

TEXTS 26-27

श्रीहिरण्यकशिपुर्वाच

कल्पान्ते कालसृष्टेन योऽन्धेन तमसावृतम् ।
अभिव्यनग् जगदिदं स्वयञ्ज्योतिः स्वरोचिषा ॥ २६ ॥
आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति ।
रजःसत्त्वतमोधाम्ने पराय महते नमः ॥ २७ ॥

śrī-hiraṇyakaśīpur uvāca
kalpānte kāla-sṛṣṭena
yo 'ndhena tamasāvṛtam
abhivyanag jagad idam
svayañjyotiḥ sva-rociṣā

ātmanā tri-vṛtā cedam
sṛjaty avati lumpati
rajaḥ-sattva-tamo-dhāmne
parāya mahate namaḥ

śrī-hiraṇyakaśīpuḥ uvāca—Hiraṇyakaśīpu said; *kalpa-ante*—at the end of every day of Lord Brahmā; *kāla-sṛṣṭena*—created by the time factor; *yaḥ*—he who; *andhena*—by dense darkness; *tamasā*—by ignorance; *āvṛtam*—covered; *abhivyanak*—manifested; *jagat*—cosmic manifestation; *idam*—this; *svayam-jyotiḥ*—self-effulgent; *sva-rociṣā*—by his bodily rays; *ātmanā*—by himself; *tri-vṛtā*—conducted by the three modes of material nature; *ca*—also; *idam*—this material world; *sṛjati*—creates; *avati*—maintain s; *lumpati*—annihilates; *rajaḥ*—of the mode of passion; *sattva*—the mode of goodness; *tamaḥ*—and the mode of ignorance; *dhāmne*—unto the supreme lord; *parāya*—unto the supreme; *mahate*—unto the great; *namaḥ*—my respectful obeisances.

Let me offer my respectful obeisances unto the supreme lord within this universe. At the end of each day of his life, the universe is fully covered with dense darkness by the influence of time, and then again, during his next day, that self-effulgent lord, by his own effulgence, manifests, maintains and destroys the entire cosmic manifestation through the material energy, which is invested with the three modes of material

nature. He, Lord Brahmā, is the shelter of those modes of nature—
sattva-guṇa, rajo-guṇa and tamo-guṇa.

The words *abhivyanag jagad idam* refer to he who creates this cosmic manifestation. The original creator is the Supreme Personality of Godhead, Kṛṣṇa (*janmādy asya yataḥ* [SB 1.1.1]); Lord Brahmā is the secondary creator. When Lord Brahmā is empowered by Lord Kṛṣṇa as the engineer to create the phenomenal world, he becomes the supremely powerful feature within this universe. The total material energy is created by Kṛṣṇa, and later, taking advantage of all that has necessarily been created, Lord Brahmā engineers the entire phenomenal universe. At the end of Lord Brahmā's day, everything up to Svargaloka is inundated with water, and the next morning, when there is darkness in the universe, Brahmā again brings the phenomenal manifestation into existence. Therefore he is described here as he who manifests this universe.

Trīn guṇān vṛṇoti: Lord Brahmā takes advantage of the three modes of material nature. *prakṛti*, material nature, is described here as *tri-vṛtā*, the source of the three material modes. Śrīla Madhvācārya comments in this connection that *tri-vṛtā* means *prakṛtyā*. Thus Lord Kṛṣṇa is the original creator, and Lord Brahmā is the original engineer.

TEXT 28

नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये ।
प्राणेन्द्रियमनोबुद्धिविकारैर्व्यक्तिमीयुषे ॥ २८ ॥

*nama ādyāya bijāya
jñāna-vijñāna-mūrtaye
prāṇendriya-mano-buddhi-
vikāraiḥ vyaktim īyuṣe*

namaḥ—I offer my respectful obeisances; *ādyāya*—unto the original living creature; *bijāya*—the seed of the cosmic manifestation; *jñāna*—of knowledge; *vijñāna*—and of practical application; *mūrtaye*—unto the deity or form; *prāṇa*—of the life air; *indriya*—of the senses; *manaḥ*—of the mind; *buddhi*—of the intelligence; *vikāraiḥ*—by transformations; *vyaktim*—manifestation; *īyūṣe*—who has obtained.

I offer my obeisances to the original personality within this universe, Lord Brahmā, who is cognizant and who can apply his mind and realized intelligence in creating this cosmic manifestation. It is because of his activities that everything within the universe is visible. He is therefore the cause of all manifestations.

The *Vedānta-sūtra* begins by declaring that the Absolute Person is the original source of all creation (*janmādy asya yataḥ* [SB 1.1.1]). One may ask whether Lord Brahmā is the Supreme Absolute Person. No, the Supreme Absolute Person is Kṛṣṇa. Brahmā receives his mind, intelligence, materials and everything else from Kṛṣṇa, and then he becomes the secondary creator, the engineer of this universe. In this regard we may note that the creation does not take place accidentally, because of the explosion of a chunk. Such nonsensical theories are not accepted by Vedic students. The first created living being is Brahmā, who is endowed with perfect knowledge and intelligence by the Lord. As stated in *Śrīmad-Bhāgavatam*, *tene brahma hṛdā ya ādi-kavaye*: [SB 1.1.1] although Brahmā is the first created being, he is not independent, for he receives help from the Supreme Personality of Godhead through his heart. There is no one but Brahmā at the time of creation, and therefore he receives his intelligence directly from the Lord through the heart. This has been discussed in the beginning of *Śrīmad-Bhāgavatam*.

Lord Brahmā is described in this verse as the original cause of the cosmic manifestation, and this applies to his position in the material world. There are many, many such controllers, all of whom are created by the Supreme Lord, Viṣṇu. This is illustrated by an incident described in *Caitanya-caritāmṛta*. When the Brahmā of this particular universe was invited by Kṛṣṇa to Dvārakā, he thought that he was the only Brahmā. Therefore when Kṛṣṇa inquired from His servant which Brahmā was at the door to visit, Lord Brahmā was surprised. He replied that of course Lord Brahmā, the father of the four Kumāras, was waiting at the door. Later, Lord Brahmā asked Kṛṣṇa why He had inquired which Brahmā had come. He was then informed that there are millions of other Brahmās because there are millions of universes. Kṛṣṇa then called all the Brahmās, who immediately came to visit Him. The *catur-mukha* Brahmā, the four-headed Brahmā of this universe, thought himself a

very insignificant creature in the presence of so many Brahmās with so many heads. Thus although there is a Brahmā who is the engineer of each universe, Kṛṣṇa is the original source of all of them.

TEXT 29

त्वमीशिषे जगतस्तस्थुषश्च
प्राणेन मुख्येन पतिः प्रजानाम् ।
चित्तस्य चित्तैर्मनइन्द्रियाणां
पतिर्महान् भूतगुणाशयेशः ॥ २९ ॥

*tvam īśiṣe jagatas tasthuṣaś ca
prāṇena mukhyena patiḥ prajānām
cittasya cittair mana-indriyāṇām
patir mahān bhūta-guṇāśayeśaḥ*

tvam—you; *īśiṣe*—actually control; *jagataḥ*—of the moving being; *tasthuṣaḥ*—of the being that is dull or stationed in one place; *ca*—and; *prāṇena*—by the living force; *mukhyena*—the origin of all activities; *patiḥ*—master; *prajānām*—of all living entities; *cittasya*—of the mind; *cittaiḥ*—by the consciousness; *manaḥ*—of the mind; *indriyāṇām*—and of the two kinds of senses (acting and knowledge-gathering); *patiḥ*—the master; *mahān*—great; *bhūta*—of the material elements; *guṇa*—and the qualities of the material elements; *āśaya*—of desires; *īśaḥ*—the supreme master.

Your Lordship, being the origin of the life of this material world, is the master and controller of the living entities, both moving and stationary, and you inspire their consciousness. You maintain the mind and the acting and knowledge-acquiring senses, and therefore you are the great controller of all the material elements and their qualities, and you are the controller of all desires.

In this verse it is clearly indicated that the original source of everything is life. Brahmā was instructed by the supreme life, Kṛṣṇa. Kṛṣṇa is the supreme living entity (*nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13)), and Brahmā is also a living entity, but the original source of Brahmā is Kṛṣṇa. Therefore Kṛṣṇa says in *Bhagavad-gītā* (7.7), *mattaḥ parataram nānyat kiñcid asti dhanañjaya*: "O Arjuna, there is no

truth superior to Me." Kṛṣṇa is the original source of Brahmā, who is the original source of this universe. Brahmā is a representative of Kṛṣṇa, and therefore all the qualities and activities of Kṛṣṇa are also present in Lord Brahmā.

TEXT 30

त्वं सप्ततन्तून् वितनोषि तन्वा
त्रय्या चतुर्होत्रकविद्यया च ।
त्वमेक आत्मात्मवतामनादि-
रनन्तपारः कविरन्तरात्मा ॥ ३० ॥

*tvam sapta-tantūn vitanoṣi tanvā
trayyā catur-hotraka-vidyayā ca
tvam eka ātmātmavatām anādir
ananta-pāraḥ kavir antarātmā*

tvam—you; *sapta-tantūn*—the seven kinds of Vedic ritualistic ceremonies, beginning from the *agniṣṭoma-yajña*; *vitanoṣi*—spread; *tanvā*—by your body; *trayyā*—the three *Vedas*; *catur-hotraka*—of the four kinds of Vedic priests, known as *hotā*, *adhvaryu*, *brahma* and *udgātā*; *vidyayā*—by the necessary knowledge; *ca*—also; *tvam*—you; *ekaḥ*—one; *ātmā*—the Supersoul; *ātmā-vatām*—of all living entities; *anādir*—without beginning; *ananta-pāraḥ*—without end; *kaviḥ*—the supreme inspirer; *antaḥ-ātmā*—the Supersoul within the core of the heart.

My dear lord, by your form as the Vedas personified and through knowledge relating to the activities of all the yajñic brāhmaṇas, you spread the Vedic ritualistic ceremonies of the seven kinds of sacrifices, headed by agniṣṭoma. Indeed, you inspire the yajñic brāhmaṇas to perform the rituals mentioned in the three Vedas. Being the Supreme Soul, the Supersoul of all living entities, you are beginningless, endless and omniscient, beyond the limits of time and space.

The Vedic ritualistic ceremonies, the knowledge thereof, and the person who agrees to perform them are inspired by the Supreme Soul. As confirmed in *Bhagavad-gītā*, *mattaḥ smṛtir jñānam apohanam ca*: [Bg. 15.15] from the Lord come remembrance, knowledge and forgetfulness. The Supersoul is situated in everyone's heart (*sarvasya cāham ḥṛdi*

sanniviṣṭaḥ, īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati [Bg. 18.61]), and when one is advanced in Vedic knowledge, the Supersoul gives him directions. Acting as Supersoul, the Lord gives inspiration to a suitable person to perform the Vedic ritualistic ceremonies. In this connection, four classes of priests, known as *ṛtvik*, are required. They are mentioned as *hotā, adhvaryu, brahma* and *udgātā*.

TEXT 31

त्वमेव कालोऽनिमिषो जनाना-
 मायुर्लवाद्यवयवैः क्षिणोषि ।
 कूटस्थ आत्मा परमेष्ठ्यजो महा-
 स्त्वं जीवलोकस्य च जीव आत्मा ॥ ३१ ॥

*tvam eva kālo 'nimiṣo janānām
 āyur lavādy-avayavaiḥ kṣiṇoṣi
 kūṭa-stha ātmā parameṣṭhy ajo mahāms
 tvaṁ jīva-lokasya ca jīva ātmā*

tvam—you; *eva*—indeed; *kālaḥ*—unlimited time; *animiṣaḥ*—unblinking; *janānām*—of all living entities; *āyur*—the duration of life; *lava-ādi*—consisting of seconds, moments, minutes and hours; *avayavaiḥ*—by different parts; *kṣiṇoṣi*—reduce; *kūṭa-sthaḥ*—without being affected by anything; *ātmā*—the Supersoul; *parameṣṭhī*—the Supreme Lord; *ajaḥ*—the unborn; *mahān*—the great; *tvam*—you; *jīva-lokasya*—of this material world; *ca*—also; *jīvaḥ*—the cause of life; *ātmā*—the Supersoul.

O my lord, Your Lordship is eternally awake, seeing everything that happens. As eternal time, you reduce the duration of life for all living entities through your different parts, such as moments, seconds, minutes and hours. Nonetheless, you are unchanged, resting in one place as the Supersoul, witness and Supreme Lord, the birthless, all-pervading controller who is the cause of life for all living entities.

In this verse the word *kūṭa-stha* is very important. Although the Supreme Personality of Godhead is situated everywhere, He is the central unchanging point. *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati*: [Bg. 18.61] the Lord is situated in full in the core of everyone's heart. As indicated in the *Upaniṣads* by the word *ekatvam*, although

there are millions and millions of living entities, the Lord is situated as the Supersoul in every one of them. Nonetheless, He is one in many. As stated in the *Brahma-saṁhitā*, *advaitam acyutam anādim ananta-rūpam*: [Bs. 5.33] He has many forms, yet they are *advaita*—one and unchanging. Since the Lord is all-pervading, He is also situated in eternal time. The living entities are described as parts and parcels of the Lord because He is the life and soul of all living entities, being situated within their hearts as the *antaryāmī*, as enunciated by the philosophy of inconceivable oneness and difference (*acintya-bhedābheda*). Since the living entities are part of God, they are one in quality with the Lord, yet they are different from Him. The Supersoul, who inspires all living entities to act, is one and changeless. There are varieties of subjects, objects and activities, yet the Lord is one.

TEXT 32

त्वत्तः परं नापरमप्यनेज-
 देजच्च किञ्चिद् व्यतिरिक्तमस्ति ।
 विद्याः कलास्ते तनवश्च सर्वा
 हिरण्यगर्भोऽसि बृहत्त्रिपृष्ठः ॥ ३२ ॥

*tvattaḥ param nāparam apy anejad
 ejac ca kiñcid vyatiriktam asti
 vidyāḥ kalās te tanavaś ca sarvā
 hiraṇyagarbho 'si bṛhat tri-ṛṣṭhaḥ*

tvattaḥ—from you; *param*—higher; *na*—not; *aparam*—lower; *api*—even; *anejat*—not moving; *ejat*—moving; *ca*—and; *kiñcit*—anything; *vyatiriktam*—separate; *asti*—there is; *vidyāḥ*—knowledge; *kalāḥ*—its parts; *te*—of you; *tanavaḥ*—features of the body; *ca*—and; *sarvāḥ*—all; *hiraṇya-garbhaḥ*—the one who keeps the universe within his abdomen; *asi*—you are; *bṛhat*—greater than the greatest; *tri-ṛṣṭhaḥ*—transcendental to the three modes of material nature.

There is nothing separate from you, whether it be better or lower, stationary or moving. The knowledge derived from the Vedic literatures like the Upaniṣads, and from all the sub-limbs of the original Vedic knowledge, form your external body. You are Hiraṇyagarbha, the

reservoir of the universe, but nonetheless, being situated as the supreme controller, you are transcendental to the material world, which consists of the three modes of material nature.

The word *param* means "the supreme cause," and *aparam* means "the effect." The supreme cause is the Supreme Personality of Godhead, and the effect is material nature. The living entities, both moving and nonmoving, are controlled by the Vedic instructions in art and science, and therefore they are all expansions of the external energy of the Supreme Personality of Godhead, who is the center as the Supersoul. The *brahmāṇḍas*, the universes, exist during the duration of a breath of the Supreme Lord (*yasyaika-niśvasita-kālam athāvalambya jīvanti lomavilajā jagad-aṇḍa-nāthāḥ* [Bs. 5.48]). Thus they are also within the womb of the Supreme Personality of Godhead, Mahā-Viṣṇu. Nothing, therefore, is separate from the Supreme Lord. This is the philosophy of *acintya-bhedābheda-tattva*.

TEXT 33

व्यक्तं विभो स्थूलमिदं शरीरं
येनेन्द्रियप्राणमनोगुणांस्त्वम् ।
भुङ्क्ते स्थितो धामनि पारमेष्ठ्ये
अव्यक्त आत्मा पुरुषः पुराणः ॥ ३३ ॥

vyaktam vibho sthūlam idam śarīram
yenendriya-prāṇa-mano-guṇāṁs tvam
bhuṅkṣe sthito dhāmani pārameṣṭhye
avyakta ātmā puruṣaḥ purāṇaḥ

vyaktam—manifested; *vibho*—O my lord; *sthūlam*—cosmic manifestation; *idam*—this; *śarīram*—external body; *yena*—by which; *indriya*—the senses; *prāṇa*—the life air; *manaḥ*—the mind; *guṇān*—transcendental qualities; *tvam*—you; *bhuṅkṣe*—enjoy; *sthitāḥ*—situated; *dhāmani*—in your own abode; *pārameṣṭhye*—the supreme; *avyaktaḥ*—not manifested through ordinary knowledge; *ātmā*—the soul; *puruṣaḥ*—the supreme person; *purāṇaḥ*—the oldest.

O my lord, being changelessly situated in your own abode, you expand your universal form within this cosmic manifestation, thus appearing to

taste the material world. You are Brahman, the Supersoul, the oldest, the Personality of Godhead.

It is said that the Absolute Truth appears in three features—namely, impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead, Kṛṣṇa. The cosmic manifestation is the gross material body of the Supreme Personality of Godhead, who enjoys the taste of the material mellows by expanding His parts and parcels, the living entities, who are qualitatively one with Him. The Supreme Personality of Godhead, however, is situated in the Vaikuṅṭha planets, where He enjoys the spiritual mellows. Therefore the one Absolute Truth, Bhagavān, pervades all by His material cosmic manifestation, the spiritual Brahman effulgence, and His personal existence as the Supreme Lord.

TEXT 34

**अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् ।
चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥ ३४ ॥**

*anantāvyakta-rūpeṇa
yenedam akhilaṁ tatam
cid-acic-chakti-yuktāya
tasmai bhagavate namaḥ*

ananta-avyakta-rūpeṇa—by the unlimited, unmanifested form; *yena*—by which; *idam*—this; *akhilam*—total aggregate; *tatam*—expanded; *cit*—with spiritual; *acit*—and material; *śakti*—potency; *yuktāya*—unto him who is endowed; *tasmai*—unto him; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances.

Let me offer my respectful obeisances unto the Supreme, who in his unlimited, unmanifested form has expanded the cosmic manifestation, the form of the totality of the universe. He possesses external and internal energies and the mixed energy called the marginal potency, which consists of all the living entities.

The Lord is endowed with unlimited potencies (*parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport]), which are summarized as three, namely external, internal and marginal. The external potency manifests

this material world, the internal potency manifests the spiritual world, and the marginal potency manifests the living entities, who are mixtures of internal and external. The living entity, being part and parcel of Parabrahman, is actually internal potency, but because of being in contact with the material energy, he is an emanation of material and spiritual energies. The Supreme Personality of Godhead is above the material energy and is engaged in spiritual pastimes. The material energy is only an external manifestation of His pastimes.