेऽदाहरुवाशिमिव खितमयः
प्रतिकाष्ठितमां लोको जहात्वर्तिं कस्मलयः ||३२||

yadā tu sarva-bhūteṣu
dāruṣv agrem iva sthitam
pratikāṣṭita māṁ loko
jahyāt tarhy eva kaśmālam
yadā—when; tu—but; sarva—all; bhūteṣu—in the living entities; dāruṣu—in the wood; āgni—fire; iva—like; shtitam—situated; pratīcakṣīta—you shall see; mām—Me; lokah—and the universe; jahyāt—can give up; tarhi—then at once; eva—certainly; kāśmalam—illusion.

**TRANSLATION**

You will see Me in all living entities as well as all over the universe, just as fire is situated in wood. Only in that state of transcendental vision will you be able to be free from all kinds of illusion.

**PURPORT**

Brahmā prayed that he might not forget his eternal relationship with the Lord during the course of his material activities. In answer to that prayer, the Lord said that he should not think of existing without a relationship with His omnipotency. The example is given of the fire in wood. The fire kindled in wood is always the same, although the wood may be of different types. Similarly the bodies within material creation may be specifically different according to shape and quality, but the spiritual souls within them are not different from one another. The quality of fire, warmth, is the same everywhere, and the spiritual spark, or part and parcel of the Supreme Spirit, is the same in every living being; thus the potency of the Lord is distributed all over His creation. This transcendental knowledge alone can save one from the contamination of material illusion. Since the Lord’s potency is distributed everywhere, a pure soul or devotee of the Lord can see everything in relationship with the Lord, and therefore he has no affection for the outer coverings. That pure spiritual conception makes him immune to all contamination of material association. The pure devotee never forgets the touch of the Lord in all circumstances.

**TEXT 33**

यदा रहितमात्मां भूतेन्द्रियसुयााः।
लघुपेन मयोपेतां पर्यन्त्यः साराज्यवृत्तिः ॥ ३३॥

yadā rahitam ātmānam
bhūtendriya-guṇāsayaṁ
svarūpeṇa mayopetāṁ
paśyan svārājyaṁ rcchati
yadā—when; rahitam—freed from; ātmānam—self; bhūta—material elements; indriya—material senses; guṇa-āśayaiḥ—under the influence of the material modes of nature; svarūpeṇa—in pure existence; mayā—by Me; upetam—approaching; paśyan—by seeing; svārāgyam—spiritual kingdom; rcchati—enjoy.

TRANSLATION

When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature, you will realize your pure form in My association. At that time you will be situated in pure consciousness.

PURPORT

In the Bhakti-rasāmṛta-sindhu it is said that a person whose only desire is to render transcendental loving service to the Lord is a free person in any condition of material existence. That service attitude is the svarūpa or real form of the living entity. Lord Śrī Caitanya Mahāprabhu, in the Caitanya-caritāmṛta, also confirms this statement by declaring that the real spiritual form of the living entity is eternal servitorship to the Supreme Lord. The Māyāvādī school shudders at the thought of a service attitude in the living entity, not knowing that in the transcendental world the service of the Lord is based on transcendental love. Transcendental loving service is never to be compared to the forced service of the material world. In the material world, even if one is under the conception that he is no one’s servant, he is still the servant of his senses, under the dictation of the material modes. Factually no one is master here in the material world, and therefore the servants of the senses have a very bad experience of servitude. They shudder at the thought of service because they have no knowledge of the transcendental position. In transcendental loving service, the servitor is as free as the Lord. The Lord is svārat, or fully independent, and the servant is also fully independent or svārat in the spiritual atmosphere because there is no forced service. There the transcendental loving service is due to spontaneous love. A reflected glimpse of such service is experienced in the service of the mother unto the son, the friend’s service unto the friend, or the wife’s service unto the husband. These reflections of service by friends, parents or wives are not forced, but are due only to love. Here in this material world, however, the loving service is only a reflection. The real service, or service in svarūpa, is present in the transcendental world, in association with the Lord. The very same service in transcendental love can be practiced here in devotion.
This verse is also applicable to the jñānī school. The enlightened jñānī, when free from all material contaminations, namely the gross and subtle bodies together with the senses of the material modes of nature, is placed in the Supreme and is thus liberated from material bondage. The jñānīs and the devotees are actually in agreement up to the point of liberation from material contamination. But whereas the jñānīs remain pacified on the platform of simple understanding, the devotees develop further spiritual advancement in loving service. The devotees develop a spiritual individuality in their spontaneous service attitude, which is enhanced on and on, up to the point of mādhurya-rasa, or transcendental loving service reciprocated between the lover and the beloved.

TEXT 34

नानाकर्मवितानेन प्रजा बहुः सिस्कातः ।
नात्मावसिदात्य स्मिस्ते वर्षयान्यदुःधः ॥३४॥

नाना-कर्मा-वितानेन प्रजा बहुः सिस्कातः
नात्मावसिदात्य अस्मिः ते
वर्षियाः मद्युग्राहाः

nānā-karma—varieties of service; vitānena—by expansion of; praṇaḥ—population; bahuḥ—innumerable; sisrksataḥ—desiring to increase; na—never; ātmā—self; avasidati—will be bereaved; asmin—in the matter; te—of you; varṣiyan—always increasing; mat—My; anugrahaḥ—causeless mercy.

TRANSLATION

Since you have desired to increase the population innumerably and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time.

PURPORT

A pure devotee of the Lord, being cognizant of the facts of the particular time, object and circumstances, always desires to expand the number of devotees of the Lord in various ways. Such expansions of transcendental service may appear to be material to the materialist, but factually they are expansions of the causeless mercy of the Lord towards the devotee. Plans for such activities may appear to be material activities, but they are different in potency, being engaged in the satisfaction of the transcendental senses of the Supreme.
TEXT 35

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

PURPORT

The same assurance is given to Brahmā in the Second Canto, Chapter Nine, verse 36. Being so favored by the Lord, Brahmā's schemes and plans are all infallible. If sometimes Brahmā is seen to be bewildered, as, in the Tenth Canto, he is bewildered by seeing the action of the internal potency, that is also for his further advancement in transcendental service. Arjuna is found to be similarly bewildered. All such bewilderment of the pure devotees of the Lord is specifically meant for their further advancement in knowledge of the Lord.

TEXT 36

You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny, the vicious mode of passion will never encroach upon you.

PURPORT

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TRANSLATION

Although I am not easily knowable by the conditioned soul, you have known Me today because you know that My personality is not constituted of anything material, and specifically not of the five gross and three subtle elements.

PURPORT

Knowledge of the Supreme Absolute Truth does not necessitate negation of the material manifestation but understanding of spiritual existence as it is. To think that because material existence is realized in forms spiritual existence must therefore be formless is only a negative material conception of spirit. The real spiritual conception is that spiritual form is not material form. Brahmā appreciated the eternal form of the Lord in that way, and the Personality of Godhead approved of Brahmā's spiritual conception. In Bhagavad-gītā the Lord condemned the material conception of Kṛṣṇa's body which arises because He is apparently present like a man. The Lord may appear in any of His many, many spiritual forms, but He is neither materially composed nor has He any difference between body and self. That is the way of conceiving the spiritual form of the Lord.

TEXT 37

\textbf{tubhyāṁ mad-vicikitsayāṁ}
\textbf{ātmā me darśito 'bahiḥ}
\textbf{nālena salile mūlaṁ}
\textbf{puṣkarasya vicinvataḥ}

\textit{tubhyāṁ—unto you; mad—Me; vicikitsayāṁ—on your trying to know; ātmā—self; me—of Myself; darśito—exhibited; 'bahiḥ—from within; nālena—through the stem; salile—in the water; mūlaṁ—root; puṣkarasya—of the lotus, the primeval source; vicinvataḥ—contemplating.}
TRANSLATION

When you were contemplating whether there was a source to the stem of the lotus of your birth and you even entered into that stem, you could not trace out anything. But at that time I manifested My form from within.

PURPORT

The Personality of Godhead can be experienced only by His causeless mercy, not by mental speculation nor with the help of the material senses. Material senses cannot approach the transcendental understanding of the Supreme Personality of Godhead. He can be appreciated only by submissive devotional service when He reveals Himself before the devotee. Only by love of Godhead can one know God, and not otherwise. The Personality of Godhead cannot be seen with the material eyes, but He can be seen from within by spiritual eyes opened by the ointment of love of Godhead. As long as one's spiritual eyes are closed due to the dirty covering of matter, one cannot see the Lord. But when the dirt is removed by the process of devotional service, one can see the Lord without a doubt. Brahmā's personal endeavor to see the root of the lotus pipe failed, but when the Lord was satisfied by his penance and devotion, He revealed Himself from within with no external endeavor.

TEXT 38

यष्ककर्षां ग्रस्तस्तोत्रं मत्क्याभिद्यदाशितम्।
यद्वा तपसि ते निष्ठा स एष मदनुग्रहः।२८॥

yac cakarthāṅga mat-stotram
mat-kathāḥhyudayāṅāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahah

yat—that which; cakartha—performed; aṅga—O Brahmā; mat-stotram—prayers for Me; mat-kathā—words regarding My activities; abhyudaya-aṅkitam—enumerating My transcendental glories; yat—or that; vā—either; tapasi—in penance; te—your; niṣṭhā—faith; saḥ—that; eṣaḥ—all these; mat—My; anugrahah—causeless mercy.

TRANSLATION

O Brahmā, the prayers that you have chanted praising the glories of My transcendental activities, the penances you have undertaken to understand
Me, and your firm faith in Me—all these are to be considered My causeless mercy.

**PURPORT**

When a living entity desires to serve the Lord in transcendental loving service, the Lord helps the devotee in so many ways as the caitya-guru, or the spiritual master within, and thus the devotee can perform many wonderful activities beyond material estimation. By the mercy of the Lord even a layman can compose prayers of the highest spiritual perfection. Such spiritual perfection is not limited by material qualifications but is developed by dint of one’s sincere endeavor to render transcendental service. Voluntary endeavor is the only qualification for spiritual perfection. Material acquisitions of wealth or education are not considered.

**TEXT 39**

प्रितो यह अस्तु भद्राम ते
लोकानं विजयेऽच्छया
यद अस्ताशि गुणमयामि
निर्गुणां मानुवर्णायान ॥३९॥

prītoḥ—pleased; aham—Myself; astu—let it be so; bhadram—all benediction; te—unto you; lokānāṁ—of the planets; vijaye—glorification; icchayā—by your desire; yat—that which; astauṣīṁ—you prayed for; guṇamayāṁ—describing all transcendental qualities; nirguṇāṁ—although I am free from all material qualities; mā—Me; anuvarṇayān—nicely describing.

**TRANSLATION**

I am very much pleased by your description of Me in terms of My transcendental qualities, which appear mundane to the mundaners. I grant you all benedictions in your desire to glorify all the planets by your activities.

**PURPORT**

A pure devotee of the Lord like Brahmā and those in his line of disciplic succession always desire that the Lord be known all over the universe by each and every one of the living entities. That desire of the devotee is always blessed by the Lord. The impersonalist sometimes prays for the
mercy of the Personality of Godhead Nārāyaṇa as the embodiment of material goodness, but such prayers do not satisfy the Lord because He is not thereby glorified in terms of His actual transcendental qualities. The pure devotees of the Lord are always most dear to Him, although He is always kind and merciful to all living entities. Here the word guṇamayam is significant because it indicates the Lord’s possessing transcendental qualities.

**TEXT 40**

\[\text{ya etena pumān nityam} \\
\text{stutvā stotreṇa māṁ bhajet} \\
\text{tasyāśu samprāśideyam} \\
\text{sarva-kāma-vareśvaraḥ}\]

*Translation*

Any human being who prays like Brahmā, and who thus worships Me, shall very soon be benedicted with the fulfillment of all his desires, for I am the Lord of all benediction.

**PURPORT**

The prayers offered by Brahmā cannot be chanted by anyone who desires to fulfill his own sense gratification. Such prayers can be selected only by a person who wants to satisfy the Lord in His service. The Lord certainly fulfills all desires in regards to transcendental loving service, but He cannot, however, fulfill the whims of nondevotees, even when such casual devotees offer Him the best prayers.

**TEXT 41**

\[\text{पूर्तेन तपसा चन्द्रेऽनिःश्चभविन्नमाधिना} \\
\text{राज्ञ निःश्चेयसं पुनः मत्त्रीतिस्तविचिन्मतम्} \]
TRANSLATION

It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction.

PURPORT

There are many traditionally pious activities in human society, such as altruism, philanthropy, nationalism, internationalism, charity, sacrifice, penance, and even meditation in trance, and all of them can be fully beneficial only when they lead to the satisfaction of the Supreme Personality of Godhead. The perfection of any activity—social, political, religious or philanthropic—is to satisfy the Supreme Lord. This secret of success is known to the devotee of the Lord, as exemplified by Arjuna on the Battlefield of Kurukṣetra. As a good nonviolent man, Arjuna did not want to fight with his kinsmen, but when he understood that Kṛṣṇa wanted the fight and had arranged it at Kurukṣetra, he gave up his own satisfaction and fought for the satisfaction of the Lord. That is the right decision for all intelligent men. One’s only concern should be to satisfy the Lord by one’s activities. If the Lord is satisfied by an action, whatever it may be, then it is successful. Otherwise, it is simply a waste of time. That is the standard of all sacrifice, penance, austerity, mystic trance and other good and pious work.
aham ātmā’’tmanāṁ dhātah
preṣṭhāḥ san preyasām api
ato mayi ratim kuryād
dehādir yat-kṛte priyah

aham—I am; ātmā—Supersoul; ātmanām—of all other souls; dhātah—director; preṣṭhāḥ—the dearest; san—being; preyasām—of all dear things; api—certainly; atah—therefore; mayi—unto Me; ratim—attachment; kuryaḥ—one should do; deha-ādiḥ—the body and mind; yat-kṛte—on whose account; priyah—very dear.

TRANSLATION
I am the Supersoul of every individual, the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.

PURPORT
The Supreme Lord, the Personality of Godhead, is the dearest both in the conditioned and liberated states. When a person does not know that the Lord only is the dearmost object, then he is in the conditioned state of life, and when one knows perfectly well that the Lord only is the dearmost object, he is considered to be liberated. There are degrees of knowing one's relationship with the Lord, depending on the degree of realization as to why the Supreme Lord is the dearmost object of every living being. The real reason is clearly stated in Bhagavad-gītā (Bg. 15.7). Mamaivāmśo jīva-loke jīva-bhūtaḥ sanātanaḥ: the living entities are eternally parts and parcels of the Supreme Lord. The living entity is called the ātmā, and the Lord is called the Paramātmā. The living entity is called Brahman, and the Lord is called the Parabrahman or the Parameśvara. Īśvaraḥ paramah kṛṣṇaḥ. The conditioned souls who do not have self-realization accept the material body as the dearmost. The idea of the dearmost is then spread all over the body, both concentrated and extended. The attachment for one’s own body and its extensions like children and relatives is actually developed on the basis of the real living entity. As soon as the real living entity is out of the body, even the body of the most dear son is no longer attractive. Therefore the living spark or eternal part of the Supreme is the real basis of affection, and not the body. Because the living entities are also parts of the whole living entity, therefore that supreme living entity is the factual basis of affection for all. One who has forgotten the basic principle of his love for everything has only flickering love because he is in māyā. The more one is
affected by the principle of māyā, the more he is detached from the basic principle of love. One cannot factually love anything unless he is fully developed in the loving service of the Lord.

In the present verse, stress is given to focusing love upon the Supreme Personality of Godhead. The word kuryāt is significant here. This means “one must have it.” It is just to stress that we must have more and more attachment to the principle of love. The influence of māyā is experienced by the part and parcel spiritual entity, but it cannot influence the Supersoul or the Paramātmā. The Māyāvādī philosophers, accepting the influence of māyā on the living entity, want to become one with the Paramātmā. But because they have no actual love for Paramātmā, they remain ever entrapped by the influence of māyā and are unable to approach the vicinity of Paramātmā. This inability is due to their lack of affection for the Paramātmā. A rich miser does not know how to utilize his wealth, and therefore, in spite of his being very rich, his miserly behavior keeps him everlastingly a poor man. On the other hand, a person who knows how to utilize wealth can quickly become a rich man, even with a small credit balance.

The eyes and the sun are very intimately related because without sunlight the eyes are unable to see. But the other parts of the body, being attached to the sun as a source of warmth, take more advantage of the sun than do the eyes. Without possessing affection for the sun, the eyes cannot bear the rays of the sun; or, in other words, such eyes have no capacity to understand the utility of the sun’s rays. Similarly, the empiric philosophers, despite their theoretical knowledge of Brahman, cannot utilize the mercy of the Supreme Brahman only for want of affection. So many impersonal philosophers remain everlastingly under the influence of māyā because, although they indulge in theoretical knowledge of Brahman, they neither develop affection for Brahman nor do they have any scope for development of affection because of their defective method. A devotee of the sun-god, even though devoid of eyesight, can see the sun-god as he is even from this planet, whereas one who is not a devotee of the sun cannot even bear the glaring sunlight. Similarly, by devotional service, even though one is not on the level of a jñānī, he can see the Personality of Godhead within himself due to his development of pure love. In all circumstances one should try to develop love of Godhead, and that will solve all contending problems.
sarva-veda-mayenedam
ātmanā’tmā’tma-yoninā
praṇāh srja yathā-pūrvam
yāḥ ca mayy anuṣerate

sarva—all; veda-mayena—under complete Vedic wisdom; idam—this;
ātmanā—by the body;ātmā—you;ātma-yoninā—directly born of the Lord;
praṇāh—living entities; srja—generate; yathā-pūrvam—as it was hereinbefore;
yāḥ—which; ca—also; mayi—in Me; anuṣerate—lie.

TRANSLATION
By following My instructions you can now generate the living entities as before, by dint of your complete Vedic wisdom and the body that you have directly received from Me, the supreme cause of everything.

TEXT 44

मैत्रेय उवाच

tasmai evam jagat-srāṣṭre
pradhāna-puruṣeśvarah
vyajyedam svena rūpeṇa
kaṇja-nābhas tirodadhe

maitreyah uvāca—the sage Maitreya said; tasmai—unto him; evam—thus;
jagat-srāṣṭre—unto the creator of the universe; pradhāna-puruṣa-īśvarah—the primeval Lord, the Personality of Godhead; vyajya idam—after instructing this; svena—in His person; rūpeṇa—by the form; kaṇja-nābhaḥ—the Personality of Godhead Nārāyaṇa; tirodadhe—disappeared.

TRANSLATION
The sage Maitreya said: After instructing Brahmā, the creator of the universe, to expand, the primeval Lord, the Personality of Godhead in His personal form as Nārāyaṇa, disappeared.

PURPORT
Before his activity in creating the universe, Brahmā saw the Lord. That is the explanation of the Catuḥ-ślokī Bhāgavatam. When the creation
awaited Brahmā’s activity, Brahmā saw the Lord, and therefore the Lord existed in His personal form before the creation. His eternal form is not created by the attempt of Brahmā, as imagined by less intelligent men. The Personality of Godhead appeared as He is before Brahmā, and He disappeared from him in the same form, which is not materially tinged.

Thus end the Bhaktivedanta purports of the Third Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled “Brahmā’s Prayers for Creative Energy.”
CHAPTER TEN

Divisions of the Creation

TEXT 1

विदुर उवा "<br>अन्तर्हिते भगवति ब्रह्म लोकपितामहः।<br>प्रजा: ससर्ज कतिपह दैहिकि र्मनसिर्विव्वः॥ १ ॥<br>

vidura uvāca<br>antahrīte bhagavati<br>brahmā loka-pitā-mahāḥ<br>prajāḥ sasarja katidhā<

śrī viduraḥ uvāca—Śrī Vidura said; antahrīte—after the disappearance; bhagavati—of the Personality of Godhead; brahmā—the first created living being; loka-pitā-mahāḥ—the grandfather of all planetary inhabitants; prajāḥ—generations; sasarja—created; katidhāḥ—how many; daihikīḥ—from his body; mānasīḥ—from his mind; vibhuḥ—the great.

TRANSLATION

Śrī Vidura said: O great sage, please let me know how Brahmā, the grandfather of the planetary inhabitants, created the bodies of the living entities from his own body and mind after the disappearance of the Supreme Personality of Godhead.

TEXT 2

ये च मे भगवन् प्रजास्तवर्गं बहुविचयः।<br>तान् वदखानुपूर्वेण छिन्निं न: सर्वशंक्वान्नः॥ २ ॥
ye ca me bhagavan prṣṭās
tvayy artha bahuvittama
tān vadasvāṇupūrvyaṇa
chindhi naḥ sarva-saṁśayān

ye—all those; ca—also; me—by me; bhagavan—O powerful one; prṣṭāḥ—inquired; tvayi—unto you; arthāḥ—purpose; bahuvittama—O greatly learned
one; tān—all of them; vadasva—kindly describe; ānupūrvyaṇa—from beginning
to end; chindhi—kindly eradicate; naḥ—my; sarva—all; saṁśayān—doubts.

TRANSLATION

O greatly learned one, kindly eradicate all my doubts and let me know
of all that I have inquired from you from the beginning to the end.

PURPORT

Vidura asked all relevant questions of Maitreya because he knew well
that Maitreya was the right person to reply to all the points of his
inquiries. One must be confident about the qualifications of his teacher;
one should not approach a layman for replies to specific spiritual inquiries.
Such inquiries, when replied to with imaginative answers by the teacher,
are a program for wasting time.

TEXT 3

सुता उवाच
एवं सशोदितत्स्तेन शत्रा कौशाराविधिनः
प्रीतम प्रत्याह तान प्रश्नान ह्रदिस्थानयः मार्गवः

sūta uvāca
evaṁ sañcoditas tena
kṣattrā kauśāravir muniḥ
prīṭaḥ pratyāha tān prāṣnān
ḥṛdi-sthān atha bhārgava

śrī sūtaḥ uvāca—Śrī Sūta Gosvāmī said; evam—thus; sañcoditaḥ—being
enlivened; tena—by him; ksattrā—by Vidura; kauśāravih—the son of
Kauśāra; muniḥ—great sage; prīṭaḥ—being pleased; pratyāha—replied;
tān—those; prāṣnān—questions; ḥṛdi-sthān—from the core of his heart:
atha—thus; bhārgava—the son of Bhṛgu.
Sūta Gosvāmī said: O son of Bhṛgu, the great sage Maitreya Muni, thus hearing from Vidura, felt very much enlivened. Everything was in his heart, and thus he began to reply to the questions one after another.

**PURPORT**

The phrase sūlaḥ uvāca ("Sūta Gosvāmī said") appears to indicate a break in the discourse between Mahārāja Parīkṣit and Śukadeva Gosvāmī. While Śukadeva Gosvāmī was speaking to Mahārāja Parīkṣit, Sūta Gosvāmī was only one member of a large audience. But Sūta Gosvāmī was speaking to the sages of Naimiśāraṇya, headed by the sage Saunaka, a descendant of Śukadeva Gosvāmī. This does not, however, make any substantial difference in the topics under discussion.

**TEXT 4**

Maṇḍreya uvāca

vīriṇco 'pi tathā cakre

divyaṁ varṣa-satam tapiḥ

ātmany ātmānam āveśya

yathāha bhagavān ajāḥ

The greatly learned sage Maitreya said: vīriṇcaḥ—Brahmā; api—also; tathā—in that manner; cakre—performed; divyam—celestial; varṣa-satam—one hundred years; tapiḥ—penances; ātmani—unto the Lord; ātmānam—his own self; āveśya—engaging; yathā āha—as it was spoken; bhagavān—the Personality of Godhead; ajāḥ—the unborn.

**TRANSLATION**

The greatly learned sage Maitreya said: O Vidura, Brahmā thus engaged himself in penances for one hundred celestial years, as advised by the Personality of Godhead, and applied himself in devotional service to the Lord.

**PURPORT**

That Brahma engaged himself for the Personality of Godhead, Nārāyaṇa, means that he engaged himself in the service of the Lord; that is the
highest penance which one can perform for any number of years. There is no retirement from such service, which is eternal and ever encouraging.

TEXT 5

तद्विलोक्यान्तसम्भृतो वायुना यदिहिषितांः ||
प्रयमंधाय तस्मात्कालङ्कोवीर्येन कपितम् ॥ ५ ॥

tad vilokya-abjasambhuto
vayunā yad-adhiṣṭhitah
padmaṁ ambhaś ca tat-kāla-
krta-vīryeṇa kampitam

 tat vilokya—looking into that; abja-sambhūtaḥ—whose source of birth was a lotus; vāyuṇā—by the air; yat—that; adhiṣṭhitah—on which he was situated; padmaṁ—lotus; ambhaḥ—water; ca—also; tat-kāla-kṛta—which was effected by eternal time; vīryeṇa—by its inherent force; kampitam—trembling.

TRANSLATION

Thereafter Brahmā saw that both the lotus on which he was situated and the water on which the lotus was growing were trembling due to a strong, violent wind.

PURPORT

The material world is called illusory because it is a place of forgetfulness of the transcendental service of the Lord. Thus one engaged in the Lord’s devotional service in the material world may sometimes be very much disturbed by awkward circumstances. There is a declaration of war between the two parties, the illusory energy and the devotee, and sometimes the weak devotees fall victim to the onslaught of the powerful illusory energy. Lord Brahmā, however, was sufficiently strong, by the causeless mercy of the Lord, and he could not be victimized by the material energy, although it gave him cause for anxiety when it managed to totter the existence of his position.

TEXT 6

तपसा द्वेयमानेन विद्यया चालसस्याय ॥
विन्दुविज्ञानवलो न्यपाद वायुं सहामसा ॥ ६ ॥
**TRANSLATION**

Long penance and transcendental knowledge of self-realization matured Brahmā in practical knowledge, and thus he drank the wind completely, along with the water.

**PURPORT**

Lord Brahmā’s struggle for existence is a personal example of the continued fight between the living entities in the material world and the illusory energy called māyā. Beginning from Brahmā down to this age, the living entities are struggling with the forces of material nature. By advanced knowledge in science and transcendental realization, one can try to control the material energy, which works against our endeavors, and in the modern age advanced material scientific knowledge and penance have played very wonderful roles in controlling the powers of the material energy. Such control of the material energy, however, can be most successfully carried out if one is a soul surrendered unto the Supreme Personality of Godhead and carries out His order in the spirit of loving transcendental service.

**TEXT 7**

$tād vilokya viyadvyāpi$  
$pūskaram yad-adhiṣṭhitam$  
$anena lokān prāglīnān$  
$kalpiśāsmity acintayat$

$tat vilokya$—looking into that;  
$viyadvyāpi$—extensively widespread;  
$pūskaram$—the lotus;  
$yat$—that which;  
$adhiṣṭhitam$—he was situated;  
$anena$—
by this; lokān—all the planets; prāṇa-līnāḥ—previously merged in dissolution; kalpitāsmi—I shall create; iti—thus; acintayat—thought like that.

TRANSLATION

Thereafter he saw that the lotus on which he was situated was spread throughout the universe, and he contemplated how to create all the planets, which were previously merged in that very same lotus.

PURPORT

The seeds of all the planets in the universe were impregnated in the lotus on which Brahmā was situated. All the planets were already generated by the Lord, and all the living entities were also born in Brahmā. The material world and the living entities were all already generated in seedling forms by the Supreme Personality of Godhead, and Brahmā was to disseminate the same seedlings all over the universe. The real creation is therefore called sarga, and, later on, the manifestation by Brahmā is called visarga.

TEXT 8

पद्मकोशं तदद्विश्वम् भगवत्कर्मचोदितं ||
एकं व्यभिचारलुक्तं त्रिवश्य द्विसप्तधाः || 8 ||

padma-kośam tadāviśya
bhagavat-karma-coditaḥ
ekam vyabhāṅkṣīd urudhā
tridhā bhāvyam dvi-saptadhā

padma-kośam—the whorl of the lotus; tadā—then; āviśya—entering into; bhagavat—by the Supreme Personality of Godhead; karma—in activities; coditaḥ—being encouraged by; ekam—one; vyabhāṅkṣit—divided into; urudhā—great division; tridhā—three divisions; bhāvyam—capable of further creation; dvi-saptadhā—fourteen divisions.

TRANSLATION

Thus engaged in the service of the Supreme Personality of Godhead, Lord Brahmā entered into the whorl of the lotus, and as it spread all over the universe he divided it into three divisions of worlds and later into fourteen divisions.
TEXT 9

एतावान जीव-लोकस्य संस्थानेत्र: समाहृतः ।
परमेष्ठी ब्रह्मचर्य्य विपकः परमेष्ठयसो ॥ ९ ॥

etāvān jīva-lokaṁ
samsthā-bheḍāḥ samāḥṛtaḥ
dharmasyaḥy anīmittasya
vipākaḥ parameṣṭhy asau

etāvān—up to this; jīva-lokaṁ—of the planets inhabited by the living entities; samsthā-bheḍāḥ—different situations of habitation; samāḥṛtaḥ—performed completely; dharmasyaḥ—of religion; hi—certainly; anīmittasya—of causelessness; vipākaḥ—mature stage; parameṣṭhiḥ—the highest personality in the universe; asau—that.

TRANSLATION

Lord Brahmā is the most exalted personality in the universe because of his causeless devotional service unto the Lord in mature transcendental knowledge. He therefore created all the fourteen planetary divisions for inhabitation by the different types of living entities.

PURPORT

The Supreme Lord is the reservoir of all the qualities of the living entities. The conditioned souls in the material world reflect only part of those qualities, and therefore they are sometimes called pratibimbas. These pratibimba living entities, as parts and parcels of the Supreme Lord, have inherited different proportions of His original qualities, and in terms of their inheritance of these qualities, they appear as different species of life and are accommodated in different planets according to the plan of Brahmā. Brahmā is the creator of the three worlds, namely the lower planets, called the Pātalalokas, the middle planets, called the Bhūrlokas, and the upper planets, called the Svarlokas. Still higher planets, such as Maharloka, Tapoloka, Satyaloka and Brahmaloka, do not dissolve in the devastating water because of the causeless devotional service rendered unto the Lord by their inhabitants, whose existence continues up to the end of dvi-parārdha time, when they are generally liberated from the chain of birth and death in the material world.
TEXT 10

विदुर उवाच

विदुरवृक्षस्य हरेरूतक्षरम्।
कालाक्ष्यं रूढःं श्रीवर्मा वर्षे नः प्रमो ॥ २०॥

vidura uvāca

yathāttha bahu-rūpasya
harer adbhuta-karmaṇaḥ
kālākhyāṁ lakṣaṇaṁ brahman
yathā varṇaya naḥ prabho

Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail.

PURPORT

The complete universe is a manifestation of varieties of entities, beginning from the atoms up to the gigantic universe itself, and all is under the control of the Supreme Lord in His form of kāla, or eternal time. The controlling time has different dimensions in relation to particular physical embodiments. There is a time for atomic dissolution and a time for the universal dissolution. There is a time for the annihilation of the body of the human being, and there is a time for the annihilation of the universal body. Also, growth, development and resultant actions all depend on the time factor. Vidura wanted to know in detail the different physical manifestations and their times of annihilation.
maitreya uvāca
guṇa-vyatikarākāro
nirviṣeṣo 'pratīṣṭhitaḥ
puruṣas tad-upādānam
ātmānam līlayāsṛjat

maitreyaḥ uvāca—Maitreya said; guṇa-vyatikara—of the interactions of the modes of material nature; ākārah—source; nirviṣeṣaḥ—without diversity; apratīṣṭhitaḥ—unlimited; puruṣaḥ—of the Supreme Person; tat—that; upādānam—instrument; ātmānam—the material creation; līlayā—by past-times; asṛjat—created.

TRANSLATION

Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless, and it works as the instrument of the Supreme Personality of Godhead for His pastimes in the material creation.

PURPORT

The impersonal time factor is the background of the material manifestation as the instrument of the Supreme Lord. It is the ingredient of assistance offered to material nature. No one knows where time began and where it ends, and it is time only which can keep a record of the creation, maintenance and destruction of the material manifestation. This time factor is the material cause of creation and is therefore a Self-expansion of the Personality of Godhead. Time is considered the impersonal feature of the Lord.

The time factor is also explained by modern men in various ways. Some accept it almost as it is explained in the Śrīmad-Bhāgavatam. For example, in Hebrew literature time is accepted, in the same spirit, as a representation of God. It is stated therein: “God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets...” Metaphysically, time is distinguished as absolute and real. Absolute time is continuous and is unaffected by the speed or slowness of material things. Time is astronomically and mathematically calculated in relation to the speed, change and life of a particular object. Factually, however, time has nothing to do with the relativities of things, but rather everything is shaped and calculated in terms of the facility offered by time. Time is the basic measurement of the activity of our senses, by which we calculate past, present and future; but in factual calculation, time has no beginning and no end. Pāṇḍit Cāṇakya says that even a slight fraction of time cannot be
purchased with millions of dollars, and therefore even a moment of time lost without profit must be calculated as the greatest loss in life. Time is not subject to any form of psychology, nor are the moments objective realities in themselves, but they are dependent on particular experiences. Therefore, Śrīla Jīva Gosvāmī concludes that the time factor is intermixed with the activities—actions and reactions—of the external energy of the Lord. The external energy or material nature works under the superintendence of the time factor as the Lord Himself, and that is why material nature appears to have produced so many wonderful things in the cosmic manifestation. Bhagavad-gītā confirms this conclusion as follows (Bg. 9.10):

\[ \text{mayādhyakṣena prakṛtiḥ sūyate sa-carācaram hetunānena kaunteya jagad viparivartate.} \]

TEXT 12

viśvaṁ vai brāhma-tan-mātraṁ
saṁsthitaṁ viśṇu-māyayā
iśvareṇa paricchinnam
kālendvyafta-mūrtinā

viśvaṁ—the material phenomenon; vai—certainly; brāhma—the Supreme; tat-mātraṁ—the same as; saṁsthitaṁ—situated; viśṇu-māyayā—by the energy of Viṣṇu; iśvareṇa—by the Personality of Godhead; paricchinnam—separated; kālena—by the eternal time; avyakta—unmanifested; mūrtinā—by such a feature.

TRANSLATION

This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu.

PURPORT

As stated previously by Nārada before Vyāsadeva (Bhāg. 1.5.20), idaṁ hi viśvaṁ bhagavān ivetarah: this unmanifested world is the selfsame Personality of Godhead, but it appears to be something else beyond or besides the Lord. It appears so because of its being separated from the Lord by means of kāla. It is something like the tape recorded voice of a person who
is now separated from the voice. As the tape recording is situated on the
tape, so the whole cosmic manifestation is situated on the material energy
and appears separate by means of kāla. The material manifestation is
therefore the objective manifestation of the Supreme Lord and exhibits
His impersonal feature so much adored by impersonalist philosophers.

TEXT 13

yathādāniṁ tathāgre ca
paścād apy etad īḍrśam

yathā—as it is; idāniṁ—at present; tathā—so it was; agre—in the begin­
ning; ca—and; paścāt—at the end; api—also; etat īḍrśam—it continues to be
the same.

TRANSLATION

This cosmic manifestation is as it is now, it was the same in the past, and
it will continue in the same way in the future.

PURPORT

There is a systematic schedule for the perpetual manifestation, mainte­
nance and annihilation of the material world, as stated in Bhagavad-gītā
(Bg. 9.8): bhūta-grāmam imaṁ kṛtstam avasaṁ prakṛter vaśāt. As it is
created now and as it will be destroyed later on, so also it existed in the
past and again will be created, maintained and destroyed in due course
of time. Therefore, the systematic activities of the time factor are perpetual
and eternal and cannot be stated to be false. The manifestation is
temporary and occasional, but it is not false as claimed by the Māyāvādī
philosophers.

TEXT 14

sargo navavidhas tasya
prākṛto vaikṛtas tu yaḥ
There are nine different kinds of creations besides the one which naturally occurs due to the interactions of the modes. There are three kinds of annihilations due to eternal time, the material elements and the quality of one's work.

**PURPORT**

The scheduled creations and annihilations take place in terms of the supreme will. There are other creations due to interactions of material elements which take place by the intelligence of Brahmā. Later these will be more explicitly explained. At present, only preliminary information is given. The three kinds of annihilations are: (1) due to the scheduled time of annihilation of the entire universe, (2) due to a fire which emanates from the mouth of Ananta, and (3) due to one's qualitative actions and reactions.

**TEXT 15**

\[
\begin{align*}
\text{ādyas tu mahataḥ sargo} \\
guṇa-vaiṣāmyam ātmanaḥ \\
dvitiyās tu ahamo yatra \\
dravya-jñāna-kriyodayaḥ
\end{align*}
\]

ādyāḥ—the first; tu—but; mahataḥ—of the total emanation from the Lord; sargaḥ—creation; guṇa-vaiṣāmyam—interaction of the material modes; ātmanaḥ—of the Supreme; dvitiyāḥ—the second; tu—but; ahamah—false ego; yatra—wherein; dravya—material ingredients; jñāna—material knowledge; kriyā-udayaḥ—awakening of activities (work).

**TRANSLATION**

Of the nine creations, the first one is the creation of the mahat-tattva, or the sum total of the material ingredients, wherein the modes interact
due to the presence of the Supreme Lord. In the second, the false ego is
generated in which the material ingredients, material knowledge and
material activities arise.

PURPORT

The first emanation from the Supreme Lord for material creation is
called mahat-tattva. The interaction of the material modes is the cause of
false identification or the sense that a living being is made of material
elements. This false ego is the cause of identifying the body and mind with
the soul proper. Material resources and the capacity and knowledge to work
are all generated in the second term of creation, after the mahat-tattva.
Jñāna indicates the senses which are sources of knowledge, and their con­trolling deities. Work entails the working organs and their controlling
deities. All these are generated in the second creation.

TEXT 16

bhūta-sargās tṛṇīyas tu
tanmātro dravya-śaktimān
caturthā aindriyāḥ sargo
yas tu jñāna-kriyātmakaḥ

bhūta-sargāḥ—creation of matter; tṛṇīyah—is the third; tu—but;
tat-mātrah—sense perception; dravya—of the elements; śaktimān—generator;
caturthāḥ—the fourth; aindriyāḥ—in the matter of the senses; sargāḥ—
creation; yah—that which; tu—but; jñāna—knowledge acquiring; kriyā
—working; ātmakaḥ—basically.

TRANSLATION

The sense perceptions are created in the third creation, and from these
the elements are generated. The fourth creation is the creation of knowl­
dge and of working capacity.

TEXT 17

vaiśeṣikaḥ deśasārghāḥ; pāṇḍavaḥ yanmabh man: ||
patrasūtāḥ tamasaḥ sargaḥ yastvaṇaṇiṇāḥḥ: pramo:||१७||
vaikāriko deva-sargaḥ
pañcamo yan-mayaṁ manaḥ
śaṭṭhas tu tamasāḥ sargo
yas tvabuddhiḥ prabhoḥ

vaikārikaḥ—interaction of the mode of goodness; deva—the demigods or controlling deities; sargaḥ—creation; pañcamaḥ—fifth; yat—that which; mayam—sum total; manaḥ—mind; śaṭṭhaḥ—sixth; tu—but; tamasāḥ—of darkness; sargaḥ—creation; yah—that which; tu—expletive; abuddhiḥ—made to be foolish; prabhoḥ—of the master.

TRANSLATION

The fifth creation is that of the controlling deities by the interaction of the mode of goodness, of which the mind is the sum total. The sixth creation is the ignorant darkness of the living entity by which the master acts as a fool.

PURPORT

The demigods in the higher planets are called devas because they are all devotees of Lord Viṣṇu. Viṣṇu-bhaktah bhavet devaḥ āsuras tad viparīta-yah: All the devotees of Lord Viṣṇu are devas or demigods, whereas all others are asuras. That is the division of the devas and the asuras. Devas are situated in the mode of goodness of material nature, whereas the asuras are situated in the modes of passion or ignorance. The demigods or controlling deities are entrusted with departmental management of all the different functions of the material world. For example, one of our sense organs, the eye, is controlled by light, light is distributed by the sun rays, and their controlling deity is the sun. Similarly, mind is controlled by the moon. All other senses, both for working or for acquiring knowledge, are controlled by the different demigods. The demigods are assistants of the Lord in the management of material affairs.

After the creation of the demigods, all entities are covered by the darkness of ignorance. Each and every living being in the material world is conditioned by his mentality of lording over the resources of material nature. Although a living entity is the master of the material world, he is conditioned by ignorance, by the false impression of being the proprietor of material things.

The energy of the Lord called avidyā is the bewildering factor of the conditioned souls. The material nature is called avidyā or ignorance, but to the devotees of the Lord engaged in pure devotional service, this energy becomes vyās or pure knowledge. This is confirmed in Bhagavad-
The energy of the Lord transforms from *mahā-māyā* to *yoga-māyā* and appears to pure devotees in her real feature. The material nature therefore appears to function in three phases: as the creative principle of the material world, as ignorance and as knowledge. As disclosed in the previous verse, in the third creation the power of knowledge is also created. The conditioned souls are not originally fools, but by the influence of the *avidyā* function of material nature they are made fools, and thus they are unable to utilize knowledge in the proper channel.

By the influence of darkness, the conditioned soul forgets his relationship with the Supreme Lord and is overwhelmed by attachment, hatred, pride, ignorance and false identification, the five kinds of illusion that cause material bondage.

**TEXT 18**

ṣaṭ ime prākṛtāḥ sargā
vaikṛtāṁ api me śṛṇu
rajobhājo bhagavato
līleyāṁ hari-medhasāḥ

**TRANSLATION**

All the above are natural creations by the external energy of the Lord. Now hear from me about the creations by Brahmi, who is an incarnation of the mode of passion and who, in the matter of creation, has a brain like the Personality of Godhead.
saptamo mukhya-sargas tu
ṣaṭ-vidhas tasthuśāṁ ca yaḥ
vanaspaty-oṣadhī-latā-
 tvaksārā virudho drumāḥ

saptamah— the seventh; mukhya— principle; sargah— creation; tu— expletive; ṣaṭ-vidhah— six kinds of; tasthuśāṁ— of those who do not move; ca— also; yaḥ— those; vanaspati— fruit trees without flowers; oṣadhī— trees and plants existing until the fruit is ripe; latā— creepers; tvaksārāḥ— pipe plants; virudhaḥ— creepers without support; drumāḥ— trees with flowers and fruits.

TRANSLATION

The seventh creation is that of the immovable entities, which are of six kinds: the fruit trees without flowers, trees and plants which exist until the fruit is ripe, creepers, pipe plants, creepers which have no support and trees with flowers and fruits.

TEXT 20

उर्स्रोतस्तसमः प्रायो अन्तः सप्तर्थी सिद्धेनि: ||२०||

utsrotasas tamah-prāyāḥ
 antah-sparsā višeṣīnah

utsrotasah— they seek their subsistence upwards; tamah-prāyāḥ— almost unconscious; antah-sparsāḥ— slightly feeling within; višeṣīnah— with varieties of manifestation.

TRANSLATION

All the immovable trees and plants seek their subsistence upwards. They are almost unconscious but have feelings of pain within. They are manifested in variegatedness.

TEXT 21

तिर्शामेषम: सर्गः सोद्याविशिष्टिधो मतः ||
अविदो भृृतिमसो प्राणजः हृःवेदिनः ||२१||

tirāścām aṣṭamah sargah
so 'ṣṭāvinśad vidho matah
The eighth creation is that of the lower species of life, and they are of different varieties, numbering twenty-eight. They are all extensively foolish and ignorant. They know their desirables by smell, but are unable to remember anything within the heart.
gauḥ—the cow; ajaḥ—the goat; mahīṣaḥ—the buffalo; kṛṣṇaḥ—a kind of stag; sūkaraḥ—hog; gavayaḥ—a species of animal; ruruḥ—deer; dviṣapāḥ—having two hoofs; paśavaḥ—animals; ca—also; ime—all these; aviḥ—lamb; ustrāḥ—camel; ca—and; sattama—O purest.

TRANSLATION

O purest Vidura, of the lower animals the cow, goat, buffalo, kṛṣṇa-stag, hog, gavaya animal, deer, lamb and camel all have two hoofs.

TEXT 23

खरोऽकृक्कततो गौरः सर्वभूतिर्तथा। एते चैवकृतः शङ्कः पञ्चनाक्तज्ञवन्न पशुः। ||२३||

kharo 'svo 'svatara gaurah
śarabhaś camari tathā
ete caika-śaphāḥ ksattāḥ
śṛṇu pañca-nakhān paśūn

kharaḥ—ass; aśvaḥ—horse; aśvatarah—mule; gaurah—white deer; śarabhaḥ—bison; camari—wild cow; tathā—thus; ete—all these; ca—and; eka—only one; śaphāḥ—hoof; ksattāḥ—O Vidura; śṛṇu—just hear now; pañca—five; nakhān—nails; paśūn—animals.

TRANSLATION

The horse, mule, ass, gaura, śarabha bison and wild cow all have only one hoof. Now you may hear from me about the animals who have five nails.

TEXT 24

श्वा सुगालो ध्रुको व्यासो मार्जरिः शागराहकृ।
सिंहः कपिर्जः कृमाओ गोधा च मकरादयः। ||२४||

śvā sṛgālo ṛkro vyāghro
mārjāraḥ śaśa-śallakau
siṁhaḥ kapir gajaḥ kūrmo
godhā ca makarādayah

śvā—dog; sṛgālaḥ—jackal; ṛkhaḥ—fox; vyāghraḥ—tiger; mārjāraḥ—cat; śaśa—rabbit; śallakau—sajāru (with thorns on the body); siṁhaḥ—lion;
Divisions of the Creation

kapiḥ—monkey; gajaḥ—elephant; kūrmaḥ—tortoise; godhā—gosāpa (snake with four legs); ca—also; makara-ādayaḥ—the alligator and others.

TRANSLATION

The dog, jackal, tiger, fox, cat, rabbit, sajāru, lion, monkey, elephant, tortoise, alligator, etc., all have five nails in their claws. They are known as pañca-nakhas, or animals having five nails.

TEXT 25

कङ्कुशु ग्रङ्गक येनभासमहङ्ङकवर्णः ।
हंससारसचकाण्डकाकोलकादयः खगा: ||२५||

kaṅka-grdhra-baka-śyena-
bhāsa-bhallūka-barhiṇaḥ
hamśa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

kaṅka—heron; grdhra—vulture; baka—crane; śyena—hawk; bhāsa—the bhāsa; bhallūka—the bhallūka; barhiṇaḥ—the peacock; hamśa—swan; sārasa—the sārasa; cakrāhva—the cakrāvaka; kāka—crow; ālūka—owl; ādayaḥ—and others; khagāḥ—the birds.

TRANSLATION

The heron, vulture, crane, hawk, bhāsa, bhallūka, peacock, swan, sārasa, cakrāvaka, crow, owl and others are the birds.

TEXT 26

अर्ब्बा कालस्तु नवम: क्षतरेकाशिषो नृणाम् ।
राजोजिष्का: कर्मपरा दुःखे च सुखमानिन: ||२६||

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṝṇām
rajo ’dhikāḥ karma-parā
duṅkhe ca sukha-māninaḥ
TRANSLATION

The creation of the human beings, who are of one species only and who stock their eatables in the belly, is the ninth in the rotation. In the human race, the mode of passion is very prominent. Humans are always busy in the midst of miserable life, but they think themselves happy in all respects.

PURPORT

The human being is more passionate than the animals, and thus the sex life of the human being is more irregular. The animals have their due time for sexual intercourse, but the human being has no regular time for such activities. The human being is endowed with a higher, advanced stage of consciousness for getting relief from the existence of material miseries, but due to his ignorance he thinks that his higher consciousness is meant for advancing in the material comforts of life. Thus his intelligence is misused in the animal propensities—eating, sleeping, defending and mating—instead of spiritual realization. By advancing in material comforts the human being puts himself into a more miserable condition, but, illusioned by the material energy, he always thinks himself happy, even while in the midst of misery. Such misery of human life is distinct from the natural comfortable life enjoyed even by the animals.

TEXT 27

वैक्रताः त्रया evaite
deva-sargaś ca sattama
vaikārikas tu yah proktaḥ
kaumāras tūbhayātmakaḥ

vaikṛtāḥ—creations of Brahmā; trayaḥ—three kinds; eva—certainly; ete—all these; deva-sargaḥ—appearance of the demigods; ca—also; sattama—O
good Vidura; *vaikārikaḥ*—creation of demigods by nature; *tu*—but; *yaḥ*—which; *praktaḥ*—described before; *kaumāraḥ*—the four Kumāras; *tu*—but; *ubhaya-ātmakaḥ*—both ways (namely *vaikṛta* and *prākṛta*).

**TRANSLATION**

O good Vidura, these last three creations and the creation of demigods (the tenth creation) are *vaikṛta* creations which are different from the previously described *prākṛta* (natural) creations. The appearance of the Kumāras is both.

**TEXTS 28-29**

*deva-sargaś caṣṭa-vidho*

*vibudhāḥ pitaro 'surāḥ*

*gandharvāpsarasāḥ siddhāḥ*

*yakṣa-rakṣāṃsi cāraṇāḥ*

*bhūta-preta-piśācāś ca*

*vidyādhrāḥ kinnarādayāḥ*

*daśātte vidurākhyātāḥ*

*sargās te viṣva-sṛk-krāḥ*

*deva-sargaḥ*—creation of the demigods; *ca*—also; *aṣṭa-vidhaḥ*—eight kinds; *vibudhāḥ*—the demigods; *pitarāḥ*—the forefathers; *asurāḥ*—the demons; *gandharva*—the expert artisans in the higher planets; *apsarasāḥ*—the angels; *siddhāḥ*—persons who are perfect in mystic powers; *yakṣa*—the super protectors; *rakṣāṃsi*—giants; *cāraṇāḥ*—the celestial singers; *bhūta*—jinn; *preta*—evil spirits; *piśācāḥ*—attendant spirits; *ca*—also; *vidyādhrāḥ*—the celestial denizens named Vidyādharas; *kinnara*—superhuman beings; *ādayāḥ*—and others; *daśa ete*—all these ten (creations); *vidura*—O Vidura; *ākhyātāḥ*—described; *sargāḥ*—creations; *te*—unto you; *viṣva-sṛk*—the creator of the universe (Brahma); *krāḥ*—done by him.
The creation of the demigods is of eight varieties: (1) the demigods, (2) the forefathers, (3) the asuras or demons, (4) the Gandharvas and Apsaras, or angels, (5) the Yakṣas and Rākṣasas, (6) the Siddhas, Cāraṇas and Vidyādharaś, (7) the Bhūtas, Pretas and Piśācas, and (8) the superhuman beings, celestial singers, etc. All are created by Brahmā, the creator of the universe.

PURPORT

As explained in the Second Canto of Śrīmad-Bhāgavatam, the Siddhas are inhabitants of Siddhaloka, where the residents travel in space without vehicles. At their mere will they can pass from one planet to another without difficulty. Therefore, in the upper planets the inhabitants are far superior to the inhabitants of this planet in all matters of art, culture and science, since they possess brains superior to those of human beings. The spirits and jinn mentioned in this connection are also counted among the demigods because they are able to perform uncommon functions that are not possible for men.

TEXT 30

अतः परं प्रवक्ष्यामि बंशानमन्त्रवाराणि च ।
एवं ज्ञेयं सदा कल्याणदिव्यात्मकपूर्विरः ।
सृज्यं स्रज्यं अत्मभुहर हरिः
स्रज्यं अमोघः-सांकल्पा
अत्मावत्मानं अत्मानं ॥३०॥

ataḥ param pravakṣyāmi
vaṁśān manvantarāṇi ca
evaṁ rajaḥ-plutāḥ sraṣṭā
kalpādiṣu ātmabhūḥ hariḥ
srjaty amogha-sāṅkalpa
ātmāvatmānām ātmanā
tah—here; param—after; pravakṣyāmi—I shall explain; vaṁśān—descendants; manvantarāṇi—different advents of Manus; ca—and; evaṁ—thus; rajaḥ-pluttaḥ—infused with the mode of passion; sraṣṭā—the creator; kalpa-ādiṣu—in different millenniums; ātmabhūḥ—self-advent; hariḥ—the Personality of Godhead; srjati—creates; amogha—unfailing; sāṅkalpaḥ—determination; ātmā eva—Him Self; ātmānam—Himself; ātmanā—by His own energy.
TRANSLATION

Now I shall describe the descendants of the Manus. The creator, Brahmā, as the incarnation of the passion mode of the Personality of Godhead, creates the universal affairs with unfailing desires in every millennium by the force of the Lord’s energy.

PURPORT

The cosmic manifestation is an expansion of one of the many energies of the Supreme Personality of Godhead; the creator and the created are both emanations of the same Supreme Truth, as stated in the beginning of the Bhāgavatam: janmādy asya yataḥ.

Thus end the Bhaktivedanta purports of the Third Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Divisions of the Creation.”
CHAPTER ELEVEN

Calculation of Time, from the Atom

TEXT 1

मैत्रेय उवाच
चरमः सतिरेषणामनेकोऽसंयुतः सदा ।
परमाणुः स विज्ञेयो नृणामैत्रयश्रमो यतः ॥ १ ॥

maitreya uvāca
caramaḥ sad-viśeṣaṇām
aneko'saṁyutaḥ sada
paramāṇuḥ sa vijñeyo
nṛṇām aikya-bhramo yataḥ

maitreyah uvāca—Maitreya said; caramaḥ—ultimate; sat—effect; viśeṣa-ṇām—symptoms; anekah—innumerable; asamīyutaḥ—unmixed; sada—always; parama-anuḥ—atoms; saḥ—that; vijñeyoḥ—should be understood; nṛṇām—of men; aikya—oneness; bhramoḥ—mistaken; yataḥ—from which.

TRANSLATION

The ultimate particle of the material manifestation, which is indivisible and not formed into a body, is called the atom. It exists always as an invisible identity, even after the dissolution of all forms. The material body is but a combination of such atoms, but it is misunderstood by the common man.

PURPORT

The atomic description of the Śrīmad-Bhāgavatam is almost the same as the modern science of atomism, and this is further described in the Paramāṇu-vāda of Kanāda. In modern science also, the atom is accepted as the ultimate indivisible particle of which the universe is composed.
Bhāgavatam is the full text of all descriptions of knowledge, including the theory of atomism. The atom is the minute subtle form of eternal time.

TEXT 2

सत एव पदार्थस्य सहार्थस्थिताय यत् ।
कैवल्यम् परममहानविद्येऽनिरतः ॥ २ ॥

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyam parama-mahān
aviśeṣo nirantarāḥ

*sataḥ*—of the effective manifestation; *eva*—certainly; *pada-arthasya*—of physical bodies; *svarūpa-avasthitasya*—staying in the same form even to the time of dissolution; *yat*—that which; *kaivalyam*—oneness; *parama*—the supreme; *mahān*—unlimited; *aviśeṣaḥ*—forms; *nirantarāḥ*—eternally.

TRANSLATION

Atoms are the ultimate state of the manifest universe. When they stay in their own forms without forming different bodies, they are called the unlimited oneness. There are certainly different bodies in physical forms, but the atoms themselves form the complete manifestation.

TEXT 3

एवं कालोपप्लुतमितः सौक्ष्म्ये सौत्त्वेः चतत्म ||
संस्थानभूतक्या महतज्ञानव्यक्ततः ज्यक्षुभिविधुः || ३ ॥

evam kālo'py anumitaḥ
saukṣmye sthāule ca sattama
saṁsthāna-bhuktyā bhagavān
avyakto vyakta-bhug vibhuḥ

*evam*—thus; *kālaḥ*—time; *api*—also; *anumitaḥ*—measured; *saukṣmye*—in the subtle; *sthāule*—in the gross forms; *ca*—also; *sattama*—O best; *saṁsthāna*—combinations of the atoms; *bhuktyā*—by the motion; *bhagavān*—the Supreme Personality of Godhead; *avyaktaḥ*—unmanifested; *vyakta-bhuk*—controlling all physical movement; *vibhuḥ*—the great potential.
TRANSLATION

One can estimate time by measuring the movement of the atomic combination of bodies. Time is the potency of the almighty Personality of Godhead, Hari, who controls all physical movement although He is not visible in the physical world.

TEXT 4

स कालः परमाणुं यो शुद्धे परमाणुताम् ।
सतोऽविशेषाभुग्यस्तु स कालः परमो महान् ॥ ४ ॥

sa kālaḥ paramāṇur vai
yo bhuṅkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālaḥ paramo mahān

saḥ—that; kālaḥ—eternal time; parama-aṇuḥ—atomic; vai—certainly;
yah—which; bhuṅkte—passes through; parama-aṇutām—the space of an atom; sataḥ—of the entire aggregate; aviseṣa-bhuk—passing through the nondual exhibition; yah tu—which; saḥ—that; kālaḥ—time; paramaḥ—the supreme; mahān—the great.

TRANSLATION

Atomic time is measured according to its covering a particular atomic space. That time which covers the unmanifest aggregate of atoms is called the great time.

PURPORT

Time and space are two correlative terms. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time. The greatest time of all covers the entire existence of the nondual manifestation. All the planets rotate and cover space, and space is calculated in terms of atoms. Each planet has its particular orbit for rotating, in which it moves without deviation, and similarly the sun has its orbit. The complete calculation of the time of creation, maintenance and dissolution, measured in terms of the circulation of the total planetary systems until the end of creation, is known as the supreme kāla.
TEXT 5

अनुहि द्वातः प्रभु ख्यातवर्णेऽवर्ण: स्मृताः।
ज्ञाताकरण्यवागत: खमेवाप्स्तवभागात्॥ ५॥

anuḥ dvau paramāṇuḥ syāt
trasareṇus trayāḥ smṛtaḥ
jālārkaraśmy-avagataḥ
kham evānupatann agāt

anuḥ—double atom; dvau—two; parama—parama—atoms; syāt—become;
trasareṇuḥ—hexatom; trayāḥ—three; smṛtaḥ—considered; jāla-arka—of sun-
shine through the holes of a window screen; raśmi—by the rays; avagataḥ—
can be known; kham eva—towards the sky; anupatana gāt—going up.

TRANSLATION

The division of gross time is calculated as follows: two atoms make one
double atom, and three double atoms make one hexatom. This hexatom is
visible in the sunshine which enters through the holes of a window screen.
One can clearly see that the hexatom goes up towards the sky.

PURPORT

The atom is described as an invisible particle, but when six such atoms
combine together, they are called a trasareṇu, and this is visible in the
sunshine pouring through the holes of a window screen.

TEXT 6

trasareṇu-trikam bhūṅkte
yāḥ kālāḥ sa trutiḥ smṛtaḥ
śata-bhāgas tu vedhāḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

trasareṇu-trikam—combination of three hexatoms; bhūṅkte—as they
take time to integrate; yāḥ—that which; kālāḥ—duration of time; saḥ—
that; trutiḥ—by the name truti; smṛtaḥ—is called; śata-bhāgaḥ—one hun-
dred trutiḥ; tu—but; vedhāḥ—called a vedha; syāt—it so happens: taiḥ—by
them; tribhiḥ—three times; tu—but; lavaḥ—lava; smṛtaḥ—so called.
The time duration needed for the integration of three trasareṇus is called a truṭi, and one hundred truṭis make one vedha. Three vedhas make one lava.

It is calculated that if a second is divided into 1687.5 parts, each part is the duration of a truṭi, which is the time occupied in the integration of eighteen atomic particles. Such a combination of atoms into different bodies creates the calculation of material time. The sun is the central point for calculating all different durations.

The duration of time of three lavas is equal to one nimeśa, the combination of three nimeśas makes one kṣaṇa, five kṣaṇas combined together make one kāṣṭhā, and fifteen kāṣṭhās make one laghu.

By calculation it is found that one laghu is equal to two minutes. The atomic calculation of time in terms of Vedic wisdom may be converted into present time with this understanding.
TEXT 8

लघुनि वै समामन्ताद्वारस्य पाण्या च नादिका।
ते तेः सहृद्य: प्रहर: प्रवाम: सर्व वा दृष्टान् ॥ १॥

laghūni vai samāmnatā
daśa pañca ca nādiḳā
te dve mūhūrtaḥ praharāḥ
śaṭ yāmaḥ sapta vā nṛṇām

laghūni—such laghus (each of two minutes); vai—exactly; samāmnatā—is called; daśa pañca—fifteen; ca—also; nādiḳā—a nādiḳā; te—of them; dve—two; mūhūrtaḥ—a moment; praharāḥ—three hours; śaṭ—six; yāmaḥ—one fourth of a day or night; sapta—seven; vā—or; nṛṇām—of human calculation.

TRANSLATION

Fifteen laghus make one nādiḳā, which is also called a daṇḍa. Two daṇḍas make one mūhūrta, and six or seven daṇḍas make one fourth of a day or night, according to human calculation.

TEXT 9

द्रादा सार्धपलोन्मां सतुमिश्वरकुलेः ॥
सर्जनाऽए: क्रतचिड्रं यावत्स्क्षजरुत्तम् ॥ ९॥

dvādaśārdha-palonmānaṁ
caṭurbhīṣ caṭur-aṅgulaṁ
svaṁ-māṣaiḥ kṛta-ćhidraṁ
yāvat prastha-jala-plutam

dvādaśa-ardha—six; pala—of the scale of weight; unmānam—measuring pot; caṭurbhīṣ—by weight of four; caṭuহ-āṅgulaḥ—four fingers by measure; svarṇa—of gold; māṣaiḥ—of the weight; kṛta-ćhidraṁ—making a hole; yāvat—as long as; prastha—measuring one prastha; jala-plutam—filled by water.

TRANSLATION

The measuring pot for one nādiḳā or daṇḍa can be prepared with a six pala weight [14 ounce] pot of copper, in which a hole is bored with a gold
probe weighing four māsa and measuring four fingers long. When the pot is placed on water, the time before the water overflows in the pot is called one daṇḍa.

PURPORT

It is advised herein that the bore in the copper measuring pot must be made with a probe weighing not more than four māsa and measuring not longer than four fingers. This regulates the diameter of the hole. The pot is submerged in water, and the overflooding time is called a daṇḍa. This is another way of measuring the duration of a daṇḍa, just as time is measured by sand in a glass. It appears that in the days of Vedic civilization there was no dearth of knowledge in physics, chemistry or higher mathematics. Measurements were calculated in different ways, as simply as could be done.

TEXT 10

यामासं कत्वारासं कत्वारो मर्यादामात्र दूरे ।
पश्चिमश्राहार्ति गुंडः कृष्णश्च मानद ||१०१||

yāmāś catvāras catvāro
martyānāṁ ahanī ubhe
pakṣāḥ pañca-daśāhāni
śuklaḥ kṛṣṇaḥ ca mānada

yāmāḥ—three hours; catvārāḥ—four; catvāraḥ—and four; martyānām—of the human beings; ahanī—duration of day; ubhe—both day and night; pakṣāḥ—fortnight; pañca-daśa—fifteen; ahanī—days; śuklaḥ—white; kṛṣṇaḥ—black; ca—also; mānada—measured.

TRANSLATION

It is calculated that there are four praharas, which are also called yāmas, in the day and four in the night of the human being. Similarly, fifteen days and nights are a fortnight, and there are two fortnights, white and black, in a month.

TEXT 11

तषोऽऩुक्यो मासः पिल्लां तदद्विनं दम ।
दौ ताप्ततः प्रहवम दिनिष्यं चोचरं दिनि ||१११||
tayoḥ samuccayo māsaḥ
pitṛnām tad aharniṣam
dvau tāv rtuh śaḍ ayanaṁ
dakṣiṇam cottaraṁ divi

tayoḥ—of them; samuccayāḥ—aggregate; māsaḥ—month; pitṛnām—of the Pita planets; tat—that (month); ahaḥ-niṣam—day and night; dvau—two; tau—months; rtuh—a season; śaḍ—six; ayanaṁ—movement of the sun in six months; dakṣiṇam—southern; ca—also; uttaram—northern; divi—in the heavens.

TRANSLATION

The aggregate of two fortnights is one month, and that period is one complete day and night for the Pita planets. Two of such months comprise one season, and six months comprise one complete movement of the sun from south to north.

TEXT 12

ayane cāhanī prāhur
vatsaro dvādaśa ṣaṁtah
saṁvatsara-ṛtah samṝāṁ
paramāyur nirūpitam

ayane—in the solar movement (of six months); ca—and; ahanī—a day of the demigods; prāhur—it is said; vatsaraḥ—one calendar year; dvādaśa—twelve months; ṣaṁtah—is so called; saṁvatsara-ṛtaḥ—one hundred years; ṣaṁtah—of human beings; parama-āyuḥ—duration of life; nirūpitam—is estimated.

TRANSLATION

Two solar movements make one day and night of the demigods, and that combination of day and night is one complete calendar year for the human being. The human being has a duration of life of one hundred years.
TEXT 13

Influential stars, planets, luminaries and atoms all over the universe are rotating in their respective orbits under the direction of the Supreme, represented by eternal kāla.

PURPORT

In the Brahma-saṁhitā it is stated that the sun is the eye of the Supreme and it rotates in its particular orbit of time. Similarly, beginning from the sun down to the atom, all bodies are under the influence of the kāla-cakra, or the orbit of eternal time, and each of them has a scheduled orbital time of one samvatsara.

TEXT 14

samvatsaraḥ parivatsara
iḍāvatsara eva ca
anuvatsaro vatsaraś ca
viduraivaṁ prabhāṣyate

samvatsaraḥ—orbit of the sun; parivatsaraḥ—circumambulation of Brahma-pati; iḍāvatsaraḥ—orbit of the stars; eva—as they are; ca—also; anuvatsaraḥ—orbit of the moon; vatsaraḥ—one calendar year; ca—also; vidura—O Vidura; evam—thus; prabhāṣyate—they are so told.
TRANSLATION

There are five different names for the orbits of the sun, moon, stars and luminaries in the firmament, and they each have their own samvatsara.

PURPORT

The subject matters of physics, chemistry, mathematics, astronomy, time and space dealt with in the above verses of Śrīmad-Bhāgavatam are certainly very interesting to students of the particular subject, but as far as we are concerned, we cannot explain them very thoroughly in terms of technical knowledge. The subject is summarized by the statement that above all the different branches of knowledge is the supreme control of kāla, the plenary representation of the Supreme Personality of Godhead. Nothing exists without Him, and therefore everything, however wonderful it may appear to our meager knowledge, is but the work of the magical wand of the Supreme Lord. As far as time is concerned, we beg to subjoin herewith a table of timings in terms of the modern clock.

<table>
<thead>
<tr>
<th>Unit</th>
<th>Time in Modern Clock</th>
</tr>
</thead>
<tbody>
<tr>
<td>One truti</td>
<td>8/13,500 seconds</td>
</tr>
<tr>
<td>One vedha</td>
<td>8/135 seconds</td>
</tr>
<tr>
<td>One lava</td>
<td>8/45 seconds</td>
</tr>
<tr>
<td>One nimeśa</td>
<td>8/15 seconds</td>
</tr>
<tr>
<td>One kṣaṇa</td>
<td>8/5 seconds</td>
</tr>
<tr>
<td>One kāṣṭhā</td>
<td>8 seconds</td>
</tr>
<tr>
<td>One laghu</td>
<td>2 minutes</td>
</tr>
<tr>
<td>One daṇḍa</td>
<td>30 minutes</td>
</tr>
<tr>
<td>One prahara</td>
<td>3 hours</td>
</tr>
<tr>
<td>One day</td>
<td>12 hours</td>
</tr>
<tr>
<td>One night</td>
<td>12 hours</td>
</tr>
<tr>
<td>One pakṣa</td>
<td>15 days</td>
</tr>
</tbody>
</table>

Two pakṣas comprise one month, and twelve months comprise one calendar year, or one full orbit of the sun. A human being is expected to live up to one hundred years. That is the way of the controlling measure of eternal time.

The Brahma-saṁhitā affirms this control in this way:

\[
yac caṅṣur eṣa savitā sakala-grahaṇām
\]
\[
    rājā samasta-sura-mūrtir aśeṣa-lejāḥ
\]
\[
yasyājñayā bhramati saṁbhṛta-kāla-cakro
\]
\[
govindam ādi-puruṣaṁ tam aham bhajāmi
\]

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead, under whose control even the sun, which is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light." (Bs. 5.52)
TEXT 15

yaḥ svṛjya-saktim urudhocaḥvasayan svasaḥktyā
puṁso'bhramāya divi dhāvati bhūta-bhedaḥ
kālākhayā guṇamayam kratubhīr vitanvanis

tasmai baṁi harata vatsara-paṇcakāya

TRANSLATION

O Vidura, the sun enlivens all living entities with his unlimited heat and light. He diminishes the duration of life of all living entities in order to release them from their illusion of material attachment, and he enlarges the path of elevation to the heavenly kingdom. He thus moves in the firmament with great velocity, and therefore everyone should offer him respects once every five years with all ingredients of worship.

TEXT 16

vidura uvāca

vidura uvāca

pitr-deva-manusyaṁ

āyuḥ param idāṁ smṛtāṁ

pareśāṁ gatim ācakṣva

ye syuḥ kalpaṁ bahir vīdaḥ
Vidura said: I now understand the life durations of the residents of the Pitā planets and heavenly planets as well as that of the human beings. Now kindly inform me of the durations of life of those greatly learned living entities who are beyond the range of a kalpa.

PURPORT

The partial dissolution of the universe that takes place at the end of Brahmā's day does not affect all the planetary systems. The planets of highly learned living entities like the sages Sanaka, Bhṛgu, etc., are not affected by the dissolutions of the millenniums. All the planets are of different types, and each is controlled by a different kāla-cakra or schedule of eternal time. The time of the earth planet is not applicable to other, more elevated planets. Therefore, Vidura herein inquires about the duration of life on other planets.

TEXT 17

bhagavān veda kālasya
gatim bhagavato nanu
visvam vicaksate dhīrā
yoga-rāddhena caksuṣā

bhagavān—O spiritually powerful one; veda—you know; kālasya—of the eternal time; gatim—movements; bhagavataḥ—of the Supreme Personality of Godhead; nanu—as a matter of course; visvam—the whole universe; vicaksate—see; dhīrā—those who are self-realized; yoga-rāddhena—by dint of mystic vision; caksuṣā—by the eyes.
TRANSLATION

O spiritually powerful one, you can understand the movements of eternal time, which is the controlling form of the Supreme Personality of Godhead. Because you are a self-realized person, you can see everything by the power of mystic vision.

PURPORT

Those who have reached the highest perfectional stage of mystic power and can see everything in the past, present and future are called tri-kāla-jñās. Similarly, the devotees of the Lord can see clearly everything that is in the revealed scriptures. The devotees of Lord Śrī Kṛṣṇa can very easily understand the science of Kṛṣṇa, as well as the situation of the material and spiritual creations, without difficulty. Devotees do not have to endeavor for any yoga-siddhi, or perfection in mystic powers. They are competent to understand everything by the grace of the Lord, who is sitting in everyone’s heart.

TEXT 18

Maitreya uvāca

kṛtam tretā dvāparaṁ ca
kaliś ceti catur-yugam
divyair dvādaśabhīr varṣaiḥ
sāvadhānam nirūpitam

maitreyah uvāca—Maitreya said; kṛtam—the age of Satya; tretā—the age of Tretā; dvāparaṁ—the age of Dvāpara; ca—also; kaliḥ—the age of Kali; ca—and; iti—thus; catur-yugam—four millenniums; divyaiḥ—of the demigods; dvādaśabhīḥ—twelve; varṣaiḥ—thousands of years; sāvadhānam—approximately; nirūpitam—ascertained.

TRANSLATION

Maitreya said: O Vidura, the four millenniums are called the Satya, Tretā, Dvāpara and Kali yugas. The aggregate number of years of all of these combined is equal to twelve thousand years of the demigods.
PURPORT

The years of the demigods are equal to 360 years of humankind. As will be clarified in the subsequent verses, 12,000 of the demigods’ years, including the transitional periods which are called yuga-sandhyās, comprise the total of the aforementioned four millenniums. Thus the aggregate of the above-mentioned four millenniums is 4,320,000 years.

TEXT 19

The duration of the Satya-yuga millennium equals 4,800 years of the demigods; the duration of the Treta-yuga millennium equals 3,600 years of the demigods; the duration of the Dvāpara-yuga millennium equals 2,400 years; and that of the Kali-yuga millennium is 1,200 years of the demigods.

PURPORT

As aforementioned, one year of the demigods is equal to 360 years of the human beings. The duration of the Satya-yuga is therefore 4,800 \( \times \) 360 or 1,728,000 years. The duration of the Treta-yuga millennium is 3,600 \( \times \) 360 or 1,296,000 years. The duration of the Dvāpara-yuga millennium is 2,400 \( \times \) 360 or 864,000 years. And the last, the Kali millennium, is 1,200 \( \times \) 360 or 432,000 years.
TEXT 20

sandhyā-sandhyāṁśayor antar
yah kālaṁ śata-saṅkhya-yoh
tam evāhur yugaṁ taj-jaṁ
yatra dharmo vidhi-yate

sandhyā—transitional period before; sandhyā-amśayoh—and transitional period after; antaḥ—within; yah—that which; kālaḥ—duration of time; śata-saṅkhya-yoh—hundreds of years; tam eva—that period; āhuḥ—they call; yugam—millennium; tat-jaṁḥ—the expert astronomers; yatra—wherein; dharmaḥ—religion; vidhi-yate—is performed.

TRANSLATION
The transitional periods before and after every millennium, which are a few hundred years as aforementioned, are known as yuga-sandhyās, or the conjunctions of two millenniums, according to the expert astronomers. In those periods all kinds of religious activities are performed.

TEXT 21

dharmas catuspān manujān
kṛte samanuvartate
sa evānyesu adharmeṇa
vyeti pādena vardhatā

dharmakḥ—religion; catuspāṭ—complete four dimensions; manujān—mankind; kṛte—in the Satya-yuga millennium; samanuvartate—properly maintained; saḥ—that; eva—certainly; anyesu—in other; adharmeṇa—by the influence of irreligion; vyeti—declined; pādena—by one part; vardhatā—gradually increasing proportionately.

TRANSLATION
O Vidura, in the Satya-yuga millennium mankind properly and
completely maintained the principles of religion, but in other millenniums religion gradually decreased by one part as irreligion was proportionately admitted.

**PURPORT**

In the Satya-yuga millennium, complete execution of religious principles prevailed. Gradually, the principles of religion decreased by one part in each of the subsequent millenniums. In other words, at present there is one part religion and three parts irreligion. Therefore people in this age are not very happy.

**TEXT 22**

त्रिलोक्यः युगाशतं बहिराष्ट्रं दिनम् ।
ग्रहस्तेष्व निश्चा तस्य यथ्यदीर्घति विश्वस्वर्णः ॥२२॥

*trilokya yuga-sahasraḥ*
*bahir ābrahmaṇo dinam*
*tāvati eva niśa tāta*
*yan nimilati viśvaṣrō*

.triplokaḥ—of the three worlds; yuga—the four yugas; sahasraḥ—one thousand; bahiḥ—outside of; ābrahmaṇaḥ—up to Brahmaloka; dinam—is a day; tāvatī—a similar (period); eva—certainly; niśa—is night; tāta—O dear one; yat—because; nimilati—goes to sleep; viśvaṣrō—Brahmā.

**TRANSLATION**

Outside of the three planetary systems [Svarga, Martya and Pātāla], the four yugas multiplied by 1,000 comprise one day on the planet of Brahmā. A similar period comprises a night of Brahmā, in which the creator of the universe goes to sleep.

**PURPORT**

When Brahmā goes to sleep in his nighttime, the three planetary systems below Brahmaloka are all submerged in the water of devastation. In his sleeping condition, Brahmā dreams about the Garbhodakaśayi Viṣṇu and takes instruction from the Lord for the rehabilitation of the devastated area of space.
TEXT 23

निशावसान आर्थ्यो लोककल्पोनुवर्तते ।
या विक्रिया मनवतो मनन्त्र भूज्ञश्चतुर्द्वं ॥२३॥

niśāvasāna ārabdhoh
loka-kalpo’nuvartate
yāvad dinain bhagavato
manūn bhūnjan’ś caturdaśa

niśā—night; avasāne—termination; ārabdhah—beginning from; loka-kalpaḥ—further creation of the three worlds; anuvartate—follows; yāvat—until; dinam—the daytime; bhagavataḥ—of the lord (Brahmā); manūn—the Manus; bhūjan—existing through; caturdaśa—fourteen.

TRANSLATION

After the end of Brahmā’s night, the creation of the three worlds begins again in the daytime of Brahmā, and they continue to exist through the life durations of fourteen consecutive Manus, or fathers of mankind.

PURPORT

At the end of the life of each Manu there are shorter dissolutions also.

TEXT 24

स्वथे दृश्यं कालं मनुष्योऽविशेषः साधिकं धैकसंस्तिम।

svaṁ svaiṁ kālaṁ manur bhūṅkte
sādhikāṁ hi eka-saptatim

svam—own; svam—accordingly; kālam—duration of life; manuḥ—Manu; bhūṅkte—enjoys; sādhikāṁ—a little more than; hi—certainly; eka-saptatim—seventy-one.

TRANSLATION

Each and every Manu enjoys a life of a little more than seventy-one sets of four millenniums.
PURPORT

The duration of life of a Manu comprises seventy-one sets of four millennialums, as described in the Viṣṇu Purāṇa. The duration of life of one Manu is about 852,000 years in the calculation of the demigods, or, in the calculation of human beings, 306,720,000 years.

TEXT 25

manu-antaresu manavas
tad-vamśyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
suresās cānu ye ca tān

manu-antaresu—after the dissolution of each and every Manu; manavaḥ—other Manus; tat-vamśyāḥ—and their descendants; ṛṣayaḥ—the seven famous sages; surāḥ—devotees of the Lord; bhavanti—flourish; ca eva—also all of them; yugapad—simultaneously; sura-īśāḥ—demigods like Indra; ca—and; anu—followers; ye—all; ca—also; tān—them.

TRANSLATION

After the dissolution of each and every Manu, the next Manu comes in order, along with his descendants, who rule over the different planets; but the seven famous sages and demigods like Indra and their followers, such as the Gandharvas, all appear simultaneously with Manu.

PURPORT

There are fourteen Manus in one day of Brahmā, and each of them has different descendants.

TEXT 26

eṣa dainandinaḥ sargo
brāhmaṁ traîlokya-vartanaḥ
Calculation of Time, from the Atom

tiryaṇ-nr-pitṛ-devānāṁ
sambhavo yatra karma-bhiḥ

eṣaḥ—all these creations; dainandinaḥ—daily; sargaḥ—creation; brāhmaḥ—in terms of the days of Brahma; trailokya-vartanāḥ—revolution of the three worlds; tiryaṇc—animals lower than the human beings; nr—human beings; pitṛ—of the Pitā planets; devānāḥ—of the demigods; sambhavaḥ—appearance; yatra—wherein; karma-bhiḥ—in the cycle of fruitive activities.

TRANSLATION

In the creation, during Brahma’s day, the three planetary systems—Svarga, Martya and Pāṭāla—revolve, and the inhabitants, including the lower animals, human beings, demigods and Pitās, appear and disappear in terms of their fruitive activities.

TEXT 27

मन्वन्तरेऽ मगवान् बिश्रतस्य समुंतिभि: ।
मनवादिमित्रिन्दं बिश्रमवस्युदितिपूर्तस्य: ||२७||

manvantareśu bhagavān
bibhrat sattvaṁ svamūrtibhiḥ
manvādibhiḥ idaṁ viśvam
avati udita-pauruṣaḥ

manu-antareśu—in each change of Manu; bhagavān—the Personality of Godhead; bibhrat—manifesting; sattvaḥ—His internal potency; svamūrtibhiḥ—by His different incarnations; manu-ādibhiḥ—as Manus; idaṁ—this; viśvam—the universe; avati—maintains; udita—discovering; puruṣaḥ—divine potencies.

TRANSLATION

In each and every change of Manu, the Supreme Personality of Godhead appears by manifesting His internal potency in different incarnations, as Manu and others. Thus He maintains the universe by discovered power.

TEXT 28

तमोभावायुपाताय
प्रतिसदस्यविक्रमः ।
ऋतेनासुगतश्रेष्ठ आस्ते तृणों दिनास्ये ||२८||

tamo-bhāvāy uputā
prittisadasyavikramaḥ ।
ruṭeṇa-asūga-taśrēṣṭh āstē tṝṇaṁ dinasya ||28||
TRANSLATION

At the end of the day, under the insignificant portion of the mode of darkness, the powerful manifestation of the universe merges in the darkness of night. By the influence of eternal time, the innumerable living entities remain merged in that dissolution, and everything is silent.

PURPORT

This verse is an explanation of the night of Brahmā, which is the effect of the influence of time in touch with an insignificant portion of the modes of material nature in darkness. The dissolution of the three worlds is effected by the incarnation of darkness, Rudra, represented by the fire of eternal time which blazes over the three worlds. These three worlds are known as Bhūr, Bhuvar and Svar (Varga, Martya and Patāla). The innumerable living entities merge into that dissolution, which appears to be the dropping of the curtain of the scene of the Supreme Lord’s energy, and so everything becomes silent.

TEXT 29

tam evān evaḥ apidhiyante
lokā bhūr-adayas trayāḥ
niśāyām anuvrttāyāṁ
nirmukta-śaśi-bhāskaram

tam—that; eva—certainly; anu—after; apidhiyante—are out of sight; lokāḥ—the planets; bhūḥ-adayaḥ—the three worlds, Bhūr, Bhuvar and
Svar; trayaḥ—three; niśāyām—in the night; anuvṛttāyām—ordinary; nirmukta—without glare; śaśi—the moon; bhāskaram—the sun.

TRANSLATION
When the night of Brahmā ensues, all the three worlds are out of sight, and the sun and the moon are without glare, just as in the due course of an ordinary night.

PURPORT
It is understood that the glare of the sun and moon disappear from the sphere of the three worlds, but the sun and the moon themselves do not vanish. They appear in the remaining portion of the universe, which is beyond the sphere of the three worlds. The portion in dissolution remains without sunrays or moonglow. It all remains dark and full of water, and there are indefatigable winds, as will be explained in the following verses.

TEXT 30

trilokyāṁ dahyaṁnāyāṁ
śaktyā saṅkarṣaṇāagninā
yānty uśmaṇā maharlokā
ejanāṁ bhṛgu-ādayo ārditāḥ

trilokyāṁ—when the spheres of the three worlds; dahyaṁnāyāṁ—being set ablaze; śaktyā—by the potency; saṅkarṣaṇa—from the mouth of Saṅkarṣaṇa; agninā—by the fire; yānty—they go; uśmaṇā—heated by the warmth; mahaḥ-lokāt—from Maharloka; janam—to Janaloka; bhṛgu—the sage Bhṛgu; ādayaḥ—and others; ārditāḥ—being so distressed.

TRANSLATION
The devastation takes place due to the fire emanating from the mouth of Saṅkarṣaṇa, and thus great sages like Bhṛgu and other inhabitants of Maharloka transport themselves to Janaloka, being distressed by the warmth of the blazing fire which rages through the three worlds below.
At the beginning of the devastation all the seas overflow, and hurricane winds blow very violently. Thus the waves of the seas become ferocious, and in no time at all the three worlds are full of water.

PURPORT

It is said that the blazing fire from the mouth of Saṅkarṣaṇa rages for one hundred years of the demigods, or 36,000 human years. Then for another 36,000 years there are torrents of rain, accompanied by violent winds and waves, and the seas and oceans overflow. These reactions of 72,000 years are the beginning of the partial devastation of the three worlds. People forget all these devastations of the worlds and think themselves happy in the material progress of civilization. This is called māyā, or that which is not.
The Supreme Lord, the Personality of Godhead, lies down in the water on the seat of Ananta, with His eyes closed, and the inhabitants of the Janaloka planets offer their glorious prayers unto the Lord with folded hands.

PURPORT

We should not understand the sleeping condition of the Lord to be the same as our sleep. Here the word yoga-nidrā is specifically mentioned, which indicates that the Lord's sleeping condition is also a manifestation of His internal potency. Whenever the word yoga is used it should be understood to refer to that which is transcendental. In the transcendental stage all activities are always present, and they are glorified by prayers of great sages like Bhṛgu.

TRANSLATION

Thus the process of the exhaustion of the duration of life exists for every one of the living beings, including Lord Brahmā. One's life endures for only one hundred years, in terms of the times in the different planets.
PURPORT

Every living being lives for one hundred years in terms of the times in different planets for different entities. These one hundred years of life are not equal in every case. The longest duration of one hundred years belongs to Brahmā, but although the life of Brahmā is very long, it expires in the course of time. Brahmā is also afraid of his death, and thus he performs devotional service to the Lord, just to release himself from the clutches of illusory energy. Animals, of course, have no sense of responsibility, but even humans, who have developed a sense of responsibility, while away their valuable time without engaging in devotional service to the Lord; they live merrily, unafraid of impending death. This is the madness of human society. The madman has no responsibility in life. Similarly, a human being who does not develop a sense of responsibility before he dies is no better than the madman who tries to enjoy material life very happily without concern for the future. It is necessary that every human being be responsible in preparing himself for the next life, even if he has a duration of life like that of Brahmā, the greatest of all living creatures within the universe.

TEXT 34

**yad ardhām āyuṣaṇa tasya**

parārdham abhidhiyate

pūrvaḥ parārdhāḥ pākṛnto

**hy aparo’dya pravartate**

yat—that which; ardhām—half; āyuṣaṇa—of the duration of life; tasya—his; parārdham—a parārdha; abhidhiyate—is called; pūrvaḥ—the former; parārdhāḥ—half of the duration of life; apakṛntaḥ—having passed; hi—certainly; aparāḥ—the latter; adya—in this millennium; pravartate—shall begin.

**TRANSLATION**

The one hundred years of Brahmā’s life are divided into two parts, the first half and the second half. The first half of the duration of Brahmā’s life is already over, and the second half is now current.
PURPORT

The duration of one hundred years in the life of Brahma has already been discussed in many places in this work, and it is described in Bhagavad-gītā also (Bg. 8.17). Fifty years of the life of Brahma are already over, and fifty years are yet to be completed; then, for Brahma also, death is inevitable.

TEXT 35

पूर्वसयादैं परार्धस्य ब्राह्मो नाम महानभूत।
कल्पो यत्रामवदशास्मण्डलोति यं विदुः ॥१२५॥

pūrvasya-adau para-arḍhasya
brahmo nāma mahan abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yam viduḥ

pūrvasya—of the first half; ādau—in the beginning; para-arḍhasya—of the superior half; brāhmaḥ—Brahma-kalpa; nāma—of the name; mahan—very great; abhūt—was manifest; kalpaḥ—millennium; yatra—whereupon; abhavat—appeared; brahmā—Lord Brahma; śabda-brahma iti—the sounds of the Vedas; yam—which; viduḥ—they know.

TRANSLATION

In the beginning of the first half of Brahma’s life, there was a millennium called Brahma-kalpa wherein Lord Brahma appeared. The birth of the Vedas was simultaneous with Brahma’s birth.

PURPORT

According to Padma Purāṇa (Prabhāsa-kaṇḍa), in thirty days of Brahma many kalpas take place, such as Varāha-kalpa, Piṭṛ-kalpa, etc. Thirty days make one month of Brahma, beginning from the full moon to the disappearance of the moon. Twelve such months complete one year, and fifty years complete one parārdha, or one half the duration of the life of Brahma. The Śveta-Varāha appearance of the Lord is the first birthday of Brahma. The birth date of Brahma is in the month of March, according to Hindu astronomical calculation. This statement is reproduced from the explanation of Śrīla Viśvanātha Cakravartī Ṭhākur.
TEXT 36

The millennium which followed the first Brāhma millennium is known as the Pādma-kalpa because in that millennium the universal lotus flower grew out of the navel reservoir of water of the Personality of Godhead Hari.

PURPORT

The millennium following the Brāhma-kalpa is known as the Pādma-kalpa because the universal lotus grows in that millennium. The Pādma-kalpa is also called the Pitṛ-kalpa in certain Purāṇas.
of Bharata; vārāhāḥ—Vārāha; iti—thus; vikhyātāḥ—is celebrated; yatra—in which; āsīt—appeared; sākaraḥ—hog shape; hariḥ—the Personality of Godhead.

TRANSLATION

O descendant of Bharata, the first millennium in the second half of the life of Brahmā is also known as the Vārāha millennium because the Personality of Godhead appeared in that millennium as the hog incarnation.

PURPORT

The different millenniums known as the Brāhma, Pādma and Vārāha kalpas appear to be a little puzzling for the layman. There are some scholars who think these kalpas to be one and the same. According to Śrīla Viśvanātha Cakravartī, the Brāhma-kalpa in the beginning of the first half appears to be the Pādma-kalpa. We can, however, simply abide by the text and understand that the present millennium is in the second half of the duration of the life of Brahmā.

TEXT 38

कालोऽयं द्विपरार्धांत्यनीमेश उपचर्यते ।
अन्याकृतसानान्त्यं ब्रनादेर्ज्ञातास्यन्तः ॥ ३८॥

kālo'yaṁ dviparārdhākhyo
nimeśa upacaryate
avyākrtaśyānantasya
hy anāder jagad-ātmanaḥ

kālaḥ—eternal time; ayam—this (as measured by Brahmā’s duration of life); dvi-para-ardha-ākhyaḥ—measured by the two halves of Brahmā’s life; nimeśaḥ—less than a second; upacaryate—is so measured; avyākṛtaśya—of one who is unchanged; anantasya—of the unlimited; hi—certainly; anādeḥ—of the beginningless; jagat-ātmanaḥ—of the soul of the universe.

TRANSLATION

The duration of the two parts of Brahmā’s life, as above mentioned, is calculated to be equal to one nimeśa [less than a second] for the Supreme Personality of Godhead, who is unchanging and unlimited and is the cause of all causes of the universe.
PURPORT

The great sage Maitreya has given a considerable description of the time of different dimensions, beginning from the atom up to the duration of the life of Brahmā. Now he attempts to give some idea of the time of the unlimited Personality of Godhead. He just gives a hint of His unlimited time by the standard of the life of Brahmā. The entire duration of the life of Brahmā is calculated to be less than a second of the Lord’s time, and it is explained in the *Brahma-saṁhitā* as follows:

\[
\text{yasyaika-niśvasita-kālam athāvalambya} \\
\text{ji̇vanti loma-vilajā jagadaṇḍa-nāthāḥ} \\
\text{viśnu mahān sa tva yasya kalā-viśeṣo} \\
\text{govindam ādi-puruṣaṁ tam aham bhajāmi} \quad (Bs. 5.48)
\]

“I worship Govinda, the Supreme Personality of Godhead, the cause of all causes, whose plenary portion is Mahā-Viṣṇu. All the heads of the innumerable universes [the Brahmās] live only by taking shelter of the time occupied by one of His breaths.” The impersonalists do not believe in the form of the Lord, and thus they would hardly believe in the Lord’s sleeping. Their idea is obtained by a poor fund of knowledge; they calculate everything in terms of man’s capacity. They think that the existence of the Supreme is just the opposite of active human existence; because the human being has senses, therefore the Supreme must be without sense perception; because the human being has a form, therefore the Supreme must be formless; and because the human being sleeps, therefore the Supreme must not sleep. *Śrīmad-Bhāgavatam*, however, does not agree with such impersonalists. It is clearly stated herein that the Supreme Lord rests in yoga-nidrā, as previously discussed. And because He sleeps, naturally He must breathe, and the *Brahma-saṁhitā* confirms that within His breathing period innumerable Brahmās take birth and die.

There is complete agreement between *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. Eternal time is never lost along with the life of Brahmā. It continues, but it has no capacity to control the Supreme Personality of Godhead because the Lord is the controller of time. In the spiritual world there is undoubtedly time, but it has no control over activities. Time is unlimited, and the spiritual world is also unlimited, since everything there exists on the absolute plane.
Eternal time is certainly the controller of different dimensions, from that of the atom up to the superdivisions of the duration of Brahmā's life; but, nevertheless, it is controlled by the Supreme. Time can control only those who are body conscious, even up to the Satyaloka or the other higher planets of the universe.
world are the subject matter of sāṅkhya philosophy. The first sixteen diversities are the eleven senses and five sense objects, and the eight elements are the gross and subtle matter, namely earth, water, fire, air, sky, mind, intelligence and ego. All these combined together are distributed throughout the entire universe, which extends diametrically to four billion miles. Besides this universe of our experience, there are innumerable other universes. Some of them are bigger than the present one, and all of them are clustered together under similar material elements as described below.

TEXT 41


daśottarādhiṣṭaḥ yatra
praviṣṭaḥ paramānuvat
lakṣyate navar-gatāṁ cānaye
kotiṣaḥ hy aṇḍa-rāśayaḥ

-daśa-uttara-ahikaiḥ—with ten times greater thickness; yatra—in which; praviṣṭaḥ—entered; paramānuvat—like atoms; lakṣyate—it (mass of universes) appears; antar-gatāṁ—come together; ca—and; anye—in the other; kotiṣaḥ—clustered; hi—for; aṇḍa-rāśayaḥ—huge combination of universes.

TRANSLATION

The layers of elements covering the universes are each ten times thicker than the one before, and all the universes clustered together appear like atoms in a huge combination.

PURPORT

The coverings of the universes are also constituted of the elements earth, water, fire, air and ether, and each is ten times thicker than the one before. The first covering of the universe is earth, and it is ten times thicker than the universe itself. If the universe is four billion miles in size, then the size of the earthly covering of the universe is four billion times ten. The covering of water is ten times greater than the earthly covering, the covering of fire is ten times greater than the watery covering, the covering of air is ten times greater than that of the fire, the covering of ether is ten times greater still than that of air, and so on. The universe within the coverings of matter appears to be like an atom in comparison to the coverings, and the number of universes is unknown even to those who can estimate the coverings of the universes.
Calculation of Time, from the Atom

TEXT 42

The Supreme Personality of Godhead, Śrī Kṛṣṇa, is therefore said to be the original cause of all causes. Thus the spiritual abode of Viṣṇu is eternal without a doubt, and it is also the abode of Mahā-Viṣṇu, the origin of all manifestation.

PURPORT

Lord Mahā-Viṣṇu, who is resting in yoga-nidrā on the Causal Ocean and creating innumerable universes by His breathing process, only temporarily appears in the mahat-tattva for the temporary manifestation of the material worlds. He is a plenary portion of Lord Śrī Kṛṣṇa, and thus although He is nondifferent from Lord Kṛṣṇa, His formal appearance in the material world as an incarnation is temporary. The original form of the Personality of Godhead is actually the svarūpa or real form, and He eternally resides in the Vaikuṇṭha world (Viṣṇuloka). The word mahātmanaḥ is used here to indicate Mahā-Viṣṇu, and His real manifestation is Lord Kṛṣṇa, who is called parama, as confirmed in the Brahma-saṁhitā:

iśvaraḥ paramaḥ kṛṣṇah sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ sarva-kāraṇa-kāraṇam

“The Supreme Lord is Kṛṣṇa, the original Personality of Godhead known as Govinda. His form is eternal, full of bliss and knowledge, and He is the original cause of all causes.”

Thus end the Bhaktivedanta Purports of the Third Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled “Calculation of Time, from the Atom.”
CHAPTER TWELVE

Creation of the Kumāras and Others

TEXT 1

Maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyāḥ paramātmanaḥ
mahimā veda-garbha'ṭha
yathāsrāṅśin nibodha me

maitreyaḥ uvāca—Śrī Maitreya said; iti—thus; te—unto you; varṇitaḥ—described; kṣattaḥ—O Vidura; kāla-ākhyāḥ—by the name of eternal time; paramātmanaḥ—of the Supersoul; mahimā—glories; veda-garbhaḥ—Lord Brahmā, the reservoir of the Vedas; atha—hereafter; yathā—as it is; asrākṣīt—did create; nibodha—just try to understand; me—from me.

TRANSLATION

Śrī Maitreya said: O learned Vidura, so far I have explained to you the glories of the form of the Supreme Personality of Godhead in His feature of kāla. Now you can hear from me about the creation of Brahmā, the reservoir of all Vedic knowledge.

TEXT 2

सत्यान्यश्वतामिश्रम तामिश्रमादिक्तः
महामोहं त मोहं तमशक्षान्नृतवः

441
TRANSLATION

Brahma first created the nescient engagements like self-deception, the sense of death, anger after frustration, the sense of false ownership, and the illusory bodily conception, or forgetfulness of one’s real identity.

PURPORT

Before the factual creation of the living entities in different varieties of species, the conditions under which a living being in the material world has to live were created by Brahma. Unless a living entity forgets his real identity, it is impossible for him to live in the material conditions of life. Therefore the first condition of material existence is forgetfulness of one’s real identity. And by forgetting one’s real identity, one is sure to be afraid of death, although a pure living soul is deathless and birthless. This false identification with material nature is the cause of false ownership of things which are offered by the arrangement of superior control. All material resources are offered to the living entity for his peaceful living and for the discharge of the duties of self-realization in conditioned life. But due to false identification, the conditioned soul becomes entrapped by the sense of false ownership of the property of the Supreme Lord. It is evident from this verse that Brahma himself is a creation of the Supreme Lord, and the five kinds of nescience which condition the living entities in material existence are creations of Brahma. It is simply ludicrous to think the living entity to be equal with the Supreme Being when one can understand that the conditioned souls are under the influence of Brahma’s magic wand. Patanjali also accepts that there are five kinds of nescience, as mentioned herein.
TEXT 3

Creation of the Kumāras and Others

TEXT 3


dṛṣṭvā pāpiyāsīṁ srṣṭīṁ
nātmānaṁ bahu amanyata
bhagavad-dhyāna-pūtena
manasānyāṁ tato ‘srṣjat

Seeing such a misleading creation as a sinful task, Brahmā did not feel much pleasure in his activity, and therefore he purified himself by meditation on the Personality of Godhead. Then he began another term of creation.

PURPORT

Although he created the different influences of nescience, Lord Brahmā was not satisfied in performing such a thankless task, but he had to do it because most of the conditioned souls wanted it to be so. Lord Kṛṣṇa says in Bhagavad-gītā (15.15) that He is present in everyone’s heart and is helping everyone to either remember or forget. The question may be raised why the Lord, who is all-merciful, helps one to remember and another to forget. Actually, His mercy is not exhibited in partiality towards one and enmity towards another. The living entity, as part and parcel of the Lord, is partially independent because he partially possesses all the qualities of the Lord. Anyone who has some independence may sometimes misuse it due to ignorance. When the living entity prefers to misuse his independence and glide down towards nescience, the all-merciful Lord first of all tries to protect him from the trap, but when the living entity persists on gliding down to hell, the Lord helps him to forget his real position. The Lord helps the falling living entity to glide down to the lowest point, just to give him the chance to see if he is happy by misusing his independence.
Almost all the conditioned souls who are rotting in the material world are misusing their independence, and therefore five kinds of nescience are imposed upon them. As an obedient servitor of the Lord, Brahmā creates all these as a matter of necessity, but he is not happy in doing so because a devotee of the Lord naturally does not like to see anyone falling down from his real position. Persons who do not care for the path of realization get full facilities from the Lord for executing their proclivities to the fullest extent, and Brahmā helps in that procedure without fail.

TEXT 4

सनकं च सनन्दं च सनातनस्यात्मपू: ।
सनातकुम्मारं च मुनीभिषिक्षियानुप्रेरेतस: ॥ ४ ॥

\[\text{sanaka} ca \text{ sananda} ca\]
\[\text{sanatanam athātmabhūḥ}\]
\[\text{sanat-kumāram ca munin}\]
\[\text{niṣkriyān īrdhva-retasaḥ}\]

sanakam—Sanaka; ca—also; sanandam—Sananda; ca—and; sanātanam—Sanatana; atha—thereafter; ātmabhūḥ—Brahmā, who is self-born; sanat-kumāram—Sanat-kumāra; ca—also; munin—the great sages; niṣkriyān—free from all fruitive action; īrdhva-retasaḥ—those whose semina flows upwards.

TRANSLATION

In the beginning, Brahmā created four great sages named Sanaka, Sananda, Sanatana and Sanat-kumāra. All of them were unwilling to adopt materialistic activities because they were highly elevated due to their semina’s flowing upwards.

PURPORT

Although Brahmā created the principles of nescience as a matter of necessity for those living entities who were destined to ignorance by the will of the Lord, he was not satisfied in performing such a thankless task. He therefore created four principles of knowledge: sānkhyā, or empirical philosophy for the analytical study of material conditions; yoga, or mysticism for liberation of the pure soul from material bondage; vairāgya, the acceptance of complete detachment from material enjoyment in life to
elevate oneself to the highest spiritual understanding; and tapas, or the various kinds of voluntary austerities performed for spiritual perfection. Brahmā created the four great sages Sanaka, Sananda, Sanātana and Sanat to entrust them with these four principles of spiritual advancement, and they inaugurated their own spiritual party, or sampradāya, known as the Kumāra-sampradāya, or later on as the Nimbārka-sampradāya, for the advancement of bhakti. All of these great sages became great devotees, for without devotional service to the Personality of Godhead one cannot achieve success in any activity of spiritual value.

TEXT 5

Brahma spoke to his sons after generating them. “My dear sons,” he said, “now generate progeny.” But due to their being attached to Vasudeva, the Supreme Personality of Godhead, they aimed at liberation, and therefore they expressed their unwillingness.

TRANSLATION

The four sons of Brahmā, the Kumāras, declined to become family men even on the request of their great father, Brahmā. Those who are serious about gaining release from material bondage should not be entangled in the false relationship of family bondage. People may ask how the Kumāras could refuse the orders of Brahmā, who was their father and above all the creator of the universe. The reply is that one who is vāsudeva-parāyaṇāḥ, or seriously engaged in the devotional service of the Personality of
Godhead, Vāsudeva, need not care for any other obligation. It is enjoined in the Bhāgavatam:

\[ \text{deva}-\text{bhūta}-\text{pra}-\text{nām} \quad \text{pi}-\text{tāḥ} \quad \text{na} \quad \text{kiṅkarā} \quad \text{nāyam} \quad \text{ṛ̐tī} \quad \text{ca} \quad \text{rājan} \quad \text{sarvātmā} \quad \text{yaḥ} \quad \text{saraṇaṁ} \quad \text{saraṇyaṁ} \quad \text{gato} \quad \text{mukundaṁ} \quad \text{pariḥṛtya} \quad \text{kartam} \]

“Anyone who has completely given up all worldly relationships and has taken absolute shelter of the lotus feet of the Lord, who gives us salvation and who alone is fit to be taken shelter of, is no longer a debtor or servant of anyone, including the demigods, forefathers, sages, other living entities, relatives and members of human society.” (Bhāg. 11.5.41) Thus there was nothing wrong in the acts of the Kumāras when they refused their great father’s request that they become family men.

TEXT 6

\[ \text{so} \quad \text{vadhyātāḥ} \quad \text{sutair} \quad \text{evaṁ} \quad \text{pratyākhyātānuṣāsanaiḥ} \quad \text{krodham} \quad \text{duṛviśahāṁ} \quad \text{jātaṁ} \quad \text{niyantum} \quad \text{upacakrame} \]

\[ \text{saḥ} \quad \text{he} \quad \text{(Brahmā);} \quad \text{avadhyātāḥ} \quad \text{thus} \quad \text{being} \quad \text{disrespected;} \quad \text{sutaiḥ} \quad \text{by} \quad \text{the} \quad \text{sons;} \quad \text{evaṁ} \quad \text{thus;} \quad \text{pratyākhyāta} \quad \text{refusing} \quad \text{to} \quad \text{obey;} \quad \text{anuṣāsanaiḥ} \quad \text{the} \quad \text{order} \quad \text{of} \quad \text{their} \quad \text{father;} \quad \text{krodham} \quad \text{anger;} \quad \text{duṛviśaham} \quad \text{too} \quad \text{much} \quad \text{to} \quad \text{be} \quad \text{tolerated;} \quad \text{jātam} \quad \text{thus} \quad \text{generated;} \quad \text{niyantum} \quad \text{to} \quad \text{control;} \quad \text{upacakrame} \quad \text{tried} \quad \text{his} \quad \text{best.} \]

TRANSLATION

On the refusal of the sons to obey the order of their father, there was much anger generated in the mind of Brahmā, which he tried to control and not express.

PURPORT

Brahmā is the director in charge of the modes of passion of material nature. Therefore it was natural for him to become angry on the refusal of his sons to obey his order. Although the Kumāras were right in such acts of refusal, Brahmā, being absorbed in the mode of passion, could not check
his passionate anger. He did not express it, however, because he knew that
his sons were far enlightened in spiritual advancement and thus he should
not express his anger before them.

TEXT 7

\[
\text{dhiyā nigrhyamāṇo'pi}
\text{bhruvor-madhyāt prajāpateḥ}
\text{sadyo'jayata tan-manyuh}
\text{kumāro nila-lohitah}
\]

\text{dhiyā—by intelligence; nigrhyamāṇaḥ—being controlled; api—in spite of;}
\text{bhruvo—of the eyebrows; madhyāt—from between; prajāpateḥ—of}
\text{Brahma; sadyaḥ—at once; ajāyata—generated; tat—his; manyuh—anger;}
\text{kumāraḥ—a child; nila-lohitah—mixture of blue and red.}

TRANSLATION

Although he tried to curb his anger, it came out from between his
eyebrows, and a child of mixed blue and red was immediately generated.

PURPORT

The face of anger is the same whether exhibited due to ignorance or
knowledge. Although Brahma tried to curb his anger, he could not do so,
even though he is the supreme being. Such anger in its true color came
from between the eyebrows of Brahma as Rudra, in a mixed color of blue
(ignorance) and red (passion), because anger is the product of passion and
ignorance.

TEXT 8

\[
\text{sa vai ruroda devānāṁ}
\text{pūrvajo bhagavān bhavaḥ}
\text{nāmāni kuru me dhātaḥ}
\text{sthānāni ca jagad-guro}
\]

\text{sa vai ruroda devānāṁ}
\text{pūrvajo bhagavān bhavaḥ}
\text{nāmāni kuru me dhātaḥ}
\text{sthānāni ca jagad-guro}
saḥ—he; vai—certainly; ruroda—cried loudly; devānām pūrvajāḥ—the eldest of all demigods; bhagavān—the most powerful; bhavaḥ—Lord Śiva; nāmāni—different names; kuru—designate; me—my; dhūtaḥ—O destiny maker; sthānāni—places; ca—also; jagat-guro—O teacher of the universe.

**TRANSLATION**

After his birth he began to cry: O destiny maker, teacher of the universe, kindly designate my name and place.

**TEXT 9**

इति तस्य वचः पाणे मगवान परिपलयन् ।
ब्रर्मास्मात्यथा वाचा मा रोदीलस्कृरोमि ते॥ ९,॥ ।

**TRANSLATION**

The all-powerful Brahmā, who was born from the lotus flower, pacified the boy with gentle words, accepting his request, and said: Do not cry. I shall certainly do as you desire.

**TEXT 10**

यद अरोदिः सुर्श्रेष्ठ सोदेग हि बालकः ।
तत्स्तस्तायभिधासति नाम्प्रा रुद्र हृति प्रजा: ॥ १०॥

**TRANSLATION**

yad arūḍh sura-śreṣṭha
sodvega iva bālakah
tatas tvām abhidyāsyanti
nāmnā rudra iti prajāḥ
yat—as much as; arodiḥ—cried loudly; sura-śreṣṭha—O chief of the demi-
gods; sodvegaḥ—with great anxiety; iva—like; bālakaḥ—a boy; tataḥ—there-
fore; tvām—you; abhidhāsyanti—will call; nāmā—by the name; rudra—
Rudra; iti—thus; prajāḥ—people.

TRANSLATION

Thereafter Brahmā said: O chief of the demigods, you shall be called by
the name Rudra by all people because you have so anxiously cried.

TEXT 11

हृद इन्द्रियाणि असुर व्योमाः

vāyur āgnir jalam mahī
sūryaś candras tapaś caiva

sthānāny agrē kṛtāṇi te

hrd—the heart; indriyāṇi—the senses; asuḥ—life air; vyoma—the sky;
vāyuḥ—the air; āgniḥ—fire; jalam—water; mahī—the earth; sūryaḥ—the sun;
candraḥ—the moon; tapaḥ—austerity; ca—as well as; eva—certainly;
sthānāni—all these places; agrē—hereinbefore; kṛtāṇi—already made; te—
for your.

TRANSLATION

My dear boy, I have already selected the following places for your
residence: the heart, the senses, the air of life, the sky, the air, the fire, the
water, the earth, the sun, the moon and austerity.

PURPORT

The creation of Rudra from between the eyebrows of Brahmā as the
result of his anger, generated from the mode of passion partly touched by
ignorance, is very significant. In Bhagavad-gītā the principle of Rudra is
described (Bg. 3.37). Krodha (anger) is the product of kāma (lust), which
is the result of the mode of passion. When lust and hankering are unsatis-
fied, the element of krodha appears, which is the formidable enemy of the
conditioned soul. This most sinful and inimical passion is represented as
ahaikāra, or the false egocentric attitude of thinking oneself to be all in
all. Such an egocentric attitude on the part of the conditioned soul, who
is completely under the control of material nature, is described in *Bhagavad-gītā* as foolish. The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein *krodha* (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra’s presence in such places. When a man is angry he breathes very rapidly, and thus Rudra is represented in the air of life or in the activities of breathing. When the sky is overcast with dense clouds and roars in anger, and when the wind blows very fiercely, the Rudra principle is manifested, and so also when the sea water is infuriated by the wind it appears in a gloomy feature of Rudra which is very fearful to the common man. When fire is ablaze we can also experience the presence of Rudra, and when there is an inundation over the earth we can understand that this is also the representation of Rudra.

There are many earthly creatures who constantly represent the Rudra element. The snake, tiger and lion are always representations of Rudra. Sometimes because of the extreme heat of the sun there are cases of heat stroke, and due to the extreme coldness created by the moon there are cases of collapse. There are many sages empowered with the influence of austerity and many *yogīs*, philosophers and renouncers who sometimes exhibit their acquired power under the influence of the Rudra principles of anger and passion. The great *yogī* Durvāsā, under the influence of this Rudra principle, picked a quarrel with Mahārāja Ambariṣa, and a *brahmana* boy exhibited the Rudra principle by cursing the great King Mahārāja Parīkṣit. When the Rudra principle is exhibited by persons who are not engaged in the devotional service of the Supreme Personality of Godhead, the angry person falls down from the peak of his improved position. This is confirmed as follows:

\[
\begin{align*}
& \text{ye 'nye 'r avindākṣa vimuktamāninas} \\
& \text{tvayy astabhāvād avīśuddha-buddhayāḥ} \\
& \text{āruhva kṛcchreṇa param padām tataḥ} \\
& \text{patanty adho 'nāḍṛta-yuṣmad aṅghrayaḥ} \\
& \text{(Bhāg. 10.2.32)}
\end{align*}
\]

The most lamentable falldown of the impersonalist is due to his false and unreasonable claim of being one with the Supreme.
TEXT 12

Creation of the Kumāras and Others

manyur manur mahinaso
mahan chiva ītadhvajah
ugaretā bhavaḥ kālo
vāmadeva dhṛtavrataḥ

manyuḥ, manuḥ, mahinasaḥ, mahān, śivaḥ, ītadhvajaḥ, ugraretāḥ,
bhavaḥ, kālaḥ, vāmadevah, dhṛtavrataḥ—all names of Rudra.

TRANSLATION

Lord Brahmā said: My dear boy Rudra, you have eleven other names:
Manyu, Manu, Mahinasa, Mahān, Śiva, Ītadhvaja, Ugraretā, Bhava, Kāla,
Vāmadeva and Dhṛtavrata.

TEXT 13

dhīr dhṛti-rasaloma ca
niyut sarpir ilāmbikā
iravatī svadhā dīkṣā
 rudrānyo rudra te striyaḥ

dhīḥ, dhṛti, rasalā, umā, niyut, sarpiḥ, ilā, ambikā, iravatī, svadhā,
dīkṣā, rudrānyah—the eleven Rudrāṇis; rudra—O Rudra; te—unto you;
striyaḥ—wives.

TRANSLATION

O Rudra, you also have eleven wives, called the Rudrāṇis, and they are
as follows: Dhī, Dhṛti, Rasalā, Umā, Niyut, Sarpi, Ilā, Ambikā, Iravatī,
Svadhā and Dīkṣā.

TEXT 14

Oṣṇaṇātāni nāmaṇi śānaṇi ca sasyoṣṇa: ||
āsṛ: sṛj praṇa vahhi: praṇāmaṁsi yasyaṁ: ||14||
grhāṇaitāni nāmāni
sthānāni ca sayoṣaṇaḥ
ebhiḥ srja praṇāḥ bahviḥ
praṇānām asi yat patiḥ
grhāṇa—just accept; etāni—all these; nāmāni—different names; sthānāni—as well as places; ca—also; sa-yoṣaṇaḥ—along with wives; ebhiḥ—with them; srja—just generate; praṇāḥ—progeny; bahviḥ—on a large scale; praṇānām—of the living entities; asi—you are; yat—since; patiḥ—the master.

TRANSLATION
My dear boy, you can now accept all the names and places designated for you and your different wives, and since you are now one of the masters of the living entities, you may increase the population on a large scale.

PURPORT
Brahmā, as the father of Rudra, selected the wives of his son, his living places, and his names as well. It is natural that one should accept the wife selected by one’s father, just as a son accepts the name given by the father or as he accepts the property offered by the father. That is the general course in increasing the population of the world. On the other hand, the Kumāras did not accept the offering of their father because they were elevated far beyond the business of generating a great number of sons. As the son can refuse the order of the father for higher purposes, so the father can refuse to maintain his sons in increasing population because of higher purposes.

TEXT 15

इत्यादिष्टः ख्यातुर्णा मनवाचीलोहितोः ।
सर्वाक्षालिखितवदेन सर्वार्थसमायः प्रजा: ॥१५॥

ity ādiṣṭaḥ svaguruṇā
bhagavān nila-lohitaḥ
sattvākṛti-svabhāvena
sasrjātmasamāḥ praṇāḥ

iti—thus; ādiṣṭaḥ—being ordered; svaguruṇā—by his own spiritual master; bhagavān—the most powerful; nila-lohitaḥ—Rudra, whose color is mixed blue and red; sattva—power; ākṛti—bodily features; svabhāvena—and
with a very furious mode of nature; sasarja—created; ātma-samāḥ—like his own prototype; prajāḥ—generations.

**TRANSLATION**

The most powerful Rudra, whose bodily color was blue mixed with red, created many offspring exactly resembling him in features, strength and furious nature.

**TEXT 16**

रूद्राणां रूद्रस्थानां समन्तादृ ग्रस्तां जगत् ।
निशाम्यासंख्याशो यूथानु प्रजापतिरश्रकः ॥१६॥

rūḍrāṇāṁ rūḍra-sṛṣṭānāṁ
samantād grasatāṁ jagat
niśāmyāsaṅkhyaśo yūthān
prajāpati rāṣṭrāṅkata

rūḍrāṇām—of the sons of Rudra; rūḍra-sṛṣṭānām—who were generated by Rudra; samantāt—being assembled together; grasatām—while devouring; jagat—the universe; niśāmya—by observing their activities; asaṅkhyaśaḥ—unlimited; yūthān—assembly; prajā-patiḥ—the father of the living entities; aṣaṅkata—became afraid of.

**TRANSLATION**

The sons and grandsons generated by Rudra were unlimited in number, and when they assembled together they attempted to devour the entire universe. When Brahmā, the father of the living entities, saw this, he became afraid of the situation.

**PURPORT**

The generations of Rudra, the incarnation of anger, were so dangerous to the maintenance of universal affairs that even Brahmā, the father of the living entities, became afraid of them. The so-called devotees or followers of Rudra are also a menace. They are sometimes dangerous even to Rudra himself. Descendants of Rudra sometimes make plans to kill Rudra—by the grace of Rudra. That is the nature of his devotees.
TEXT 17

Brahmā told Rudra: O best among the demigods, there is no need for you to generate living entities of this nature. They have begun to devastate everything on all sides with the fiery flames from their eyes, and they have even attacked me.

TEXT 18

My dear son, you had better situate yourself in penance, which is auspicious for all living entities and which will bring all benediction upon
you. By penance only shall you be able to create the universe as it was before.

PURPORT

In the creation, maintenance and dissolution of the cosmic manifestation, the three deities Brahmā, Viṣṇu and Maheśvara, or Śiva, are respectively in charge. Rudra was advised not to destroy while the period of creation and maintenance was going on, but to situate himself in penance and wait for the time of dissolution, when his services would be called for.

TEXT 19

\begin{quote}
तपसैव परं ज्योतिर्भगवन्तमधोक्षजम्।
सर्वभृतगुहावसमस्सासा विन्दते पुमान्॥१९॥
\end{quote}

\begin{quote}
tapasāiva param jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
aṅjasā vindate pumān
\end{quote}

\textit{tapasā}—by penance; \textit{eva}—only; \textit{param}—the supreme; \textit{jyotih}—light; \textit{bhagavantam}—unto the Personality of Godhead; \textit{adhokṣajam}—He who is beyond the approach of the senses; \textit{sarva-bhūta-guhā-vāsam}—residing in the heart of all living entities; \textit{aṅjasā}—complete; \textit{vindate}—can know; \textit{pumān}—a person.

TRANSLATION

By penance only can one even approach the Personality of Godhead, who is within the heart of every living entity and at the same time beyond the reach of all senses.

PURPORT

Rudra was advised by Brahmā to perform penance as an example to his sons and followers that penance is necessary for the attainment of the favor of the Supreme Personality of Godhead. In \textit{Bhagavad-gītā} it is said that the common mass of people follow the path shown by an authority. Thus Brahmā, disgusted with the Rudra generations and afraid of being devoured by the increase of population, asked Rudra to stop producing such an unwanted generation and take to penance for attaining the favor
of the Supreme Lord. We find, therefore, in pictures, that Rudra is always sitting in meditation for the attainment of the favor of the Lord. Indirectly, the sons and followers of Rudra are advised to stop the business of annihilation following the Rudra principle while the peaceful creation of Brahmā is going on.

TEXT 20

Maitreya Uvāc

एवमात्माभुवः दिशताः परिक्रम्य गिरां पतिम ।
वाहित्यमानस्य विवेषा तपसे बनम ॥ २० ॥

maitreya uvāca
evam ātmabhuva “diṣṭaḥ
parikramya girām patim
bādham ity amum āmantrya
viveśa tapase vanam

maitreyah uvāca—Śrī Maitreya said; evam—thus; ātma-bhuvā—by Brahmā; ādiṣṭaḥ—being so requested; parikramyā—by circumambulating; girām—of the Vedas; patim—unto the master; bādham—that is right; iti—thus; amum—unto Brahmā; āmantrya—thus addressing; viveśa—entered into; tapase—for the matter of penance; vanam—into the forest.

TRANSLATION

Śrī Maitreya said: Thus Rudra, being ordered by Brahmā, circumambulated his father, the master of the Vedas. Addressing him with words of assent, he entered the forest to perform austere penances.

TEXT 21

अथाभिध्यायत् सर्गे दशं पुस्ता: प्रजजिरे ।
भगवच्छक्तियुक्तसः लोकसन्तानहेतवः ॥ २१ ॥

athābhidhyāyataḥ sargam
daśa putrāḥ prajajīre
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ
atha—thus; abhidhyāyataḥ—while thinking of; sargam—creation; daśa—ten; putrāḥ—sons; praajasīre—were begotten; bhagavat—regarding the Personality of Godhead; sakti—potency; yuktaśya—empowered with; loka—the world; santāna—generation; hetavaḥ—the causes.

TRANSLATION
Brahmā, who was empowered by the Supreme Personality of Godhead, thought of generating living entities and begot ten sons for the extension of the generations.

TEXT 22

मरीचिर्यः पुलस्य: पुलह: क्रतु: ।
भुवर्षसिः दशस्य दशस्यस्त्र नारदः ॥२२॥

maricir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiśṭho dakṣaś ca
daśamas tatra nāradaḥ

marīcīḥ, atri, aṅgirasau, pulastyaḥ, pulahaḥ, kratuḥ, bhṛguḥ, vasiśṭhaḥ, dakṣaḥ—names of sons of Brahmā; daśamaḥ—the tenth; tatra—there; nāradaḥ—Nārada.

TRANSLATION
Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiśṭha, Dakṣa, and the tenth son, Nārada, were thus born.

PURPORT
The whole process of the creation, maintenance and dissolution of the cosmic manifestation is meant to give the conditioned souls a chance to go back home, back to Godhead. Brahmā created Rudra to help him in his creative endeavor, but from the very beginning Rudra began to devour the whole creation, and thus he had to be stopped from such devastating activities. Brahmā therefore created another set of good children who were mostly in favor of worldly frutive activities. He knew very well, however, that without devotional service to the Lord there is hardly any benefit for the conditioned souls, and therefore he at last created his worthy son Nārada, who is the supreme spiritual master of all transcendentalists. With-
out devotional service to the Lord one cannot make progress in any department of activity, although the path of devotional service is always independent of anything material. It is only the transcendental loving service of the Lord which can deliver the real goal of life, and thus the service rendered by Śrīman Nārada Muni is the highest among all the sons of Brahmā.

**TEXT 23**

उत्साहार्दे जने दक्षोन्गुष्ठात्स्वभवेत्।
प्राणादसिद्धः सञ्जातो भ्रूस्तवनि क्रात्कतु॥२३॥

utraṅgān nārada jānē
dakṣo 'ṅgusthāt svayam-bhuvah
prānād vasiṣṭhāḥ sañjāto
bhṛgus tvaci karāt kratuḥ

utraṅgāt—by transcendental deliberation; nāradaḥ—Mahāmuni Nārada; jānē—generated; dakṣaḥ—Dakṣa; aṅgusthāt—from the thumb; svayam-bhuvah—of Brahmā; prānāt—from the life air or breathing; vasiṣṭhāḥ—Vasiṣṭha; sañjātāḥ—was born; bhṛguḥ—the sage Bhṛgu; tvaci—from the touch; karāt—from the hand; kratuḥ—the sage Kratu.

**TRANSLATION**

Nārada was born from the deliberation of Brahmā, which is the best part of his body. Vasiṣṭha was born from his breathing, Dakṣa from a thumb, Bhṛgu from his touch, and Kratu from his hand.

**PURPORT**

Nārada was born from the best deliberation of Brahmā because Nārada was able to deliver the Supreme Lord to anyone he liked. The Supreme Personality of Godhead cannot be realized by any amount of Vedic knowledge nor by any number of penances. But a pure devotee of the Lord like Nārada can deliver the Supreme Lord by his good will. The very name Nārada suggests that he can deliver the Supreme Lord. Nāra means the Supreme Lord, and da means one who can deliver. That he can deliver the Supreme Lord does not mean that the Lord is like a commodity that can be delivered to any person. But Nārada can deliver to anyone the transcendental loving service of the Lord as a servitor, friend, parent or lover,
as one may desire out of one’s own transcendental love for the Lord. In other words, it is Nārada only who can deliver the path of bhakti-yoga, the highest mystic means for attainment of the Supreme Lord.

TEXT 24

पुलहो नाभितो जजे पुलस्य: काॅर्योष्ट्र्थांपि : ।
अंगिरा मुखतो यस्तो द्रामर्मी चर्मनो द्रामवत् ॥२४॥

pulaho nābhito jajñe
pulastyah karṇayor rśih
āṅgirā mukhato 'ksno 'trir
marīcīr manaso 'bhavat

pulahaḥ—the sage Pulaha; nābhitah—from the navel; jajñe—generated;
pulastyah—the sage Pulastya; karṇayoh—from the ears; rśih—the great sage;
āṅgirah—the sage Āṅgirā; mukhataḥ—from the mouth; aksṇaḥ—from the eyes;
atriḥ—the sage Atri; maricīḥ—the sage Marīci; manasaḥ—from the mind; abhavat—appeared.

TRANSLATION

Pulastya was generated from the ears, Āṅgirā from the mouth, Atri from the eyes, Marīci from the mind and Pulaha from the navel of Brahmā.

TEXT 25

धर्मं: सतादक्षिणं यत्र नारायणं: स्थयम् ।
अधर्मं: प्रस्ठतो यस्मान्युक्तोक्ष्यक्यर: ॥२५॥

dharmaḥ stanād daksinatō
yatra nārāyaṇah svayam
adharmaḥ prṣṭhato yasmān
mrtyur loka-bhayān-karāḥ

dharmaḥ—religion; stanāt—from the breast; daksinatāḥ—on the right side; yatra—wherein; nārāyaṇah—the Supreme Lord; svayam—personally; adharmaḥ—irreligion; prṣṭhataḥ—from the back; yasmāt—from which; mrtyuḥ—death; loka—to the living entity; bhayam-karāḥ—horrible.
Religion was manifested from the breast of Brahmā, wherein is seated the Supreme Personality of Godhead Nārāyaṇa, and irreligion appeared from his back, where horrible death takes place for the living entity.

PURPORT

That religion was manifested from the place where the Personality of Godhead is personally situated is very significant because religion means devotional service to the Personality of Godhead, as confirmed in Bhagavad-gītā as well as the Bhāgavatam. In Bhagavad-gītā the last instruction is to give up all other engagements in the name of religion and take shelter of the Personality of Godhead. Śrīmad-Bhāgavatam also confirms that the highest perfection of religion is that which leads to the devotional service of the Lord, unmotivated and unhampered by material impediments. Religion in its perfect form is the devotional service of the Lord, and irreligion is just the opposite. The heart is the most important part of the body, whereas the back is the most neglected part. When one is attacked by an enemy one is apt to endure attacks from the back and protect himself carefully from all attacks on the chest. All types of irreligion spring from the back of Brahmā, whereas real religion, the devotional service of the Lord, is generated from the chest, the seat of Nārāyaṇa. Anything which does not lead to the devotional service of the Lord is irreligion, and anything which leads to the devotional service of the Lord is called religion.

TEXT 26

ह्रदि कामो भ्रुवः क्रोधाः लोभाः क्रोधद्वालयो निर्भृत सदा गहीस्रयायाः
आयाता शत्रुः शत्रुः शत्रुः शत्रुः शत्रुः शत्रुः

ह्रदि—from the heart; कामो—lust; भ्रुवः—from the eyebrows; क्रोधाः—anger; लोभाः—greed; ca—also; अधारः—from between the lips; आयात—from the mouth; शत्रुः—enemy; शत्रुः—enemy; गहीस्रयायाः—reservoir of all vices.
TRANSLATION
Lust and desire became manifested from the heart of Brahmā, anger from between his eyebrows, greed from between his lips, the power of speaking from his mouth, the ocean from his penis, and low and abominable activities from his anus, the source of all sins.

PURPORT
A conditioned soul is under the influence of mental speculation. However great one may be in the estimation of mundane education and learning, he cannot be free from the influence of psychic activities. Therefore it is very difficult to give up lust and the desires for low activities until one is in the line of devotional service to the Lord. When one is frustrated in lust and low desires, anger is generated from the mind and is expressed from between the eyebrows. Ordinary men are therefore advised to concentrate the mind by focusing on the place in between the eyebrows, whereas the devotees of the Lord are already practiced to place the Supreme Personality of Godhead on the seat of their minds. The theory of becoming desireless is untenable because the mind cannot be made desireless. When it is recommended that one should be desireless, it is understood that one should not desire things which are destructive to spiritual values. A devotee of the Lord always has the Lord in his mind, and thus he does not need to be desireless because all his desires are in relationship with the service of the Lord. The power of speaking is called Sarasvatī, or the goddess of learning, and the birthplace of the goddess of learning is the mouth of Brahmā. Even if a man is endowed with the favor of the goddess of learning, it is quite possible for his heart to be full of lust and material desire and his eyebrows to display symptoms of anger. One may be very learned in the mundane estimation, but that does not mean that he is free from all low activities of lust and anger. Good qualifications can only be expected from a pure devotee who is always engaged in the thought of the Lord, or in samādhi, with faith.

TEXT 27

छायायाः कर्दमो जज्ञे देवहुत्याः पति: प्रभुः ।
मनसो देहतथे जज्ञे विश्रक्तो जगतु ॥२७॥

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuh
manaso dehataḥ cedāṁ
jajñe viśva-krto jagat
chāyāyāḥ—by the shadow; kardamaḥ—Kardama Muni; jajñe—became manifested; devahūtyāḥ—of Devahūti; patiḥ—husband; prabhuḥ—the master; manasaḥ—from the mind; dehataḥ—from the body; ca—also; idam—this; jajñe—developed; viśva—the universe; kṛtāḥ—of the creator; jagat—cosmic manifestation.

TRANSLATION
Sage Kardama, husband of the great Devahūti, was manifested from the shadow of Brahmā. Thus all became manifested either from the body or the mind of Brahmā.

PURPORT
Although one of the three modes of material nature is always prominent, they are never represented unalloyed by one another. Even in the most prominent existence of the two lower qualities, the modes of passion and ignorance, there is sometimes a tinge of the mode of goodness. Therefore all the sons generated from the body or the mind of Brahmā were in the modes of passion and ignorance, but some of them, like Kardama, were born in the mode of goodness. Nārada was born in the transcendental state of Brahmā.

TEXT 28

vācam duhitaraṁ tanvīṁ
svayam-bhūr haratīṁ manah
akāmarān cakame kṣattaḥ
sakāma iti naḥ śrutam

vācam—Vāk; duhitaram—unto the daughter; tanvīṁ—born of his body; svayam-bhūḥ—Brahmā; haratīṁ—attracting; manah—his mind; akāmarāṁ—without being sexually inclined; cakame—desired; kṣattaḥ—O Vidura; sa-kāmaḥ—being sexually inclined; iti—thus; naḥ—we; śrutam—have heard.

TRANSLATION
O Vidura, we have heard that Brahmā had a daughter named Vāk who
was born from his body and who attracted his mind toward sex, although she was not sexually inclined towards him.

PURPORT

_Balavān indriya-grāmo vidvāṁsam api karṣati._ It is said that the senses are so mad and strong that they can bewilder even the most sensible and learned man. Therefore it is advised that one should not indulge in living alone even with one’s mother, sister or daughter. _Vidvāṁsam api karṣati_ means that even the most learned also become victims of the sensuous urge. Maitreya hesitated to state this anomaly on the part of Brahmā, who was sexually inclined to his own daughter, but still he mentioned it because sometimes it so happens, and the living example is Brahmā himself, although he is the primeval living being and the most learned within the whole universe. If Brahmā could be a victim of the sexual urge, then what of others, who are prone to so many mundane frailties? This extraordinary immorality on the part of Brahmā was heard to have occurred in some particular _kalpa_, but it could not have happened in the _kalpa_ in which Brahmā heard directly from the Lord the four essential verses of _Śrīmad-Bhāgavatam_ because the Lord benedicted Brahmā, after giving him lessons on the _Bhāgavatam_, that he would never be bewildered in any _kalpa_ whatsoever. This indicates that before the hearing of _Śrīmad-Bhāgavatam_ he might have fallen a victim to such sensuality, but after hearing _Śrīmad-Bhāgavatam_ directly from the Lord, there was no possibility of such failures.

One should, however, take serious note of this incident. The human being is a social animal, and his unrestrictedly mixing with the fair sex leads to downfall. Such social freedom of man and woman, especially among the younger section, is certainly a great stumbling block on the path of spiritual progress. Material bondage is due only to sexual bondage, and therefore unrestricted association of man and woman is surely a great impediment. Maitreya cited this example on the part of Brahmā just to bring to our notice this great danger.

TEXT 29

_मरणेण ज्ञातविलेक्य पितरं सुताः ॥
मरीविविभूष्यत्र सनन्यो विस्मयायत्वोपयोगयतु ॥२९॥_

tam adharme kṛta-matīṁ
vilokya pitaram sutāḥ
Thus, finding their father so deluded in an act of immorality, the sages headed by Marici, all sons of Brahma, spoke as follows with great respect.

PURPORT

The sages like Marici were not in the wrong in submitting their protests against the acts of their great father. They knew very well that even though their father committed a mistake, there must have been some great purpose behind the show, otherwise such a great personality could not have committed such a mistake. It might be that Brahma wanted to warn his subordinates about human frailties in their dealings with women. This is always very dangerous for persons who are on the path of self-realization. Therefore, great personalities like Brahma, even when in the wrong, should not be neglected, nor could the great sages headed by Marici show any disrespect because of his extraordinary behavior.

TEXT 30

नैतस्येऽः हतं त्वन् करिष्यन्ति चापरे ।
यतं दुहितां गन्धर्निग्राहकं प्रस्वः ॥३०॥

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yas tvam duhitaram gaccher
anigrhyāṅgajam prabhuḥ

na—never; etat—such a thing; pūrvaiḥ—by any other Brahma, or yourself in any previous kalpa; kṛtaṁ—performed; tvat—by you; ye—that which; na—nor; kariṣyanti—will do; ca—also; apare—anyone else; yaḥ—that which; tvam—you; duhitaram—unto the daughter; gaccheḥ—would go; anigrhya—without controlling;āṅgajam—sex desire; prabhuḥ—O father.
TRANSLATION

O father, this performance in which you are endeavoring to complicate yourself was never attempted by any other Brahmā, nor by anyone else, nor by yourself in previous kalpas, nor will anyone dare to attempt it in the future. You are the supreme being in the universe, so how is it that you want to have sex with your daughter and cannot control your desire?

PURPORT

The post of Brahmā is the supermost post in the universe, and it appears that there are many Brahmās and many universes besides the one in which we are situated. One who fills this post must be ideal in behavior, for Brahmā sets the example for all living entities. Brahmā, the living entity who is the most pious and spiritually elevated, is entrusted with a post next to that of the Personality of Godhead.

TEXT 31

**tejīyasām api hy etan**
**na suślokYmd jagadguro**
**yad-vṛttam anutiṣṭhan vai**
**lokaḥ kṣemāya kalpate**

*tejīyasām*—of the most powerful; *api*—also; *hi*—certainly; *etat*—such an act; *na*—not suitable; *suślokYmd*—good behavior; *jagat-guro*—O spiritual master of the universe; *yat*—whose; *vṛttam*—character; *anutiṣṭhan*—following; *vai*—certainly; *lokaḥ*—the world; *kṣemāya*—for prosperity; *kalpate*—becomes eligible.

TRANSLATION

Even though you are the most powerful being, this act does not suit you because your character is followed for spiritual improvement by people in general.

PURPORT

It is said that a supremely powerful living entity can do anything and everything he likes and such acts do not affect him in any way. For
example, the sun, the most powerful fiery planet in the universe, can evaporate water from anywhere and still remain as powerful. The sun evaporates water from filthy places and yet is not infected with the quality of the filth. Similarly, Brahmā remains unimpeachable in all conditions. But still, since he is the spiritual master of all living entities, his behavior and character should be so ideal that people will follow such sublime behavior and derive the highest spiritual benefit. Therefore, he should not have acted as he did.

**TEXT 32**

тасмай нано мхагавате я ідам свена рокішэ

tasmai namo bhagavate


tasmā—unto Him; namaḥ—obeisances; bhagavate—unto the Personality of Godhead; yaḥ—who; idam—this; svena—by His own; rociṣā—effulgence; ātma-stham—situated in Himself; vyaṇjayamāsa—has manifested; saḥ—He; dharmaṁ—religion; pātum—for protection; arhati—may kindly do so.

**TRANSLATION**

Let us offer our respectful obeisances unto the Personality of Godhead, who, by His own effulgence, while situated in Himself, has manifested this cosmos. May He also protect religion for all goodness.

**PURPORT**

Lust for sexual intercourse is so strong that it appears herein that Brahmā could not be dissuaded from his determination in spite of the appeal by his great sons like Marīci. Therefore, the great sons began to pray to the Supreme Lord for the good sense of Brahmā. It is only by the grace of the Supreme Lord that one can be protected from the allurement of lusty material desires. The Lord gives protection to devotees who are always engaged in His transcendental loving service, and by His causeless mercy He forgives the accidental fall of a devotee. Therefore, sages like Marīci prayed for the mercy of the Lord, and their prayer was fruitful.
TEXT 33

Creation of the Kumāras and Others

The father of all Prajāpatis, Brahmā, thus seeing all his Prajāpati sons speaking in that way, became very much ashamed and at once gave up the body which he had accepted. Later that body appeared in all directions as the dangerous fog in darkness.

PURPORT

The best way to compensate for one's sinful acts is to give up one's body at once, and Brahmā, the leader of the living entities, showed this by his personal example. Brahmā has a fabulous duration of life, but he was obliged to give up his body due to his grievous sin, even though he had merely contemplated it in his mind without having actually done it.

This is a lesson for the living entities how sinful an act it is to indulge in unrestricted sex life. Even to think of abominable sex life is sinful, and to compensate for such sinful acts, one has to give up his body. In other words, one's duration of life, blessings, opulence, etc., are decreased by sinful acts, and the most dangerous type of sinful act is unrestricted sex.

Ignorance is the cause of sinful life, or sinful life is the cause of gross ignorance. The feature of ignorance is darkness or fog. Darkness or fog
still covers the whole universe, and the sun is the only counteracting principle. One who takes shelter of the Lord, the perpetual light, has no fear of being annihilated in the darkness of fog or ignorance.

TEXT 34

\textit{kadācid dhyāyataḥ sraṣṭur}
\textit{vedā āsaṁś catur-mukhāt}
\textit{katham sraksyāmy ahaṁ lokān}
\textit{samavetān yathā purā}

\textit{kadā-cit}—once upon a time; \textit{dhyāyataḥ}—while contemplating; \textit{sraṣṭuḥ}—of Brahmā; \textit{vedāḥ}—the Vedic literature; \textit{āsan}—became manifested; \textit{catur-mukhāt}—from the four mouths; \textit{katham sraksyāmi}—how shall I create; \textit{aham}—myself; \textit{lokaṁ}—all these worlds; \textit{samavetān}—assembled; \textit{yathā}—as they were; \textit{purā}—in the past.

TRANSLATION

Once upon a time, when Brahmā was thinking of how to create the worlds as in the past millennium, the four Vedas, which contain all varieties of knowledge, became manifested from his four mouths.

PURPORT

As a fire can consume anything and everything without being contaminated, so, by the grace of the Lord, the fire of Brahmā’s greatness consumed his desire for the sinful act of sex with his daughter. The Vedas are the source of all knowledge, and they were first revealed to Brahmā by the mercy of the Supreme Personality of Godhead while Brahmā was thinking of recreating the material world. Brahmā is powerful by dint of his devotional service unto the Lord, and the Lord is always ready to forgive His devotee if by chance he falls down from the noble path of devotional service. The Śrīmad-Bhāgavatam confirms this as follows (Bhāg. 11.5.42):

\textit{sva-pāda-mūlaṁ bhajataḥ priyasya}
\textit{tyaktāntya-bhāvasya hariḥ paresaḥ}
"Any person who is engaged one hundred percent in the transcendental loving service of the Lord, at His lotus feet, is very dear to the Personality of Godhead Hari, and the Lord, being situated in the heart of the devotee, excuses all kinds of sins committed by chance." It was never expected that a great personality like Brahmā would ever think of sex indulgence with his daughter. The example shown by Brahmā only suggests that the power of material nature is so strong that it can act upon everyone, even Brahmā. Brahmā was saved by the mercy of the Lord with a little punishment, but by the grace of the Lord he did not lose his prestige as the great Brahmā.

TEXT 35

The four kinds of paraphernalia for conducting the fire sacrifice became manifest: the performer [the chanter], the offerer, the fire, and the action performed in terms of the supplementary Vedas. Also the four principles of religiosity [truth, austerity, mercy and cleanliness] and the duties in the four social orders, all became manifest.

PURPORT

Eating, sleeping, defending and mating are the four principles of material bodily demands which are common to both the animals and human society. To distinguish human society from the animals there is the
performance of religious activities in terms of the social statuses and orders of life. They are all clearly mentioned in the Vedic literatures and were manifested by Brahmā when the four Vedas were generated from his four mouths. Thus the duties of humankind in terms of the statuses and social orders were established to be observed by the civilized man. Those who traditionally follow these principles are called Āryans, or progressive human beings.

**TEXT 36**

**विदुर उवाच**

स वै विभ्रुवजामीशो वेदारीक्षृवतोज्ञस्वजत्
यदृ यद्य येनास्रजद्य देवलमें ब्रूहि तपोधन ॥ ३६ ॥

vidura uvāca
sa vai viśva-srjāṁ īśo
vedādīn mukhato’srjat
yad yad yena srjad devas
tan me brūhi tapodhana

viduraḥ uvāca—Vidura said; saḥ—he (Brahmā); vai—certainly; viśva—the universe; srjāṁ—of those who created; īśaḥ—the controller; vedādīn—the Vedas, etc.; mukhataḥ—from the mouth; asrjat—established; yat—that; yad—which; yena—by which; asrjat—created; devaḥ—the god; tat—that; me—unto me; brūhi—please explain; tapah-dhana—O sage whose only wealth is penance.

**TRANSLATION**

Vidura said: O great sage whose only wealth is penance, kindly explain to me how and with whose help Brahmā established the Vedic knowledge which emanated from his mouth.

**TEXT 37**

**मृगेय उवाच**

श्र्यग्न्दुः सामायवैर्यानु वेदान्त पुविदिमिआले ।
शास्त्रमिज्यां स्तुतिलोमचारायक्षि व्यपालकमात् ॥ ३७ ॥
maitreya uvāca
gyajuh-sāmātharvākhyān
vedān purvadibhir mukhaiḥ
śāstram ijyāṁ stuti-stomāṁ
prāyaś-cittāṁ vyadhāt kramāt

maitreyah uvāca—Maitreya said; ṛk-yajuh-sāma-atharva—the four Vedas; ākhyān—of the name; vedān—Vedic literatures; purva-ādibhiḥ—beginning with the front; mukhaiḥ—by the mouths; śāstram—Vedic hymns not pronounced before; ijyāṁ—priestly rituals; stuti-stomam—the subject matter of the reciters; prāyaś-cittam—transcendental activities; vyadhāt—established; kramāt—one after another.

TRANSLATION

Maitreya said: Beginning from the front face of Brahmā, gradually the four Vedas—Ṛk, Yajūḥ, Sāma and Atharva—became manifest. Thereafter, Vedic hymns which had not been pronounced before, priestly rituals, the subject matters of the recitation, and transcendental activities were all established, one after another.

TEXT 38

āyur-vedaṁ dhanur-vedaṁ
gāndharvaṁ vedam ātmanaḥ
sthāpatyaṁ caṣṛjad vedaṁ
kramāt pūrvadibhir mukhaiḥ

āyuh-vedam—medical science; dhanuḥ-vedam—military science; gāndharvam—musical art; vedam—they are all Vedic knowledge; ātmanaḥ—of his own; sthāpatyaṁ—architectural; ca—also; caṣṛjat—created; vedaṁ—knowledge; kramāt—respectively; pūrva-ādibhiḥ—beginning from the front face; mukhaiḥ—mouth.

TRANSLATION

He also created the medical science, military art, musical art, and architectural science, all from the Vedas. They all emanated one after another, beginning from the front face.
PURPORT

The *Vedas* contain perfect knowledge, which includes all kinds of knowledge necessary for human society, not only on this particular planet but on other planets as well. It is understood that military art is also necessary knowledge for the upkeep of social order, as is the art of music. All these groups of knowledge are called the *Upapurāṇa*, or supplements of the *Vedas*. Spiritual knowledge is the main topic of the *Vedas*, but to help the human being's spiritual pursuit of knowledge, the other information, as above mentioned, forms necessary branches of the Vedic knowledge.

TEXT 39

इतिहासपुराणानि पञ्चम्र वेदमेत्रः ।
सर्वेभ्यं एव वच्चेम्यः सत्त्वे सर्वदर्शनः ॥३९॥

*itihāsa-purāṇāni* ।
*pañcamam vedam īśvaraḥ* ।
*sarvebhya eva vaktrebhyaḥ* ।
*sasṛje sarva-darśanaḥ* ॥३९॥

*itihāsa*—histories; *purāṇāni*—the *Purāṇas* (supplementary *Vedas*); *pañcamam*—the fifth; *vedam*—the Vedic literature; *īśvaraḥ*—the Lord; *sarvebhyaḥ*—all together; *eva*—certainly; *vaktrebhyaḥ*—from his mouths; *sasṛje*—created; *sarva*—all around; *darśanaḥ*—one who can see all time.

TRANSLATION

Then he created the fifth *Veda*—the *Purāṇas* and the histories—from all his mouths, since he could see all the past, present and future.

PURPORT

There are histories of particular countries and nations and of the world, but the *Purāṇas* are the histories of the universe, not only in one millennium, but in many *kalpas*. Brahmā has knowledge of those historical facts, and therefore all the *Purāṇas* are histories. As originally composed by Brahmā, they are part of the *Vedas* and are called the fifth *Veda*. 
TEXT 40

Creation of the Kumaras and Others

All the different varieties of fire sacrifices [śoḍaśi, uktha, purīṣi, agniṣṭoma, āptoryama, atirātra, vājapeya and gosava] became manifested from the eastern mouth of Brahmā.

TEXT 41

Education, charity, penance and truth are said to be the four legs of religion and to learn this there are four orders of life with different classifications of castes according to vocation. Brahmā created all these in systematic order.
PURPORT

The nucleus of the four social orders—brahmacarya or student life, grhastha or household family life, vānaprastha or retired life for practicing penance, and sannyāsa or renounced life for preaching the truth—is the four legs of religion. The vocational divisions are the brāhmaṇas or the intelligent class, the kṣatriyas or administrative class, the vaiṣyas or mercantile productive class, and the śūdras or general laborer class who have no specific qualifications. All were systematically planned and created by Brahmā for the regular promotion of self-realization. Student life is meant for acquiring the best education; household family life is meant for gratifying the senses, provided it is performed with a charitable disposition of mind. Retirement from household life is meant for penance, for advancement of spiritual life, and renounced life is meant for preaching the Absolute Truth to the people in general. The combined actions of all members of society make the whole situation favorable for the upliftment of the mission of human life. The beginning of this social institution is based on education meant for purifying the animal propensities of the human being. The highest purificatory process is knowledge of the Supreme Personality of Godhead, the purest of the pure.

TEXT 42

सावित्रम्प्राजापत्यम् च ग्रामवायुद्र शुद्धवतः ।
वार्तास्वयंबायीविलोक्तं हि वै यथे ॥४२॥

sāvitram prājāpatyaṁ ca
brāhmaṁ cātha bṛhat tathā
vārtā saṅcaya-śālīna-
śiloṁcha iti vai grhe

sāvitram—the thread ceremony of the twice-born; prājāpatyaṁ—to execute the vow for one year; ca—and; brāhmaṁ—acceptance of the Vedas; ca—and; atha—also; bṛhat—complete abstinence from sex life; tathā—then; vārtā—vocation in terms of Vedic sanction; saṅcaya—professional duty; śālīna—livelihood without asking anyone for cooperation; śiloṁcha—picking up rejected grains; iti—thus; vai—even though; grhe—in household life.
TRANSLATION

Then the thread ceremony for the twice-born was inaugurated, as were the rules to be followed for at least one year after acceptance of the Vedas, rules for observing complete abstinence from sexual life, vocations in terms of Vedic injunctions, various professional duties in household life, and the method of maintaining a livelihood without anyone’s cooperation by picking up rejected grains.

PURPORT

During student life the brahmacāris were given full instructions about the importance of the human form of life. Thus the basic education was designed to encourage the student in becoming free from family encumbrances. Only students who were unable to accept such a vow in life were allowed to go home and marry a suitable wife. Otherwise, the student would remain a permanent brahmacāri, observing complete abstinence from sexual life for his whole life. It all depended on the quality of the student’s training. We had the opportunity to meet an avowed brahmacāri in the personality of our spiritual master, Oṁ Viṣṇupāda Śrī-Śrīmad Bhaktisiddhānta Gosvāmī Mahārāja. Such a great soul is called a naiṣṭhika-brahmacāri.

TEXT 43

vaikhaṇasā vālakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭi-cakah pūrvaṁ
bahvodo haṁsa-niśkriyau

vaikhaṇasāḥ—the section of men who retire from active life and live on half-boiled meals; vālakhilya—one who quits his former stock of grains on receipt of more; audumbarāḥ—one who lives on what he gets from the direction towards which he starts after rising from bed; phenapāḥ—one who lives on the fruits which automatically fall from the tree; vane—in the forest; nyāse—in the order of renunciation; kuṭi-cakah—life in the family without attachment; pūrvam—in the beginning; bahvodaḥ—giving up all material activities and engaging fully in transcendental service; haṁsaḥ—
fully engaged in transcendental knowledge; *niśkriyau*—stopping all kinds of activities.

**TRANSLATION**

The four divisions of retired life are the vaikānasas, vālakhilyas, auḍumbaras and phenapas. The four divisions of the renounced order of life are the kuṭi-cakas, bahvodas, hanisās and niśkriyas. All these were manifested from Brahmā.

**PURPORT**

The varṇāśrama-dharma, or the institution of the four divisions and orders of social and spiritual life, is not a new invention of the modern age, as proposed by the less intelligent. It is an institution established by Brahmā from the beginning of the creation. This is also confirmed in the Bhagavad-gītā, in the Fourth Chapter: cātur-varṇyam mayā sṛṣṭam (Bg. 4.13).

**TEXT 44**

अन्विक्षिकी त्रयी वार्ताः दण्डनीतिस्तथे च
evaḥ ज्ञातप्रश्नासनूः प्रणवो भाषा दहि

ānvikṣikī trayī vārtā
danḍa-nītis tathaiva ca
evaṁ vyāhṛtayaś cāsan
praṇavo hyasya dahrataḥ

ānvikṣikī—logic; trayī—the three goals, namely religion, economy and salvation; vārtā—sense gratification; danḍa—law and order; nītiḥ—moral codes; tatha—as also; eva ca—respectively; evam—thus; vyāhṛtayaḥ—the celebrated hymns bhūḥ, bhuvah, and svaḥ; ca—also; āsan—came into existence; praṇavaḥ—the oṁkāra; hi—certainly; asya—of him (Brahmā); dahrataḥ—from the heart.

**TRANSLATION**

The science of logical argument, the Vedic goals of life, law and order, moral codes, and the celebrated hymns bhūḥ, bhuvah and svaḥ all became manifested from the mouths of Brahmā, and the praṇava oṁkāra was manifested from his heart.
Thereafter the art of literary expression, usnik, was generated from the
hairs on the body of the almighty Prajapati. The principal Vedic hymn,
gayatri, was generated from the skin, triṣṭuḥ from the flesh, anuṣṭubh
another type of poetic meter; jagati—a particular type of poetic meter; jagati—another type of poetic meter; asthnaḥ—
from the bones; praṇapateḥ—of the father of the living entities.
TRANSLATION

The art of writing verse, pānkti, became manifested from the bone marrow, and that of bṛhati, another type of verse, was generated from the life-breath of the lord of the living entities.

TEXT 47

sparśas tasyābhavaj ātmanaḥ
svaro deha udārta
ūṃmāṇam indriyāṇy āhur
antaḥsthā balam ātmanaḥ
svarāḥ sapta vihāreṇa
bhavanti sma prajāpateḥ

sparśaḥ—the set of letters from ka to ma; tasyā—his; abhavat—became; ātmaḥ—the soul; svarāḥ—vowels; dehaḥ—his body; udārtaḥ—are expressed; ātmāṇam—the letters śa, ṣa, sa and ha; indriyāṇi—the senses; āhur—are called; antaḥsthāḥ—the set of letters so known (ya, ra, la and va); balam—energy; ātmanaḥ—of his self; svarāḥ—music; sapta—seven; vihāreṇa—by the sensual activities; bhavanti sma—became manifested; prajāpateḥ—of the lord of the living entities.

TRANSLATION

Brahmā’s soul manifested as the touch alphabets, his body as the vowels, his senses as the sibilant alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

PURPORT

In Sanskrit there are thirteen vowels and thirty-five consonants. The vowels are a, ā, i, ī, u, ū, r, ē, e, a, o, au, and the consonants are ka, kha, ga, gha, etc. Amongst the consonants, the first twenty-five letters are called the sparśas. There are also four antaḥthās. Of the āśmas there are three s’s, called tālavya, mūrdhanya and danta. The musical notes are sa, ṛ, gā, ma, pa, dha, and ni. All these sound vibrations are originally called śabda-brahma, or spiritual sound. It is said, therefore, that Brahmā
was created in the Mahā-kalpa as the incarnation of spiritual sound. The Vedas are spiritual sound, and therefore there is no need of material interpretation for the sound vibration of the Vedic literature. The Vedas should be vibrated as they are, although they are symbolically represented with letters which are known to us materially. At the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore called illusion in the proper sense of the term. For those who are realized souls there is nothing but spirit.

TEXT 48

.firestore

TRANSLATION

Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound and is therefore above the conception of manifested and unmanifested. Brahmā is the complete form of the Absolute Truth and is invested with multifarious energies.

PURPORT

The post of Brahmā is the highest responsible post within the universe, and it is offered to the most perfect personality of the universe. Sometimes the Supreme Personality of Godhead has to become Brahmā when there is no suitable living being to occupy the post. In the material world, Brahmā is the complete representation of the Supreme Personality of Godhead, and transcendental sound, praṇava, comes from him. He is therefore invested with multifarious energies, from which all the demigods like Indra,
Candra and Varuṇa are manifested. His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter. There is a purpose for the exhibition of such a tendency by Brahmā, and he is not to be condemned like an ordinary living entity.

TEXT 49

ततोऽपरांमपरां आ स सर्गायण मनो दत्ते॥४९॥

tato' parām upādāya
sa sargāya mano dadhe

तताः—thereafter; aparām—another; upādāya—having accepted; saḥ—he; sargāya—in the matter of creation; manaḥ—mind; dadhe—gave attention.

TRANSLATION

Thereafter Brahmā accepted another body in which sex life was not forbidden, and thus he engaged himself in the matter of further creation.

PURPORT

In his former body, which was transcendental, affection for sex life was forbidden, and Brahmā therefore had to accept another body to allow himself to be connected with sex. He thus engaged himself in the matter of creation. His former body transformed into fog, as previously described.

TEXT 50

र्षिनामं भृहिःतिर्योगामपि सर्गमविस्तरतं ।
ज्ञाता तद्वर्त्तद् भृहिःतिर्योगामस कौरव॥५०॥

ṛṣīnām bhūrivīryāṇām
api sargam avistṛtam
jñātvā tad dhṛdaye bhūyaś
cintayāmāsa kaurava

ṛṣīnām—of the great sages; bhūri-vīryāṇām—with great potential power; api—in spite of; sargam—the creation; avistṛtam—not extended; jñātvā—know-
ing; tat—that; hṛdaye—in his heart; bhūyaḥ—again; cintayāmāsa—he began to consider; kaurava—O son of the Kurus.

**TRANSLATION**

O son of the Kurus, when Brahmā saw that in spite of the presence of sages of great potency there was no sufficient increase in population, he began to seriously consider how the population could be increased.

**TEXT 51**

अहो अद्भुतमेतन्मे व्याप्तस्यापि नित्यदा ।
न बेघने प्रजा नूतन देवम्न विघातकम् ॥५१॥

_ahō adbhutam etan me_  
_vyā.ptrasyā api nityadā_  
_nā hy edhante prajā nūnāṁ_  
_daivam atra vighātakam_

*a ho—alas; adbhutam—it is wonderful; etat—this; me—for me; vyā.ptrasya—being busy; api—although; nityadā—always; na—does not; hi—certainly; edhante—generate; prajāḥ—living entities; nūnāṁ—however; daivam—destiny; atra—herein; vighātakam—against.*

**TRANSLATION**

Brahmā thought to himself: Alas, it is wonderful that in spite of my being scattered all over, there is still insufficient population throughout the universe. There is no other cause for this misfortune save and except destiny.

**TEXT 52**

एवं युक्तक्षतस्य देव आवेशतस्तदा ।
कस्य रूपम्पूद्र देशा यत्कायमभिचक्षते ॥५२॥

_evaṁ yukta-kṛtas tasya_  
daиваḥ cāveksatas tadā  
kasya rūpam ābhūd dvedhā  
yat kāyam abhicaksate_
While he was thus absorbed in contemplation and was observing the supernatural power, two other forms were generated from his body. They are still celebrated as the body of Brahmā.

**PURPORT**

Two bodies came out from the body of Brahmā. One had a moustache, and the other had swollen breasts. No one can explain the source of their manifestation, and therefore up until today they are known as the kāyam, or the body of Brahmā, with no indication of their relationship as his son or daughter.

**TEXT 53**

\[\text{tābhyaōm rūpa-vibhāgābhyaōm mithunāṁ samapadyata}\]

dbhyam—of them; rūpa—form; vibhāgābhyaam—thus being divided; mithunam—sex relation; samapadyata—perfectly executed.

**TRANSLATION**

The two newly separated bodies united together in a sexual relationship.

**TEXT 54**

\[\text{yas tu tatra pumān so’bhūn manuḥ svāyambhuvah svarūṭ}\]
Out of them, the one who had the male form became known as the Manu named Svāyambhuva, and the woman became known as Śatarūpā, the queen of the great soul Manu.

TEXT 55

तदा मिथुनवर्ष्यं प्रजा बब्हुवििेः ॥५५॥

tadā mithuna-dharmena
prajā hy edhām babhūvire

tadā—at that time; mithuna—sex life; dharmena—according to regulative principles; prajāh—generations; hi—certainly; edhām—increased; babhūvire—took place.

TRANSLATION

Thereafter, by sex indulgence, they gradually increased generations of population one after another.

TEXT 56

स चापि शतरुपायां पञ्चापत्यान्यज्ञिनां ॥
प्रियव्रतोत्तानपादी तिः: कन्याक्ष भारत ॥
आकृतिदेवस्तृस्तिः प्रक्ष्तिरिति सतम ॥५६॥

sa cāpi śatarūpāyāṁ
pañcāpatyāny ajījanat
priyavratottānapādau
tisraḥ kanyāś ca bhārata
ākūтир devahūtiś ca
prasūtir iti sattama

saḥ—he (Manu); ca—also; api—in due course; śatarūpāyām—unto Śatarūpā; pañca—five; apatyāni—children; ajījanat—begot; priyavrata—Priyavrata; uttānapāda—Uttānapāda; tisraḥ—three in number; kanyāḥ—daughters; ca—also; bhārata—O son of Bharata; ākūtiḥ—Ākūti; devahūtiḥ—Devahūti; ca—and; prasūtiḥ—Prasūti; iti—thus; sattama—O best of all.

TRANSLATION

O son of Bharata, in due course of time he [Manu] begot in Śatarūpā five children—two sons, Priyavrata and Uttānapāda, and three daughters, Ākūti, Devahūti and Prasūti.

TEXT 57

ākūtim rucaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtiṁ ca
yata āpūritam jagat

ākūtim—the daughter named Ākūti; rucaye—unto the sage Ruci; prādāt—handed over; kardamāya—unto the sage Kardama; tu—but; madhyamām—the middle one (Devahūti); dakṣāya—unto Dakṣa; adāt—handed over; prasūtiṁ—the youngest daughter; ca—also; yataḥ—wherefrom; āpūritam—is fulfilled; jagat—the whole world.

TRANSLATION

The father, Manu, handed over his first daughter, Ākūti, to the sage Ruci, the middle daughter, Devahūti, to the sage Kardama, and the youngest, Prasūti, to Dakṣa. From them, all the world filled with population.
The history of the creation of the population of the universe is given herewith. Brahmā is the original living creature in the universe, from whom were generated the Manu Svāyambhuva and his wife Śatarūpā. From Manu, two sons and three daughters were born, and from them all the population in different planets has sprung up until now. Therefore, Brahmā is known as the grandfather of everyone, and the Personality of Godhead, being the father of Brahmā, is known as the great-grandfather of all living beings. This is confirmed in Bhagavad-gītā as follows (Bg. 11.39):

\begin{quote}
vyūr yamo 'gnir varuṇah śaśāṅkaḥ 
prajāpatis tvam prapitāmahāś ca
namo nāmas te 'stu sahasra-kṛtvāḥ
punaḥ ca bhūyo 'pi nāmo nāmas te
\end{quote}

"You are the Lord of air, the supreme justice Yama, the fire, and the Lord of rains. You are the moon, and You are the great-grandfather. Therefore I offer my respectful obeisances unto You again and again."

Thus end the Bhaktivedanta purports of the Third Canto, Twelfth Chapter, of the Śrīmad-Bhāgavatam, entitled “Creation of the Kumāras and Others.”
CHAPTER THIRTEEN

The Appearance of Lord Varāha

TEXT 1

श्रीशुकु ज्वाच

निष्ण्य वार्षेव दतो धुने: पुण्यतमं गृप ।
भूप: प्रवर्ण कौरवयो वासुदेवक्षादत: || २ ॥

śrī śuka uvāca
niśamya vācaṁ vadato
muneḥ puṇyatamāṁ nṛpa
bhūyāh papraccha kauravyaṁ
vāsudeva-kathādṛtaḥ

śrī śukaḥ uvāca—Śrī Śukadeva Gosvāmī said; niśamya—after hearing; vācaṁ—talks; vadato—while speaking; muneḥ—of Maitreya Muni; puṇyatamāṁ—the most virtuous; nṛpa—O King; bhūyāḥ—then again; papraccha—inquired; kauravyaḥ—the best amongst the Kuruś (Vidura); vāsudeva-kathā—topics on the subject of the Personality of Godhead, Vāsudeva; ādṛtaḥ—one who so adores.

TRANSLATION

Śrī Śukadeva Gosvāmī said: O King, after hearing all these most virtuous topics from the sage Maitreya, Vidura inquired further on the topics of the Supreme Personality of Godhead, which he adored to hear.

PURPORT

The word ādṛtaḥ is significant because it indicates that Vidura had a natural inclination for hearing the transcendental message of the Supreme Personality of Godhead, and he was never fully satisfied though continuing to hear those topics. He wanted to hear more and more so that he could be more and more blessed by the transcendental message.
TEXT 2

Vidura said: 0 great sage, what did Svayambhuva, the dear son of Brahma, do after obtaining his very loving wife?

TEXT 3

O best of the virtuous, the original king of kings [Manu] was a great devotee of the Personality of Godhead Hari, and thus it is worth hearing of his sublime character and activities. Please describe them. I am very eager to hear.
The Appearance of Lord Varāha

PURPORT

Śrīmad-Bhāgavatam is full of the transcendental topics of the Personality of Godhead and His pure devotees. In the absolute world there is no difference in quality between the Supreme Lord and His pure devotee. Therefore, hearing the topics of the Lord and hearing of the character and activities of the pure devotee have the same result, namely, the development of devotional service.

TEXT 4

śrutasya puṁsāṁ sucira-śramasya
nanv aṁjasā surībhīr iḍīta-rthaḥ
tat-tad-guṇānuśravaṇam mukunda-
pādāravindaṁ hṛdayeṣu yeśāṁ

śrutasya—of persons who are in the process of hearing; puṁsāṁ—of such persons; sucira—for a long time; śramasya—laboring very hard; nanv—certainly; aṁjasā—elaborately; surībhīḥ—by pure devotees; iḍītaḥ—explained by; arthaḥ—statements; tat—that; tat—that; guṇa—transcendental qualities; anuśravaṇam—thinking; mukunda—the Personality of Godhead, who awards liberation; pāda-aravindaḥ—the lotus feet; hṛdayeṣu—within the heart; yeśāṁ—of them.

TRANSLATION

Persons who engage in hearing from a spiritual master with great labor and for a long time must hear from the mouths of pure devotees about the character and activities of pure devotees. Pure devotees always think within their hearts of the lotus feet of the Personality of Godhead, who awards liberation.

PURPORT

Transcendental students are those who undergo great penance in being trained by hearing the Vedas from a bona fide spiritual master. Not only must they hear about the activities of the Lord, but they must also hear about the transcendental qualities of the devotees who are constantly
thinking of the lotus feet of the Lord within their hearts. A pure devotee of the Lord cannot be separated from the lotus feet of the Lord for even a moment. Undoubtedly the Lord is always within the hearts of all living creatures, but they hardly know about it because they are deluded by the illusory material energy. The devotees, however, realize the presence of the Lord, and therefore they can always see the lotus feet of the Lord within their hearts. Such pure devotees of the Lord are as glorious as the Lord; they are, in fact, recommended by the Lord as more worshipable than He Himself. Worship of the devotee is more potent than worship of the Lord. It is therefore the duty of the transcendental students to hear of pure devotees, as explained by similar devotees of the Lord, because one cannot explain about the Lord or His devotee unless he happens to be a pure devotee himself.

TEXT 5

Śrī Śukadeva Gosvāmi said; the Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura’s words, and, being influenced by his spirit, he attempted to speak.

TRANSLATION

Śrī Śukadeva Gosvāmi said: The Personality of Godhead Śrī Kṛṣṇa was pleased to place His lotus feet on the lap of Vidura because Vidura was very meek and gentle. The sage Maitreya was very pleased with Vidura’s words, and, being influenced by his spirit, he attempted to speak.
PURPORT

The word sahasra-sīrṣṇaḥ is very significant. One who has diverse energies and activities and a wonderful brain is known as the sahasra-sīrṣṇaḥ. This qualification is applicable only to the Personality of Godhead Śrī Kṛṣṇa and no one else. The Personality of Godhead was pleased to dine sometimes with Vidura at his home, and while resting He placed His lotus feet on the lap of Vidura. Maitreya was inspired by the thought of Vidura’s wonderful fortune. The hairs of his body stood on end, and he was pleased to narrate the topics of the Personality of Godhead with great delight.

TEXT 6

Maitreya uvāca
yadā sva-bhāryayā sārdham
jātaḥ svāyambhuvo manuḥ
prāṇjaliḥ pranataḥ cedaṁ
veda-garbham abhāṣata

maitreyag uvāca-Maitreya said; yadā—when; sva-bhāryayā—along with his wife; sārdham—accompanied by; jātaḥ—appeared; svāyambhuvaḥ—Svāyambhuva Manu; manuḥ—the father of mankind; prāṇjaliḥ—with folded hands; pranataḥ—in obeisances; ca—also; idam—this; veda-garbham—unto the reservoir of Vedic wisdom; abhāṣata—addressed.

TRANSLATION

The sage Maitreya said to Vidura: After his appearance, Manu, the father of mankind, along with his wife, thus addressed the reservoir of Vedic wisdom, Brahmā, with obeisances and folded hands.

TEXT 7

tvam ekaḥ sarva-bhūtānāṁ
janma-kṛd vṛttidaḥ pitā
tathāpi naḥ prajānāṁ te
śuśrūṣā kena vā bhavet
You are the father of all living entities and the source of their subsistence because they are all born of you. Please order us how we may be able to render service unto you.

PURPORT

A son’s duty is not only to make the father the source of supply for all his needs, but also, when he is grown up, to render service unto him. That is the law of creation beginning from the time of Brahmā. A father’s duty is to bring up the son until he is grown, and when the son is grown up, it is his duty to render service unto the father.

TEXT 8

_वर्त्तिदह—सर्वधार्मिक_ कर्मसौत्तमस्यात्मशक्तिः ||
_यत्क्रृत्वं यशो विश्वविक्रमः च भवेत्रतिः || 8 ||_

tad vidhehi namas tubhyam
karmasu īḍyātma-śaktisu
yat kṛtvam yaśo viśvāg
amutra ca bhaved gatiḥ

tat—that; vidhehi—give direction; namah—my obeisances; tubhyam—unto you; karmasu—in duties; īḍya—O worshipful one; ātma-śaktisu—within our working capacity; yat—which; kṛtvā—doing; iha—in this world; yaśah—fame; viśvak—everywhere; amutra—in the next world; ca—and; bhavet—it should be; gatiḥ—progress.

TRANSLATION

O worshipful one, please give us your direction for the execution of duty within our working capacity so that we can follow it for fame in this life and progress in the next.

PURPORT

Brahmā is the direct recipient of Vedic knowledge from the Personality of Godhead, and anyone discharging his entrusted duties in disciplic
succession from Brahmā is sure to gain fame in this life and salvation in the next. The disciplic succession from Brahmā is called the Brahma-sampradāya, and it descends as follows: Brahmā, Nārada, Vyāsa, Madhva Muni (Pūrṇaprajña), Padmanābha, Nṛhari, Mādhava, Akṣobhya, Jayatīrtha, Jñānasindhu, Dayānādi, Vidyānādi, Rājendra, Jayadharma, Puruṣottama, Brahmaṇyatīrtha, Vyāsatīrtha, Lakṣmīpati, Mādhavendra Purī, Iśvara Purī, Śrī Caitanya Mahāprabhu, Svarūpa Dāmodara and Śrī Rūpa Gosvāmī and others, Śrī Raghunātha-dāsa Gosvāmī, Kṛṣṇa-dāsa Gosvāmī, Narottamadāsa Ṭhākura, Viśvanātha Cakravartī, Jagannātha-dāsa Bābājī, Bhaktivinodā Ṭhākura, Gaurakiśora-dāsa Bābājī, Śrīmad Bhaktisiddhānta Sarasvatī, A.C. Bhaktivedanta Swami.

This line of disciplic succession from Brahmā is spiritual, whereas the genealogical succession from Manu is material, but both are on the progressive march towards the same goal of Kṛṣṇa consciousness.

TEXT 9

भ्रमोवाच

श्रीतस्तुभमां तत् स्वति स्ताद्वा खितीथर ।

यभिन्त्यतिकेत्त हुदा शाधिकेमत्यास्तमापितम् ॥ ९ ॥

brahmovāca

prītas tubhyam aham tāta

svasti stād vāṁ kṣitīśvara

yan nirvyālikena hṛdā

śādhi mety ātmanārpitam

brahmā uvāca—Brahmā said; prītaḥ—pleased; tubhyam—unto you; aham—I; tāta—my dear son; svasti—all blessings; stāt—let there be; vāṁ—unto you both; kṣitīśvara—lord of the world; yat—because; nirvyālikena—without reservation; hṛdā—by the heart; śādhi—give instruction; mā—unto me; iti—thus; ātmanā—by self; arpitam—surrendered.

TRANSLATION

Lord Brahmā said: My dear son, O lord of the world, I am very pleased with you, and I desire all blessings for both you and your wife. You have without reservation surrendered yourself unto me with your heart for my instructions.

PURPORT

The relationship between the father and the son is always sublime. The father is naturally disposed with good will towards the son, and he is
always ready to help the son in his progress in life. But in spite of the father's good will, the son is sometimes misguided because of his misuse of personal independence. Every living entity, however small or big he may be, has the choice of independence. If the son is unreservedly willing to be guided by the father, the father is ten times more eager to instruct and guide him by all means. The father and son relationship as exhibited herein in the dealings of Brahmā and Manu is excellent. Both the father and the son are well qualified, and their example should be followed by all human-kind. Manu, the son, unreservedly asked the father, Brahmā, to instruct him, and the father, who was full of Vedic wisdom, was very glad to instruct. The example of the father of mankind may be rigidly followed by mankind, and that will advance the cause of the relationship of fathers and sons.

TEXT 10

एतावत्यात्माजै वीर कार्यं हि आपस्तिधिः
शक्त्याप्रमत्तत्तिः सिद्धार्थं गतमत्तराः ॥१०॥

etāvatī—just exactly like this; ātmajaiḥ—by the offspring; vīra—O hero; kāryā—should be performed; hi—certainly; apacitīḥ—worship; gurau—unto the superior; śaktyā—with full capacity; apramattaiḥ—by the sane; grhyeta—should be accepted; sādaram—with great delight; gata-matsaraḥ—by those who are beyond the limit of envy.

TRANSLATION

O hero, your example is quite befitting a son in relationship with his father. This sort of adoration for the superior is required. One who is beyond the limit of envy and who is sane accepts the order of his father with great delight and executes it to his full capacity.

PURPORT

When the four previous sons of Brahmā, the sages Sanaka, Sanātana, Sanandana and Sanat-Kumāra, refused to obey their father, Brahmā was mortified, and his anger was manifested in the shape of Rudra. That incident was not forgotten by Brahmā, and therefore the obedience of Manu
Svāyambhuva was very encouraging. From the material point of view, the four sages’ disobedience to the order of their father was certainly abominable. But because such disobedience was for a higher purpose, they were free from the reaction of disobedience. Those who disobey their fathers on material grounds, however, are surely subjected to disciplinary reaction for such disobedience. Manu’s obedience to his father on material grounds was certainly free from envy, and in the material world it is imperative for ordinary men to follow the example of Manu.

TEXT 11

स त्यशामपत्यानि सद्दान्तात्मनो गुणे: |
उत्ताद श्रास धर्मेण गाँ चः पुरषः यजः ।१९१।

sa tvam asyām apatyāni
sadrśāny ātmano guṇāih
utpādyā sāsa dharmeṇa
gāṁ yajñaiḥ puruṣam yaja

saḥ—therefore that obedient son; tvam—as you are; asyām—in her; apatyāni—children; sadṛśāni—equally qualified; ātmanah—of yourself; guṇāiḥ—with the characteristics; utpādyā—having begotten; sāsa—rule; dharmeṇa—on the principles of devotional service; gāṁ—the world; yajñaiḥ—by sacrifices; puruṣam—the Supreme Personality of Godhead; yaja—worship.

TRANSLATION

Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of yajña.

PURPORT

The purpose of the material creation by Brahmā is clearly described herein. Every human being should beget nice children in the womb of his wife, as a sacrifice for the purpose of worshiping the Supreme Personality of Godhead in devotional service. In the Viṣṇu Purāṇa it is stated:

varṇāśramācāra-vatā puruṣeṇa paraḥ pumān
viṣṇur ārādhyate panthā nānyat tat-toṣa-kāraṇam

“One can worship the Supreme Personality of Godhead, Viṣṇu, by proper discharge of the principles of varṇa and āśrama. There is no alternative to
pacifying the Lord by execution of the principles of the varṇaśrama system.” (Viṣṇu Purāṇa 3.8.9)

Viṣṇu worship is the ultimate aim of human life. Those who take the license of married life for sense enjoyment must also take the responsibility to satisfy the Supreme Personality of Godhead, Viṣṇu, and the first steppingstone is the varṇaśrama-dharma system. Varṇaśrama-dharma is the systematic institution for advancing in worship of Viṣṇu. However, if one directly engages in the process of devotional service to the Supreme Personality of Godhead, it may not be necessary to undergo the disciplinary system of varṇaśrama-dharna. The other sons of Brahmā, the Kumāras, directly engaged in devotional service, and thus they had no need to execute the principles of varṇaśrama-dharna.

TEXT 12

परं श्रमणं महं सात्यज्ञाक्षर्य सुप्र |
महबास्ते प्रजापतिहंसनाटे कुजुष्ठपति ||१२||

param śūśrūṣaṇāṁ mahyam
syāt prajā-rakṣāyā nrpa
bhagavāṁś te prajā-bhartur
harṣikeśo 'nutaṣyati

param—the greatest; śūśrūṣaṇam—devotional service; mahyam—unto me; syāt—should be; prajā—the living entities who are born in the material world; rakṣāyā—by saving them from being spoiled; nrpa—O King; bhagavān—the Personality of Godhead; te—with you; prajā-bhartuh—with the protector of the living beings; harṣikeśaḥ—the Lord of the senses; anutaṣyati—is satisfied.

TRANSLATION

O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you.

PURPORT

The whole administrative system is arranged for the purpose of going back home, back to Godhead. Brahmā is the representative of the Supreme Personality of Godhead, and Manu is the representative of Brahmā. Similarly, all other kings on different planets of the universe are represen-
tatives of Manu. The lawbook for the entire human society is the *Manu-saṁhitā*, which directs all activities towards the transcendental service of the Lord. Every king, therefore, must know that his responsibility in administration is not merely to exact taxes from the citizens but to see personally that the citizens under him are being trained in Viśu worship. Everyone must be educated in Viśu worship and engaged in the devotional service of Hṛṣīkeśa, the owner of the senses. The conditioned souls are meant not to satisfy their material senses but to satisfy the senses of Hṛṣīkeśa, the Supreme Personality of Godhead. That is the purpose of the complete administrative system. One who knows this secret, as disclosed here in the version of Brahmā, is the perfect administrative head. One who does not know this is a show-bottle administrator. By training the citizens in the devotional service of the Lord, the head of a state can be free in his responsibility, otherwise he will fail in the onerous duty entrusted to him and thus be punishable by the supreme authority. There is no other alternative in the discharge of administrative duty.

**TEXT 13**

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yeṣāṁ na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣāṁ śramaḥ hy apārthāya
yad ātmā nādṛtaḥ svayam
```  

**TRANSLATION**

The Supreme Personality of Godhead, Janārdana [Lord Kṛṣṇa], is the form to accept all the results of sacrifice. If He is not satisfied, then one’s labor for advancement is futile. He is the ultimate Self, and therefore one who does not satisfy Him certainly neglects his own interests.

**PURPORT**

Brahmā is deputed as the supreme head of universal affairs, and he in his turn deputes Manu and others as chargés d’affaires of the material
manifestation, but the whole show is for the satisfaction of the Supreme Personality of Godhead. Brahmā knows how to satisfy the Lord, and similarly persons engaged in the line of Brahmā’s plan of activities also know how to satisfy the Lord. The Lord is satisfied by the process of devotional service, consisting of the ninefold process of hearing, chanting, etc. It is in one’s own self-interest to execute prescribed devotional service, and anyone who neglects this process neglects his own self-interest. Everyone wants to satisfy his senses, but above the senses is the mind, above the mind is the intelligence, above the intelligence is the individual self, and above the individual self there is the Superself. Above even the Superself there is the Supreme Personality of Godhead, Viṣṇu-tattva. The primeval Lord and the cause of all causes is Śrī Kṛṣṇa. The complete process of perfectional service is to render service for the satisfaction of the transcendental senses of Lord Kṛṣṇa, who is known as Janārdana.

TEXT 14

**manur uvāca**

ādeśe ‘ham bhagavato
varteyāmiva-sūdana
sthānam tu ihānujānīhi
prajānāṁ mama ca prabho

**TRANSLATION**

Śrī Manu said: O all-powerful lord, O killer of all sins, I shall abide by your order. Now please let me know my place and that of the living entities born from me.

TEXT 15

**yadakoḥ sarvameva mahiṣa mahāmṛtaniḥ
akṣa udvarane yasno dēv dēvī prājīyatam**
yad okaḥ sarva-bhūtānām
dehi mañña mahaṁbhasi
asā uddhāraṇe yatno
deva devyā vidhiyatām

yat—because; okaḥ—the dwelling place; sarva—for all; bhūtānām—living entities; mahī—the earth; magnā—merged; mahā-ambhasi—in the great water; asāḥ—of this; uddhāraṇe—in the lifting; yatnaḥ—attempt; deva—O master of the demigods; devyāḥ—of this earth; vidhiyatām—let it be done.

TRANSLATION

O master of the demigods, please attempt to lift the earth, which is merged in the great water, because it is the dwelling place for all the living entities. It can be done by your endeavor and by the mercy of the Lord.

PURPORT

The great water mentioned in this connection is the Garbhodaka Ocean, which fills half of the universe.

TEXT 16

Maitreya uvāca
parameśṭhī tv āpām madhye
tathā sannām avekṣya āgām
kathāḥ enāṁ samunnesya
iti dadhyau dhiyā ciram

maitreyah uvāca—Śrī Maitreya Muni said; parameśṭhī—Brahmā; tu—also; āpām—the water; madhye—within; tathā—thus; sannām—situated; avekṣya—seeing; āgām—the earth; kathāḥ—how; enāṁ—this; samunnesya—I will lift; iti—thus; dadhyau—gave attention; dhiyā—by intelligence; ciram—for a long time.

TRANSLATION

Śrī Maitreya said: Thus, seeing the earth merged in the water, Brahmā gave his attention for a long time to how it could be lifted.
PURPORT

According to Jīva Gosvāmī, the topics delineated here are of different millenniums. The present topics are of the Śveta-varāha millennium, and topics regarding the Cākṣuṣa millennium will also be discussed in this chapter.

TEXT 17

srjato me kṣitir vārbhiḥ
plaivyamāṇa rasāṁ gatā
athātra kim anuṣṭheyam
asmābhīḥ sarga-yojitaiḥ
yasyāham hṛdayād āsam
sa īśo vidadhātu me

srjataḥ—while engaged in creation; me—of me; kṣitiḥ—the earth; vārbhiḥ—by the water; plaivyamāṇa—being inundated; rasāṁ—depth of water; gatā—gone down; atha—therefore; atra—in this matter; kim—what; anuṣṭheyam—is right to be attempted; asmābhīḥ—by us; sarga—creation; yojitaiḥ—engaged in; yasya—the one from whose; aham—I; hṛdayāt—from the heart; āsam—born; saḥ—He; īśaḥ—the Lord; vidadhātu—may direct; me—unto me.

TRANSLATION

Brahmā thought: While I have been engaged in the process of creation, the earth has been inundated by a deluge and has gone down into the depths of the ocean. What can we do who are engaged in this matter of creation? It is best to let the Almighty Lord direct us.

PURPORT

The devotees of the Lord, who are all confidential servitors, are sometimes perplexed in the discharge of their respective duties, but they are never discouraged. They have full faith in the Lord, and He paves the way for the smooth progress of the devotee's duty.
TEXT 18

इत्यभिध्यायतो नासाविवरतसहसानाच |
वराहतोको निरगदुपरिमानाच | ॥१८॥

ity abhidhyāyato nāsā- 
vivarāt sahasānagha
varāhatoko niragād
ānguṣṭha-parimāṇakaḥ

iti—thus; abhidhyāyataḥ—while thinking; nāsā-vivarāt—from the nostrils; sahasā—all of a sudden; anagha—O sinless one; varāhatokaḥ—a minute form of Varāha (a boar); niragād—came out; ānguṣṭha—upper portion of the thumb; parimāṇakaḥ—of the measurement.

TRANSLATION

O sinless Vidura, all of a sudden, while Brahmā was engaged in thinking, a small form of a boar came out of his nostril, and the measurement of the creature was not more than the upper portion of a thumb.

TEXT 19

तस्याब्हिपा्यत: खस्त: क्षणेन किल भारत ।
गजात्र: अवशुद्धे तददिशवमेः भूमात ॥१९॥

tasyābhipaśyataḥ khaṣṭhaḥ
kṣaṇena kila bhārata
gajamātraḥ pravaṁdhe
tad abhūtām abhūn mahat

tasya—his; abhipaśyataḥ—while thus observing; khaṣṭhaḥ—situated in the sky; kṣaṇena—suddenly; kila—verily; bhārata—O descendant of Bhārata; gajamātraḥ—just like an elephant; pravaṁdhe—thoroughly expanded; tat—that; abhūtām—extraordinary; abhūt—transformed; mahat—into a gigantic body.

TRANSLATION

O descendant of Bharata, while Brahmā was observing Him, that boar became situated in the sky in a wonderful manifestation as gigantic as a great elephant.
TEXT 20

marīci-pramukhair vipraīḥ
kumārai manunā saha
dṛṣṭvā tat saukaraṁ ṛupaṁ
tarkayāmāsa citradhā

marīci—the great sage Marici; pramukhaiḥ—headed by; vipraīḥ—all brāhmaṇas; kumārai—with the four Kumāras; manunā—and with Manu; saha—with; dṛṣṭvā—seeing; tat—that; saukaraṁ—appearance like a boar; ṛupaṁ—form; tarkayāmāsa—argued among themselves; citradhā—in various ways.

TRANSLATION

Struck with wonder at observing the wonderful boarlike form in the sky, Brahmā, with great brāhmaṇas like Marici, as well as the Kumāras and Manu, began to argue in various ways.

TEXT 21

kim etat sūkara-vyājam
sattvaṁ divyam avasthitam
aho bataścaryam idam
nāśāyā me viniḥṣṛtam

kim—what; etat—this; sūkara—boar; vyājam—pretension; sattvaṁ—entity; divyam—extraordinary; avasthitam—situated; aho bata—oh, it is; āścaryam—very wonderful; idam—this; nāśāyāḥ—from the nose; me—my; viniḥṣṛtam—came out.

TRANSLATION

Is this some extraordinary entity come in the pretense of a boar? It is very wonderful that He has come from my nose.

TEXT 22

啊! बतीश्वरमि नासया मे विनिःश्रितम् ||२१||

अपि विद्वबभादेश यज्ञो मे खेददयनम् ||२२||
First of all this boar was seen no bigger than the tip of a thumb, and within a moment He was as large as a stone. My mind is perturbed. Is He the Supreme Personality of Godhead, Viṣṇu?

PURPORT

Since Brahmā is the supermost person in the universe and he had never before experienced such a form, he could guess that the wonderful appearance of the boar was an incarnation of Viṣṇu. The uncommon features symptomatic of the incarnation of Godhead bewilder even the mind of Brahmā.

TEXT 23

\[ \text{iti mīmāṁsatas tasya} \]
\[ \text{brahmaṇaḥ saha sūnubhiḥ} \]
\[ \text{bhagavān yajña-puruṣo} \]
\[ \text{jagarjāgendra-sannibhaḥ} \]

\[ \text{iti—thus; mīmāṁsataḥ—while deliberating; tasya—his; brahmaṇaḥ—of Brahmā; saha—along with; sūnubhiḥ—his sons; bhagavān—the Personality of Godhead; yajña—Lord Viṣṇu; puruṣaḥ—the Supreme Person; jagarja—resounded; agendra—great mountain; sannibhaḥ—like.} \]

TRANSLATION

While Brahmā was deliberating with his sons, the Supreme Personality of Godhead, Viṣṇu, roared tumultuously like a great mountain.
PURPORT

It appears that great hills and mountains also have their roaring power because they are also living entities. The volume of the sound vibrated is in proportion to the size of the material body. While Brahmā was guessing about the appearance of the Lord's incarnation as a boar, the Lord confirmed Brahmā's contemplation by roaring with His gorgeous voice.

TEXT 24

ब्रह्मानं हर्षयामसं हरिलांकु द्विजोतमानं ।
स्मरित्स्तने कङ्कु: प्रतिस्वनयतां विशु: ||२४॥

\[\text{brahmāṇam} \text{ harṣayāmśa} \\
\text{haris tāṁś ca dvijottamān} \\
\text{sva-garjitena kakubhaḥ} \\
\text{pratisvanayatā vibhuḥ}\]

brahmāṇam—unto Brahmā; harṣayāmśa—enlivened; hariḥ—the Personality of Godhead; tāṁ—all of them; ca—also; dvija-uttamān—highly elevated brāhmaṇas; sva-garjitena—by His uncommon voice; kakubhaḥ—all directions; pratisvanayatā—which echoed; vibhuḥ—the omnipotent.

TRANSLATION

The omnipotent Supreme Personality of Godhead thus enlivened Brahmā and the other highly elevated brāhmaṇas by again roaring with His uncommon voice, which echoed in all directions.

PURPORT

Brahmā and other enlightened brāhmaṇas who know the Supreme Personality of Godhead are enlivened by the appearance of the Lord in any of His multi-incarnations. The appearance of the wonderful and gigantic incarnation of Viṣṇu as the mountainlike boar did not fill them with any kind of fear, although the Lord's resounding voice was tumultuous and echoed horribly in all directions as an open threat to all demons who might challenge His omnipotence.
niśamya te ghargharitam sva-kheda-
kṣayiṣṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo'gṛñṇan sma

niśamya—just after hearing; te—those; ghargharitam—the tumultuous sound; sva-kheda—personal lamentation; kṣayiṣṇu—destroying; māyāmaya—all-merciful; sūkarasya—of Lord Boar; janas—the Janaloka planet; tappaḥ—the Tapoloka planet; satya—the Satyaloka planet; nivāsinaḥ—residents; te—all of them; tribhiḥ—from the three Vedas; pavitraḥ—by the all-auspicious mantras; munayaḥ—great thinkers and sages; agrñṇan sma—chanted.

TRANSLATION

When the great sages and thinkers who are residents of Janaloka, Tapoloka and Satyaloka heard the tumultuous voice of Lord Boar, which is the all-auspicious sound of the all-merciful Lord, they chanted auspicious chants from the three Vedas.

PURPORT

The word māyāmaya is very significant in this verse. Māyā means mercy, specific knowledge and also illusion. Therefore Lord Boar is everything; He is merciful, He is all knowledge, and He is illusion also. The sound which He vibrated as the boar incarnation was answered by the Vedic hymns of the great sages in the planets of Janaloka, Tapoloka and Satyaloka. The highest intellectual and pious living entities live in those planets, and when they heard the extraordinary voice of the boar, they could understand that the specific sound was vibrated by the Lord and no one else. Therefore they replied by praying to the Lord with Vedic hymns. The earth planet was submerged in the mire, but on hearing the sound of the Lord, the inhabitants of the higher planets were all jubilant because they knew that the Lord was there to deliver the earth. Therefore Brahmā and all the sages, such as Bhṛgu and Brahmā's other sons, and other learned brāhmaṇas, were enlivened, and they concertedly joined in praising the Lord with the transcendental vibrations of the Vedic hymns. The most important is the Brhān-nārādiya Purāṇa verse Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.
Playing like an elephant, He entered into the water after roaring again in reply to the Vedic prayers by the great devotees. The Lord is the object of the Vedic prayers, and thus He understood that the devotees’ prayers were meant for Him.

PURPORT

The form of the Lord in any shape is always transcendental and full of knowledge and mercy. The Lord is the destroyer of all material contamination because His form is personified Vedic knowledge. All the Vedas worship the transcendental form of the Lord. In the Vedic mantras the devotees request the Lord to remove the glaring effulgence because it covers His real face. That is the version of the Ṣūpta-Isopaniṣad. The Lord has no material form, but His form is always understood in terms of the Vedas. The Vedas are said to be the breath of the Lord, and that breath was inhaled by Brahmā, the original student of the Vedas. The breathing from the nostril of Brahmā caused the appearance of Lord Boar, and therefore the boar incarnation of the Lord is the personified Vedas. The glorification of the incarnation by the sages on the higher planets consisted of factual Vedic hymns. Whenever there is glorification of the Lord, it is to be understood that Vedic mantras are being rightly vibrated. The Lord was
therefore pleased when such Vedic mantras were chanted, and to encourage His pure devotees, He roared once more and entered the water to rescue the submerged earth.

TEXT 27

उत्क्षिप्तवालः क्षिरः कठोरः
सत्य विडुन्तव खरोभस्ततः
खुराहताः सितदंश्र ईशा-
ज्योतिर्भासे भगवान्महीद्रः ||२७||

utra-pita-vālāḥ khacaraḥ kaṭhoraḥ
saṭā ṣaṭā vidhunvan khara-romaśa-tvak
khurāhataḥ-bhāraḥ sita-daṁśtra iksā-
jyotir babhāse bhagavān mahīdhraḥ

utra-pita-vālāḥ—slashing with the tail; khacaraḥ—in the sky; kaṭhoraḥ—very hard; saṭāḥ—hairs on the shoulder; vidhunvan—quivering; khara—sharp; romaśa-tvak—skin full of hairs; khura-āhata—struck by the hoofs; abhraḥ—the clouds; sita-damśtraḥ—white tusks; iksā—glance; jyotiḥ—luminous; babhāse—began to emit an effulgence; bhagavān—the Personality of Godhead; mahīdhraḥ—the supporter of the world.

TRANSLATION

Before entering the water to rescue the earth, Lord Boar flew in the sky, slashing His tail, His hard hairs quivering. His very glance was luminous, and He scattered the clouds in the sky with His hoofs and His glittering white tusks.

PURPORT

When the Lord is offered prayers by His devotees, His transcendental activities are described. Here are some of the transcendental features of Lord Boar. As the residents of the upper three planetary systems offered their prayers to the Lord, it is understood that His body expanded throughout the sky, beginning from the topmost planet, Brahma-loka, or Satyaloka. It is stated in the Brahma-samhitā that His eyes are the sun and the moon; therefore His very glance over the sky was as illuminating as the sun or the moon. The Lord is described herein as mahīdhraḥ, which means either a big mountain or the sustainer of the earth. In other words, the Lord’s body was as big and hard as the Himalayan Mountains, otherwise how was it
possible that He kept the entire earth on the support of His white tusks? The poet Jayadeva, a great devotee of the Lord, has sung of the incident in his prayers for the incarnations:

\[ \text{vasati daśana-śikhare dharaṇī tava lagnā} \\
\text{śaśini kalaṅka-kaleva nimagnā} \\
\text{keśava dhṛta-śūkara-rūpa} \\
\text{jaya jagadīśa hare} \]

“All glories to Lord Keśava [Krṣṇa], who appeared as the boar. The earth was held between His tusks, which appeared like the scars on the moon.”

TEXT 28

\[ \text{ghrāṇena prthvyāḥ padavīn vijighran} \\
\text{kroḍāpadesāḥ svayam adhvarāṅgaḥ} \\
\text{karāla-dāṅstro py akarāla-dṛgbhyaṁ} \\
\text{udvīkṣya viprān grñato’viśat kam} \]

\[ \text{ghrāṇena—by smelling; prthvyāḥ—of the earth; padavīm—situation; vijighran—searching after the earth; kroḍā-apadesāḥ—assuming the body of a hog; svayam—personally; adhvarā—transcendental; aṅgaḥ—body; karāla—fearful; dāṅstro—teeth (tusks); api—in spite of; akarāla—not fearful; dṛgbhyaṁ—by His glance; udvīkṣya—glancing over; viprān—all the brāhmaṇa devotees; grñataḥ—who were engaged in prayers; avīṣat—entered; kam—the water.} \]

TRANSLATION

He was personally the Supreme Lord Viṣṇu and was therefore transcendental, yet because He had the body of a hog, He searched after the earth by smell. His tusks were fearful, and He glanced over the devotee brāhmaṇas engaged in offering prayers. Thus He entered the water.

PURPORT

We should always remember that although the body of a hog is material, the hog form of the Lord was not materially contaminated. It is not possible for an earthly hog to assume a gigantic form spreading throughout the sky, beginning from the Satyaloka. His body is always transcendental
in all circumstances; therefore, the assumption of the form of a boar is only His pastime. His body is all *Vedas* or transcendental. But since He assumed the form of a boar, He began to search out the earth by smelling, just like a hog. The Lord can perfectly play the part of any living entity. The gigantic feature of the boar was certainly very fearful for all nondevotees, but to the pure devotees of the Lord He was not at all fearful; on the contrary, He was so pleasingly glancing upon His devotees that all of them felt transcendental happiness.

**TEXT 29**

\[
\text{sa vajra-kūṭāṅga-nipāta-vega-}
\text{viśūrṇa-kūkṣīh stanayann udanvān}
\text{utsṛṣṭa-dīrghora-ḥujair ivārtās}
\text{cukrośa yajñēśvara pāhi meti} \|29\| \\
\]

saḥ—that; vajra-kūṭa-āṅga—body like a great mountain; nipāta-vega—the force of diving; viśūrṇa—bifurcating; kūkṣīh—the middle portion; stanayan—resounding like; udanvān—the ocean; utsṛṣṭa—creating; dīrghora—high; ārmi—waves; ḥujair—by the arms; iva āṛtaḥ—like a distressed person; cukrośa—prayed loudly; yajñā-īśvara—O master of all sacrifices; pāhi—please protect; mā—unto me; iti—thus.

**TRANSLATION**

Diving into the water like a giant mountain, Lord Boar divided the middle of the ocean, and two high waves appeared as the arms of the ocean, which cried loudly as if praying to the Lord, “O Lord of all sacrifices, please do not cut me in two! Kindly give me protection!"

**PURPORT**

Even the great ocean was perturbed by the falling of the mountainlike body of the transcendental boar, and it appeared to be frightened, as if death were imminent.
TEXT 30

Lord Boar penetrated the water with His hoofs, which were like sharpened arrows, and He found out the limits of the ocean although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

PURPORT

The word rasāyām is sometimes interpreted to mean Rasātala, the lowest planetary system, but that is not applicable in this connection, according to Viśvanātha Cakravarti Ṭhākura. The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talātala, Vitala, Rasātala, Pātāla, etc. Therefore the earth cannot be situated in the Rasātala planetary system. It is described in the Viṣṇu-dharma:

\[\text{pātāla-mūleśvara-bhoga-saṁhatau} \]
\[\text{vinyasya pādau prthiviṁ ca bibhrataḥ} \]
\[\text{yasyopamaṁ na babhūva so 'cyuto} \]
\[\text{mamāstu māṅgalya-vivrddhayे hariḥ} \]

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahmā's day.
TEXT 31

sva-damśṭrayoddhṛtya mahīṁ nimagnāṁ
sa utthitaḥ saṁruruce rasāyāḥ
tatrāpi dāityaṁ gadayā 'patantaṁ
sunābha-saṁdīpta-tīvra-manyuḥ

sva-damśṭraya—by His own tusks; uddhṛtya—raising; mahīṁ—the earth; nimagnāṁ—submerged; saḥ—He; utthitaḥ—getting up; saṁruruce—appeared very splendid; rasāyāḥ—from the water; tatra—there; api—also; dāityam—unto the demon; gadayā—with the club; āpatantam—rushing towards Him; sunābha—the wheel of Kṛṣṇa; saṁdīpta—glowing; tīvra—fierce; manyuḥ—anger.

TRANSLATION

Lord Boar very easily took the earth on His tusks and got it out of the water. Thus He appeared very splendid. Then, His anger glowing like the Sudarśana wheel, He immediately killed the demon [Hiranyākṣa], although he tried to fight with the Lord.

PURPORT

According to Śrīla Jīva Gosvāmī, the Vedic literatures describe the incarnation of Lord Varāha (Boar) in two different devastations, namely the Cakṣuṣa devastation and the Svāyambhuva devastation. This particular appearance of the boar incarnation actually took place in the Svāyambhuva devastation, when all planets other than the higher ones—Jana, Mahar and Satya—merged in the water of devastation. This particular incarnation of the boar was seen by the inhabitants of the planets mentioned above. Śrīla Viśvanātha Cakravartī suggests that the sage Maitreya amalgamated both the boar incarnations in different devastations and summarized them in his description to Vidura.

TEXT 32

जषान सुधानामसशविकम्
स तीलयेम् मृगराहितिवासि।
TRANSLATION

Thereupon Lord Boar killed the demon within the water, just as a lion kills an elephant. The cheeks and tongue of the Lord became smeared with the blood of the demon, just as an elephant becomes reddish from digging in the purple earth.

TEXT 33

tamāla-nilaiṁ sita-danta-kotyā
kṣmāṁ utkṣipantaṁ gaja-lilayānga
prajñāya baddhāṅjalayo 'nuvākair
viriṅci-mukhyā upatasthum īsam

tamāla—a blue tree named the tamāla; nilam—bluish; sita—white; danta-tusks; kotyā—with the curved edge; kṣmāṁ—the earth; utkṣipantaṁ—while suspending; gaja-lilayā—playing like an elephant; aṅga—O Vidura; prajñāya—after knowing it well; baddha—folded; aṅjalayaḥ—hands; anuvākaiḥ—by Vedic hymns; viriṅci—Brahmā; mukhyāḥ—headd by; upatasthuḥ—offered prayers; īsam—unto the Supreme Lord.

TRANSLATION

Then the Lord, playing like an elephant, suspended the earth on the edge of His curved white tusks. He assumed a bluish complexion like that
of a tamāla tree, and thus the sages, headed by Brahmā, could understand Him to be the Supreme Personality of Godhead and offered respectful obeisances unto the Lord.

TEXT 34

\begin{align*}
\text{रशयाः उचु} \\
\text{जितं जितं तेजपतित यज्ञवान} \\
\text{अर्पीं तः सं परिमुन्ते नमः} \\
\text{यदर्मरशेषु निलियुरङ्गः} \\
\text{लत्स्वे नमः कारणेकराम ते} \\
\end{align*}

\begin{align*}
\text{रशयाः उचु—the glorified sages uttered; jitam—all glories; jitam—all victories; te—unto You; ajīta—O unconquerable one; yajña-bhāvana—one who is understood by performances of sacrifice; trayīṃ—personified Vedas; tanum—such a body; svām—own; paridhunvate—shaking; namah—all obeisances; yat—whose; roma—hairs; garteṣu—in the holes; nīlīyuh—submerged; addhayah—the oceans; tasmai—unto Hlim; namah—offering obeisances; kāraṇa-sūkaraṇa—unto the hog form assumed for reasons; te—unto You.}
\end{align*}

TRANSLATION

All the sages uttered with great respect: O unconquerable enjoyer of all sacrifices, all glories and all victories unto You! You are moving in Your form of the personified Vedas, and in the hair holes of Your body the oceans are submerged. For certain reasons [to uplift the earth] You have now assumed the form of a boar.

PURPORT

The Lord can assume any form He likes, and in all circumstances He is the cause of all causes. Since His form is transcendental, He is always the Supreme Personality of Godhead, as He is in the Causal Ocean in the form of Mahā-Viṣṇu. Innumerable universes generate from the holes of His bodily hairs, and thus His transcendental body is the Vedas personified. He is the enjoyer of all sacrifices, and He is the unconquerable Supreme Personality of Godhead. He is never to be misunderstood to be other than the Supreme
Lord because of His assuming the form of a boar in order to lift the earth. That is the clear understanding of sages and great personalities like Brahmā and other residents of the higher planetary systems.

TEXT 35

रूपम् तवाईतत् दुष्क्रता तमाम्
दुर्दर्शनं देव यदद्वरात्मकम्।
छन्दोंसि यथा त्योचि बहिरोमः
स्त्राय सदा त्वःधिषु चातुहोऽत्रम्॥३५॥

rūpam tavaitan nanu duṣkṛta-ātmanāṁ
durdarśanam deva yad adhvarātmakam
chandāṁsi yasya tvaci barhi-romasv
ājyam dṛśi tv anghriṣu cātur-hotram

rūpam—form; tava—Your; etat—this; nanu—but; duṣkṛta-ātmanām—of souls who are simply miscreants; durdarśanam—very difficult to see; deva—O Lord; yat—that; adhvarā-ātmakam—worshipable by performances of sacrifice; chandāṁsi—the Gāyatrī mantra and others; yasya—whose; tvaci—touch of the skin; barhiḥ—sacred grass called kuṣa; romasv—hairs on the body; ājyam—clarified butter; dṛśi—in the eyes; tu—also; anghriṣu—on the four legs; cātuḥ-hotram—four kinds of fruitive activities.

TRANSLATION

O Lord, Your form is worshipable by performances of sacrifice, but souls who are simply miscreants are unable to see it. All the Vedic hymns, Gāyatrī and others, are there in the touch of Your skin. In Your bodily hairs is the kuṣa grass, in Your eyes is the clarified butter, and in Your four legs are the four kinds of fruitive activities.

PURPORT

There is a class of miscreants who are known in the words of Bhagavad-gītā as Veda-vāḍī, or so-called strict followers of the Vedas. They do not believe in the incarnation of the Lord, what to speak of the Lord’s incarnation as the worshipable hog. They describe worship of the different forms or incarnations of the Lord as anthropomorphism. In the estimation of Śrīmad-Bhāgavatam these men are miscreants, and in Bhagavad-gītā (7.15) they are called not only miscreants but also fools and the lowest of mankind, and it is said that their knowledge has been plundered by illusion due
to their atheistic temperament. For such condemned persons, the Lord’s incarnation as the gigantic hog is invisible. These strict followers of the *Vedas* who despise the eternal forms of the Lord may know from *Śrīmad-Bhāgavatam* that such incarnations are personified forms of the *Vedas*. Lord Boar’s skin, His eyes and His bodily hair holes are all described here as different parts of the *Vedas*. He is therefore the personified form of the Vedic hymns, specifically the Gāyatī *mantra*.

**TEXT 36**

```
srak tuṇḍa āsīt sruva īṣa nāsayor
idonare camasaḥ karṇa-randhre
prāśitram āsye grasane graham tu te
yac carvaṇaṁ te bhagavann agni-hotram
```

*srak*—the plate for sacrifice; *tuṇḍe*—on the tongue; *āsīt*—there is; *sruvaḥ*—another plate for sacrifice; *īṣa*—O Lord; *nāsayor*—of the nostrils; *idonā*—the plate for eating; *udare*—in the belly; *camasaḥ*—another plate for sacrifices; *karṇa-randhre*—in the holes of the ears; *prāśitram*—the plate which is called the Brahmā plate; *āsye*—in the mouth; *grasane*—in the throat; *grahāḥ*—the plates known as soma plates; *tu*—but; *te*—Your; *yat*—that which; *carvaṇam*—chewing; *te*—Your; *bhagavan*—O my Lord; *agni-hotram*—is Your eating through Your sacrificial fire.

**TRANSLATION**

O Lord, Your tongue is the plate of sacrifice, Your nostril is another plate of sacrifice, in Your belly is the eating plate of sacrifice, and another plate of sacrifice is the holes of Your ears. In Your mouth is the Brahmā plate of sacrifice, Your throat is the plate of sacrifice known as soma, and whatever You chew is known as agni-hotra.

**PURPORT**

The *Vedādīs* say that there is nothing more than the *Vedas* and the performances of sacrifice mentioned in the *Vedas*. They have recently made a rule in their group to formally observe daily sacrifice; they simply ignite
a small fire and offer something whimsically, but they do not strictly follow
the sacrificial rules and regulations mentioned in the *Vedas*. It is under-
stood that by regulation there are different plates of sacrifice required, such
as *srak*, *sruvā*, *barhiḥ*, *cāturhotra*, *iḍā*, *camasa*, *prāśitra*, *graHa*
and *agni-hatra*. One cannot achieve the results of sacrifice unless one observes
the strict regulations. In this age there is practically no facility for perform-
ing sacrifices in strict discipline. Therefore, in this age of Kali there is a
stricture regarding such sacrifices: It is explicitly directed that one should
perform *sāṅkīrtana-yajña* and nothing more. The incarnation of the Su-
preme Lord is *Yajñeśvara*, and unless one has respect for the incarnation of
the Lord, he cannot perfectly perform sacrifice. In other words, taking
shelter of the Lord and rendering service unto *Him* is the factual perform-
ance of all sacrifices, as explained herein. Different plates of sacrifice
 correspond to the different parts of the body of the Lord’s incarnation.
In the *Śrīmad-Bhāgavatam*, Eleventh Canto, it is explicitly directed that
one should perform *sāṅkīrtana-yajña* to please the Lord’s incarnation as
Śrī Caitanya Mahāprabhu. This should be rigidly followed in order to
achieve the result of *yajña* performance.

**TEXT 37**

दीक्षानुजन्मोपसदः शिरोयर्गमनानुसारं
तें प्रायणियोदयनीयवर्त्तें।
जिहवा प्रवर्ग्यस्त शीर्षकृतः
सत्यावसध्यं चित्तोदस्तरो हि ते॥३७॥

dīkṣā—initiation; *anuṣṭhatī*—spiritual birth, or repeated incarnations;
*upasadāḥ*—three kinds of desires (relationship, activities and ultimate goal);
*sirāḥ-dharam*—the neck; *tvam*—*You*; *prāyaṇīya*—after the result of initiation;
*udayaniṁ*—the last rites of desires; *daṁśṭrāḥ*—the tusks; *jihvā*—the tongue;
*pravargyaḥ*—prior activities; *tava*—*Your*; *sirṣakam*—head; *kratoḥ*—of the
sacrifice; *satya*—fire without sacrifice; *āvasathyam*—fire of worship;
*citayaḥ*—aggregate of all desires; *asavaḥ*—life breath; *hi*—certainly; *te*—unto
*Your*. 
Moreover, O Lord, the repetition of Your appearance is the desire for all kinds of initiation. Your neck is the place for three desires, and Your tusks are the result of initiation and the end of all desires. Your tongue is the prior activities of initiation, Your head is the fire without sacrifice as well as the fire of worship, and Your living forces are the aggregate of all desires.

TRANSLATION

O Lord, Your semina is the sacrifice called soma. Your growth is the ritualistic performances of the morning; avasthiḥ—different statuses of bodily growth; saṃstha-vidhedas tava deva dhātavaḥ; satraṇi sarvāṇi sarīra-sandhis; tvam sarva-yajña-kratur istsī-bandhanaḥ

somas tu retaḥ savanāny avasthiḥ
saṃstha-vidhedas tava deva dhātavaḥ
satraṇi sarvāṇi sarīra-sandhis
tvam sarva-yajña-kratur istsī-bandhanaḥ

somaḥ tu retaḥ—Your semina is the sacrifice called soma; savanāni—ritualistic performances of the morning; avasthiḥ—different statuses of bodily growth; saṃstha-vidhedāḥ—seven varieties of sacrifices; tava—Your; deva—O Lord; dhātavaḥ—ingredients of the body such as skin, flesh, etc; satraṇi—sacrifices performed over twelve days; sarvāṇi—all of them; sarīra—the bodily; sandhiḥ—joints; tvam—Your Lordship; sarva—all; yajña—asoma sacrifices; kratuḥ—soma sacrifices; istsī—the ultimate desire; bandhanaḥ—attachment.

TRANSLATION

O Lord, Your semina is the sacrifice called soma-yajña. Your growth is the ritualistic performances of the morning. Your skin and touch sensations are the seven elements of the agniṣṭoma sacrifice. Your bodily joints are symbols of various other sacrifices performed in twelve days. Therefore You are the object of all sacrifices called soma and asoma, and You are bound by yajñas only.

PURPORT

There are seven kinds of routine yajñas performed by all followers of the Vedic rituals, and they are called agniṣṭoma, atyagniṣṭoma, uktha, śoḍaśi,
vājapeya, atirātra and āptoryāma. Anyone performing such yajñas regularly is supposed to be situated with the Lord. But anyone who is in contact with the Supreme Lord by discharging devotional service is understood to have performed all different varieties of yajñas.

TEXT 39

नमो नमस्तेन्द्रिकुमन्देवताव्रन्याय सर्वक्षतवे क्रियात्मने। 
वैराग्यभ्रक्त्यमायनुभावितज्ञानय विचार्यपुरवे नमो नमः। ॥३९॥

namo namas te’khila-mantra-devatā-dravyāya sarva-kratave kriyātmane
vairāgya-bhaktyātmajayānubhāvita-
jñānāya vidyāgurave namo namaḥ

namah namah—obeisances unto You; te—unto You, who are worshipable; akhila—all-inclusive; mantra—hymns; devatā—the Supreme Lord; dravyāya—unto all ingredients for performing sacrifices; sarva-kratave—unto all kinds of sacrifices; kriyā-ātmane—unto You, the supreme form of all sacrifices; vairāgya—renunciation; bhaktyā—by devotional service; ātma-jaya-anubhāvita—perceivable by conquering the mind; jñānāya—such knowledge; vidyā-gurave—the supreme spiritual master of all knowledge; namah namah—again I offer my respectful obeisances.

TRANSLATION

O Lord, You are the Supreme Personality of Godhead and are worshipable by universal prayers, Vedic hymns and sacrificial ingredients. We offer our obeisances unto You. You can be realized by the pure mind freed from all visible and invisible material contamination. We offer our respectful obeisances to You as the supreme spiritual master of knowledge in devotional service.

PURPORT

The qualification of bhakti, or devotional service to the Lord, is that the devotee should be free from all material contaminations and desires. This freedom is called vairāgya, or renunciation of material desires. One who engages in devotional service to the Lord according to regulative principles is automatically freed from material desires, and in that pure state of mind one can realize the Personality of Godhead. The Personality of Godhead,
being situated in everyone’s heart, instructs the devotee regarding pure devotional service so that he may ultimately achieve the association of the Lord. This is confirmed in *Bhagavad-gītā* as follows:

\[
teṣām satata-yuktānāṁ bhajatāṁ prīti-pūrvakāṁ
dadāmi buddhi-yogaṁ tam yena māṁ upayānti te
\]

“To one who constantly engages in the devotional service of the Lord with faith and love, the Lord certainly gives the intelligence to achieve Him at the ultimate end.” (Bg.10.10)

One has to conquer the mind, and one may do it by following the Vedic rituals and by performing different types of sacrifice. The ultimate end of all those performances is to attain *bhakti*, or the devotional service of the Lord. Without *bhakti* one cannot understand the Supreme Personality of Godhead. The original Personality of Godhead or His innumerable expansions of Viṣṇu are the only objects of worship by all the Vedic rituals and sacrificial performances.

**TEXT 40**

\[dānīṣṭrāgra-koṭyā bhagavāṁs tvayā dhṛtā

virājate bhū-dhara bhūḥ sa-bhūdharā

yathā vanāṁ niḥsarato datā dhṛtā

mataṅgajendrasya sa-patra-padmini\]

*dānīṣṭrā-agra*—the tips of the tusks; *koṭyā*—by the edges; *bhagavaṁ*—O Personality of Godhead; *tvayā*—by You; *dhṛtā*—sustained; *virājate*—is so beautifully situated; *bhū-dhara*—O lifter of the earth; *bhūḥ*—the earth; *sa-bhūdharā*—with mountains; *yathā*—as much as; *vanāṁ*—from the water; *niḥsarato*—coming out; *datā*—by the tusk; *dhṛtā*—captured; *mataṅgajendrasya*—infuriated elephant; *sa-patra*—with leaves; *padmini*—the lotus flower.

**TRANSLATION**

O lifter of the earth, the earth with its mountains, which You have lifted with Your tusks, is situated as beautifully as a lotus flower with leaves sustained by an infuriated elephant just coming out of the water.
PURPORT

The fortune of the earth planet is praised because of its being specifically sustained by the Lord; its beauty is appreciated and compared to that of a lotus flower situated on the trunk of an elephant. As a lotus flower with leaves is very beautifully situated, so the world, with its many beautiful mountains, appeared on the tusks of the Lord Boar.

TEXT 41

transimayam rūpam idaṁ ca saukaraṁ
bhū-maṇḍalenātha datā dhṛtena te
ca kaṁsti śṛṅgodha-ghanena bhūyasā
kula-acalendrasya yathaiva vibhramaḥ

trayimayaṁ—Vedas personified; rūpam—form; idam—this; ca—also; saukaram—the boar; bhū-maṇḍalenā—by the earth planet; atha—now; datā—by the tusk; dhṛtena—sustained by; te—Your; ca kaṁsti—is glowing; śṛṅgodha—sustained by the peaks; ghanena—by the clouds; bhūyasā—more glorified; kula-acalendrasya—of the great mountains; yathā—as much as; eva—certainly; vibhramaḥ—decoration.

TRANSLATION

O Lord, as the peaks of great mountains become beautiful when decorated with clouds, Your transcendental body has become beautiful because of Your lifting the earth on the edge of Your tusks.

PURPORT

The word vibhramaḥ is significant. Vibhramaḥ means illusion as well as beauty. When a cloud rests on the peak of a great mountain, it appears to be sustained by the mountain, and at the same time it looks very beautiful. Similarly, the Lord has no need to sustain the earth on His tusks, but when He does so the world becomes beautiful, just as the Lord becomes more beautiful because of His pure devotees on the earth. Although the Lord is the transcendental personification of the Vedic hymns, He has become more beautiful because of His appearance to sustain the earth.
TEXT 42

संस्थाप्यानां जगतां सतस्थुष्णा
लोकाय पत्नीमसि मातरं पिता ।
विचेष चास्येन नमसा सह त्या
वस्यं स्तेनोपिद्धिमित्वारावधा: ॥४२॥

saṁsthāpayainām jagataṁ satasthuṣāṁ
lokāya patnīm asi mātaraṁ pitā
vidhema cāsyai namasā saha tvayā
yasyāṁ svatejo 'gnim ivāraṇāv adhāḥ

saṁsthāpay enāṁ—raise up this earth; jagatāṁ—both the moving and;
satasthuṣāṁ—nonmoving; lokāya—for their residence; patnīm—wife; asi—You are; mātaraṁ—the mother; pitā—the father; vidhema—do we offer; ca—also; asyai unto the mother; namasā—with all obeisances; saha—along with; tvayā—with You; yasyāṁ—in whom; sva-tejaḥ—by Your own potency; agnim—fire; iva—likened; arañau—in the arañi wood; adhāḥ—invested.

TRANSLATION

O Lord, for the residential purposes of all inhabitants, both moving and nonmoving, this earth is Your wife, and You are the supreme father. We offer our respectful obeisances unto You, along with mother earth, in whom You have invested Your own potency, just as an expert sacrificer puts fire in the arañi wood.

PURPORT

The so-called law of gravitation which sustains the planets is described herein as the potency of the Lord. This potency is invested by the Lord in the way that an expert sacrificial brāhmaṇa puts fire in the arañi wood by the potency of Vedic mantras. By this arrangement the world becomes habitable for both the moving and nonmoving creatures. The conditioned souls who are residents of the material world are put in the womb of mother earth in the same way as the seed of a child is put by the father in the womb of the mother. This conception of the Lord and the earth as father and mother is explained in Bhagavad-gītā (Bg. 14.4). Conditioned souls are devoted to the motherland in which they take their birth, but they do not know their father. The mother is not independent in producing children. Similarly, material nature cannot produce living creatures unless in contact with the supreme father, the Supreme
Personality of Godhead. *Śrīmad-Bhāgavatam* teaches us to offer obeisances unto the mother along with the Father, the Supreme Lord, because it is the Father only who impregnates the mother with all energies for the sustenance and maintenance of all living beings, both moving and nonmoving.

**TEXT 43**

कः अभिधीतत्त्वत्त्त्व प्रभो
रसां गताया भव उद्विबर्षणम्।
न विस्मयोजस्य तथि विश्वविस्मयः
यो मायेद्व समुन्नेतितिविस्मयम्।१०३॥

*kaḥ śraddadhītānyatamas tava prabho
rasāṁ gatāyā bhūva udvibarhaṇam
na vismayo ’sau tvayi viśva-vismaye
yo māyayedarī sasṛje ’tivismayam*

*kaḥ—who else; śraddadhīta—can endeavor; anyatamaḥ—anyone besides Yourself; tava—Your; prabho—O Lord; rasāṁ—in the water; gatāyāḥ—while lying in; bhūvaḥ—of the earth; udvibarhaṇam—deliverance; na—never; vismayaḥ—wonderful; asau—such an act; tvayi—unto You; viśva—universal; vismaye—full of wonders; yah—one who; māyayāḥ—by potencies; idam—this; sasṛje—created; ativismayam—surpassing all wonders.*

**TRANSLATION**

Who else but Yourself, the Supreme Personality of Godhead, could deliver the earth from within the water? It is not very wonderful for You, however, because You acted most wonderfully in the creation of the universe. By Your energy You have created this wonderful cosmic manifestation.

**PURPORT**

When a scientist discovers something impressive to the ignorant mass of people, the common man, without inquiry, accepts such a discovery as wonderful. But the intelligent man is not struck with wonder by such discoveries. He gives all credit to the person who created the wonderful brain of the scientist. A common man is also struck with wonder by the wonderful action of material nature, and he gives all credit to the cosmic manifestation. The learned Kṛṣṇa conscious person, however, knows well that behind the cosmic manifestation there is the brain of Kṛṣṇa, as
confirmed in *Bhagavad-gītā* (Bg. 9.10): *mayādhiyakṣeṇa prakṛtiḥ sūyate sacarācaram*. Since Kṛṣṇa can direct the wonderful cosmic manifestation, it is not at all wonderful for Him to assume the gigantic form of a boar and thus deliver the earth from the mire of the water. A devotee is therefore not astonished to see the wonderful boar because he knows that the Lord is able to act far more wonderfully by His potencies, which are inconceivable to the brain of even the most erudite scientist.

**TEXT 44**

विद्हुन्वताः वेदमयाः निम्न वपुः
जरङ्गलापः सत्यतिबंधिस्तो वघः।
सताबिन्नावलिन्धविबिन्दुमिः
विन्दुम्यानां भृगमीय पावितः॥४४॥

vidhunvataḥ vedamayaṁ nijam vapuḥ
janas-tapaḥ-satya-nivāśino vayam
sātā-sikhoddhāta-śīvāmbu-bindubhir
vimṛjyamanāḥ bhṛsam īsa pāvītāḥ

vidhunvataḥ—while shaking; vedamayaḥ—personified Vedas; nijam—own; vapuḥ—body; janaḥ—the Janaloka planetary system; tapaḥ—the Tapoloka planetary system; satya—the Satyaloka planetary system; nivāśināḥ—the inhabitants; vayam—we; sātā—hairs on the shoulder; śīkha-uddhāta—sustained by the tip of the hair; śīva—auspicious; ambu—water; bindubhiḥ—by the particles; vimṛjyamanāḥ—we are thus sprinkled by; bhṛsam—highly; īsa—Supreme Lord; pāvītāḥ—purified.

**TRANSLATION**

O Supreme Lord, undoubtedly we are inhabitants of the most pious planets—the Jana, Tapas and Satya lokas—but still we have been purified by the drops of water sprinkled from Your shoulder hairs by the shaking of Your body.

**PURPORT**

Ordinarily the body of a hog is considered impure, but one should not consider that the hog incarnation assumed by the Lord is also impure. That form of the Lord is the personified *Vedas* and is transcendental. The inhabitants of the Jana, Tapas and Satya lokas are the most pious persons in the material world, but because those planets are situated in the material world, there are so many material impurities there also. Therefore, when
the drops of water from the tips of the Lord’s shoulder hairs were sprinkled upon the bodies of the inhabitants of the higher planets, they felt purified. The Ganges water is pure because of its emanating from the toe of the Lord, and there is no difference between the water emanating from the toe and that from the tips of the hair on the shoulder of Lord Boar. They are both absolute and transcendental.

TEXT 45

स वै बत्त्र भ्रष्टानिः स्वाते यः कर्मणां पारमपरकर्मणः।
यदोगमद्याण्णयोगमोहितं
विश्वं समस्तं भगवनुविचेंहि शमः॥४५॥

sa vai bata bhraśtamatis tavaisate
yāḥ karmanāṁ pāram apāra-karmanāḥ
yad-yoga-māyā-guṇa-yoga-mohitāṁ
visvam samastāṁ bhagavan vidhehi śam

saḥ—he; vai—certainly; bata—alas; bhraśtamatiḥ—nonsense; tava—Your;
esate—desires; yāḥ—one who; karmanāṁ—of activities; pāram—limit;
apāra-karmanāḥ—of one who has unlimited activities; yat—by whom; yoga—
mystic power; māyā—potency; guṇa—modes of material nature; yoga—
mystic power; mohitāṁ—bewildered; visvam—the universe; samastāṁ—in
total; bhagavan—O Supreme Personality; vidhehi—just be pleased to bestow;
śam—good fortune.

TRANSLATION

O Lord, there is no limit to Your wonderful activities. Anyone who
desires to know the limit of Your activities is certainly nonsensical.
Everyone in this world is conditioned by the powerful mystic potencies.
Please bestow Your causeless mercy upon these conditioned souls.

PURPORT

Mental speculators who want to understand the limit of the Unlimited
are certainly nonsensical. Every one of them is captivated by the external
potencies of the Lord. The best thing for them is to surrender unto Him,
knowing Him to be inconceivable, for thus they can receive His causeless
mercy. This prayer was offered by the inhabitants of the higher planetary
systems, namely the Jana, Tapas and Satya lokaś, who are far more
intelligent and powerful than humans.
Visvanam samastam is very significant here. There are the material world and the spiritual world. The sages pray: “Both worlds are bewildered by Your different energies. Those who are in the spiritual world are absorbed in Your loving service, forgetting themselves and You also, and those who are in the material world are absorbed in material sense gratification and therefore also forget You. No one can know You because You are unlimited. It is best not to try to know You by unnecessary mental speculation. Rather, kindly bless us so that we can worship You with causeless devotional service.”

TEXT 46

Maitreya Uvac

Istu-pisthīyamānaṁ saṁśuddhiniṣṭhitvā-viśvamāṇīṁ
Sālile śvachākāraṇaṁ upātyaḥ-pāraṁ-nimīṁ

maitreya uvāca
ity upasthīyamāno 'sau
munibhir brahma-vādibhiḥ
salile sva-khurākṛānte
upādhattāvāvanīṁ

maitreyah uvāca—the sage Maitreya said; iti—thus; upasthīyamānaḥ—being praised by; asau—Lord Boar; munibhiḥ—by the great sages; brahma-vādibhiḥ—by the transcendentalists; salile—on the water; sva-khura-ākrānte—touched by His own hoofs; upādhatta—placed; avitā—the maintainer; avanim—the earth.

TRANSLATION

The sage Maitreya said: The Lord, being thus worshiped by all the great sages and transcendentalists, touched the earth with His hoofs and placed it on the water.

PURPORT

The earth was placed on the water by His inconceivable potency. The Lord is all-powerful, and therefore He can sustain the huge planets either on the water or in the air, as He likes. The tiny human brain cannot conceive how these potencies of the Lord can act. Man can give some vague explanation of the laws by which such phenomena are made possible, but actually the tiny human brain is unable to conceive of the activities of the Lord, which are therefore called inconceivable. Yet the frog philosophers still try to give some imaginary explanation.
TEXT 47

In this manner the Personality of Godhead Lord Viśṇu, the maintainer of all living entities, raised the earth from within the water, and, placing it afloat on the water, He returned to His own abode.

PURPORT

The Personality of Godhead Lord Viśṇu descends by His will to the material planets in His innumerable incarnations for particular purposes, and again He goes back to His own abode. When He descends He is called an *avatāra* because *avatāra* means one who descends. Neither the Lord Himself nor His specific devotees who come to this earth are ordinary living entities like us.

TEXT 48

ya evam etām hari-medhaso hareḥ
kathāṁ subhadrāṁ kathānīya-māyinaḥ
śṛṇvita bhaktyā śravayeta vośatīṁ
janārdano 'syāśu hṛdi prasīdāti
If anyone hears and describes in a devotional service attitude this auspicious narration of Lord Boar, which is worthy of description, the Lord, who is within the heart of everyone, is very pleased.

PURPORT

In His various incarnations, the Lord appears, acts and leaves behind Him a narrative history which is as transcendental as He Himself. Every one of us is fond of hearing some wonderful narration, but most stories are neither auspicious nor worth hearing because they are of the inferior quality of material nature. Every living entity is of superior quality, spirit soul, and nothing material can be auspicious for him. Intelligent persons should therefore hear personally and cause others to hear the descriptive narrations of the Lord’s activities, for that will destroy the pangs of material existence. Out of His causeless mercy only, the Lord comes to this earth and leaves behind His merciful activities so that the devotees may derive transcendental benefit.

TEXT 49

तस्मि प्रसानेन सकलाशिर्षां प्रभौ
कि दुर्लभं ताभिर्लं लवात्मिभि: ।
अनन्यदृष्ट्या भजतां गुहाशयः
खयं विध्यते खयाति पर: पराम् ॥४९॥

tasmin prasanne sakalāśirṣāṁ prabhau
kim durlabhāṁ tābhir alaṁ lavātmaṁbhīḥ
ananya-dṛṣṭyā bhajatāṁ guhāsayaḥ
svayaṁ vidhatte sva-gatiṁ parah parām

tasmin—unto Him; prasanne—being pleased; sakalā-āśirṣāṁ—of all benediction; prabhau—unto the Lord; kim—what is that; durlabham—very
difficult to obtain; tābhiḥ—with them; alam—away; lava-ātmabhiḥ—with insignificant gains; ananya-drṣṭyā—by nothing but devotional service; bhajatām—of those who are engaged in devotional service; guhā-āśayaḥ—residing within the heart; svayam—personally; vidhatte—executes; svagatim—in His own abode; paraḥ—the supreme; parām—transcendental.

TRANSLATION

Nothing remains unachieved when the Supreme Personality of Godhead is pleased with someone. By transcendental achievement one understands everything else to be insignificant. One who engages in transcendental loving service is elevated to the highest perfectional stage by the Lord Himself, who is seated in everyone’s heart.

PURPORT

As stated in Bhagavad-gītā (Bg. 10.10), the Lord gives intelligence to the pure devotees so that they may be elevated to the highest perfectional stage. It is confirmed herein that a pure devotee who constantly engages in the loving service of the Lord is awarded all knowledge necessary to reach the Supreme Personality of Godhead. For such a devotee there is nothing valuable to be achieved but the Lord’s service. If one serves faithfully, there is no possibility of frustration because the Lord Himself takes charge of the devotee’s advancement. The Lord is seated in everyone’s heart, and He knows the devotee’s motive and arranges everything achievable. In other words, the pseudo-devotee who is anxious to achieve material gains cannot attain the highest perfectional stage because the Lord is in knowledge of his motive. One merely has to become sincere in his purpose, and then the Lord is there to help in every way.

TEXT 50

ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathāsudhāṁ
āpiya kṛṇāñjaliḥ bhavāpahāṁ
aho virajyeta vinā naretaram

ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathāsudhāṁ
āpiya kṛṇāñjaliḥ bhavāpahāṁ
aho virajyeta vinā naretaram
kaḥ—who; nāma—indeed; loke—in the world; puruṣa-artha—goal of life; sāravit—one who knows the essence of; purā-kathānām—of all past histories; bhagavat—regarding the Personality of Godhead; kathā-sudhām—the nectar of the narrations about the Personality of Godhead; āpiya—by drinking; kṛṣṇa-añjalibhiḥ—by aural reception; bhava-apahāṁ—that which kills all material pangs; aho—alas; virajyeta—could refuse; vinā—without; naretaram—other than the human being.

TRANSLATION

Who, other than one who is not a human being, can exist in this world and not be interested in the ultimate goal of life? Who can refuse the nectar of narrations about the Personality of Godhead’s activities, which by itself can deliver one from all material pangs?

PURPORT

The narration of the activities of the Personality of Godhead is like a constant flow of nectar. No one can refuse to drink such nectar except one who is not a human being. Devotional service to the Lord is the highest goal of life for every human being, and such devotional service begins by hearing about the transcendental activities of the Personality of Godhead. Only an animal, or a man who is almost an animal in behavior, can refuse to take an interest in hearing the transcendental message of the Lord. There are many books of stories and histories in the world, but except for the histories or narrations on the topics of the Personality of Godhead, none are capable of diminishing the burden of material pangs. Therefore one who is serious about eliminating material existence must chant and hear of the transcendental activities of the Personality of Godhead. Otherwise one must be compared to the nonhumans.

Thus end the Bhaktivedanta Purports of the Third Canto, Thirteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Appearance of Lord Varāha.”
CHAPTER FOURTEEN

Pregnancy of Diti in the Evening

TEXT 1

Srī Śukadeva Gosvāmi said: After hearing from the great sage Maitreya about the Lord’s incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he did not yet feel satisfied.

śrī śuka uvāca
niśamya kauśāra-viṇopavartitām
hareḥ kathāṁ kāraṇa-sūkaratmanah
puṇah sa papraccha tam udyatānjalir
na cātīṭṛptō viduro dhṛta-vrataḥ

Śukadeva Gosvāmi said; niśamya—after hearing; kauśāra-viṇa—by the sage Maitreya; upavartitām—described; hareḥ—of the Personality of Godhead; kathāṁ—narrations; kāraṇa—for the reason of lifting the earth; sūkara-ātmanah—of the boar incarnation; puṇah—again; saḥ—he; papraccha—inquired; tam—from him (Maitreya); udyata-aṅjalīḥ—with folded hands; na—never; ca—also; aṭīṭṛptāḥ—very much satisfied; viduraḥ—Vidura; dhṛta-vrataḥ—taken to a vow.

TRANSLATION

Śukadeva Gosvāmi said: After hearing from the great sage Maitreya about the Lord’s incarnation as Varāha, Vidura, who had taken a vow, begged him with folded hands to please narrate further transcendental activities of the Lord, since he did not yet feel satisfied.
TEXT 2

Vidura uvāca
tenaiva tu muni-śreṣṭha
hariṇā yajña-mūrtinā
ādi-daiyā hiraṇyākṣo
hata ity anuśuśrūma

viduraḥ uvāca—Śrī Vidura said; tena—by Him; eva—certainly; tu—but; muni-śreṣṭha—O chief amongst the sages; hariṇā—by the Personality of Godhead; yajña-mūrtinā—the form of sacrifices; ādi—original; daityaḥ—demon; hiraṇyākṣaḥ—by the name Hiraṇyākṣa; hataḥ—slain; iti—thus; anuśuśrūma—heard in succession.

TRANSLATION

Śrī Vidura said: O chief amongst the great sages, I have heard by disciplic succession that Hiraṇyākṣa, the original demon, was slain by the same form of sacrifices, the Personality of Godhead [Lord Boar].

PURPORT

As referred to previously, the boar incarnation was manifested in two millenniums—namely Svāyambhuva and Cākṣuṣa. In both millenniums there was a boar incarnation of the Lord, but in the Svāyambhuva millennium He lifted the earth from within the water of the universe, whereas in the Cākṣuṣa millennium He killed the first demon, Hiraṇyākṣa. In the Svāyambhuva millennium He assumed the color white, and in the Cākṣuṣa millennium He assumed the color red. Vidura has already heard about one of them, and he proposed to hear about the other. The two different boar incarnations described are the one Supreme Personality of Godhead.

TEXT 3

tasya coddharataḥ kṣauṇīṁ
sva-daṁśrūgreṇa līlayā
Pregnancy of Diti in the Evening

*daitya-rājasya ca brahman
  kasmād dheto r abhūn mṛdhaḥ*

*tasya—Hīś; ca—also; uddharataḥ—while lifting; kṣauṇīm—the earth planet;
sva-dāmisṭra-agreṣa—by the edge of Hīś's tusks; līlayā—in Hīś's pastimes;
daitya-rājasya—of the king of demons; ca—and; brahman—O brāhmaṇa;
kasmāt—from what; hetōḥ—reason; abhūt—there was; mṛdhaḥ—fight.

TRANSLATION

What was the reason, O brāhmaṇa, for the fight between the demon king and the Lord Boar while the Lord was lifting the earth as His pastime?

TEXT 4

श्रद्धानाय भक्ताय तृप्ति मनः परं कौतूहलं हि मे || ४ ||

śraddadhānāya bhaktāya
brūhi taj-janma-vistaram
ṛṣe na trpyati manah
param kautūhalaṁ hi me

śraddadhānāya—unto a faithful person; bhaktāya—unto a devotee; brūhi—please narrate; tat—Hīś; janma—appearance; vistaram—in detail; ṛṣe—O great sage; na—not; trpyati—become satisfied; manah—mind; param—very much; kautūhalaṁ—inquisitive; hi—certainly; me—my.

TRANSLATION

My mind has become very inquisitive, and therefore I am not satisfied with hearing the narration of the Lord's appearance. Please, therefore, speak more and more to a devotee who is faithful.

PURPORT

One who is actually faithful and inquisitive is qualified to hear the transcendental pastimes of the appearance and disappearance of the Supreme Personality of Godhead. Vidura was a suitable candidate to receive such transcendental messages.
TEXT 5

Maitreya uvāca

sādhu vīra tvayā prṣṭam
avatāra-kathāṁ hareḥ
yat tvam prcchasi martyānāṁ
mṛtyupāśa-viśātanīṁ

TRANSLATION

The great sage Maitreya said: O warrior, the inquiry made by you is just befitting a devotee because it concerns the incarnation of the Personality of Godhead. He is the source of liberation from the chain of birth and death for all those who are otherwise destined to die.

PURPORT

The great sage Maitreya addressed Vidura as a warrior not only because Vidura belonged to the Kuru family but because he was anxious to hear about the chivalrous activities of the Lord in His incarnations of Varāha and Nṛsiṁha. Because the inquiries concerned the Lord, they were perfectly befitting a devotee. A devotee has no taste for hearing anything mundane. There are many topics of mundane warfare, but a devotee is not inclined to hear them. The topics of the warfare in which the Lord engages do not concern the war of death but the war against the chain of mayā which obliges one to accept repeated birth and death. In other words, one who takes delight in hearing the war topics of the Lord is relieved from the chains of birth and death. Foolish people are suspicious of Kṛṣṇa’s taking part in the Battle of Kurukṣetra, not knowing that His taking part insured liberation for all who were present on the battlefield. It is said by Bhīṣmadeva that all who were present on the Battlefield of Kurukṣetra attained their original spiritual existences after death. Therefore, hearing the war topics of the Lord is as good as any other devotional service.
By hearing these topics from the sage [Narada], the son of King Uttanapada [Dhruva] was enlightened regarding the Personality of Godhead, and he ascended to the abode of the Lord, placing his feet over the head of death.

PURPORT

While quitting his body, Mahārāja Dhruva, the son of King Uttanapada, was attended by personalities like Sunanda and others, who received him in the kingdom of God. He left this world at an early age, as a young boy, although he had attained the throne of his father and had several children of his own. Because he was due to quit this world, death was waiting for him. He did not care for death, however, and even with his present body he boarded a spiritual airplane and went directly to the planet of Viṣṇu because of his association with the great sage, Nārada, who spoke to him the narration of the pastimes of the Lord.
This history of the fight between the Lord as a boar and the demon Hiraṇyākṣa was heard by me in a year long ago as it was described by the foremost of the demigods, Brahmā, when he was questioned by the other demigods.

**TEXT 8**

दितिदर्शायणी क्षतमारीचि कुश्यप पतिम्
अपत्यकामा चकमे सन्ध्यायां हर्षचयार्डिता || ८ ||

ditir dākṣāyaṇī kṣattar
māricam kaśyapaṁ patim
apatya-kāmā cakame
sandhyāyāṁ hṛc-chayārditā
ditiḥ—Diti; dākṣāyaṇī—the daughter of Dakṣa; kṣattah—O Vidura;
māricam—the son of Marici; kaśyapam—Kaśyapa; patim—her husband;
apatya-kāmā—desirous of having a child; cakame—longed for;
sandhyāyāṁ—in the evening; hṛt-saya—by sex desires; arditā—distressed.

**TRANSLATION**

Diti, daughter of Dakṣa, being afflicted with sex desire, begged her husband, Kaśyapa, the son of Marici, to have intercourse with her in the evening in order to beget a child.

**TEXT 9**

इष्टवाणिजिः पयसा पुरुषं यजुषां पतिम्
निम्लोचनस्य आसीनमन्यागरे समाहितम् || ९ ||

iṣṭvāgni-jihvaṁ payasā
puruṣam yajuṣāṁ patim
nimlocaty arka āśīnām
agnyagāre samāhitam

iṣṭvā—after worshiping; agni—fire; jihvam—tongue; payasā—by oblation;
puruṣam—unto the Supreme Person; yajuṣām—of all sacrifices; patim—
The sun was setting, and the sage was sitting in trance after offering oblations to the Supreme Personality of Godhead, Viṣṇu, whose tongue is the sacrificial fire.

**PURPORT**

Fire is considered to be the tongue of the Personality of Godhead Viṣṇu, and oblations of grains and clarified butter offered to the fire are thus accepted by Him. That is the principle of all sacrifices, of which Lord Viṣṇu is the master. In other words, the satisfaction of Lord Viṣṇu includes the satisfaction of all demigods and other living beings.

**TEXT 10**

दितिः

एष मां त्वत्क्रते विद्वन् काम आत्मशातः ।

dūnoti दीनां विक्रम्य रम्भामिव मतंगाजः ॥ १०१॥

**TRANSLATION**

In that place the beautiful Diti expressed her desire: O learned one, Cupid is taking his arrows and distressing me forcibly, as a mad elephant troubles a banana tree.

**PURPORT**

Beautiful Diti, seeing her husband absorbed in trance, began to speak loudly, not attempting to attract him by bodily expressions. She frankly said that her whole body was distressed by sex desire because of her husband’s presence, just as a banana tree is troubled by a mad elephant.
It was not natural for her to agitate her husband when he was in trance, but she could not control her strong sex appetite. Her sex desire was like a mad elephant, and therefore it was the prime duty of her husband to give her all protection by fulfilling her sex desire.

**TEXT 11**

\textit{tad bhavān dahyaṁanāyām}
\textit{sa-patnīnaṁ samṛddhiṁ}
\textit{prājāvatīnaṁ bhadram te}
\textit{mayy āyuñktāṁ anugraham}

tat—therefore; bhavān—your good self; dahyaṁanāyām—being distressed; sa-patnīnaṁ—of the co-wives; samṛddhiṁ—by the prosperity; prājāvatīnaṁ—of those who have children; bhadram—all prosperity; te—unto you; mayi—unto me; āyuñktāṁ—do unto me, in all respects; anugraham—favor.

**TRANSLATION**

Therefore you should be kind towards me by showing me complete mercy. I desire to have sons, and I am much distressed by seeing the opulence of my co-wives. By performing this act, you will become happy.

**PURPORT**

In Bhagavad-gītā sexual intercourse for begetting children is accepted as righteous. A person sexually inclined for simple sense gratification, however, is unrighteous. In Diti's appeal to her husband for sex, it was not exactly that she was afflicted by sex desires, but she desired sons. Since she had no sons, she felt poorer than her co-wives. Therefore Kaśyapa was supposed to satisfy his bona fide wife.

**TEXT 12**

\textit{bhartary āptorumānānāṁ}
\textit{lokān āviśate yaśāṁ}

bhartary āptorumānānāṁ
lokān āviśate yaśāṁ
patir bhavavidho yāsāṁ
prajayā nanu jāyate

dhartari—by the husband; āpta-urumānānām—of those who are beloved;
lokān—in the world; āviśate—spreads; yaśaḥ—fame; patiḥ—husband; bhavat-
vidhaḥ—like your good self; yāsām—of those whose; prajayā—by children;
nanu—certainly; jāyate—expands.

TRANSLATION

A woman is honored in the world by the benediction of her husband, and a husband like you will become famous by having children because you are meant for the expansion of living entities.

PURPORT

According to Śrīabhadeva, one should not become a father or mother unless one is confident that he can beget children whom he can deliver from the clutches of birth and death. Human life is the only opportunity to get out of the material scene, which is full of the miseries of birth, death, old age and diseases. Every human being should be given the opportunity to take advantage of his human form of life, and a father like Kaśyapa is supposed to beget good children for the purpose of liberation.

TEXT 13

पुरा पिता नो भगवानसे दुहित्रवसलौः ।
कें द्रणीत वरं वस्त्रा इत्तथाचत नः प्रथक् ॥१३॥

purā pitā no bhagavān
dakṣo duhitṛ-vatsalaḥ
kāṁ uṛṇīta varam vatsā
ity aprccchata nah prthak

purā—in days long ago; pitā—father; nah—our; bhagavān—the most opulent; dakṣaḥ—Dakṣa; duhitṛ-vatsalaḥ—affectionate to his daughters; kam—unto whom; uṛṇīta—you want to accept; varam—your husband; vatsāḥ—my children; iti—thus; aprccchata—inquired; nah—us; prthak—separately.

TRANSLATION

In days long ago, our father, the most opulent Dakṣa, who was affectionate to his daughters, asked each of us separately whom we would prefer to select as our husband.
PURPORT

It appears from this verse that free selection of a husband was allowed by the father, but not by free association. The daughters were asked separately to submit their selection of a husband who was famous for his acts and personality. The ultimate selection depended on the choice of the father.

TEXT 14

Sa viditvā’tra-jānāṁ no
bhāvam saṁtāna-bhāvanaṁ
trayodasaśadādāt tāsāṁ
yāṁ te sīlam anuvrataṁ

saḥ—Dakṣa; viditvā—understanding; ātma-jānāṁ—of the daughters; naḥ—our; bhāvam—indication; saṁtāna—children; bhāvanaḥ—well-wisher; trayodaśa—thirteen; adādāt—handed over; tāsāṁ—of all of them; yāḥ—those who are; te—your; sīlam—behavior; anuvrataḥ—all faithful.

TRANSLATION

Our well-wishing father, Dakṣa, after knowing our intentions, handed over thirteen of his daughters unto you, and since then we have all been faithful.

PURPORT

Generally the daughters were too shy to express their opinions before their father, but the father would accept the daughters’ intentions through someone else, such as through a grandmother to whom the grandchildren had free access. King Dakṣa collected the opinions of his daughters and thus handed over thirteen to Kaśyapa. Every one of Diti’s sisters was a mother of children. Therefore, since she was equally faithful to the same husband, why should she remain without children?
Text 16 | Pregnancy of Diti in the Evening | 541

atha me kuru kalyāṇaṁ
kāmaṁ kamala-locana
dārtopasaraṇaṁ bhūmanṁ
amoghaṁ hi mahīyasi

atha—therefore; me—unto me; kuru—kindly do; kalyāṇam—benediction;
kāmaṁ—desire; kamala-locana—O lotus-eyed one; ārta—of the distressed;
upasaraṇaṁ—the approaching; bhūman—O great one; amoghaṁ—without
failure; hi—certainly; mahīyasi—to a great person.

TRANSLATION

O lotus-eyed one, kindly bless me by fulfilling my desire. When someone
in distress approaches a great person, his pleas should never go in vain.

PURPORT

Diti knew well that her request might be rejected because of the untimely
situation, but she pleaded that when there is an emergency or a distressful
condition, there is no consideration of time or situation.

TEXT 16

इति तां वीर मारीचः कुण्ञ स्त्रुयाणिणीम् ।
प्रत्याहानुनायन वाचा प्रह्द्रानस्त्रूमलाम् ॥ १६॥

iti tāṁ vīra mārīcaḥ
krpaṁ bahu-bhāśinīṁ
pratyāhānanunayan vācā
pravṛddhānaṅga-kaśmalāṁ

iti—thus; tāṁ—unto her; vīra—O hero; mārīcaḥ—the son of Marīci (Kaś-
yapa); krpaṁ—unto the poor; bahu-bhāśinīṁ—too talkative; pratyāha—
replied; anunayan—pacifying; vācā—by words; pravṛddha—highly agitated;
anaṅga—lust; kaśmalāṁ—contaminated.

TRANSLATION

O hero [Vidura], Diti, being thus afflicted by the contamination of lust,
and therefore poor and talkative, was pacified by the son of Marīci in
suitable words.

PURPORT

When a man or woman is afflicted by the lust of sex desire, it is to be
understood as sinful contamination. Kaśyapa was engaged in his spiritual
activities, but he did not have sufficient strength to refuse his wife, who was thus afflicted. He could have refused her with strong words expressing impossibility, but he was not as spiritually strong as Vidura. Vidura is addressed here as a hero because no one is stronger in self-control than a devotee of the Lord. It appears that Kaśyapa was already inclined to have sex enjoyment with his wife, and because he was not a strong man he tried to dissuade her only with pacifying words.

TEXT 17

एष तेजाः विधास्यामि प्रियं मीरु यदिन्ज्यसि ||
तस्याः कार्मे न कः कुर्यात्सदिशीत्रिवर्गिकी यतः ||१७||

eṣa teḥāṁ vidhāsyāmi
priyaṁ bhīru yad icchasi
tasyāḥ kāmam na kāḥ kuryāt
siddhis traivargikī yataḥ

esaḥ—this; te—your request; aham—I; vidhāsyāmi—shall execute; priyam—very dear; bhīru—O afflicted one; yat—what; icchasi—you are desiring; tasyāḥ—her; kāmam—desires; na—not; kāḥ—who; kuryāt—would perform; siddhiḥ—perfection of liberation; traivargikī—three; yataḥ—from whom.

TRANSLATION

O afflicted one, I shall forthwith gratify whatever desire is dear to you, for who else but you is the source of the three perfections of liberation?

PURPORT

The three perfections of liberation are religiosity, economic development and sense gratification. For a conditioned soul, the wife is considered to be the source of liberation because she offers her service to the husband for his ultimate liberation. Conditional material existence is based on sense gratification, and if someone has the good fortune to get a good wife, he is helped by the wife in all respects. If one is disturbed in his conditional life, he becomes more and more entangled in material contamination. A faithful wife is supposed to cooperate with her husband in fulfilling all material desires so he can then become comfortable and execute spiritual activities for the perfection of life. If, however, the husband is progressive in spiritual advancement, the wife undoubtedly shares in his activities, and thus both the wife and the husband profit in spiritual perfection. It is essential, therefore, that girls as well as boys be trained to discharge spiri-
tual duties so that at the time of cooperation both will be benefited. The training of the boy is brahmacarya, and the training of the girl is chastity. A faithful wife and spiritually trained brahmachari is a good combination for advancement of the human mission.

TEXT 18

sarvāśramān upādāya
svāśrameṇa kalotravān
vyasanārṇavam atyeti
jala-yānair yathārṇavam

TRANSLATION

As one can cross over the ocean with seagoing vessels, similarly one can cross over the dangerous situation of the material ocean by living with a wife.

PURPORT

There are four social orders for cooperation in the endeavor for liberation from material existence. The orders of brahmacarya or pious student life, household life with a wife, retired life and renounced life all depend for successful advancement on the householder who lives with a wife. This cooperation is essential for the proper functioning of the institution of the four social orders and the four spiritual orders of life. This Vedic varṇāśrama system is generally known as the caste system. The man who lives with a wife has a great responsibility in maintaining the members of the other social orders—the brahmacārīs, vānaprasthas and sannyāsīs. Except for the grhastras or the householders, everyone is supposed to engage in the spiritual advancement of life, and therefore the brahmacārī, the vānaprastha and the sannyāsī have very little time to earn a livelihood. They therefore collect alms from the grhastras, and thus they secure the bare necessities of life and cultivate spiritual understanding. By
helping the other three sections of society cultivate spiritual values, the householder also makes advancement in spiritual life. Ultimately every member of society automatically becomes spiritually advanced and easily crosses the ocean of nescience.

TEXT 19

yām āhur ātmano hy ardhaṁ
śreyas-kāmasya mānīni
yasyāṁ svā-dhuram adhyasya
pumāṁś carati vijvaraḥ

yām—the wife who; āhūḥ—is said; ātmanah—of the body; hi—thus; ardhaṁ—half; śreyah—welfare; kāmasya—of all desires; mānīni—O respectful one; yasyāṁ—in whom; svā-dhuram—all responsibilities; adhyasya—entrusting; pumāṁ—a man; carati—moves; vijvaraḥ—without anxiety.

TRANSLATION

O respectful one, a wife is so helpful that she is called the better half of a man’s body because of her sharing in all auspicious activities. A man can move without anxiety entrusting all responsibilities to his wife.

PURPORT

By the Vedic injunction, the wife is accepted as the better half of a man’s body because she is supposed to be responsible for discharging half of the duties of the husband. A family man has a responsibility to perform five kinds of sacrifices, called pañca-yajña, in order to get relief from all kinds of unavoidable sinful reaction incurred in the course of his affairs. When the man becomes qualitatively like the cats and dogs, he forgets his duties in cultivating spiritual values, and thus he accepts his wife as a sense gratificatory agency. When the wife is accepted as a sense gratificatory agency, personal beauty is the main consideration, and as soon as there is a break in personal sense gratification, there is disruption or divorce. But when husband and wife aim at spiritual advancement by mutual cooperation, there is no consideration of personal beauty or the disruption of so-called love. In the material world there is no question of love. Marriage is actually a duty performed in mutual cooperation as directed in the authoritative scriptures for spiritual advancement. Therefore marriage is essential in order to avoid the life of cats and dogs, who are not meant for spiritual enlightenment.
TEXT 20

yām āśrityendriyārātīn
durjayān itarāśramaih
vayaṁ jayema helābhir
dasyūn durga-patir yathā

yām—whom; āśritya—taking shelter of; indriya—senses; arātī—enemies; durjayaṁ—difficult to conquer; itara—other than the householders; āśramaīḥ—by orders of society; vayaṁ—we; jayema—can conquer; helābhīḥ—easily; dasyūn—invading plunderers; durga-patīḥ—a fort commander; yathā—as.

TRANSLATION

As a fort commander very easily conquers invading plunderers, by taking shelter of a wife, one can conquer the senses, which are unconquerable in the other social orders.

PURPORT

Of the four orders of human society—the student or brahmacārī order, the householder or grhastha order, the retired or vānaprastha order, and the renounced or sannyāsī order—the householder is on the safe side. The bodily senses are considered plunderers of the fort of the body. The wife is supposed to be the commander of the fort, and therefore whenever there is an attack on the body by the senses, it is the wife who protects the body from being smashed. The sex demand is inevitable for everyone, but one who has a fixed wife is saved from the onslaught of the sense enemies. A man who possesses a good wife does not create disturbance in society by corrupting virgin girls. Without a fixed wife a man becomes a debauchee of the first order and is a nuisance in society—unless he is a trained brahmacārī, vānaprastha or sannyāsī. Unless there is rigid and systematic training of the brahmacārī by the expert spiritual master and unless the student is obedient, it is sure that the so-called brahmacārī will fall prey to the attack of sex. There are so many instances of falldown, even for great yogīs like Viśvāmitra. A grhastha is saved, however, because of his faithful wife. Sex life is the cause of material bondage, and therefore it is prohibited in three āśramas and is allowed only in the grhastha-āśrama. The grhastha is responsible for producing first-quality brahmacārīs, vānaprasthas and sannyāsīs.
TEXT 21

O queen of the home, we are not able to act like you, nor could we repay you for what you have done, even if we worked for our entire life or even after death. To repay you is not possible, even for those who are admirers of personal qualities.

PURPORT

So much glorification of a woman by her husband indicates that he is henpecked or is talking lightly in joke. Kaśyapa meant that householders living with wives enjoy the heavenly blessings of sense enjoyment and at the same time have no fear of going down to hell. The man in the renounced order of life has no wife and may be driven by sex desire to seek another woman or another’s wife and thus go to hell. In other words, the so-called man of the renounced order, who has left his house and wife, goes to hell if he again desires sexual pleasure, knowingly or unknowingly. In that way the householders are on the side of safety. Therefore husbands as a class cannot repay their debt to women either in this life or the next. Even if they engage themselves in repaying the women throughout their whole lives, it is still not possible. Not all husbands are as able to appreciate the good qualities of their wives, but even though one is able to appreciate these qualities, it is still not possible to repay the debt to the wife. Such extraordinary praises by a husband for his wife are certainly in the mode of joking.
TEXT 22

dbhapi kāmam etāṁ te
prajātayai karavāṇy alam
yathā māṁ nātirocanti
muhūrtam pratipālaya

athāpi—even though (it is not possible); kāmam—this sex desire; etāṁ—as it is; te—your; prajātayai—for the sake of children; karavāṇi—let me do; alam—without delay; yathā—as; māṁ—unto me; na—may not; atirocanti—reproach; muhūrtam—a few seconds; pratipālaya—wait for.

TRANSLATION

Even though it is not possible to repay you, I shall satisfy your sex desire immediately for the sake of begetting children. But you must wait for only a few seconds so that others may not reproach me.

PURPORT

The henpecked husband may not be able to repay his wife for all the benefits that he derives from her, but as for begetting children by fulfilling sex desire, it is not at all difficult for any husband unless he is thoroughly impotent. This is a very easy task for a husband under normal conditions. In spite of Kaśyapa’s being very eager, he requested her to wait for a few seconds so that others might not reproach him. He explains his position as follows.

TEXT 23

eṣā ghoratamā velā
ghorāṇāṁ ghora-darśanā
caranti yasyāṁ bhūtāni
bhūtesānucarāṇi ha

eṣā—this time; ghoratamā—most horrible; velā—period; ghorāṇāṁ—of the horrible; ghora-darśanā—horrible looking; caranti—move; yasyāṁ—in which; bhūtāni—ghosts; bhūtesā—the lord of the ghosts; anucarāṇi—constant companions; ha—indeed.
This particular time is most inauspicious because at this time the horrible looking ghosts and constant companions of the lord of the ghosts are visible.

Kasyapa has already informed his wife, Diti, to wait for a while, and now he warns her that failure to consider the particular time will result in punishment from the ghosts and evil spirits who move during this time, along with their master, Lord Rudra.

Lord Siva, the King of the ghosts, sitting on the back of his bull carrier, travels at this time, accompanied by ghosts who follow him for their welfare.

Lord Siva, or Rudra, is the King of the ghosts. Ghostly characters worship Lord Siva to be gradually guided toward a path of self-realization. Mayavadi philosophers are mostly worshipers of Lord Siva, and Sripada Sankaracarya is considered to be the incarnation of Lord Siva for preaching godlessness to the Mayavadi philosophers. Ghosts are bereft of a physical body because of their grievously sinful acts, such as suicide. The last resort of the ghostly characters in human society is to take shelter of suicide, either material or spiritual. Material suicide causes loss of the physical body,
and spiritual suicide causes loss of the individual identity. Māyāvādī philosophers desire to lose their individuality and merge into the impersonal spiritual brahmajyoti existence. Lord Śiva, being very kind to the ghosts, sees that, although they are condemned, they get physical bodies. He places them into the wombs of women who indulge in sexual intercourse regardless of the restrictions on time and circumstance. Kaśyapa wanted to impress this fact upon Diti so that she might wait for a while.

TEXT 25

मसावनचक्रशिल्प- विकर्षकृिन्विक्षोटरमक्यापः

मसावनुग्रमतस्मातमधेरो

देवनिमि: पथये देवरस्ते ||२५||

śmaśāna-cakrānila-dhūli-dhūmra-

vikīrṇa-vidyota-jatā-kalāpaḥ

bhasmaṇaḥvagunāṇtḥāmala-rukma-deha

devas tribhiḥ paśyati devaras te

śmaśāna—burning crematorium; cakra-anila—whirlwind; dhūli—dust; dhūmra—smoky; vikīrṇa-vidyota—thus smeared over beauty; jatā-kalāpaḥ—bunches of matted hair; bhasma—ashes; avaguntha—covered by; amala—stainless; rukma—reddish; dehaḥ—body; devaḥ—the demigod; tribhiḥ—with three eyes; paśyati—sees; devaraḥ—younger brother of the husband; te—your.

TRANSLATION

Lord Śiva's body is reddish, and he is unstained, but he is covered with ashes. His hair is dusty from the whirlwind dust of the burning crematorium. He is the younger brother of your husband, and he sees with his three eyes.

PURPORT

Lord Śiva is not an ordinary living entity, nor is he in the category of Viṣṇu, or the Supreme Personality of Godhead. He is far more powerful than any living entity up to the standard of Brahmā, yet he is not on an equal level with Viṣṇu. Since he is almost like Lord Viṣṇu, Śiva can see past, present and future. One of his eyes is like the sun, another is like the moon, and his third eye, which is between his eyebrows, is like fire. He can generate fire from his middle eye, and he is able to vanquish any
powerful living entity, including Brahmā, yet he does not live pompously in a nice house, etc., nor does he possess any material properties, although he is master of the material world. He lives mostly in the crematorium where dead bodies are burnt, and the whirlwind dust of the crematorium is his bodily dress. He is unstained by material contamination. Kaśyapa took him as his younger brother because the youngest sister of Diti (Kaśyapa’s wife) was married to Lord Śiva. The husband of one’s sister is considered one’s brother. By that social relation, Lord Śiva happened to be the younger brother of Kaśyapa. Kaśyapa warned his wife that because Lord Śiva would see their sex indulgence, the time was not appropriate. Diti might argue that they would enjoy sex life in a private place, but Kaśyapa reminded her that Lord Śiva has three eyes, called the sun, moon and fire, and one cannot escape his vigilance any more than he can escape Viṣṇu. Although seen by the police, a criminal is sometimes not immediately punished; the police wait for the proper time to apprehend him. The forbidden time for sexual intercourse would be noted by Lord Śiva, and Diti would meet with proper punishment by giving birth to a child of ghostly character or a godless impersonalist. Kaśyapa foresaw this, and thus he warned his wife Diti.

TEXT 26

न यस्य लोके खजन: परो वा
नात्याः तो नोत कथितिगरवः ।
वयं त्रैरंचरणार्गिन्द्वा-
माश्रास्तेह्वजात चतु शुक्लभोगाम् ॥ २६॥

na yasya loke sva-janaḥ paro vā
nātyārto nota kaścid vigarhyah
vayam vratair yac-caraṇāpaśaiddhām
āśāmahe 'jam bata bhukta-bhogām

na—never; yasya—of whom; loke—in the world; sva-janaḥ—kinsman;
parah—unconnected; vā—nor; na—neither; atta—greater; ādṛtaḥ—favorable;
aḥ—not; uta—or; kaścit—anyone; vigarhyah—criminal; vayam—we;
vrataiḥ—by vows; yat—whose; caraṇa—feet; apaśaiddhām—rejected; āśā-
mahe—respectfully worship; ajām—mahā-prasādam; bata—certainly; bhukta-
bhogām—remnants of foodstuff.

TRANSLATION

Lord Śiva regards no one as his relative, yet there is no one who is not connected with him; he does not regard anyone as very favorable or
abominable. We respectfully worship the remnants of his foodstuff, and we vow to accept what is rejected by him.

PURPORT

Kāśyapa informed his wife that just because Lord Śiva happened to be his brother-in-law, that should not encourage her in her offense towards him. Kāśyapa warned her that actually Lord Śiva is not connected with anyone, nor is anyone his enemy. Since he is one of the three controllers of the universal affairs, he is equal to everyone. His greatness is incomparable because he is a great devotee of the Supreme Personality of Godhead. It is said that among all the devotees of the Personality of Godhead, Lord Śiva is the greatest. Thus the remnants of foodstuff left by him are accepted by other devotees as mahā-prasādam, or great spiritual foodstuff. The remnants of foodstuff offered to Lord Kṛṣṇa are called prasādam, but when the same prasādam is eaten by a great devotee like Lord Śiva, it is called mahā-prasādam. Lord Śiva is so great that he does not care for the material prosperity for which every one of us is so eager. Pārvatī, who is the powerful material nature personified, is under his full control as his wife, yet he does not use her even to build a residential house. He prefers to remain without shelter, and his great wife also agrees to live with him humbly. People in general worship goddess Durgā, the wife of Lord Śiva, for material prosperity, but Lord Śiva engages her in his service without material desire. He simply advises his great wife that of all kinds of worship, the worship of Viṣṇu is the highest; and greater than that is the worship of a great devotee or anything in relation with Viṣṇu.

TEXT 27

yasyānadvadyā-caritam maniśiṇo
grāntyo avidyā-paṭalaiṁ bibhītsavaḥ
nirasta-sāmyātiśayo ’pi yat svayaṁ
piśāca-caryiṁ acarad gatiḥ satām

yasya—whose; anadvadyā—unimpeachable; caritam—character; maniśiṇo—great sages; grāntyo—follow; avidyā—nescience; paṭalaiṁ—mass; bibhītsavaḥ—desiring to dismantle; nirasta—nullified; sāmya—equality; atiśayaḥ—greatness; api—in spite of; yat—as; svayaṁ—personally; piśāca—devil; caryāṁ—
activities; acarat—performed; gatiḥ—destination; satām—of the devotees of the Lord.

**TRANSLATION**

Although no one in the material world is equal to or greater than Lord Śiva, and although his unimpeachable character is followed by great souls to dismantle the mass of nescience, he nevertheless remains as if a devil in order to give salvation to all devotees of the Lord.

**PURPORT**

Lord Śiva’s uncivilized devilish characteristics are never abominable because he teaches the sincere devotees of the Lord how to practice detachment from material enjoyment. He is called Mahādeva, or the greatest of all demigods, and no one is equal to or greater than him in the material world. He is almost equal with Lord Viṣṇu. Although he always associates with Māyā, Durgā, he is above the reactionary stage of the three modes of material nature, and although he is in charge of devilish characters in the mode of ignorance, he is not affected by such association.

**TEXT 28**

hasanti yasyācaritaṁ hi durbhagāḥ
svātman ratasyāviduṣaḥ samīhitam
yayā vastra-mālyābharaṇānulepanaiḥ
śva-bhojanam svātmatayopalālitam

hasanti—laugh at; yasya—whose; ācaritam—activity; hi—certainly; durbhagāḥ—the unfortunate; svātman—in the self; ratasya—of one engaged; aviduṣaḥ—not knowing; samīhitam—his purpose; yayā—by whom; vastra—clothing; mālya—garlands; ābharaṇa—ornaments; anu—such luxurious; lepanaiḥ—with ointments; śva-bhojanam—eatable by the dogs; svātmatayā—as if the self; upalālitam—fondled.

**TRANSLATION**

Unfortunately, foolish persons, not knowing that he is engaged in his own self, laugh at him. Such foolish persons engage in maintaining the body—which is eatable by dogs—with dresses, ornaments, garlands and ointments.
PURPORT

Lord Śiva never accepts any luxurious dress, garland, ornament or ointment. But those who are addicted to the decoration of the body—which is finally eatable by dogs—very luxuriously maintain it as the self. Such persons do not understand Lord Śiva, but they approach him for luxurious material comforts. There are two kinds of devotees of Lord Śiva. One class is the gross materialist seeking only bodily comforts from Lord Śiva, and the other class desires to become one with him. They are mostly impersonalists and prefer to chant “śīva 'ham,” “I am Śiva,” or “After liberation I shall become one with Lord Śiva.” In other words, the karmīs and jñānīs are generally devotees of Lord Śiva, but they do not properly understand his real purpose in life. Sometimes so-called devotees of Lord Śiva imitate him in using poisonous intoxicants. Lord Śiva once swallowed an ocean of poison, and thus his throat became blue. The imitation Śivas try to follow him by indulging in poisons, and thus they are ruined. The real purpose of Lord Śiva is to serve the Soul of the soul, Lord Kṛṣṇa. He desires that all luxurious articles, such as nice garments, garlands, ornaments, and cosmetics, be given to Lord Kṛṣṇa only, because Kṛṣṇa is the real enjoyer. He refuses to accept such luxurious items himself because they are only meant for Kṛṣṇa. However, since they do not know this purpose of Lord Śiva, foolish persons either laugh at him or profitlessly try to imitate him.

TEXT 29

ब्रह्मादयो वल्लभतसेतपाल। २९।।
यस्त्कारणं विश्वामिदं च माया।
आजाकरी यस्य पिशाचवर्यः
अहो विभुम्मनाः करिताम विदंबनाम ॥२९॥

brahmādāyō yat-kr̥ta-setu-pālā
yat-kāraṇam viśvam idaṁ ca māyā
añākarī yasya pīśāca-caryā
aho vibhūmnaḥ caritam vidāmbanam

brahma-ādayah—demigods like Brahmā; yat—whose; kr̥ta—activities; setu—religious rites; pālāḥ—observers; yat—one who is; kāraṇam—the origin of; viśvam—the universe; idaṁ—this; ca—also; māyā—material energy; añākarī—order carrier; yasya—whose; pīśāca—devilish; caryā—activity; aho—O my lord; vibhūmnaḥ—of the great; caritam—character; vidāmbanam—simply imitation.
TRANSLATION

Demigods like Brahmā also follow the religious rites observed by him. He is the controller of the material energy, which causes the creation of the material world. He is great, and therefore his devilish characteristics are simply imitation.

PURPORT

Lord Śiva is the husband of Durgā, the controller of the material energy. Durgā is personified material energy, and Lord Śiva, being her husband, is the controller of the material energy. He is also the incarnation of the mode of ignorance and one of the three deities representing the Supreme Lord. As His representative, Lord Śiva is identical with the Supreme Personality of Godhead. He is very great, and his renunciation of all material enjoyment is an ideal example of how one should be materially unattached. One should therefore follow in his footsteps and be unattached to matter, not imitate his uncommon acts like drinking poison.

TEXT 30

Maitreya uvāca
saivam saṁvidite bhartrā
gurha vāso brahmarṣer
vṛṣalīva gata-trapā

Maitreya said: Diti was thus informed by her husband, but she was pressed by Cupid for sex satisfaction. She caught hold of the clothing of the great brāhmaṇa sage, just like a shameless public prostitute.

PURPORT

The difference between a married wife and a public prostitute is that one is restrained in sex life by the rules and regulations of the scriptures,
whereas the other is unrestricted in sex life and is conducted solely by the
strong sex urge. Although very enlightened, Kaśyapa, the great sage, be­
came a victim of his prostitute wife. Such is the strong force of material
energy.

TEXT 31

स विदित्वाथ भयायास्तं निर्बंधं विकर्मणि।
नत्त्वा दिशयाय रहसिः त्याधोपविवेष हि॥३१॥

sa viditvātha bhāryāyās
tam nirbandham vikarmanī
natvā diṣṭāya rahasi
tayāthopavivesa hi

saḥ—he; viditvā—understanding; atha—thereupon; bhāryāyāḥ—of the
wife; tam—that; nirbandham—obstinacy; vikarmanī—in the forbidden act;
natvā—offering obeisances; diṣṭāya—unto worshipable fate; rahasi—in a
secluded place; tayā—with her; atha—thus; upavivesa—sat on; hi—certainly.

TRANSLATION

Understanding his wife's purpose, he was obliged to perform the
forbidden act, and thus offering his obeisances unto worshipable fate, he
lay with her in a secluded place.

PURPORT

It appears from the talks of Kaśyapa with his wife that he was a wor­
shiper of Lord Śiva, and although he knew that Lord Śiva would not be
pleased with him for such a forbidden act, he was obliged to act by his
wife's desire, and thus he offered his obeisances unto fate. He knew that
the child born of such untimely sexual intercourse would certainly not be
a good child, but could not protect himself because he was too obligated
to his wife. In a similar case, however, when Ṭhākura Haridāsa was tempted
by a public prostitute at the dead of night, he avoided the allurement be­
cause of his perfection in Kṛṣṇa consciousness. That is the difference
between a Kṛṣṇa conscious person and others. Kaśyapa Muni was greatly
learned and enlightened, and he knew all the rules and regulations of
systematic life, yet he failed to protect himself from the attack of sex
desire. Ṭhākura Haridāsa was not born of a brāhmaṇa family, nor was he
himself brāhmaṇa, yet he could protect himself from such an attack due to
his being Kṛṣṇa conscious. Ṭhākura Haridāsa used to chant the holy name
of the Lord 300,000 times daily.
TEXT 32

After taking a bath, the brahmana touched or took bath in water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gayatri hymns within his mouth.

TRANSLATION

Thereafter the brahma took his bath in the water and controlled his speech by practicing trance, meditating on the eternal effulgence and chanting the holy Gayatri hymns within his mouth.

PURPORT

As one has to take bath after using the toilet, so one has to wash himself with water after sexual intercourse, especially at a forbidden time. Kaśyapa Muni meditated on the impersonal brahmajyoti by chanting the Gayatri mantra within his mouth. When a Vedic mantra is chanted within the mouth so that only the chanter can hear, it is called japa. But when such mantras are chanted loudly, it is called kirtana. The Vedic hymn Hare Krishna, Hare Krishna, Krishna, Hare Krishna, Hare Hare/Hare Rama, Hare Rama, Rama Rama, Hare Hare can be chanted both softly to oneself or loudly; therefore it is called the mahā-mantra or the great hymn.

Kaśyapa Muni appears to be an impersonalist. Comparing his character with that of Ṭhākura Haridāsa as referred to above, it is clear that the personalist is stronger in sense control than the impersonalist. This is explained in Bhagavad-gītā as param dṛṣṭव nivartate; i.e., one ceases to accept lower grade things when one is situated in a superior condition. One is supposed to be purified after taking bath and chanting Gayatri, but the mahā-mantra is so powerful that one can chant loudly or softly, in any condition, and he is protected from all the evils of material existence.
TEXT 33

\[ \text{ditiḥ tu vṛdītā tena} \\
\text{karmāvadyena bhārata} \\
\text{upasaṅgamya viprāṣim} \\
\text{adhomukhy abhyabhāṣata} \]

\textit{ditiḥ}—Diti, the wife of Kasyapa; \textit{tu}—but; \textit{vṛdītā}—ashamed; \textit{tena}—by that; \textit{karma}—act; \textit{avadyena}—faulty; \textit{bhārata}—O son of the Bharata family; \textit{upasaṅgamya}—going nearer to; \textit{viprāṣim}—the brāhmaṇa sage; \textit{adhomukhy}—with her face lowered; \textit{abhyabhāṣata}—politely said.

TRANSLATION

O son of the Bharata family, Diti, after this, went nearer to her husband, her face lowered because of her faulty action. She spoke as follows:

PURPORT

When one is ashamed of an abominable action, one naturally becomes down-faced. Diti came to her senses after the abominable sexual intercourse with her husband. Such sexual intercourse is condemned as prostitution. In other words, sex life with one’s wife is equal to prostitution if the regulations are not properly followed.

TEXT 34

\[ \text{ditiḥ uvāca} \\
\text{na me garbham imaṁ brahman} \\
\text{bhūtanām ṣabho vadhit} \\
\text{rudraḥ patir hi bhūtānāṁ} \\
\text{yasyākaravam aṁhasam} \]

\textit{ditiḥ uvāca}—the beautiful Diti said; \textit{na}—not; \textit{me}—my; \textit{garbham}—pregnancy; \textit{imaṁ}—this; \textit{brahman}—O brāhmaṇa; \textit{bhūtānām}—of all living entities; \textit{ḥṣabhaḥ}—the noblest of all living entities; \textit{avadhīt}—let him kill;
The beautiful Diti said: My dear brahmaṇa, kindly see that my embryo is not killed by Lord Śiva, the lord of all living entities, because of the great offense which I have committed against him.

PURPORT

Diti was conscious of her offense and was anxious to be excused by Lord Śiva. Lord Śiva has two popular names, Rudra and Āsutoṣa. He is very prone to anger as well as quickly pacified. Diti knew that because of his being quickly angered he might spoil the pregnancy she had so unlawfully achieved. But because he was also Āsutoṣa, she implored her brahmaṇa husband to help her in pacifying Lord Śiva, for her husband was a great devotee of Lord Śiva. In other words, Lord Śiva might have been angry with Diti because she obliged her husband to transgress the law, but he would not refuse her husband’s prayer. Therefore the application for excuse was submitted through her husband. She prayed to Lord Śiva as follows.

TEXT 35

नमो रुद्राय महते देवयोग्राय मीहुः।
शिवाय न्यासदण्डाय धṛतदण्डाय मन्यवे ॥३५॥

namo rudrāya mahate
devāyogrāya mūḍhuṣe
śivāya nyāsa-dāṇḍāya
dhṛta-dāṇḍāya manyave

namah—all obeisances unto; rudrāya—unto the angry Lord Śiva; mahate—unto the great; devāya—unto the demigod; ugrāya—unto the ferocious; mūḍhuṣe—unto the fulfiller of all material desires; śivāya—unto the all-auspicious; nyāsa-dāṇḍāya—unto the forgiving; dhṛta-dāṇḍāya—unto the immediate chastiser; manyave—unto the angry.

TRANSLATION

Let me offer my obeisances unto the angry Lord Śiva, who is simultaneously the very ferocious great demigod and the fulfiller of all material desires. He is all-auspicious and forgiving, but his anger can immediately move him to chastise.
PURPORT

Diti prayed for the mercy of Lord Śiva very cleverly. She prayed: “The lord can cause me to cry, but if he likes he can also stop my crying because he is Āśutoṣa. He is so great that if he likes he can immediately destroy my pregnancy, but by his mercy he can also fulfill my desire that my pregnancy not be spoiled. Because he is all-auspicious, it is not difficult for him to excuse me from being punished, although he is now ready to punish me because I have moved his great anger. He appears like a man, but he is the lord of all men.”

TEXT 36

स न: प्रसीदतां भामो मगवार्षनुवयहः ।
व्याधसाप्यनुकम्यायानां हीणा देव: सतीपति: ||36||

sa nah prasīdatāṁ bhāmo
bhagavān urv-anugrahah
vyādhasāpy anukampyānāṁ
strīnāṁ devaḥ satīpatiḥ

saḥ—he; nah—with us; prasīdatāṁ—be pleased; bhāmaḥ—brother-in-law; bhagavān—the personality of all opulences; uru—very great; anugrahah—merciful; vyādhasya—of the hunter; api—also; anukampyānāṁ—of the objects of mercy; strīnāṁ—of the women; devaḥ—the worshipable lord; satī-patiḥ—husband of Satī (the chaste).

TRANSLATION

Let him be pleased with us, since he is my brother-in-law, the husband of my sister Satī. He is also the worshipable lord of all women. He is the personality of all opulences and can show mercy towards women, who are excused even by the uncivilized hunters.

PURPORT

Lord Śiva is the husband of Satī, one of the sisters of Diti. Diti invoked the pleasure of her sister Satī so that she would request her husband to excuse her; besides that, Lord Śiva is the worshipable lord of all women. He is naturally very kind towards women, on whom even the uncivilized hunters also show their mercy. Since Lord Śiva is himself associated with women, he knows very well their defective nature, and he might not take very seriously Diti’s unavoidable offense, which occurred due to her faulty nature. Every virgin girl is supposed to be a devotee of Lord Śiva. Diti remembered her childhood worship of Lord Śiva and begged his mercy.
TEXT 37

The great sage Maitreya said; sva-sargasya—of her own children; āśiṣam—welfare; lokyām—in the world; āśāsānāṁ—desiring; pravepatīṁ—while trembling; nivṛtta—averted from; sandhyā-ṇiyamaḥ—the rules and regulations of evening; bhāryām—unto the wife; āha—said; praJāpatiḥ—the progenitor.

TRANSLATION

The great sage Kaśyapa thus addressed his wife, who was trembling because of fear that her husband was offended. She understood that he had been dissuaded from his daily duties of offering evening prayers, yet she desired the welfare of her children in the world.

TEXT 38

The learned brāhmaṇa Kaśyapa said; aprāyatyāt—because of the pollution; ātmanas te—of the mind; te—your; doṣāṁ—because of defilement; mauḥūrtikād uta—in terms of the moment; uta—also; maḥ—my; nideṣa—direction; aticāreṇa—being too neglectful; devānāṁ—of the demigods; ca—also; atiḥelanāḥ—being too apathetic.
TRANSLATION

The learned Kaśyapa said: Because of your mind’s being polluted, because of defilement of the particular time, because of your negligence of my directions, and because of your being apathetic to the demigods, everything was inauspicious.

PURPORT

The conditions for having good progeny in society are that the husband should be disciplined in religious and regulative principles and the wife should be faithful to the husband. In Bhagavad-gītā it is said that sexual intercourse according to religious principles is a representation of Kṛṣṇa consciousness (Bg. 7.11). Before engaging in sexual intercourse, both the husband and the wife must consider their mental condition, the particular time, the husband’s direction, and obedience to the demigods. According to Vedic society, there is a suitable auspicious time for sex life, which is called the time for garbhādhāna. Diti neglected all the principles of scriptural injunction, and therefore, although she was very anxious for auspicious children, she was informed that her children would not be worthy to be the sons of a brāhmaṇa. There is a clear indication herein that a brāhmaṇa’s son is not always a brāhmaṇa. Personalities like Rāvaṇa and Hiraṇyakaśipu were actually born of brāhmaṇas, but they were not accepted as brāhmaṇas because their fathers did not follow the regulative principles for their birth. Such children are called demons or rākṣasas. There were only one or two rākṣasas in the previous ages due to negligence of the disciplinary methods, but during the age of Kali there is no discipline in sex life. How, then, can one expect good children? Certainly unwanted children cannot be a source of happiness in society, but through the Kṛṣṇa consciousness movement they can be raised to the human standard by chanting the holy name of God. That is the unique contribution of Lord Caitanya to human society.

TEXT 39

bhavisyatās tavābhadṛav
abhadre jāthārādhamau
lokān sapālāṁs trāṁs caṇḍi
muhur ākrandayiśyaṭāḥ
bhaviṣyataḥ—will take birth; tava—your; abhadrau—two contemptuous sons; abhadre—O unlucky one; jāṭhara-adhamau—born of a condemned womb; lokān—all planets; sa-pālān—with their rulers; trīn—three; caṇḍi—haughty one; muhuḥ—constantly; ākrandayiṣyataḥ—will cause lamentation.

TRANSLATION

O haughty one, you will have two contemptuous sons born of your condemned womb. Unlucky woman, they will cause constant lamentation to all the three worlds!

PURPORT

Contemptuous sons are born of the condemned womb of their mother. In Bhagavad-gītā it is said, “When there is deliberate negligence of the regulative principles of religious life, the women as a class become polluted, and as a result there are unwanted children.” (Bg. 1.40) This is especially true for boys; if the mother is not good, there cannot be good sons. The learned Kaśyapa could foresee the character of the sons who would be born of the condemned womb of Diti. The womb was condemned because of the mother’s being too sexually inclined and thus transgressing all the laws and injunctions of the scriptures. In a society where such women are predominant, one should not expect good children.

TEXT 40

prāṇināṁ hanyamānānāṁ
dīnāṁ akṛtāgasāṁ
strīnāṁ nigrhyamānānāṁ
kopiteṣu mahātmasu

prāṇināṁ—when the living entities; hanyamānānāṁ—being killed; dīnāṁ—of the poor; akṛtāgasāṁ—of the faultless; strīnāṁ—of the women; nigrhyamānānāṁ—being tortured; kopiteṣu—being enraged; mahātmasu—when the great souls.

TRANSLATION

They will kill poor faultless living entities, torture women and enrage the great souls.
PURPORT

Demoniac activities are predominant when innocent, faultless living entities are killed, women are tortured, and the great souls engaged in Krishna consciousness are enraged. In a demoniac society, innocent animals are killed to satisfy the tongue, and women are tortured by unnecessary sexual indulgence. Where there are women and meat, there must be liquor and sex indulgence. When these are prominent in society, by God’s grace one can expect a change in the social order by the Lord Himself or by His bona fide representative.

TEXT 41

At that time the Lord of the universe, the Supreme Personality of Godhead, who is the well-wisher of all living entities, will descend and kill them, just as Indra smashes the mountains with his thunderbolts.

PURPORT

As stated in Bhagavad-gita (Bg. 4.8), the Lord descends as an incarnation to deliver the devotees and kill the miscreants. The Lord of the universe and of everything would appear to kill the sons of Diti because of their offending the devotees of the Lord. There are many agents of the Lord, such as Indra, Candra, Varuna, goddess Durga, and Kali, who can chastise any formidable miscreants in the world. The example of mountains being smashed by a thunderbolt is very appropriate. The mountain is considered to be the most strongly built body within the
universe, yet it can be easily smashed by the arrangement of the Supreme Lord. The Supreme Personality of Godhead does not need to descend in order to kill any strongly built body; He comes down just for the sake of His devotees. Everyone is subject to the miseries offered by material nature, but because the activities of miscreants, such as killing innocent people and animals or torturing women, are harmful to everyone and are therefore a source of pain for the devotees, the Lord comes down. He descends only to give relief to His ardent devotees. The killing of the miscreant by the Lord is also the mercy of the Lord towards the miscreant, although apparently the Lord takes the part of the devotee. Since the Lord is absolute, there is no difference between His activities of killing the miscreants and favoring the devotees.

TEXT 42

दितिः पुदुर तुयय च श्रीभागवतपाल ताकुरि तुष्टिसु मयाः पुत्रादि प्रति प्रभो

**TRANSLATION**

Diti said: It is very good that my sons will be magnanimously killed by the arms of the Personality of Godhead with His Sudarśana weapon. O my husband, may they never be killed by the wrath of the brahma devotees.

**PURPORT**

When Diti heard from her husband that the great souls would be angered by the activities of her sons, she was very anxious. She thought that her sons might be killed by the wrath of the brāhmaṇas. The Lord does not appear when the brāhmaṇas become angry at someone because the wrath of a brāhmaṇa is sufficient in itself. He certainly appears,
however, when His devotee simply becomes sorry. A devotee of the Lord never prays to the Lord to appear for the sake of the troubles the miscreants cause for him, and he never bothers Him by asking for protection. Rather, the Lord is anxious to give protection to the devotees. Diti knew well that the killing of her sons by the Lord would also be His mercy, and therefore she says that the wheel and arms of the Lord are magnanimous. If someone is killed by the wheel of the Lord and is thus fortunate enough to see the arms of the Lord, that is sufficient for his liberation. Such good fortune is not achieved even by the great sages.

TEXT 43

न भ्राम्णद्वंद्वय: न भूतभयद्वय: च।
नारकांशायुगहन्ति यां यां योनिमसी गात: ||४३||

na brahma-danda-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānugrhnanti
yāṁ yāṁ yonim asau gataḥ

na—never; brahma-danda—punishment by a brahmaṇa; dagdhasya—of one who is so punished; na—neither; bhūta-bhayadasya—of one who is always fearful to the living entities; ca—also; nārakāḥ—those condemned to hell; ca—also; anugrhnanti—do any favor; yāṁ yāṁ—whichever; yonim—species of life; asau—the offender; gataḥ—goes.

TRANSLATION

A person who is condemned by a brahmaṇa or is always fearful to other living entities is not favored either by those who are already in hell or by those in the species in which he is born.

PURPORT

A practical example of a condemned species of life is the dog. Dogs are so condemned that they never show any sympathy to their contemporaries.
kaśyapa uvāca
kṛta-śokānutāpena
sadyaḥ pratyavamarśanāt
bhagavaty urumānāc ca
bhave mayy api cādarāt
putrasyaiva ca putrāṇāṁ
bhavitaiṁ satāṁ mataḥ
gāsyanti yad-yaśaḥ suddhaṁ
bhagavat-yaśaśa samam

kaśyapaḥ uvāca—the learned Kaśyapa said; kṛta-śoka—having lamented; anutāpena—by penitence; sadyaḥ—immediately; pratyavamarśanāt—by proper deliberation; bhagavati—unto the Supreme Personality of Godhead; uru—great; mānāt—adoration; ca—and; bhave—unto Lord Śiva; mayi api—unto me also; ca—and; ādarāt—by respect; putrasya—of the son; eva—certainly; ca—and; putrāṇāṁ—of the sons; bhavitā—shall be born; ekaḥ—one; satāṁ—of the devotees; mataḥ—approved; gāsyanti—will broadcast; yat—of whom; yaśaḥ—recognition; sūdharm—transcendental; bhagavat—of the Personality of Godhead; yaśasā—with recognition; samam—equally.

TRANSLATION

The learned Kaśyapa said: Because of your lamentation, penitence and proper deliberation, and also because of your unflinching faith in the Supreme Personality of Godhead and your adoration for Lord Śiva and myself, one of the sons [Prahlāda] of your son [Hiranyakasipu] will be an approved devotee of the Lord, and his fame will be broadcast equally with that of the Personality of Godhead.

TEXT 46

yogair hemeva durvarṇāṁ
bhāvaiśyanti sādhavaḥ
nirvairādibhir ātmānaṁ
yac-chīlam anuvartitum

yogaiḥ—by the rectifying processes; hema—gold; iva—like; durvarṇam—inferior quality; bhāvaiśyanti—will purify; sādhavaḥ—saintly persons; nirvairādibhir—by practice of freedom from animosity, etc.; ātmānam—the self; yat—whose; śīlām—character; anuvartitum—to follow in the footsteps.
TRANSLATION

In order to follow in his footsteps, saintly persons will try to emulate his character by practicing freedom from animosity, just as the purifying processes rectify gold of inferior quality.

PURPORT

Yoga practice, the process of purifying one's existential identity, is based mainly on self-control. Without self-control one cannot practice freedom from animosity. In the conditional state, every living being is envious of another living being, but in the liberated state there is an absence of animosity. Prahlāda Mahārāja was tortured by his father in so many ways, yet after the death of his father he prayed for his liberation by the Supreme Personality of Godhead. He did not ask any benediction that he might have asked, but he prayed that his atheistic father might be liberated. He never cursed any of the persons who engaged in torturing him on the instigation of his father.

TEXT 47

yat-prasādād idaṁ viśvam
prasīdati yad-ātmakam
sa sva-drk bhagavān yasya
toṣyate’nantaryā dṛṣā

yat—by whose; prasādāt—mercy of; idaṁ—this; viśvam—universe; prasīdati—becomes happy; yat—whose; ātmakam—because of His omnipotence; saḥ—He; sva-drk—taking special care for His devotees; bhagavān—the Supreme Personality of Godhead; yasya—whose; toṣyate—becomes pleased; ananyayā—without deviation; dṛṣā—by intelligence.

TRANSLATION

Everyone will be pleased with him because the Personality of Godhead, the supreme controller of the universe, is always satisfied with a devotee who does not wish for anything beyond Him.

PURPORT

The Supreme Personality of Godhead is situated everywhere as the Supersoul, and He can dictate to anyone and everyone as He likes. The would-be grandson of Diti, who is predicted to be a great devotee, would
be liked by everyone, even by the enemies of his father, because he would have no other vision besides the Supreme Personality of Godhead. A pure devotee of the Lord sees the presence of his worshipable Lord everywhere. The Lord also reciprocates in such a way that all living entities in whom the Lord is dwelling as the Supersoul also like a pure devotee because the Lord is present in their hearts and can dictate to them to be friendly to His devotee. There are many instances in history wherein even the most ferocious animal became friendly to a pure devotee of the Lord.

TEXT 48

That topmost devotee of the Lord will have expanded intelligence and expanded influence and will be the greatest of the great souls. Due to matured devotional service, he will certainly be situated in transcendental ecstasy and will enter the spiritual sky after quitting this material world.

PURPORT

There are three stages of transcendental development in devotional service, which are technically called sthāyībhāva, anubhāva and mahābhāva. Continual perfect love of Godhead is called sthāyībhāva, and when it is performed in a particular type of transcendental relationship it is called anubhāva. But the stage of mahābhāva is visible amongst the
personal pleasure potential energies of the Lord. It is understood that the grandson of Diti, namely Prahlāda Mahārāja, would constantly meditate on the Lord and reiterate His activities. Because he would constantly remain in meditation, he would easily transfer himself to the spiritual world after quitting his material body. Such meditation is still more conveniently performed by chanting and hearing the holy name of the Lord, which is especially recommended in this age of Kali.

TEXT 49

अलम्पत: स्वल्परो गुणाकरो
हृष्ट: परमर्थो व्यथितो हुःखितेषु।
अमृतशाकुर्जगति: शोकहर्ता
नैदाशिकं तापमिबोधराजः ||४६.१॥

alampatāḥ śīladharo guṇākaro
hrṣṭāḥ para-rddhyā vyathito duḥkhiteṣu
abhūtasatruj jagataḥ śoka-hartā
naidāghikam tāpam ivoḍurājaḥ

alampatāḥ—virtuous; śīla-dharaḥ—qualified; guṇa-ākaraḥ—reservoir of all good qualities; hrṣṭāḥ—jolly; para-rddhyā—by others’ happiness; vyathitaḥ—distressed; duḥkhiteṣu—in others’ unhappiness; abhūta-satruḥ—without enemies; jagataḥ—of all the universe; śoka-hartā—destroyer of lamentation; naidāghikam—due to the summer sun; tāpam—distress; iva—likened; uḍurājaḥ—the moon.

TRANSLATION

He will be a virtuously qualified reservoir of all good qualities; he will be jolly and happy in others’ happiness, distressed in others’ distress, and will have no enemies. He will be a destroyer of the lamentation of all the universes, like the pleasant moon after the summer sun.

PURPORT

Prahlāda Mahārāja, the exemplary devotee of the Lord, had all the good qualities humanly possible. Although he was the emperor of this world, he was not profligate. Beginning from his childhood he was the reservoir of all good qualities. Without enumerating those qualities, it is said here summarily that he was endowed with all good qualities. That is the sign of a pure devotee. The most important characteristic of a pure devotee is that he is not lampatā, or licentious, and another quality is that
he is always eager to mitigate the miseries of suffering humanity. The most obnoxious misery of a living entity is his forgetfulness of Kṛṣṇa. A pure devotee, therefore, always tries to evoke everyone’s Kṛṣṇa consciousness. This is the panacea for all miseries.

TEXT 50

 Antar baihis camalam abja-netram
 sva-puruṣecchānanugṛhīta-rūpam
 pautras tava śrī-lalanā-lalāmarīm
 draṬṭā sphurat-kuṇḍalamaṇḍitānanam

 antaḥ—within; baihit—without; ca—also; amalam—spotless; abja-netraṁ—lotus eyes; sva-puruṣa—own devotee; icchā-anugṛhīta-rūpaṁ—accepting form according to desire; pautraḥ—grandchild; tava—your; śrī-lalanā—beautiful goddess of fortune; lalāman—decorated; draṬṭā—will see; sphurat-kuṇḍala—with brilliant earrings; maṇḍita—decorated; ānanam—face.

TRANSLATION

Your grandson will be able to see, inside and outside, the Supreme Personality of Godhead, whose wife is the beautiful goddess of fortune. He can assume the form desired by the devotee, and His face is always beautifully decorated with earrings.

PURPORT

It is predicted herewith that the grandson of Diti, Prahlāda Mahārāja, would not only see the Personality of Godhead within himself by meditation but would also be able to see Him personally with his eyes. This direct vision is possible only for one who is highly elevated in Kṛṣṇa consciousness, for it is not possible to see the Lord with these material eyes. The Supreme Personality of Godhead has multifarious eternal forms such as Kṛṣṇa, Baladeva, Saṅkarṣaṇa, Aniruddha, Pradyumna, Vāsudeva, Nārāyaṇa, Rāma, Nṛsimha, Varāha and Vāmana, and the devotee of the Lord knows all those Viṣṇu forms. A pure devotee becomes attached to one of the eternal forms of the Lord, and the Lord is pleased to appear before him in the form desired. A devotee does not imagine something
whimsical about the form of the Lord, nor does he ever think that the Lord is impersonal and can assume a form desired by the nondevotee. The nondevotee has no idea of the form of the Lord, and thus he cannot think of any one of the above-mentioned forms. But whenever a devotee sees the Lord, he sees Him in a most beautifully decorated form, accompanied by His constant companion, the goddess of fortune, who is eternally beautiful.

TEXT 51

मैत्रेय उवाच ।

श्रुत्य भागवते पौत्रजयोऽदत दितिर्भूषयः ।
पुनःयोऽर्थक्रष्णादिदिश्वासोस्मीयमाः ॥ १५२ ॥

maitreya uvāca

śrutvā bhāgavatam pautram

amodata ditir bhṛṣam

putrayoś ca vadhaṁ kṛṣṇād

viditvāsīṁ mahā-manaḥ

maitreyah uvāca—the sage Maitreya said; śrutvā—by hearing; bhāgavatam—to be a great devotee of the Lord; pautram—grandson; amodata—took pleasure; ditīḥ—Diti; bhṛṣam—very greatly; putrayoḥ—of two sons; ca—also; vadhaṁ—the killing; kṛṣṇāḥ—by Kṛṣṇa; viditvā—knowing this; āsīt—became; mahā-manaḥ—highly pleased in mind.

TRANSLATION

Sage Maitreya said: Hearing that her grandson would be a great devotee and that her sons would be killed by Kṛṣṇa, Diti was highly pleased in mind.

PURPORT

Diti was very aggrieved to learn that because of her untimely pregnancy her sons would be demons and would fight with the Lord. But when she heard that her grandson would be a great devotee and that her two sons would be killed by the Lord, she was very satisfied. As the wife of a great sage and the daughter of a great prajāpati, Dakṣa, she knew that being killed by the Personality of Godhead is a great fortune. Since the Lord is absolute, His acts of violence and nonviolence are both on the absolute platform. There is no difference in such acts of the Lord. Mundane violence and nonviolence have nothing to do with the Lord’s acts. A demon killed by Him attains the same result as one who attains
liberation after many, many births of penance and austerity. The word bhṛśam is significant herein because it indicates that Diti was pleased beyond her expectation.

Thus end the Bhaktivedanta purports of the Third Canto, Fourteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Pregnancy of Diti in the Evening."
CHAPTER FIFTEEN

Description of the Kingdom of God

TEXT 1

prājāpatyaṁ tu tat tejaḥ
paratejohanaṁ ditiḥ
dadhāra varṣāṇi śataṁ
śaṅkamānā surūrdanāt

śrī Maitreya uvāca

The sage Maitreya said: My dear Vidura, Diti, the wife of Sage Kaśyapa, could understand that the sons within her womb would be a cause of disturbance to the demigods. As such, she continually bore the powerful semina of Kaśyapa Muni, which was meant to give trouble to others, for one hundred years.

PURPORT

The great sage Śrī Maitreya was explaining to Vidura about the activities of the demigods, including Lord Brahmā. When Diti heard from her husband that the sons she bore within her abdomen would be causes of disturbances to the demigods, she was not very happy. There are two classes of men—devotees and nondevotees. Nondevotees are called demons, and
devotees are called demigods. No sane man or woman can tolerate the nondevotees’ giving trouble to devotees. Diti, therefore, was reluctant to give birth to her babies; she waited for one hundred years so that at least she could save the demigods from the disturbance for that period.

TEXT 2

loke tenāhatāloke
loka-pālā hataujasaḥ
nyavedayān viśva-srje
dhvānta-vyatikaram diśām

loke—within this universe; tena—by the force of the pregnancy of Diti; āhata—being devoid of; āloke—light; loka-pālā—the demigods of various planets; hata-ojasāḥ—whose prowess was diminished; nyavedayān—asked; viśva-srje—Brahmā; dhvānta-vyatikaram—expansion of darkness; diśām—in all directions.

TRANSLATION

By the force of the pregnancy of Diti, the light of the sun and moon was impaired in all the planets, and the demigods of various planets, being so disturbed by that force, asked the creator of the universe, Brahmā, “What is this expansion of darkness in all directions?”

PURPORT

It appears from this verse of Śrīmad-Bhāgavatam that the sun is the source of light in all the planets in the universe. The modern scientific theory which states that there are many suns in each universe is not supported by this verse. It is understood that there is only one sun in each universe which supplies light to all the planets. In Bhagavad-gītā the moon is also stated to be one of the stars. There are many stars, and when we see them glittering at night we can understand that they are reflectors of light; just as moonlight is the reflection of sunlight, similarly other planets also reflect sunlight, and there are many other planets which cannot be seen by our naked eyes. The demoniac influence of the sons in the womb of Diti expanded darkness throughout the universe.
TEXT 3

The fortunate demigods said:

O great one, just see this darkness, which you know very well and which is causing us anxieties. Because the influence of time cannot touch you, there is nothing unmanifest before you.

PURPORT

Brahma is addressed herein as Vibhu and as the Personality of Godhead. He is the Supreme Personality of Godhead's incarnation of the mode of passion in the material world. He is nondifferent, in the representative sense, from the Supreme Personality of Godhead, and therefore the influence of time cannot affect him. The influence of time, which manifests as past, present and future, cannot touch higher personalities like Brahma and other demigods. Sometimes demigods and great sages who have attained such perfection are called tri-kāla-jīna.

TEXT 4

deva-deva jagat-dhātar
lukanātha-śikhāmaṇe
Srimad-Bhagavatam

pareśām apareśām tvam
bhūtānām asi bhāva-vit

deva-deva—O god of the demigods; jagat-dhātah—O sustainer of the universe; lokanātha-sikhamāne—O head jewel of all the demigods in other planets; pareśām—of the spiritual world; apareśām—of the material world; tvam—you; bhūtānām—of all living entities; asi—are; bhāva-vit—knowing the intentions.

TRANSLATION

O god of the demigods, sustainer of the universe, head jewel of all the demigods in other planets, you know the intentions of all living entities, both in the spiritual and material worlds.

PURPORT

Because Brahmā is almost on an equal footing with the Personality of Godhead, he is addressed here as the god of the demigods, and because he is addressed here as the god of the demigods, and because he is the secondary creator of this universe, he is addressed as the sustainer of the universe. He is the head of all the demigods, and therefore he is addressed here as the head jewel of the demigods. It is not difficult for him to understand everything which is happening both in the spiritual and material worlds. He knows everyone's heart and everyone's intentions, and therefore he was requested to explain this incidence. Why was the pregnancy of Diti causing such anxieties all over the universe?

TEXT 5

namo viññāna-virya
māyayedam upeyuṣe
ghṛita-guṇa-bhedāya
namas te 'vyakta-yonaye

namah—respectful obeisances; viññāna-virya—O original source of strength and scientific knowledge; māyayā—by the external energy; idam—this body of Brahmā; upeyuṣe—having obtained; ghṛita—accepting; guṇa-bhedāya—differentiated mode of passion; namah te—offering obeisances unto you; avyakta—unmanifested; yonaye—source.
TRANSLATION

O original source of strength and scientific knowledge, all obeisances unto you! You have accepted the differentiated mode of passion from the Supreme Personality of Godhead. With the help of external energy you are born of the unmanifested source. All obeisances unto you!

PURPORT

The Vedas are the original scientific knowledge for all departments of understanding, and this knowledge of the Vedas was first impregnated in the heart of Brahmā by the Supreme Personality of Godhead. Therefore Brahmā is the original source of all scientific knowledge. He is born directly from the transcendental body of Garbhodakasāyī Viṣṇu, who is never seen by any creature of this material universe and therefore always remains unmanifested. Brahmā is stated here to be born of the unmanifested. He is the incarnation of the mode of passion in material nature, which is the separated external energy of the Supreme Lord.

TEXT 6

\[\text{ye tvānanyena bhāvena bhāvayanty ātma-bhāvanam ātmani prota-bhuvanam param sad-asad-ātmakam}\]

\[\begin{align*}
&ye—\text{those who};
&tvā—\text{on you};
&ananyena—\text{without deviation};
&bhāvena—\text{with devotion};
&bhāvayanti—\text{meditate};
&ātma-bhāvanam—\text{who generates all living entities};
&ātmani—\text{within yourself};
&prota—\text{linked};
&bhuvanam—\text{all the planets};
&param—\text{the supreme};
&sat—\text{effect};
&asat—\text{cause};
&ātmakam—\text{generator}.\end{align*}\]

TRANSLATION

O lord, all these planets exist within yourself, and all the living entities are generated from you. Therefore you are the cause of this universe, and anyone who meditates upon you without deviation attains devotional service.

TEXT 7

\[\text{तेषां सुप्रक्षेपणां जित्यश्वेतमिद्रथायनयोः।}
\text{लक्षणयुक्तमिद्रथाधारां न कुतक्षितपराभवः।।7।।}\]
There is no defeat in this material world for persons who control the mind and senses by controlling the breathing process and who are therefore experienced, mature mystics. This is because by such perfection in yoga they have attained your mercy.

The purpose of yogic performances is explained here. It is said that one who is an experienced mystic attains full control of the senses and the mind by controlling the breathing process. Therefore, controlling the breathing process is not the ultimate aim of yoga. The real purpose of yogic performances is to control the mind and the senses. Anyone who has such control is to be understood to be an experienced, mature mystic yogi. It is indicated herein that a yogi who has control over the mind and senses has the actual benediction of the Lord, and he has no fear. In other words, one cannot attain the mercy and benediction of the Supreme Lord until one is able to control the mind and the senses. This is actually possible when one fully engages in Kṛṣṇa consciousness. A person whose senses and mind are always engaged in the transcendental service of the Lord has no possibility to engage in material activities. The devotees of the Lord are not defeated anywhere in the universe. It is stated, nārāyaṇa-para-sadbhiḥ: Anyone who is nārāyaṇa-para, or a devotee of the Supreme Personality of Godhead, is not afraid anywhere, whether he is sent to hell or promoted to heaven.

TEXT 8

yasya vācā praśāh sarvā
gāvas tantyeva yantrilāh
TRANSLATION

All the living entities within the universe are conducted by the Vedic directions, as a bull is directed by the rope attached to its nose. No one can violate the rules laid down in the Vedic literatures. To the chief person, who has contributed the Vedas, we offer our respect!

PURPORT

The Vedic literatures are the laws of the Supreme Personality of Godhead. One cannot violate the injunctions given in the Vedic literatures, any more than one can violate the state laws. Any living creature who wants real benefit in life must act according to the direction of the Vedic literature. The conditioned souls who have come to this material world for material sense gratification are regulated by the injunctions of the Vedic literature. Sense gratification is just like salt. One cannot take too much or too little, but one must take some salt in order to make one’s foodstuff palatable. Those conditioned souls who have come to this material world should utilize their senses according to the direction of the Vedic literature, otherwise they will be put into a more miserable condition of life. No human being or demigod can enact laws like those of the Vedic literature because the Vedic regulations are prescribed by the Supreme Lord.

TEXT 9
dayayā—mercy; drṣṭyā—by your glance; āpannān—us, the surrendered; arhasi—are able; ikṣitum—to see.

TRANSLATION

The demigods prayed to Brahmā: Please look upon us mercifully, for we have fallen into a miserable condition; because of the darkness, all our work has been suspended.

PURPORT

Because of complete darkness throughout the universe, the regular activities and engagements of all the different planets were suspended. As in the North and South Poles of this planet there are sometimes no divisions of day and night, similarly, when the sunlight does not approach the different planets within the universe, there is no distinction between day and night.

TEXT 10

एष देव दितेयांभें ओजः काश्ययमपिंतम् ।
दिशासिमिरयन् सर्वा वर्ण्यते स्पितिवेद्धिः ||१०१||

eṣa deva diter garbha
   ojaḥ kāśyapam arpitam
dīśas timirayan sarvā
   vardhate āgniś ivaidhasi

eṣaḥ—this; deva—O lord; diteḥ—of Diti; garbhāḥ—womb; ojaḥ—semina; kāśyapam—of Kaśyapa; arpitam—deposited; diṣāḥ—directions; timirayan—causing complete darkness; sarvāḥ—all; vardhate—overloads; āgniḥ—fire; iva—as; edhasi—fuel.

TRANSLATION

As fuel overloads a fire, so the embryo created by the semina of Kaśyapa in the womb of Diti has caused complete darkness throughout the universe.

PURPORT

The darkness throughout the universe is explained herewith as being caused by the embryo created in the womb of Diti by the semina of Kaśyapa.
TEXT 11

Maitreya said:

Thus Lord Brahmā, who is understood by transcendental vibration, tried to satisfy the demigods, being pleased with their words of prayer.

PURPORT

Brahmā could understand the misdeeds of Diti, and therefore he smiled at the whole situation. He replied to the demigods present there in words they could understand.

TEXT 12

Lord Brahmā said:

Thus Lord Brahmā said; mānasā—born from the mind; me—my; sūtā—sons; yuṣmat—than you; pūrva-jāḥ—born previous; sanaka—
ādayaḥ—headed by Sanaka; ceruḥ—traveled; vihāyasā—by traveling in outer space or flying in the sky; lokān—to the material and spiritual worlds; lokesu—among the people; vigata-sprhāḥ—without any desire.

TRANSLATION

Lord Brahmā said: My four sons Sanaka, Sanatana, Sanandana and Sanatkumāra, who were born from my mind, are your predecessors. Sometimes they travel throughout the material and spiritual skies without any definite desire.

PURPORT

When we speak of desire we refer to desire for material sense gratification. Saintly persons like Sanaka, Sanatana, Sanandana and Sanatkumāra have no material desire, but sometimes they travel all over the universe out of their own accord to preach devotional service.

TEXT 13

ta ekadā bhagavato
tey vaikūṭhasyāmalatmanaḥ
yayur vaikūṭha-nilayam
sarva-loka-namaskṛtam

te—they; ekadā—one upon a time; bhagavataḥ—of the Supreme Personality of Godhead; vaikūṭhasya—of Lord Viṣṇu; amala-ātmanaḥ—being freed from all material contamination; yayur—entered; vaikūṭha-nilayam—the abode named Vaikūṭha; sarva-loka—by the residents of all the material planets; namaskṛtam—worshiped.

TRANSLATION

Thus traveling all over the universes, they also entered into the spiritual sky, for they were freed from all material contamination. In the spiritual sky there are spiritual planets known as Vaikūṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets.

PURPORT

The material world is full of cares and anxieties. In any one of the planets, beginning from the highest down to the lowest, Pātāla, every
living creature must be full of cares and anxieties because in the material planets one cannot live eternally. The living entities, however, are actually eternal. They want an eternal home, an eternal residence, but because of accepting a temporal abode in the material world, they are naturally full of anxiety. In the spiritual sky the planets are called Vaikuṇṭha because the residents of these planets are free from all anxieties. For them there is no question of birth, death, old age and diseases, and therefore they are not anxious. On the other hand, the residents of the material planets are always afraid of birth, death, disease and old age, and therefore they are full of anxieties.

**TEXT 14**

वसन्ति यत्र पुरुषः सर्वेः वैकूण्ठमूर्त्ति: ।
वेदनियुतनियुख्येन यथेऽपराध्यान्त हरिम् ॥१४॥

\[\text{vasanti yatra purusāḥ sarve vaikuṇṭha-mūrtayaḥ ye 'nimitta-nimittena dharmanārādhayan harim}\]

- **vasanti**—they live; **yatra**—where; **purusāḥ**—persons; **sarve**—all; **vaikuṇṭha-mūrtayaḥ**—having a four-handed form similar to that of the Supreme Lord, Viśnu; **ye**—those Vaikuṇṭha persons; **animitta**—without desire for sense gratification; **nimittena**—caused by; **dharmaṇa**—by devotional service; **ārādhayan**—continuously worshiping; **harim**—unto the Supreme Personality of Godhead.

**TRANSLATION**

In the Vaikuṇṭha planets all the residents are similar in form to the Supreme Personality of Godhead. They all engage in devotional service to the Lord without desires for sense gratification.

**PURPORT**

The residents and the form of living in Vaikuṇṭha are described in this verse. The residents are all like the Supreme Personality of Godhead Nārāyaṇa. In the Vaikuṇṭha planets Kṛṣṇa's plenary feature as four-handed Nārāyaṇa is the predominating Deity, and the residents of Vaikuṇṭhaloka are also four-handed, just contrary to our conception here in the material world. Nowhere in the material world do we find a human being with four hands. In Vaikuṇṭhaloka there is no occupation but the service of the Lord, and this service is not rendered with a purpose. Although every service has a particular result, the devotees never aspire
for the fulfillment of their own desires; their desires are fulfilled by render-
ing transcendental loving service to the Lord.

TEXT 15

यत्र च चाच् पुमानस्ते भगवान् शन्धगोचरः ।
सत्यं विष्ण्यं विरं खानं नो मृदयन्तु ॥१५॥

yatrad cādyāḥ pumān āste
bhagavān śabda-gocaraḥ
sattvam viṣṭabhyāḥ virajāṁ
svānāṁ no mṛdayan vṛṣaḥ

yatrad—in the Vaikūṭa planets; ca—and; ādyāḥ—original; pumān—
person; āste—is there; bhagavān—the Supreme Personality of Godhead;
śabda-gocaraḥ—understood through the Vedic literature; sattvam—the
mode of goodness; viṣṭabhyā—accepting; virajāṁ—uncontaminated; svā-
nāṁ—of His own associates; naḥ—us; mṛdayan—increasing happiness;
vṛṣaḥ—the personification of religious principles.

TRANSLATION

In the Vaikūṭa planets is the Supreme Personality of Godhead, who is
the original person and who can be understood through the Vedic
literature. He is full of the uncontaminated mode of goodness, with no
place for passion or ignorance. He contributes religious progress for the
devotees.

PURPORT

The kingdom of the Supreme Personality of Godhead in the spiritual
sky cannot be understood by any process other than hearing from the de-
scription of the Vedas. No one can go and see it. In this material world
also, one who is unable to pay to go to a far distant place by motorized
conveyances can only understand about that place from authentic books.
Similarly, the Vaikūṭa planets in the spiritual sky are beyond this mate-
rial sky. The modern scientists who are trying to travel in space are having
difficulty going even to the nearest planet, the moon, to say nothing of the
highest planets within the universe. There is no possibility that they can
go beyond the material sky, enter the spiritual sky and see for themselves
the spiritual planets, Vaikūṭa. Therefore, the kingdom of God in the
spiritual sky can be understood only through the authentic descriptions of
the Vedas and Purāṇas.
In the material world there are three modes of material qualities—goodness, passion and ignorance, but in the spiritual world there is no trace of the modes of passion and ignorance; there is only the mode of goodness, which is uncontaminated by any tinge of ignorance or passion. In the material world, even if a person is completely in goodness, he is sometimes subject to be polluted by the tinges of the modes of ignorance and passion. But in the Vaikuṇṭha world, the spiritual sky, only the mode of goodness in its pure form exists. The Lord and His devotees reside in the Vaikuṇṭha planets, and they are of the same transcendental quality, namely, śuddha-sattva, the mode of pure goodness. The Vaikuṇṭha planets are very dear to the Vaiśṇavas, and for the progressive march of the Vaiśṇavas toward the kingdom of God, the Lord Himself helps His devotees.

TEXT 16

यत्र नेत्रेयसं नाम वनं कामुकैर्याम्।
सर्वेऽश्रीमिभिष्ट्राश्चाल्लोक्यस्य मूर्तिमित् ॥ १६॥

yatra naiṣṭreyasam nāma
vanam kāma-dughair drumaiḥ
sarva-ṛtu-śrībhīr vibhrājat
kaivalyam iva mūrtimat

yatra—in the Vaikuṇṭha planets; naiṣṭreyasam—auspicious; nāma—named; vanam—forests; kāma-dughaiḥ—yielding desire; drumaiḥ—with trees; sarva—all; ṛtu—seasons; śrībhīḥ—with flowers and fruits; vibhrājat—splendid; kaivalyam—spiritual; iva—as; mūrtimat—personal.

TRANSLATION

In those Vaikuṇṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṇṭha planets is spiritual and personal.

PURPORT

In the Vaikuṇṭha planets the land, the trees, the fruits and flowers and the cows—everything—is completely spiritual and personal. Trees are desire trees. On this material planet the trees can produce fruits and flowers according to the order of material energy, but in the Vaikuṇṭha planets the trees, the land, the residents and the animals are all spiritual. There is
no difference between the tree and the animal or the animal and the man. Here the word mūrtimat indicates that everything has a spiritual form. Formlessness, as conceived by the impersonalists, is refuted in this verse; in the Vaikuṇṭha planets, although everything is spiritual, everything has a particular form. The trees and the men have form, and because all of them, although differently formed, are spiritual, there is no difference between them.

TEXT 17

vaɪmānɪkāh salalaṅaṁ caritaṁi ṣaśvaṁ
gāyanti yatra ṣamala-ksapāṇaṁ bhartaṁ
antarjale 'nuvikasaṁ-madhu-mādhavaṁ
ghṛthena khaṇḍita-dhiyo 'py anilaṁ kṣipantaḥ

vaɪmānɪkāh—flying in their airplanes; sa-lalaṅaṁ—along with their wives; caritaṁi—activities; ṣaśvaṁ—eternally; gāyanti—sing; yatra—in those Vaikuṇṭha planets; ṣamala—all inauspicious qualities; kṣapāṇaṁ—devoid of; bhartaṁ—of the Supreme Lord; antarjale—in the midst of the water; anuvikasaṁ—blossoming; madhu—fragrant, laden with honey; mādhavaṁ—of the mādhava flowers; ghandhena—by the fragrance; khaṇḍita—disturbed; dhiyaḥ—minds; api—even though; anilaṁ—breeze; kṣipantaḥ—deriding.

TRANSLATION

In the Vaikuṇṭha planets the inhabitants fly in their airplanes, accompanied by their wives and consorts, and eternally sing of the character and activities of the Lord, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhava flowers, which are fragrant and laden with honey.

PURPORT

It appears from this verse that the Vaikuṇṭha planets are full of all opulences. There are airplanes in which the inhabitants travel in the spiri-
tual sky with their sweethearts. There is a breeze carrying the fragrance of blossoming flowers, and this breeze is so nice that it also carries the honey of the flowers. The inhabitants of Vaikuṇṭha, however, are so interested in glorifying the Lord that they do not like the disturbance of such a nice breeze while they are chanting the Lord's glories. In other words, they are pure devotees. They consider glorification of the Lord more important than their own sense gratification. In the Vaikuṇṭha planets there is no question of sense gratification. To smell the fragrance of a blossoming flower is certainly very nice, but it is simply for sense gratification. The inhabitants of Vaikuṇṭha give first preference to the service of the Lord, not their own sense gratification. Serving the Lord in transcendental love yields such transcendental pleasure that, in comparison, sense gratification is counted as insignificant.

TEXT 18

| pāravatānyabhṛta-sārasa-cakravāka- |
| dātyūha-haṁsa-śuka-tīttiri-barhiṇāṁ yah |
| kolāhalo viramate 'cira-mātram uccair |
| bhṛṅgādhipe hari-kathāṁ iva gāyamāne |

pāravata—pigeons; anyabhṛta—cuckoo; sārasa—crane; cakravāka—cakravāka; dātyūha—a gallinule; haṁsa—swan; śuka—parrot; tīttiri—partridge; barhiṇāṁ—of the peacock; yah—which; kolāhalaḥ—tumult; viramate—stops; acira-mātram—temporarily; uccaiḥ—loudly; bhṛṅga-adhipe—king of the bumblebees; hari-kathāṁ—the glories of the Lord; iva—as; gāyamāne—while singing.

TRANSLATION

When the king of bees hums in a high pitch, singing the glories of the Lord, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of the Lord.
PURPORT

This verse reveals the absolute nature of Vaikuṇṭha. There is no difference between the birds there and the human residents. The situation in the spiritual sky is that everything is spiritual and variegated. Spiritual variegatedness means that everything is animate. There is nothing inanimate. Even the trees, the ground, the plants, the flowers, the birds and the beasts are all on the level of Kṛṣṇa consciousness. The special feature of Vaikuṇṭha-loka is that there is no question of sense gratification. In the material world even an ass enjoys his sound vibration, but in the Vaikuṇṭhas such nice birds as the peacock, the cakravāka and the cuckoo prefer to hear the vibration of the glories of the Lord from the bees. The principles of devotional service, beginning with hearing and chanting, are very prominent in the Vaikuṇṭha world.

TEXT 19

Although flowering plants like the mandara, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāga-keśara, bakula, lily, pārijāta and piṇḍita are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī because tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves.

TRANSLATION

Although flowering plants like the mandara, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāga-keśara, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī because tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves.
PURPORT

The importance of *tulasī* leaves is very clearly mentioned here. *Tulasī* plants and their leaves are very important in devotional service. Devotees are recommended to water the *tulasī* tree every day and collect the leaves to worship the Lord. One time an atheist svāmī remarked, “What is the use of watering the *tulasī* plant? It is better to water eggplant. By watering the eggplant one can get some fruits, but what is the use of watering the *tulasī*?” These foolish creatures, unacquainted with devotional service, sometimes play havoc with the education of people in general.

The most important thing about the spiritual world is that there is no envy among the devotees there. This is true even among the flowers, which are all conscious of the greatness of *tulasī*. In the Vaikuṇṭha world entered by the four Kumāras, even the birds and flowers are conscious of service to the Lord.

TEXT 20

*yat sankulam hari-padānati-mātra-drśtair*vairūḍya-mārakata-hema-mayaṁ-vimānaṁ
*yeśāṁ brhat-kaţi-tatāḥ smita-śobhi-mukhyaṁ*krṣṇatmanāṁ na raja ādadhuṁ uṭsmayādyaiḥ

*yat—that Vaikuṇṭha abode; saṅkulaṁ—is pervaded; hari-pada—at the two lotus feet of Hari, the Supreme Personality of Godhead; ānati—by obeisances; mātra—simply; drśtaṁ—are obtained; vairūḍya—lapis lazuli; mārakata—emeralds; hema—gold; mayaṁ—made of; vimānaṁ—with airplanes; yeśāṁ—of those passengers; brhat—large; kaţi-tatāḥ—hips; smita—smiling; śobhi—beautiful; mukhyaṁ—faces; krṣṇa—in Krṣṇa; ātmanāṁ—whose minds are absorbed; na—not; rajaḥ—sex desire; ādadhuḥ—stimulate; uṭsmaya-ādyaiḥ—by intimate friendly dealings, laughing and joking.

TRANSLATION

The inhabitants of Vaikuṇṭha travel in their airplanes made of lapis lazuli, emerald and gold. Although crowded by their consorts, who have
large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms.

**PURPORT**

In the material world, opulences are achieved by materialistic persons by dint of their labor. One cannot enjoy material prosperity unless he works very hard to achieve it. But the devotees of the Lord who are residents of Vaikuṇṭha have the opportunity to enjoy a transcendental situation of jewels and emeralds. Ornaments made of gold bedecked with jewels are achieved not by working hard but by the benediction of the Lord. In other words, devotees in the Vaikuṇṭha world, or even in this material world, cannot be poverty-stricken, as is sometimes supposed. They have ample opulences for enjoyment, but they need not labor to achieve them. It is also stated that in the Vaikuṇṭha world the consorts of the residents are many, many times more beautiful than we can find in this material world, even in the higher planets. It is specifically mentioned here that a woman’s large hips are very attractive and they stimulate man’s passion, but the wonderful feature of Vaikuṇṭha is that although the women have large hips and beautiful faces and are decorated with ornaments of emeralds and jewels, the men are so absorbed in Kṛṣṇa consciousness that the beautiful bodies of the women cannot attract them. In other words, there is enjoyment of the association of the opposite sex, but there is no sex relationship. The residents of Vaikuṇṭha have a better standard of pleasure, so there is no need of sex pleasure.

**TEXT 21**

श्री रुपिणी क्षणयति चरणारविन्द 
लीलामुज्जन हरिसदमिनि मुक्तदोषा ।
संलक्ष्येते स्फटिककुञ्ज् उपेतहेमिनि 
सम्मार्जतिव यदुग्रहेष्ट्यन्यन् ॥ २१॥

śrī rūpiṇī kvaṇayati caraṇāravindam
līla-ambujena hari-sadmani mukta-doṣā
saṁlakṣyate sphaṭika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe 'nya-yatnāḥ

śrī—Lakṣmī, the goddess of fortune; rūpiṇī—assuming a beautiful form; kvaṇayati—tinkling; caraṇa-aravindam—lotus feet; līla-ambujena—playing with a lotus flower; hari-sadmani—the house of the Supreme Personality; mukta-doṣā—freed from all fault; saṁlakṣyate—becomes visible; sphaṭika-
crystal; *kuḍye*-walls; *upeta*-mixed; *hemni*-gold; *sammārjati iva*-appearing like a sweeper; *yat-anugrahaṇe*-to receive her favor; *anya*-others'; *yatnāḥ*-very much careful.

**TRANSLATION**

The ladies in the Vaikuṇṭha planets are as beautiful as the goddess of fortune herself. Such transcendentally beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of the Supreme Personality of Godhead.

**PURPORT**

In the *Brahma-saṁhitā* it is stated that the Supreme Lord, Govinda, is always served in His abode by many, many millions of goddesses of fortune. *Lakṣmi-sahasra-sāta-sambhrama-sevyamānam*. These millions and trillions of goddesses of fortune who reside in the Vaikuṇṭha planets are not exactly consorts of the Supreme Personality of Godhead, but are the wives of the devotees of the Lord and also engaged in the service of the Supreme Personality of Godhead. It is stated here that in the Vaikuṇṭha planets the houses are made of marble. Similarly, in the *Brahma-saṁhitā* it is stated that the ground on the Vaikuṇṭha planets is made of touchstone. Thus there is no need to sweep the stone in Vaikuṇṭha, for there is hardly any dust on it, but still, in order to satisfy the Lord, the ladies there always engage in dusting the marble walls. Why? The reason is that they are eager to achieve the grace of the Lord by doing so.

It is also stated here that in the Vaikuṇṭha planets the goddesses of fortune are faultless. Generally the goddess of fortune does not remain steadily in one place. Her name is Caṅcalā, which means one who is not steady. We find, therefore, that a man who is very rich may become the poorest of the poor. Another example is Rāvana. Rāvana took away Lakṣmī, Sitājī, to his kingdom, and instead of being happy by the grace of Lakṣmī, his family and his kingdom were vanquished. Thus Lakṣmī in the house of Rāvana is Caṅcalā, or unsteady. Men of Rāvana’s class want Lakṣmī only, without her husband, Nārāyaṇa; therefore they become unsteady due to Lakṣmijī. Materialistic persons find fault on the part of Lakṣmī, but in Vaikuṇṭha Lakṣmijī is fixed in the service of the Lord. In spite of her being the goddess of fortune, she cannot be happy without the grace of the Lord. Even the goddess of fortune needs the Lord’s grace in order to be happy, yet in the material world even Brahmā, the highest created being, seeks the favor of Lakṣmī for happiness.
TEXT 22

The goddesses of fortune worship the Lord in their own gardens by offering tulasi leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to the Lord they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of the Lord’s kissing their faces.

PURPORT

Generally, when a woman is kissed by her husband, her face becomes more beautiful. In Vaikuṇṭha also, although the goddess of fortune is naturally as beautiful as can be imagined, she nevertheless awaits the kissing of the Lord to make her face more beautiful. The beautiful face of the goddess of fortune appeared in ponds of transcendental crystal water when she worshiped the Lord with tulasi leaves in her garden.

TEXT 23
It is very much regrettable that unfortunate people do not discuss the description of the Vaikuṇṭha planets but engage in topics which are unworthy to hear and which bewilder one’s intelligence. Those who give up the topics of Vaikuṇṭha and take to talk of the material world are thrown into the darkest region of ignorance.

The most unfortunate persons are the impersonalists, who cannot understand the transcendental variegatedness of the spiritual world. They are afraid to talk about the beauty of the Vaikuṇṭha planets because they think that variegatedness must be material. Such impersonalists think that the spiritual world is completely void, or, in other words, that there is no variegatedness. This mentality is described here as ku-kathā mati-ghanīḥ, intelligence bewildered by unworthy words. The philosophies of voidness and of the impersonal situation of the spiritual world are condemned here because they bewilder one’s intelligence. How can the impersonalist and the void philosopher think of this material world, which is full of variegatedness, and then say that there is no variegatedness in the spiritual world? It is said that this material world is the perverted reflection of the spiritual world, so unless there is variegatedness in the spiritual world, how can there be temporary variegatedness in the material world? That one can
transcend this material world does not imply that there is no transcendental variegatedness.

Here in the Bhāgavatam, in this verse particularly, it is stressed that people who try to discuss and understand the real spiritual nature of the spiritual sky and the Vaikunthas are fortunate. The variegatedness of the Vaikuntha planets is described in relation to the transcendental pastimes of the Lord. But instead of trying to understand the spiritual abode and the spiritual activities of the Lord, people are more interested in politics and economic developments. They hold many conventions, meetings and discussions to solve the problems of this worldly situation, where they can remain for only a few years, but they are not interested in understanding the spiritual situation of the Vaikuntha world. If they are at all fortunate, they become interested in going back home, back to Godhead, but unless they understand the spiritual world, they rot in this material darkness continually.

TEXT 24

बह्यार्थितायापि च नो नृगति प्रपण्डा
शनन्ति च तत्वविस्मियं सहवर्घ्यं यन्त्र।
नारायणं मनोनवो वितरन्त्यमुक्ष्य
सम्प्रोहिताः विततया बह्म माययां ते।॥२४॥

ye 'bhyarthitām api ca no nṛ-gatim prapannā
djñānaṁ ca tatva-visayam saha-dharmam yatra
nārādhanāṁ bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

ye—those persons; abhyarthitāṁ—desired; api—certainly; ca—and; naḥ—by us (Brahmā and the other demigods); nṛ-gatim—the human form of life; prapannāḥ—have attained; djñānam—knowledge; ca—and; tatva-viśayam—subject matter about the Absolute Truth; saha-dharmam—along with religious principles; yatra—where; na—not; ārādhanam—worship; bhagavataḥ—of the Supreme Personality of Godhead; vitaranti—perform; amuṣya—of the Supreme Lord; sammohitāḥ—being bewildered; vitatayā—all pervading; bata—alas; māyayā—by the influence of the illusory energy; te—they.

TRANSLATION

Lord Brahmā said: My dear demigods, the human form of life is of such importance that we also desire to have such life, for in the human form one can attain perfect religious truth and knowledge. If one in this human form
of life does not understand the Supreme Personality of Godhead and His abode, it is to be understood that he is very much affected by the influence of external nature.

PURPORT
Brahmacondemns very vehemently the condition of the human being who does not take interest in the Personality of Godhead and His transcendental abode, Vaikuṇṭha. The human form of life is desired even by Brahma. Brahma and other demigods have much better material bodies than human beings, yet the demigods, including Brahma, nevertheless desire to attain the human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection. It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness. It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean. The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience. The human being who does not take advantage of all these facilities in this life is committing suicide. Therefore one who does not begin Kṛṣṇa consciousness in the human form of life loses his life to the influence of the illusory energy. Brahma regrets the situation of such a human being.

TEXT 25

yat Vaikuṇṭha; ca—and; vrajanti—and; animiṣam—of the demigods; rṣabha—chief; anuvṛtyā—following in the footsteps; dūre—keeping at a distance; yamaḥ—regulative principles; hi—certainly; upari—above; naḥ—us; sprhaṇīya—to be desired; śilah—good qualities; bhartuḥ—of the Supreme Lord; mithaḥ—for one another; su-yaśasah—glories; kathanā—by
Persons whose bodily features change in ecstasy and who breathe heavily and perspire due to hearing the glories of the Lord are promoted to the kingdom of God, even though they do not care for meditation and other austerities. The kingdom of God is above the material universes, and it is desired by Brahmā and other demigods.

TRANSLATION

It is clearly stated herein that the kingdom of God is above these material universes. Just as there are many hundreds of thousands of higher planets above this earth, so there are many millions and billions of spiritual planets belonging to the spiritual sky. Brahmājī states herein that the spiritual kingdom is above the kingdom of the demigods. One can enter the kingdom of the Supreme Lord only when one is highly developed in desirable qualities. All good qualities develop in the person of a devotee. It is stated in Śrīmad-Bhāgavatam, Fifth Canto, 18th Chapter, 13th verse that anyone who is Kṛṣṇa conscious is endowed with all the good qualities of the demigods. In the material world the qualities of the demigods are highly appreciated, just as, even in our experience, the qualities of a gentleman are more highly appreciated than the qualities of a man in ignorance or in a lower condition of life. The qualities of the demigods in the higher planets are far superior to the qualities of the inhabitants of this earth.

Brahmājī confirms herewith that only persons who have developed the desirable qualities can enter into the kingdom of God. In the Caitanya-caritāmṛta, the devotee’s desirable qualities are described to be twenty-six in number. They are stated as follows: He is very kind; he does not quarrel with anyone; he accepts Kṛṣṇa consciousness as the highest goal of life; he is equal to everyone; no one can find fault in his character; he is magnanimous, mild and always clean, internally and externally; he does not profess to possess anything in this material world; he is a benefactor to all living entities; he is peaceful and is a soul completely surrendered to Kṛṣṇa; he has no material desire to fulfill; he is meek and humble, always steady, and has conquered the sensual activities; he does not eat more than required to maintain body and soul together; he is never mad after material identity; he is respectful to all others and does not demand respect for himself; he is very grave, very compassionate and very friendly; he is poetic; he is expert in all activities, and he is silent in nonsense. Similarly, in Śrīmad-Bhāgavatam, Third Canto, 25th Chapter, 20th verse, the qualifications of
a saintly person are mentioned. It is said there that a saintly person eligible to enter into the kingdom of God is very tolerant and very kind to all living entities. He is not partial; he is kind to both human beings and to animals. He is not such a fool that he will kill a goat Nārāyaṇa to feed a human Nārāyaṇa or daridra-nārāyaṇa. He is very kind to all living entities; therefore he has no enemy. He is very peaceful. These are the qualities of persons who are eligible to enter into the kingdom of God. That such a person gradually becomes liberated and enters the kingdom of God is confirmed in Śrīmad-Bhāgavatam, Fifth Canto, 5th Chapter, 2nd verse. The Śrīmad-Bhāgavatam, Second Canto, 3rd Chapter, 24th verse, also states that if a person does not cry or exhibit bodily changes after chanting the holy name of God without offense, it is to be understood that he is hard-hearted and that therefore his heart does not change even after he chants the holy name of God, Hare Kṛṣṇa. These bodily changes can take place due to ecstasy when we offenselessly chant the holy names of God, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

It may be noted that there are ten offenses that we should avoid. The first offense is to decry persons who try in their lives to broadcast the glories of the Lord. People must be educated in understanding the glories of the Supreme; therefore the devotees who engage in preaching the glories of the Lord are never to be decried. It is the greatest offense. Furthermore, the holy name of Viṣṇu is the most auspicious name, and His pastimes are also nondifferent from the holy name of the Lord. There are many foolish persons who say that one can chant Hare Kṛṣṇa or chant the name of Kāli or Durgā or Śiva because they are all the same. If one thinks that the holy name of the Supreme Personality of Godhead and the names and activities of the demigods are on the same level, or if one accepts the holy name of Viṣṇu to be a material sound vibration, that is also an offense. The third offense is to think of the spiritual master who spreads the glories of the Lord as an ordinary human being. The fourth offense is to consider the Vedic literatures, such as the Purāṇas or other transcendentally revealed scriptures, to be ordinary books of knowledge. The fifth offense is to think that devotees have given artificial importance to the holy name of God. The actual fact is that the Lord is nondifferent from His name. The highest realization of spiritual value is to chant the holy name of God, as prescribed for the age—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. The sixth offense is to give some interpretation on the holy name of God. The seventh offense is to act sinfully on the strength of chanting the holy name of God. It is understood that one can be freed from all sinful reaction simply by chanting the holy name of
God, but if one thinks that he is therefore at liberty to commit all kinds of sinful acts, that is a symptom of offense. The eighth offense is to equalize the chanting of Hare Kṛṣṇa with other spiritual activities, such as meditation, austerity, penance or sacrifice. They cannot be equalized at any level. The ninth offense is to specifically glorify the importance of the holy name before persons who have no interest. The tenth offense is to be attached to the misconception of possessing something, or to accept the body as one's self, while executing the process of spiritual cultivation.

When one is free from all ten of these offenses in chanting the holy name of God, he develops the ecstatic bodily features which are called pulakāśru. Pulaka means symptoms of happiness, and aśru means tears in the eyes. The symptoms of happiness and tears in the eyes must appear in a person who has chanted the holy name offenselessly. Here in this verse it is stated that those who have actually developed the symptoms of happiness and tears in the eyes by chanting the glories of the Lord are eligible to enter the kingdom of God. In the Caitanya-caritāmṛta it is said that if one does not develop these symptoms while chanting Hare Kṛṣṇa, it is to be understood that he is still offensive. Caitanya-caritāmṛta suggests a nice remedy in this connection. There it is said, in verse 31, Chapter Eight, of Ādi-līlā, that if anyone takes shelter of Lord Caitanya and just chants the holy name of the Lord, Hare Kṛṣṇa, he becomes freed from all offenses.

TEXT 26

तद्विषवगुरुप्रव्हतं स्वनेत्रकन्तं
दिन्यं विनिच्चिन्नेवबुधाव्यभिमानश्चोभि:
आपु: परं गुढदेश्वर्योत्तेन योग-
मायावलेन सुनयलम्बयो विनुष्ठलः ॥२६॥

tad viśva-guru-adhikṛtaṁ bhuvanaika-vandyariṁ
divyasi vicitra-vibudhāgra-vimāna-śocīṁ
āpuḥ parāṁ mudam apūrvaṁ upetya yogā-
māyā-balena munayas tad atho vikuṇṭham

tad—then; viśva-guru—by the teacher of the universe, the Supreme Personality of Godhead; adhikṛtam—predominated; bhuvana—of the planets; eka—alone; vandyam—worthy to be worshiped; divyam—spiritual; vicitra—highly decorated; vibudha-agrya—of the devotees (who are the best of the learned); vimāna—of the airplanes; śocīṁ—illuminated; āpuḥ—attained; paraṁ—the highest; mudam—happiness; apūrvaṁ—unprecedented; upetya—having attained; yoga-māyā—by spiritual potency; balena—by the
influence; munayah—the sages; tat—Vaikuṇṭha; atho—that; vikuṇṭham—Viṣṇu.

**TRANSLATION**

Thus the great sages, Sanaka, Sanātana, Sanandana and Sanat-kumāra, upon reaching the above-mentioned Vaikuṇṭha in the spiritual world by dint of their mystic yoga performance, perceived unprecedented happiness. They found that the spiritual sky was illuminated by highly decorated airplanes piloted by the best devotees of Vaikuṇṭha and was predominated by the Supreme Personality of Godhead.

**PURPORT**

The Supreme Personality of Godhead is one without a second. He is above everyone. No one is equal to Him, nor is anyone greater than Him. Therefore He is described here as viśva-guru. He is the prime living entity of the entire material and spiritual creation and is bhuvanaika-vandyam, the only worshipable Personality in the three worlds. The airplanes in the spiritual sky are self-illuminated and are piloted by great devotees of the Lord. In other words, in the Vaikuṇṭha planets there is no scarcity of the things which are available in the material world; they are available, but they are more valuable because they are spiritual and therefore eternal and blissful. The sages felt an unprecedented happiness because Vaikuṇṭha was not predominated by an ordinary man. The Vaikuṇṭha planets are predominated by expansions of Kṛṣṇa, who are differently named as Madhusūdana, Mādhava, Nārāyaṇa, Pradyumna, etc. These transcendental planets are worshipable because the Personality of Godhead personally rules them. It is said here that the sages reached the transcendental spiritual sky by dint of their mystic power. That is the perfection of the yoga system. The breathing exercise and disciplines to keep health in proper order are not the ultimate goals of yoga perfection. The yoga system as generally understood is aṣṭaṅga-yoga, or siddhi, eightfold perfection in yoga. By dint of perfection in yoga one can become lighter than the lightest and heavier than the heaviest; one can go wherever he likes and can achieve opulences as he likes. There are eight such perfections. The rṣis, the four Kumāras, reached Vaikuṇṭha by becoming lighter than the lightest and thus passing over the space of the material world. Modern mechanical space vehicles are unsuccessful because they cannot go to the highest region of this material creation, and they certainly cannot enter the spiritual sky. But by perfection of the yoga system one can not only travel through material space, but can surpass material space and enter the spiritual sky. We learn this fact also from an incident concerning Durvāsā Muni and Mahārāja Ambariṣa. It is understood that in one year Durvāsā
Muni traveled everywhere and went into the spiritual sky to meet the Supreme Personality of Godhead, Nārāyaṇa. By present standards, scientists calculate that if one could travel at the speed of light, it would take 40,000 years to reach the highest planet of this material world. But the yoga system can carry one without limitation or difficulty. The word yoga-māyā is used in this verse. *Yoga-māyā-balena vikuṇṭham.* The transcendental happiness exhibited in the spiritual world and all other spiritual manifestations there are made possible by the influence of yoga-māyā, the internal potency of the Supreme Personality of Godhead.

**TEXT 27**

**TRANSLATION**

After passing through the six entrances of Vaikuṇṭha Puri, the Lord's residence, without feeling astonishment at all the decorations, they saw at the seventh gate two shining beings of the same age, armed with maces and adorned with most valuable jewelry, earrings, diamonds, etc.

**PURPORT**

The sages were so eager to see the Lord within Vaikuṇṭha Puri that they did not care to see the transcendental decorations of the six gates which they passed by one after another. But at the seventh door they found two doormen of the same age. The significance of the doormen’s being of the same age is that in the Vaikuṇṭhaplanets there is no old age, so one cannot
distinguish who is older than whom. The inhabitants of Vaikuṇṭha are
decorated like the Supreme Personality of Godhead, Nārāyaṇa, with śaṅkha,
cakra, gada and padma (conch, wheel, club and lotus).

TEXT 28

mattā-dvirepha-vanamālikayā nivītau
vinyastayāsita-catuṣṭaya-bāhu-madhya
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyaṁ
raktekṣaṇena ca manāg rabhasaṁ dadhānau

mattā—intoxicated; dvī-repha—bees; vana-mālikayā—with a garland of
fresh flowers; nivītau—hanging on the neck; vinyastayā—placed around;
asita—blue; catuṣṭaya—four; bāhu—hands; madhye—between; vaktraṁ—
face; bhruvā—with their eyebrows; kuṭilayā—arched; sphuṭa—snorting;
nirgamābhyaṁ—breathing; rakta—reddish; ikṣaṇena—with eyes; ca—and;
manāk—somewhat; rabhasam—agitated; dadhānau—glanced over.

TRANSLATION

The two doormen were garlanded with fresh flowers which attracted
intoxicated bees and which were placed around their necks and between
their four blue hands. From their arched eyebrows, discontented nostrils
and reddish eyes, they appeared somewhat agitated.

PURPORT

Their garlands attracted swarms of bees because they were garlands of
fresh flowers. In the Vaikuṇṭha world everything is fresh, new and transcen
dental. The inhabitants of Vaikuṇṭha have bodies of bluish color and four
hands like Nārāyaṇa.

TEXT 29

dhāryatvāntāśāṅkha-śrīmālīkasaṅgrahasya
purāṇa-gaṇa-pūrāṇakhaṇḍādītaḥ ya:
śrīnṛśtra-tīrtha-viśvesvara-viśvāsya
ye puraśākrasāṃśita viṣṇumālasya:||29||
dvāry etayor niviviṣur miṣator aprśtvā
pūrvā yathā puraṭa-vajra-kapāṭikā yāh
sarvatra te 'viśamayā munayāḥ sva-dṛṣṭyā
ye sañcaranty avihatā vigataḥ bhiṣāṅkāḥ

dvāry—in the door; etayoh—both doorkeepers; niviviṣuh—entered; miṣatoḥ—while seeing; aprśtvā—without asking; pūrvāḥ—as before; yathā—as; puraṭa—made of gold; vajra—and diamond; kapāṭikāḥ—the doors; yāḥ—which; sarvatra—everywhere; te—they; aviṣamaya—without any sense of discrimination; munayaḥ—the great sages; sva-dṛṣṭyā—out of their own will; ye—who; sañcaranti—move; avihatāḥ—without being checked; vigataḥ—without; abhiṣāṅkāḥ—doubt.

TRANSLATION
The great sages, headed by Sanaka, had opened doors everywhere. They had no idea of ours and theirs. With open minds, they entered the seventh door out of their own will, just as they had passed through the six other doors, which were made of gold and diamonds.

PURPORT
The great sages—namely, Sanaka, Sanatana, Sanandana, and Sanatkumara—although very old in years, maintained themselves eternally as small children. They were not at all duplicitous, and they entered the doors exactly as little children enter places without any idea of what it is to trespass. That is a child’s nature. A child can enter any place, and no one checks him. Indeed, a child is generally welcome in his attempts to go places, but if it so happens that a child is checked from entering a door, he naturally becomes very sorry and angry. That is the nature of a child. In this case, the same thing happened. The childlike saintly personalities entered all the six doors of the palace, and no one checked them; therefore when they attempted to enter the seventh door and were forbidden by the doormen, who checked them with their sticks, they naturally became very angry and sorrowful. An ordinary child would cry, but because these were not ordinary children, they immediately made preparations to punish the doormen, for the doormen had committed a great offense. Even to this day a saintly person is never checked from entering anyone’s door in India.

TEXT 30
TRANSLATION

The four boy sages, who had nothing to cover their bodies but the atmosphere, looked only five years old, even though they were the oldest of all living creatures and had realized the truth of the self. But when the porters, who happened to possess a disposition which was quite unpalatable to the Lord, saw the sages, they blocked their way with their staffs, disregarding their glories, although the sages did not deserve such treatment at their hands.

PURPORT

The four sages were the first-born sons of Brahmā. Therefore all other living entities, including Lord Śiva, are born later and are therefore younger than the four Kumāras. Although they looked like five-year-old boys and traveled naked, the Kumāras were older than all other living creatures and had realized the truth of the self. Such saints were not to be forbidden to enter the kingdom of Vaikuṇṭha, but by chance the doormen objected to their entrance. This was not fitting. The Lord is always anxious to serve sages like the Kumāras, but in spite of knowing this fact, the doormen, astonishingly and outrageously, prohibited them from entering.
Although they were by far the fittest persons, when the Kumāras were thus forbidden entrance by the two chief doorkeepers of Śrī Hari while other divinities looked on, their eyes suddenly turned red because of anger due to their great eagerness to see their most beloved master, Śrī Hari, the Personality of Godhead.

PURPORT

According to the Vedic system, a sannyāsī, a person in the renounced order of life, is dressed in saffron colored garments. This saffron dress is practically a passport for the mendicant and sannyāsī to go anywhere. The sannyāsī’s duty is to enlighten people in Krṣṇa consciousness. Those in the renounced order of life have no other business but preaching the glories and supremacy of the Supreme Personality of Godhead. Therefore the Vedic sociological conception is that a sannyāsī should not be restricted; he is allowed to go anywhere and everywhere he wants, and he is not refused any gift he might demand from a householder. The four Kumāras came to see the Supreme Personality of Godhead Nārāyaṇa. The word suhṛttama, “best of all friends,” is important. As Lord Krṣṇa states in the Bhagavad-gītā, He is the best friend of all living entities. Suhṛdam sarva-bhūtānām. No one can be a greater well-wishing friend to any living entity than the Supreme Personality of Godhead. He is so kindly disposed towards everyone that in spite of our completely forgetting our relationship with the Supreme Lord, He comes Himself—sometimes personally, as Lord Krṣṇa appeared on this earth, and sometimes as His devotee, as did Lord Caitanya Mahāprabhu—and sometimes He sends His bona fide devotees to reclaim all the fallen souls. Therefore, He is the greatest well-wishing friend of everyone, and the Kumāras wanted to see Him. The doorkeepers...
should have known that the four sages had no other business, and therefore to restrict them from entering the palace was not apt.

In this verse it is figuratively stated that the younger brother of desire suddenly appeared in person when the sages were forbidden to see their most beloved Personality of Godhead. The younger brother of desire is anger. If one’s desire is not fulfilled, the younger brother, anger, follows. Here we can mark that even great saintly persons like the Kumāras were also angry, but they were not angry for their personal interests. They were angry because they were forbidden to enter the palace to see the Personality of Godhead. Therefore the theory that in the perfectional stage one should not have anger is not supported in this verse. Anger will continue even in the liberated stage. These four mendicant brothers, the Kumāras, were considered liberated persons, but still they were angry because they were restricted in their service to the Lord. The difference between the anger of an ordinary person and that of a liberated person is that an ordinary person becomes angry because of his sense desires not being fulfilled, whereas a liberated person like the Kumāras becomes angry when restricted in the discharge of duties for serving the Supreme Personality of Godhead.

In the previous verse it has been clearly mentioned that the Kumāras were liberated persons. *Viditaṁ-tattva* means one who understands the truth of self-realization. One who does not understand the truth of self-realization is called ignorant, but one who understands the self, the Superself, their interrelation, and activities in self-realization is called *viditaṁ-tattva*. Although the Kumāras were already liberated persons, they nevertheless became angry. This point is very important. Becoming liberated does not necessitate losing one’s sensual activities. Sense activities continue even in the liberated stage. The difference is, however, that sense activities in liberation are accepted only in connection with Kṛṣṇa consciousness, whereas sense activities in the conditioned stage are enacted for personal sense gratification.

**TEXT 32**

को वामिन्द्रत्य मगवत्ययत्योस्योऽस्यद्विन्द्रियानि निवसतां विषम: समान: ।
तस्य श्रांतपुरुषव गतिभिः व अवास्तयात्कुलक्योः परिश्रान्हनीः ॥ ॥

muṇaya ucuḥ
go vām ihaitya bhaṅgavat-paricaryayoccais
tad-dharmiṇāṁ nivasatāṁ viṣamaḥ sva-bhāvaḥ
The sages said: Who are these two persons who have developed such a discordant mentality even though they are posted in the service of the Lord in the highest position and are expected to have developed the same qualities as the Lord? How are these two persons living in Vaikunṭha? Where is the possibility of an enemy’s coming into this kingdom of God? The Supreme Personality of Godhead has no enemy. Who could be envious of Him? Probably these two persons are imposters; therefore they suspect others to be like themselves.

PURPORT

The difference between the inhabitants of a Vaikunṭha planet and those of a material planet is that in Vaikunṭha all the residents engage in the service of the Lord Himself and are equipped with all His good qualities. It has been analyzed by great personalities that when a conditioned soul is liberated and becomes a devotee, about seventy-nine percent of all the good qualities of the Lord develop in his person. Therefore in the Vaikunṭha world there is no question of enmity between the Lord and the residents. Here in this material world the citizens may be inimical to the chief executives or heads of state, but in Vaikunṭha there is no such mentality. One is not allowed to enter Vaikunṭha unless he has completely developed the good qualities. The basic principle of goodness is to accept subordination to the Supreme Personality of Godhead. The sages, therefore, were surprised to see that the two doormen who checked them from entering the palace were not exactly like the residents of Vaikunṭhaloka. It may be said that a doorman’s duty is to determine who should be allowed to enter the palace and who should not. But that is not relevant in this matter because no one is allowed to enter the Vaikunṭha planets unless he has developed one hundred percent his mentality of devotional service to the Supreme Lord. No enemy of the Lord can enter Vaikunṭhaloka.
The Kumāras concluded that the only reason for the doormen’s checking them was that the doormen themselves were imposters.

TEXT 33

न श्वंतरं भगवतीह समस्तकुक्षा-
वात्मानमात्मनि नमो नमस्वीव धीरा: ।
प्रस्थितं यत्र युवयोः सुरतिफ़िन्नोः कि
व्युत्पादितं हृदारं मेदि भयं यतोऽस्म ॥३॥

na hy antaram bhagavatīha samasta-kukṣāv
ātmānām ātmanāi nabho nabhasīva dhīrāḥ
paśyanti yatra yuvayaḥ sura-liṅginoḥ kiṁ
vyutpāditaṁ hy udara-bhedi bhayaṁ yato sya

na—not; hi—because; antaram—distinction; bhagavati—in the Supreme Personality of Godhead; iha—here; samasta-kukṣau—everything is within the abdomen; ātmānām—the living entity; ātmani—in the Supersoul; nabhaḥ—the small quantity of air; nabhasi—withing the whole air; iva—as; dhīrāḥ—the learned; paśyanti—see; yatra—in whom; yuvayaḥ—of you two; sura-liṅginoḥ—dressed like inhabitants of Vaikuṇṭha; kiṁ—how; vyutpāditaṁ—awakened, developed; hi—certainly; udara-bhedi—distinction between the body and the soul; bhayam—fearfulness; yataḥ—wherefrom; asya—of the Supreme Lord.

TRANSLATION

In the Vaikuṇṭha world there is complete harmony between the residents and the Supreme Personality of Godhead, just as there is complete harmony within space between the big and the small skies. Why then is there a seed of fear in this field of harmony? These two persons are dressed like inhabitants of Vaikuṇṭha, but wherefrom can their disharmony come into existence?

PURPORT

Just as there are different departments in each state in this material world, the civil department and the criminal department, so, in God’s creation, there are two departments of existence. As in the material world we find that the criminal department is far, far smaller than the civil department, so this material world, which is considered the criminal department, is one-fourth of the entire creation of the Lord. All living entities who are residents of the material universes are considered to be more or less criminals because they do not wish to abide by the order of the Lord or they are against the harmonious activities of God’s will. The
principle of creation is that the Supreme Lord, the Personality of Godhead, is by nature joyful, and He becomes many in order to enhance His transcendental joy. The living entities like ourselves, being part and parcel of the Supreme Lord, are meant to satisfy the senses of the Lord. Thus, whenever there is a discrepancy in that harmony, immediately the living entity is entrapped by māyā, or illusion.

The external energy of the Lord is called the material world, and the kingdom of the internal energy of the Lord is called Vaikuṇṭha, or the kingdom of God. In the Vaikuṇṭha world there is no disharmony between the Lord and the residents. Therefore God's creation in the Vaikuṇṭha world is perfect. There is no cause of fear. The entire kingdom of God is such a completely harmonious unit that there is no possibility of enmity. Everything there is absolute. Just as there are so many physiological constructions within the body yet they work in one order for the satisfaction of the stomach, and just as in a machine there are hundreds and thousands of parts yet they run in harmony to fulfill the function of the machine, in the Vaikuṇṭha planets the Lord is perfect, and the inhabitants also perfectly engage in the service of the Lord.

The Māyāvādī philosophers, the impersonalists, interpret this verse of Śrīmad-Bhāgavatam to mean that the small sky and the big sky are one, but this idea cannot stand. The example of the big sky and the small skies is also applicable within a person's body. The big sky is the body itself, and the intestines and other parts of the body occupy the small sky. Each and every part of the body has individuality, even though occupying a small part of the total body. Similarly, the whole creation is the body of the Supreme Lord, and we created beings, or anything that is created, are but a small part of that body. The parts of the body are never equal to the whole. This is never possible. In Bhagavad-gītā it is said that the living entities, who are parts and parcels of the Supreme Lord, are eternally parts and parcels. According to the Māyāvādī philosophers, the living entity in illusion considers himself part and parcel although he is actually one and the same as the supreme whole. This theory is not valid. The oneness of the whole and the part is in their quality. The qualitative oneness of the small and large portion of the sky does not imply that the small sky becomes the big sky.

There is no cause for the politics of divide and rule in the Vaikuṇṭha planets; there is no fear because of the united interests of the Lord and the residents. Māyā means disharmony between the living entities and the Supreme Lord, and Vaikuṇṭha means harmony between them. Actually all living entities are provided for and maintained by the Lord because He is the supreme living entity. But foolish creatures, although actually under
the control of the supreme living entity, defy His existence, and that state is called mâyā. Sometimes they deny that there is such a being as God. They say, “Everything is void.” And sometimes they deny Him in a different way: “There may be a God, but He has no form.” Both these conceptions arise from the rebellious condition of the living entity. As long as this rebellious condition prevails, the material world will continue in disharmony.

Harmony or disharmony is realized because of the law and order of a particular place. Religion is the law and order of the Supreme Lord. In the Śrimad-Bhagavad-gītā we find that religion means devotional service, or Kṛṣṇa consciousness. Kṛṣṇa says, “Give up all other religious principles and simply become a soul surrendered unto Me.” This is religion. When one is fully conscious that Kṛṣṇa is the supreme enjoyer and Supreme Lord and acts accordingly, that is real religion. Anything which goes against this principle is not religion. Kṛṣṇa therefore says: “Just give up all other religious principles.” In the spiritual world this religious principle of Kṛṣṇa consciousness is maintained in harmony, and therefore that world is called Vaikūṇṭha. If the same principles can be adopted here, wholly or partially, then it is also Vaikūṇṭha. So it is with any society, such as the International Society for Krishna Consciousness: If the members of the International Society for Krishna Consciousness, putting faith in Kṛṣṇa as the center, live in harmony according to the order and principles of Bhagavad-gītā, then they are living in Vaikūṇṭha, not in this material world.

TEXT 34

tad vām anuṣya paramasya vikuṇṭha-bhartuh
kartum prakṛṣṭam tāh dhīmahi manda-dhībhyaṁ
lokan ātō vrajatam antara-bhava-drṣṭyā
pāpiyasyas traya ime ripavośya yatra

 tat—therefore; vām—unto these two; anuṣya—of Him; paramasya—the Supreme; vikuṇṭha-bhartuh—the Lord of Vaikūṇṭha; kartum—to bestow; prakṛṣṭam—benefit; iha—in the matter of this offense; dhīmahī—let us consider; manda-dhībhyaṁ—those whose intelligence is not very nice; lokān—to the material world; itaḥ—from this place (Vaikūṇṭha); vrajatam—
Therefore let us consider how these two contaminated persons should be punished. The punishment should be apt, for thus benefit can eventually be bestowed upon them. Since they find duality in the existence of Vaikuṇṭha life, they are contaminated and should be removed from this place to the material world, where the living entities have three kinds of enemies.

PURPORT

The reason for pure souls’ coming into the existential circumstances of the material world, which is considered to be the criminal department of the Supreme Lord, is stated in Bhagavad-gītā, Seventh Chapter, 27th verse. It is stated that as long as a living entity is pure, he is in complete harmony with the desires of the Supreme Lord, but as soon as he becomes impure he is in disharmony with the desires of the Lord. By contamination he is forced to transfer to this material world, where the living entities have three enemies, namely desire, anger and lust. These three enemies force the living entities to continue material existence, and when one is free from them he is eligible to enter the kingdom of God. One should not, therefore, be angry in the absence of an opportunity for sense gratification, and one should not be lusty to acquire more than is necessary. In this verse it is clearly stated that the two doormen should be sent into the material world where criminals are allowed to reside. Since the basic principles of criminality are sense gratification, anger and unnecessary lust, persons who are conducted by these three enemies of the living entity are never promoted to Vaikuṇṭhaloka. People should learn Bhagavad-gītā and accept the Supreme Personality of Godhead, Kṛṣṇa, as the Lord of everything; they should practice satisfying the senses of the Supreme Lord instead of trying to satisfy their own senses. Training in Kṛṣṇa consciousness will help one be promoted to Vaikuṇṭha.
When the doormen of Vaikuṇṭhaloka, who were certainly devotees of the Lord, found that they were going to be cursed by the brahma-dāṇḍas, they at once became very much afraid and fell down at their feet in great anxiety, for a brahmaṇa’s curse cannot be counteracted by any kind of weapon.

PURPORT

Although, by chance, the doormen committed a mistake by checking the brahmaṇas from entering the gate of Vaikuṇṭha, they were at once aware of the gravity of the curse. There are many kinds of offenses, but the greatest offense is to offend a devotee of the Lord. Because the doormen were also devotees of the Lord, they were able to understand their mistake and were terrified when the four Kumāras were ready to curse them.

TEXT 36

bhūyād aghoni bhagavadbhir akāri daṇḍo
yo nau hareta sūra-helanaṁ apy aśeṣam
mā vo’nutāpa-kalayā bhagavat-smṛti-ghno
mohο bhaved iha tu nau vrajatο adho’dhaḥ

bhūyāt—let it be; aghoni—for the sinful; bhagavadbhīḥ—by you; akāri—was done; daṇḍah—punishment; yaḥ—that which; nau—in relation to us;
hareta—should destroy; sura-helam—disobeying great demigods; api—certainly; aśeṣam—unlimited; mā—not; vaḥ—of you; anutāpa—repentance; kalayā—by a little; bhagavat—of the Supreme Personality of Godhead; smṛti-ghnaḥ—destroying the memory of; mohāḥ—illusion; bhavet—should be; iha—in the foolish species of life; tu—but; nau—of us; urajatoḥ—who are going; adhaḥ adhaḥ—down to the material world.

TRANSLATION

After being cursed by the sages, the doormen said: It is quite apt that you have punished us for neglecting to respect sages like you. But we pray that due to your compassion at our repentance, the illusion of forgetting the Supreme Personality of Godhead will not come upon us as we go progressively downward.

PURPORT

To a devotee, any heavy punishment is tolerable but the one which effects forgetfulness of the Supreme Lord. The doormen, who were also devotees, could understand the punishment meted out to them because they were conscious of the great offense they had committed by not allowing the sages to enter Vaikuṇṭhaloka. In the lowest species of life, including the animal species, forgetfulness of the Lord is very prominent. The doormen were aware that they were going to the criminal department of the material world, and they expected that they might go to the lowest species and forget the Supreme Lord. They prayed, therefore, that this might not happen in the lives which they were going to accept because of the curse. In Bhagavad-gītā, Sixteenth Chapter, verses 19 and 20, it is said that those who are envious of the Lord and His devotees are thrown into the species of abominable life; life after life such fools are unable to remember the Supreme Personality of Godhead, and therefore they continue going down and down.

TEXT 37

एवं तदेव भगवानविन्दनामः
स्मां विषुष्क्ष सदतिक्रममार्ग्यः |
तस्मिन् ययौ परमहिंसमहायुनीना-
मनवेयायचरणां चलयन् सहस्रीः ||३७||

evaṁ tadaiva bhagavān aravinda-nābhaḥ
svānāṁ vibudhiṣa sad-ātikramam ārya-hṛdyāḥ
tasmin yayau paramahāṁsa-mahā-muṇīnāṁ
anveṣaṇīya-caraṇau calayan saha-srīḥ
evam—thus; tādā eva—at that very moment; bhagavān—the Supreme Personality of Godhead; aravinda-nābhah—with a lotus growing from His navel; svānām—of His own servants; vibudhyā—learned about; sat—to the great sages; atikramam—the insult; ārya—of the righteous; hṛdaya—the delight; tasmin—there; yayau—went; paramahaṁsa—recluses; mahā-munīnām—by the great sages; anveṣaṇīya—which are worthy to be sought after; caraṇau—the two lotus feet; calayan—walking; saha-Śrī—with the goddess of fortune.

TRANSLATION

At that very moment, the Lord, who is called Padmanābha because of the lotus grown from His navel and who is the delight of the righteous, learned about the insult offered by His own servants to the saints. Accompanied by His spouse, the goddess of fortune, He went to the spot on those very feet that are sought for by recluses and great sages.

PURPORT

In Bhagavad-gītā the Lord declares that His devotees cannot be vanquished at any time. The Lord could understand that the quarrel between the doormen and the sages was taking a different turn, and therefore He instantly came out of His place and went to the spot to stop further aggravation so that His devotees, the doormen, might not be vanquished for good.

TEXT 38

tam tv āgatam pratiḥtaupayikam svā-pumbhiṁ
svar-pumā-tātavaśayam svā-saṁāṭhi-bhāgyam
hāṁsa-śriyor vyajanyoḥ sīva-vāyu-lolac-
cchubhrātapatra-śāsi-kesara-śikarāmbum

tam—Him; tu—but; āgatam—coming forward; pratiḥta—carried; aupayikam—the paraphernalia; svā-pumbhiṁ—by His own associates; te—the great sages (Kumāras); acakṣata—saw; aksa-vaśayam—now subject matter for seeing; svā-saṁāṭhi-bhāgyam—visible simply by ecstatic trance; hāṁsa-śriyoh—as beautiful as white swans; vyajanyoh—the cāmaras (bunches of white hair); sīva-vāyu—favorable winds; lolat—moving; śubhra-
ātapatra—the white umbrella; śaşı—the moon; kesara—pearls; śikara—drops; ambum—water.

TRANSLATION
The sages, headed by Sanaka Rṣi, saw that the Supreme Personality of Godhead Viṣṇu, who was formerly only visible within their hearts in ecstatic trance, had now actually become visible to their eyes. As He came forward, accompanied by His own associates, bearing all paraphernalia, such as an umbrella and a cāmara fan, the white bunches of hair moved very gently, like two swans, and due to their favorable breeze the pearls garlanding the umbrella also moved, like drops of nectar falling from the white full moon or ice melting due to a gust of wind.

PURPORT
In this verse we find the word acakṣatākṣa-viṣayam. The Supreme Lord cannot be seen by ordinary eyes, but He now became visible to the eyesight of the Kumāras. Another significant word is samādhi-bhāgyam. Meditators who are very fortunate can see the Viṣṇu form of the Lord within their hearts by following the yogic process. But to see Him eye to eye is a different matter. This is only possible for pure devotees. The Kumāras, therefore, upon seeing the Lord coming forward with His associates, who were holding an umbrella and a cāmara fan, were struck with wonder that they were seeing the Lord face to face. It is said in the Brahma-saṁhitā that devotees, being elevated in love of God, always see Śyāmasundara, the Supreme Personality of Godhead, within their hearts. But when they are mature, the same God is visible before them face to face. For ordinary persons the Lord is not visible; however, when one can understand the significance of His holy name and one engages himself in the devotional service of the Lord, beginning with the tongue, by chanting and tasting prasādam, then gradually the Lord reveals Himself. Thus the devotee constantly sees the Lord within his heart, and, in a more mature stage, one can see the same Lord directly, as we see everything else.

TEXT 39

कृत्यात् भमसद्युष्टवं स्त्रुद्धीयाधाम
स्नेहावलोककलया हृदि संस्यशन्तम्।
स्यामे प्रायाहृचिसिषोभितया थ्रियास्त्र-ः
इत्युत्तामणि सुभागन्तमिवत्मधिषण्यम् ||2:1||
The Lord is the reservoir of all pleasure. His auspicious presence is meant for everyone's benediction, and His affectionate smiling and glancing touch the core of the heart. The Lord's beautiful bodily color is blackish, and His broad chest is the resting place of the goddess of fortune, who glorifies the entire spiritual world, which is the summit of all heavenly planets. Thus it appeared that the Lord was personally spreading the beauty and good fortune of the spiritual world.

Purport

When the Lord came, He was pleased with everyone; therefore it is stated here, krtsna-prasāda-sumukham. The Lord knew that even the offensive doormen were His pure devotees, although by chance they committed an offense at the feet of other devotees. To commit an offense against a devotee is very dangerous in devotional service. Lord Caitanya therefore said that an offense to a devotee is just like a mad elephant run loose; when a mad elephant enters a garden, he tramples all the plants. Similarly, an offense unto the feet of a pure devotee murders one's position in devotional service. On the part of the Lord there was no offended mood because He does not accept any offense created by His sincere devotee. But a devotee should be very cautious of committing offenses at the feet of another devotee. The Lord, being equal to all, and being especially inclined to His devotee, looked as mercifully at the offenders as at the offended. This attitude of the Lord was due to His unlimited quantity of transcendental qualities. His cheerful attitude towards the devotees was so pleasing and heart-touching that His very smiling was attractive for them. That attraction was glorious not only for all the higher planets of this material world, but beyond, for the spiritual world also. Generally a human being has no
idea of what the constitutional position is in the higher material planets, which are far better constituted in regard to all paraphernalia, yet the Vaikunṭha planet is so pleasing and so celestial that it is compared to the middle jewel or locket in a necklace of jewels.

In this verse the words sprhaṇīya-dhāma indicate that the Lord is the reservoir of all pleasure because He has all the transcendental qualities. Although only some of these are aspired for by persons who hanker after the pleasure of merging in the impersonal Brahman, there are other aspirants who want to associate with the Lord personally as His servants. The Lord is so kind that He gives shelter to everyone—both impersonalists and devotees. He gives shelter to the impersonalists in His impersonal Brahman effulgence, whereas He gives shelter to the devotees in His personal abodes known as the Vaikunṭhalokas. He is especially inclined to His devotee; He touches the core of the heart of the devotee simply by smiling and glancing over him. The Lord is always served in the Vaikunṭhaloka by many hundreds and thousands of goddesses of fortune, as stated by the Brahma-samhitā (lakṣmī-sahasra-sāla-sambhra-ma-sevyamānām). In this material world, one is glorified if he is favored even a pinch by the goddess of fortune, so we can simply imagine how glorified is the kingdom of God in the spiritual world, where many hundreds and thousands of goddesses of fortune engage in the direct service of the Lord. Another feature of this verse is that it openly declares where the Vaikunṭhalokas are situated. They are situated as the summit of all the heavenly planets, which are above the sun globe, at the upper limit of the universe, and are known as Satyaloka, or Brahmāloka. The spiritual world is situated beyond the universe. Therefore it is stated here that the spiritual world, Vaikunṭha-loka, is the summit of all planetary systems.

TEXT 40

पीताम्सुके प्रथु-नितंबिनी विस्फुरण्याः
कांच्यालिभिर विरुतायस्व वान-मालया का
वल्गु-प्रकोष्ठ-वलयायं विनातासुतान्ते
विन्यस्त-हस्तिमित्रेण दुनानम-ज्ञायं ॥४०॥

pītā-amśu-ke—covered with a yellow cloth; pṛthu-nilambini—on His large hips; visphurantyā—shining brightly; kāncyā—with a girdle; alibhiḥ—
by the bees; \textit{virutayā}—humming; \textit{vana-mālayā}—with a garland of fresh flowers; \textit{ca}—and; \textit{valgu}—lovely; \textit{prakośṭha}—wrists; \textit{valayam}—bracelets; \textit{vinatā-suta}—of Garuḍa, the son of Vinatā; \textit{aṁsā}—on the shoulder; \textit{vinyastā}—rested; \textit{hastam}—one hand; \textit{itareṇa}—with another hand; \textit{dhunānām}—being twirled; \textit{abjam}—a lotus flower.

**TRANSLATION**

He was adorned with a girdle that shone brightly on the yellow cloth covering His large hips, and He wore a garland of fresh flowers which was distinguished by humming bees. His lovely wrists were graced with bracelets, and He rested one of His hands on the shoulder of Garuḍa, His carrier, and twirled a lotus with another hand.

**PURPORT**

Here is a full description of the Personality of Godhead as personally experienced by the sages. The Lord's personal body was covered with yellow colored robes, and His waist was thin. In Vaikuṇṭha, whenever there is a flower garland on the chest of the Personality of Godhead or any one of His associates, it is described that the humming bees are there. All these features were very beautiful and attractive for the devotees. One of the Lord's hands rested on His carrier, Garuḍa, and in another hand He twirled a lotus flower. These are personal characteristics of the Personality of Godhead, Nārāyaṇa.
necklace; kandhara-gatena—adorning His neck; ca—and; kaustubhena—by the Kaustubha jewel.

TRANSLATION
His countenance was distinguished by cheeks that enhanced the beauty of His alligator-shaped pendants, which outshone lightning. His nose was prominent, and His head was covered with a gem-studded crown. A charming necklace hung between His stout arms, and His neck was adorned with the gem known by the name Kaustubha.

TEXT 42

atropasrṣṭam iti cotsmitam indirāyāḥ
svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam
mahyam bhavasya bhavatāṁ ca bhajantam aṅgam
nemur nirīkṣya na vitṛpta-drṣaḥ mudā kaiḥ

atra—here, in the matter of the beauty; upasrṣṭam—curbed down; iti—thus; ca—and; utsmitam—the pride of her beauty; indirāyāḥ—of the goddess of fortune; svānāṁ—of His own devotees; dhiyā—by intelligence; viracitaṁ—meditated on; bahu-sauṣṭhava-āḍhyam—very beautifully decorated; mahyam—of me; bhavasya—of Lord Śiva; bhavatāṁ—of all of you; ca—and; bhajantam—worshiped; aṅgam—the figure; nemuḥ—bowed down; nirīkṣya—after seeing; na—not; vitṛpta—satiated; drṣaḥ—eyes; mudā—joyously; kaiḥ—by their heads.

TRANSLATION
The exquisite beauty of Nārāyaṇa, being many times magnified by the intelligence of His devotees, was so attractive that it defeated the pride of the goddess of fortune in being the most beautiful. My dear demigods, the Lord who thus manifested Himself is worshipable by me, by Lord Śiva and by all of you. The sages regarded Him with unsated eyes and joyously bowed their heads at His lotus feet.

PURPORT
The beauty of the Lord was so enchanting that it could not be sufficiently described. The goddess of fortune is supposed to be the most
beautiful sight within the spiritual and material creations of the Lord; she has a sense of being the most beautiful, yet her beauty was defeated when the Lord appeared. In other words, the beauty of the goddess of fortune is secondary in the presence of the Lord. In the words of Vaishnava poets, it is said that the Lord’s beauty is so enchanting that it defeats hundreds of thousands of Cupids. He is therefore called Madanamohana. It is also described that the Lord sometimes becomes mad after the beauty of Radhārani. Poets describe that, under those circumstances, although Lord Kṛṣṇa is Madanamohana, He becomes Madanadāha, or enchanted by the beauty of Radhārani. Actually the Lord’s beauty is superexcellent, surpassing even the beauty of Lakṣmī in Vaikuṇṭha. The devotees of the Lord in the Vaikuṇṭha planets want to see the Lord as the most beautiful, but the devotees in Gokula or Kṛṣṇaloka want to see Radhārani as more beautiful than Kṛṣṇa. The adjustment is that the Lord, being bhakta-vatsala, or one who wants to please His devotees, assumes such features so that devotees like Lord Brahmā, Lord Śiva and other demigods may be pleased. Here also, for the devotee-sages, the Kumāras, the Lord appeared in His most beautiful feature, and they continued to see Him without satiation and wanted to continue seeing Him more and more.

TEXT 43

तस्यारविंदनयनस्य पदारविंद-किंजलकमिश्रतुलसिंमकरंदवायुः।
अन्तर्गतं सविवरेण चकार तेषां
सहनेयपदविज्ञामायिन्म चित्ततन्त्योः॥४२॥

tasyāravinda-nayanasya padāravinda-
kīnjalka-miśra-tulasi-makaranda-vāyuḥ
antargataḥ sva-vivareṇa cakāra teṣām
saṅkṣobham aksara-juṣām api citta-tanvoḥ

tasya—of Him; aravinda-nayanasya—of the lotus-eyed Lord; pada-aravinda—of the lotus feet; kīnjalka—with the toes; miśra—mixed; tulasi—the tulasī leaves; makaranda—fragrance; vāyuḥ—breeze; antargataḥ—entered within; sva-vivareṇa—through their nostrils; cakāra—made; teṣām—of the Kumāras; saṅkṣobham—agitation for change; aksara-juṣām—attached to impersonal Brahman realization; api—even though; citta-tanvoḥ—in both mind and body.
TRANSLATION

When the breeze carrying the aroma of tulasī leaves from the toes of the lotus feet of the Personality of Godhead entered the nostrils of those sages, they experienced a change both in body and mind, even though they were attached to the impersonal Brahman understanding.

PURPORT

It appears from this verse that the four Kumaras were impersonalists or protagonists of the philosophy of monism, becoming one with the Lord. But as soon as they saw the Lord’s features, their minds changed. In other words, the impersonalist who feels transcendental pleasure in striving to become one with the Lord is defeated when he sees the beautiful transcendental features of the Lord. Because of the fragrance of His lotus feet, carried by the air and mixed with the aroma of tulasī, their minds changed; instead of becoming one with the Supreme Lord, they thought it wise to be devotees. Becoming a servitor of the lotus feet of the Lord is better than becoming one with the Lord.

TEXT 44

The Lord’s beautiful face appeared to them like the inside of a blue lotus, and the smiling of the Lord appeared to be a blossoming jasmine
After seeing the face of the Lord, the sages were fully satisfied, and when they wanted to see Him further, they looked upon the nails of His lotus feet, which resembled rubies. Thus they viewed the Lord’s transcendental body again and again, and so they finally achieved meditation on the Lord’s personal feature.

TEXT 45

 пу́нсам га́ти мукхвадэ́ни йогама́рй—
 чхьвамаспда́д врччу ма́рь нянама́йамук.
 пайшам врччд шаянамананьятитау—
 та́твача́йе: са́мгура́н шукма́нйога́н: ||४५||

puṁsām gatīṁ mṛgayatāṁ iha yoga-mārgair
dhyānaspadāṁ bahu-mataṁ nayanābhīrāmam
pauṁsnam vapur darsayānāṁ ananya-siddhair
autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ

puṁsāṁ—of those persons; gatīṁ—liberation; mṛgayatāṁ—who are searching after; iha—here in this world; yoga-mārgaṅkh—by the process of aṣṭāṅga-yoga; dhyāna-āspadāṁ—object of meditation; bahu—by the great yogīs; matam—approved; nayana—eyes; abhīrāmam—pleasing; pauṁsnam—human; vapuṁḥ—form; darsayānāṁ—displaying; ananya—not by others; siddhāṅk—perfected; autpattikaiḥ—eternally present; samagṛṇa—praised; yutam—the Supreme Personality of Godhead, who is endowed; aṣṭa-bhogaiḥ—with eight kinds of achievement.

TRANSLATION

This is the form of the Lord which is meditated upon by the followers of the yoga process, and it is pleasing to the yogīs in meditation. It is not imaginary, but is factual, as proved by great yogīs. The Lord is full in eight kinds of achievement, but for others these achievements are not possible in full perfection.

PURPORT

The success of the yoga process is very nicely described here. It is specifically mentioned that the form of the Lord as four-handed Nārāyaṇa is the object of meditation for the followers of yoga-mārga. In the modern age there are so many so-called yogīs who do not target their meditation on the four-handed Nārāyaṇa form. Some of them try to meditate on something impersonal or void, but that is not approved by the great yogīs who
follow the standard method. The real yoga-marga process is to control the senses, sit in a solitary and sanctified place and meditate on the four-handed form of Nārāyaṇa, decorated as described in this chapter as He appeared before the four sages. This Nārāyaṇa form is Kṛṣṇa’s expansion; therefore the Kṛṣṇa consciousness movement which is now spreading is the real, topmost process of yoga practice.

Kṛṣṇa consciousness is the highest yoga performance by trained devotional yogis. Despite all the allurement of yoga practice, the eight kinds of yogic perfections are hardly achievable by the common man. But here it is described that the Lord, who appeared before the four sages, is Himself full of all eight of those perfections. The highest yoga-marga process is to concentrate the mind twenty-four hours a day on Kṛṣṇa. This is called Kṛṣṇa consciousness. The yoga system, as described in Śrīmad-Bhāgavatam and Bhagavad-gītā or as recommended in the Patañjali yoga process, is different from the nowadays practiced hatha-yoga as it is generally understood in the Western countries. Real yoga practice is to control the senses and, after such control is established, to concentrate the mind on the Nārāyaṇa form of the Supreme Personality of Godhead, Śrī Kṛṣṇa. Lord Kṛṣṇa is the original Personality of Godhead, and all the other Viṣṇu forms—with four hands decorated with conch, lotus, club and wheel—are plenary expansions of Kṛṣṇa. In Bhagavad-gītā it is recommended that one should meditate upon the form of the Lord. To practice concentration of the mind, one has to sit with the head and the back in a straight line, and one must practice in a secluded place, sanctified by a sacred atmosphere. The yogī should observe the rules and regulations of brahmacarya—to strictly live a life of self-restraint and celibacy. One cannot practice yoga in a congested city, living a life of extravagancy, including unrestricted sex indulgence and adultery of the tongue. Yoga practice necessitates controlling the senses, and the beginning of sense control is to control the tongue. One who can control the tongue can also have control over the other senses. One cannot allow the tongue to take all kinds of forbidden food and drink and at the same time advance in the practice of yoga. It is a very regrettable fact that many unauthorized so-called yogis come to the Western countries and exploit people’s inclination towards yoga practice. Such unauthorized yogis even dare to say publicly that one can indulge in the habit of drinking and at the same time practice meditation.

Five thousand years ago Lord Kṛṣṇa recommended yoga practice to Arjuna, but Arjuna frankly expressed his inability to follow the stringent rules and regulations of the yoga system. One should be very practical in every field of activities and should not waste his valuable time in practicing useless gymnastic feats in the name of yoga. Real yoga is to search out the
four-handed Supersoul within one's heart and see Him perpetually in meditation. Such continued meditation is called *samādhi*, and the object of this meditation is the four-handed Nārāyaṇa, with bodily decorations as described in this chapter of *Śrīmad-Bhāgavatam*. If, however, one wants to meditate upon something void or impersonal, it will take a very long time before he achieves success in *yoga* practice. We cannot concentrate our mind on something which is void or impersonal. Real *yoga* is to fix the mind on the form of the Lord, the four-handed Nārāyaṇa who is sitting in everyone's heart.

By meditation one can understand that God is seated within one's heart. Even if one does not know it, God is seated within the heart of everyone. He is not only seated in the heart of the human being, but He is also within the hearts of cats and dogs. *Bhagavad-gītā* certifies this fact by the declaration of the Lord, *iśvaraḥ sarva-bhūtānāṁ hṛd-deśe*. The *iśvāra*, the supreme controller of the world, is seated in the heart of everyone. He is not only in everyone's heart, but He is also present within the atom. No place is vacant or devoid of the presence of the Lord. That is the statement of *Īsopaniṣad*. God is present everywhere, and His right of proprietorship applies to everything. The feature of the Lord by which He is present everywhere is called Paramātmā. Ātmā means the individual soul, and Paramātmā means the individual Supersoul; both ātmā and Paramātmā are individual persons. The difference between ātmā and Paramātmā is that the ātmā or the soul is present only in a particular body, whereas the Paramātmā is present everywhere. In this connection, the example of the sun is very nice. An individual person may be situated in one place, but the sun, even though a similar individual entity, is present on the head of every individual person. In *Bhagavad-gītā* this is explained. Therefore even though the qualities of all entities, including the Lord, are equal, the Supersoul is different from the individual soul by quantitative power of expansion. The Lord or the Supersoul can expand Himself into millions of different forms, whereas the individual soul cannot do so.

The Supersoul, being seated in everyone's heart, can witness everyone's activities—past, present and future. In the *Upaniṣads* the Supersoul is described as being seated with the individual soul as friend and witness. As a friend, the Lord is always anxious to get back His friend, the individual soul, and bring him back home, back to Godhead. As a witness He is the bestower of all benedictions, and He endows each individual with the result of his actions. The Supersoul gives the individual soul all facilities to achieve whatever he desires to enjoy in this material world. Suffering is a reaction to the living entity's propensity to try to lord it over the material world. But the Lord instructs His friend, the individual soul, how is also His son, to give up
all other engagements and simply surrender unto Him for perpetual bliss and an eternal life full of knowledge. This is the last instruction of Bhagavad-gītā, the most authorized and widely read book on all varieties of yoga. Thus the last word of Bhagavad-gītā is the last word in the perfection of yoga.

It is stated in Bhagavad-gītā that a person who is always absorbed in Kṛṣṇa consciousness is the topmost yogī. What is Kṛṣṇa consciousness? As the individual soul is present by his consciousness throughout his entire body, so the Supersoul or Paramātmā is present throughout the whole creation by superconsciousness. This superconscious energy is imitated by the individual soul, who has limited consciousness. I can understand what is going on within my limited body, but I cannot feel what is going on in another’s body. I am present throughout my body by my consciousness, but my consciousness is not present in another’s body. The Supersoul or Paramātmā, however, being present everywhere and within everyone, is also conscious of everyone’s existence. The theory that the soul and the Supersoul are one is not acceptable because it is not confirmed by authoritative Vedic literature. The individual soul’s consciousness cannot act in superconsciousness. This superconsciousness can be achieved, however, by dovetailing individual consciousness with the consciousness of the Supreme. This dovetailing process is called surrender, or Kṛṣṇa consciousness. From the teachings of Bhagavad-gītā we learn very clearly that Arjuna, in the beginning, did not want to fight with his brothers and relatives, but after understanding Bhagavad-gītā he dovetailed his consciousness with the superconsciousness of Kṛṣṇa. He was then in Kṛṣṇa consciousness.

A person in full Kṛṣṇa consciousness acts by the dictation of Kṛṣṇa. In the beginning of Kṛṣṇa consciousness, dictation is received through the transparent medium of the spiritual master. When one is sufficiently trained and acts in submissive faith and love for Kṛṣṇa under the direction of the bona fide spiritual master, the dovetailing process becomes more firm and accurate. This stage of devotional service by the devotee in Kṛṣṇa consciousness is the most perfect stage of the yoga system. At this stage, Kṛṣṇa, or the Supersoul, dictates from within, while from without the devotee is helped by the spiritual master, who is the bona fide representative of Kṛṣṇa. From within He helps the devotee as caitya, for He is seated within the heart of everyone. Understanding that God is seated within everyone’s heart is not, however, sufficient. One has to be acquainted with God both from within and without, and one must take dictation from within and without to act in Kṛṣṇa consciousness. This is the highest perfectional stage of the human form of life and the topmost perfection of all yoga.

For a perfect yogī, there are eight kinds of super-achievements: One can become lighter than air, one can become smaller than the atom, one can
become bigger than a mountain, one can achieve whatever he desires, one can control like the Lord, and so on. But when one rises to the perfectional stage of receiving dictation from the Lord, that is greater than the stage of material achievements above mentioned. The breathing exercise of the yoga system which is generally practiced is just the beginning. Meditation on the Supersoul is just another step forward. But to obtain direct contact with the Supersoul and take dictation from Him is the highest perfectional stage. The breathing exercises of meditation practice were very difficult even 5000 years ago, otherwise Arjuna would not have rejected the proposal of Kṛṣṇa that he adopt this system. This age of Kali is called the fallen age. In this age, people in general are short-living and very slow to understand self-realization or spiritual life; they are mostly unfortunate, and therefore if someone is a little bit interested in self-realization he is likely to be misguided by so many frauds. The only way to realize the perfect stage of yoga is to follow the principles of Bhagavad-gītā as practiced by Lord Caitanya. This is the simplest and highest perfection of yoga practice. Lord Caitanya demonstrated this Kṛṣṇa consciousness yoga system in a practical manner simply by chanting the holy name of Kṛṣṇa, as prescribed in the Vedānta, Śrīmad-Bhāgavatam, Bhagavad-gītā, and many important Purāṇas.

The largest number of Indians follow this yoga process, and in the United States it is gradually spreading in many cities. It is very easy and practical for this age, especially for those who are serious about success in yoga. No other process of yoga can be successful in this age. The meditation process was possible in the golden age of Satya-yuga because people in that age used to live for hundreds of thousands of years. If one wants success in practical yoga practice, it is advised that he take to the chanting of Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, and he will actually feel himself making progress. In Bhagavad-gītā this practice of Kṛṣṇa consciousness is prescribed as rāja-vidyā, or the king of all erudition.

Those who have taken to this most sublime bhakti-yoga system, who practice devotional service in transcendental love of Kṛṣṇa, can testify to its happy and easy execution. The four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra also became attracted by the features of the Lord and the transcendental aroma of the dust of His lotus feet, as already described in verse 43.

Yoga necessitates controlling the senses, and bhakti-yoga, or Kṛṣṇa consciousness, is the process of purifying the senses. When the senses are purified, they are automatically controlled. One cannot stop the activities of the senses by artificial means, but if one purifies the senses by engaging
in the service of the Lord, the senses can not only be controlled from rubbish engagement, but they can be engaged in the Lord's transcendental service, as aspired to by the four sages Sanaka, Sanātana, Sanandana and Sanat-kumāra. Kṛṣṇa consciousness is not, therefore, a manufactured concoction of the speculative mind. It is the process enjoined in Bhagavad-gītā: man-manā bhava mad-bhakto mad-yājī māṁ namaskuru. (Bg. 9.34)

TEXT 46

कुमारः उच्चः
योज्यतांहि तु हृदि गतोपि दुरात्मनां तवं
सोंभैः नो नयनमुदमन्त राजः।
यहेतु फलावितं गुहं गतो नः
पित्रातुवर्णितर्तं भवदुप्रवेन ॥४६॥

kumārah ācuḥ
yo’ntarhito hṛdzi gato’pi durātmanāṁ tvam
so’dyaiwa no nayana-mūlam ananta rāddhaḥ
yarthi eva karṇa-vivareṇa guhāṁ gato nāḥ
pitrānuvarṇita-rahāḥ bhavat-udbhavena

TRANSLATION

The Kumāras said: Our dear Lord, You are not manifested to rascals, even though You are seated within the heart of everyone. But as far as we are concerned, we see You face to face, although You are unlimited. The statements we have heard about You from our father, Brahmā, through the ears have now been actually realized by Your kind appearance.

PURPORT

The so-called yogīs who concentrate their mind or meditate upon the impersonal or void are described here. This verse of Śrīmad-Bhāgavatam describes persons who are expected to be very expert yogīs engaged in meditation but who do not find the Supreme Personality of Godhead who
is seated within the heart. These persons are described here as duratmā, which means a person who has a very crooked heart, or a less intelligent person, just opposite to a mahatmā, which means one who has a broad heart. Those so-called yogīs who, although engaged in meditation, are not broad-hearted cannot find the four-handed Nārāyaṇa form, even though He is seated within their hearts. Although the first realization of the Supreme Absolute Truth is impersonal Brahman, one should not remain satisfied with experiencing the impersonal effulgence of the Supreme Lord. In the Īsopaniṣad also, the devotee prays that the glaring effulgence of Brahman may be removed from his eyes so that he can see the real personal feature of the Lord and thus satisfy himself fully. Similarly, although the Lord is not visible in the beginning because of His glaring bodily effulgence, if a devotee sincerely wants to see Him, the Lord is revealed to him. It is said in Bhagavad-gītā that the Lord cannot be seen by our imperfect eyes, He cannot be heard by our imperfect ears, and He cannot be experienced by our imperfect senses; but if one engages in devotional service with faith and devotion, then God reveals Himself.

Here the four sages Sanat-kumāra, Sanātana, Sanandana, and Sanaka are described as actually sincere devotees. Although they had heard from their father, Brahmā, about the personal feature of the Lord, only the impersonal feature—Brahman—was revealed to them. But because they were sincerely searching for the Lord, they finally saw His personal feature directly, which corresponded with the description given by their father. They thus became fully satisfied. Here they express their gratitude that although they were foolish impersonalists in the beginning, by the grace of the Lord they could now have the good fortune to see His personal feature. Another significant aspect of this verse is that the sages describe their experience of hearing from their father, Brahmā, who was born of the Lord directly. In other words, the disciplic succession from the Lord to Brahmā and from Brahmā to Nārada and from Nārada to Vyāsa, and so on, is accepted here. Because the Kumāras were sons of Brahmā, they had the opportunity to learn Vedic knowledge from the disciplic succession of Brahmā, and therefore, in spite of their impersonalist beginnings, they became, in the end, direct seers of the personal feature of the Lord.

**TEXT 47**

तत्त्वं विद्याम कण्वन्न परमात्मतत्वं
सचेव सम्प्र्दिति रति रचयत्तमेसाम्।
तचेदेतत्त्वार्थानमितितैदिकाविकल्पकियोगे
रुत्रन्यो हृदि विद्वृज्यनयो विरागः॥४७॥
We know that You are the Supreme Absolute Truth, the Personality of Godhead, who manifests His transcendental form in the uncontaminated mode of pure goodness. This transcendental eternal form of Your personality can be understood only by Your mercy, through unflinching devotional service, by great sages whose hearts have been purified in the devotional way.

PURPORT

The Absolute Truth can be understood in three features—impersonal Brahman, localized Paramāṭma, and Bhagavān, the Supreme Personality of Godhead. Here it is admitted that the Supreme Personality of Godhead is the last word in understanding the Absolute Truth. Even though the four Kumāras were instructed by their great learned father, Brahmā, they could not actually understand the Absolute Truth. They could only understand the Supreme Absolute Truth when they personally saw the Personality of Godhead with their own eyes. In other words, if one sees or understands the Supreme Personality of Godhead, the other two features of the Absolute Truth—namely impersonal Brahman and localized Paramāṭma—are also automatically understood. Therefore the Kumāras confirm: “You are the ultimate Absolute Truth.” The impersonalist may argue that since the Supreme Personality of Godhead was so nicely decorated, He is therefore not the Absolute Truth. But here it is confirmed that all the variegatedness of the absolute platform is constituted of sudden-sattva, pure goodness. In the material world, any quality—goodness, passion or ignorance—is contaminated. Even the quality of goodness here in the material world is not free from tinges of passion and ignorance. But in the transcendental world, only pure goodness, without any tinge of passion or
Persons who are very expert and most intelligent in understanding things as they are engage in hearing narrations of the auspicious activities and
pastimes of the Lord, which are worth chanting and worth hearing. Such persons do not care even for the highest material benediction, namely liberation, to say nothing of other less important benedictions like the material happiness of the heavenly kingdom.

**PURPORT**

The transcendental bliss enjoyed by devotees of the Lord is completely different from the material happiness enjoyed by less intelligent persons. The less intelligent persons in the material world are engaged by the four principles of benediction called dharma, artha, kāma and mokṣa. Generally they prefer to take to religious life to achieve some material benediction, the purpose of which is to satisfy the senses. When, by that process, they become confused or frustrated in fulfilling the maximum amount of sense enjoyment, they try to become one with the Supreme, which is, according to their conception, mukti, or liberation. There are five kinds of liberation, the least important of which is called sāyujya, to become one with the Supreme. Devotees don’t care for such liberation because they are actually intelligent. Nor are they inclined to accept any of the other four kinds of liberation, namely to live on the same planet as the Lord, to live with Him side by side as an associate, to have the same opulence, and to attain the same bodily features. They are concerned only with glorifying the Supreme Lord and His auspicious activities. Pure devotional service is śravaṇam kīrtanam. Pure devotees, who take transcendental pleasure in hearing and chanting the glories of the Lord, do not care for any kind of liberation; even if they are offered the five liberations, they refuse to accept them, as stated in the Bhāgavatam in the Third Canto. Materialistic persons aspire for the sense enjoyment of heavenly pleasure in the heavenly kingdom, but devotees reject such material pleasure at once. The devotee does not even care for the post of Indra. A devotee knows that any pleasurable material position is subject to be annihilated at a certain point. Even if one reaches the post of Indra, Candra, or any other demigod, he must be dissolved at a certain stage. A devotee is never interested in such temporary pleasure. From Vedic scriptures it is understood that sometimes even Brahmā and Indra fall down, but a devotee in the transcendental abode of the Lord never falls. This transcendental stage of life, in which one feels transcendental pleasure in hearing the Lord’s pastimes, is also recommended by Lord Caitanya. When Lord Caitanya was talking with Rāmānanda Rāya, there were varieties of suggestions offered by Rāmānanda regarding spiritual realization, but Lord Caitanya rejected all but one—that one should hear the glories of the Lord in association with pure devotees. That
is acceptable for everyone, especially in this age. One should engage himself in hearing from pure devotees about the activities of the Lord. That is considered the supreme benediction for mankind.

TEXT 49

kāmaṁ bhavaḥ sva-vṛjinaṁ nirayaṁ nuṁ naṁ stāc
ceto 'livad yadi nu te padayo rameta
vācaṁ ca nas tulasivad yadi te 'ñghri-śobhāḥ
pūryeta te guṇa-gaṅaṁ yadi karṇa-randhraḥ

kāmaṁ—as much as deserved; bhavaḥ—birth; sva-vṛjinaḥ—by our own sinful activities; nirayaṁ—in low births; naṁ—our; stāt—let it be; cetaṁ—minds; alivat—like bees; yadi—if; nu—may be; te—Your; padayoḥ—at Your lotus feet; rameta—are engaged; vācaḥ—words; ca—and; naṁ—our; tulasivat—like the tulasī leaves; yadi—if; te—Your; āṅghri—at Your lotus feet; śobhāḥ—beautified; pūryeta—are filled; te—Your; guṇa-gaṅaṁ—by transcendental qualities; yadi—if; karṇa-randhraḥ—the holes of the ears.

TRANSLATION

O Lord, we pray that You let us be born in any hellish condition of life, just as long as our hearts and minds are always engaged in the service of Your lotus feet, our words are made beautiful [by speaking of Your activities] just as tulasī leaves are beautified when offered unto Your lotus feet, and as long as our ears are always filled with the chanting of Your transcendental qualities.

PURPORT

The four sages now offer their humility to the Personality of Godhead because of their having been haughty in cursing two other devotees of the Lord. Jaya and Vijaya, the two doorkeepers who checked them from entering the Vaikuṇṭha planet, were certainly offenders, but, as Vaiśnavas, the four sages should not have cursed them in anger. After the incident, they become conscious that they had done wrong by cursing the devotees of the Lord, and they prayed to the Lord that even in the hellish condition of
life their minds might not be distracted from the engagement of service to
the lotus feet of Lord Nārāyaṇa. Those who are devotees of the Lord are
not afraid of any condition of life, provided there is constant engagement
in the service of the Lord. It is said of the nārāyaṇa-para, or those who are
devotees of Nārāyāna, the Supreme Personality of Godhead, na kuto na
bibhyati. They are not afraid of entering a hellish condition, for since they
are engaged in the transcendental loving service of the Lord, heaven or hell
is the same for them. In material life both heaven and hell are one and the
same because they are material; in either place there is no engagement in
the Lord’s service. Therefore those who are engaged in the service of the
Lord see no distinction between heaven and hell; it is only the materialists
who prefer one to the other.

These four devotees prayed to the Lord that although they might go to
hell because they had cursed devotees, they might not forget the service of
the Lord. The transcendental loving service of the Lord is performed in
three ways—with the body, with the mind and with words. Here the sages
pray that their words may always be engaged in glorifying the Supreme
Lord. One may speak very nicely with ornamental language or one may be
expert at controlled grammatical presentation, but if one’s words are not
engaged in the service of the Lord, they have no flavor and no actual use.
The example is given here of tulasī leaves. The tulasī leaf is very useful even
from the medicinal or antiseptic point of view. It is considered sacred and
is offered to the lotus feet of the Lord. The tulasī leaf has numerous good
qualities, but if it were not offered to the lotus feet of the Lord, tulasī
could not be of much value or importance. Similarly, one may speak very
nicely from the rhetorical or grammatical point of view, which may be very
much appreciated by a materialistic audience, but if one’s words are not
offered to the service of the Lord, they are useless. The holes of the ears
are very small and can be filled with any insignificant sound, so how can
they receive as great a vibration as the glorification of the Lord? The
answer is that the holes of the ears are like the sky. As the sky can never
be filled up, the quality of the ear is such that one may go on pouring in
vibrations of various kinds, yet it is capable of receiving more and more
vibration. A devotee is not afraid of going to hell if he has the opportunity
to hear the glories of the Lord constantly. This is the advantage of chanting
Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma,
Rāma Rāma, Hare Hare. One may be put in any condition, but God gives
him the prerogative to chant Hare Kṛṣṇa. In any condition of life, if one
goes on chanting he will never be unhappy.
TEXT 50

prāduścakartha yad idam puruhūta rūpaṁ
teneśa nirūtim avāpur alanī dṛśo naḥ
tasmā idam bhagavate nama id vidhema
yo’nātmanāṁ durudayo bhagavān pratītaḥ

TRANSLATION

O Lord, we therefore offer our respectful obeisances unto Your eternal form as the Personality of Godhead which You have so kindly manifested before us. Your supreme eternal form cannot be seen by unfortunate, less intelligent persons, but we are so much satisfied in our mind and vision to see it.

PURPORT

The four sages were impersonalists in the beginning of their spiritual life, but afterwards, by the grace of their father and spiritual master, Brahmā, they understood the eternal spiritual form of the Lord and felt completely satisfied. In other words, the transcendentalists who aspire to the impersonal Brahman or localized Paramātmā are not fully satisfied and still hanker for more. Even if they are satisfied in their minds, still, trans­cendentally, their eyes are not satisfied. But as soon as such persons come to realize the Supreme Personality of Godhead, they are satisfied in all respects. In other words, they become devotees and want to see the form of the Lord continually. It is confirmed in the Brahma-saṁhitā that one who has developed transcendental love of Kṛṣṇa by smearing his eyes with the
ointment of love sees constantly the eternal form of the Lord. The particular word used in this connection, anātmanām, signifies those who have no control over the mind and senses and who therefore speculate and want to become one with the Lord. Such persons cannot have the pleasure of seeing the eternal form of the Lord. For the impersonalists and the so-called yogīs, the Lord is always hidden by the curtain of yoga-māyā. Bhagavad-gītā says that even when Lord Kṛṣṇa was seen by everyone while He was present on the surface of the earth, the impersonalist and the so-called yogīs could not see Him because they were devoid of devotional eyesight. The theory of the impersonalists and so-called yogīs is that the Supreme Lord assumes a particular form when He comes in touch with māyā, although actually He has no form. This very conception of the impersonalists and so-called yogīs checks them from seeing the Supreme Personality of Godhead as He is. The Lord, therefore, is always beyond the sight of such nondevotees. The four sages felt so much obliged to the Lord that they offered their respectful obeisances unto Him again and again.

Thus end the Bhaktivedanta purports of the Third Canto, Fifteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “Description of the Kingdom of God.”
CHAPTER SIXTEEN

The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages

TEXT 1

ब्रह्मोवः
ि ी त्र ग्राणां तेषां मुनीनां योगधर्मिनाम् ।
प्रतिनन्द्य जगादेद्वे विकुण्ठनिलयो विभृः ॥ १ ॥

brāhma uvāca
iti tad grnatāṁ teṣāṁ
munināṁ yoga-dharminām
pratinandya jagādedaṁ
vikuṇṭha-nilayo vibhuḥ

TRANSLATION

Lord Brahmā said: Thus the Supreme Personality of Godhead, whose abode is in the kingdom of God, after congratulating the sages for their nice words, spoke as follows:

TEXT 2

श्रीभगवांवः
एतो तो पार्षदे मयं जयो विजय एव च ।
कदर्शिन्नय मां यद्वो बहुकानान्तिकः ॥ २ ॥
The Personality of Godhead said: These attendants of Mine, Jaya and Vijaya by name, have committed a great offense against you because of ignoring Me.

PURPORT

To commit an offense at the feet of a devotee of the Lord is a great wrong. Even when a living entity is promoted to Vaikuntha, there is still the chance that he may commit offenses, but the difference is that when one is in a Vaikuntha planet, even if by chance one commits an offense, he is protected by the Lord. This is the remarkable fact in the dealings of the Lord and the servitor, as seen in the present incident concerning Jaya and Vijaya. The word atikramam used herein indicates that in offending a devotee one neglects the Supreme Lord Himself.

By mistake the doormen held the sages from entering Vaikunthaloka, but because they were engaged in the transcendental service of the Lord, their annihilation was not expected by advanced devotees. The Lord’s presence on the spot was very pleasing to the hearts of the devotees. The Lord understood that the trouble was due to His lotus feet not being seen by the sages, and therefore He wanted to please them by personally going there. The Lord is so merciful that even if there is some impediment for the devotee, He Himself manages matters in such a way that the devotee is not bereft of having audience at His lotus feet. There is a very good example in the life of Haridasa Thakura. When Caitanya Mahaprabhu was residing at Jagannatha Puri, Haridasa Thakura, who happened to be Mohammedan by birth, was with Him. In Hindu temples, especially in those days, no one but a Hindu was allowed to enter. Although Haridasa Thakura was the greatest of all Hindus in his behavior, he
considered himself a Mohammedan and did not enter the temple. Lord Caitanya could understand his humility, and since he did not go to see the temple, Lord Caitanya Himself, who is nondifferent from Jagannātha, used to come and sit with Haridāsa Thākura daily. Here in Śrīmad-Bhāgavatam we also find this same behavior of the Lord. His devotees were prevented from seeing His lotus feet, but the Lord Himself came to see them on the same lotus feet for which they aspired. It is also significant that He was accompanied by the goddess of fortune. The goddess of fortune is not to be seen by ordinary persons, but the Lord was so kind that although the devotees did not aspire for such an honor, He appeared before them with the goddess of fortune.

TEXT 3

yas tv etayor dṛto daṇḍo
bhavadbhīr mām anuvrataḥ
sa evānumato 'smābhīr
munayo deva-helanāt

yah—which; tu—but; etayoh—regarding both Jaya and Vijaya; dṛtah—has been given; daṇḍah—punishment; bhavadbhīḥ—by you; mām—Me; anuvrataḥ—devoted to; saḥ—that; eva—certainly; anumataḥ—is approved; asmābhīḥ—by Me; munayaḥ—O great sages; deva—against you; helanāt—because of an offense.

O great sages, I approve of the punishment that you who are devoted to Me have meted out to them.
tat—therefore; vaḥ—you sages; prasādayāmi—I am seeking your forgiveness; adya—just now; brahma—the brāhmaṇas; daivam—most beloved personalities; param—highest; hi—because; me—My; tat—that offense; hi—because; iti—thus; ātma-kṛtāṁ—done by Me; manye—I consider; yat—which; sva-pumbhiḥ—by My own attendants; asat-kṛtāḥ—having been disrespected.

TRANSLATION

To Me, the brāhmaṇa is the highest and most beloved personality. The disrespect shown by My attendants has actually been displayed by Me because the doormen are My servitors. I take this to be an offense by Myself; therefore I seek your forgiveness for the incident that has arisen.

PURPORT

The Lord is always in favor of the brahma and the cows, and therefore it is said, go-brāhmaṇa-hitāya ca. Lord Kṛṣṇa or Viṣṇu, the Supreme Personality of Godhead, is also the worshipable Deity of the brāhmaṇas. In the Vedic literature, in the Ṛg-mantra hymns of the Ṛg Veda, it is stated that those who are actually brāhmaṇas always look to the lotus feet of Viṣṇu: om tad viṣnoḥ paramaṁ padaṁ sadā paśyanti sūryāḥ. Those who are qualified brāhmaṇas worship only the Viṣṇu form of the Supreme Personality of Godhead, which means Kṛṣṇa, Rāma and all Viṣṇu expansions. A so-called brāhmaṇa, who is born in the family of brāhmaṇas but performs activities aimed against the Vaiṣṇavas, cannot be accepted as a brāhmaṇa because brāhmaṇa means Vaiṣṇava, and Vaiṣṇava means brāhmaṇa. One who has become a devotee of the Lord is also a brāhmaṇa. The formula is brahma jānatīti brāhmaṇaḥ. A brāhmaṇa is one who has understood Brahman, and a Vaiṣṇava is one who has understood the Personality of Godhead. Brahman realization is the beginning of realization of the Personality of Godhead. One who understands the Personality of Godhead also knows the impersonal feature of the Supreme, which is Brahman. Therefore one who becomes a Vaiṣṇava is already a brāhmaṇa.

It should be noted that the glories of the brāhmaṇa described in this chapter by the Lord Himself refer to His devotee brāhmaṇa, or the Vaiṣṇava. It should never be misunderstood that the so-called brāhmaṇas who are born in brāhmaṇa families but have no brahminical qualifications are referred to in this connection.

TEXT 5

यन्नामानि च गृहाति लोको भृत्येक्तामसि।
सोप्रायवादसत्किर्मि हृत्नि त्वचमिम्बिमयः॥ ५ ॥
TRANSLATION

A wrong act committed by a servant leads people in general to blame his master, just as a spot of white leprosy on any part of the body pollutes all of the skin.

PURPORT

A Vaiṣṇava, therefore, should be fully qualified. As stated in the Bhāgavatam, anyone who has become a Vaiṣṇava has developed all the good qualities of the demigods. There are twenty-six qualifications mentioned in the Caitanya-caritāmṛta. A devotee should always see that his Vaiṣṇava qualities increase with the advancement of his Kṛṣṇa consciousness. A devotee should be blameless because any offense by the devotee is a scar on the Supreme Personality of Godhead. The devotee’s duty is to be always conscious in his dealings with others, especially with another devotee of the Lord.

TEXT 6
from you; upalabdha—obtained; sutūrtha—the best place of pilgrimage; kīrtiḥ—the fame; chindyām—would cut off; sva-bāhum—My own arm; api—even; vah—towards you; pratikūla-vṛttim—acting inimically.

TRANSLATION

Anyone in the entire world, even down to the caṇḍāla who lives by cooking and eating the flesh of the dog, is immediately purified if he takes bath in hearing through the ear the glorification of My name, fame, etc. Now you have realized Me without doubt; therefore I will not hesitate to lop off My own arm if its conduct is found hostile to you.

PURPORT

Real purification can take place in human society if its members take to Kṛṣṇa consciousness. This is clearly stated in all Vedic literature. Anyone who takes to Kṛṣṇa consciousness in all sincerity, even if he is not very advanced in good behavior, is purified. A devotee can be recruited from any section of human society, although it is not expected that everyone in all segments of society is well behaved. As stated in this verse and in many places in Bhagavad-gītā, even if one is not born in a brāhmaṇa family, or even if he is born in a family of caṇḍālas, if he simply takes to Kṛṣṇa consciousness he is immediately purified. In Bhagavad-gītā, Ninth Chapter, verses 30-32, it is clearly stated that even though a man is not well behaved, if he simply takes to Kṛṣṇa consciousness he is understood to be a saintly person. As long as a person is in this material world he has two different relationships in his dealings with others—one relationship pertains to the body, and another relationship pertains to the spirit. As far as bodily affairs or social activities are concerned, although a person is purified on the spiritual platform, it is sometimes seen that he acts in terms of his bodily relationships. If a devotee born in the family of a caṇḍāla (the lowest caste) is sometimes found engaged in his habitual activities, he is not to be considered a caṇḍāla. In other words, a Vaiṣṇava should not be evaluated in terms of his body. In the śāstra it states that no one should think the Deity in the temple to be made of wood or stone, and no one should think that a person coming from a lower caste family who has taken to Kṛṣṇa consciousness is still of the same low caste. These attitudes are forbidden because anyone who takes to Kṛṣṇa consciousness is understood to be fully purified. He is at least engaged in the process of purification, and if he sticks to the principle of Kṛṣṇa consciousness he will very soon be fully purified. The conclusion is that if one takes to
Kṛṣṇa consciousness with all seriousness, he is to be understood as already purified, and Kṛṣṇa is ready to give him protection by all means. The Lord assures herein that He is ready to give protection to His devotee even if there is need to cut off part of His own body.

TEXT 7

yat-sevayā caraṇa-padma-pavitra-reṇum
sadyāḥ kṣatākhila-malaṁ pratilabdha-śilam
na śrīr viraktam api mām vijahāti yasyāḥ
prekṣā-lavārtha itare niyamān vahanti

yat—of whom; sevayā—by the service; caraṇa—feet; padma—lotus; pavitra—sacred; reṇum—the dust; sadyāḥ—immediately; kṣata—wiped out; akhila—all; malam—sins; pratilabdha—acquired; śilam—disposition; na—not; śrīḥ—the goddess of fortune; viraktam—have no attachment; api—even though; mām—Me; vijahāti—leave; yasyāḥ—of the goddess of fortune; prekṣā-lava-arthaḥ—for obtaining a slight favor; itare—others, like Lord Brahmā; niyamān—sacred vows; vahanti—observe.

TRANSLATION

The Lord continued: Because I am the servitor of My devotees, My lotus feet have become so sacred that they immediately wipe out all sin, and I have acquired such a disposition that the goddess of fortune does not leave Me, even though I have no attachment for her and others praise her beauty and observe sacred vows to secure from her even a slight favor.

PURPORT

The relationship between the Lord and His devotee is transcendentally beautiful. As the devotee thinks that it is due to his being a devotee of the Lord that he is elevated in all good qualities, so the Lord also thinks that it is because of His devotion to the servitor that all His transcendental glories have increased. In other words, as the devotee is always anxious to
render service to the Lord, so the Lord is ever anxious to render service to the devotee. The Lord admits herein that although He certainly has the quality that anyone who receives a slight particle of the dust of His lotus feet becomes at once a great personality, this greatness is due to His affection for His devotee. It is because of this affection that the goddess of fortune does not leave Him and that not only one but many thousands of goddesses of fortune engage in His service. In the material world, simply to get a little favor from the goddess of fortune, people observe so many rigid regulations of austerity and penance. The Lord cannot tolerate any inconvenience on the part of the devotee. He is therefore famous as Bhaktavatsala.

TEXT 8

नाहं तथांि यजमानहविविदताने
स्योतद्ग्धरत्सुतंत्रसहृदयःपुलेन ।
यहाऽस्य सुखथशरोपन्तुषसे
तुस्य सम्पवहितिविकर्मस्यः॥ ८ ॥

nāham tathādmi yajamāna-havir viśāne
ścyotad-gṛhṭa-plutam adan huta-bhūn-mukhena
yad brāhmaṇasya mukhataś carato 'nughāsaṁ
tuṣṭasya mayy avahitair nija-karma-pākaṁ

na—not; aham—I; tathā—on the other hand; admi—I eat; yajamāna—by the sacrificer; haviḥ—the oblations; viśāne—in the sacrificial fire; ścyotat—pouring; gṛhṭa—ghee; plutam—mixed; adan—eating; huta-bhūk—the sacrificial fire; mukhena—by the mouth; yat—as; brāhmaṇasya—of the brāhmaṇa; mukhataḥ—from the mouth; carataḥ—acting; anughāsaṁ—morsels; tuṣṭasya—satisfied; mayi—to Me; avahitaiḥ—offered; nija—own; karma—activities; pākaḥ—by the results.

TRANSLATION

I do not enjoy the oblations offered by the sacrificers in the sacrificial fire, which is one of My own mouths, with the same relish as I do the delicacies overflowing with ghee which are offered to the mouths of the brāhmaṇas who have dedicated to Me the results of their activities and who are ever satisfied with My prasāda.
The devotee of the Lord, or the Vaiṣṇava, does not take anything without offering it to the Lord. Since a Vaiṣṇava dedicates all the results of his activities to the Lord, he does not taste anything eatable which is not first offered to Him. The Lord also relishes giving to the Vaiṣṇava’s mouth all eatables offered to Him. It is clear from this verse that the Lord eats through the sacrificial fire and the brāhmaṇa’s mouth. So many articles—grains, ghee, etc.—are offered in sacrifice for the satisfaction of the Lord. The Lord accepts sacrificial offerings from the brāhmaṇas and devotees, and elsewhere it is stated that whatever is given for the brāhmaṇas and Vaiṣṇavas to eat is also accepted by the Lord. But here it is said that He accepts offerings to the mouths of brāhmaṇas and Vaiṣṇavas with even greater relish. The best example of this is found in the life of Advaita Prabhu in his dealings with Haridasa Thakura. Even though Haridasa was born of a Mohammedan family, Advaita Prabhu offered him the first dish of prasāda after the performance of a sacred fire ceremony. Haridasa Thakura informed him that he was born of a Mohammedan family and asked why Advaita Prabhu was offering the first dish to a Mohammedan instead of an elevated brāhmaṇa. Out of his humbleness, Haridasa condemned himself a Mohammedan, but Advaita Prabhu, being an experienced devotee, accepted him as a real brāhmaṇa. Advaita Prabhu asserted that by offering the first dish to Haridasa Thakura, he was getting the result of feeding 100,000 brāhmaṇas. The conclusion is that if one can feed a brāhmaṇa or Vaiṣṇava, it is better than performing hundreds of thousands of sacrifices. In this age, therefore, it is recommended that harer nāma—chanting the holy name of God—and pleasing the Vaiṣṇava, are the only means to elevate oneself to spiritual life.
TRANSLATION

I am the master of My unobstructed internal energy, and the water of the Ganges is the remnant left after My feet are washed. That water sanctifies the three worlds, along with Lord Śiva, who bears it on his head. If I can take the dust of the feet of the Vaiṣṇava on My head, who will refuse to do the same?

PURPORT

The difference between the internal and external energies of the Supreme Personality of Godhead is that in the internal energy or in the spiritual world, all the opulences are undisturbed, whereas in the external or material energy, all the opulences are temporary manifestations. The Lord’s supremacy is equal in both the spiritual and material worlds, but the spiritual world is called the kingdom of God, and the material world is called the kingdom of māyā. Māyā refers to that which is not actually fact. The opulence of the material world is a reflection. It is stated in Bhagavad-gītā that this material world is just like a tree whose roots are up and branches down. This means that the material world is the shadow of the spiritual world. Real opulence is in the spiritual world. In the spiritual world the predominate Deity is the Lord Himself, whereas in the material world there are many lords. That is the difference between the internal and external energies. The Lord says that although He is the predominate factor of the internal energy and although the material world is sanctified just by the water that has washed His feet, He has the greatest respect for the brāhmaṇa and the Vaiṣṇava. When the Lord Himself offers so much respect to the Vaiṣṇava and the brāhmaṇa, how can one deny respect to such personalities?
TEXT 10

ye me tanūr dvija-varān duhatīr madīyā bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
draksyanty agha-kṣata-drśo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuśanty adhīdanta-netuḥ

ye—which persons; me—My; tanūh—body; dvija-varān—the best of the brāhmaṇas; duhatīḥ—cows; madīyā—relating to Me; bhūtāni—living entities; alabdha-śaraṇāni—defenseless; ca—and; bheda-buddhyā—considering as different; draksyanti—see; agha—by sin; kṣata—is impaired; drśah—whose faculty of judgement; hi—because; ahi—like a snake; manyavaḥ—angry; tān—those same persons; gṛdhrāḥ—the vulturelike messengers; ruṣā—angrily; mama—My; kuśanti—tear; adhīdanta-netuḥ—of the superintendent of punishment, Yamarāja.

TRANSLATION

The brāhmaṇas, the cows and the defenseless creatures are My own body. Those whose faculty of judgment has been impaired by their own sin look upon these as distinct from Me. They are just like furious serpents, and they are angrily torn apart by the bills of the vulturelike messengers of Yamarāja, the superintendent of sinful persons.

PURPORT

The defenseless creatures, according to Brahma-saṁhitā, are the cows, brāhmaṇas, women, children and old men. Of these five, the brāhmaṇas and cows are especially mentioned in this verse because the Lord is always anxious about the benefit of the brāhmaṇas and cows and is prayed to in this way. The Lord especially instructs, therefore, that no one should be envious of these five, especially the cows and brāhmaṇas. In some of the Bhāgavatam readings, the word duhitīḥ is used instead of duhatīḥ. But in either case, the meaning is the same. Duhatīḥ means cow, and duhitīḥ can also be used to mean cow because the cow is supposed to be the daughter
of the sun-god. Just as children are taken care of by the parents, women as a class should be taken care of by the father, husband or grown-up son. Those who are helpless must be taken care of by their respective guardians, otherwise the guardians will be subjected to the punishment of Yamarāja, who is appointed by the Lord to supervise the activities of sinful living creatures. The assistants or messengers of Yamarāja are likened here to vultures, and those who do not execute their respective duties in protecting their wards are compared to serpents. Vultures deal very seriously with serpents, and similarly the messengers will deal very seriously with neglectful guardians.

TEXT 11

-on the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though they utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.

TRANSLATION

On the other hand, they captivate My heart who are gladdened in heart and who, their lotus faces enlightened by nectarean smiles, respect the brāhmaṇas, even though they utter harsh words. They look upon the brāhmaṇas as My own Self and pacify them by praising them in loving words, even as a son would appease an angry father or as I am pacifying you.
PURPORT

It has been observed in many instances in the Vedic scriptures that when the brahmānas or Vaiṣṇavas curse someone in an angry mood, the person who is cursed does not take it upon himself to treat the brahmānas or Vaiṣṇavas in the same way. There are many examples of this. For instance, the sons of Kuvera, when they were cursed by the great sage Nārada, did not seek revenge in the same harsh way, but submitted. Here also, when Jaya and Vijaya were cursed by the four Kumāras, they did not become harsh towards them; rather, they submitted. That should be the way of treating brahmānas and Vaiṣṇavas. One may sometimes be faced with a grievous situation created by a brahmāna, but instead of meeting him with a similar mood, one should try to pacify him with a smiling face and mild treatment. Brahmānas and Vaiṣṇavas should be accepted as earthly representatives of Nārāyaṇa. Nowadays some foolish persons have manufactured the term “daridra-nārāyaṇa,” indicating that the poor man should be accepted as the representative of Nārāyaṇa. But in Vedic literature we do not find that poor men should be treated as representatives of Nārāyaṇa. Of course, “those who are unprotected” are mentioned here, but the definition of this phrase is clear from the sāstras. The poor man should not be unprotected, but the brahmāna should especially be treated as the representative of Nārāyaṇa and should be worshiped like Him. It is specifically said that to pacify the brahmānas, one’s face should be lotuslike. A lotuslike face is exhibited when one is adorned with love and affection. In this respect, the example of the father’s being angry at the son and the son’s trying to pacify the father with smiling and sweet words is very appropriate.

TEXT 12

तन्मेष्कमतृत्वसायममलुक्ष्माणी।
युष्मदद्वित्कक्रमणी प्रतिपच सद।।
भूयो ममान्तिकमिता तदनुभ्रहो मे
यत्क्षत्ततायचिरो भूत्योर्विचास्।। १ २ ॥

tan me sva-bhartur avasāyam alakṣamāṇau
yuṣmad-vyatikrama-gatiṁ pratipadya sadyaḥ
bhūyo mamāntikam itāṁ tad anugraho me
yat kalpatām acirato bhṛtayor vivāsaḥ
These servants of Mine have transgressed against you, not knowing the mind of their master. I shall therefore deem it a favor done to Me if you order that, although reaping the fruit of their transgression, they may return to My presence soon and the time of their exile from My abode may expire before long.

PURPORT
From this statement we can understand how anxious the Lord is to get his servitor back into Vaikunṭha. This incident, therefore, proves that those who have once entered a Vaikunṭha planet can never fall down. The case of Jaya and Vijaya is not a falldown; it is just an accident. The Lord is always anxious to get such devotees back again to the Vaikunṭha planets as soon as possible. It is to be assumed that there is no possibility of a misunderstanding between the Lord and the devotees but when there are discrepancies or disruptions between one devotee and another, one has to suffer the consequences, although that suffering is temporary. The Lord is so kind to His devotees that He took all the responsibility for the doormen's offense and requested the sages to give them facilities to return to Vaikunṭha as soon as possible.

TEXT 13

brahmovāca
atha tasyośatīṁ devīṁ
ṛsi-kulyāṁ sarasvatīṁ
nāsvādyā manyu-daśāṇāṁ
teṣāṁ ātmāpy atṛpyata
bhrmā—Lord Brahmā; uvāca—said; atha—now; tasya—of the Supreme Lord; uṣatīṁ—lovely; devīṁ—shining; ṛṣi-kulīyāṁ—like a series of Vedic hymns; sarasvatīṁ—speech; na—not; āsvādyā—hearing; manyu—anger; daśṭānāṁ—bitten; teṣāṁ—of those sages; ātmā—the mind; api—even though; atṛpyata—satiated.

TRANSLATION

Brahmā continued: Even though the sages had been bitten by the serpent of anger, their souls were not satiated with hearing the Lord’s lovely and illuminating speech, which was like a series of Vedic hymns.

TEXT 14

satīṁ vyādāya śṛṇvanto
laghvim guru-artha-gahvaram
vigāhyāgadha-gambhirāṁ
na vidus tac-cikīṣitam

satīṁ—excellent; vyādāya—with attentive aural reception; śṛṇvantah—hearing; laghvim—properly composed; guru—momentous; artha—import; gahvaram—difficult to understand; vigāhyā—pondering; agādha—deep; gambhirāṁ—grave; na—not; viduḥ—understand; tat—of the Supreme Lord; cikīṣitam—the intention.

TRANSLATION

The Lord’s excellent speech was difficult to comprehend because of its momentous import and its most profound significance. The sages heard it with wide open ears and pondered it as well. But although hearing, they could not understand what He intended to do.

PURPORT

It should be understood that no one can surpass the Supreme Personality of Godhead’s speaking. There is no difference between the Supreme Person and His speeches, for He stands on the absolute platform. The sages tried with wide open ears to understand the words from the lips of the Supreme Lord, but although His speech was very concise and meaningful, the sages
could not completely comprehend what He was saying. They could not even comprehend the purport of the speech or what the Supreme Lord wanted to do. Nor could they understand whether the Lord was angry or pleased with them.

TEXT 15

The four brahmaësa sages were nevertheless extremely delighted to behold Him, and they experienced a thrill throughout their bodies. They then spoke as follows to the Lord, who had revealed the multi-glories of the Supreme Personality through His internal potency, yogamayä.

PURPORT
The sages were almost too puzzled to speak before the Supreme Personality of Godhead for the first time, and the hairs of their bodies stood erect due to their extreme joy. The highest opulence in the material world is called pärameśṭhya, the opulence of Brahmä. But that material opulence of Brahmä, who lives on the topmost planet within this material world, cannot compare to the opulence of the Supreme Lord because the transcendental opulence in the spiritual world is caused by yogamayä, whereas the opulence in the material world is caused by mahämâyä.
TEXT 16

The sages said: O Supreme Personality of Godhead, we are unable to know what You intend for us to do, for even though You are the supreme ruler of all, You speak in our favor as if we have done something good for You.

PURPORT

The sages could understand that the Supreme Personality of Godhead, who is above everyone, was speaking as if He were in the wrong; therefore it was difficult for them to understand the words of the Lord. They could understand, however, that the Lord was speaking in such a humble way just to show them His all-merciful favor.

TEXT 17

The Doorkeepers Cursed by the Sages

brahmaṇyaṁya paraṁ daivam
brāhmaṇaṁ kila te prabho
viprāṇaṁ deva-devaṇaṁ
bhagavān ātma-daivatam
Srimad-Bhagavatam [Canto 3, Ch. 16]

brahmaṇyasya—of the Supreme director of the brahminical culture; param—the highest; daivam—position; brāhmaṇāḥ—the brāhmaṇas; kila—for the teaching of others; te—Your; prabho—O Lord; vipraṇām—of the brāhmaṇas; deva-devānām—to be worshiped by the demigods; bhagavān—the Supreme Personality of Godhead; ātma—the self; daivatam—worshipable Deity.

TRANSLATION

O Lord, You are the supreme director of the brahminical culture. Your considering the brāhmaṇas to be in the highest position is Your example for teaching others. Actually You are the supreme worshipable Deity, not only for the gods but for the brāhmaṇas also.

PURPORT

In the Brahma-saṁhitā it is clearly stated that the Supreme Personality of Godhead is the cause of all causes. There are undoubtedly many demigods, the chiefs of whom are Bṛāhmaṇa and Śiva. Lord Viṣṇu is the Lord of Bṛāhmaṇa and Śiva, not to speak of the brāhmaṇas who are in this material world. As mentioned in Bhagavad-gītā, the Supreme Lord is very favorable towards all activities performed according to brahminical culture, or the qualities of control of the senses and mind, cleanliness, forbearance, faith in scripture, and practical and theoretical knowledge. The Lord is the Supersoul of everyone. In Bhagavad-gītā it is said that the Lord is the source of all emanations; thus He is also the source of Bṛāhmaṇa and Śiva.

TEXT 18

त्वत्तः सनातनो धर्मो रक्षयेत् तदुमिल्यः ।
धर्मस्य परमो गुह्यो निरविकारो भवान्मि: ॥१८॥

tvattaḥ sanātano dharmaḥ
rakṣyate tanubhis tava
dharmasya paramo guhyo
nirvikāro bhavān mataḥ

tvattaḥ—from You; sanātanaḥ—eternal; dharmaḥ—occupation; rakṣyate—is protected; tanubhiḥ—by multi-manifestations; tava—Your; dharmasya—of religious principles; paramah—the supreme; guhyah—objective; nirvikāraḥ—unchangeable; bhavān—You; mataḥ—in our opinion.
TRANSLATION

You are the source of the eternal occupation of all living entities, and by Your multi-manifestations of Personalities of Godhead, You have always protected religion. You are the supreme objective of religious principles, and in our opinion You are inexhaustible and unchangeable eternally.

PURPORT

The statement in this verse dharmasya paramo guhyo refers to the most confidential part of all religious principles. This is confirmed in Bhagavad-gītā. The conclusion of Lord Kṛṣṇa in His advice to Arjuna is: “Give up all other religious engagement and just surrender unto Me.” This is the most confidential knowledge in executing religious principles. In the Bhāgavatam also it is stated that if one does not become Kṛṣṇa conscious after very rigidly executing one’s specified religious duties, all his labor in following so-called religious principles is simply a waste of time. Here also the sages confirm the statement that the Supreme Lord, not the demigods, is the ultimate goal of all religious principles. There are many foolish propagandists who say that worship of the demigods is also a way to reach the supreme goal, but in the authorized statements of Śrīmad-Bhāgavatam and Bhagavad-gītā this is not accepted. Bhagavad-gītā says that one who worships a particular demigod can reach the demigod’s planet, but one who worships the Supreme Personality of Godhead can enter into Vaikuṇṭha. Some propagandists say that regardless of what one does he will ultimately reach the supreme abode of the Personality of Godhead, but this is not valid. The Lord is eternal, the Lord’s servitor is eternal, and the Lord’s abode is also eternal. They are all described here as sanātana, or eternal. The result of devotional service, therefore, is not temporary, as is the achievement of heavenly planets by worshiping the demigods. The sages wanted to stress that although the Lord, out of His causeless mercy, says that He worships the brāhmaṇas and Vaiṣṇavas, actually the Lord is worshipable not only by the brāhmaṇas and Vaiṣṇavas but also by the demigods.
Mystics and transcendentalists, by the mercy of the Lord, cross beyond nescience by ceasing all material desires. It is not possible, therefore, that the Supreme Lord can be favored by others.

UNLESS ONE IS FAVORED BY THE SUPREME LORD, ONE CANNOT CROSS OVER THE OCEAN OF THE NESCIENCE OF REPEATED BIRTH AND DEATH. HERE IT IS STATED THAT yogīs or mystics cross beyond nescience by the mercy of the Supreme Personality of Godhead. There are many kinds of mystics, such as the karma-yogi, jñāna-yogi, dhyāna-yogi and bhakti-yogi. The karmīs particularly search after the favor of the demigods, the jñānīs want to become one with the Supreme Absolute Truth, and the yogīs are satisfied simply by partial vision of the Supreme Personality of Godhead, Paramātma, and ultimately by oneness with Him. But the bhaktas, the devotees, want to associate with the Supreme Personality of Godhead eternally and serve Him. It has already been admitted that the Lord is eternal, and those who want the favor of the Supreme Lord perpetually are also eternal. Therefore “yogīs” here means devotees. By the mercy of the Lord, devotees can easily pass beyond the nescience of birth and death and attain the eternal abode of the Lord. The Lord is therefore not in need of another’s favor because no one is equal to or greater than Him. Actually, everyone needs the favor of the Lord for successful understanding of his human mission.
The goddess of fortune, Lakṣmī, the dust of whose feet is worn on the head by others, waits upon You, as appointed, for she is anxious to secure a place in the abode of the king of bees, who hovers on the fresh wreath of tulasī leaves offered at Your feet by some blessed devotee.

PURPORT
As previously described, tulasī has attained all superior qualities due to being placed at the lotus feet of the Lord. The comparison made here is very nice. As the king of bees hovers over the tulasī leaves offered to the lotus feet of the Lord, so Lakṣmī, the goddess who is sought after by the demigods, brāhmaṇas, Vaiśṇavas and everyone else, always engages in rendering service to the lotus feet of the Lord. The conclusion is that no one can be the benefactor of the Lord; everyone is actually the servant of the servant of the Lord.
O Lord, You are exceedingly attached to the activities of Your pure devotees, yet You are never attached to the goddesses of fortune who constantly engage in Your transcendental loving service. How can You be purified, therefore, by the dust of the path traversed by the brahmaṇas, and how can You be glorified or made fortunate by the marks of Śrīvatsa on Your chest?

PURPORT

It is said in the Brahma-saṁhitā that the Lord is always served by many hundreds of thousands of goddesses of fortune in His Vaikuṇṭha planet, yet because of His attitude of renunciation of all opulences, He is not attached to any one of them. The Lord has six opulences—unlimited wealth, unlimited fame, unlimited strength, unlimited beauty, unlimited knowledge and unlimited renunciation. All the demigods and other living entities worship Lakṣmī, the goddess of fortune, just to get her favor, yet the Lord is never attached to her because He can create an unlimited number of such goddesses for His transcendental service. The goddess of fortune, Lakṣmī, is sometimes envious of the tulasī leaves which are placed at the lotus feet of the Lord because they remain fixed there and do not move, whereas Lakṣmijī, although stationed by the chest of the Lord, sometimes has to please other devotees who pray for her favor. Lakṣmijī sometimes has to go to satisfy her numerous devotees, but tulasī leaves never forsake their position, and the Lord therefore appreciates the service of the tulasī more than the service of Lakṣmī. When the Lord says, therefore, that it is due to the causeless mercy of the brāhmaṇas that Lakṣmijī does not leave Him, we can understand that Lakṣmijī is attracted
by the opulence of the Lord, not by the brāhmaṇa’s benedictions upon Him. The Lord is not dependent on anyone’s mercy for His opulence; He is always self-sufficient. The Lord’s statement that His opulence is due to the benediction of the brāhmaṇas and Vaiṣṇavas is only to teach others that they should offer respect to the brāhmaṇas and Vaiṣṇavas, the devotees of the Lord.

TEXT 22

dharmasya te bhagavatas tri-yuga tribhiḥ svaiḥ
padbhiṣ caarācaram idaṁ dvija-devatārtham
nūnāṁ bhṛtam tad-abhighāti rajas tamaś ca
sattvena no vara-dayā tanuvā nirasya

*dharmasya*—of the personification of all religion; *te*—of You; *bhagavataḥ*—of the Supreme Personality of Godhead; *tri-yuga*—You who are manifest in all three millenniums; *tribhīḥ*—by three; *svaiḥ*—Your own; *padbhīḥ*—feet; *cara-acaram*—animate and inanimate; *idam*—this universe; *dvija*—the twice-born; *devatā*—the demigods; *arthaḥ*—for the sake of; *nūnāṁ*—however; *bhṛtam*—protected; *tat*—those feet; *abhighāti*—destroying; *rajaḥ*—the mode of passion; *tamaḥ*—the mode of ignorance; *ca*—and; *sattvena*—of pure goodness; *nāṁ*—unto us; *vara-dayā*—bestowing all blessings; *tanuvā*—by Your transcendental form; *nirasya*—driving away.

**TRANSLATION**

O Lord, You are the personification of all religion. Therefore You manifest Yourself in three millenniums, and thus You protect this universe, which consists of animate and inanimate beings. By Your grace, which is of pure goodness and is the bestower of all blessing, kindly drive away the elements of rajas and tamas for the sake of the demigods and twice-born.

**PURPORT**

The Lord is addressed in this verse as *tri-yuga*, or one who appears in three millenniums—namely the Satya, Dvāpara and Tretā yugas. He is not
mentioned as appearing in the fourth millennium, or Kali-yuga. It is described in Vedic literature that in Kali-yuga He comes as channa-
avatāra, or an incarnation, but He does not appear as a manifest incarnation. In the other yugas, however, the Lord is a manifest incarnation, and therefore He is addressed as tri-yuga, or the Lord who appears in three yugas.

Śrīdhara Svāmī describes triyuga as follows: yuga means couple, and tri means three. The Lord is manifested as three couples by His six opulences or three couples of opulences. In that way He can be addressed as triyuga. The Lord is the personality of religious principles. In three millenniums religious principles are protected by three kinds of spiritual culture, namely austerity, cleanliness and mercy. The Lord is called triyuga in that way also. In the age of Kali these three requisites to spiritual culture are almost absent, but the Lord is so kind that in spite of Kali-yuga’s being devoid of these three spiritual qualities, He comes and protects the people of this age in His covered incarnation as Lord Caitanya. Lord Caitanya is called covered because although He is Kṛṣṇa Himself, He presents Himself as a devotee of Kṛṣṇa, not directly. The devotees pray to Lord Caitanya, therefore, to eliminate their stock of passion and ignorance, the most conspicuous assets of this yuga. In the Kṛṣṇa consciousness movement one cleanses himself of the modes of passion and ignorance by chanting the holy name of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, as introduced by Lord Caitanya.

The four Kumāras were cognizant of their situation in the modes of passion and ignorance because, although in Vaikuṇṭha, they wanted to curse devotees of the Lord. Since they were conscious of their own weakness, they prayed to the Lord to remove their still existing passion and ignorance. The three transcendental qualifications, cleanliness, austerity and mercy, are the qualifications of the twice-born and the demigods. Those who are not situated in the quality of goodness cannot accept these three principles of spiritual culture. For the Kṛṣṇa consciousness movement, therefore, there are three sinful activities which are prohibited—namely illicit sex, intoxication, and eating food other than the prasāda offered to Kṛṣṇa. These three prohibitions are based on the principles of austerity, cleanliness and mercy. Devotees are merciful because they spare the poor animals, and they are clean because they are free of contamination from unwanted foodstuffs and unwanted habits. Austerity is represented by restricted sex life. These principles, indicated by the prayers of the four Kumāras, should be followed by the devotees who are engaged in Kṛṣṇa consciousness.
TEXT 23

na tvam dvijottama-kulam yadi hātma-gopam

goptā uṛṣaḥ svarhaṇena sa-sūnṛtena
tarhy eva naṅkṣyati śivas tava deva pantha

loko 'grahīṣyad rṣabhasya hi tat pramāṇam

TRANSLATION

O Lord, You are the protector of the highest of the twice-born, and if You do not protect them by offering worship and mild words, then certainly the auspicious path of worship will be rejected by people in general, who act on the strength and authority of Your Lordship.

PURPORT

In Bhagavad-gītā it is stated by the Lord Himself that the acts and character of great authorities are followed by people in general. Leaders of ideal character are therefore needed in society. Kṛṣṇa, the Supreme Personality of Godhead, appeared in this material world just to show the example of perfect authority, and people have to follow His path. The Vedic injunction is that one cannot understand the Absolute Truth simply by mental speculation or logical argument. One has to follow the authorities. Mahājano yena gataḥ sa panthāḥ. Great authorities should be followed; otherwise, if we simply depend on the scriptures, we are sometimes misled by rascals, or else we cannot understand or follow the different spiritual injunctions. The best path is to follow the authorities.
The four brāhmaṇa sages stated that Kṛṣṇa is naturally the protector of the cows and brāhmaṇas: go-brāhmaṇa-hitāya ca. When Kṛṣṇa was on this planet, He set a practical example. He was a cowherd boy, and He was very respectful to the brāhmaṇas and devotees.

It is also affirmed herein that the brāhmaṇas are the best of the twice-born. Brāhmaṇas, kṣatriyas and vaiśyas are all twice-born, but the brāhmaṇas are the best. When there is a fight between two persons, each of them protects the upper part of his body—the head, the arms and the belly. Similarly, for the actual advancement of human civilization, the best part of the social body, namely the brāhmaṇas, the kṣatriyas and vaiśyas (the intelligent class of men, the military class and the mercantile men) should be given special protection. Protection of the laborers should not be neglected, but special protection should be given to the upper orders. Of all classes of men, the brāhmaṇas and the Vaiṣṇavas should be given special protection. They should be worshiped. When their protection is performed, it is just like worshiping God. That is not exactly protection; it is a duty. One should worship the brāhmaṇas and Vaiṣṇavas by offering them all kinds of endowments and sweet words, and if one has no means to offer anything, he must at least use sweet words to pacify them. The Lord personally exhibited this behavior towards the Kumāras.

If this system is not introduced by the leaders, then human civilization will be lost. When there is no protection and special treatment for persons who are devotees of the Lord, who are highly intelligent in spiritual life, then the whole society is lost. The word naṅkṣyati indicates that such a civilization becomes spoiled and is annihilated. The kind of civilization recommended is called deva-pathin; which means the royal road of the demigods. Demigods are supposed to be fully fixed in devotional service or Kṛṣṇa consciousness; that is the auspicious path that should be protected. If the authorities or the leaders of society do not give special respect to the brāhmaṇas and Vaiṣṇavas and do not offer them not only sweet words but all facilities, then the path of progress will be lost to human civilization. The Lord personally wanted to teach this, and therefore He offered so much praise to the Kumāras.

TEXT 24

तत्वेदनभीष्मथ सचनिषेधविविविषिः:
क्ष्मेष जनाय निजशिक्षितमिदुद्दृष्टारे: ।
नैतावता ज्योधिपतेष्वरि विद्विखरे- ।
स्तेज्य: श्वरति लब्धनत्वस्ते विनोदः: ॥२४॥
Dear Lord, You never want the auspicious path to be destroyed because You are the reservoir of all goodness. Just to benefit people in general, You destroy the evil element by Your mighty potency. You are the proprietor of the three creations and the maintainer of the entire universe. Therefore Your potency is not reduced by Your submissive behavior. Rather, by submission You exhibit Your transcendental pastimes.

PURPORT

Lord Kṛṣṇa was never reduced in His position by becoming a cowherd boy or by offering respect to Sudāma Brāhmaṇa or to His other devotees like Nanda Mahārāja, Vasudeva, Mahārāja Yudhiṣṭhira and the Pāṇḍavas’ mother, Kuntī. Everyone knew that He was the Supreme Personality of Godhead, Kṛṣṇa, yet His behavior was exemplary. The Supreme Personality of Godhead is sac-cid-ānanda-vigraha; His form is completely spiritual, full of bliss and knowledge, and it is eternal. Because the living entities are His parts and parcels, originally they also belong to the same quality of eternal form as the Lord, but when they come in contact with māyā, the material potency, due to their forgetfulness their existential constitution is covered. We should try to understand the appearance of Lord Kṛṣṇa in this spirit, as the Kumāras pray to Him. He is eternally a cowherd boy at Vṛndāvana, He is eternally the leader of the Battle of Kurukṣetra, and He is eternally the opulent prince of Dvārakā and the lover of the damsels of Vṛndāvana; all His appearances are meaningful because they show His real characteristics to the conditioned souls who have forgotten their relationship with the Supreme Lord. He does
everything for their benefit. The force exhibited in the Battle of Kurukṣetra by the desire of Kṛṣṇa and through the agency of Arjuna was also necessary because when people become too irreligious, force is required. Nonviolence in this respect is rascaldom.

**TEXT 25**

यं वानयोर्द्धः महान्त्र प्रियते
श्रीतुहावा तदद्मनविन्दे निभयालिकम्।
अस्मासु वा य उचितो ध्रियतासु दृष्टे
थेनागती वयमयुधास्मि किलिष्णेन॥२५॥

yam vānayor damam adhiśa bhavān vidhatte
vṛttim nu vā tad anumanmahi nirvyalīkam
asmāsu vā ya ucito dhriyatāṁ sa daṇḍo
ye 'nāgasau vayam ayuṅkṣmahi kilbiṣena

yam—which; vā—or; anayoḥ—of both of them; damam—punishment;
adhiśa—O Lord; bhavān—Your Lordship; vidhatte—awards; vṛttim—better existence; nu—certainly; vā—or; tat—that; anumanmahi—we accept; nirvyalīkam—without duplicity; asmāsu—to us; vā—or; yāḥ—whichever; ucitaḥ—is proper; dhriyatāṁ—may be awarded; saḥ—that; daṇḍah—punishment; ye—who; anāgasau—sinless; vayam—we; ayuṅkṣmahi—allotted; kilbiṣena—with a curse.

**TRANSLATION**

O Lord, whatever punishment You wish to award to these two innocent persons or also to us we shall accept without duplicity. We understand that we have cursed two faultless persons.

**PURPORT**

The sages, the four Kumāras, now reject their cursing of the two doorkeepers, Jaya and Vijaya, because they are now conscious that persons who engage in the service of the Lord cannot be at fault at any stage. It is said that anyone who has implicit faith in the service of the Lord, or who actually engages in transcendental loving service, has all the good qualities of the demigods. Therefore, a devotee cannot be at fault. If sometimes it is found that he is in error by accident or by some temporary arrangement, that should not be taken very seriously. The cursing of Jaya and Vijaya is
here repented. Now the Kumāras are thinking in terms of their position in the modes of passion and ignorance, and they are prepared to accept any kind of punishment from the Lord. In general, when dealing with devotees, we should not try to find faults. In Bhagavad-gītā also it is confirmed that the devotee who faithfully serves the Supreme Lord, even if found to commit a gross mistake, should be considered a sādhu or saintly person. Due to former habits he may commit some wrong, but because he is engaged in the service of the Lord, that wrong should not be taken very seriously.

TEXT 26

श्रीभगवानुवाच

पत्तृ सुरेतरगति प्रतिपच सदेः
संरक्षसम्भृतसमाध्यज्ञुवद्योगोऽ
भूयः सकाश्युपयायत अशु यो वः
शापो मयैव निमित्तस्वदेनेव विशाः।३६॥

śrī bhagavān uvāca
etau suretara-gatim pratipadya sadyah
saṁrāmbha-sambhṛta-samādhy-anubaddha-yogau
bhūyāḥ sakāśam upayāsyata āśu yo vah
śāpo mayaiwać nimitas tad aveta vipraḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead replied; etau—these two doorkeepers; sura-itara—demonic; gatim—the womb; pratipadya—obtaining; sadyah—quickly; saṁrāmbha—by anger; sambhṛta—intensified; samādhi—concentration of mind; anubaddha—firmly; yogau—united with Me; bhūyāḥ—again; sakāśam—to My presence; upayāsyataḥ—shall return; āśu—shortly; yah—which; vah—of you; sāpaḥ—curse; mayā—by Me; eva—alone; nimitaḥ—ordained; tat—that; aveta—know; vipraḥ—O brāhmaṇas.

TRANSLATION

The Lord replied: O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me, and therefore they will fall to a birth in a demoniac family. But they will be firmly united with Me in thought through mental concentration intensified by anger, and they will return to My presence shortly.
The Lord stated that the punishment inflicted by the sages upon the doorkeepers Jaya and Vijaya was conceived by the Lord Himself. Without the Lord's sanction, nothing can happen. It is to be understood that there was a plan in the cursing of the Lord's devotees in Vaikuṇṭha, and His plan is explained by many stalwart authorities. The Lord sometimes desires to fight. The fighting spirit also exists in the Supreme Lord, otherwise how could fighting be manifested at all? Because the Lord is the source of everything, anger and fighting are also inherent in His personality. When He desires to fight with someone, He has to find an enemy, but in the Vaikuṇṭha world there is no enemy because everyone is engaged fully in His service. Therefore He sometimes comes to the material world as an incarnation in order to manifest His fighting spirit.

In Bhagavad-gītā also it is said that the Lord appears just to give protection to the devotees and to annihilate the nondevotees (Bg. 4.8). The nondevotees are found in the material world, not in the spiritual world; therefore, when the Lord wants to fight, He has to come to this world. But who will fight with the Supreme Lord? No one is able to fight with Him! Therefore, because the Lord’s pastimes in the material world are always performed with His associates, not with others, He has to find some devotee who will play the part of an enemy. In Bhagavad-gītā the Lord says to Arjuna, “My dear Arjuna, both you and I appeared many, many times in this material world, but you have forgotten, whereas I remember.” Thus Jaya and Vijaya were selected by the Lord to fight with Him in the material world, and that was the reason the sages came to see Him and accidentally the doorkeepers were cursed. It was the Lord’s desire to send them to the material world, not perpetually, but for some time. Therefore, just as, on a theatrical stage, someone takes the part of enemy to the proprietor of the stage although the play is for a short time and there is no permanent enmity between the servant and the proprietor, similarly the sura-janas (devotees) were cursed by the sages to go to the asura-jana or atheistic families. That a devotee should come into an atheistic family is surprising, but it is simply a show. After finishing their mock fighting, both the devotee and the Lord are again associated in the spiritual planets. That is very explicitly explained here. The conclusion is that no one falls from the spiritual world or Vaikuṇṭha planet, for it is the eternal abode. But sometimes, as the Lord desires, devotees come into this material world as preachers or as atheists. In each case we must understand that there is a plan of the Lord. Lord Buddha, for example, is an
incarnation, yet he preached atheism: "There is no God." But actually there was a plan behind this, as explained in the Bhāgavatam.

**TEXT 27**

ब्रह्मोवः

अथ ते मुनयो द्वार्य नयनानन्दभाजनम्।

बृक्षण्डः तद्धिष्ठानां विकृशं च स्वायम्प्रभम्।

**TRANSLATION**

Lord Brahmā said: After seeing the Lord of Vaikuṇṭha, the Supreme Personality of Godhead, in the self-illuminated Vaikuṇṭha planet, the sages left that transcendental abode.

**PURPORT**

The transcendental abode of the Supreme Personality of Godhead, as stated in Bhagavad-gītā and confirmed in this verse, is self-illuminated. In Bhagavad-gītā it is said that in the spiritual world there is no need of sun, moon or electricity. This indicates that all the planets there are self-illuminated, self-sufficient and independent; everything there is complete. Lord Kṛṣṇa says that once one goes to that Vaikuṇṭha planet, he never returns. The inhabitants of Vaikuṇṭha never return to the material world, but the incident of Jaya and Vijaya was a different case. They came to the material world for some time, and then again they returned to Vaikuṇṭha.
TEXT 28

भगवन्तः परिक्रम्य प्रणिपत्यानुमाल्यः ।
प्रतिज्ञः प्रसिद्धिः संस्तं वैशाखो ध्रियम् ||२८||

bhagavantaṁ parikramya
pranipatyaśūnumāṇya ca
pratijagmuḥ pramuditāḥ
śāmsanto vaiśnavīṁ śriyam

bhagavatam—the Supreme Personality of Godhead; parikramya—after circumambulating; pranipatya—after offering obeisances; anumāṇya—after learning; ca—and; pratijagmuḥ—returned; pramuditāḥ—extremely delighted; śāmsantaḥ—glorifying; vaiśnavīṁ—of the Vaiśṇavas; śriyam—opulence.

TRANSLATION

The sages circumambulated the Supreme Lord, offered their obeisances and returned, extremely delighted at learning of the divine opulences of the Vaiśṇava.

PURPORT

It is still a respectful practice to circumambulate the Lord in Hindu temples. Especially in Vaiśṇava temples there is an arrangement for people to offer respects to the Deity and circumambulate the temple at least three times.

TEXT 29

भगवानुगावः यात मा भैस्तमस्तु शमः ।
सम्योधिपि हन्तु नेच्छे मतं तु मे ||२९||

bhagavān anugāv āha
yātāṁ mā bhaisṭam astu śam
brahma-tejaḥ samartha 'pi
hantum necche matam tu me

bhagavān—the Supreme Personality of Godhead; anugau—to His two attendants; āha—said; yātāṁ—depart from this place; mā—let there not be; bhaisṭam—fear; astu—let there be; śam—happiness; brahma—of a brāhmaṇa; tejaḥ—the curse; samarthaḥ—being able; api—even; hantum—to nullify; na icche—do not desire; matam—approved; tu—on the contrary; me—by Me.
TRANSLATION

The Lord then said to His attendants, Jaya and Vijaya: Depart this place, but fear not. All glories unto you. Though I am capable of nullifying the brāhmaṇas’ curse, I would not do so. On the contrary, it has My approval.

PURPORT

As explained in connection with Text 26, all the incidents that took place had the approval of the Lord. Ordinarily, there is no possibility that the four sages could be so angry with the doorkeepers, nor could the Supreme Lord neglect His two doorkeepers, nor can one come back from Vaikuṇṭha after once taking birth there. All these incidents, therefore, were designed by the Lord Himself for the sake of His pastimes in the material world. Thus He plainly says that it was done with His approval. Otherwise, it would have been impossible for inhabitants of Vaikuṇṭha to come back to this material world simply because of a brahminical curse. The Lord especially blesses the so-called culprits: “All glories unto you.” A devotee, once accepted by the Lord, can never fall down. That is the conclusion of this incident.

TEXT 30

एतत्पुरावेन निर्दिष्टा रमया क्रुद्धया यदा ।
पुरापवारीता द्वारि विशन्ति मययुपराते ॥३०॥

etat puraiva nirdiṣṭaṁ
ramayā kruddhayā yadā
purāpavāritā dvāri
viṣantī mayy upārate

etat—this departure; purā—formerly; eva—certainly; nirdiṣṭam—foretold; ramayā—by Lakṣmī; kruddhayā—furious; yadā—when; purā—previously; apavāritā—prevented; dvāri—at the gate; viṣantī—entering; mayī—as I; upārate—was resting.

TRANSLATION

This departure from Vaikuṇṭha was foretold by Lakṣmī, the goddess of fortune. She was very angry because when she left My abode and then returned, you stopped her at the gate while I was sleeping.
TEXT 31

mayi saṁrambha-yogena
nistīrya brahma-helanam
pratyeṣyatam nikāśani me
kālenālpīyasā punah

mayi—unto Me; saṁrambha-yogena—by practice of mystic yoga in anger; nistīrya—being liberated from; brahma-helanam—the result of disobedience to the brāhmaṇas; pratyeṣyatam—will come back; nikāśani—near; me—Me; kālena—in due course of time; alpiyasā—very short; punah—again.

TRANSLATION

The Lord assured the two Vaikuṇṭha inhabitants, Jaya and Vijaya: By practicing the mystic yoga system in anger, you will be cleansed of the sin of disobeying the brāhmaṇas and within a very short time return to Me.

PURPORT

The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of bhakti-yoga in anger they would be delivered from the curses of the brahmaṇas. Śrīla Madhva Muni remarks in this connection that by practicing bhakti-yoga one can become free from all sinful reactions. Even a brahma-sāpa, or curse by a brahmaṇa, which cannot be overcome by any other means, can be overcome by bhakti-yoga.

One can practice bhakti-yoga in many rasas. There are twelve rasas, five primary and seven secondary. The five primary rasas constitute direct bhakti-yoga, but although the seven secondary rasas are indirect, they are also counted within bhakti-yoga if they are used in the service of the Lord. In other words, bhakti-yoga is all-inclusive. If one somehow or other becomes attached to the Supreme Personality of Godhead, he becomes engaged in bhakti-yoga, as described in Śrīmad-Bhāgavatam (10.29.15): kāmaṁ krodham bhayam. The gopīs were attracted to Kṛṣṇa by bhakti-yoga in a relationship of lusty desire (kāma). Similarly, Kamsa was attached to bhakti-yoga by dint of fear of his death. Thus bhakti-yoga is so powerful that even becoming an enemy of the Lord and always thinking of Him can deliver one very quickly. It is said, viśnu-bhakto bhaved daiva āsuras tad-
viparayāṭ: “Devotees of Lord Viṣṇu are called demigods, whereas nondevotees are called asuras.” But bhakti-yoga is so powerful that both demigods and asuras can derive its benefits if they always think of the Personality of Godhead. The basic principle of bhakti-yoga is to think of the Supreme Lord always. The Lord says in Bhagavad-gītā, man-manā bhava mad-bhaktah: “Always think of Me.” (Bg. 18.65) It doesn’t matter in which way one thinks; the very thought of the Personality of Godhead is the basic principle of bhakti-yoga.

In the material planets there are different grades of sinful activities, of which disrespecting a brāhmaṇa or a Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities. Kṛṣṇa consciousness is the highest form of thought. Lord Viṣṇu is thought of in this age by chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. From the statements of the Bhāgavatam it appears that if one thinks of Kṛṣṇa, even as an enemy, that particular qualification—thinking of Viṣṇu or Kṛṣṇa—cleanses one of all sins.

TEXT 32

dvāḥsthau ādiśya bhagavān
vimāna-śreṇi-bhūṣaṇam
sarvātiśayayā lakṣmyā
juṣṭam svam dhiṣṇyam āviṣat

dvāḥ-sthau—to the doorkeepers; ādiśya—just directing them; bhagavān—the Supreme Personality of Godhead; vimāna-śreṇi-bhūṣaṇam—always decorated with first-class airplanes; sarvātiśayayā—in every respect extensively opulent; lakṣmyā—opulences; juṣṭam—bedecked with; svam—His own; dhiṣṇyam—abode; āviṣat—went back.

TRANSLATION

After thus speaking at the door of Vaikuṇṭha, the Lord returned to His abode, where there are many celestial airplanes and all-surpassing wealth and splendor.
PURPORT

It is clear from this verse that all the incidents took place at the entrance of Vaikuṇṭhaloka. In other words, the sages were not actually within Vaikuṇṭhaloka, but were at the gate. It could be asked, “How could they return to the material world again if they entered Vaikuṇṭhaloka?” But factually they did not enter, and therefore they returned. There are many similar incidents where great yogis and brahmaṇas, by dint of their yoga practice, have gone from this material world to Vaikuṇṭhaloka—but they were not meant to stay there. They came back again. It is also confirmed here that the Lord was surrounded by many Vaikuṇṭha airplanes. Vaikuṇṭhaloka is described here as having splendid opulence, far surpassing the splendor of this material world.

All other living creatures, including the demigods, are born of Brahmā, and Brahmā is born of Lord Viṣṇu. Kṛṣṇa states in Bhagavad-gītā, in the Tenth Chapter, aham sarvasya prabhavah: Lord Viṣṇu is the origin of all manifestations in the material world. Those who know that Lord Viṣṇu is the origin of everything, who are conversant with the process of creation and who understand that Viṣṇu or Kṛṣṇa is the most worshipable object of all living entities, engage themselves in Viṣṇu worship as Vaiṣṇavas. The Vedic hymns also confirm this: om tad viṣṇoḥ paramam padam. The goal of life is to understand Viṣṇu. The Bhāgavatam also confirms this elsewhere. Foolish people, not knowing that Viṣṇu is the supreme worshipable object, create so many worshipable objects in this material world, and therefore they fall down.

TEXT 33

तौ तु गीर्वाणा-रङ्घाहू दुर्लक्षरिलोकत: ।
हतश्रियां अब्रह्माण्डमूलां त्रिगतस्याः ॥३३॥

tau tu gīrvāṇa-ṛṣabhau
dustarād dhari-lokataḥ
hata-śriyau brahma-śāpād
abhūtāṁ vigata-smayau

tau—those two gatekeepers; tu—but; gīrvāṇa-ṛṣabhau—the best of the demigods; dustarāt—unable to be avoided; hari-lokataḥ—from Vaikuṇṭha, the abode of Lord Hari; hata-śriyau—diminished in beauty and luster; brahma-śāpāt—from the curse of a brahmaṇa; abhūtāṁ—became; vigata-smayau—morose.
TRANSLATION

But those two gatekeepers, the best of the demigods, their beauty and luster diminished by the curse of the brāhmaṇas, became morose and fell from Vaikuṇṭha, the abode of the Supreme Lord.

TEXT 34

तदा विकुण्ठप्रदीपात्योर्निष्काशयामिनीः
हाहाकारो महानासीद्रिमानाध्येषु पुत्रकाः ||३४||


tadā vikuṇṭha-dhiṣanāt
tayoṛ nipatamānayoḥ
hāhā-kāro mahān āśīd
vimānāgryeṣu putrakāḥ

Then, as Jaya and Vijaya fell from the Lord's abode, a great roar of disappointment arose from all the demigods, who were sitting in their splendid airplanes.

TEXT 35

ताबेव हथुना प्रासी पार्षदग्रावरी हरेः ||३५||
दितेक्षत्तरिनिविष्टत् कावियं तेज उल्लुभम्


tāv eva hy adhunā prāptau
paṛṣada-pravarau hareḥ
diter jaṭhara-nirviṣṭam
kāśyapaṁ teja ulbaṇam

tau—those two doorkeepers; eva—certainly; hi—addressed; adhunā—now; prāptau—having gotten; paṛṣada-pravarau—important associates; hareḥ—of the Supreme Personality of Godhead; diteḥ—of Diti; jaṭhara—womb; nirviṣṭam—entering; kāśyapaṁ—of Kaśyapa Muni; tejah—semina; ulbaṇam—very strong.
TRANSLATION

Lord Brahmā continued: Those two principal doorkeepers of the Personality of Godhead have now entered the womb of Diti, the powerful semina of Kaśyapa Muni having covered them.

PURPORT

Here is clear proof of how a living entity coming originally from Vaikūṭhaloka is encaged in material elements. The living entity takes shelter within the semina of a father, which is injected within the womb of a mother, and with the help of the mother’s emulsified ovum the living entity grows a particular type of body. In this connection it is to be remembered that the mind of Kaśyapa Muni was not in order when he conceived the two sons, Hiranyākṣa and Hiranyakaśipu. Therefore the semina he discharged was simultaneously extremely powerful and mixed with the quality of anger. It is to be concluded that while conceiving a child one’s mind must be very sober and devotional. For this purpose the Garbhādhāna-saṁskāra is recommended in the Vedic scriptures. If the mind of the father is not sober, the semina discharged will not be very good. Thus the living entity, wrapped in the matter produced from the father and mother, will be demoniac like Hiranyākṣa and Hiranyakaśipu. The conditions of conception are to be carefully studied. This is a very great science.

TEXT 36

तयोऽसरयोऽद्य तेजसा यमयोऽह \| ।
आक्षिपत्त्व तेज एतर्हि भगवान्स्त्रिद्रिधिसति \|२६\|

tayoḥ—of them; asurayoḥ—of the two asuras; adya—today; tejasā—by the prowess; yamayoḥ—of the twins; hi—certainly; vaḥ—of all you demigods; ākṣiptam—agitated; tejaḥ—power; etarhi—thus certainly; bhagavān—the Supreme Personality of Godhead; tat—that; vidhitsati—desires to do.

TRANSLATION

It is the prowess of these twin asuras [demons] that has disturbed you, for it has minimized your power. There is no remedy within my power, however, for it is the Lord Himself who desires to do all this.
PURPORT

Although Hiraṇyakaśipu and Hiraṇyākṣa, formerly Jaya and Vijaya, became asuras, the demigods of this material world could not control them, and therefore Lord Brahmā said that neither he nor all the demigods could counteract the disturbance they created. They came within the material world by the order of the Supreme Personality of Godhead, and He alone could counteract such disturbances. In other words, although Jaya and Vijaya assumed the bodies of asuras, they remained more powerful than anyone, thus proving that the Supreme Personality of Godhead desired to fight because the fighting spirit is also within Him. He is the original in everything, but when He desires to fight He must fight with a devotee. Therefore by His desire only were Jaya and Vijaya cursed by the Kumaras. The Lord ordered the gatekeepers to go down to the material world to become His enemies so that He could fight with them and His fighting desires would be satisfied by the service of His personal devotees.

Brahmā showed the demigods that the situation created by the darkness, for which they were disturbed, was the desire of the Supreme Lord. He wanted to show that even though these two attendants were coming in the forms of demons, they were very powerful, greater than the demigods, who could not control them. No one can surpass the acts of the Supreme Lord. The demigods were also advised not to try to counteract this incident because it was ordered by the Lord. Similarly, anyone who is ordered by the Lord to perform some action in this material world, especially preaching His glories, cannot be counteracted by anyone; the will of the Lord is executed under all circumstances.

TEXT 37

viśvasya yaḥ sthiti-layodbhava-hetur ādyo
yogeśvarair api duratyaya-yogamāyaḥ
kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas
tatrāsmadīya-vimṛśena kiyān ihārthaḥ

viśvasya—of the universe; yaḥ—who; sthiti—maintenance; laya—destruction; udbhava—creation; hetuḥ—the cause; ādyah—most ancient person;
yoga-iśvaraiḥ—by the masters of yoga; api—even; duratyaya—cannot be easily understood; yoga-māyaiḥ—His yoga-māyā potency; kṣemam—good; vidhāsyati—will do; saḥ—He; nah—of us; bhagavān—the Supreme Personality of Godhead; tri-adhiśaḥ—the controller of the three modes of material nature; tatra—there; asmadiyā—by our; vimṛṣena—deliberation; kiyān—what; iha—on this subject; arthaḥ—purpose.

TRANSLATION

My dear sons, the Lord is the controller of the three modes of nature and is responsible for the creation, preservation and dissolution of the universe. His wonderful creative power, yoga-māyā, cannot be easily understood even by the masters of yoga, and that most ancient person, the Personality of Godhead, will alone come to our rescue. What purpose can we serve on His behalf by deliberating on the subject?

PURPORT

When something is arranged by the Supreme Personality of Godhead, one should not be disturbed by it, even if it appears to be a reverse according to his calculation. For example, sometimes we see that a powerful preacher is killed, or sometimes he is put into difficulty, just as Haridāsa Ṭhākura was. He was a great devotee who came into this material world to execute the will of the Lord by preaching the Lord’s glories. But Haridāsa was punished at the hands of the Kazi by being beaten in twenty-two marketplaces. Similarly, Lord Jesus Christ was crucified, and Prahlāda Mahārāja was put through so many tribulations. The Pāṇḍavas, who were direct friends of Kṛṣṇa, lost their kingdom; their wife was insulted, and they had to undergo many severe tribulations. Seeing all these reverses affect devotees, one should not be disturbed; one should simply understand that in these matters there must be some plan of the Supreme Personality of Godhead. The Bhāgavatam’s conclusion is that a devotee is never disturbed by such reverses. He accepts even reverse conditions as the grace of the Lord. One who continues to serve the Lord even in reverse conditions is assured that he will go back to Godhead, back to the Vaikuṇṭha planets. Lord Brahmā assured the demigods that there was no use in talking about how the disturbing situation of darkness was taking place, since the actual fact was that it was ordered by the Supreme Lord. Brahmā knew this because he was a great devotee; it was possible for him to understand the plan of the Lord.
Thus end the Bhaktivedanta purports of the Third Canto, Sixteenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Two Doorkeepers of Vaikuṇṭha, Jaya and Vijaya, Cursed by the Sages."