

TEXT 21

श्रीदेवा ऊचुः
वाय्वम्बराग्न्यप्क्षितयस्त्रिलोका
ब्रह्मादयो ये वयमुद्विजन्तः ।
हराम यस्मै बलिमन्तकोऽसौ
बिभेति यस्मादरणं ततो नः ॥ २१ ॥

śrī-devā ūcuḥ
vāyv-ambarāgny-ap-kṣitayas tri-lokā
brahmādayo ye vayam udvijantaḥ
harāma yasmai balim antako 'sau
bibheti yasmād araṇam tato naḥ

śrī-devāḥ ūcuḥ—the demigods said; vāyu—composed of air; ambara—sky; agni—fire; ap—water; kṣitayaḥ—and land; tri-lokāḥ—the three worlds; brahma-ādayaḥ—beginning from Lord Brahmā; ye—who; vayam—we; udvijantaḥ—being very much afraid; harāma—offer; yasmai—unto whom; balim—presentation; antakaḥ—the destroyer, death; asau—that; bibheti—fears; yasmāt—from whom; araṇam—shelter; tataḥ—therefore; naḥ—our.

The demigods said: The three worlds are created by the five elements—namely ether, air, fire, water and earth—which are controlled by various demigods, beginning from Lord Brahmā. Being very much afraid that the time factor will end our existence, we offer presentations unto time by performing our work as time dictates. The time factor himself, however, is afraid of the Supreme Personality of Godhead. Therefore let us now worship that Supreme Lord, who alone can give us full protection.

When one is afraid of being killed, one must take shelter of the Supreme Personality of Godhead. He is worshiped by all the demigods, beginning from Brahmā, although they are in charge of the various elements of this material world. The words *bibheti yasmāt* indicate that all the demons, regardless of how great and powerful, fear the Supreme Personality of Godhead. The demigods, being afraid of death, took shelter of the Lord and offered Him these prayers. Although the time factor is fearful to

everyone, fear personified is afraid of the Supreme Lord, who is therefore known as *abhaya*, fearless. Taking shelter of the Supreme Lord brings actual fearlessness, and therefore the demigods decided to take shelter of the Lord.

TEXT 22

अविस्मितं तं परिपूर्णकामं
स्वेनैव लाभेन समं प्रशान्तम् ।
विनोपसर्पत्यपरं हि बालिशः
श्वलाङ्गुलेनातितितर्ति सिन्धुम् ॥ २२ ॥

*avismitam tam paripūrṇa-kāmam
svenaiva lābhena samam praśāntam
vinopasarpaty aparam hi bāliśaḥ
śva-lāṅgulenātītīrti sindhum*

avismitam—who is never struck with wonder; *tam*—Him; *paripūrṇa-kāmam*—who is fully satisfied; *svena*—by His own; *eva*—indeed; *lābhena*—achievements; *samam*—equipoised; *praśāntam*—very steady; *vinā*—without; *upasarpati*—approaches; *aparam*—another; *hi*—indeed; *bāliśaḥ*—a fool; *śva*—of a dog; *lāṅgulena*—by the tail; *atītīrti*—wants to cross; *sindhum*—the sea.

Free from all material conceptions of existence and never wonder-struck by anything, the Lord is always jubilant and fully satisfied by His own spiritual perfection. He has no material designations, and therefore He is steady and unattached. That Supreme Personality of Godhead is the only shelter of everyone. Anyone desiring to be protected by others is certainly a great fool who desires to cross the sea by holding the tail of a dog.

A dog can swim in the water, but if a dog dives in the ocean and someone wants to cross the ocean by holding the dog's tail, he is certainly fool number one. A dog cannot cross the ocean, nor can a person cross the ocean by catching a dog's tail. Similarly, one who desires to cross the ocean of nescience should not seek the shelter of any demigod or anyone else but the fearless shelter of the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam* (10.14.58) therefore says:

*samāśritā ye pada-pallava-plavam
mahat-padam puṇya-yaśo-murāreḥ
bhavāmbudhir vatsa-padam param padam
padam padam yad vipadām na teṣām*

The Lord's lotus feet are an indestructible boat, and if one takes shelter of that boat he can easily cross the ocean of nescience. Consequently there are no dangers for a devotee although he lives within this material world, which is full of dangers at every step. One should seek the shelter of the all-powerful instead of trying to be protected by one's own concocted ideas.

TEXT 23

**यस्योरुशूरो जगतीं स्वनावं
मनुर्यथाबध्य ततार दुर्गम् ।
स एव नस्त्वाष्ट्रभयाद् दुरन्तात्
त्राताश्रितान् वारिचरोऽपि नूनम् ॥ २३ ॥**

*yasyoru-śṛṅge jagatīm sva-nāvam
manur yathābadhya tatāra durgam
sa eva naḥ tvāṣṭra-bhayād durantāt
trātāśritān vāricaro 'pi nūnam*

yasya—of whom; *uru*—very strong and high; *śṛṅge*—on the horn; *jagatīm*—in the form of the world; *sva-nāvam*—his own boat; *manuḥ*—Manu, King Satyavrata; *yathā*—just as; *ābadhya*—binding; *tatāra*—crossed; *durgam*—the very difficult to cross (inundation); *saḥ*—He (the Supreme Personality of Godhead); *eva*—certainly; *naḥ*—us; *tvāṣṭra-bhayāt*—from fear of the son of Tvaṣṭā; *durantāt*—endless; *trātā*—deliverer; *āśritān*—dependents (like us); *vāri-carāḥ api*—although taking the form of a fish; *nūnam*—indeed.

The Manu named King Satyavrata formerly saved himself by tying the small boat of the entire world to the horn of the Matsya avatāra, the fish incarnation. By the grace of the Matsya avatāra, Manu saved himself from the great danger of the flood. May that same fish incarnation save us from the great and fearful danger caused by the son of Tvaṣṭā.

TEXT 24

पुरा स्वयम्भूरपि संयमाम्भ-
स्युदीर्णवातोर्मिरवैः कराले ।
एकोऽरविन्दात् पतितस्ततार
तस्माद् भयाद् येन स नोऽस्तु पारः ॥ २४ ॥

*purā svayambhūr api saṁyamāmbhasy
udīrṇa-vātormi-ravaiḥ karāle
eko 'ravindāt patitas tatāra
tasmād bhayād yena sa no 'stu pāraḥ*

purā—formerly (during the time of creation); *svayambhūḥ*—Lord Brahmā; *api*—also; *saṁyama-ambhasi*—in the water of inundation; *udīrṇa*—very high; *vāta*—of wind; *ūrmi*—and of waves; *ravaiḥ*—by the sounds; *karāle*—very fearful; *ekaḥ*—alone; *aravindāt*—from the lotus seat; *patitaḥ*—almost fallen; *tatāra*—escaped; *tasmāt*—from that; *bhayāt*—fearful situation; *yena*—by whom (the Lord); *saḥ*—He; *naḥ*—of us; *astu*—let there be; *pāraḥ*—deliverance.

In the beginning of creation, a tremendous wind caused fierce waves of inundating water. The great waves made such a horrible sound that Lord Brahmā almost fell from his seat on the lotus into the water of devastation, but he was saved with the help of the Lord. Thus we also expect the Lord to protect us from this dangerous condition.

TEXT 25

य एक ईशो निजमायया नः
ससर्ज येनानुसृजाम विश्वम् ।
वयं न यस्यापि पुरः समीहतः
पश्याम लिंरां पृथगीशमानिनः ॥ २५ ॥

*ya eka īśo nija-māyayā naḥ
sasarja yenānusṛjāma viśvam
vayaṁ na yasyāpi puraḥ samīhataḥ
paśyāma liṅgaṁ pṛthag īśa-māninaḥ*

yaḥ—He who; ekaḥ—one; īśaḥ—controller; nija-māyayā—by His transcendental potency; naḥ—us; sasarja—created; yena—by whom (through whose mercy); anusṛjāma—we also create; viśvam—the universe; vayam—we; na—not; yasya—of whom; api—although; puraḥ—in front of us; samīhataḥ—of Him who is acting; paśyāma—see; liṅgam—the form; pṛthak—separate; īśa—as controllers; māninaḥ—thinking of ourselves.

The Supreme Personality of Godhead, who created us by His external potency and by whose mercy we expand the creation of the universe, is always situated before us as the Supersoul, but we cannot see His form. We are unable to see Him because all of us think that we are separate and independent gods.

Here is an explanation of why the conditioned soul cannot see the Supreme Personality of Godhead face to face. Even though the Lord appears before us as Lord Kṛṣṇa or Lord Rāmacandra and lives in human society as a leader or king, the conditioned soul cannot understand Him. *Avajānanti mām mūḍhā mānuṣīm tanum āśritam*: [Bg. 9.11] rascals (*mūḍhas*) deride the Supreme Personality of Godhead, thinking Him an ordinary human being. However insignificant we are, we think that we are also God, that we can create a universe or that we can create another God. This is why we cannot see or understand the Supreme Personality of Godhead. In this regard, Śrīla Madhvācārya says:

*liṅgam eva paśyāmaḥ
kadācid abhimānas tu
devānām api sann iva
prāyaḥ kāleṣu nāsty eva
tāratamyena so 'pi tu*

We are all conditioned to various degrees, but we think that we are God. This is why we cannot understand who God is or see Him face to face.

TEXTS 26-27

यो नः सपत्नैर्भृशमर्धमानान्
देवर्षितिर्यङ्मृषु नित्य एव ।

कृतावतारस्तनुभिः स्वमायया
 कृत्वात्मसात् पाति युगे युगे च ॥ २६ ॥
 तमेव देवं वयमात्मदैवतं
 परं प्रधानं पुरुषं विश्वमन्यम् ।
 ब्रजाम सर्वे शरणं शरण्यं
 स्वानां स नो धास्यति शं महात्मा ॥ २७ ॥

yo naḥ sapatnair bhṛśam ardyamānān
 devarṣi-tiryāṅ-nṛṣu nitya eva
 kṛtāvatāras tanubhiḥ sva-māyayā
 kṛtvātmāsāt pāti yuge yuge ca

tam eva devam vayam ātma-daivatam
 param pradhānam puruṣam viśvam anyam
 vrajāma sarve śaraṇam śaraṇyam
 svānām sa no dhāsyati śam mahātmā

yaḥ—He who; *naḥ*—us; *sapatnaiḥ*—by our enemies, the demons; *bhṛśam*—almost always; *ardyamānān*—being persecuted; *deva*—among the demigods; *ṛṣi*—the saintly persons; *tiryak*—the animals; *nṛṣu*—and men; *nityaḥ*—always; *eva*—certainly; *kṛta-avatāraḥ*—appearing as an incarnation; *tanubhiḥ*—with different forms; *sva-māyayā*—by His internal potency; *kṛtvā ātmasāt*—considering very near and dear to Him; *pāti*—protects; *yuge yuge*—in every millennium; *ca*—and; *tam*—Him; *eva*—indeed; *devam*—the Supreme Lord; *vayam*—all of us; *ātma-daivatam*—the Lord of all living entities; *param*—transcendental; *pradhānam*—the original cause of the total material energy; *puruṣam*—the supreme enjoyer; *viśvam*—whose energy constitutes this universe; *anyam*—separately situated; *vrajāma*—we approach; *sarve*—all; *śaraṇam*—shelter; *śaraṇyam*—suitable as shelter; *svānām*—unto His own devotees; *saḥ*—He; *naḥ*—unto us; *dhāsyati*—shall give; *śam*—good fortune; *mahātmā*—the Supersoul.

By His inconceivable internal potency, the Supreme Personality of Godhead expands into various transcendental bodies as Vāmanadeva, the incarnation of strength among the demigods; Paraśurāma, the incarnation

among saints; Nṛsimhadeva and Varāha, incarnations among animals; and Matsya and Kūrma, incarnations among aquatics. He accepts various transcendental bodies among all types of living entities, and among human beings He especially appears as Lord Kṛṣṇa and Lord Rāma. By His causeless mercy, He protects the demigods, who are always harassed by the demons. He is the supreme worshipable Deity of all living entities. He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāṭ-rūpa]. In our fearful condition, let us take shelter of Him, for we are sure that the Supreme Lord, the Supreme Soul, will give us His protection.

In this verse, the Supreme Personality of Godhead, Viṣṇu, is ascertained to be the original cause of creation. Śrīdhara Svāmī, in his commentary *Bhāvārtha-dīpikā*, replies to the idea that *prakṛti* and *puruṣa* are the causes of the cosmic manifestation. As stated herein, *param pradhānam puruṣam viśvam anyam*: "He is the supreme cause, represented as the male and female creative energies. Although different from this universe, He exists in His universal form [virāṭ rūpa]." The word *prakṛti*, which is used to indicate the source of generation, refers to the material energy of the Supreme Lord, and the word *puruṣa* refers to the living entities, who are the superior energy of the Lord. Both the *prakṛti* and *puruṣa* ultimately enter the Supreme Lord, as stated in *Bhagavad-gītā* (*prakṛtim yānti māmikām*).

Although *prakṛti* and *puruṣa* superficially appear to be the causes of the material manifestation, both are emanations of different energies of the Supreme Lord. Therefore the Supreme Lord is the cause of *prakṛti* and *puruṣa*. He is the original cause (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). The *Nāradya Purāṇa* says:

*avikāro 'pi paramaḥ
prakṛtis tu vikāriṇī
anupraviśya govindaḥ
prakṛtiś cābhidhīyate*

Both the *prakṛti* and *puruṣa*, which are inferior and superior energies, are emanations from the Supreme Personality of Godhead. As explained

in *Bhagavad-gītā* (*gām āviśya* [Bg. 15.13]), the Lord enters the *prakṛti*, and then the *prakṛti* creates different manifestations. The *prakṛti* is not independent or beyond His energies. Vāsudeva, Lord Śrī Kṛṣṇa, is the original cause of everything. Therefore the Lord says in *Bhagavad-gītā* (10.8):

*aham sarvasya prabhavo
mattaḥ sarvaṁ pravartate
iti matvā bhajante mām
budhā bhāva-samanvitāḥ*

"I am the source of all spiritual and material worlds. Everything emanates from Me. The wise who perfectly know this engage in My devotional service and worship Me with all their hearts." In *Śrīmad-Bhāgavatam* (2.9.33) the Lord also says, *aham evāsam evāgre*: "Only I existed before the creation." This is confirmed in the *Brahmāṇḍa Purāṇa* as follows:

*smṛtir avyavadhānena
prakṛtitvam iti sthitiḥ
ubhayātmaka-sūtitvād
vāsudevaḥ paraḥ pumān
prakṛtiḥ puruṣaś ceti
śabdair eko 'bhidhīyate*

To generate the universe, the Lord acts indirectly as the *puruṣa* and directly as the *prakṛti*. Because both energies emanate from Lord Vāsudeva, the all-pervasive Supreme Personality of Godhead, He is known as both *prakṛti* and *puruṣa*. Therefore Vāsudeva is the cause of everything (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]).

TEXT 31

श्रीदेवा ऊचुः

नमस्ते यज्ञवीर्याय वयसे उत ते नमः ।

नमस्ते ह्यस्तचक्राय नमः सुपुरुहूतये ॥ ३१ ॥

śrī-devā ūcuḥ
namas te yajñā-vīryāya
vayase uta te namaḥ
namas te hy asta-cakrāya
namaḥ supuru-hūtaye

śrī-devāḥ ūcuḥ—the demigods said; *namaḥ*—obeisances; *te*—unto You; *yajñā-vīryāya*—unto the Supreme Personality of Godhead, who is able to give the results of sacrifice; *vayase*—who is the time factor, which ends the results of *yajñā*; *uta*—although; *te*—unto You; *namaḥ*—obeisances; *namaḥ*—obeisances; *te*—unto You; *hi*—indeed; *asta-cakrāya*—who throws the disc; *namaḥ*—respectful obeisances; *supuru-hūtaye*—having varieties of transcendental names.

The demigods said: O Supreme Personality of Godhead, You are competent to give the results of sacrifice, and You are also the time factor that destroys all such results in due course. You are the one who releases the cakra to kill the demons. O Lord, who possess many varieties of names, we offer our respectful obeisances unto You.

TEXT 32

यत् ते गतीनां तिसृणामीशितुः परमं पदम् ।
नार्वाचीनो विसर्गस्य धातर्वेदितुमर्हति ॥ ३२ ॥

yat te gatīnām tisṛṇām
īśituḥ paramam padam
nārvācīno visargasya
dhātar veditum arhati

yat—which; *te*—of You; *gatīnām tisṛṇām*—of the three destinations (the heavenly planets, the earthly planets and hell); *īśituḥ*—who are the controller; *paramam padam*—the supreme abode, Vaikuṅṭhaloka; *na*—not; *arvācīnaḥ*—a person appearing after; *visargasya*—the creation; *dhātaḥ*—O supreme controller; *veditum*—to understand; *arhati*—is able.

O supreme controller, You control the three destinations [promotion to the heavenly planets, birth as a human being, and condemnation in hell], yet Your supreme abode is Vaikuṅṭha-dhāma. Since we appeared after You created this cosmic manifestation, Your activities are impossible for

us to understand. We therefore have nothing to offer You but our humble obeisances.

An inexperienced man generally does not know what to beg from the Supreme Personality of Godhead. Everyone is under the jurisdiction of the created material world, and no one knows what benediction to ask when praying to the Supreme Lord. People generally pray to be promoted to the heavenly planets because they have no information of Vaikuṅṭhaloka. Śrīla Madhvācārya quotes the following verse:

*deva-lokāt piṭṛ-lokāt
nirayāc cāpi yat param
tiṣṭbhyaḥ paramaṁ sthānaṁ
vaiṣṇavaṁ viduṣāṁ gatiḥ*

There are different planetary systems, known as Devaloka (the planets of the demigods), Piṭṛloka (the planet of the Pitās) and Niraya (the hellish planets). When one transcends these various planetary systems and enters Vaikuṅṭhaloka, he achieves the ultimate resort of the Vaiṣṇavas. Vaiṣṇavas have nothing to do with the other planetary systems.

TEXT 33

ॐ नमस्तेऽस्तु भगवन् नारायण वासुदेवादिपुरुष महापुरुष महानुभाव
परममूराल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ
सर्वेश्वर लक्ष्मीनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभावि-
तपरिस्फुटपारमहंस्यधर्मेणोद्घाटिततमःकपाटद्वारे चित्तेऽपावृत आत्मलोके
स्वयमुपलब्धनिजसुखानुभवो भवान् ॥ ३३ ॥

*om namas te 'stu bhagavan nārāyaṇa vāsudevādi-puruṣa mahā-puruṣa
mahānubhāva parama-maṅgala parama-kalyāṇa parama-kāruṇika
kevala jagad-ādhāra lokaika-nātha sarveśvara lakṣmī-nātha
paramahaṁsa-parivrājakaiḥ parameṇātma-yoga-samādhinā paribhāvita-
parisphuṭa-pāramahaṁsya-dharmeṇodghāṭita-tamaḥ-kaṭāṭa-dvāre citte
'pāvṛta ātma-loke svayam upalabdha-nija-sukhānubhavo bhavān.*

om—O Lord; *namaḥ*—respectful obeisances; *te*—unto You; *astu*—let there be; *bhagavan*—O Supreme Personality of Godhead; *nārāyaṇa*—

the resort of all living entities, Nārāyaṇa; *vāsudeva*—Lord Vāsudeva, Śrī Kṛṣṇa; *ādi-puruṣa*—the original person; *mahā-puruṣa*—the most exalted personality; *mahā-anubhāva*—the supremely opulent; *parama-maṅgala*—the most auspicious; *parama-kalyāṇa*—the supreme benediction; *parama-kāruṇika*—the supremely merciful; *kevala*—changeless; *jagat-ādhāra*—the support of the cosmic manifestation; *loka-eka-nātha*—the only proprietor of all the planetary systems; *sarva-īśvara*—the supreme controller; *lakṣmī-nātha*—the husband of the goddess of fortune; *paramahaṁsa-parivrājakaiḥ*—by the topmost *sannyāsīs* wandering all over the world; *parameṇa*—by supreme; *ātma-yoga-samādhinā*—absorption in *bhakti-yoga*; *paribhāvita*—fully purified; *parisphuṭa*—and fully manifested; *pāramahaṁsya-dharmeṇa*—by executing the transcendental process of devotional service; *udghāṭita*—pushed open; *tamaḥ*—of illusory existence; *kapāṭa*—in which the door; *dvāre*—existing as the entrance; *citte*—in the mind; *apāvṛte*—without contamination; *ātma-loke*—in the spiritual world; *svayam*—personally; *upalabdha*—experiencing; *nija*—personal; *sukha-anubhavaḥ*—perception of happiness; *bhavān*—Your Lordship.

O Supreme Personality of Godhead, O Nārāyaṇa, O Vāsudeva, original person! O most exalted person, supreme experience, welfare personified! O supreme benediction, supremely merciful and changeless! O support of the cosmic manifestation, sole proprietor of all planetary systems, master of everything and husband of the goddess of fortune! Your Lordship is realized by the topmost *sannyāsīs*, who wander about the world to preach Kṛṣṇa consciousness, fully absorbed in *samādhi* through *bhakti-yoga*. Because their minds are concentrated upon You, they can receive the conception of Your personality in their fully purified hearts. When the darkness in their hearts is completely eradicated and You are revealed to them, the transcendental bliss they enjoy is the transcendental form of Your Lordship. No one but such persons can realize You. Therefore we simply offer You our respectful obeisances.

The Supreme Personality of Godhead has numerous transcendental names pertaining to different grades of revelation to various grades of devotees and transcendentalists. When He is realized in His impersonal form He is called the Supreme Brahman, when realized as the

Paramātmā He is called *antaryāmī*, and when He expands Himself in different forms for material creation He is called Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu. When He is realized as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha—the Caturvyūha, who are beyond the three forms of Viṣṇu—He is the Vaikuṅṭha Nārāyaṇa. Above realization of Nārāyaṇa is realization of Baladeva, and above that is realization of Kṛṣṇa. All these realizations are possible when one engages fully in devotional service. The covered core of one's heart is then completely open to receiving an understanding of the Supreme Personality of Godhead in His various forms.

TEXT 34

दुर्वबोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षितास्मत्स-
मवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि ॥ ३४ ॥

*duravabodha iva tavāyaṁ vihāra-yogo yad aśaraṇo 'śarīra idam
anavekṣitāsmat-samavāya ātmanaivāvikriyamāṇena saguṇam aguṇaḥ
sṛjasi pāsi harasi.*

duravabodhaḥ—difficult to understand; *iva*—quite; *tava*—Your; *ayam*—this; *vihāra-yogaḥ*—engagement in the pastimes of material creation, maintenance and annihilation; *yat*—which; *aśaraṇaḥ*—not dependent on any other support; *aśarīraḥ*—without having a material body; *idam*—this; *anavekṣita*—without waiting for; *asmat*—of us; *samavāyaḥ*—the cooperation; *ātmanā*—by Your own self; *eva*—indeed; *avikriyamāṇena*—without being transformed; *sa-guṇam*—the material modes of nature; *aguṇaḥ*—although transcendental to such material qualities; *sṛjasi*—You create; *pāsi*—maintain; *harasi*—annihilate.

O Lord, You need no support, and although You have no material body, You do not need cooperation from us. Since You are the cause of the cosmic manifestation and You supply its material ingredients without being transformed, You create, maintain and annihilate this cosmic manifestation by Yourself. Nevertheless, although You appear engaged in material activity, You are transcendental to all material qualities. Consequently these transcendental activities of Yours are extremely difficult to understand.

The *Brahma-saṁhitā* (5.37) says, *goloka eva nivasaty akhilātma-bhūtaḥ*: the Supreme Personality of Godhead, Kṛṣṇa, is always situated in Goloka Vṛndāvana. It is also said, *vṛndāvanam parityajya padam ekam na gacchati*: Kṛṣṇa never goes even a step from Vṛndāvana. Nevertheless, although Kṛṣṇa is situated in His own abode, Goloka Vṛndāvana, He is simultaneously all-pervading and is therefore present everywhere. This is very difficult for a conditioned soul to understand, but devotees can understand how Kṛṣṇa, without undergoing any changes, can simultaneously be in His abode and be all-pervasive. The demigods are understood to be various limbs of the Supreme Lord's body, although the Supreme Lord has no material body and does not need anyone's help. He is spread everywhere (*mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā* [Bg. 9.4]). Nevertheless, He is not present everywhere in His spiritual form. According to the Māyāvāda philosophy, the Supreme Truth, being all-pervasive, does not need a transcendental form. The Māyāvādīs suppose that since His form is distributed everywhere, He has no form. This is untrue. The Lord keeps His transcendental form, and at the same time He extends everywhere, in every nook and corner of the material creation.

TEXT 35

अथ तत्र भवान् किं देवदत्तवदिह गुणविसर्गपतितः पारतन्त्र्येण स्वकृत-
कुशलाकुशलं फलमुपाददात्याहोस्विदात्माराम उपशमशीलः समञ्जसदर्शन
उदास्त इति ह वाव न विदामः ॥ ३५ ॥

atha tatra bhavān kiṁ devadattavad iha guṇa-visarga-patitaḥ
pāratantryeṇa sva-kṛta-kuśalākuśalaṁ phalam upādadāty āhosvid
ātmārāma upaśama-śīlaḥ samañjasa-darśana udāsta iti ha vāva na
vidāmaḥ.

atha—therefore; *tatra*—in that; *bhavān*—Your Lordship; *kim*—whether; *deva-datta-vat*—like an ordinary human being, forced by the fruits of his activities; *iha*—in this material world; *guṇa-visarga-patitaḥ*—fallen in a material body impelled by the modes of material nature; *pāratantryeṇa*—by dependence on the conditions of time, space, activity and nature; *sva-kṛta*—executed by oneself; *kuśala*—auspicious; *akuśalam*—inauspicious; *phalam*—results of action; *upādadāti*—accepts;

āhosvit—or; *ātmārāmaḥ*—completely self-satisfied; *upaśama-śīlaḥ*—self-controlled in nature; *samañjasa-darśanaḥ*—not deprived of full spiritual potencies; *udāste*—remains neutral as the witness; *iti*—thus; *ha vāva*—certainly; *na vidāmaḥ*—we do not understand.

These are our inquiries. The ordinary conditioned soul is subject to the material laws, and he thus receives the fruits of his actions. Does Your Lordship, like an ordinary human being, exist within this material world in a body produced by the material modes? Do You enjoy or suffer the good or bad results of actions under the influence of time, past work and so forth? Or, on the contrary, are You present here only as a neutral witness who is self-sufficient, free from all material desires, and always full of spiritual potency? We certainly cannot understand Your actual position.

In *Bhagavad-gītā* Kṛṣṇa says that He descends to this material world for two purposes, namely *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām* [Bg. 4.8]—to relieve the devotees and kill demons or nondevotees. These two kinds of action are the same for the Absolute Truth. When the Lord comes to punish the demons, He bestows His favor upon them, and similarly when He delivers His devotees and gives them relief, He also bestows His favor. Thus the Lord bestows His favor equally upon the conditioned souls. When a conditioned soul gives relief to others he acts piously, and when he gives trouble to others he acts impiously, but the Lord is neither pious nor impious; He is always full in His spiritual potency, by which He shows equal mercy to the punishable and the protectable. The Lord is *apāpa-viddham*; He is never contaminated by the reactions of so-called sinful activities. When Kṛṣṇa was present on this earth, He killed many inimical nondevotees, but they all received *sārūpya*; in other words, they returned to their original spiritual bodies. One who does not know the Lord's position says that God is unkind to him but merciful to others. Actually the Lord says in *Bhagavad-gītā* (9.29), *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ*: "I am equal to everyone. No one is My enemy, and no one is My friend." But He also says, *ye bhajanti tu mām bhaktyā mayi te teṣu cāpy aham*: "If one becomes My devotee and fully surrenders unto Me, I give him special attention."

TEXT 36

न हि विरोध उभयं भगवत्यपरिमितगुणगण ईश्वरेऽनवगाह्यमाहात्म्ये
 र्वाचीनविकल्पवितर्कविचारप्रमाणाभासकुतर्कशास्त्रकलिलान्तःक
 रणाश्रयदुरवग्र-
 हवादिनां विवादानवसर उपरतसमस्तमायामये केवल एवात्ममायामन्तर्धाय
 को न्वर्थो दुर्घट इव भवति स्वरूपद्वयाभावात् ॥ ३६ ॥

*na hi virodha ubhayam bhagavaty aparimita-guṇa-gaṇa īśvare
 'navagāhya-māhātmye 'rvācīna-vikalpa-vitarka-vicāra-pramāṇābhāsa-
 kutarka-śāstra-kalilāntaḥkaraṇāśraya-duravagraha-vādinām
 vivādānavasara uparata-samasta-māyāmaye kevala evātma-māyām
 antardhāya ko nu artho durghaṭa iva bhavati svarūpa-dvayābhāvāt.*
na—not; *hi*—certainly; *virodhaḥ*—contradiction; *ubhayam*—both;
bhagavati—in the Supreme Personality of Godhead; *aparimita*—
 unlimited; *guṇa-gaṇe*—whose transcendental attributes; *īśvare*—in the
 supreme controller; *navagāhya*—possessing; *māhātmye*—unfathomable
 ability and glories; *rvācīna*—recent; *vikalpa*—full of equivocal
 calculations; *vitarka*—opposing arguments; *vicāra*—judgments;
pramāṇa-ābhāsa—imperfect evidence; *kutarka*—useless arguments;
śāstra—by unauthorized scriptures; *kalila*—agitated; *antaḥkaraṇa*—
 minds; *āśraya*—whose shelter; *duravagraha*—with wicked obstinacies;
vādinām—of theorists; *vivāda*—of the controversies; *navasare*—not
 within the range; *uparata*—withdrawn; *samasta*—from whom all; *māyā-
 maye*—illusory energy; *kevale*—without a second; *eva*—indeed; *ātma-
 māyām*—the illusory energy, which can do and undo the inconceivable;
antardhāya—placing between; *kaḥ*—what; *nu*—indeed; *arthaḥ*—
 meaning; *durghaṭaḥ*—impossible; *iva*—as it were; *bhavati*—is; *sva-rūpa*
 —natures; *dvaya*—of two; *abhāvāt*—due to the absence.

O Supreme Personality of Godhead, all contradictions can be reconciled in You. O Lord, since You are the Supreme Person, the reservoir of unlimited spiritual qualities, the supreme controller, Your unlimited glories are inconceivable to the conditioned souls. Many modern theologians argue about right and wrong without knowing what is actually right. Their arguments are always false and their judgments

inconclusive because they have no authorized evidence with which to gain knowledge of You. Because their minds are agitated by scriptures containing false conclusions, they are unable to understand the truth concerning You. Furthermore, because of polluted eagerness to arrive at the right conclusion, their theories are incapable of revealing You, who are transcendental to their material conceptions. You are one without a second, and therefore in You contradictions like doing and not doing, happiness and distress, are not contradictory. Your potency is so great that it can do and undo anything as You like. With the help of that potency, what is impossible for You? Since there is no duality in Your constitutional position, You can do everything by the influence of Your energy.

The Supreme Personality of Godhead, being self-sufficient, is full of transcendental bliss (*ātmārāma*). He enjoys bliss in two ways—when He appears happy and when He appears distressed. Distinctions and contradictions are impossible in Him because only from Him have they emanated. The Supreme Personality of Godhead is the reservoir of all knowledge, all potency, all strength, opulence and influence. There is no limit to His powers. Since He is full in all transcendental attributes, nothing abominable from the material world can exist in Him. He is transcendental and spiritual, and therefore conceptions of material happiness and distress do not apply to Him.

We should not be astonished to find contradictions in the Supreme Personality of Godhead. Actually there are no contradictions. That is the meaning of His being supreme. Because He is all-powerful, He is not subject to the conditioned soul's arguments regarding His existence or nonexistence. He is pleased to protect His devotees by killing their enemies. He enjoys both the killing and the protecting.

Such freedom from duality applies not only to the Lord but also to His devotees. In Vṛndāvana, the damsels of Vrajabhūmi enjoy transcendental bliss in the company of the Supreme Personality of Godhead, Kṛṣṇa, and they feel the same transcendental bliss in separation when Kṛṣṇa and Balarāma leave Vṛndāvana for Mathurā. There is no question of material pains or pleasures for either the Supreme Personality of Godhead or His pure devotees, although they are

sometimes superficially said to be distressed or happy. One who is *ātmārāma* is blissful in both ways.

Nondevotees cannot understand the contradictions present in the Supreme Lord or His devotees. Therefore in *Bhagavad-gītā* the Lord says, *bhaktyā mām abhijānāti*: [Bg. 18.55] the transcendental pastimes can be understood through devotional service; to nondevotees they are inconceivable. *Acintyāḥ khalu ye bhāvā na tāms tarkeṇa yojayet*: the Supreme Lord and His form, name, pastimes and paraphernalia are inconceivable to nondevotees, and one should not try to understand such realities simply by logical arguments. They will not bring one to the right conclusion about the Absolute Truth.

TEXT 37

समविषममतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥ ३७ ॥

sama-viṣama-matīnām matam anusarasi yathā rajju-khaṇḍaḥ sarpādi-dhiyām.

sama—equal or proper; *viṣama*—and unequal or mistaken; *matīnām*—of those having intelligence; *matam*—conclusion; *anudarasi*—You follow; *yathā*—just as; *rajju-khaṇḍaḥ*—a piece of rope; *sarpa-ādi*—a snake, etc.; *dhiyām*—of those who perceive.

A rope causes fear for a bewildered person who considers it a snake, but not for a person with proper intelligence who knows it to be only a rope. Similarly, You, as the Supersoul in everyone's heart, inspire fear or fearlessness according to one's intelligence, but in You there is no duality.

In *Bhagavad-gītā* (4.11) the Lord says, *ye yathā mām prapadyante tāms tathaiiva bhajāmy aham*: "As one surrenders unto Me, I reward him accordingly." The Supreme Personality of Godhead is the reservoir of everything, including all knowledge, all truth and all contradictions. The example cited herein is very appropriate. A rope is one truth, but some mistake it for a snake, whereas others know it to be a rope. Similarly, devotees who know the Supreme Personality of Godhead do not see contradictions in Him, but nondevotees regard Him as the snakelike source of all fear. For example, when Nṛsiṃhadeva appeared, Prahlāda Mahārāja saw the Lord as the supreme solace, whereas his father, a demon, saw Him as the ultimate death. As stated in *Śrīmad-*

Bhāgavatam (11.2.37), *bhayaṁ dvitīyābhiniveśataḥ syāt*: fear results from being absorbed in duality. When one is in knowledge of duality, one knows both fear and bliss. The same Supreme Lord is a source of bliss to devotees and fear to nondevotees who have a poor fund of knowledge. God is one, but people understand the Absolute Truth from different angles of vision. The unintelligent see contradictions in Him, but sober devotees find no contradictions.

TEXT 38

स एव हि पुनः सर्ववस्तुनि वस्तुस्वरूपः सर्वेश्वरः सकलजगत्कारणक
रणभूतः
सर्वप्रत्यगात्मत्वात् सर्वगुणाभासोपलक्षित एक एव पर्यवशेषितः ॥ ३८ ॥

sa eva hi punaḥ sarva-vastuni vastu-svarūpaḥ sarveśvaraḥ sakala-jagat-kāraṇa-kāraṇa-bhūtaḥ sarva-pratyag-ātmavāt sarva-guṇābhāsoḥopalakṣita eka eva paryavaśeṣitaḥ.

saḥ—He (the Supreme Personality of Godhead); *eva*—indeed; *hi*—certainly; *punaḥ*—again; *sarva-vastuni*—in everything, material and spiritual; *vastu-svarūpaḥ*—the substance; *sarva-īśvaraḥ*—the controller of everything; *sakala-jagat*—of the whole universe; *kāraṇa*—of the causes; *kāraṇa-bhūtaḥ*—existing as the cause; *sarva-pratyag-ātmavāt*—because of being the Supersoul of every living being, or being present in everything, even the atom; *sarva-guṇa*—of all the effects of the material modes of nature (such as intelligence and the senses); *ābhāsa*—by the manifestations; *upalakṣitaḥ*—perceived; *ekaḥ*—alone; *eva*—indeed; *paryavaśeṣitaḥ*—left remaining.

With deliberation, one will see that the Supreme Soul, although manifested in different ways, is actually the basic principle of everything. The total material energy is the cause of the material manifestation, but the material energy is caused by Him. Therefore He is the cause of all causes, the manifester of intelligence and the senses. He is perceived as the Supersoul of everything. Without Him, everything would be dead. You, as that Supersoul, the supreme controller, are the only one remaining.

The words *sarva-vastuni vastu-svarūpaḥ* indicate that the Supreme Lord

is the active principle of everything. As described in the *Brahma-samhitā* (5.35):

*eko 'py asau racayitum jagad-aṇḍa-koṭim
yac-chaktir asti jagad-aṇḍa-cayā yad-antaḥ
aṇḍāntara-stha-ṣaramāṇu-cayāntara-stham
govindam ādi-ṣuruṣam tam aham bhajāmi*

"I worship the Personality of Godhead, Govinda, who enters the existence of every universe and every atom by one of His plenary portions and thus manifests His infinite energy throughout the material creation." By His one plenary portion as Paramātmā, *antaryāmī*, the Lord is all-pervading throughout the unlimited universes. He is the *pratyak*, or *antaryāmī*, of all living entities. The Lord says in *Bhagavad-gītā* (13.3), *kṣetra-jñam cāpi mām viddhi sarva-kṣetreṣu bhārata*: "O scion of Bharata, you should understand that I am also the knower in all bodies." Because the Lord is the Supersoul, He is the active principle of every living entity and even the atom (*aṇḍāntara-stha-ṣaramāṇu-cayāntara-stham*). He is the actual reality. According to various stages of intelligence, one realizes the presence of the Supreme in everything through the manifestations of His energy. The entire world is permeated by the three *guṇas*, and one can understand His presence according to one's modes of material nature.

TEXT 39

अथ ह वाव तव महिमामृतरससमुद्रविप्रुषा सकृदवलीढया स्वमनसि
निष्यन्दमानानवरतसुखेन विस्मारितदृष्टश्रुतविषयसुखलेशाभासाः
परमभागवता
एकान्तिनो भगवति सर्वभूतप्रियसुहृदि सर्वात्मनि नितरां निरन्तरं निर्वृत-
मनसः कथमु ह वा एते मधुमथन पुनः स्वार्थकुशला ह्यात्मप्रियसुहृदः
साधवस्त्वच्चरणाम्बुजानुसेवां विमृजन्ति न यत्र पुनरयं संसारपर्यावर्तः
॥ ३९ ॥

*atha ha vāva tava mahimāmṛta-rasa-samudra-vipruṣā sakṛd avalīḍhayā
sva-manasi niṣyandamānānavarata-sukhena vismārita-dṛṣṭa-śruta-*

*viṣaya-sukha-leśābhāsāḥ parama-bhāgavatā ekāntino bhagavati sarva-
bhūta-priya-suhṛdi sarvātmani nitarām nirantaram nirvṛta-manasaḥ
katham u ha vā ete madhumathana punaḥ svārtha-kuśalā hy ātma-priya-
suhṛdaḥ sādhas tvac-caraṇāmbujānusevām viṣṛjanti na yatra punar
ayam saṁsāra-paryāvartaḥ.*

atha ha—therefore; *vāva*—indeed; *tava*—Your; *mahima*—of glories; *amṛta*—of the nectar; *rasa*—of the mellow; *samudra*—of the ocean; *vipruṣā*—by a drop; *sakṛt*—only once; *avalīdhayā*—tasted; *sva-manasi*—in his mind; *niṣyandamāna*—flowing; *anavarata*—continuously; *sukhena*—by the transcendental bliss; *vismārita*—forgotten; *dṛṣṭa*—from material sight; *śruta*—and sound; *viṣaya-sukha*—of the material happiness; *leśa-ābhāsāḥ*—the dim reflection of a tiny portion; *parama-bhāgavatāḥ*—great, exalted devotees; *ekāntinaḥ*—who have faith only in the Supreme Lord and nothing else; *bhagavati*—in the Supreme Personality of Godhead; *sarva-bhūta*—to all living entities; *priya*—who is dearest; *suhṛdi*—the friend; *sarva-ātmani*—the Supersoul of all; *nitaram*—completely; *nirantaram*—continuously; *nirvṛta*—with happiness; *manasaḥ*—those whose minds; *katham*—how; *u ha*—then; *vā*—or; *ete*—these; *madhu-mathana*—O killer of the Madhu demon; *punaḥ*—again; *sva-artha-kuśalāḥ*—who are expert in the interest of life; *hi*—indeed; *ātma-priya-suhṛdaḥ*—who have accepted You as the Supersoul, dearest lover and friend; *sādhas*—the devotees; *tvac-caraṇa-ambuja-anusevām*—service to the lotus feet of Your Lordship; *viṣṛjanti*—can give up; *na*—not; *yatra*—wherein; *punaḥ*—again; *ayam*—this; *saṁsāra-paryāvartaḥ*—repetition of birth and death within the material world.

Therefore, O killer of the Madhu demon, incessant transcendental bliss flows in the minds of those who have even once tasted but a drop of the nectar from the ocean of Your glories. Such exalted devotees forget the tiny reflection of so-called material happiness produced from the material senses of sight and sound. Free from all desires, such devotees are the real friends of all living entities. Offering their minds unto You and enjoying transcendental bliss, they are expert in achieving the real goal of life. O Lord, You are the soul and dear friend of such devotees, who never need return to this material world. How could they give up engagement in

Your devotional service?

Although nondevotees, because of their meager knowledge and speculative habits, cannot understand the real nature of the Lord, a devotee who has once tasted the nectar from the Lord's lotus feet can realize what transcendental pleasure there is in the Lord's devotional service. A devotee knows that simply by rendering service to the Lord, he serves everyone. Therefore devotees are real friends to all living entities. Only a pure devotee can preach the glories of the Lord for the benefit of all conditioned souls.

TEXT 40

त्रिभुवनात्मभवन त्रिविक्रम त्रिनयन त्रिलोकमनोहरानुभाव तवैव विभूतयो
दितिजदनुजादयश्चापि तेषामुपक्रमसमयोऽयमिति स्वात्ममायया
सुरनरमृगमि-
श्रितजलचराकृतिभिर्यथापराधं दण्डं दण्डधर दधर्थ एवमेनमपि भगवञ्चहि
त्वाष्ट्रमुत यदि मन्यसे ॥ ४० ॥

*tri-bhuvanātma-bhavana trivikrama tri-nayana tri-loka-
manoharānubhāva tavaiva vibhūtayo diti-ja-danu-jādayaś cāpi teṣām
upakrama-samayo 'yam iti svātma-māyayā sura-nara-mṛga-miśrita-
jalacarākṛtibhir yathāparādham daṇḍam daṇḍa-dhara dadhartha evam
enam api bhagavañ jahi tvāṣṭram uta yadi manyase.*

tri-bhavana-ātma-bhavana—O Lord, You are the shelter of the three worlds because You are the Supersoul of the three worlds; *tri-vikrama*—O Lord, who assumes the form of Vāmana, Your power and opulence are distributed throughout the three worlds; *tri-nayana*—O maintainer and seer of the three worlds; *tri-loka-manohara-anubhāva*—O You who are perceived as the most beautiful within the three worlds; *tava*—of You; *eva*—certainly; *vibhūtayaḥ*—the expansions of energy; *diti-ja-danu-jādayaḥ*—the demoniac sons of Diti, and the Dānavas, another type of demon; *ca*—and; *api*—also (the human beings); *teṣām*—of all of them; *upakrama-samayaḥ*—the time of enterprise; *ayam*—this; *iti*—thus; *sva-ātma-māyayā*—by Your own energy; *sura-nara-mṛga-miśrita-jalacara-ākṛtibhiḥ*—with different forms like those of the demigods, human beings, animals, mixtures and aquatics (the incarnations Vāmana, Lord

Rāmacandra, Kṛṣṇa, Varāha, Hayagrīva, Nṛsimha, Matsya and Kūrma); *yathā-aparādham*—according to their offenses; *daṇḍam*—punishment; *daṇḍa-dhara*—O supreme chastiser; *dadhartha*—You awarded; *evam*—thus; *enam*—this one (Vṛtrāsura); *api*—also; *bhagavan*—O Supreme Personality of Godhead; *jahi*—kill; *tvāṣṭram*—the son of Tvaṣṭā; *uta*—indeed; *yadi manyase*—if You think it proper.

O Lord, O personified three worlds, father of the three worlds! O strength of the three worlds, in the form of the Vāmana incarnation! O three-eyed form of Nṛsimhadeva! O most beautiful person within the three worlds! Everything and everyone, including human beings and even the Daitya demons and the Dānavas, is but an expansion of Your energy. O supremely powerful one, You have always appeared in Your forms as the various incarnations to punish the demons as soon as they become very powerful. You appear as Lord Vāmanadeva, Lord Rāma and Lord Kṛṣṇa. You appear sometimes as an animal like Lord Boar, sometimes a mixed incarnation like Lord Nṛsimhadeva and Lord Hayagrīva, and sometimes an aquatic like Lord Fish and Lord Tortoise. Assuming such various forms, You have always punished the demons and Dānavas. We therefore pray that Your Lordship appear today as another incarnation, if You so desire, to kill the great demon Vṛtrāsura.

There are two kinds of devotees, known as *sakāma* and *akāma*. Pure devotees are *akāma*, whereas devotees in the upper planetary systems, such as the demigods, are called *sakāma* because they still want to enjoy material opulence. Because of their pious activities, the *sakāma* devotees are promoted to the higher planetary systems, but at heart they still desire to lord it over the material resources. The *sakāma* devotees are sometimes disturbed by the demons and Rākṣasas, but the Lord is so kind that He always saves them by appearing as an incarnation. The Lord's incarnations are so powerful that Lord Vāmanadeva covered the entire universe with two steps and therefore had no place for His third step. The Lord is called Trivikrama because He showed His strength by delivering the entire universe with merely three steps.

The difference between *sakāma* and *akāma* devotees is that when *sakāma* devotees, like the demigods, fall into difficulty, they approach the Supreme Personality of Godhead for relief, whereas *akāma* devotees,

even in the greatest danger, never disturb the Lord for material benefits. Even if an *akāma* devotee is suffering, he thinks this is due to his past impious activities and agrees to suffer the consequences. He never disturbs the Lord. *Sakāma* devotees immediately pray to the Lord as soon as they are in difficulty, but they are regarded as pious because they consider themselves fully dependent on the mercy of the Lord. As stated in *Śrīmad-Bhāgavatam* (10.14.8):

*tat te 'nukampām susamīkṣamāṇo
bhuñjāna evātma-kṛtaṁ vipākam
hṛd-vāg-vapurahir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

Even while suffering in the midst of difficulties, devotees simply offer their prayers and service more enthusiastically. In this way they become firmly fixed in devotional service and eligible to return home, back to Godhead, without a doubt. *Sakāma* devotees, of course, achieve from the Lord the results they desire from their prayers, but they do not immediately become fit to return to Godhead. It is to be noted herein that Lord Viṣṇu, in His various incarnations, is always the protector of His devotees. Śrīla Madhvācārya says: *vividhaṁ bhāva-pātratvāt sarve viṣṇor vibhūtayaḥ*. Kṛṣṇa is the original Personality of Godhead (*kṛṣṇas tu bhagavān svayam* [SB 1.3.28]). All the other incarnations proceed from Lord Viṣṇu.

TEXT 41

अस्माकं तावकानां तततत नतानां हरे तव चरणनलिनयुगलध्यानानु-
बद्धहृदयनिगडानां स्वलिङ्गविवरणेनात्मसात्कृतानामनुक
म्पानुरञ्जितविशदरुचिर-
शिशिरस्मितावलोकेन विगलितमधुरमुखरसामृतकलया
चान्तस्तापमनघार्हसि
शमयितुम् ॥ ४१ ॥

*asmākaṁ tāvakānām tatatata natānām hare tava caraṇa-nalina-yugala-
dhyānānubaddha-hṛdaya-nigadānām sva-liṅga-vivaraṇenātmasāt-*

*kṛtānām anukampānurañjita-viśada-rucira-śiśira-smitāvalokena
vigalita-madhura-mukha-rasāmṛta-kalayā cāntas tāpam anaghārhasi
śamayitum.*

asmākam—of us; *tāvakānām*—who are wholly and solely dependent upon You; *tata-tata*—O grandfather, father of the father; *natānām*—who are fully surrendered unto You; *hare*—O Lord Hari; *tava*—Your; *caraṇa*—on the feet; *nalina-yugala*—like two blue lotus flowers; *dhyāna*—by meditation; *anubaddha*—bound; *hṛdaya*—in the heart; *nigaḍānām*—whose chains; *sva-liṅga-vivaraṇena*—by manifesting Your own form; *ātmasāt-kṛtānām*—of those You have accepted as Your own; *anukampā*—by compassion; *anurañjita*—being colored; *viśada*—bright; *rucira*—very pleasing; *śiśira*—cool; *smita*—with a smile; *avalokena*—by Your glance; *vigalita*—melted with compassion; *madhura-mukha-rasa*—of the very sweet words from Your mouth; *amṛta-kalayā*—by the drops of nectar; *ca*—and; *antaḥ*—within the cores of our hearts; *tāpam*—the great pain; *anagha*—O supreme pure; *arhasi*—You deserve; *śamayitum*—to curb.

O supreme protector, O grandfather, O supreme pure, O Lord! We are all surrendered souls at Your lotus feet. Indeed, our minds are bound to Your lotus feet in meditation by chains of love. Now please manifest Your incarnation. Accepting us as Your own eternal servants and devotees, be pleased with us and sympathetic toward us. By Your love-filled glance, with its cool and pleasing smile of sympathy, and by the sweet, nectarean words emanating from Your beautiful face, free us from the anxiety caused by this Vṛtrāsura, who always pains the cores of our hearts.

Lord Brahmā is considered the father of the demigods, but Kṛṣṇa, or Lord Viṣṇu, is the father of Brahmā because Brahmā took birth from the lotus flower growing from the Lord's abdomen.

TEXT 42

अथ भगवंस्तवास्माभिरि

खलुजगदुत्पत्तिस्थितिलयनिमित्तायमानदिव्यमायावि-
नोदस्यसकलजीवनिकायानामन्तर्हृदयेषु बहिरपि च ब्रह्मप्रत्यगात्मस्वरूपेण
प्रधानरूपेण च यथादेशकालदेहावस्थानविशेषं तदुपादानोपलम्भक

तयानुभवतः

सर्वप्रत्ययसाक्षिण आकाशशरीरस्य साक्षात्परब्रह्मणः परमात्मनः कियानिह
वार्थविशेषो विज्ञापनीयः स्याद् विस्फुलिंगादिभिरिव हिरण्यरेतसः ॥

४२ ॥

atha bhagavaṁs tavāsmābhir akhila-jagad-utpatti-sthiti-laya-nimittāyamāna-divya-māyā-vinodasya sakala-jīva-nikāyānām antar-hṛdayeṣu bahir api ca brahma-pratyag-ātma-svarūpeṇa pradhāna-rūpeṇa ca yathā-deśa-kāla-dehāvasthāna-viśeṣam tad-upādānoṣalambhakatayānubhavataḥ sarva-pratyaya-sākṣiṇa ākāśa-śarīrasya sākṣāt para-brahmaṇaḥ paramātmanaḥ kiyān iha vārtha-viśeṣo vijñāpanīyaḥ syād visphuliṅgādibhir iva hiraṇya-retasaḥ.

atha—therefore; *bhagavan*—O Lord; *tava*—of You; *asmābhiḥ*—by us; *akhila*—all; *jagat*—of the material world; *utpatti*—of the creation; *sthiti*—maintenance; *laya*—and annihilation; *nimittāyamāna*—being the cause; *divya-māyā*—with the spiritual energy; *vinodasya*—of You, who amuse Yourself; *sakala*—all; *jīva-nikāyānām*—of the hordes of living entities; *antaḥ-hṛdayeṣu*—in the cores of the hearts; *bahiḥ api*—externally also; *ca*—and; *brahma*—of impersonal Brahman, or the Absolute Truth; *pratyag-ātma*—of the Supersoul; *sva-rūpeṇa*—by Your forms; *pradhāna-rūpeṇa*—by Your form as the external ingredients; *ca*—also; *yathā*—according to; *deśa-kāla-deha-avasthāna*—of country, time, body and position; *viśeṣam*—the particulars; *tad*—of them; *upādāna*—of the material causes; *upalambhakatayā*—by being the exhibitor; *anubhavataḥ*—witnessing; *sarva-pratyaya-sākṣiṇaḥ*—the witness of all different activities; *ākāśa-śarīrasya*—the Supersoul of the whole universe; *sākṣāt*—directly; *para-brahmaṇaḥ*—the Supreme Absolute Truth; *paramātmanaḥ*—the Supersoul; *kiyān*—of what extent; *iha*—herein; *vā*—or; *artha-viśeṣaḥ*—special necessity; *vijñāpanīyaḥ*—to be informed; *syāt*—may be; *visphuliṅga-ādibhiḥ*—by the sparks of the fire; *iva*—like; *hiraṇya-retasaḥ*—to the original fire.

O Lord, as the small sparks of a fire cannot possibly perform the actions of the whole fire, we sparks of Your Lordship cannot inform You of the necessities of our lives. You are the complete whole. Therefore, of what

do we need to inform You? You know everything because You are the original cause of the cosmic manifestation, the maintainer and the annihilator of the entire universal creation. You always engage in Your pastimes with Your spiritual and material energies, for You are the controller of all these varied energies. You exist within all living entities, within the cosmic manifestation, and also beyond them. You exist internally as Parabrahman and externally as the ingredients of the material creation. Therefore, although manifested in various stages, at different times and places, and in various bodies, You, the Personality of Godhead, are the original cause of all causes. Indeed, You are the original element. You are the witness of all activities, but because You are as great as the sky, You are never touched by any of them. You are the witness of everything as Parabrahman and Paramātmā. O Supreme Personality of Godhead, nothing is unknown to You.

The Absolute Truth exists in three phases of spiritual understanding—Brahman, Paramātmā and Bhagavān (*brahmeti paramātmēti bhagavān iti śabdyate* [SB 1.2.11]). Bhagavān, the Supreme Personality of Godhead, is the cause of Brahman and Paramātmā. Brahman, the impersonal Absolute Truth, is all-pervading, and Paramātmā is locally situated in everyone's heart, but Bhagavān, who is worshipable by the devotees, is the original cause of all causes. A pure devotee is aware that since nothing is unknown to the Supreme Personality of Godhead, He need not be informed of a devotee's conveniences and inconveniences. A pure devotee knows that there is no need to ask the Absolute Truth for any material necessities. Therefore, while informing the Supreme Lord about their distress in being attacked by Vṛtrāsura, the demigods apologized for offering prayers for their safety. A neophyte devotee, of course, approaches the Supreme Lord for relief from distress or poverty, or for speculative knowledge of the Lord. *Bhagavad-gītā* (7.16) mentions four kinds of pious men who begin devotional service to the Lord—one who is distressed (*ārta*), one in need of money (*arthārthī*), one who is inquisitive (*jijñāsu*) and one who is searching for the Absolute Truth (*jñānī*). A pure devotee, however, knows that since the Lord is omnipresent and omniscient, there is no need to offer prayers or worship Him for one's personal benefit. A pure devotee always engages

in the service of the Lord without demanding anything. The Lord is present everywhere and knows the necessities of His devotees; consequently there is no need to disturb Him by asking Him for material benefits.

TEXT 43

अत एव स्वयं तदुपकल्पयास्माकं भगवतः परमगुरोस्तव चरणशत-
पलाशच्छायां विविधवृजिनसंसारपरिश्रमोपशमनीमुपसृतानां वयं यत्कामेनो-
पसादिताः ॥ ४३ ॥

*ata eva svayaṁ tad upakalpayāsmākaṁ bhagavataḥ parama-guros tava
caraṇa-śata-palāśac-chāyāṁ vividha-vṛjina-saṁsāra-
pariśramopaśamanīm upasṛtānām vayaṁ yat-kāmenopasāditāḥ.*

ata eva—therefore; *svayaṁ*—Yourself; *tat*—that; *upakalpaya*—please arrange; *asmākaṁ*—of us; *bhagavataḥ*—of the Supreme Personality of Godhead; *parama-guroḥ*—the supreme spiritual master; *tava*—of You; *caraṇa*—of the feet; *śata-palāśat*—like lotus flowers with hundreds of petals; *chāyāṁ*—the shade; *vividha*—various; *vṛjina*—with dangerous positions; *saṁsāra*—of this conditioned life; *pariśrama*—the pain; *upaśamanīm*—relieving; *upasṛtānām*—the devotees who have taken shelter at Your lotus feet; *vayaṁ*—we; *yat*—for which; *kāmena*—by the desires; *upasāditāḥ*—caused to come near (the shelter of Your lotus feet).

Dear Lord, You are omniscient, and therefore You know very well why we have taken shelter at Your lotus feet, which provide shade that gives relief from all material disturbances. Since You are the supreme spiritual master and You know everything, we have sought shelter of Your lotus feet for instruction. Please give us relief by counteracting our present distress. Your lotus feet are the only shelter for a fully surrendered devotee and are the only means for subduing all the tribulations of this material world.

One need only seek shelter of the shade of the Lord's lotus feet. Then all the material tribulations that disturb him will be subdued, just as when one comes under the shadow of a big tree, the disturbances caused by the heat of the scorching sun are immediately mitigated, without one's asking for relief. Therefore the whole concern of the conditioned soul

should be the lotus feet of the Lord. The conditioned soul suffering from various tribulations because of existing in this material world can be relieved only when he seeks shelter at the Lord's lotus feet.

TEXT 44

अथो ईश जहि त्वाष्ट्रं ग्रसन्तं भुवनत्रयम् ।
ग्रस्तानि येन नः कृष्ण तेजांस्यस्त्रायुधानि च ॥ ४४ ॥

*atho īśa jahi tvāṣṭram
grasantam bhuvana-trayam
grastāni yena naḥ kṛṣṇa
tejāmsy astrāyudhāni ca*

atho—therefore; *īśa*—O supreme controller; *jahi*—kill; *tvāṣṭram*—the demon Vṛtrāsura, son of Tvaṣṭā; *grasantam*—who is devouring; *bhuvana-trayam*—the three worlds; *grastāni*—devoured; *yena*—by whom; *naḥ*—our; *kṛṣṇa*—O Lord Kṛṣṇa; *tejāmsi*—all strength and prowess; *astra*—arrows; *āyudhāni*—and other weapons; *ca*—also.

Therefore, O Lord, O supreme controller, O Lord Kṛṣṇa, please annihilate this dangerous demon Vṛtrāsura, Tvaṣṭā's son, who has already swallowed all our weapons, our paraphernalia for fighting, and our strength and influence.

The Lord says in *Bhagavad-gītā* (7.15-16):

*na mām duṣkṛtino mūḍhāḥ
prapadyante narādhamāḥ
māyayāpahṛta-jñānā
āsuram bhāvam āśritāḥ*

*catur-vidhā bhajante mām
janāḥ sukṛtino 'rjuna
ārto jijñāsur arthārthī
jñānī ca bharatarṣabha*

"Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me. O best among the Bhāratas

[Arjuna], four kinds of pious men render devotional service unto Me—the distressed, the desirer of wealth, the inquisitive, and he who is searching for knowledge of the Absolute."

The four classes of neophyte devotees who approach the Supreme Personality of Godhead to offer devotional service because of material motives are not pure devotees, but the advantage for such materialistic devotees is that they sometimes give up their material desires and become pure. When the demigods are utterly helpless, they approach the Supreme Personality of Godhead in grief and with tears in their eyes, praying to the Lord, and thus they become almost pure devotees, free from material desires. Admitting that they have forgotten pure devotional service because of extensive material opportunities, they fully surrender to the Lord, leaving to His consideration whether to maintain them or annihilate them. Such surrender is necessary. Bhaktivinoda Ṭhākura sings, *mārabi rākhabi-yo icchā tohārā*: "O Lord, I fully surrender unto Your lotus feet. Now, as You desire, You may protect me or annihilate me. You have the full right to do either."

TEXT 45

हंसाय दहानिलयाय निरीक्षकाय
कृष्णाय मृष्टयशसे निरुपक्रमाय ।
सत्संग्रहाय भवपान्थनिजाश्रमासा-
वन्ते परीष्टगतये हरये नमस्ते ॥ ४५ ॥

*hamsāya dahra-nilayāya nirīkṣakāya
kṛṣṇāya mṛṣṭa-yaśase nirupakramāya
sat-saṅgrahāya bhava-pāntha-nijāśramāptāv
ante pariṣṭa-gataye haraye namas te*

hamsāya—unto the most exalted and pure (*pavitram paramam*, the supreme pure); *dahra*—in the core of the heart; *nilayāya*—whose abode; *nirīkṣakāya*—supervising the activities of the individual soul; *kṛṣṇāya*—unto the Supersoul, who is a partial manifestation of Kṛṣṇa; *mṛṣṭa-yaśase*—whose reputation is very bright; *nirupakramāya*—who has no beginning; *sat-saṅgrahāya*—understood only by pure devotees; *bhava-pāntha-nija-āśrama-āptau*—being obtainment of the shelter of Kṛṣṇa for

persons within this material world; *ante*—at the ultimate end; *parīṣṭa-gataye*—unto Him who is the ultimate goal, the highest success of life; *haraye*—unto the Supreme Personality of Godhead; *namaḥ*—respectful obeisances; *te*—unto You.

O Lord, O supreme pure, You live within the core of everyone's heart and observe all the desires and activities of the conditioned souls. O Supreme Personality of Godhead known as Lord Kṛṣṇa, Your reputation is bright and illuminating. You have no beginning, for You are the beginning of everything. This is understood by pure devotees because You are easily accessible to the pure and truthful. When the conditioned souls are liberated and sheltered at Your lotus feet after roving throughout the material world for many millions of years, they attain the highest success of life. Therefore, O Lord, O Supreme Personality of Godhead, we offer our respectful obeisances at Your lotus feet.

The demigods certainly wanted Lord Viṣṇu to relieve their anxiety, but now they directly approach Lord Kṛṣṇa, for although there is no difference between Lord Kṛṣṇa and Lord Viṣṇu, Kṛṣṇa descends to this planet in His Vāsudeva feature for the purpose of *paritrāṇāya sādhūnām vināśāya ca duṣkṛtām* [Bg. 4.8]—protecting His devotees and annihilating the miscreants. Demons, or atheists, always disturb the demigods, or devotees, and therefore Kṛṣṇa descends to punish the atheists and demons and fulfill the desire of His devotees. Kṛṣṇa, being the original cause of everything, is the Supreme Person, above even Viṣṇu and Nārāyaṇa, although there is no difference between these different forms of the Lord. As explained in *Brahma-saṁhitā* (5.46):

*dīpārcir eva hi daśāntaram abhyuṣetya
dīpāyate vivṛta-hetu-samāna-dharmā
yas tādṛg eva hi ca viṣṇutayā vibhāti
govindam ādi-puruṣam tam aham bhajāmi*

Kṛṣṇa expands Himself as Viṣṇu the way a bright candle kindles another. Although there is no difference between the power of one candle and another, Kṛṣṇa is compared to the original candle.

The word *mṛṣṭa-yaśase* is significant herein because Kṛṣṇa is always

famous for relieving His devotee from danger. A devotee who has sacrificed everything for the service of Kṛṣṇa and whose only source of relief is the Lord is known as *akiñcana*.

As expressed in the prayers offered by Queen Kuntī, the Lord is *akiñcana-vitta*, the property of such a devotee. Those who are liberated from the bondage of conditioned life are elevated to the spiritual world, where they achieve five kinds of liberation—*sāyujya*, *sālokya*, *sārūpya*, *sārṣṭi* and *sāmīpya* [Cc. *Madhya* 6.266]. They personally associate with the Lord in five mellows—*śānta*, *dāsyā*, *sakhya*, *vātsalya* and *mādhurya*. These *rasas* are all emanations from Kṛṣṇa. As described by Viśvanātha Cakravartī Ṭhākura, the original mellow, *ādi-rasa*, is conjugal love. Kṛṣṇa is the origin of pure and spiritual conjugal love.