

TEXT 26

श्रीब्रह्मोवाच

अविक्रियं सत्यमनन्तमाद्यं
गुहाशयं निष्कलमप्रतर्क्यम् ।
मनोऽग्रयानं वचसानिरुक्तं
नमामहे देववरं वरेण्यम् ॥ २६ ॥

śrī-brahmovāca

*avikriyaṁ satyam anantam ādyaṁ
guhā-śayaṁ niṣkalam apratarkyam
mano-'grayānaṁ vacasāniruktaṁ
namāmahe deva-varaṁ vareṇyam*

śrī-brahmā uvāca—Lord Brahmā said; *avikriyam*—unto the Personality of Godhead, who never changes (as opposed to material existence); *satyam*—the eternal supreme truth; *anantam*—unlimited; *ādyam*—the original cause of all causes; *guhā-śayam*—present in everyone's heart; *niṣkalam*—without any decrease in potency; *apratarkyam*—inconceivable, not within the jurisdiction of material arguments; *manaḥ-agrayānam*—more quick than the mind, inconceivable to mental speculation; *vacasā*—by jugglery of words; *aniruktaṁ*—indescribable; *namāmahe*—all of us demigods offer our respectful obeisances; *deva-varam*—unto the Supreme Lord, who is not equaled or surpassed by anyone; *vareṇyam*—the supreme worshipable, who is worshiped by the Gāyatrī mantra.

Lord Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone's heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You.

The Supreme Personality of Godhead is not anything of material creation. Everything material must change from one form to another—

for example, from earth to earthen pot and from earthen pot to earth again. All our creations are temporary, impermanent. The Supreme Personality of Godhead, however, is eternal, and similarly the living entities, who are parts of Him, are also eternal (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ* [Bg. 15.7]). The Supreme Personality of Godhead is *sanātana*, eternal, and the individual living entities are also eternal. The difference is that Kṛṣṇa, or God, is the supreme eternal, whereas the individual souls are minute, fragmental eternals. As stated in *Bhagavad-gītā* (13.3), *kṣetra-jñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata*. Although the Lord is a living being and the individual souls are living beings, the Supreme Lord, unlike the individual souls, is *vibhu*, all-pervading, and *ananta*, unlimited. The Lord is the cause of everything. The living entities are innumerable, but the Lord is one. No one is greater than Him, and no one is equal to Him. Thus the Lord is the supreme worshipable object, as understood from the Vedic *mantras* (*na tat-samaś cābhyadhikaś ca dṛśyate*). The Lord is supreme because no one can evaluate Him by mental speculation or jugglery of words. The Lord can travel more quickly than the mind. In the *śruti-mantras* of *Īśopaniṣad* it is said:

*anejad ekaṁ manaso javīyo
nainad devā āpnuvan pūrvam arṣat
tad dhāvato 'nyān atyeti tiṣṭhat
tasminn apo mātariśvā dadhāti*

"Although fixed in His abode, the Personality of Godhead is swifter than the mind and can overcome all others running. The powerful demigods cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." (*Īśopaniṣad* 4) Thus the Supreme is never to be equaled by the subordinate living entities.

Because the Lord is situated in everyone's heart and the individual living entity is not, never should the individual living entity be equated with the Supreme Lord. In *Bhagavad-gītā* (15.15) the Lord says, *sarvasya cāham hṛdi sanniviṣṭaḥ*: "I am situated in everyone's heart." This does not mean, however, that everyone is equal to the Lord. In the *śruti-mantras*

it is also said, *hr̥di hy ayam ātmā pratiṣṭhitaḥ*. In the beginning of *Śrīmad-Bhāgavatam* it is said, *satyaṁ paraṁ dhīmahi* [SB 1.1.1]. The Vedic mantras say, *satyaṁ jñānam anantam* and *niṣkalam niṣkriyam sāntam niravadyam*. God is supreme. Although naturally He does not do anything, He is doing everything. As the Lord says in *Bhagavad-gītā*:

*mayā tatam idaṁ sarvaṁ
jagad avyakta-mūrtinā
mat-sthāni sarva-bhūtāni
na cāhaṁ teṣv avasthitaḥ*

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." (Bg. 9.4)

*mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viṣarivartate*

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." (Bg. 9.10) Thus although the Lord is silent in His abode, He is doing everything through His different energies (*parāsyā śaktir vividhaiva śrūyate* [Cc. *Madhya* 13.65, *purport*]).

All the Vedic mantras, or *śruti-mantras*, are included in this verse spoken by Lord Brahmā, for Brahmā and his followers, the *Brahma-sampradāya*, understand the Supreme Personality of Godhead through the *paramparā* system. We have to gain understanding through the words of our predecessors. There are twelve *mahājanas*, or authorities, of whom Brahmā is one.

*svayambhūr nāradaḥ śambhuḥ
kumāraḥ kapilo manuḥ
prahlādo janako bhīṣmo
balir vaiyāsakir vayam
(SB 6.3.20)*

We belong to the disciplic succession of Brahmā, and therefore we are known as the Brahma-sampradāya. As the demigods follow Lord Brahmā to understand the Supreme Personality of Godhead, we also have to follow the authorities of the *paramparā* system to understand the Lord.

TEXT 27

विपश्चितं प्राणमनोधियात्मना-
मर्थेन्द्रियाभासमनिद्रमव्रणम् ।
छायातपौ यत्र न गृध्रपक्षौ
तमक्षरं खं त्रियुगं व्रजामहे ॥ २७ ॥

vipāścitaṁ prāṇa-mano-dhiyātmanām
arthendriyābhāsam anidram avraṇam
chāyātapau yatra na gṛdhra-pakṣau
tam akṣaram kham tri-yugam vrajāmahe

vipāścitam—unto the omniscient; *prāṇa*—how the living force is working; *manaḥ*—how the mind is working; *dhiya*—how the intelligence is working; *ātmanām*—of all living entities; *artha*—the objects of the senses; *indriya*—the senses; *ābhāsam*—knowledge; *anidram*—always awake and free from ignorance; *avraṇam*—without a material body subject to pains and pleasures; *chāyā-ātapau*—the shelter for all who are suffering from ignorance; *yatra*—wherein; *na*—not; *gṛdhra-pakṣau*—partiality toward any living being; *tam*—unto Him; *akṣaram*—infallible; *kham*—all-pervading like the sky; *tri-yugam*—appearing with six opulences in three *yugas* (Satya, Tretā and Dvāpara); *vrajāmahe*—I take shelter.

The Supreme Personality of Godhead directly and indirectly knows how everything, including the living force, mind and intelligence, is working under His control. He is the illuminator of everything and has no ignorance. He does not have a material body subject to the reactions of previous activities, and He is free from the ignorance of partiality and materialistic education. I therefore take shelter of the lotus feet of the Supreme Lord, who is eternal, all-pervading and as great as the sky and who appears with six opulences in three *yugas* [Satya, Tretā and

Dvāpara].

In the beginning of *Śrīmad-Bhāgavatam* the Supreme Personality of Godhead is described in this way: *janmādy asya yato'nvayād itarataś cārtheṣv abhijñāḥ* [SB 1.1.1]. The Lord is the origin of all emanations, and He directly and indirectly knows everything about all the activities within His creation. Therefore the Lord is addressed here as *vipaścitam*, one who is full of all knowledge or who knows everything. The Lord is the Supreme Soul, and He knows everything about the living entities and their senses.

The word *anidram*, meaning "always awake and free from ignorance," is very important in this verse. As stated in *Bhagavad-gītā* (15.15), *mattaḥ smṛtir jñānam apohanam ca*: it is the Lord who gives intelligence to everyone and who causes everyone to forget. There are millions and millions of living entities, and the Lord gives them directions. Therefore He has no time to sleep, and He is never in ignorance of our activities. The Lord is the witness of everything; He sees what we are doing at every moment. The Lord is not covered by a body resulting from *karma*. Our bodies are formed as a result of our past deeds (*karmanā daiva-netreṇa* [SB 3.31.1]), but the Supreme Personality of Godhead does not have a material body, and therefore He has no *avidyā*, ignorance. He does not sleep, but is always alert and awake.

The Supreme Lord is described as *tri-yuga* because although He appeared variously in Satya-yuga, Tretā-yuga and Dvāpara-yuga, when He appeared in Kali-yuga He never declared Himself the Supreme Personality of Godhead.

*kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārṣadam*

The Lord appears in Kali-yuga as a devotee. Thus although He is Kṛṣṇa, He chants the Hare Kṛṣṇa *mantra* like a devotee. Still, *Śrīmad-Bhāgavatam* (11.5.32) recommends:

*yajñaiḥ saṅkīrtana-prāyair
yajanti hi sumedhasaḥ*

Śrī Caitanya Mahāprabhu, whose complexion is not black like that of

Kṛṣṇa but is golden (*tviṣākṛṣṇam*), is the Supreme Personality of Godhead. He is accompanied by associates like Nityānanda, Advaita, Gadādhara and Śrīvāsa. Those who are sufficiently intelligent worship this Supreme Personality of Godhead by performing *saṅkīrtana-yajña*. In this incarnation, the Supreme Lord declares Himself not to be the Supreme Lord, and therefore He is known as Tri-yuga.

TEXT 28

अजस्य चक्रं त्वजयेर्यमाणं
मनोमयं पञ्चदशारमाशु ।
त्रिनाभि विद्युच्चलमष्टनेमि
यदक्षमाहुस्तमृतं प्रपद्ये ॥ २८ ॥

*ajasya cakram tv ajayeryamāṇam
manomayaṁ pañcadaśāram āśu
tri-nābhi vidyuc-calam aṣṭa-nemi
yad-akṣam āhus tam ṛtam prapadye*

ajasya—of the living being; *cakram*—the wheel (the cycle of birth and death in this material world); *tu*—but; *ajayā*—by the external energy of the Supreme Lord; *īryamāṇam*—going around with great force; *manaḥ-mayam*—which is nothing but a mental creation depending chiefly on the mind; *pañcadaśa*—fifteen; *aram*—possessing spokes; *āśu*—very quick; *tri-nābhi*—having three naves (the three modes of material nature); *vidyut*—like electricity; *calam*—moving; *aṣṭa-nemi*—made of eight felines (the eight external energies of the Lord-*bhūmir āpo 'nalo vāyuh*, etc.); *yat*—who; *akṣam*—the hub; *āhuḥ*—they say; *tam*—unto Him; *ṛtam*—the fact; *prapadye*—let us offer our respectful obeisances.

In the cycle of material activities, the material body resembles the wheel of a mental chariot. The ten senses [five for working and five for gathering knowledge] and the five life airs within the body form the fifteen spokes of the chariot's wheel. The three modes of nature [goodness, passion and ignorance] are its center of activities, and the eight ingredients of nature [earth, water, fire, air, sky, mind, intelligence and false ego] comprise the rim of the wheel. The external, material energy

moves this wheel like electrical energy. Thus the wheel revolves very quickly around its hub or central support, the Supreme Personality of Godhead, who is the Supersoul and the ultimate truth. We offer our respectful obeisances unto Him.

The cycle of repeated birth and death is figuratively described herein. As stated in *Bhagavad-gītā* (7.5):

*apareyam itas tv anyāṁ
prakṛtiṁ viddhi me parāṁ
jīva-bhūtāṁ mahā-bāho
yayedam dhāryate jagat*

The entire world is going on because the living entity, who is part and parcel of the Supreme Lord, is utilizing the material energy. Under the clutches of the material energy, the *jīvātmā* is revolving on the wheel of birth and death under the direction of the Supreme Personality of Godhead. The central point is the Supersoul. As explained in *Bhagavad-gītā* (18.61):

*īśvaraḥ sarva-bhūtānāṁ
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." The material body of the living entity is a result of the conditioned soul's activities, and because the supporter is the Supersoul, the Supersoul is the true reality. Every one of us, therefore, should offer respectful obeisances to this central reality. One should not be misguided by the activities of this material world and forget the central point, the Absolute Truth. That is the instruction given here by Lord Brahmā.

TEXT 29

य एकवर्णं तमसः परं त-
दलोकमव्यक्तमनन्तपारम् ।

आसां चकारोपसुपर्णमेन- मुपासते योगरथेन धीराः ॥ २९ ॥

*ya eka-varṇam tamasaḥ param tad
alokam avyaktam ananta-pāram
āsām cakāropasuparṇam enam
upāsate yoga-rathena dhīrāḥ*

yaḥ—the Supreme Personality of Godhead who; *eka-varṇam*—absolute, situated in pure goodness; *tamasaḥ*—to the darkness of the material world; *param*—transcendental; *tat*—that; *alokam*—who cannot be seen; *avyaktam*—not manifested; *ananta-pāram*—unlimited, beyond the measurement of material time and space; *āsām cakāra*—situated; *upa-suparṇam*—on the back of Garuḍa; *enam*—Him; *upāsate*—worship; *yoga-rathena*—by the vehicle of mystic *yoga*; *dhīrāḥ*—persons who are sober, undisturbed by material agitation.

The Supreme Personality of Godhead is situated in pure goodness [śuddha-sattva], and therefore He is eka-varṇa—the omkāra [praṇava]. Because the Lord is beyond the cosmic manifestation, which is considered to be darkness, He is not visible to material eyes. Nonetheless, He is not separated from us by time or space, but is present everywhere. Seated on His carrier, Garuḍa, He is worshiped by means of mystical yogic power by those who have achieved freedom from agitation. Let us all offer our respectful obeisances unto Him.

Sattvaṁ viśuddhaṁ vasudeva-śabdītam (SB 4.3.23). In this material world, the three modes of material nature—goodness, passion and ignorance—prevail. Among these three, goodness is the platform of knowledge, and passion brings about a mixture of knowledge and ignorance, but the mode of ignorance is full of darkness. Therefore the Supreme Personality of Godhead is beyond darkness and passion. He is on the platform where goodness or knowledge is not disturbed by passion and ignorance. This is called the *vasudeva* platform. It is on this platform of *vasudeva* that Vāsudeva, or Kṛṣṇa, can appear. Thus Kṛṣṇa appeared on this planet as the son of Vasudeva. Because the Lord is situated beyond the three modes of material nature, He is unseen by those who are

dominated by these three modes. One must therefore become *dhīra*, or undisturbed by the modes of material nature. The process of *yoga* may be practiced by one who is free from the agitation of these modes.

Therefore *yoga* is defined in this way: *yoga indriya-sāmyamaḥ*. As previously explained, we are disturbed by the *indriyas*, or senses.

Moreover, we are agitated by the three modes of material nature, which are imposed upon us by the external energy. In conditional life, the living entity moves turbulently in the whirlpool of birth and death, but when one is situated on the transcendental platform of *viśuddha-sattva*, pure goodness, he can see the Supreme Personality of Godhead, who sits on the back of Garuḍa. Lord Brahmā offers his respectful obeisances unto that Supreme Lord.

TEXT 30

न यस्य कश्चात्तितर्ति मायां
यया जनो मुह्यति वेद नार्थम् ।
तं निर्जितात्मात्मगुणं परेशं
नमाम भूतेषु समं चरन्तम् ॥ ३० ॥

*na yasya kaścātititarti māyām
yayā jano muhyati veda nārtham
taṁ nirjitātmātma-guṇaṁ paraśaṁ
namāma bhūteṣu samam carantam*

na—not; *yasya*—of whom (the Supreme Personality of Godhead); *kaśca*—anyone; *atititarti*—is able to overcome; *māyām*—the illusory energy; *yayā*—by whom (by the illusory energy); *janaḥ*—people in general; *muhyati*—become bewildered; *veda*—understand; *na*—not; *artham*—the aim of life; *taṁ*—unto Him (the Supreme Personality of Godhead); *nirjita*—completely controlling; *ātmā*—the living entities; *ātma-guṇam*—and His external energy; *para-īśam*—the Lord, who is transcendently situated; *namāma*—we offer our respectful obeisances; *bhūteṣu*—unto all living beings; *samam*—equally situated, or equipoised; *carantam*—controlling or ruling them.

No one can overcome the Supreme Personality of Godhead's illusory energy [māyā], which is so strong that it bewilders everyone, making one

lose the sense to understand the aim of life. That same *māyā*, however, is subdued by the Supreme Personality of Godhead, who rules everyone and who is equally disposed toward all living entities. Let us offer our obeisances unto Him.

The prowess of the Supreme Personality of Godhead, Viṣṇu, certainly controls all living entities, so much so that the living entities have forgotten the aim of life. *Na te viduḥ svārtha-gatiṁ hi viṣṇum*: [SB 7.5.31] the living entities have forgotten that the aim of life is to go back home, back to Godhead. The external energy of the Supreme Personality of Godhead gives all conditioned souls what appears to be an opportunity to be happy within this material world, but that is *māyā*; in other words, it is a dream that is never to be fulfilled. Thus every living being is illusioned by the external energy of the Supreme Lord. That illusory energy is undoubtedly very strong, but she is fully under the control of the transcendental person who is described in this verse as *pareśam*, the transcendental Lord. The Lord is not a part of the material creation, but is beyond the creation. Therefore, not only does He control the conditioned souls through His external energy, but He also controls the external energy itself. *Bhagavad-gītā* clearly says that the strong material energy controls everyone and that getting out of her control is extremely difficult. That controlling energy belongs to the Supreme Personality of Godhead and works under His control. The living entities, however, being subdued by the material energy, have forgotten the Supreme Personality of Godhead.

TEXT 31

इमे वयं यत्प्रिययैव तन्वा
सत्त्वेन सृष्टा बहिरन्तराविः ।
गतिं न सूक्ष्मामृषयश्च विद्महे
कुतोऽसुराद्या इतरप्रधानाः ॥ ३१ ॥

*ime vayaṁ yat-priyayaiva tanvā
sattvena sṛṣṭā bahir-antar-āviḥ
gatiṁ na sūkṣmām ṛṣayaś ca vidmahe
kuto 'surādyā itara-pradhānāḥ*

ime—these; *vayam*—we (the demigods); *yat*—to whom; *priyayā*—appearing very near and dear; *eva*—certainly; *tanvā*—the material body; *sattvena*—by the mode of goodness; *ṣṛṣṭāḥ*—created; *bahiḥ-antaḥ-āviḥ*—although fully aware, internally and externally; *gatim*—destination; *na*—not; *sūkṣmām*—very subtle; *ṛṣayaḥ*—great saintly persons; *ca*—also; *vidmahe*—understand; *kutaḥ*—how; *asura-ādyāḥ*—the demons and atheists; *itara*—who are insignificant in their identities; *pradhānāḥ*—although they are leaders of their own societies.

Since our bodies are made of sattva-guṇa, we, the demigods, are internally and externally situated in goodness. All the great saints are also situated in that way. Therefore, if even we cannot understand the Supreme Personality of Godhead, what is to be said of those who are most insignificant in their bodily constitutions, being situated in the modes of passion and ignorance? How can they understand the Lord? Let us offer our respectful obeisances unto Him.

Atheists and demons cannot understand the Supreme Personality of Godhead, although He is situated within everyone. For them the Lord finally appears in the form of death, as confirmed in *Bhagavad-gītā* (*mṛtyuḥ sarva-haraś cāham* [Bg. 10.34]). Atheists think that they are independent, and therefore they do not care about the supremacy of the Lord, yet the Lord asserts His supremacy when He overcomes them as death. At the time of death, their attempts to use their so-called scientific knowledge and philosophical speculation to deny the supremacy of the Lord cannot work. Hiraṇyakaśipu, for example, was an exalted representative of the atheistic class of men. He always challenged the existence of God, and thus he became inimical even toward his own son. Everyone was afraid of Hiraṇyakaśipu's atheistic principles. Nonetheless, when Lord Nṛsiṃhadeva appeared in order to kill him, Hiraṇyakaśipu's atheistic principles could not save him. Lord Nṛsiṃhadeva killed Hiraṇyakaśipu and took away all his power, influence and pride. Atheistic men, however, never understand how everything they create is annihilated. The Supersoul is situated within them, but because of the predominance of the modes of passion and ignorance, they cannot understand the supremacy of the Lord. Even the demigods, the devotees, who are transcendently situated or situated on

the platform of goodness, are not fully aware of the qualities and position of the Lord. How then can the demons and atheists understand the Supreme Personality of Godhead? It is not possible. Therefore, to gain this understanding, the demigods, headed by Lord Brahmā, offered their respectful obeisances to the Lord.

TEXT 32

पादौ महीयं स्वकृतैव यस्य
चतुर्विधो यत्र हि भूतसर्गः ।
स वै महापुरुष आत्मतन्त्रः
प्रसीदतां ब्रह्म महाविभूतिः ॥ ३२ ॥

*pādau mahīyaṁ sva-kṛtaiva yasya
catur-vidho yatra hi bhūta-sargaḥ
sa vai mahā-pūruṣa ātma-tantraḥ
prasīdatām brahma mahā-vibhūtiḥ*

pādau—His lotus feet; *mahī*—the earth; *iyam*—this; *sva-kṛta*—created by Himself; *eva*—indeed; *yasya*—of whom; *catur-vidhaḥ*—of four kinds of living entities; *yatra*—wherein; *hi*—indeed; *bhūta-sargaḥ*—material creation; *saḥ*—He; *vai*—indeed; *mahā-pūruṣaḥ*—the Supreme Person; *ātma-tantraḥ*—self-sufficient; *prasīdatām*—may He be merciful to us; *brahma*—the greatest; *mahā-vibhūtiḥ*—with unlimited potency.

On this earth there are four kinds of living entities, who are all created by Him. The material creation rests on His lotus feet. He is the great Supreme Person, full of opulence and power. May He be pleased with us.

The word *mahī* refers to the five material elements—earth, water, air, fire and sky—which rest upon the lotus feet of the Supreme Personality of Godhead. *Mahat-padam puṇya-yaśo murāreḥ*. The *mahat-tattva*, the total material energy, rests on His lotus feet, for the cosmic manifestation is but another opulence of the Lord. In this cosmic manifestation there are four kinds of living entities—*jarāyu ja* (those born from embryos), *aṇḍa ja* (those born from eggs), *sveda ja* (those born from perspiration), and *udbhijja* (those born from seeds). Everything is generated from the Lord, as confirmed in the *Vedānta-sūtra (janmādy asya yataḥ [SB 1.1.1])*. No one is independent, but the Supreme Soul is

completely independent. *Janmādy asya yato 'nvayād itarataś cārtheṣv abhijñāḥ sva-rāṭ*. The word *sva-rāṭ* means "independent." We are dependent, whereas the Supreme Lord is completely independent. Therefore the Supreme Lord is the greatest of all. Even Lord Brahmā, who created the cosmic manifestation, is but another opulence of the Supreme Personality of Godhead. The material creation is activated by the Lord, and therefore the Lord is not a part of the material creation. The Lord exists in His original, spiritual position. The universal form of the Lord, *vairāja-mūrti*, is another feature of the Supreme Personality of Godhead.

TEXT 33

अम्भस्तु यद्रेत उदारवीर्यं
सिध्यन्ति जीवन्त्युत वर्धमानाः ।
लोका यतोऽथाखिललोकपालाः
प्रसीदतां नः स महाविभूतिः ॥ ३३ ॥

*ambhas tu yad-reta udāra-vīryam
sidhyanti jīvanty uta vardhamānāḥ
lokā yato 'thākhila-loka-pālāḥ
prasīdatām naḥ sa mahā-vibhūtiḥ*

ambhaḥ—the masses of water seen on this planet or on others; *tu*—but; *yad-retaḥ*—His semen; *udāra-vīryam*—so powerful; *sidhyanti*—are generated; *jīvanti*—live; *uta*—indeed; *vardhamānāḥ*—flourish; *lokāḥ*—all the three worlds; *yataḥ*—from which; *atha*—also; *akhila-loka-pālāḥ*—all the demigods throughout the universe; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—a person with unlimited potency.

The entire cosmic manifestation has emerged from water, and it is because of water that all living entities endure, live and develop. This water is nothing but the semen of the Supreme Personality of Godhead. Therefore, may the Supreme Personality of Godhead, who has such great potency, be pleased with us.

Despite the theories of so-called scientists, the vast quantities of water on this planet and on other planets are not created by a mixture of

hydrogen and oxygen. Rather, the water is sometimes explained to be the perspiration and sometimes the semen of the Supreme Personality of Godhead. It is from water that all living entities emerge, and because of water they live and grow. If there were no water, all life would cease. Water is the source of life for everyone. Therefore, by the grace of the Supreme Personality of Godhead, we have so much water all over the world.

TEXT 34

सोमं मनो यस्य समामनन्ति
 दिवौकसां यो बलमन्ध आयुः ।
 ईशो नगानां प्रजनः प्रजानां
 प्रसीदतां नः स महाविभूतिः ॥ ३४ ॥

*somam mano yasya samāmananti
 divaukasām yo balam andha āyuh
 īśo nagānām prajānaḥ prajānām
 prasīdatām naḥ sa mahā-vibhūtiḥ*

somam—the moon; *manaḥ*—the mind; *yasya*—of whom (of the Supreme Personality of Godhead); *samāmananti*—they say; *divaukasām*—of the denizens of the upper planetary systems; *yaḥ*—who; *balam*—the strength; *andhaḥ*—the food grains; *āyuh*—the duration of life; *īśaḥ*—the Supreme Lord; *nagānām*—of the trees; *prajānaḥ*—the source of breeding; *prajānām*—of all living entities; *prasīdatām*—may He be pleased; *naḥ*—upon us; *saḥ*—that Supreme Personality of Godhead; *mahā-vibhūtiḥ*—the source of all opulences.

Soma, the moon, is the source of food grains, strength and longevity for all the demigods. He is also the master of all vegetation and the source of generation for all living entities. As stated by learned scholars, the moon is the mind of the Supreme Personality of Godhead. May that Supreme Personality of Godhead, the source of all opulences, be pleased with us.

Soma, the predominating deity of the moon, is the source of food grains and therefore the source of strength even for the celestial beings, the demigods. He is the vital force for all vegetation. Unfortunately, modern so-called scientists, who do not fully understand the moon, describe the

moon as being full of deserts. Since the moon is the source for our vegetation, how can the moon be a desert? The moonshine is the vital force for all vegetation, and therefore we cannot possibly accept that the moon is a desert.

TEXT 35

अग्निर्मुखं यस्य तु जातवेदा
जातः क्रियाकाण्डनिमित्तजन्मा ।
अन्तःसमुद्रेऽनुपचन्स्वधातून्
प्रसीदतां नः स महाविभूतिः ॥ ३५ ॥

*agnir mukham yasya tu jāta-vedā
jātaḥ kriyā-kāṇḍa-nimitta-janmā
antaḥ-samudre 'nupacan sva-dhātūn
prasīdatām naḥ sa mahā-vibhūtiḥ*

agniḥ—fire; *mukham*—the mouth through which the Supreme Personality of Godhead eats; *yasya*—of whom; *tu*—but; *jāta-vedāḥ*—the producer of wealth or of all necessities of life; *jātaḥ*—produced; *kriyā-kāṇḍa*—ritualistic ceremonies; *nimitta*—for the sake of; *janmā*—formed for this reason; *antaḥ-samudre*—within the depths of the ocean; *anupacan*—always digesting; *sva-dhātūn*—all elements; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead. Fire exists within the depths of the ocean to produce wealth, and fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 36

यच्चक्षुरासीत् तरणिर्देवयानं
त्रयीमयो ब्रह्मण एष धिष्यम् ।
द्वारं च मुक्तेरमृतं च मृत्युः

प्रसीदतां नः स महाविभूतिः ॥ ३६ ॥

*yac-cakṣur āsīt taraṇir deva-yānam
trayīmayo brahmaṇa eṣa dhiṣṇyam
dvāram ca mukter amṛtam ca mṛtyuḥ
prasīdatām naḥ sa mahā-vibhūtiḥ*

yat—that which; *cakṣuḥ*—eye; *āsīt*—became; *taraṇiḥ*—the sun-god; *deva-yānam*—the predominating deity for the path of deliverance for the demigods; *trayī-mayaḥ*—for the sake of guidance in *karma-kāṇḍa* Vedic knowledge; *brahmaṇaḥ*—of the supreme truth; *eṣaḥ*—this; *dhiṣṇyam*—the place for realization; *dvāram ca*—as well as the gateway; *mukteḥ*—for liberation; *amṛtam*—the path of eternal life; *ca*—as well as; *mṛtyuḥ*—the cause of death; *prasīdatām*—may He be pleased; *naḥ*—upon us; *saḥ*—that Supreme Personality of Godhead; *mahā-vibhūtiḥ*—the all-powerful.

The sun-god marks the path of liberation, which is called arcirādi-vartma. He is the chief source for understanding of the Vedas, he is the abode where the Absolute Truth can be worshiped, He is the gateway to liberation, and he is the source of eternal life as well as the cause of death. The sun-god is the eye of the Lord. May that Supreme Lord, who is supremely opulent, be pleased with us.

The sun-god is considered to be the chief of the demigods. He is also considered to be the demigod who watches the northern side of the universe. He gives help for understanding the *Vedas*. As confirmed in *Brahma-saṁhitā* (5.52):

*yac-cakṣur eṣa savitā sakala-grahāṇām
rājā samasta-sura-mūrtir aśeṣa-tejāḥ
yasyājñayā bhramati sambhṛta-kāla-cakro
govindam ādi-puruṣam tam aham bhajāmi*

"The sun, full of infinite effulgence, is the king of all the planets and the image of the good soul. The sun is like the eye of the Supreme Lord. I adore the primeval Lord Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." The sun is actually

the eye of the Lord. In the Vedic *mantras* it is said that unless the Supreme Personality of Godhead sees, no one can see. Unless there is sunlight, no living entity on any planet can see. Therefore the sun is considered to be the eye of the Supreme Lord. That is confirmed here by the words *yac-cakṣur āsīt* and in the *Brahma-saṁhitā* by the words *yac-cakṣur eṣa savitā*. The word *savitā* means the sun-god.

TEXT 37

प्राणाद्भूद् यस्य चराचराणां
 प्राणः सहो बलमोजश्च वायुः ।
 अन्वास्म सम्राजमिवानुगा वयं
 प्रसीदतां नः स महाविभूतिः ॥ ३७ ॥

prāṇād abhūd yasya carācarāṇām
prāṇaḥ saho balam ojaś ca vāyuh
anvāsma samrājam ivānugā vayam
prasīdatām naḥ sa mahā-vibhūtiḥ

prāṇāt—from the vital force; *abhūt*—generated; *yasya*—of whom; *carācarāṇām*—of all living entities, moving and nonmoving; *prāṇaḥ*—the vital force; *sahaḥ*—the basic principle of life; *balam*—strength; *ojaḥ*—the vital force; *ca*—and; *vāyuh*—the air; *anvāsma*—follow; *samrājam*—an emperor; *iva*—like; *anugāḥ*—followers; *vayam*—all of us; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

All living entities, moving and nonmoving, receive their vital force, their bodily strength and their very lives from the air. All of us follow the air for our vital force, exactly as servants follow an emperor. The vital force of air is generated from the original vital force of the Supreme Personality of Godhead. May that Supreme Lord be pleased with us.

TEXT 38

श्रोत्राद् दिशो यस्य हृदश्च खानि
 प्रजज्ञिरे खं पुरुषस्य नाभ्याः ।
 प्राणेन्द्रियात्मासुशरीरकेतः

प्रसीदतां नः स महाविभूतिः ॥ ३८ ॥

*śrotrād diśo yasya hṛdaś ca khāni
prajajñire kham puruṣasya nābhyāḥ
prāṇendriyātmāsu-śarīra-ketaḥ
prasīdatām naḥ sa mahā-vibhūtiḥ*

śrotrāt—from the ears; *diśaḥ*—different directions; *yasya*—of whom; *hṛdaḥ*—from the heart; *ca*—also; *khāni*—the holes of the body; *prajajñire*—generated; *kham*—the sky; *puruṣasya*—of the Supreme Person; *nābhyāḥ*—from the navel; *prāṇa*—of the life force; *indriya*—senses; *ātmā*—mind; *asu*—vital force; *śarīra*—and body; *ketaḥ*—the shelter; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful.

May the supremely powerful Personality of Godhead be pleased with us. The different directions are generated from His ears, the holes of the body come from His heart, and the vital force, the senses, the mind, the air within the body, and the ether, which is the shelter of the body, come from His navel.

TEXT 39

बलान्महेन्द्रस्त्रिदशः प्रसादा-
न्मन्योर्गिरीशो धिषणाद् विरिञ्चः ।
खेभ्यस्तु च्छन्दांस्यृषयो मेध्रतः कः
प्रसीदतां नः स महाविभूतिः ॥ ३९ ॥

*balān mahendras tri-daśāḥ prasādān
manyor giriśo dhiṣaṇād viriñcaḥ
khebhyas tu chandāṁsy ṛṣayo meḍhrataḥ kaḥ
prasīdatām naḥ sa mahā-vibhūtiḥ*

balāt—by His strength; *mahā-indraḥ*—King Indra became possible; *tri-daśāḥ*—as well as the demigods; *prasādāt*—by satisfaction; *manyoḥ*—by anger; *giri-īśaḥ*—Lord Śiva; *dhiṣaṇāt*—from sober intelligence; *viriñcaḥ*—Lord Brahmā; *khebhyaḥ*—from the bodily holes; *tu*—as well as; *chandāṁsi*—Vedic mantras; *ṛṣayaḥ*—great saintly persons; *meḍhrataḥ*—

from the genitals; *kaḥ*—the *prajāpatis*; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the Supreme Personality of Godhead, who has extraordinary power.

Mahendra, the King of Heaven, was generated from the prowess of the Lord, the demigods were generated from the mercy of the Lord, Lord Śiva was generated from the anger of the Lord, and Lord Brahmā from His sober intelligence. The Vedic mantras were generated from the bodily holes of the Lord, and the great saints and *prajāpatis* were generated from His genitals. May that supremely powerful Lord be pleased with us.

TEXT 40

श्रीर्वक्षसः पितरश्छाययासन्
धर्मः स्तनादितरः पृष्ठतोऽभूत् ।
द्यौर्यस्य शीर्ष्णोऽप्सरसो विहारात्
प्रसीदतां नः स महाविभूतिः ॥ ४० ॥

śrīr vakṣasaḥ pitaraś chāyayāsan
dharmaḥ stanād itaraḥ pṛṣṭhato 'bhūt
dyaur yasya śīrṣṇo 'psaraso vihārāt
prasīdatām naḥ sa mahā-vibhūtiḥ

śrīḥ—the goddess of fortune; *vakṣasaḥ*—from His chest; *pitaraḥ*—the inhabitants of *Pitṛloka*; *chāyayā*—from His shadow; *āsan*—became possible; *dharmaḥ*—the principle of religion; *stanāt*—from His bosom; *itaraḥ*—irreligion (the opposite of *dharma*); *pṛṣṭhataḥ*—from the back; *abhūt*—became possible; *dyauḥ*—the heavenly planets; *yasya*—of whom; *śīrṣṇaḥ*—from the top of the head; *apsarasaḥ*—the inhabitants of *Apsaroloka*; *vihārāt*—by His sense enjoyment; *prasīdatām*—kindly be pleased; *naḥ*—upon us; *saḥ*—He (the Supreme Personality of Godhead); *mahā-vibhūtiḥ*—the greatest in all prowess.

The goddess of fortune was generated from His chest, the inhabitants of *Pitṛloka* from His shadow, religion from His bosom, and irreligion [the opposite of religion] from His back. The heavenly planets were generated from the top of His head, and the *Apsarās* from His sense enjoyment. May that supremely powerful Personality of Godhead be pleased with us.

TEXT 41

विप्रो मुखाद् ब्रह्म च यस्य गुह्यं
राजन्य आसीद् भुजयोर्बलं च ।
ऊर्वोर्विडो जोजोऽङ्घ्रिरवेदशूद्रौ
प्रसीदतां नः स महाविभूतिः ॥ ४१ ॥

*vipro mukhād brahma ca yasya guhyam
rājanya āsīd bhujayor balam ca
ūrvor viḍ ojo 'nghrir aveda-śūdrau
prasīdatām naḥ sa mahā-vibhūtiḥ*

vipraḥ—the *brāhmaṇas*; *mukhāt*—from His mouth; *brahma*—the Vedic literatures; *ca*—also; *yasya*—of whom; *guhyam*—from His confidential knowledge; *rājanyaḥ*—the *kṣatriyas*; *āsīt*—became possible; *bhujayoḥ*—from His arms; *balam ca*—as well as bodily strength; *ūrvoḥ*—from the thighs; *viḍ*—*vaiśyas*; *ojaḥ*—and their expert productive knowledge; *aṅghriḥ*—from His feet; *aveda*—those who are beyond the jurisdiction of Vedic knowledge; *śūdrau*—the worker class; *prasīdatām*—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the supremely powerful Personality of Godhead.

The *brāhmaṇas* and Vedic knowledge come from the mouth of the Supreme Personality of Godhead, the *kṣatriyas* and bodily strength come from His arms, the *vaiśyas* and their expert knowledge in productivity and wealth come from His thighs, and the *śūdras*, who are outside of Vedic knowledge, come from His feet. May that Supreme Personality of Godhead, who is full in prowess, be pleased with us.

TEXT 42

लोभोऽधरात् प्रीतिरुपर्यभूद् द्युति-
र्नस्तः पशव्यः स्पर्शेन कामः ।
भ्रुवोर्यमः पक्ष्मभवस्तु कालः
प्रसीदतां नः स महाविभूतिः ॥ ४२ ॥

lobho 'dharāt prītir upary abhūd dyutir

*nastaḥ paśavyaḥ sparśena kāmaḥ
bhruvor yamaḥ pakṣma-bhavas tu kālaḥ
prasīdatām naḥ sa mahā-vibhūtiḥ*

lobhaḥ—greed; *adharāt*—from the lower lip; *prītiḥ*—affection; *upari*—
from the upper lip; *abhūt*—became possible; *dyutiḥ*—bodily luster;
nastaḥ—from the nose; *paśavyaḥ*—fit for the animals; *sparśena*—by the
touch; *kāmaḥ*—lusty desires; *bhruvoḥ*—from the eyebrows; *yamaḥ*—
Yamarāja became possible; *pakṣma-bhavaḥ*—from the eyelashes; *tu*—but;
kālaḥ—eternal time, which brings death; *prasīdatām*—be pleased; *naḥ*—
upon us; *saḥ*—He; *mahā-vibhūtiḥ*—the Supreme Personality of
Godhead, who has great prowess.

**Greed is generated from His lower lip, affection from His upper lip,
bodily luster from His nose, animalistic lusty desires from His sense of
touch, Yamarāja from His eyebrows, and eternal time from His eyelashes.
May that Supreme Lord be pleased with us.**

TEXT 43

**द्रव्यं वयः कर्म गुणान्विशेषं
यद्योगमायाविहितान्वदन्ति ।
यद् दुर्विभाव्यं प्रबुधापबाधं
प्रसीदतां नः स महाविभूतिः ॥ ४३ ॥**

*dravyam vayaḥ karma guṇān viśeṣam
yat-yogamāyā-vihitān vadanti
yat durvibhāvyaṁ prabudhāpābādham
prasīdatām naḥ sa mahā-vibhūtiḥ*

dravyam—the five elements of the material world; *vayaḥ*—time; *karma*—
fruitive activities; *guṇān*—the three modes of material nature;
viśeṣam—the varieties caused by combinations of the twenty-three
elements; *yat*—that which; *yoga-māyā*—by the Lord's creative potency;
vihitān—all done; *vadanti*—all learned men say; *yat durvibhāvyaṁ*—
which is actually extremely difficult to understand; *prabudha-*
apābādham—rejected by the learned, by those who are fully aware;
prasīdatām—may be pleased; *naḥ*—upon us; *saḥ*—He; *mahā-vibhūtiḥ*—
the controller of everything.

All learned men say that the five elements, eternal time, fruitive activity, the three modes of material nature, and the varieties produced by these modes are all creations of *yogamāyā*. This material world is therefore extremely difficult to understand, but those who are highly learned have rejected it. May the Supreme Personality of Godhead, who is the controller of everything, be pleased with us.

The word *durvibhāvya*m is very important in this verse. No one can understand how everything is happening in this material world by the arrangement of the Supreme Personality of Godhead through His material energies. As stated in *Bhagavad-gītā* (9.10), *mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*: everything is actually happening under the direction of the Supreme Personality of Godhead. This much we can learn, but how it is happening is extremely difficult to understand. We cannot even understand how the affairs within our body are systematically taking place. The body is a small universe, and since we cannot understand how things are happening in this small universe, how can we understand the affairs of the bigger universe? Actually this universe is very difficult to understand, yet learned sages have advised, as Kṛṣṇa has also advised, that this material world is *duḥkhālayam aśāśvatam*; [Bg. 8.15] in other words, it is a place of misery and temporality. One must give up this world and go back home, back to the Personality of Godhead. Materialists may argue, "If this material world and its affairs are impossible to understand, how can we reject it?" The answer is provided by the word *prabudhāpabādham*. We have to reject this material world because it is rejected by those who are learned in Vedic wisdom. Even though we cannot understand what this material world is, we should be ready to reject it in accordance with the advice of learned persons, especially the advice of Kṛṣṇa. Kṛṣṇa says:

*mām upetya punar janma
duḥkhālayam aśāśvatam
nāpnuvanti mahātmānaḥ
saṁsiddhiṁ paramām gatāḥ*

"After attaining Me, the great souls, who are *yogīs* in devotion, never return to this temporary world, which is full of miseries, because they

have attained the highest perfection." (Bg. 8.15) One has to return home, back to Godhead, for this is the highest perfection of life. To go back to Godhead means to reject this material world. Although we cannot understand the functions of this material world and whether it is good for us or bad for us, in accordance with the advice of the supreme authority we must reject it and go back home, back to Godhead.

TEXT 44

नमोऽस्तु तस्मा उपशान्तशक्तये
स्वाराज्यलाभप्रतिपूरितात्मने ।
गुणेषु मायारचितेषु वृत्तिभि-
र्न सज्जमानाय नभस्वदूतये ॥ ४४ ॥

*namo 'stu tasmā upaśānta-śaktaye
svārājya-lābha-pratipūritātmane
guṇeṣu māyā-raciteṣu vṛttibhir
na sajjamānāya nabhasvad-ūtaye*

namaḥ—our respectful obeisances; *astu*—let there be; *tasmai*—unto Him; *upaśānta-śaktaye*—who does not endeavor to achieve anything else, who is free from restlessness; *svārājya*—completely independent; *lābha*—of all gains; *pratipūrita*—fully achieved; *ātmane*—unto the Supreme Personality of Godhead; *guṇeṣu*—of the material world, which is moving because of the three modes of nature; *māyā-raciteṣu*—things created by the external energy; *vṛttibhiḥ*—by such activities of the senses; *na sajjamānāya*—one who does not become attached, or one who is above material pains and pleasures; *nabhasvat*—the air; *ūtaye*—unto the Lord, who has created this material world as His pastime.

Let us offer our respectful obeisances unto the Supreme Personality of Godhead, who is completely silent, free from endeavor, and completely satisfied by His own achievements. He is not attached to the activities of the material world through His senses. Indeed, in performing His pastimes in this material world, He is just like the unattached air.

We can simply understand that behind the activities of material nature is the Supreme Lord, by whose indications everything takes place,

although we cannot see Him. Even without seeing Him, we should offer Him our respectful obeisances. We should know that He is complete. Everything is done systematically by His energies (*parāsyā śaktir vividhaiva śrūyate* [Cc. Madhya 13.65, purport]), and therefore He has nothing to do (*na tasya kāryam karaṇam ca vidyate*). As indicated here by the word *upaśānta-śaktaye*, His different energies act, but although He sets these energies in action, He Himself has nothing to do. He is not attached to anything, for He is the Supreme Personality of Godhead. Therefore, let us offer our respectful obeisances unto Him.

TEXT 45

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् ।
प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥ ४५ ॥

*sa tvam no darśayātmānam
asmat-karaṇa-gocaram
praṇannānām didṛkṣūṇām
sasmitam te mukhāmbujam*

saḥ—He (the Supreme Personality of Godhead); *tvam*—You are my Lord; *naḥ*—to us; *darśaya*—be visible; *ātmānam*—in Your original form; *asmat-karaṇa-gocaram*—appreciable by our direct senses, especially by our eyes; *praṇannānām*—we are all surrendered unto You; *didṛkṣūṇām*—yet we wish to see You; *sasmitam*—smiling; *te*—Your; *mukha-ambujam*—lotuslike face.

O Supreme Personality of Godhead, we are surrendered unto You, yet we wish to see You. Please make Your original form and smiling lotus face visible to our eyes and appreciable to our other senses.

The devotees are always eager to see the Supreme Personality of Godhead in His original form, with His smiling lotuslike face. They are not interested in experiencing the impersonal form. The Lord has both impersonal and personal features. The impersonalists have no idea of the personal feature of the Lord, but Lord Brahmā and the members of his disciplic succession want to see the Lord in His personal form. Without a personal form there can be no question of a smiling face, which is clearly indicated here by the words *sasmitam te mukhāmbujam*. Those who are

in the Vaiṣṇava *sampradāya* of Brahmā always want to see the Supreme Personality of Godhead. They are eager to realize the Lord's personal feature, not the impersonal feature. As clearly stated here, *asmat-karaṇa-gocaram*: the personal feature of the Lord can be directly perceived by our senses.

TEXT 46

तैस्तैः स्वेच्छभूतै रूपैः काले काले स्वयं विभो ।
कर्म दुर्विषहं यन्नो भगवांस्तत् करोति हि ॥ ४६ ॥

tais taiḥ svecchā-bhūtai rūpaiḥ
kāle kāle svayaṁ vibho
karma durviṣaḥaṁ yan no
bhagavāṁs tat karoti hi

taiḥ—by such appearances; *taiḥ*—by such incarnations; *sva-icchā-bhūtaiḥ*—all appearing by Your personal sweet will; *rūpaiḥ*—by factual forms; *kāle kāle*—in different millenniums; *svayam*—personally; *vibho*—O Supreme; *karma*—activities; *durviṣaḥam*—uncommon (unable to be enacted by anyone else); *yaṁ*—that which; *naḥ*—unto us; *bhagavān*—the Supreme Personality of Godhead; *tat*—that; *karoti*—executes; *hi*—indeed.

O Lord, O Supreme Personality of Godhead, by Your sweet will You appear in various incarnations, millennium after millennium, and act wonderfully, performing uncommon activities that would be impossible for us.

The Lord 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." Thus it is not imagination but a fact that the Supreme Personality of Godhead, by His sweet will, appears in different

incarnations, such as Matsya, Kūrma, Varāha, Nṛsimha, Vāmana, Paraśurāma, Rāmacandra, Balarāma, Buddha and many other forms. Devotees are always eager to see one of the Lord's innumerable forms. It is said that just as no one can count how many waves there are in the sea, no one can count the forms of the Lord. This does not mean, however, that anyone can claim to be a form of the Lord and be acceptable as an incarnation. The incarnation of the Supreme Personality of Godhead must be accepted in terms of the descriptions found in the *śāstras*. Lord Brahmā is eager to see the incarnation of the Lord, or the original source of all incarnations; he is not eager to see an imposter. The incarnation's activities are proof of His identity. All the incarnations described in the *śāstras* act wonderfully (*keśava dhṛta-mīna-śarīra jaya jagadīśa hare*). It is only by the personal sweet will of the Supreme Personality of Godhead that He appears and disappears, and only fortunate devotees can expect to see Him face to face.

TEXT 47

चो शभूर्यल्पसाराणि कर्माणि विफलानि वा ।
देहिनां विषयार्तानां न तथैवार्पितं त्वयि ॥ ४७ ॥

kleśa-bhūry-alpa-sārāṇi
karmāṇi viphalāni vā
dehinām viṣayārtānām
na tathaivārpitaṁ tvayi

kleśa—hardship; *bhūri*—very much; *alpa*—very little; *sārāṇi*—good result; *karmāṇi*—activities; *viphalāni*—frustration; *vā*—either; *dehinām*—of persons; *viṣaya-artānām*—who are eager to enjoy the material world; *na*—not; *tathā*—like that; *eva*—indeed; *arpitam*—dedicated; *tvayi*—unto Your Lordship.

Karmīs are always anxious to accumulate wealth for their sense gratification, but for that purpose they must work very hard. Yet even though they work hard, the results are not satisfying. Indeed, sometimes their work results only in frustration. But devotees who have dedicated their lives to the service of the Lord can achieve substantial results without working very hard. These results exceed the devotee's

expectations.

We can practically see how the devotees who have dedicated their lives for the service of the Lord in the Kṛṣṇa consciousness movement are getting immense opportunities for the service of the Supreme Personality of Godhead without working very hard. The Kṛṣṇa consciousness movement actually started with only forty rupees, but now it has more than forty *crores* worth of property, and all this opulence has been achieved within eight or ten years. No *karmī* can expect to improve his business so swiftly, and besides that, whatever a *karmī* acquires is temporary and sometimes frustrating. In Kṛṣṇa consciousness, however, everything is encouraging and improving. The Kṛṣṇa consciousness movement is not very popular with the *karmīs* because this movement recommends that one refrain from illicit sex, meat-eating, gambling and intoxication. These are restrictions that *karmīs* very much dislike. Nonetheless, in the presence of so many enemies, this movement is progressing, going forward without impediments. If the devotees continue to spread this movement, dedicating life and soul to the lotus feet of Kṛṣṇa, no one will be able to check it. The movement will go forward without limits. Chant Hare Kṛṣṇa!

TEXT 48

नावमः कर्मकल्पोऽपि विफलायेश्वरार्पितः ।
कल्पते पुरुषस्यैव स ह्यात्मा दयितो हितः ॥ ४८ ॥

*nāvamaḥ karma-kalpo 'pi
viphalāyeśvarārpitaḥ
kalpate puruṣasyaiva
sa hy ātmā dayito hitaḥ*

na—not; *avamaḥ*—very little, or insignificant; *karma*—activities; *kalpaḥ*—rightly executed; *api*—even; *viphalāya*—go in vain; *īśvara-arpitaḥ*—because of being dedicated to the Supreme Personality of Godhead; *kalpate*—it is so accepted; *puruṣasya*—of all persons; *eva*—indeed; *saḥ*—the Supreme Personality of Godhead; *hi*—certainly; *ātmā*—the Supersoul, the supreme father; *dayitaḥ*—extremely dear; *hitaḥ*—beneficial.

Activities dedicated to the Supreme Personality of Godhead, even if performed in small measure, never go in vain. The Supreme Personality of Godhead, being the supreme father, is naturally very dear and always ready to act for the good of the living entities.

In *Bhagavad-gītā* (2.40), the Lord says *svalpam apy asya dharmasya trāyate mahato bhayāt*: this *dharma*, devotional service, is so important that even if performed to a very small, almost negligible extent, it can give one the supreme result. There are many instances in the history of the world in which even a slight service rendered to the Lord has saved a living entity from the greatest danger. Ajāmila, for example, was saved by the Supreme Personality of Godhead from the greatest danger, that of going to hell. He was saved simply because he chanted the name Nārāyaṇa at the end of his life. When Ajāmila chanted this holy name of the Lord, Nārāyaṇa, he did not chant knowingly; actually he was calling his youngest son, whose name was Nārāyaṇa. Nonetheless, Lord Nārāyaṇa took this chanting seriously, and thus Ajāmila achieved the result of *ante nārāyaṇa-smṛtiḥ* [SB 2.1.6], remembering Nārāyaṇa at the end of life. If one somehow or other remembers the holy name of Nārāyaṇa, Kṛṣṇa or Rāma at the end of life, he immediately achieves the transcendental result of going back home, back to Godhead.

The Supreme Personality of Godhead is actually the only object of our love. As long as we are in this material world we have so many desires to fulfill, but when we come in touch with the Supreme Personality of Godhead, we immediately become perfect and fully satisfied, just as a child is fully satisfied when he comes to the lap of his mother. Dhruva Mahārāja went to the forest to achieve some material result by austerity and penance, but when he actually saw the Supreme Personality of Godhead he said, "I do not want any material benediction. I am completely satisfied." Even if one wants some material benefit from serving the Supreme Personality of Godhead, this can be achieved extremely easily, without hard labor. Therefore the *śāstra* recommends:

*akāmaḥ sarva-kāmo vā
mokṣa-kāma udāra-dhīḥ
tīvreṇa bhakti-yogena
yajeta puruṣaṁ 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) Even if one has material desires, one can undoubtedly achieve what he wants by rendering service to the Lord.

TEXT 49

यथा हि स्कन्धशाखानां तरोर्मूलावसेचनम् ।
 एवमाराधनं विष्णोः सर्वेषामात्मनश्च हि ॥ ४९ ॥

*yathā hi skandha-śākhānām
 taror mūlavasecanam
 evam ārādhanaṁ viṣṇoḥ
 sarveṣām ātmanaś ca hi*

yathā—as; *hi*—indeed; *skandha*—of the trunk; *śākhānām*—and of the branches; *taror*—of a tree; *mūla*—the root; *avasecanam*—watering; *evam*—in this way; *ārādhanaṁ*—worship; *viṣṇoḥ*—of Lord Viṣṇu; *sarveṣām*—of everyone; *ātmanaḥ*—of the Supersoul; *ca*—also; *hi*—indeed.

When one pours water on the root of a tree, the trunk and branches of the tree are automatically pleased. Similarly, when one becomes a devotee of Lord Viṣṇu, everyone is served, for the Lord is the Supersoul of everyone.

As stated in the *Padma Purāṇa*:

*ārādhānānām sarveṣām
 viṣṇor ārādhanaṁ param
 tasmāt parataram devi
 tadīyānām samarcanam*

"Of all types of worship, worship of Lord Viṣṇu is best, and better than the worship of Lord Viṣṇu is the worship of His devotee, the Vaiṣṇava." There are many demigods worshiped by people who are attached to material desires (*kāmais tais tair hr̥ta jñānāḥ prapadyante'nya-devatāḥ* [Bg. 7.20]). Because people are embarrassed by so many material desires, they worship Lord Śiva, Lord Brahmā, the goddess Kālī, Durgā, Gaṇeśa

and Sūrya to achieve different results. However, one can achieve all these results simultaneously just by worshipping Lord Viṣṇu. As stated elsewhere in the *Bhāgavatam* (4.31.14):

*yathā taror mūla-niṣecanena
tṛpyanti tat-skandha-bhujopasākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

"Just by pouring water on the root of a tree, one nourishes its trunk and all of its branches, fruits and flowers, and just by supplying food to the stomach, one satisfies all the limbs of the body. Similarly, by worshipping Lord Viṣṇu one can satisfy everyone." Kṛṣṇa consciousness is not a sectarian religious movement. Rather, it is meant for all-embracing welfare activities for the world. One can enter this movement without discrimination in terms of caste, creed, religion or nationality. If one is trained to worship the Supreme Personality of Godhead, Kṛṣṇa, who is the origin of *viṣṇu-tattva*, one can become fully satisfied and perfect in all respects.

TEXT 50

नमस्तुभ्यमनन्ताय दुर्वितर्क्यात्मकर्मणे ।
निर्गुणाय गुणेशाय सत्त्वस्थाय च साम्प्रतम् ॥ ५० ॥

*namas tubhyam anantāya
durvitarkyātma-karmaṇe
nirguṇāya guṇeśāya
sattva-sthāya ca sāmpratam*

namaḥ—all obeisances; *tubhyam*—unto You, my Lord; *anantāya*—who are everlasting, transcending the three phases of time (past, present and future); *durvitarkya-ātma-karmaṇe*—unto You, who perform inconceivable activities; *nirguṇāya*—which are all transcendental, free from the inebriety of material qualities; *guṇa-īśāya*—unto You, who control the three modes of material nature; *sattva-sthāya*—who are in favor of the material quality of goodness; *ca*—also; *sāmpratam*—at present.

My Lord, all obeisances unto You, who are eternal, beyond time's limits of past, present and future. You are inconceivable in Your activities, You are the master of the three modes of material nature, and, being transcendental to all material qualities, You are free from material contamination. You are the controller of all three of the modes of nature, but at the present You are in favor of the quality of goodness. Let us offer our respectful obeisances unto You.

The Supreme Personality of Godhead controls the material activities manifested by the three modes of material nature. As stated in *Bhagavad-gītā*, *nirguṇam guṇa-bhokṭṛ ca*: the Supreme Personality of Godhead is always transcendental to the material qualities (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*), but nonetheless He is their controller. The Lord manifests Himself in three features—as Brahmā, Viṣṇu and Maheśvara—to control these three qualities. He personally takes charge of *sattva-guṇa* as Lord Viṣṇu, and He entrusts the charge of *rajo-guṇa* and *tamo-guṇa* to Lord Brahmā and Lord Śiva. Ultimately, however, He is the controller of all three *guṇas*. Lord Brahmā, expressing his appreciation, said that because Lord Viṣṇu had now taken charge of the activities of goodness, there was every hope that the demigods would be successful in fulfilling their desires. The demigods were harassed by the demons, who were infested with *tamo-guṇa*. However, as Lord Brahmā has previously described, since the time of *sattva-guṇa* had now arrived, the demigods could naturally expect to fulfill their desires. The demigods are supposedly well advanced in knowledge, yet they could not understand the knowledge of the Supreme Personality of Godhead. Therefore the Lord is addressed here as *anantāya*. Although Lord Brahmā knows past, present and future, he is unable to understand the unlimited knowledge of the Supreme Personality of Godhead.

Thus end the Bhaktivedanta purports of the Eighth Canto, Fifth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Demigods Appeal to the Lord for Protection."

TEXT 8

श्रीब्रह्मोवाच

अजातजन्मस्थितिसंयमाया-

गुणाय निर्वाणसुखार्णवाय ।
अणोरणिम्रेऽपरिगण्यधाम्ने
महानुभावाय नमो नमस्ते ॥ ८ ॥

śrī-brahmovāca
ajāta-janma-sthiti-saṁyamāyā-
guṇāya nirvāṇa-sukhārṇavāya
aṇor aṇimne 'parigaṇya-dhāmne
mahānubhāvāya namo namas te

śrī-brahmā uvāca—Lord Brahmā said; *ajāta-janma-sthiti-saṁyamāya*—unto the Supreme Personality of Godhead, who is never born but whose appearance in different incarnations never ceases; *aguṇāya*—never affected by the material modes of nature (*sattva-guṇa*, *rajo-guṇa* and *tamo-guṇa*); *nirvāṇa-sukha-arṇavāya*—unto the ocean of eternal bliss, beyond material existence; *aṇoḥ aṇimne*—smaller than the atom; *aṇarigaṇya-dhāmne*—whose bodily features are never to be conceived by material speculation; *mahā-anubhāvāya*—whose existence is inconceivable; *namaḥ*—offering our obeisances; *namaḥ*—again offering our obeisances; *te*—unto You.

Lord Brahmā said: Although You are never born, Your appearance and disappearance as an incarnation never cease. You are always free from the material qualities, and You are the shelter of transcendental bliss resembling an ocean. Eternally existing in Your transcendental form, You are the supreme subtle of the most extremely subtle. We therefore offer our respectful obeisances unto You, the Supreme, whose existence is inconceivable.

The Lord says in *Bhagavad-gītā* (4.6):

ajo 'pi sann avyayātmā
bhūtānām īśvaro 'pi san
prakṛtiṁ svām adhiṣṭhāya
sambhavāmy ātma-māyayā

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all sentient beings, I still appear in every

millennium in My original transcendental form." In the following verse in *Bhagavad-gītā* (4.7), the Lord says:

*yadā yadā hi dharmasya
glānir bhavati bhārata
abhyutthānam adharmasya
tadātmānam 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 descend Myself." Thus although the Supreme Lord is unborn, there is no cessation to His appearance in different forms as incarnations like Lord Kṛṣṇa and Lord Rāma. Since His incarnations are eternal, the various activities performed by these incarnations are also eternal. The Supreme Personality of Godhead does not appear because He is forced to do so by *karma* like ordinary living entities who are forced to accept a certain type of body. It is to be understood that the Lord's body and activities are all transcendental, being free from the contamination of the material modes of nature. These pastimes are transcendental bliss to the Lord. The word *aparigaṇya-dhāmne* is very significant. There is no limit to the Lord's appearance in different incarnations. All of these incarnations are eternal, blissful and full of knowledge.

TEXT 9

**रूपं तवैतत् पुरुषर्षभेज्यं
श्रेयोऽर्थिभिर्वैदिकतान्त्रिकेण ।
योगेन धातः सह नस्त्रिलोकान्
पश्याम्यमुष्मिन्नु ह विश्वमूर्तो ॥ ९ ॥**

*rūpaṁ tavaitat puruṣarṣabhejyaṁ
śreyo 'rthibhir vaidika-tāntrikeṇa
yogena dhātaḥ saha nas tri-lokān
paśyāmy amuṣminn u ha viśva-mūrtau*

rūpaṁ—form; *tava*—Your; *etat*—this; *puruṣa-ṛṣabha*—O best of all personalities; *ijyam*—worshipable; *śreyaḥ*—ultimate auspiciousness; *arthibhiḥ*—by persons who desire; *vaidika*—under the direction of Vedic

instructions; *tāntrikeṇa*—realized by followers of *Tantras*, like *Nārada-pañcarātra*; *yogena*—by practice of mystic *yoga*; *dhātaḥ*—O supreme director; *saha*—with; *naḥ*—us (the demigods); *tri-lokān*—controlling the three worlds; *paśyāmi*—we see directly; *amuṣmin*—in You; *u*—oh; *ha*—completely manifested; *viśva-mūrtau*—in You, who have the universal form.

O best of persons, O supreme director, those who actually aspire for supreme good fortune worship this form of Your Lordship according to the Vedic Tantras. My Lord, we can see all the three worlds in You.

The Vedic *mantras* say: *yasmin vijñāte sarvam evaṁ vijñātaṁ bhavati* (*Muṇḍaka Upaniṣad* 1.3). When the devotee sees the Supreme Personality of Godhead by his meditation, or when he sees the Lord personally, face to face, he becomes aware of everything within this universe. Indeed, nothing is unknown to him. Everything within this material world is fully manifested to a devotee who has seen the Supreme Personality of Godhead. *Bhagavad-gītā* (4.34) therefore advises:

*tad viddhi praṇipātena
paripraśnena sevayā
upadekṣyanti te jñānaṁ
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 Brahmā is one of these self-realized authorities (*svayambhūr nāradaḥ śambhuḥ kumāraḥ kapilo manuḥ* [SB 6.3.20]). One must therefore accept the disciplic succession from Lord Brahmā, and then one can understand the Supreme Personality of Godhead in fullness. Here the word *viśva-mūrtau* indicates that everything exists in the form of the Supreme Personality of Godhead. One who is able to worship Him can see everything in Him and see Him in everything.

TEXT 10

**त्वय्यग्र आसीत् त्वयि मध्य आसीत्
त्वय्यन्त आसीदिदमात्मतन्त्रे ।**

त्वमादिरन्तो जगतोऽस्य मध्यं
घटस्य मृत्स्रेव परः परस्मात् ॥ १० ॥

*tvayy agra āsīt tvayi madhya āsīt
tvayy anta āsīd idam ātma-tantre
tvam ādir anto jagato 'sya madhyam
ghaṭasya mṛtsneva paraḥ parasmāt*

tvayi—unto You, the Supreme Personality of Godhead; agre—in the beginning; āsīt—there was; tvayi—unto You; madhye—in the middle; āsīt—there was; tvayi—unto You; ante—in the end; āsīt—there was; idam—all of this cosmic manifestation; ātma-tantre—fully under Your control; tvam—Your Lordship; ādiḥ—beginning; antaḥ—end; jagataḥ—of the cosmic manifestation; asya—of this; madhyam—middle; ghaṭasya—of an earthen pot; mṛtsnā iva—like the earth; paraḥ—transcendental; parasmāt—because of being the chief.

My dear Lord, who are always fully independent, this entire cosmic manifestation arises from You, rests upon You and ends in You. Your Lordship is the beginning, sustenance and end of everything, like the earth, which is the cause of an earthen pot, which supports the pot, and to which the pot, when broken, finally returns.

TEXT 11

त्वं माययात्माश्रयया स्वयेदं
निर्माय विश्वं तदनुप्रविष्टः ।
पश्यन्ति युक्ता मनसा मनीषिणो
गुणव्यवायेऽप्यगुणं विपश्चितः ॥ ११ ॥

*tvam māyayātmāśrayayā svayedam
nirmāya viśvam tad-anupraviṣṭaḥ
paśyanti yuktā manasā manīṣiṇo
guṇa-vyavāye 'py aguṇam vipaścitaḥ*

tvam—Your Lordship; māyayā—by Your eternal energy; ātma-āśrayayā—whose existence is under Your shelter; svayā—emanated from Yourself; idam—this; nirmāya—for the sake of creating; viśvam—the

entire universe; *tat*—into it; *anupraviṣṭaḥ*—You enter; *paśyanti*—they see; *yuktāḥ*—persons in touch with You; *manasā*—by an elevated mind; *manīṣiṇaḥ*—people with advanced consciousness; *guṇa*—of material qualities; *vyavāye*—in the transformation; *api*—although; *aguṇam*—still untouched by the material qualities; *vipāścitaḥ*—those who are fully aware of the truth of *śāstra*.

O Supreme, You are independent in Your self and do not take help from others. Through Your own potency, You create this cosmic manifestation and enter into it. Those who are advanced in Kṛṣṇa consciousness, who are fully in knowledge of the authoritative śāstra, and who, through the practice of bhakti-yoga, are cleansed of all material contamination, can see with clear minds that although You exist within the transformations of the material qualities, Your presence is untouched by these qualities.

The Lord says in *Bhagavad-gītā* (9.10):

*mayādhyakṣeṇa prakṛtiḥ
sūyate sacarācaram
hetunānena kaunteya
jagad viparivartate*

"This material nature, working under My direction, O son of Kuntī, is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again." The material energy creates, maintains and devastates the entire cosmic manifestation because of directions given by the Supreme Personality of Godhead, who enters this universe as Garbhodakaśāyī Viṣṇu but is untouched by the material qualities. In *Bhagavad-gītā* the Lord refers to *māyā*, the external energy, which creates this material world, as *mama māyā*, "My energy," because this energy works under the full control of the Lord. These facts can be realized only by those who are well versed in Vedic knowledge and advanced in Kṛṣṇa consciousness.

TEXT 12

**यथाग्निमेधस्यमृतं च गोषु
भुव्यन्नमम्बूद्यमने च वृत्तिम् ।**

योगैर्मनुष्या अधियन्ति हि त्वां गुणेषु बुद्ध्या कवयो वदन्ति ॥ १२ ॥

*yathāgnim edhasy amṛtaṁ ca goṣu
bhuvy annam ambūdyamane ca vṛttim
yogair manuṣyā adhiyanti hi tvām
guṇeṣu buddhyā kavayo vadanti*

yathā—as; *agnim*—fire; *edhasi*—in wood; *amṛtam*—milk, which is like nectar; *ca*—and; *goṣu*—from cows; *bhuvi*—on the ground; *annam*—food grains; *ambu*—water; *udyamane*—in enterprise; *ca*—also; *vṛttim*—livelihood; *yogaiḥ*—by practice of *bhakti-yoga*; *manuṣyāḥ*—human beings; *adhiyanti*—achieve; *hi*—indeed; *tvām*—You; *guṇeṣu*—in the material modes of nature; *buddhyā*—by intelligence; *kavayaḥ*—great personalities; *vadanti*—say.

As one can derive fire from wood, milk from the milk bag of the cow, food grains and water from the land, and prosperity in one's livelihood from industrial enterprises, so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You. Those who are pious all affirm this.

Although the Supreme Personality of Godhead is *nirguṇa*, not to be found within this material world, the entire material world is pervaded by Him, as stated in *Bhagavad-gītā* (*mayā tatam idaṁ sarvam*). The material world is nothing but an expansion of the Lord's material energy, and the entire cosmic manifestation rests upon Him (*mat-sthāni sarva-bhūtāni* [Bg. 9.4]). Nonetheless, the Supreme Lord cannot be found here (*na cāhaṁ teṣv avasthitaḥ*). A devotee, however, can see the Supreme Personality of Godhead through the practice of *bhakti-yoga*. One ordinarily does not begin to practice *bhakti-yoga* unless he has practiced it in previous births. Moreover, one can begin *bhakti-yoga* only by the mercy of the spiritual master and Kṛṣṇa. *Guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja* [Cc. Madhya 19.151]. The seed of devotional service is obtainable by the mercy of *guru*, the spiritual master, and Kṛṣṇa, the Supreme Personality of Godhead.

Only by the practice of *bhakti-yoga* can one achieve the favor of the

Supreme Personality of Godhead and see Him face to face (*premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti* [Bs. 5.38]). One cannot see the Lord by other methods, such as *karma*, *jñāna* or *yoga*. Under the direction of the spiritual master, one must cultivate *bhakti-yoga* (*śravaṇam kīrtanam viṣṇoḥ smaraṇam pāda-sevanam* [SB 7.5.23]). Then, even within this material world, although the Lord is not visible, a devotee can see Him. This is confirmed in *Bhagavad-gītā* (*bhakti-yā māṃ abhijānāti yāvān yaś cāsmi tattvataḥ* [Bg. 18.55]) and in *Śrīmad-Bhāgavatam* (*bhakti-yāham ekayā grāhyaḥ*). Thus by devotional service one can achieve the favor of the Supreme Personality of Godhead, although He is not visible or understandable to materialistic persons.

In this verse, the cultivation of *bhakti-yoga* is compared to many material activities. By friction one can get fire from wood, by digging the earth one can get food grains and water, and by agitating the milk bag of the cow one can get nectarean milk. Milk is compared to nectar, which one can drink to become immortal. Of course, simply drinking milk will not make one immortal, but it can increase the duration of one's life. In modern civilization, men do not think milk to be important, and therefore they do not live very long. Although in this age men can live up to one hundred years, their duration of life is reduced because they do not drink large quantities of milk. This is a sign of Kali-yuga. In Kali-yuga, instead of drinking milk, people prefer to slaughter an animal and eat its flesh. The Supreme Personality of Godhead, in His instructions of *Bhagavad-gītā*, advises *go-rakṣya*, which means cow protection. The cow should be protected, milk should be drawn from the cows, and this milk should be prepared in various ways. One should take ample milk, and thus one can prolong one's life, develop his brain, execute devotional service, and ultimately attain the favor of the Supreme Personality of Godhead. As it is essential to get food grains and water by digging the earth, it is also essential to give protection to the cows and take nectarean milk from their milk bags.

The people of this age are inclined toward industrial enterprises for comfortable living, but they refuse to endeavor to execute devotional service, by which they can achieve the ultimate goal of life by returning home, back to Godhead. Unfortunately, as it is said, *na te viduḥ svārtha-*

gatim hi viṣṇum durāśayā ye bahir-artha-māninaḥ [SB 7.5.31]. People without spiritual education do not know that the ultimate goal of life is to go back home, back to Godhead. Forgetting this aim of life, they are working very hard in disappointment and frustration (*moghāśā mogha-karmāṇo mogha jñānā vicetasah* [Bg. 9.12]). The so-called *vaiśyas*—the industrialists or businessmen—are involved in big, big industrial enterprises, but they are not interested in food grains and milk. However, as indicated here, by digging for water, even in the desert, we can produce food grains; when we produce food grains and vegetables, we can give protection to the cows; while giving protection to the cows, we can draw from them abundant quantities of milk; and by getting enough milk and combining it with food grains and vegetables, we can prepare hundreds of nectarean foods. We can happily eat this food and thus avoid industrial enterprises and joblessness. Agriculture and cow protection are the way to become sinless and thus be attracted to devotional service. Those who are sinful cannot be attracted by devotional service. As stated in *Bhagavad-gītā* (7.28):

*yeṣāṃ tv anta-gataṃ pāpaṃ
janānāṃ puṇya-karmaṇām
te dvandva-moha-nirmuktā
bhajante mām dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated and who are freed from the duality of delusion, engage themselves in My service with determination." The majority of people in this age of Kali are sinful, short-living, unfortunate and disturbed (*mandāḥ sumanda-matayo manda-bhāgyā hy upadrutāḥ* [SB 1.1.10]). For them, Caitanya Mahāprabhu has advised:

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatir anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way."

TEXT 13

तं त्वां वयं नाथ समुज्जिहानं
सरोजनाभातिचिरेप्सितार्थम् ।
दृष्ट्वा गता निर्वृतमद्य सर्वे
गजा दवार्ता इव गारामम्भः ॥ १३ ॥

*tam tvām vayam nātha samujjihānam
saroja-nābhāticirepsitārtham
dṛṣṭvā gatā nirvṛtam adya sarve
gajā davārtā iva gāṅgam ambhaḥ*

tam—O Lord; *tvām*—Your Lordship; *vayam*—all of us; *nātha*—O master; *samujjihānam*—now appearing before us with all glories; *saroja-nābha*—O Lord, whose navel resembles a lotus flower, or from whose navel grows a lotus flower; *ati-cira*—for an extremely long time; *īpsita*—desiring; *artham*—for the ultimate goal of life; *dṛṣṭvā*—seeing; *gatāḥ*—in our vision; *nirvṛtam*—transcendental happiness; *adya*—today; *sarve*—all of us; *gajāḥ*—elephants; *dava-artāḥ*—being afflicted in a forest fire; *iva*—like; *gāṅgam ambhaḥ*—with water from the Ganges.

Elephants afflicted by a forest fire become very happy when they get water from the Ganges. Similarly, O my Lord, from whose navel grows a lotus flower, since You have now appeared before us, we have become transcendently happy. By seeing Your Lordship, whom we have desired to see for a very long time, we have achieved our ultimate goal in life.

The devotees of the Lord are always very eager to see the Supreme Lord face to face, but they do not demand that the Lord come before them, for a pure devotee considers such a demand to be contrary to devotional service. Śrī Caitanya Mahāprabhu teaches this lesson in His *Śikṣāṣṭaka*. *Adarśanān marma-hatām karotu vā*. The devotee is always eager to see the Lord face to face, but if he is brokenhearted because he cannot see the Lord, even life after life, he will never command the Lord to appear.

This is a sign of pure devotion. Therefore in this verse we find the word *ati-cira-īpsita-artham*, meaning that the devotee aspires for a long, long time to see the Lord. If the Lord, by His own pleasure, appears before the devotee, the devotee feels extremely happy, as Dhruva Mahārāja felt when he personally saw the Supreme Personality of Godhead. When Dhruva Mahārāja saw the Lord, he had no desire to ask the Lord for any benediction. Indeed, simply by seeing the Lord, Dhruva Mahārāja felt so satisfied that he did not want to ask the Lord for any benediction (*svāmin kṛtārtho 'smi varam na yāce* [Cc. Madhya 22.42]). A pure devotee, whether able or unable to see the Lord, always engages in the Lord's devotional service, always hoping that at some time the Lord may be pleased to appear before him so that he can see the Lord face to face.

TEXT 14

स त्वं विधत्स्वाखिललोकपाला
वयं यदर्थस्तव पादमूलम् ।
समागतास्ते बहिरन्तरात्मन्
किं वान्यविज्ञाप्यमशेषसाक्षिणः ॥ १४ ॥

*sa tvam vidhatsvākhila-loka-pālā
vayam yad arthās tava pāda-mūlam
samāgatās te bahir-antar-ātman
kim vānya-vijñāpyam aśeṣa-sākṣiṇaḥ*

saḥ—that; *tvam*—Your Lordship; *vidhatsva*—kindly do the needful; *akhila-loka-pālāḥ*—the demigods, directors of different departments of this universe; *vayam*—all of us; *yad*—that which; *arthāḥ*—purpose; *tava*—at Your Lordship's; *pāda-mūlam*—lotus feet; *samāgatāḥ*—we have arrived; *te*—unto You; *bahiḥ-antaḥ-ātman*—O Supersoul of everyone, O constant internal and external witness; *kim*—what; *vā*—either; *anya-vijñāpyam*—we have to inform You; *aśeṣa-sākṣiṇaḥ*—the witness and knower of everything.

My Lord, we, the various demigods, the directors of this universe, have come to Your lotus feet. Please fulfill the purpose for which we have come. You are the witness of everything, from within and without. Nothing is unknown to You, and therefore it is unnecessary to inform

You again of anything.

As stated in *Bhagavad-gītā* (13.3), *kṣetra-jñāṁ cāpi mām viddhi sarva-kṣetreṣu bhārata*. The individual souls are proprietors of their individual bodies, but the Supreme Personality of Godhead is the proprietor of all bodies. Since He is the witness of everyone's body, nothing is unknown to Him. He knows what we need. Our duty, therefore, is to execute devotional service sincerely, under the direction of the spiritual master. Kṛṣṇa, by His grace, will supply whatever we need in executing our devotional service. In the Kṛṣṇa consciousness movement, we simply have to execute the order of Kṛṣṇa and *guru*. Then all necessities will be supplied by Kṛṣṇa, even if we do not ask for them.

TEXT 15

अहं गिरित्रश्च सुरादयो ये
दक्षादयोऽग्नेरिव केतवस्ते ।
किं वा विदामेश पृथग्विभाता
विधत्स्व शं नो द्विजदेवमन्त्रम् ॥ १५ ॥

*ahaṁ giritraś ca surādayo ye
dakṣādayo 'gner iva ketavas te
kim vā vidāmeśa pṛthag-vibhātā
vidhatsva śaṁ no dvija-deva-mantram*

aham—I (Lord Brahmā); *giritraḥ*—Lord Śiva; *ca*—also; *sura-ādayaḥ*—all the demigods; *ye*—as we are; *dakṣa-ādayaḥ*—headed by Mahārāja Dakṣa; *agneḥ*—of fire; *iva*—like; *ketavaḥ*—sparks; *te*—of You; *kim*—what; *vā*—either; *vidāma*—can we understand; *īśa*—O my Lord; *pṛthag-vibhātāḥ*—independently of You; *vidhatsva*—kindly bestow upon us; *śam*—good fortune; *naḥ*—our; *dvija-deva-mantram*—the means of deliverance suitable for the *brāhmaṇas* and demigods.

I [Lord Brahmā], Lord Śiva and all the demigods, accompanied by the *prajāpatis* like Dakṣa, are nothing but sparks illuminated by You, who are the original fire. Since we are particles of You, what can we understand about our welfare? O Supreme Lord, please give us the means of deliverance that is suitable for the *brāhmaṇas* and demigods.

In this verse, the word *dvija-deva-mantram* is very important. The word

mantra means "that which delivers one from the material world." Only the *dvijas* (the *brāhmaṇas*) and the *devas* (the demigods) can be delivered from material existence by the instructions of the Supreme Personality of Godhead. Whatever is spoken by the Supreme Personality of Godhead is a *mantra* and is suitable for delivering the conditioned souls from mental speculation. The conditioned souls are engaged in a struggle for existence (*manaḥ śaṣṭhānīndriyāṇi prakṛti-sthāni karṣati* [Bg. 15.7]). Deliverance from this struggle constitutes the highest benefit, but unless one gets a *mantra* from the Supreme Personality of Godhead, deliverance is impossible. The beginning *mantra* is the *Gāyatrī mantra*. Therefore, after purification, when one is qualified to become a *brāhmaṇa* (*dvija*), he is offered the *Gāyatrī mantra*. Simply by chanting the *Gāyatrī mantra*, one can be delivered. This *mantra*, however, is suitable only for the *brāhmaṇas* and demigods. In Kali-yuga, we are all in a very difficult position, in which we need a suitable *mantra* that can deliver us from the dangers of this age. Therefore the Supreme Personality of Godhead, in His incarnation as Lord Caitanya, gives us the Hare Kṛṣṇa *mantra*.

*harer nāma harer nāma
harer nāmaiva kevalam
kalau nāsty eva nāsty eva
nāsty eva gatiḥ anyathā
[Cc. Ādi 17.21]*

"In this age of quarrel and hypocrisy the only means of deliverance is chanting the holy name of the Lord. There is no other way. There is no other way. There is no other way." In His *Śikṣāṣṭaka*, Lord Caitanya says, *paraṁ vijayate śrī-kṛṣṇa-saṅkīrtanam*: "All glories to the chanting of *śrī-kṛṣṇa-saṅkīrtana*!" The *mahā-mantra*—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—is directly chanted by the Lord Himself, who gives us this *mantra* for deliverance.

We cannot invent any means to be delivered from the dangers of material existence. Here, even the demigods, such as Lord Brahmā and Lord Śiva, and the *prajāpatis*, such as Dakṣa, are said to be like

illuminating sparks in the presence of the Supreme Lord, who is compared to a great fire. Sparks are beautiful as long as they are in the fire. Similarly, we have to remain in the association of the Supreme Personality of Godhead and always engage in devotional service, for then we shall always be brilliant and illuminating. As soon as we fall from the service of the Lord, our brilliance and illumination will immediately be extinguished, or at least stopped for some time. When we living entities, who are like sparks of the original fire, the Supreme Lord, fall into a material condition, we must take the *mantra* from the Supreme Personality of Godhead as it is offered by Śrī Caitanya Mahāprabhu. By chanting this Hare Kṛṣṇa *mantra*, we shall be delivered from all the difficulties of this material world.