

## TEXT 2

श्रीगजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् ।  
पुरुषायादिबीजाय परेशायाभिधीमहि ॥ २ ॥

*śrī-gajendra uvāca*  
*om namo bhagavate tasmai*  
*yata etac cid-ātmakam*  
*ṣuruṣāyādi-bījāya*  
*pareśāyābhidhīmahī*

*śrī-gajendraḥ uvāca*—Gajendra, the King of elephants, said; *om*—O my Lord; *namaḥ*—I offer my respectful obeisances unto You; *bhagavate*—unto the Supreme Personality of Godhead; *tasmai*—unto Him; *yataḥ*—from whom; *etat*—this body and the material manifestation; *cid-ātmakam*—is moving due to consciousness (the spirit soul); *ṣuruṣāya*—unto the Supreme Person; *ādi-bījāya*—who is the origin or root cause of everything; *para-īśāya*—who is supreme, transcendental and worshipable for such exalted persons as Brahmā and Śiva; *abhidhīmahī*—let me meditate upon Him.

**The King of the elephants, Gajendra, said: I offer my respectful obeisances unto the Supreme Person, Vāsudeva [om namo bhagavate vāsudevāya]. Because of Him this material body acts due to the presence of spirit, and He is therefore the root cause of everyone. He is worshipable for such exalted persons as Brahmā and Śiva, and He has entered the heart of every living being. Let me meditate upon Him.**

In this verse the words *etac cid-ātmakam* are very important. The material body certainly consists only of material elements, but when one awakens to Kṛṣṇa conscious understanding, the body is no longer material but spiritual. The material body is meant for sense enjoyment, whereas the spiritual body engages in the transcendental loving service of the Lord. Therefore, a devotee who engages in the service of the Supreme Lord and who constantly thinks of Him should never be considered to have a material body. It is therefore enjoined, *guruṣu nara-matiḥ*: one should stop thinking of the spiritual master as an

ordinary human being with a material body. *Arcye viṣṇau śilā-dhīḥ*: everyone knows that the Deity in the temple is made of stone, but to think that the Deity is merely stone is an offense. Similarly, to think that the body of the spiritual master consists of material ingredients is offensive. Atheists think that devotees foolishly worship a stone statue as God and an ordinary man as the *guru*. The fact is, however, that by the grace of Kṛṣṇa's omnipotence, the so-called stone statue of the Deity is directly the Supreme Personality of Godhead, and the body of the spiritual master is directly spiritual. A pure devotee who is engaged in unalloyed devotional service should be understood to be situated on the transcendental platform (*sa guṇān samatītyaitān brahma-bhūyāya kalpate* [Bg. 14.26]). Let us therefore offer our obeisances unto the Supreme Personality of Godhead, by whose mercy so-called material things also become spiritual when they are engaged in spiritual activity. *Omkāra* (*praṇava*) is the symbolic sound representation of the Supreme Personality of Godhead. *Om tat sat iti nirdeśo brahmaṇas tri-vidhaḥ smṛtaḥ*: the three words *om tat sat* immediately invoke the Supreme Person. Therefore Kṛṣṇa says that He is *omkāra* in all the Vedic *mantras* (*praṇavaḥ sarva-vedeṣu*). The Vedic *mantras* are pronounced beginning with *omkāra* to indicate immediately the Supreme Personality of Godhead. *Śrīmad-Bhāgavatam*, for example, begins with the words *om namo bhagavate vāsudevāya*. There is no difference between the Supreme Personality of Godhead, Vāsudeva, and *omkāra* (*praṇava*). We should be careful to understand that *omkāra* does not indicate anything *nirākāra*, or formless. Indeed, this verse immediately says, *om namo bhagavate*. Bhagavān is a person. Thus *omkāra* is the representation of the Supreme Person. *Omkāra* is not meant to be impersonal, as the Māyāvādī philosophers consider it to be. This is distinctly expressed here by the word *puruṣāya*. The supreme truth addressed by *omkāra* is *puruṣa*, the Supreme Person; He is not impersonal. Unless He is a person, how can He control the great, stalwart controllers of this universe? Lord Viṣṇu, Lord Brahmā and Lord Śiva are the supreme controllers of this universe, but Lord Viṣṇu is offered obeisances even by Lord Śiva and Lord Brahmā. Therefore this verse uses the word *pareśāya*, which indicates that the Supreme Personality of Godhead is worshiped by exalted demigods. *Pareśāya* means *parameśvara*. Lord Brahmā and Lord Śiva are

*īśvaras*, great controllers, but Lord Viṣṇu is *parameśvara*, the supreme controller.

### TEXT 3

यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् ।  
योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥ ३ ॥

*yasminn idam yataś cedam*  
*yenedam ya idam svayam*  
*yo 'smāt paraśmāc ca paraś*  
*taṁ prapadye svayambhuvam*

*yasmin*—the basic platform on which; *idam*—the universe rests; *yataḥ*—the ingredients from which; *ca*—and; *idam*—the cosmic manifestation is produced; *yena*—by whom; *idam*—this cosmic manifestation is created and maintained; *yaḥ*—He who; *idam*—this material world; *svayam*—is Himself; *yaḥ*—He who; *asmāt*—from the effect (this material world); *paraśmāt*—from the cause; *ca*—and; *paraḥ*—transcendental or different; *taṁ*—unto Him; *prapadye*—I surrender; *svayambhuvam*—unto the supreme self-sufficient.

**The Supreme Godhead is the supreme platform on which everything rests, the ingredient by which everything has been produced, and the person who has created and is the only cause of this cosmic manifestation. Nonetheless, He is different from the cause and the result. I surrender unto Him, the Supreme Personality of Godhead, who is self-sufficient in everything.**

In *Bhagavad-gītā* (9.4) the Lord says, *mayā tatam idam sarvaṁ jagad avyakta-mūrtinā*: "I am the Supreme Personality of Godhead, but everything rests upon My energy, just as an earthen pot rests on the earth." The place where an earthen pot rests is also earth. Then again, the earthen pot is manufactured by a potter, whose body is a product of earth. The potter's wheel with which the pot is made is an expansion of earth, and the ingredients from which the pot are made are also earth. As confirmed in the *śruti-mantra*, *yato vā imāni bhūtāni jāyante. yena jātāni jīvanti yat prayanty abhisamviśanti*. The original cause of everything is the Supreme Personality of Godhead, and after being

annihilated, everything enters into Him (*prakṛtiṃ yānti māmikām*). Thus the Supreme Lord, the Personality of Godhead—Lord Rāmacandra or Lord Kṛṣṇa—is the original cause of everything.

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Bs. 5.1) The Lord is the cause for everything, but there is no cause for Him. *Sarvaṃ khalv idam brahma. Mat-sthāni sarva-bhūtāni na cāhaṃ teṣv avasthitaḥ* [Bg. 9.4]. Although He is everything, His personality is different from the cosmic manifestation.

#### TEXT 4

यः स्वात्मनीदं निजमाययार्पितं  
क्वचिद् विभातं क्व च तत् तिरोहितम् ।  
अविद्धदृक् साक्ष्युभयं तदीक्षते  
स आत्ममूलोऽवतु मां परात्परः ॥ ४ ॥

*yaḥ svātmanīdaṃ nija-māyayārpitaṃ  
kvacid vibhātaṃ kva ca tat tirohitam  
aviddha-dṛk sākṣy ubhayaṃ tad ikṣate  
sa ātma-mūlo 'vatu mām parāt-paraḥ*

*yaḥ*—the Supreme Personality of Godhead who; *sva-ātmani*—in Him; *idam*—this cosmic manifestation; *nija-māyayā*—by His own potency; *arpitaṃ*—invested; *kvacit*—sometimes, at the beginning of a *kalpa*; *vibhātaṃ*—it is manifested; *kva ca*—sometimes, during dissolution; *tat*—that (manifestation); *tirohitam*—not visible; *aviddha-dṛk*—He sees everything (in all these circumstances); *sākṣī*—the witness; *ubhayaṃ*—both (manifestation and annihilation); *tat ikṣate*—sees everything, without loss of sight; *saḥ*—that Supreme Personality of Godhead; *ātma-mūlaḥ*—self-sufficient, having no other cause; *avatu*—please give

protection; *mām*—unto me; *parāt-paraḥ*—He is transcendental to transcendental, or above all transcendence.

**The Supreme Personality of Godhead, by expanding His own energy, keeps this cosmic manifestation visible and again sometimes renders it invisible. He is both the supreme cause and the supreme result, the observer and the witness, in all circumstances. Thus He is transcendental to everything. May that Supreme Personality of Godhead give me protection.**

The Supreme Personality of Godhead has multipotencies (*parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport]). Therefore, as soon as He likes, He uses one of His potencies, and by that expansion He creates this cosmic manifestation. Again, when the cosmic manifestation is annihilated, it rests in Him. Nonetheless, He is infallibly the supreme observer. Under any circumstances, the Supreme Lord is changeless. He is simply a witness and is aloof from all creation and annihilation.

#### TEXT 5

कालेन पञ्चत्वमितेषु कृत्स्नशो  
लोकेषु पालेषु च सर्वहेतुषु ।  
तमस्तदासीद् गहनं गभीरं  
यस्तस्य पारेऽभिविराजते विभुः ॥ ५ ॥

*kālena pañcatvam iteṣu kṛtsnaśo  
lokeṣu pāleṣu ca sarva-hetuṣu  
tamaś tadāśīd gahanam gabhīram  
yaś tasya pāre 'bhivirājate vibhuḥ*

*kālena*—in due course of time (after millions and millions of years); *pañcatvam*—when everything illusory is annihilated; *iteṣu*—all transformations; *kṛtsnaśaḥ*—with everything within this cosmic manifestation; *lokeṣu*—all the planets, or everything that exists; *pāleṣu*—maintainers like Lord Brahmā; *ca*—also; *sarva-hetuṣu*—all causative existences; *tamaḥ*—great darkness; *tadā*—then; *āśīt*—was; *gahanam*—very dense; *gabhīram*—very deep; *yaḥ*—the Supreme Personality of Godhead who; *tasya*—this dark situation; *pāre*—over and above; *abhivirājate*—exists or shines; *vibhuḥ*—the Supreme.

In due course of time, when all the causative and effective manifestations of the universe, including the planets and their directors and maintainers, are annihilated, there is a situation of dense darkness. Above this darkness, however, is the Supreme Personality of Godhead. I take shelter of His lotus feet.

From the Vedic *mantras* we understand that the Supreme Personality of Godhead is above everything. He is supreme, above all the demigods, including Lord Brahmā and Lord Śiva. He is the supreme controller. When everything disappears by the influence of His energy, the cosmic situation is one of dense darkness. The Supreme Lord, however, is the sunshine, as confirmed in the Vedic *mantras*: *āditya-varṇam tamasaḥ parastāt*. In our daily experience, when we on earth are in the darkness of night, the sun is always luminous somewhere in the sky. Similarly, the Supreme Personality of Godhead, the supreme sun, always remains luminous, even when the entire cosmic manifestation is annihilated in due course of time.

### TEXT 6

न यस्य देवा ऋषयः पदं विदु-  
र्जन्तुः पुनः कोऽर्हति गन्तुमीरितुम् ।  
यथा नटस्याकृतिभिर्विचेष्टतो  
दुरत्ययानुक्रमणः स मावतु ॥ ६ ॥

*na yasya devā ṛṣayaḥ padam vidur  
jantuḥ punaḥ ko 'rhati gantum iritum  
yathā naṭasyākṛtibhir viceṣṭato  
duratyayānukramaṇaḥ sa māvatu*

*na*—neither; *yasya*—He of whom; *devāḥ*—the demigods; *ṛṣayaḥ*—great sages; *padam*—position; *viduḥ*—can understand; *jantuḥ*—unintelligent living beings like animals; *punaḥ*—again; *kaḥ*—who; *arhati*—is able; *gantum*—to enter into the knowledge; *iritum*—or to express by words; *yathā*—as; *naṭasya*—of the artist; *ākṛtibhiḥ*—by bodily features; *viceṣṭataḥ*—dancing in different ways; *duratyaya*—very difficult; *anukramaṇaḥ*—His movements; *saḥ*—that Supreme Personality of Godhead; *mā*—unto me; *avatu*—may give His protection.

An artist onstage, being covered by attractive dresses and dancing with different movements, is not understood by his audience; similarly, the activities and features of the supreme artist cannot be understood even by the demigods or great sages, and certainly not by those who are unintelligent like animals. Neither the demigods and sages nor the unintelligent can understand the features of the Lord, nor can they express in words His actual position. May that Supreme Personality of Godhead give me protection.

A similar understanding was expressed by Kuntīdevī. The Supreme Lord exists everywhere, within and without. He even exists within the heart. *Sarvasya cāham hṛdi sanniviṣṭo* [Bg. 15.15]. *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. Thus it is indicated that one can find the Supreme Lord within one's heart. There are many, many *yogīs* trying to find Him. *Dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]. Nonetheless, even great *yogīs*, demigods, saints and sages have been unable to understand the bodily features of that great artist, nor could they understand the meaning of His movements. What then is to be said of ordinary speculators like the so-called philosophers of this material world? For them He is impossible to understand. Therefore we must accept the statements given by the Supreme when He kindly incarnates to instruct us. We must simply accept the word of Lord Rāmacandra, Lord Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu and follow in Their footsteps. Then it may be possible for us to know the purpose of Their incarnations.

*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna  
(Bg. 4.9)*

If by the Lord's grace one can understand Him, one will immediately be delivered, even within his material body. The material body will no longer have any function, and whatever activities take place with the body will be activities of Kṛṣṇa consciousness. In this way one may give up his body and return home, back to Godhead.

TEXT 7

दिदृक्षवो यस्य पदं सुमरालं  
विमुक्तसरा मुनयः सुसाधवः ।  
चरन्त्यलोकव्रतमव्रणं वने  
भूतात्मभूताः सुहृदः स मे गतिः ॥ ७ ॥

*didṛkṣavo yasya padam sumāṅgalam  
vimukta-saṅgā munayaḥ susādhavaḥ  
caranty aloka-vratam avraṇam vane  
bhūtātma-bhūtāḥ suhṛdaḥ sa me gatiḥ*

*didṛkṣavaḥ*—those who desire to see (the Supreme Personality of Godhead); *yasya*—of Him; *padam*—the lotus feet; *su-māṅgalam*—all-auspicious; *vimukta-saṅgāḥ*—persons who are completely disinfected of material conditions; *munayaḥ*—great sages; *su-sādhavaḥ*—those who are highly elevated in spiritual consciousness; *caranti*—practice; *aloka-vratam*—vows of *brahmacarya*, *vānaprastha* or *sannyāsa*; *avraṇam*—without any fault; *vane*—in the forest; *bhūta-ātma-bhūtāḥ*—those who are equal to all living entities; *suhṛdaḥ*—those who are friends to everyone; *saḥ*—that same Supreme Personality of Godhead; *me*—my; *gatiḥ*—destination.

**Renunciants and great sages who see all living beings equally, who are friendly to everyone and who flawlessly practice in the forest the vows of brahmacarya, vānaprastha and sannyāsa desire to see the all-auspicious lotus feet of the Supreme Personality of Godhead. May that same Supreme Personality of Godhead be my destination.**

This verse describes the qualifications for devotees or persons highly elevated in spiritual consciousness. Devotees are always equal to everyone, seeing no distinction between lower and higher classes. *paṇḍitāḥ sama-darśinaḥ* [Bg. 5.18]. They look upon everyone as a spirit soul who is part and parcel of the Supreme Lord. Thus they are competent to search for the Supreme Personality of Godhead. Understanding that the Supreme Personality of Godhead is the friend of everyone (*suhṛdam sarva-bhūtānām* [Bg. 5.29]), they act as friends of everyone on behalf of the Supreme Lord. Making no distinction

between one nation and another or one community and another, they preach Kṛṣṇa consciousness, the teachings of *Bhagavad-gītā*, everywhere. Thus they are competent to see the lotus feet of the Lord. Such preachers in Kṛṣṇa consciousness are called *paramahamsas*. As indicated by the word *vimukta-saṅga*, they have nothing to do with material conditions. One must take shelter of such a devotee in order to see the Supreme Personality of Godhead.

### TEXTS 8-9

न विद्यते यस्य च जन्म कर्म वा  
 न नामरूपे गुणदोष एव वा ।  
 तथापि लोकाप्ययसम्भवाय यः  
 स्वमायया तान्यनुकालमृच्छति ॥ ८ ॥  
 तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये ।  
 अरूपायोरूपाय नम आश्चर्यकर्मणे ॥ ९ ॥

*na vidyate yasya ca janma karma vā  
 na nāma-rūpe guṇa-doṣa eva vā  
 tathāpi lokāpyaya-sambhavāya yaḥ  
 sva-māyayā tāny anukālam ṛcchati*

*tasmai namaḥ pareśāya  
 brahmaṇe 'nanta-śaktaye  
 arūpāyuru-rūpāya  
 nama āścarya-karmaṇe*

*na*—not; *vidyate*—there is; *yasya*—of whom (the Supreme Personality of Godhead); *ca*—also; *janma*—birth; *karma*—activities; *vā*—or; *na*—nor; *nāma-rūpe*—any material name or material form; *guṇa*—qualities; *doṣaḥ*—fault; *eva*—certainly; *vā*—either; *tathāpi*—still; *loka*—of this cosmic manifestation; *apyaya*—who is the destruction; *sambhavāya*—and creation; *yaḥ*—He who; *sva-māyayā*—by His own potency; *tāni*—activities; *anukālam*—eternally; *ṛcchati*—accepts; *tasmai*—unto Him; *namaḥ*—I offer my obeisances; *para*—transcendental; *īśāya*—who is the supreme controller; *brahmaṇe*—who is the Supreme Brahman (Parabrahman); *ananta-śaktaye*—with unlimited potency; *arūpāya*—

possessing no material form; *uru-rūpāya*—possessing various forms as incarnations; *namaḥ*—I offer my obeisances; *āścarya-karmaṇe*—whose activities are wonderful.

**The Supreme Personality of Godhead has no material birth, activities, name, form, qualities or faults. To fulfill the purpose for which this material world is created and destroyed, He comes in the form of a human being like Lord Rāma or Lord Kṛṣṇa by His original internal potency. He has immense potency, and in various forms, all free from material contamination, He acts wonderfully. He is therefore the Supreme Brahman. I offer my respects to Him.**

In the *Viṣṇu Purāṇa* it is said, *guṇāṁś ca doṣāṁś ca mune vyatīta samasta-kalyāṇa-guṇātmako hi*. The Supreme Personality of Godhead has no material form, qualities or faults. He is spiritual and is the only reservoir of all spiritual qualities. As stated in *Bhagavad-gītā* (4.8) by the Supreme Personality of Godhead, *paritrāṇāya sādḥūnām vināśāya ca duṣkṛtām*. The Lord's activities of saving the devotees and annihilating the demons are transcendental. Anyone annihilated by the Supreme Personality of Godhead gets the same result as a devotee who is protected by the Lord; both of them are transcendently promoted. The only difference is that a devotee goes directly to the spiritual planets and becomes an associate of the Supreme Lord, whereas demons are promoted to *brahmaloka*, the impersonal effulgence of the Lord. Both of them, however, are transcendently promoted. The Lord's killing or annihilating of the demons is not exactly like the killing of this material world. Although He appears to act within the modes of material nature, He is *nirguṇa*, above the modes of nature. His name is not material; otherwise how could one get liberation by chanting Hare Kṛṣṇa, Hare Rāma? The names of the Lord like Rāma and Kṛṣṇa are nondifferent from the person Rāma and Kṛṣṇa. Thus by chanting the Hare Kṛṣṇa *mantra* one constantly associates with Rāma and Kṛṣṇa, the Supreme Personality of Godhead, and therefore becomes liberated. A practical example is Ajāmila, who always remained transcendental to his activities simply by chanting the name Nārāyaṇa. If this was true of Ajāmila, what is to be said of the Supreme Lord? When the Lord comes to this material world, He does not become a product of matter. This is

confirmed throughout *Bhagavad-gītā* (*janma-karma ca me divyam* [Bg. 4.9], *avajānanti mām mūḍhāḥ mānuṣīm tanum āśritam* [Bg. 9.11]). Therefore, when the Supreme Personality of Godhead—Rāma or Kṛṣṇa—descends to act transcendently for our benefit, we should not consider Him an ordinary human being. When the Lord comes, He does so on the basis of His spiritual potency (*sambhavāmy ātma-māyayā* [Bg. 4.6]). Because He is not forced to come by the material energy, He is always transcendental. One should not consider the Supreme Lord an ordinary human being. Material names and forms are contaminated, but spiritual name and spiritual form are transcendental.

### TEXT 10

नम आत्मप्रदीपाय साक्षिणे परमात्मने ।  
नमो गिरां विदूराय मनसश्चेतसामपि ॥ १० ॥

*nama ātma-pradīpāya*  
*sākṣiṇe paramātmāne*  
*namo girām vidūrāya*  
*manasaś cetasām api*

*namaḥ*—I offer my respectful obeisances; *ātma-pradīpāya*—unto Him who is self-effulgent or who gives enlightenment to the living entities; *sākṣiṇe*—who is situated in everyone's heart as a witness; *paramātmāne*—unto the Supreme Soul, the Supersoul; *namaḥ*—I offer my respectful obeisances; *girām*—by words; *vidūrāya*—who is impossible to reach; *manasaḥ*—by the mind; *cetasām*—or by consciousness; *api*—even.

**I offer my respectful obeisances unto the Supreme Personality of Godhead, the self-effulgent Supersoul, who is the witness in everyone's heart, who enlightens the individual soul and who cannot be reached by exercises of the mind, words or consciousness.**

The Supreme Personality of Godhead, Kṛṣṇa, cannot be understood by the individual soul through mental, physical or intellectual exercises. It is by the grace of the Supreme Personality of Godhead that the individual soul is enlightened. Therefore, the Lord is described here as *ātma-pradīpa*. The Lord is like the sun, which illuminates everything and

cannot be illuminated by anyone. Therefore, if one is serious about understanding the Supreme, one must receive enlightenment from Him, as instructed in *Bhagavad-gītā*. One cannot understand the Supreme Personality of Godhead by one's mental, physical or intellectual powers.

TEXT 11

सत्त्वेन प्रतिलभ्याय नैष्कर्म्येण विपश्चिता ।  
नमः कैवल्यनाथाय निर्वाणसुखसंविदे ॥ ११ ॥

*sattvena pratilabhyāya  
naiṣkarmyeṇa vipāścītā  
namaḥ kaivalya-nāthāya  
nirvāṇa-sukha-saṁvide*

*sattvena*—by pure devotional service; *prati-labhyāya*—unto the Supreme Personality of Godhead, who is achieved by such devotional activities; *naiṣkarmyeṇa*—by transcendental activities; *vipāścītā*—by persons who are sufficiently learned; *namaḥ*—I offer my respectful obeisances; *kaivalya-nāthāya*—unto the master of the transcendental world; *nirvāṇa*—for one completely freed from material activities; *sukha*—of happiness; *saṁvide*—who is the bestower.

**The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of bhakti-yoga. He is the bestower of uncontaminated happiness and is the master of the transcendental world. Therefore I offer my respect unto Him.**

As stated in *Bhagavad-gītā*, the Supreme Personality of Godhead can be understood only by devotional service. *Bhaktiyā mām abhijānāti yāvān yaś cāsmi tattvataḥ* [Bg. 18.55]. If one wants to know the Supreme Personality of Godhead in truth, one must take to the activities of devotional service. These activities are called *sattva* or *śuddha-sattva*. In the material world, activities of goodness, which are symptomatic of a pure *brāhmaṇa*, are appreciated. But the activities of devotional service are *śuddha-sattva*; in other words, they are on the transcendental platform. Only by devotional service can one understand the Supreme. Devotional service is called *naiṣkarmya*. Mere negation of material activity will not endure. *Naiṣkarmyam apy acyuta-bhāva-varjitam*. Unless

one performs activities with reference to Kṛṣṇa consciousness, cessation of material activities will not be helpful. In hopes of achieving *naiṣkarmya*, freedom from material action, many highly elevated *sannyāsīs* stopped their activities, yet they failed and returned to the material platform to act as materialistic persons. But once one is engaged in the spiritual activities of *bhakti-yoga*, one does not fall down. Our Kṛṣṇa consciousness movement is therefore an attempt to engage everyone always in spiritual activity, by which one becomes transcendental to material actions. The spiritual activities of *bhakti-mārga-śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23]—lead one to understand the Supreme Personality of Godhead. Therefore, as stated here, *sattvena pratilabhyāya naiṣkarmyeṇa vipāścītā*: "The Supreme Personality of Godhead is realized by pure devotees who act in the transcendental existence of *bhakti-yoga*."

The *Gopāla-tāpanī Upaniṣad* (15) says, *bhaktir asya bhajanam tad ihāmutropādhi-nairāsyenaivāmuṣmin manasaḥ kalpanam etad eva ca naiṣkarmyam*. This is a definition of *naiṣkarmya*. One acts in *naiṣkarmya* when he fully engages in Kṛṣṇa conscious activities without material desires to enjoy, either here or in the upper planetary systems, in the present life or in a future life (*iha-amutra*). *Anyābhilāṣitā-śūnyam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. When one is freed from all contamination and he acts in devotional service under the direction of the spiritual master, one is on the platform of *naiṣkarma*. By such transcendental devotional service, the Lord is served. I offer my respectful obeisances unto Him.

### TEXT 12

---

*lanyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." *Bhakti-rasāmṛta-sindhu* 1.1.11

नमः शान्ताय घोराय मूढाय गुणधर्मिणे ।  
निर्विशेषाय साम्याय नमो ज्ञानघनाय च ॥ १२ ॥

*namaḥ śāntāya ghorāya  
mūḍhāya guṇa-dharmiṇe  
nirviśeṣāya sāmīyāya  
namo jñāna-ghanāya ca*

*namaḥ*—all obeisances; *śāntāya*—unto Him who is above all material qualities and completely peaceful, or unto Vāsudeva, the Supersoul in every living entity; *ghorāya*—unto the fierce forms of the Lord like Jāmadagnya and Nṛsimhadeva; *mūḍhāya*—the form of the Lord as an animal, such as the boar; *guṇa-dharmiṇe*—who accepts different qualities within the material world; *nirviśeṣāya*—who is without material qualities, being fully spiritual; *sāmīyāya*—Lord Buddha, the form of *nirvāṇa*, wherein the material qualities stop; *namaḥ*—I offer my respectful obeisances; *jñāna-ghanāya*—who is knowledge or the impersonal Brahman; *ca*—also.

I offer my respectful obeisances to Lord Vāsudeva, who is all-pervading, to the Lord's fierce form as Lord Nṛsimhadeva, to the Lord's form as an animal [Lord Varāhadeva], to Lord Dattātreya, who preached impersonalism, to Lord Buddha, and to all the other incarnations. I offer my respectful obeisances unto the Lord, who has no material qualities but who accepts the three qualities goodness, passion and ignorance within this material world. I also offer my respectful obeisances unto the impersonal Brahman effulgence.

In the previous verses it has been described that although the Supreme Personality of Godhead has no material form, He accepts innumerable forms to favor His devotees and kill the demons. As stated in *Śrīmad-Bhāgavatam*, there are so many incarnations of the Supreme Personality of Godhead that they are like the waves of a river. The waves of a river flow incessantly, and no one can count how many waves there are. Similarly, no one can calculate when and how the different incarnations of the Lord appear according to the necessities of time, place and candidates. The Lord appears perpetually. As Kṛṣṇa says in *Bhagavad-*

*gītā* (4.7):

*yadā yadā hi dharmasya  
glānir bhavati bhārata  
abhyutthānam adharmasya  
tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion—at that time I descend Myself." In the material world there is always the possibility of deviation from Kṛṣṇa consciousness, and therefore Kṛṣṇa and His devotees always act in various forms to curb such godlessness. Even impersonalists who stress the knowledge feature of the Supreme Personality of Godhead want to merge in the effulgence of the Lord. Therefore, here the word *jñāna-ghanāya* indicates that for atheists who disbelieve in the form and existence of the Lord, all these various incarnations appear. Since the Lord comes to teach in so many forms, no one can say that there is no God. The word *jñāna-ghanāya* is especially used here to refer to those whose knowledge has become solidified by dint of their searching for the Lord through speculative philosophical understanding. Superficial knowledge is useless for understanding the Supreme Personality of Godhead, but when one's knowledge becomes extremely intense and deep, one understands Vāsudeva (*vāsudevaḥ sarvam iti sa mahātmā sudurlabhaḥ* [Bg. 7.19]). A *jñānī* attains this stage after many, many births. Therefore the word *jñāna-ghanāya* is used here. The word *śantāya* indicates that Lord Vāsudeva is situated in everyone's heart but does not act with the living entity. Impersonalist *jñānīs* realize Vāsudeva when they are fully mature in knowledge (*vāsudevaḥ samam iti sa mahātmā sudurlabhaḥ*).

**TEXT 13**

**क्षेत्रज्ञाय नमस्तुभ्यं सर्वाध्यक्षाय साक्षिणे ।  
पुरुषायात्ममूलाय मूलप्रकृतये नमः ॥ १३ ॥**

*kṣetra-jñāya namas tubhyaṁ  
sarvādhyaḥśāya sākṣiṇe  
puruṣāyātma-mūlāya*

*mūla-prakṛtaye namaḥ*

*kṣetra-jñāya*—unto the one who knows everything of the external body; *namaḥ*—I offer my respectful obeisances; *tubhyam*—unto You; *sarva*—everything; *adhyakṣāya*—who are superintending, managing; *sākṣiṇe*—who are the witness, Paramātmā, or *antaryāmī*; *puruṣāya*—the Supreme Person; *ātma-mūlāya*—who are the original source of everything; *mūla-prakṛtaye*—unto the *puruṣa-avatāra*, the origin of *prakṛti* and *pradhāna*; *namaḥ*—I offer my respectful obeisances.

**I beg to offer my respectful obeisances unto You, who are the Supersoul, the superintendent of everything, and the witness of all that occurs. You are the Supreme Person, the origin of material nature and of the total material energy. You are also the owner of the material body. Therefore, You are the supreme complete. I offer my respectful obeisances unto You.**

In *Bhagavad-gītā* (13.3) the Lord says, *kṣetra-jñāṁ cāpi māṁ viddhi sarva-kṣetreṣu bhārata*: "O scion of Bharata, you should understand that I am also the knower in all bodies." Every one of us is thinking, "I am this body" or "This is my body," but actually the truth is different. Our bodies are given to us by the supreme proprietor. The living entity, who is also *kṣetra jñā*, or the knower of the body, is not the body's only proprietor; the actual proprietor of the body is the Supreme Personality of Godhead, who is the supreme *kṣetra jñā*. For example, we may rent and occupy a house, but actually the owner of the house is the landlord. Similarly, we may be allotted a certain type of body as a facility with which to enjoy this material world, but the actual proprietor of the body is the Supreme Personality of Godhead. He is called *sarvādhyakṣa* because everything in the material world works under His supervision. This is confirmed in *Bhagavad-gītā* (9.10), wherein the Lord says, *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*: "This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings." From *prakṛti*, or material nature, come so many varieties of living entities, including aquatics, plants, trees, insects, birds, animals, human beings and demigods. *prakṛti* is the mother, and the Supreme Personality of Godhead is the father (*aham bīja-pradaḥ pitā* [Bg. 14.4]).

*Prakṛti* can give us material bodies, but as spirit souls we are parts and parcels of the Supreme Personality of Godhead. This is confirmed in

*Bhagavad-gītā* (15.7): *mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*. The living entity, being part and parcel of God, is not a product of this material world. Therefore the Lord is described in this verse as *ātma-mūla*, the original source of everything. He is the seed of all existences (*bījaṁ mām sarva-bhūtānām* [Bg. 7.10]). In *Bhagavad-gītā* (14.4) the Lord says:

*sarva-yoniṣu kaunteya  
mūrtayaḥ sambhavanti yāḥ  
tāsām brahma mahad yonir  
aham bīja-pradaḥ pitā*

"It should be understood that all living entities, in all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father." Plants, trees, insects, aquatics, demigods, beasts, birds and all other living entities are sons or parts and parcels of the Supreme Lord, but because they are struggling with different mentalities, they have been given different types of bodies (*manaḥ ṣaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]). Thus they have become sons of *prakṛti*, or material nature, which is impregnated by the Supreme Personality of Godhead. Every living entity in this material world is struggling for existence, and the only salvation or relief from the cycle of birth and death in the evolutionary process is full surrender. This is indicated by the word *namaḥ*, "I offer my respectful obeisances unto You."

#### TEXT 14

**सर्वेन्द्रियगुणद्रष्ट्रे सर्वप्रत्ययहेतवे ।  
असताच्छाययोक्ताय सदाभासाय ते नमः ॥ १४ ॥**

*sarvendriya-guṇa-draṣṭre  
sarva-pratyaya-hetave  
asatā cchāyayoktāya  
sad-ābhāsāya te namaḥ*

*sarva-indriya-guṇa-draṣṭre*—unto the seer of all objectives pursued by the senses; *sarva-pratyaya-hetave*—who is the solution to all doubts (and

without whose help one cannot solve all doubts and inabilities); *asatā*—with the manifestation of unreality or illusion; *chāyayā*—because of the resemblance; *uktāya*—called; *sat*—of reality; *ābhāsāya*—unto the reflection; *te*—unto You; *namaḥ*—I offer my respectful obeisances.

**My Lord, You are the observer of all the objectives of the senses. Without Your mercy, there is no possibility of solving the problem of doubts. The material world is just like a shadow resembling You. Indeed, one accepts this material world as real because it gives a glimpse of Your existence.**

To paraphrase this verse: "The objectives of sensual activities are actually observed by You. Without Your direction, the living entity cannot take even a step forward. As confirmed in *Bhagavad-gītā* (15.15), *sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanam ca*. You are situated in everyone's heart, and only from You come remembrance and forgetfulness. *Chāyeva yasya bhuvanāni bibharti durgā* [Bs. 5.44]. The living entity under the clutches of *māyā* wants to enjoy this material world, but unless You give him directions and remind him, he cannot make progress in pursuing his shadowy objective in life. The conditioned soul wrongly progresses toward the wrong objective, life after life, and he is reminded of that objective by You. In one life the conditioned soul desires to progress toward a certain objective, but after his body changes, he forgets everything. Nonetheless, my Lord, because he wanted to enjoy something of this world, You remind him of this in his next birth. *Mattaḥ smṛtir jñānam apohanam ca* [Bg. 15.15]. Because the conditioned soul wants to forget You, by Your grace You give him opportunities, life after life, by which he can almost perpetually forget You. Therefore You are eternally the director of the conditioned souls. It is because You are the original cause of everything that everything appears real. The ultimate reality is Your Lordship, the Supreme Personality of Godhead. I offer my respectful obeisances unto You."

The word *sarva-pratyaya-hetave* is explained by Śrīla Viśvanātha Cakravartī Ṭhākura, who says that a result gives one a glimpse of its cause. For example, since an earthen pot is the result of the actions of a potter, by seeing the earthen pot one can guess at the existence of the potter. Similarly, this material world resembles the spiritual world, and any intelligent person can guess how it is acting. As explained in

*Bhagavad-gītā, mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram* [Bg. 9.10].  
The activities of the material world suggest that behind them is the  
superintendence of the Lord.

TEXT 15

नमो नमस्तेऽखिलकारणाय  
निष्कारणायद्भुतकारणाय ।  
सर्वागमाम्नायमहार्णवाय  
नमोऽपवर्गाय परायणाय ॥ १५ ॥

*namo namas te 'khila-kāraṇāya  
niṣkāraṇāyādbhuta-kāraṇāya  
sarvāgamāmnāya-mahārṇavāya  
namo 'pavargāya parāyaṇāya*

*namaḥ*—I offer my respectful obeisances; *namaḥ*—again I offer my respectful obeisances; *te*—unto You; *akhila-kāraṇāya*—unto the supreme cause of everything; *niṣkāraṇāya*—unto You who are causeless; *adbhuta-kāraṇāya*—the wonderful cause of everything; *sarva*—all; *āgama-āmnāya*—unto the source of the *paramparā* system of all Vedic knowledge; *mahā-arṇavāya*—the great ocean of knowledge, or the great ocean wherein all the rivers of knowledge merge; *namaḥ*—I offer my obeisances; *apavargāya*—unto You who can give deliverance or liberation; *para-ayaṇāya*—the shelter of all transcendentalists.

**My Lord, You are the cause of all causes, but You Yourself have no cause. Therefore You are the wonderful cause of everything. I offer my respectful obeisances unto You, who are the shelter of the Vedic knowledge contained in the śāstras like the Pañcarātras and Vedānta-sūtra, which are Your representations, and who are the source of the paramparā system. Because it is You who can give liberation, You are the only shelter for all transcendentalists. Let me offer my respectful obeisances unto You.**

The Supreme Personality of Godhead is described herein as the wonderful cause. He is wonderful in the sense that although there may be unlimited emanations from the Supreme Personality of Godhead (*janmādy asya yataḥ* [SB 1.1.1]), He always remains complete (*pūrṇasya*

*pūrṇam ādāya pūrṇam evāvaśiṣyate* [Īśo Invocation]). In our experience in the material world, if we have a bank balance of one million dollars, as we withdraw money from the bank the balance gradually diminishes until it becomes nil. However, the Supreme Lord, the Personality of Godhead, is so complete that although innumerable Personalities of Godhead expand from Him, He remains the same Supreme Personality of Godhead. *Pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*. Therefore He is the wonderful cause. *Govindam ādi-puruṣam tam ahaṁ bhajāmi* \*\*.

*īśvaraḥ paramaḥ kṛṣṇaḥ  
sac-cid-ānanda-vigrahaḥ  
anādir ādir govindaḥ  
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes." (Bs. 5.1)

Even in this material world, we can understand that the sun has existed for millions of years and has given off heat and light since its creation, yet the sun still retains its power and never changes. What then is to be said of the supreme cause, *paraṁ brahma*, Kṛṣṇa? Everything emanates from Him perpetually, yet He maintains His original form (*sac-cid-ānanda-vigrahaḥ*). Kṛṣṇa personally says in *Bhagavad-gītā* (10.8), *mattaḥ sarvaṁ pravartate*: "Everything emanates from Me." Everything emanates from Kṛṣṇa eternally, yet He is the same Kṛṣṇa and does not change. Therefore He is the shelter of all transcendentalists who are eager to get free from material bondage.

Everyone must take shelter of Kṛṣṇa. It is therefore advised:

*akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣam param*

"Whether one desires everything or nothing or desires to merge into the existence of the Lord, he is intelligent only if he worships Lord Kṛṣṇa, the Supreme Personality of Godhead, by rendering transcendental

loving service." (SB 2.3.10) *Param brahma*, the Supreme Lord, and *param dhāma*, the supreme repose, is Kṛṣṇa. Therefore anyone who desires anything—whether he be a *karmī*, a *jñānī* or a *yogī*—should try to perceive the Supreme Personality of Godhead very seriously, and all of his desires will be fulfilled. The Lord says, *ye yathā mām prapadyante tāmś tathaiva bhajāmy aham*: [Bg. 4.11] "As the living entities surrender unto Me, I reward them accordingly." Even the *karmī* who wants everything for his enjoyment can get it from Kṛṣṇa. For Kṛṣṇa, supplying what he wants is not at all difficult. Actually, however, one should worship Kṛṣṇa, the Supreme Personality of Godhead, for the sake of getting liberation.

*Vedaiś ca sarvair aham eva vedyaḥ* [Bg. 15.15]. By studying the Vedic literature, one should understand Kṛṣṇa. As confirmed here, *sarvāgamāmnāya-mahārṇavāya*. He is the ocean, and all Vedic knowledge flows toward Him. Therefore, intelligent transcendentalists take shelter of the Supreme Personality of Godhead (*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]). This is the ultimate goal.

#### TEXT 16

गुणारणिच्छन्नचिदुष्मपाय  
तत्क्षोभविस्फूर्जितमानसाय ।  
नैष्कर्म्यभावेन विवर्जितागम-  
स्वयंप्रकाशाय नमस्करोमि ॥ १६ ॥

*guṇāraṇi-cchanna-cid-uṣmapāya*  
*tat-kṣobha-visphūrjita-mānasāya*  
*naiṣkarmya-bhāvena vivarjitāgama-*  
*svayaṁ-prakāśāya namas karomi*

*guṇa*—by the three *guṇas*, the modes of material nature (*sattva*, *rajas* and *tamas*); *araṇi*—by *araṇi* wood; *channa*—covered; *cit*—of knowledge; *uṣmapāya*—unto Him whose fire; *tat-kṣobha*—of the agitation of the modes of material nature; *visphūrjita*—outside; *mānasāya*—unto Him whose mind; *naiṣkarmya-bhāvena*—because of the stage of spiritual understanding; *vivarjita*—in those who give up; *āgama*—Vedic principles; *svayam*—personally; *prakāśāya*—unto Him who is manifest;

*namaḥ karomi*—I offer my respectful obeisances.

**My Lord, as the fire in *araṇi* wood is covered, You and Your unlimited knowledge are covered by the material modes of nature. Your mind, however, is not attentive to the activities of the modes of nature. Those who are advanced in spiritual knowledge are not subject to the regulative principles directed in the Vedic literatures. Because such advanced souls are transcendental, You personally appear in their pure minds. Therefore I offer my respectful obeisances unto You.**

In *Bhagavad-gītā* (10.11) it is said:

*teṣāṃ evānukampārtham  
aham ajñāna-jam tamaḥ  
nāśayāmy ātma-bhāva stho  
jñāna-dīpena bhāsvatā*

For a devotee who has taken the lotus feet of the Lord within his heart, the Lord gives spiritual enlightenment, known as *jñāna-dīpa*, by special mercy from within. This *jñāna-dīpa* is compared to the fire hidden within *araṇi* wood. To perform fire sacrifices, great sages previously did not ignite a fire directly; the fire would be invoked from *araṇi* wood. Similarly, all living entities are covered by the modes of material nature, and the fire of knowledge can be ignited only by the Supreme Personality of Godhead when one takes Him within one's heart. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ* [SB 9.4.18]. If one takes seriously the lotus feet of Kṛṣṇa, who is seated within one's heart, the Lord eradicates all ignorance. By the torch of knowledge, one immediately understands everything properly by the special mercy of the Supreme Lord and becomes self-realized. In other words, although a devotee may externally not be very well educated, because of his devotional service the Supreme Personality of Godhead gives him enlightenment from within. If the Lord gives enlightenment from within, how can one be in ignorance? Therefore the allegation of the Māyāvādīs that the devotional path is for the unintelligent or uneducated is untrue.

*yasyāsti bhaktir bhagavaty akiñcanā  
sarvair guṇais tatra samāsate surāḥ*

[SB 5.18.12]

If one becomes an unalloyed devotee of the Supreme Lord, he automatically manifests all good qualities. Such a devotee is above the instructions of the *Vedas*. He is a *paramahansa*. Even without going through the Vedic literature, a devotee becomes pure and enlightened by the mercy of the Lord. "Therefore, my Lord," the devotee says, "I offer my respectful obeisances unto You."

TEXT 17

मादृक्प्रपन्नपशुपाशविमोक्षणाय  
मुक्ताय भूरिकरुणाय नमोऽलयाय ।  
स्वांशेन सर्वतनुभृन्मनसि प्रतीत-  
प्रत्यग्दृशे भगवते बृहते नमस्ते ॥ १७ ॥

*mādr̥k prapanna-paśu-pāśa-vimokṣaṇāya*  
*muktāya bhūri-karuṇāya namo 'layāya*  
*svāṁśena sarva-tanu-bhṛn-manasi pratīta-*  
*pratyag-dṛśe bhagavate bṛhate namas te*

*mādr̥k*—like me; *prapanna*—surrendered; *paśu*—an animal; *pāśa*—from entanglement; *vimokṣaṇāya*—unto Him who releases; *muktāya*—unto the Supreme, who is untouched by the contamination of material nature; *bhūri-karuṇāya*—who are unlimitedly merciful; *namaḥ*—I offer my respectful obeisances; *alayāya*—who are never inattentive or idle (for the purpose of my deliverance); *sva-aṁśena*—by Your partial feature as Paramātmā; *sarva*—of all; *tanu-bhṛt*—the living entities embodied in material nature; *manasi*—in the mind; *pratīta*—who are acknowledged; *pratyag-dṛśe*—as the direct observer (of all activities); *bhagavate*—unto the Supreme Personality of Godhead; *bṛhate*—who are unlimited; *namaḥ*—I offer my respectful obeisances; *te*—unto You.

Since an animal such as me has surrendered unto You, who are supremely liberated, certainly You will release me from this dangerous position. Indeed, being extremely merciful, You incessantly try to deliver me. By your partial feature as Paramātmā, You are situated in the hearts of all embodied beings. You are celebrated as direct transcendental knowledge,

**and You are unlimited. I offer my respectful obeisances unto You, the Supreme Personality of Godhead.**

The words *bṛhate namas te* have been explained by Śrīla Viśvanātha Cakravartī Ṭhākura: *bṛhate śrī-kṛṣṇāya*. The Supreme Personality of Godhead is Kṛṣṇa. There are many *tattvas*, such as *viṣṇu-tattva*, *jīva-tattva* and *śakti-tattva*, but above everything is the *viṣṇu-tattva*, which is all-pervading. This all-pervading feature of the Supreme Personality of Godhead is explained in *Bhagavad-gītā* (10.42), wherein the Lord says:

*athavā bahunaitena  
kim jñātena tavārjuna  
viṣṭabhyāham idaṁ kṛtsnam  
ekāṁśena sthito jagat*

"But what need is there, Arjuna, for all this detailed knowledge? With a single fragment of Myself I pervade and support this entire universe." Thus Kṛṣṇa says that the entire material world is maintained by His partial representation as Paramātmā. The Lord enters every universe as Garbhodakaśāyī Viṣṇu and then expands Himself as Kṣīrodakaśāyī Viṣṇu to enter the hearts of all living entities and even enter the atoms. *Aṅdāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. Every universe is full of atoms, and the Lord is not only within the universe but also within the atoms. Thus within every atom the Supreme Lord exists in His Viṣṇu feature as Paramātmā, but all the *viṣṇu-tattvas* emanate from Kṛṣṇa. As confirmed in *Bhagavad-gītā* (10.2), *aham ādir hi devānām*: Kṛṣṇa is the *ādi*, or beginning, of the *devas* of this material world—Brahmā, Viṣṇu and Maheśvara. Therefore He is described here as *bhagavate bṛhate*. Everyone is *bhagavān*—everyone possesses opulence—but Kṛṣṇa is *bṛhān bhagavān*, the possessor of unlimited opulence. *Īśvaraḥ paramaḥ kṛṣṇaḥ* [Bs. 5.1]. Kṛṣṇa is the origin of everyone. *Ahaṁ sarvasya prabhavaḥ* [Bg. 10.8]. Even Brahmā, Viṣṇu and Maheśvara come from Kṛṣṇa. *Mattaḥ parataram nānyat kiñcid asti dhanañjaya*: [Bg. 7.7] there is no personality superior to Kṛṣṇa. Therefore Viśvanātha Cakravartī Ṭhākura says that *bhagavate bṛhate* means "unto Śrī Kṛṣṇa." In this material world, everyone is a *paśu*, an animal, because of the bodily conception of life.

*yasyātma-buddhiḥ kuṇape tri-dhātuke  
sva-dhīḥ kalatrādiṣu bhauma ijya-dhīḥ  
yat tīrtha-buddhiḥ salile na karhicij  
janeṣv abhijñeṣu sa eva go-kharaḥ*

"A human being who identifies the body made of three elements as the self, who considers the by-products of the body to be his kinsmen, who considers the land of his birth to be worshipable, and who goes to a place of pilgrimage simply to bathe rather than to meet men of transcendental knowledge there is to be considered like a cow or an ass." (SB 10.84.13) Practically everyone, therefore, is a *paśu*, an animal, and everyone is attacked by the crocodile of material existence. Not only the King of the elephants but every one of us is being attacked by the crocodile and is suffering the consequences.

Only Kṛṣṇa can deliver us from this material existence. Indeed, He is always trying to deliver us. *Īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]. He is within our hearts and is not at all inattentive. His only aim is to deliver us from material life. It is not that He becomes attentive to us only when we offer prayers to Him. Even before we offer our prayers, He incessantly tries to deliver us. He is never lazy in regard to our deliverance. Therefore this verse says, *bhūri-karuṇāya namo 'layāya*. It is the causeless mercy of the Supreme Lord that He always tries to bring us back home, back to Godhead. God is liberated, and He tries to make us liberated, but although He is constantly trying, we refuse to accept His instructions (*sarva-dharmān parityajya mām ekaṁ śaraṇam vraja* [Bg. 18.66]). Nonetheless, He has not become angry. Therefore He is described here as *bhūri-karuṇāya*, unlimitedly merciful in delivering us from this miserable material condition of life and taking us back home, back to Godhead.

#### TEXT 18

आत्मात्मजासगृहवित्तजनेषु सक्तै-  
र्दुष्प्रापणाय गुणस्राविवर्जिताय ।  
मुक्तात्मभिः स्वहृदये परिभाविताय  
ज्ञानात्मने भगवते नम ईश्वराय ॥ १८ ॥

*ātmātma-jāpta-grha-vitta-janeṣu saktair  
duṣprāpaṇāya guṇa-saṅga-vivarjitāya  
muktātmabhiḥ sva-hṛdaye paribhāvitāya  
jñānātmane bhagavate nama īśvarāya*

*ātma*—the mind and body; *ātma-ja*—sons and daughters; *āpta*—friends and relatives; *grha*—home, community, society and nation; *vitta*—wealth; *janeṣu*—to various servants and assistants; *saktaiḥ*—by those who are too attached; *duṣprāpaṇāya*—unto You, who are very difficult to achieve; *guṇa-saṅga*—by the three modes of material nature; *vivarjitāya*—who are not contaminated; *mukta-ātmabhiḥ*—by persons who are already liberated; *sva-hṛdaye*—within the core of the heart; *paribhāvitāya*—unto You, who are always meditated upon; *jñāna-ātmane*—the reservoir of all enlightenment; *bhagavate*—unto the Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *īśvarāya*—unto the supreme controller.

**My Lord, those who are completely freed from material contamination always meditate upon You within the cores of their hearts. You are extremely difficult to attain for those like me who are too attached to mental concoction, home, relatives, friends, money, servants and assistants. You are the Supreme Personality of Godhead, uncontaminated by the modes of nature. You are the reservoir of all enlightenment, the supreme controller. I therefore offer my respectful obeisances unto You.**

Although the Supreme Personality of Godhead comes into the material world, He is unaffected by the modes of material nature. This is confirmed in *Īśopaniṣad. Apāpa-viddham*: He is not contaminated. This same fact is described here. *Guṇa-saṅga-vivarjitāya*. Although the Supreme Personality of Godhead appears as an incarnation within this material world, He is unaffected by the modes of material nature. As stated in *Bhagavad-gītā* (9.11), *avajānanti mām mūḍhā mānuṣīm tanum āśritam*: foolish men with insufficient knowledge deride the Personality of Godhead because He appears just like a human being. Therefore the Supreme Personality of Godhead can be understood only by the *muktātmā*, the liberated soul. *Muktātmabhiḥ sva-hṛdaye paribhāvitāya*: only the liberated person can constantly think of Kṛṣṇa. Such a person is the greatest of all yogīs.

yoginām api sarveṣām  
mad-gatenāntarātmanā  
śraddhāvān bhajate yo mām  
sa me yuktatamo mataḥ

"Of all yogīs, he who always abides in Me with great faith, worshiping Me in transcendental loving service, is most intimately united with Me in yoga and is the highest of all." (Bg. 6.47)

TEXT 19

यं धर्मकामार्थविमुक्तिकामा  
भजन्त इष्टां गतिमाप्नुवन्ति ।  
किं चाशिषो रात्यपि देहमव्ययं  
करोतु मेऽदभ्रदयो विमोक्षणम् ॥ १९ ॥

yam dharma-kāmārtha-vimukti-kāmā  
bhajanta iṣṭām gatim āpnuvanti  
kiṁ cāśiṣo rāty api deham avyayam  
karotu me 'dabhra-dayo vimokṣaṇam

yam—the Supreme Personality of Godhead who; dharma-kāma-arthavimukti-kāmāḥ—persons who desire the four principles of religion, economic development, sense gratification and salvation; bhajantaḥ—by worshiping; iṣṭām—the objective; gatim—destination; āpnuvanti—can achieve; kim—what to speak of; ca—also; āśiṣaḥ—other benedictions; rāti—He bestows; api—even; deham—a body; avyayam—spiritual; karotu—may He bestow benediction; me—unto me; adabhra-dayaḥ—the Supreme Personality of Godhead, who is unlimitedly merciful; vimokṣaṇam—liberation from the present danger and from the material world.

After worshiping the Supreme Personality of Godhead, those who are interested in the four principles of religion, economic development, sense gratification and liberation obtain from Him what they desire. What then is to be said of other benedictions? Indeed, sometimes the Lord gives a spiritual body to such ambitious worshipers. May that Supreme Personality of Godhead, who is unlimitedly merciful, bestow upon me the

**benediction of liberation from this present danger and from the materialistic way of life.**

Some men within this material world are *akāmī*, free from material desire, some are ambitious to get more and more material profit, and some desire fulfillment in religious life, economic development, sense gratification and finally liberation.

*akāmaḥ sarva-kāmo vā  
mokṣa-kāma udāra-dhīḥ  
tīvreṇa bhakti-yogena  
yajeta puruṣaṁ param  
(SB 2.3.10)*

It is recommended that whatever one's position—whether one demands no material profit, all material profit or ultimately liberation—one should offer his obedient devotional service to the Lord, and one will get what he desires. Kṛṣṇa is so kind. *Ye yathā mām prapadyante tāms tathaiva bhajāmy aham* [Bg. 4.11]. The Lord reciprocates. Whatever even an ordinary living entity wants, Kṛṣṇa gives. Kṛṣṇa is situated in everyone's heart, and He gives that which is desired by the living entity.

*īśvaraḥ sarva-bhūtānām  
hṛd-deśe 'rjuna tiṣṭhati  
bhrāmayan sarva-bhūtāni  
yantrārūḍhāni māyayā*

"The Supreme Lord is situated in everyone's heart, O Arjuna, and is directing the wanderings of all living entities, who are seated as on a machine, made of the material energy." (Bg. 18.61) The Lord gives everyone an opportunity to fulfill his ambitions. Even such a devotee as Dhruva Mahārāja wanted the material benediction of a kingdom greater than that of his father, and although he received a spiritual body, he also got the kingdom, for the Supreme Personality of Godhead does not disappoint anyone who takes shelter of His lotus feet. Therefore, since Gajendra, King of the elephants, had surrendered to the Supreme Personality of Godhead to get free from the present danger and, indirectly, from the present danger of materialistic life, why should the

Supreme Personality of Godhead not fulfill his desire?

TEXTS 20-21

एकान्तिनो यस्य न कञ्चनार्थं  
वाञ्छन्ति ये वै भगवत्प्रपन्नाः ।  
अत्यद्भुतं तच्चरितं सुम्रालं  
गायन्त आनन्दसमुद्रमग्नाः ॥ २० ॥  
तमक्षरं ब्रह्म परं परेश-  
मव्यक्तमाध्यात्मिकयोगगम्यम् ।  
अतीन्द्रियं सूक्ष्ममिवातिदूर-  
मनन्तमाद्यं परिपूर्णमीडे ॥ २१ ॥

*ekāntino yasya na kañcanārtham  
vāñchanti ye vai bhagavat-prapannāḥ  
aty-adbhutam tac-caritam sumaṅgalam  
gāyanta ānanda-samudra-magnāḥ*

*tam akṣaram brahma param pareśam  
avyaktam ādhyātmika-yoga-gamyam  
atīndriyam sūkṣmam ivātidūram  
anantam ādyam pariṣūrṇam īde*

*ekāntinaḥ*—unalloyed devotees (who have no desire other than Kṛṣṇa consciousness); *yasya*—the Lord, of whom; *na*—not; *kañcana*—some; *artham*—benediction; *vāñchanti*—desire; *ye*—those devotees who; *vai*—indeed; *bhagavat-prapannāḥ*—fully surrendered unto the lotus feet of the Lord; *ati-adbhutam*—which are wonderful; *tac-caritam*—the activities of the Lord; *su-maṅgalam*—and very auspicious (to hear); *gāyantaḥ*—by chanting and hearing; *ānanda*—of transcendental bliss; *samudra*—in the ocean; *magnāḥ*—who are immersed; *tam*—unto Him; *akṣaram*—eternally existing; *brahma*—the Supreme; *param*—transcendental; *para-īśam*—the Lord of the supreme personalities; *avyaktam*—invisible or not able to be realized by the mind and senses; *ādhyātmika*—transcendental; *yoga*—by *bhakti-yoga*, devotional service; *gamyam*—obtainable (*bhaktiyā mām abhijānāti*); *ati-indriyam*—beyond the perception of material senses; *sūkṣmam*—minute; *iva*—like; *ati-*

*dūram*—very far away; *anantam*—unlimited; *ādyam*—the original cause of everything; *paripūrṇam*—completely full; *īde*—I offer my obeisances.

Unalloyed devotees, who have no desire other than to serve the Lord, worship Him in full surrender and always hear and chant about His activities, which are most wonderful and auspicious. Thus they always merge in an ocean of transcendental bliss. Such devotees never ask the Lord for any benediction. I, however, am in danger. Thus I pray to that Supreme Personality of Godhead, who is eternally existing, who is invisible, who is the Lord of all great personalities, such as Brahmā, and who is available only by transcendental bhakti-yoga. Being extremely subtle, He is beyond the reach of my senses and transcendental to all external realization. He is unlimited, He is the original cause, and He is completely full in everything. I offer my obeisances unto Him.

*anyābhilāṣitā-sūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā  
[Cc. Madhya 19.167]*

*(Bhakti-rasāmṛta-sindhu 1.1.11)*

"One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service." Unalloyed devotees have nothing to ask from the Supreme Personality of Godhead, but Gajendra, the King of the elephants, was circumstantially asking for an immediate benediction because he had no other way to be rescued. Sometimes, when there is no alternative, a pure devotee, being fully dependent on the mercy of the Supreme Lord, prays for some benediction. But in such a prayer there is also regret. One who always hears and chants about the transcendental pastimes of the Lord is always situated on a platform on which he has nothing to ask in terms of material benefits. Unless one is a completely pure devotee, one cannot enjoy the transcendental bliss derived from

chanting and dancing in the ecstasy of the *sañkīrtana* movement. Such ecstasy is not possible for an ordinary devotee. Lord Śrī Caitanya Mahāprabhu showed us how one can enjoy transcendental bliss simply by chanting, hearing and dancing in ecstasy. This is *bhakti-yoga*. Therefore the King of the elephants, Gajendra, said, *ādhyātmika-yoga-gamyam*, indicating that unless one is situated on this transcendental platform, one cannot approach the Supreme Lord. The benediction of being able to approach the Lord can be achieved after many, many births, yet Śrī Caitanya Mahāprabhu has awarded this benediction to everyone, even to the fallen souls who have no heritage of anything in spiritual life. That is actually being seen in the Kṛṣṇa consciousness movement. Therefore the path of *bhakti-yoga* is the spotless process by which to approach the Supreme Personality of Godhead. *Bhaktiyāham ekayā grāhyaḥ*: only through devotional service can one approach the Supreme Lord. The Lord says in *Bhagavad-gītā* (7.1):

*mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagraṁ māṁ  
yathā jñāsyasi tac chṛṇu*

"Now hear, O son of Pṛthā [Arjuna], how by practicing *yoga* in full consciousness of Me, with mind attached to Me, you can know Me in full, free from doubt." Simply by being attached to Kṛṣṇa consciousness and by thinking of the lotus feet of Kṛṣṇa constantly, one can fully understand the Supreme Personality of Godhead, without a doubt.

#### TEXTS 22-24

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः ।  
नामरूपविभेदेन फल्ग्व्या च कल्या कृताः ॥ २२ ॥  
यथार्चिषोऽग्नेः सवितुर्गभस्तयो  
निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।  
तथा यतोऽयं गुणसम्प्रवाहो  
बुद्धिर्मनः खानि शरीरसर्गाः ॥ २३ ॥  
स वै न देवासुरमर्त्यतिर्यङ्

न स्त्री न षण्ढो न पुमान् न जन्तुः ।  
नायं गुणः कर्म न सन्न चासन्  
निषेधशेषो जयतादशेषः ॥ २४ ॥

*yasya brahmādayo devā  
vedā lokāś carācarāḥ  
nāma-rūpa-vibhedena  
phalgvayā ca kalayā kṛtāḥ*

*yathārciṣo 'gneḥ savitur gabhastayo  
niryānti samyānty asakṛt sva-rociṣaḥ  
tathā yato 'yaṁ guṇa-sampravāho  
buddhir manaḥ khāni śarīra-sargāḥ*

*sa vai na devāsura-martya-tiryak  
na strī na ṣaṇḍho na pumān na jantuḥ  
nāyaṁ guṇaḥ karma na san na cāsan  
niṣedha-śeṣo jayatād aśeṣaḥ*

*yasya*—of the Supreme Personality of Godhead who; *brahma-ādayaḥ*—the great demigods, headed by Lord Brahmā; *devāḥ*—and other demigods; *vedāḥ*—the Vedic knowledge; *lokāḥ*—different personalities; *cara-acarāḥ*—the moving and the nonmoving (like trees and plants); *nāma-rūpa*—of different names and different forms; *vibhedena*—by such divisions; *phalgvayā*—who are less important; *ca*—also; *kalayā*—by the parts; *kṛtāḥ*—created; *yathā*—as; *arciṣaḥ*—the sparks; *agneḥ*—of fire; *savituḥ*—from the sun; *gabhastayaḥ*—the shining particles; *niryānti*—emanate from; *samyānti*—and enter into; *asakṛt*—again and again; *sva-rociṣaḥ*—as parts and parcels; *tathā*—similarly; *yataḥ*—the Personality of Godhead from whom; *ayaṁ*—this; *guṇa-sampravāhaḥ*—continuous manifestation of the different modes of nature; *buddhiḥ manaḥ*—the intelligence and mind; *khāni*—the senses; *śarīra*—of the body (gross and subtle); *sargāḥ*—the divisions; *saḥ*—that Supreme Personality of Godhead; *vai*—indeed; *na*—is not; *deva*—demigod; *asura*—demon; *martya*—human being; *tiryak*—bird or beast; *na*—neither; *strī*—woman; *na*—nor; *ṣaṇḍhaḥ*—neuter; *na*—neither; *pumān*—man; *na*—nor; *jantuḥ*—living being or animal; *na ayam*—nor is He; *guṇaḥ*—material quality;

*karma*—fruitive activity; *na*—is not; *sat*—manifestation; *na*—nor; *ca*—also; *asat*—nonmanifestation; *niṣedha*—of the discrimination of *neti neti* ("not this, not this"); *śeṣaḥ*—He is the end; *jayatāt*—all glories unto Him; *aśeṣaḥ*—who is unlimited.

The Supreme Personality of Godhead creates His minor parts and parcels, the *jīva-tattva*, beginning with Lord Brahmā, the demigods and the expansions of Vedic knowledge [Sāma, Ṛg, Yajur and Atharva] and including all other living entities, moving and nonmoving, with their different names and characteristics. As the sparks of a fire or the shining rays of the sun emanate from their source and merge into it again and again, the mind, the intelligence, the senses, the gross and subtle material bodies, and the continuous transformations of the different modes of nature all emanate from the Lord and again merge into Him. He is neither demigod nor demon, neither human nor bird or beast. He is not woman, man, or neuter, nor is He an animal. He is not a material quality, a fruitive activity, a manifestation or nonmanifestation. He is the last word in the discrimination of "not this, not this," and He is unlimited. All glories to the Supreme Personality of Godhead!

This is a summary description of the Supreme Personality of Godhead's unlimited potency. That supreme one is acting in different phases by manifesting His parts and parcels, which are all simultaneously differently situated by His different potencies (*parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport]). Each and every potency is acting quite naturally (*svābhāvīkī jñāna-bala-kriyā ca*). Therefore the Lord is unlimited. *Na tat-samaś cābhyadhikaś ca dṛśyate*: nothing is equal to Him, nor is anything greater than Him. Although He manifests Himself in so many ways, personally He has nothing to do (*na tasya kāryam karaṇam ca vidyate*), for everything is done by expansions of His unlimited energies.

### TEXT 25

जिजीविषे नाहमिहामुया कि-  
मन्तर्बहिश्चावृतयेभयोऽन्या ।  
इच्छामि कालेन न यस्य विप्लव-  
स्तस्यात्मलोकावरणस्य मोक्षम् ॥ २५ ॥

*jijīviṣe nāham ihāmuyā kim  
antar bahiṣ cāvṛtayebha-yonyā  
icchāmi kālena na yasya viplavas  
tasyātma-lokāvaraṇasya mokṣam*

*jijīviṣe*—wish to live long; *na*—not; *aham*—I; *iha*—in this life; *amuyā*—or in the next life (I do not wish to live upon being saved from this dangerous position); *kim*—what is the value; *antaḥ*—internally; *bahiḥ*—externally; *ca*—and; *āvṛtayā*—covered by ignorance; *ibha-yonyā*—in this birth as an elephant; *icchāmi*—I desire; *kālena*—because of the influence of time; *na*—there is not; *yasya*—of which; *viplavaḥ*—annihilation; *tasya*—that; *ātma-loka-āvaraṇasya*—from the covering of self-realization; *mokṣam*—liberation.

**I do not wish to live anymore after I am released from the attack of the crocodile. What is the use of an elephant's body covered externally and internally by ignorance? I simply desire eternal liberation from the covering of ignorance. That covering is not destroyed by the influence of time.**

In this material world, every living entity is covered by the darkness of ignorance. Therefore the *Vedas* enjoin that one should approach the Supreme Lord through the spiritual master, who is described and offered prayers in the *Gautamīya-tantra* as follows:

*om ajñāna-timirāndhasya  
jñānāñjana-śalākayā  
cakṣur unmīlitam yena  
tasmai śrī-gurave namaḥ*

"I offer my respectful obeisances unto my spiritual master, who with the torchlight of knowledge has opened my eyes, which were blinded by the darkness of ignorance." Although one may struggle for existence in this material world, to live forever is impossible. One must understand, however, that this struggle for existence is due to ignorance, for otherwise every living being is an eternal part of the Supreme Lord. There is no need to live as an elephant or man, American or Indian; one should desire only to achieve liberation from the cycle of birth and death. Because of ignorance, we consider every life offered by nature to

be happy and pleasing, but in the degraded life within this material world, from the life of Lord Brahmā down to that of an ant, no one can actually be happy. We are making so many plans to live happily, but there cannot be any happiness in this material world, however we may try to make a permanent settlement in this life or that.

TEXT 26

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् ।  
विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् ॥ २६ ॥

so 'haṁ viśva-sṛjaṁ viśvam  
aviśvaṁ viśva-vedasam  
viśvātmānam ajaṁ brahma  
praṇato 'smi param padam

*saḥ*—that; *aham*—I (the person desiring release from material life); *viśva-sṛjam*—unto Him who has created this cosmic manifestation; *viśvam*—who is Himself the whole cosmic presentation; *aviśvam*—although He is transcendental to the cosmic manifestation; *viśva-vedasam*—who is the knower or ingredient of this universal manifestation; *viśva-ātmānam*—the soul of the universe; *ajam*—who is never born, eternally existing; *brahma*—the Supreme; *praṇataḥ asmi*—I offer my respectful obeisances; *param*—who is transcendental; *padam*—the shelter.

Now, fully desiring release from material life, I offer my respectful obeisances unto that Supreme Person who is the creator of the universe, who is Himself the form of the universe and who is nonetheless transcendental to this cosmic manifestation. He is the supreme knower of everything in this world, the Supersoul of the universe. He is the unborn, supremely situated Lord. I offer my respectful obeisances unto Him.

Sometimes when *bhakti-yoga*, Kṛṣṇa consciousness, is preached to the common man, people argue, "Where is Kṛṣṇa? Where is God? Can you show Him to us?" In this verse the answer is given that if we are sufficiently intelligent, we must know that there is someone who has created the entire cosmic manifestation, who has supplied and has become the ingredients for this cosmic manifestation, who is eternally

existing, but who is not within the cosmic manifestation. Simply on the basis of this suggestion, one can offer respectful obeisances unto the Supreme Lord. This is the beginning of devotional life.

TEXT 27

योगरन्धितकर्माणो हृदि योगविभाविते ।  
योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् ॥ २७ ॥

*yoga-randhita-karmāṇo*  
*hṛdi yoga-vibhāvite*  
*yogino yaṁ prapaśyanti*  
*yogeśaṁ taṁ nato 'smy aham*

*yoga-randhita-karmāṇaḥ*—persons whose reactions to fruitive activities have been burnt up by *bhakti-yoga*; *hṛdi*—within the core of the heart; *yoga-vibhāvite*—completely purified and clean; *yoginaḥ*—mystics who are competent; *yaṁ*—unto the Personality of Godhead who; *prapaśyanti*—directly see; *yoga-īśam*—unto that Supreme Personality of Godhead, the master of all mystic *yoga*; *taṁ*—unto Him; *nataḥ asmi*—offering obeisances; *aham*—I.

**I offer my respectful obeisances unto the Supreme, the Supersoul, the master of all mystic yoga, who is seen in the core of the heart by perfect mystics when they are completely purified and freed from the reactions of fruitive activity by practicing bhakti-yoga.**

The King of the elephants, Gajendra, simply accepted that there must be someone who has created this cosmic manifestation and has supplied its ingredients. This should be admitted by everyone, even the most determined atheists. Why, then, do the nondevotees and atheists not admit this? The reason is that they are polluted by the reactions of their fruitive activities. One must be freed from all the dirt accumulated within the heart due to fruitive activities performed one after another. One must wash off this dirt by practicing *bhakti-yoga*. *Yoga-randhita-karmāṇaḥ*. As long as one is covered by material nature's modes of ignorance and passion, there is no possibility of understanding the Supreme Lord. *Tadā rajas-tamo-bhāvāḥ kāma-lobhādayaś ca ye* [SB 1.2.19]. When one is freed from the modes of ignorance and passion, one

becomes free from the lowest qualities-*kāma* and *lobha*, lust and greed. Nowadays there are so many *yoga* schools to encourage people in developing their lusty desires and greed through the practice of *yoga*. People are therefore very much fond of so-called *yoga* practice. The actual practice of *yoga*, however, is described here. As authoritatively stated in the *Śrīmad-Bhāgavatam* (12.13.1), *dhyānāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ*: a *yogī* is one who always meditates on the lotus feet of the Supreme Personality of Godhead. This is also confirmed in the *Brahma-saṁhitā* (5.38):

*premāñjana-cchurita-bhakti-vilocanena  
santaḥ sadaiva hṛdayeṣu vilokayanti  
yaṁ śyāmasundaram acintya-guṇa-svarūpaṁ  
govindam ādi-ṭuruṣaṁ tam ahaṁ bhajāmi*

"I worship Govinda, the primeval Lord, who is Śyāmasundara, Kṛṣṇa Himself, with inconceivable innumerable attributes, whom the pure devotees see in their heart of hearts with the eye of devotion tinged with the salve of love." The *bhakti-yogī* constantly sees Śyāmasundara—beautiful Lord Kṛṣṇa with His blackish bodily hue. Because the King of the elephants, Gajendra, thought himself an ordinary animal, he thought himself unfit to see the Lord. In his humility, he thought that he could not practice *yoga*. In other words, how can those who are like animals in the bodily concept of life, and who have no purity of consciousness, practice *yoga*? In the present day, people who have no control over their senses, who have no understanding of philosophy and who do not follow religious principles or rules and regulations are nonetheless pretending to be *yogīs*. This is the greatest anomaly in the practice of mystic *yoga*.

### TEXT 28

**नमो नमस्तुभ्यमसह्यवेग-  
शक्तित्रयायाखिलधीगुणाय ।  
प्रपन्नपालाय दुरन्तशक्तये  
कदिन्द्रियाणामनवाप्यवर्त्मने ॥ २८ ॥**

*namo namas tubhyam asahya-vega-  
śakti-trayāyākhila-dhī-guṇāya  
prapanna-pālāya duranta-śaktaye  
kad-indriyāṇām anavāpya-vartmane*

*namaḥ*—I offer my respectful obeisances; *namaḥ*—again I offer my respectful obeisances; *tubhyam*—unto You; *asahya*—formidable; *vega*—forces; *śakti-trayāya*—unto the Supreme Person, who has threefold potencies; *akhila*—of the universe; *dhī*—for the intelligence; *guṇāya*—who appears as the sense objects; *prapanna-pālāya*—unto the Supreme, who gives shelter to the surrendered; *duranta-śaktaye*—who possesses energies very difficult to overcome; *kat-indriyāṇām*—by persons unable to control their senses; *anavāpya*—who is unattainable; *vartmane*—on the path.

**My Lord, You are the controller of formidable strength in three kinds of energy. You appear as the reservoir of all sense pleasure and the protector of the surrendered souls. You possess unlimited energy, but You are unapproachable by those who are unable to control their senses. I offer my respectful obeisances unto You again and again.**

Attachment, greed and lust are three formidable forces that prevent one from concentrating upon the lotus feet of the Supreme Personality of Godhead. These forces act because the Supreme Lord does not like to be realized by nondevotees and atheists. However, when one surrenders unto the lotus feet of the Lord, these impediments are withdrawn, and one can realize the Supreme Personality of Godhead. Therefore the Lord is the protector of the surrendered soul. One cannot become a devotee until one surrenders unto the Lord's lotus feet. Then the Lord gives one the intelligence from within by which one can return home, back to Godhead.

### TEXT 29

**नायं वेद स्वमात्मानं यच्छक्त्याहंधिया हतम् ।  
तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम् ॥ २९ ॥**

*nāyam veda svam ātmānam  
yac-chaktyāham-dhiyā hatam*

*taṁ duratyaya-māhātmyam  
bhagavantam ito 'smy aham*

*na*—not; *ayam*—people in general; *veda*—know; *svam*—own; *ātmānam*—identity; *yat-śaktyā*—by whose influence; *aham*—I am independent; *dhiyā*—by this intelligence; *hatam*—defeated or covered; *taṁ*—unto Him; *duratyaya*—difficult to understand; *māhātmyam*—whose glories; *bhagavantam*—of the Supreme Personality of Godhead; *itaḥ*—taking shelter; *asmi aham*—I am.

**I offer my respectful obeisances unto the Supreme Personality of Godhead, by whose illusory energy the jīva, who is part and parcel of God, forgets his real identity because of the bodily concept of life. I take shelter of the Supreme Personality of Godhead, whose glories are difficult to understand.**

As stated in *Bhagavad-gītā*, every living entity—regardless of whether he be human, demigod, animal, bird, bee or whatever—is part and parcel of the Supreme Personality of Godhead. The Lord and the living entity are intimately related like father and son. Unfortunately, because of material contact, the living entity forgets this and wants to enjoy the material world independently, according to his own plan. This illusion (*māyā*) is very difficult to surmount. *Māyā* covers the living entity because of his willingness to forget the Supreme Personality of Godhead and make his own plan to enjoy this material world. As long as this contamination continues, the conditioned soul will be unable to understand his real identity and will perpetually continue under illusion, life after life. *Ato gr̥ha-kṣetra-sutāpta-vittair janasya moho 'yam aham mameti* (SB 5.5.8). As long as the living entity is not enlightened so that he may understand his real position, he will be attracted to materialistic life, to house, country or field, to society, sons, family, community, bank balance and so on. Covered by all this, he will continue to think, "I am this body, and everything related to this body is mine." This materialistic conception of life is extremely difficult to surmount, but one who surrenders to the Supreme Personality of Godhead, as did Gajendra, the King of the elephants, comes to enlightenment on the Brahman platform.

*brahma-bhūtaḥ prasannātmā  
na śocati na kāṅkṣati  
samaḥ sarveṣu bhūteṣu  
mad-bhaktiṁ labhate parām*

"One who is transcendently situated at once realizes the Supreme Brahman and becomes fully joyful. He never laments nor desires to have anything; he is equally disposed toward all living entities. In that state he attains pure devotional service unto Me." (Bg. 18.54) Since a devotee is completely on the Brahman platform, he is not jealous of any other living entity (*samaḥ sarveṣu bhūteṣu*).