

TEXT 46

श्रीराजोवाच

अनाद्यविद्योपहतात्मसंविद-
स्तन्मूलसंसारपरिश्रमातुराः ।
यदृच्छयोपसृता यमाप्नुयु-
र्विमुक्तिदो नः परमो गुरुर्भवान् ॥ ४६ ॥

śrī-rājovāca

*anādy-avidyopahatātma-saṁvidas
tan-mūla-saṁsāra-parīśramāturāḥ
yadṛcchayopasṛtā yam āpnuyur
vimuktido naḥ paramo gurur bhavān*

śrī-rājā uvāca—the King offered prayers as follows; *anādi*—from time immemorial; *avidyā*—by ignorance; *upahata*—has been lost; *ātma-saṁvidāḥ*—knowledge about the self; *tat*—that is; *mūla*—the root; *saṁsāra*—material bondage; *parīśrama*—full of miserable conditions and hard work; *āturāḥ*—suffering; *yadṛcchayā*—by the supreme will; *upasṛtāḥ*—being favored by the *ācārya*; *yam*—the Supreme Personality of Godhead; *āpnuyuḥ*—can achieve; *vimukti-daḥ*—the process of liberation; *naḥ*—our; *paramaḥ*—the supreme; *guruḥ*—spiritual master; *bhavān*—Your Lordship.

The King said: By the grace of the Lord, those who have lost their self-knowledge since time immemorial, and who because of this ignorance are involved in a material, conditional life full of miseries, obtain the chance to meet the Lord's devotee. I accept that Supreme Personality of Godhead as the supreme spiritual master.

The Supreme Personality of Godhead is actually the supreme spiritual master. The Supreme Lord knows everything about the suffering of the conditioned soul, and therefore He appears in this material world, sometimes personally, sometimes by an incarnation and sometimes by authorizing a living being to act on His behalf. In all cases, however, He is the original spiritual master who enlightens the conditioned souls who are suffering in the material world. The Lord is always busy helping the

conditioned souls in many ways. Therefore He is addressed here as *paramo gurur bhavān*. The representative of the Supreme Personality of Godhead who acts to spread Kṛṣṇa consciousness is also guided by the Supreme Lord to act properly in executing the Lord's order. Such a person may appear to be an ordinary human being, but because he acts on behalf of the Supreme Personality of Godhead, the supreme spiritual master, he is not to be neglected as ordinary. It is therefore said, *ācāryam mām vijānīyāt* [SB 11.17.27]: an *ācārya* who acts on behalf of the Supreme Personality of Godhead should be understood to be as good as the Supreme Lord Himself.

*sākṣād dharitvena samasta-śāstrair
uktas tathā bhāvayata eva sadbhiḥ
kintu prabhor yaḥ priya eva tasya
vande guroḥ śrī-caraṇāravindam ***

Viśvanātha Cakravartī Ṭhākura has advised that the spiritual master acting on the Supreme Lord's behalf must be worshiped as being as good as the Supreme Lord, for he is the Lord's most confidential servant in broadcasting the Lord's message for the benefit of the conditioned souls involved in the material world.

TEXT 47

**जनोऽबुधोऽयं निजकर्मबन्धनः
सुखेच्छया कर्म समीहतेऽसुखम् ।
यत्सेवया तां विधुनोत्यसन्मतिं
ग्रन्थिं स भिन्द्याद् धृदयं स नो गुरुः ॥ ४७ ॥**

*jano 'budho 'yam nija-karma-bandhanaḥ
sukhecchayā karma samihate 'sukham
yat-sevayā tāṁ vidhunoty asan-matiṁ
granthiṁ sa bhindyād dhṛdayaṁ sa no guruḥ*

janaḥ—the conditioned soul subjected to birth and death; *abudhaḥ*—most foolish because of accepting the body as the self; *ayam*—he; *nija-karma-bandhanaḥ*—accepting different bodily forms as a result of his sinful activities; *sukha-icchayā*—desiring to be happy within this

material world; *karma*—fruitive activities; *samīhate*—plans; *asukham*—but it is for distress only; *yat-sevayā*—by rendering service unto whom; *tām*—the entanglement of *karma*; *vidhunoti*—clears up; *asat-matim*—the unclean mentality (accepting the body as the self); *granthim*—hard knot; *saḥ*—His Lordship the Supreme Personality of Godhead; *bhindyāt*—being cut off; *hṛdayam*—in the core of the heart; *saḥ*—He (the Lord); *naḥ*—our; *guruḥ*—the supreme spiritual master.

In hopes of becoming happy in this material world, the foolish conditioned soul performs fruitive activities that result only in suffering. But by rendering service to the Supreme Personality of Godhead, one becomes free from such false desires for happiness. May my supreme spiritual master cut the knot of false desires from the core of my heart.

For material happiness, the conditioned soul involves himself in fruitive activities, which actually put him into material distress. Because the conditioned soul does not know this, he is said to be in *avidyā*, or ignorance. Because of a false hope for happiness, the conditioned soul becomes involved in various plans for material activity. Here Mahārāja Satyavrata prays that the Lord sever this hard knot of false happiness and thus become his supreme spiritual master.

TEXT 48

यत्सेवयाग्नेरिव रुद्ररोदनं
पुमान् विजह्यान्मलमात्मनस्तमः ।
भजेत वर्णं निजमेष सोऽव्ययो
भूयात् स ईशः परमो गुरोर्गुरुः ॥ ४८ ॥

yat-sevayāgner iva rudra-rodanam
pumān vijahyān malam ātmanas tamaḥ
bhajeta varṇam nijam eṣa so 'vyayo
bhūyāt sa īśaḥ paramo guror guruḥ

yat-sevayā—the Supreme Personality of Godhead, by serving whom; *agneḥ*—in touch with fire; *iva*—as it is; *rudra-rodanam*—a block of silver or gold becomes purified; *pumān*—a person; *vijahyāt*—can give up; *malam*—all the dirty things of material existence; *ātmanaḥ*—of one's self; *tamaḥ*—the mode of ignorance, by which one performs pious and

impious activities; *bhajeta*—may revive; *varṇam*—his original identity; *nijam*—one's own; *eṣaḥ*—such; *saḥ*—He; *avyayaḥ*—inexhaustible; *bhūyāt*—let Him become; *saḥ*—He; *īśaḥ*—the Supreme Personality of Godhead; *paramaḥ*—the supreme; *guroḥ guruḥ*—the spiritual master of all other spiritual masters.

One who wants to be free of material entanglement should take to the service of the Supreme Personality of Godhead and give up the contamination of ignorance, involving pious and impious activities. Thus one regains his original identity, just as a block of gold or silver sheds all dirt and becomes purified when treated with fire. May that inexhaustible Supreme Personality of Godhead become our spiritual master, for He is the original spiritual master of all other spiritual masters.

In human life one is meant to undergo austerity to purify one's existence. *Tapo divyaṁ putrakā yena sattvaṁ śuddhyet* [SB 5.5.1]. Because of contamination by the modes of material nature, one continues in the cycle of birth and death (*kāraṇaṁ guṇa-saṅgo 'sya sad-asad-yoni janmasu* [Bg. 13.22]). Therefore the purpose of human life is to purify oneself of this contamination so that one can regain his spiritual form and not undergo this cycle of birth and death. The recommended process of decontamination is devotional service to the Lord. There are various processes for self-realization, such as *karma*, *jñāna* and *yoga*, but none of them is equal to the process of devotional service. As gold and silver can be freed from all dirty contamination by being put into a fire but not merely by being washed, the living entity can be awakened to his own identity by performing devotional service (*yat-sevayā*), but not by *karma*, *jñāna* or *yoga*. Cultivation of speculative knowledge or practice of yogic gymnastics will not be helpful.

The word *varṇam* refers to the luster of one's original identity. The original luster of gold or silver is brilliant. Similarly, the original luster of the living being, who is part of the *sac-cid-ānanda-vigraha* [Bs. 5.1], is the luster of *ānanda*, or pleasure. *Ānandamayo bhyāsāt*. Every living entity has the right to become *ānandamaya*, joyful, because he is part of the *sac-cid-ānanda-vigraha*, Kṛṣṇa. Why should the living being be put into tribulation because of dirty contamination by the material modes of nature? The living entity should become purified and regain his *svarūpa*,

his original identity. This he can do only by devotional service. Therefore, one should adopt the instructions of the Supreme Personality of Godhead, who is described here as *guror guruḥ*, the spiritual master of all other spiritual masters.

Even though we may not have the fortune to contact the Supreme Lord personally, the Lord's representative is as good as the Lord Himself because such a representative does not say anything unless it is spoken by the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu therefore gives a definition of *guru*. *Yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*: [Cc. Madhya 7.128] the bona fide *guru* is he who advises his disciples exactly in accordance with the principles spoken by Kṛṣṇa. The bona fide *guru* is he who has accepted Kṛṣṇa as *guru*. This is the *guru-paramparā* system. The original *guru* is Vyāsadeva because he is the speaker of *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, wherein everything spoken relates to Kṛṣṇa. Therefore *guru-pūjā* is known as Vyāsa-pūjā. In the final analysis, the original *guru* is Kṛṣṇa, His disciple is Nārada, whose disciple is Vyāsa, and in this way we gradually come in touch with the *guru-paramparā*. One cannot become a *guru* if he does not know what the Personality of Godhead Kṛṣṇa or His incarnation wants. The mission of the *guru* is the mission of the Supreme Personality of Godhead: to spread Kṛṣṇa consciousness all over the world.

TEXT 49

न यत्प्रसादायुतभागलेश-
मन्ये च देवा गुरवो जनाः स्वयम् ।
कर्तुं समेताः प्रभवन्ति पुंस-
स्तमीश्वरं त्वां शरणं प्रपद्ये ॥ ४९ ॥

*na yat-prasādāyuta-bhāga-leśam
anye ca devā guravo janāḥ svayam
kartum sametāḥ prabhavanti puṁsas
tam īśvaram tvāṁ śaraṇam prapadye*

na—not; *yat-prasāda*—of the mercy of the Supreme Personality of Godhead; *ayuta-bhāga-leśam*—only one ten-thousandth; *anye*—others; *ca*—also; *devāḥ*—even the demigods; *guravaḥ*—the so-called *gurus*;

janāḥ—the total population; *svayam*—personally; *kartum*—to execute; *sametāḥ*—all together; *prabhavanti*—can become equally able; *pumsaḥ*—by the Supreme Personality of Godhead; *tam*—unto Him; *īśvaram*—unto the Supreme Personality of Godhead; *tvām*—unto You; *śaraṇam*—shelter; *prapadye*—let me surrender.

Neither all the demigods, nor the so-called gurus nor all other people, either independently or together, can offer mercy that equals even one ten-thousandth of Yours. Therefore I wish to take shelter of Your lotus feet.

It is said, *kāmais tais tair hr̥ta jñānāḥ prapadyante 'nya-devatāḥ*: [Bg. 7.20] people in general, being motivated by material desires, worship the demigods to get fruitive results very quickly. People generally do not become devotees of Lord Viṣṇu, since Lord Viṣṇu never becomes the order-supplier of His devotee. Lord Viṣṇu does not give a devotee benedictions that will create a further demand for benedictions. By worshiping the demigods one may get results, but, as described in *Bhagavad-gītā*, *antavat tu phalaṁ teṣāṁ tad bhavaty alpa-medhasām*: [Bg. 7.23] whatever great benedictions one may achieve from the demigods are all temporary. Because the demigods themselves are temporary, their benedictions are also temporary and have no permanent value. Those who aspire for such benedictions have a poor fund of knowledge (*tad bhavaty alpa-medhasām*). The benedictions of Lord Viṣṇu are different. By the mercy of the Lord Viṣṇu, one can be completely freed from material contamination and go back home, back to Godhead. Therefore the benedictions offered by the demigods cannot compare to even one ten-thousandth of the Lord's benedictions. One should not, therefore, try to obtain benedictions from the demigods or false *gurus*. One should aspire only for the benediction offered by the Supreme Personality of Godhead. As the Lord says in *Bhagavad-gītā* (18.66):

*sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvām sarva-pāpēbhyo
mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall

deliver you from all sinful reaction. Do not fear." This is the greatest benediction.

TEXT 50

अचक्षुरन्धस्य यथाग्रणीः कृत-
स्तथा जनस्याविदुषोऽबुधो गुरुः ।
त्वमर्कदृक् सर्वदृशां समीक्षणो
वृत्तो गुरुर्नः स्वगतिं बुभुत्सताम् ॥ ५० ॥

*acakṣur andhasya yathāgraṇīḥ kṛtas
tathā janasyāviduṣo 'budho guruḥ
tvam arka-dṛk sarva-dṛśām samīkṣaṇo
vṛto gurur naḥ sva-gatiṁ bubhutsatām*

acakṣuḥ—one who does not have his power of sight; *andhasya*—for such a blind person; *yathā*—as; *agraṇīḥ*—the leader, who goes first; *kṛtaḥ*—accepted; *tathā*—similarly; *janasya*—such a person; *aviduṣaḥ*—who has no knowledge of the goal of life; *abudhaḥ*—a foolish rascal; *guruḥ*—the spiritual master; *tvam*—Your Lordship; *arka-dṛk*—appear like the sun; *sarva-dṛśām*—of all sources of knowledge; *samīkṣaṇaḥ*—the complete seer; *vṛtaḥ*—accepted; *guruḥ*—the spiritual master; *naḥ*—our; *sva-gatiṁ*—one who knows his real self-interest; *bubhutsatām*—such an enlightened person.

As a blind man, being unable to see, accepts another blind man as his leader, people who do not know the goal of life accept someone as a guru who is a rascal and a fool. But we are interested in self-realization. Therefore we accept You, the Supreme Personality of Godhead, as our spiritual master, for You are able to see in all directions and are omniscient like the sun.

The conditioned soul, being wrapped in ignorance and therefore not knowing the goal of life, accepts a *guru* who can juggle words and make some display of magic that is wonderful to a fool. Sometimes a foolish person accepts someone as a *guru* because he can manufacture a small quantity of gold by mystic yogic power. Because such a disciple has a poor fund of knowledge, he cannot judge whether the manufacture of

gold is the criterion for a *guru*. Why should one not accept the Supreme Personality of Godhead, Kṛṣṇa, from whom unlimited numbers of gold mines come into being? *Ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate* [Bg. 10.8]. All the gold mines are created by the energy of the Supreme Personality of Godhead. Therefore, why should one accept a magician who can manufacture only a small portion of gold? Such *gurus* are accepted by those who are blind, not knowing the goal of life. Mahārāja Satyavrata, however, knew the goal of life. He knew the Supreme Personality of Godhead, and therefore he accepted the Lord as his *guru*. Either the Supreme Lord or His representative can become *guru*. The Lord says, *mām eva ye prapadyante māyām etāṁ taranti te:* [Bg. 7.14] "One can get relief from the clutches of *māyā* as soon as he surrenders unto Me." Therefore it is the *guru's* business to instruct his disciple to surrender to the Supreme Personality of Godhead if he wants relief from the material clutches. This is the symptom of the *guru*. This same principle was instructed by Śrī Caitanya Mahāprabhu: *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [Cc. Madhya 7.128]. In other words, one is advised not to accept a *guru* who does not follow the path of instruction given by Lord Kṛṣṇa.

TEXT 51

जनो जनस्यादिशतेऽसतीं गतिं
यया प्रपद्येत दुरत्ययं तमः ।
त्वं त्वव्ययं ज्ञानममोघमञ्जसा
प्रपद्यते येन जनो निजं पदम् ॥ ५१ ॥

jano janasyādiśate 'satīm gatim
yayā prapadyeta duratyayam tamaḥ
tvam tv avyayam jñānam amogham añjasā
prapadyate yena jano nijam padam

janaḥ—a person who is not a bona fide *guru* (an ordinary person);
janasya—of an ordinary person who does not know the goal of life;
ādiśate—instructs; *asatīm*—impermanent, material; *gatim*—the goal of
life; *yayā*—by such knowledge; *prapadyeta*—he surrenders; *duratyayam*
—insurmountable; *tamaḥ*—to ignorance; *tvam*—Your Lordship; *tu*—

but; *avyayam*—indestructible; *jñānam*—knowledge; *amogham*—without material contamination; *añjasā*—very soon; *prapadyate*—achieves; *yena*—by such knowledge; *janaḥ*—a person; *nijam*—his own; *padam*—original position.

A materialistic so-called guru instructs his materialistic disciples about economic development and sense gratification, and because of such instructions the foolish disciples continue in the materialistic existence of ignorance. But Your Lordship gives knowledge that is eternal, and the intelligent person receiving such knowledge is quickly situated in his original constitutional position.

So-called *gurus* instruct their disciples for the sake of material profit. Some *guru* advises that one meditate in such a way that his intelligence will increase in regard to keeping his body fit for sense gratification. Another *guru* advises that sex is the ultimate goal of life and that one should therefore engage in sex to the best of his ability. These are the instructions of foolish *gurus*. In other words, because of the instructions of a foolish *guru* one remains perpetually in material existence and suffers its tribulations. But if one is intelligent enough to take instructions from the Supreme Personality of Godhead, as enunciated in *Bhagavad-gītā* or the Sāṅkhya philosophy of Kapiladeva, one can very soon attain liberation and be situated in his original position of spiritual life. The words *nijam padam* are significant. The living entity, being part and parcel of the Supreme Personality of Godhead, has the birthright to a position in *Vaikuṅṭhaloka*, or the spiritual world, where there is no anxiety. Therefore, one should follow the instructions of the Supreme Personality of Godhead. Then, as stated in *Bhagavad-gītā*, *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*: [Bg. 4.9] after giving up one's body, one will return home, back to Godhead. The Lord lives in the spiritual world in His original personality, and a devotee who follows the instructions of the Lord approaches Him (*mām eti*). As a spiritual person, such a devotee returns to the Personality of Godhead and plays and dances with Him. That is the ultimate goal of life.

TEXT 52

त्वं सर्वलोकस्य सुहृत् प्रियेश्वरो

ह्यात्मा गुरुर्ज्ञानमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधी-
र्जानाति सन्तं हृदि बद्धकामः ॥ ५२ ॥

*tvam sarva-lokasya suhṛt priyeśvaro
hy ātmā gurur jñānam abhīṣṭa-siddhiḥ
tathāpi loko na bhavantam andha-dhīr
jānāti santam hṛdi baddha-kāmaḥ*

tvam—You, my dear Lord; *sarva-lokasya*—of all planets and their inhabitants; *suhṛt*—the most well-wishing friend; *priya*—the most dear; *īśvaraḥ*—the supreme controller; *hi*—also; *ātmā*—the supreme soul; *guruḥ*—the supreme teacher; *jñānam*—the supreme knowledge; *abhīṣṭa-siddhiḥ*—the fulfillment of all desires; *tathā api*—still; *lokaḥ*—persons; *na*—not; *bhavantam*—unto You; *andha-dhīḥ*—because of blind intelligence; *jānāti*—can know; *santam*—situated; *hṛdi*—in his heart; *baddha-kāmaḥ*—because of being bewildered by material lusty desires.

My Lord, You are the supreme well-wishing friend of everyone, the dearest friend, the controller, the Supersoul, the supreme instructor and the giver of supreme knowledge and the fulfillment of all desires. But although You are within the heart, the foolish, because of lusty desires in the heart, cannot understand You.

Herein the reason for foolishness is described. Because the conditioned soul in this material world is full of materialistic lusty desires, he cannot understand the Supreme Personality of Godhead, although the Lord is situated in everyone's heart (*īśvaraḥ sarva-bhūtānām hṛd-deśe 'rjuna tiṣṭhati* [Bg. 18.61]). It is because of this foolishness that one cannot take instructions from the Lord, although the Lord is ready to instruct everyone both externally and internally. The Lord says, *dadāmi buddhi-yogaṁ tam yena mām upayānti te*. In other words, the Lord can give instructions on devotional service by which one can return home, back to Godhead. Unfortunately, however, people do not take this devotional service. The Lord, being situated in everyone's heart, can give one complete instructions on going back to Godhead, but because of lusty desires one engages himself in materialistic activities and does not

render service to the Lord. Therefore one is bereft of the value of the Lord's instructions. By mental speculation one can understand that one is not the body but a spirit soul, but unless one engages in devotional service, the real purpose of life is never fulfilled. The real purpose of life is to go back home, back to Godhead, and live with the Supreme Personality of Godhead, play with the Supreme Personality of Godhead, dance with the Supreme Personality of Godhead and eat with the Supreme Personality of Godhead. These are different items of *ānanda*, spiritual happiness in spiritual variegatedness. Even though one may come to the platform of *brahma-bhūta* [SB 4.30.20] and understand his spiritual identity by speculative knowledge, one cannot enjoy spiritual life without understanding the Supreme Personality of Godhead. This is indicated here by the word *abhīṣṭa-siddhiḥ*. One can fulfill the ultimate goal of life only by engaging in devotional service to the Lord. Then the Lord will give one proper instructions on how to go back home, back to Godhead.

TEXT 53

त्वं त्वामहं देवरं वरेण्यं
 प्रपद्य ईशं प्रतिबोधनाय ।
 छिन्द्यर्थदीपैर्भगवन् वचोभि-
 र्ग्रन्थीन् हृदय्यान् विवृणु स्वमोकः ॥ ५३ ॥

*tvam tvām aham deva-varaṁ vareṇyam
 prapadya īśam pratibodhanāya
 chindhy artha-dīpair bhagavan vacobhir
 granthīn hṛdayyān vivṛṇu svam okaḥ*

tvam—how exalted You are; *tvām*—unto You; *aham*—myself; *deva-varaṁ*—worshiped by the demigods; *vareṇyam*—the greatest of all; *prapadye*—fully surrendering; *īśam*—unto the supreme controller; *pratibodhanāya*—for understanding the real purpose of life; *chindhi*—cut off; *artha-dīpaiḥ*—by the light of purposeful instruction; *bhagavan*—O Supreme Lord; *vacobhiḥ*—by Your words; *granthīn*—knots; *hṛdayyān*—fixed within the core of the heart; *vivṛṇu*—kindly explain; *svam okaḥ*—my destination in life.

O Supreme Lord, for self-realization I surrender unto You, who are worshiped by the demigods as the supreme controller of everything. By Your instructions, exposing life's purpose, kindly cut the knot from the core of my heart and let me know the destination of my life.

Sometimes it is argued that people do not know who is a spiritual master and that finding a spiritual master from whom to get enlightenment in regard to the destination of life is very difficult. To answer all these questions, King Satyavrata shows us the way to accept the Supreme Personality of Godhead as the real spiritual master. The Supreme Lord has given full directions in *Bhagavad-gītā* about how to deal with everything in this material world and how to return home, back to Godhead. Therefore, one should not be misled by so-called *gurus* who are rascals and fools. Rather, one should directly see the Supreme Personality of Godhead as the *guru* or instructor. It is difficult, however, to understand *Bhagavad-gītā* without the help of the *guru*. Therefore the *guru* appears in the *paramparā* system. In *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead recommends:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānam
jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Lord Kṛṣṇa directly instructed Arjuna. Arjuna is therefore *tattva-darśī* or *guru*. Arjuna accepted the Supreme Personality of Godhead (*param brahma param dhāma pavitraṁ paramaṁ bhavān* [Bg. 10.12]). Similarly, following in the footsteps of Śrī Arjuna, who is a personal devotee of the Lord, one should accept the supremacy of Lord Kṛṣṇa, as supported by Vyāsa, Devala, Asita, Nārada and later by the *ācāryas* Rāmānujācārya, Madhvācārya, Nimbārka and Viṣṇu Svāmī and still later by the greatest *ācārya*, Śrī Caitanya Mahāprabhu. Where, then, is the difficulty in finding a *guru*? If one is sincere he can find the *guru* and learn everything. One should take lessons from the *guru* and find out the goal

of life. Mahārāja Satyavrata, therefore, shows us the way of the *mahājana*. *Mahājano yena gataḥ sa panthāḥ* [Cc. Madhya 17.186]. One should surrender to the Supreme Personality of Godhead (*daśāvatāra*) and learn from Him about the spiritual world and the goal of life.