

## TEXT 4

श्रीमहादेव उवाच

देवदेव जगद्व्यापिञ्जगदीश जगन्मय ।  
सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः ॥ ४ ॥

*śrī-mahādeva uvāca  
deva-deva jagad-vyāpiñ  
jagad-īśa jagan-maya  
sarveṣām api bhāvānām  
tvam ātmā hetur īśvaraḥ*

*śrī-mahādevaḥ uvāca*—Lord Śiva (Mahādeva) said; *deva-deva*—O best demigod among the demigods; *jagad-vyāpin*—O all-pervading Lord; *jagad-īśa*—O master of the universe; *jagat-maya*—O my Lord, who are transformed by Your energy into this creation; *sarveṣām api*—all kinds of; *bhāvānām*—situations; *tvam*—You; *ātmā*—the moving force; *hetuḥ*—because of this; *īśvaraḥ*—the Supreme Lord, Parameśvara.

**Lord Mahādeva said: O chief demigod among the demigods, O all-pervading Lord, master of the universe, by Your energy You are transformed into the creation. You are the root and efficient cause of everything. You are not material. Indeed, You are the Supersoul or supreme living force of everything. Therefore, You are Parameśvara, the supreme controller of all controllers.**

The Supreme Personality of Godhead, Viṣṇu, resides within the material world as the *sattva-guṇa-avatāra*. Lord Śiva is the *tamo-guṇa-avatāra*, and Lord Brahmā is the *rajo-guṇa-avatāra*, but although Lord Viṣṇu is among them, He is not in the same category. Lord Viṣṇu is *deva-deva*, the chief of all the demigods. Since Lord Śiva is in this material world, the energy of the Supreme Lord, Viṣṇu, includes Lord Śiva. Lord Viṣṇu is therefore called *jagad-vyāpī*, "the all-pervading Lord." Lord Śiva is sometimes called Maheśvara, and so people think that Lord Śiva is everything. But here Lord Śiva addresses Lord Viṣṇu as Jagad-īśa, "the master of the universe." Lord Śiva is sometimes called Viśveśvara, but here he addresses Lord Viṣṇu as Jagan-maya, indicating that even Viśveśvara is under Lord Viṣṇu's control. Lord Viṣṇu is the master of the

spiritual world, yet He controls the material world also, as stated in *Bhagavad-gītā* (*mayādhyaḥkṣeṇa prakṛtiḥ sūyate sacarācaram* [Bg. 9.10]). Lord Brahmā and Lord Śiva are also sometimes called *īśvara*, but the supreme *īśvara* is Lord Viṣṇu, Lord Kṛṣṇa. As stated in *Brahma-saṁhitā*, *īśvaraḥ paramaḥ kṛṣṇaḥ*: [Bs. 5.1] the Supreme Lord is Kṛṣṇa, Lord Viṣṇu. Everything in existence works in proper order because of Lord Viṣṇu. *Aṅdāntara-stha-paramāṇu-cayāntara-stham* [Bs. 5.35]. Even *paramāṇu*, the small atoms, work because of Lord Viṣṇu's presence within them.

### TEXT 5

आद्यन्तावस्य यन्मध्यमिदमन्यदहं बहिः ।  
यतोऽव्ययस्य नैतानि तत् सत्यं ब्रह्म चिद् भवान् ॥ ५ ॥

*ādy-antāv asya yan madhyam  
idam anyad aham bahiḥ  
yato 'vyayasya naitāni  
tat satyam brahma cid bhavān*

*ādi*—the beginning; *antau*—and the end; *asya*—of this manifested cosmos or of anything material or visible; *yat*—that which; *madhyam*—between the beginning and the end, the sustenance; *idam*—this cosmic manifestation; *anyat*—anything other than You; *aham*—the wrong mental conception; *bahiḥ*—outside of You; *yataḥ*—because of; *avyayasya*—the inexhaustible; *na*—not; *etāni*—all these differences; *tat*—that; *satyam*—the Absolute Truth; *brahma*—the Supreme; *cid*—spiritual; *bhavān*—Your Lordship.

**The manifest, the unmanifest, false ego and the beginning, maintenance and annihilation of this cosmic manifestation all come from You, the Supreme Personality of Godhead. But because You are the Absolute Truth, the supreme absolute spirit soul, the Supreme Brahman, such changes as birth, death and sustenance do not exist in You.**

According to the Vedic *mantras*, *yato vā imāni bhūtāni jāyante*: everything is an emanation of the Supreme Personality of Godhead. As stated by the Lord Himself in *Bhagavad-gītā* (7.4):

*bhūmir āpo 'nalo vāyuh  
khaṁ mano buddhir eva ca*

*ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā*

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies." In other words, the ingredients of the cosmic manifestation also consist of the energy of the Supreme Personality of Godhead. This does not mean, however, that because the ingredients come from Him, He is no longer complete. *pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*: [Īśo Invocation] "Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." Thus the Lord is called *avyaya*, inexhaustible. Unless we accept the Absolute Truth as *acintya-bhedābheda*, simultaneously one and different, we cannot have a clear conception of the Absolute Truth. The Lord is the root of everything. *Ahaṁ ādir hi devānām*: [Bg 10.2] He is the original cause of all the *devas*, or demigods. *Ahaṁ sarvasya prabhavaḥ*: [Bg. 10.8] everything emanates from Him. In all cases—nominative, objective, positive, negative and so on—whatever we may conceive of in this entire cosmic manifestation is in fact the Supreme Lord. For Him there are no such distinctions as "this is mine, and this belongs to someone else," because He is everything. He is therefore called *avyaya*—changeless and inexhaustible. Because the Supreme Lord is *avyaya*, He is the Absolute Truth, the fully spiritual Supreme Brahman.

### TEXT 6

**तवैव चरणाम्भोजं श्रेयस्कामा निराशिषः ।  
विसृज्योभयतः स्रां मुनयः समुपासते ॥ ६ ॥**

*tavaiva caraṇāmbhojaṁ  
śreyas-kāmā nirāśiṣaḥ  
visṛjyobhayataḥ saṅgam  
munayaḥ samupāsate*

*tava*—Your; *eva*—indeed; *caraṇa-ambhojam*—lotus feet; *śreyaḥ-kāmāḥ*—persons desiring the ultimate auspiciousness, the ultimate goal of life; *nirāśiṣaḥ*—without material desire; *visṛjya*—giving up; *ubhayataḥ*—in this life and the next; *saṅgam*—attachment; *munayaḥ*—great sages;

*samupāsate*—worship.

**Pure devotees or great saintly persons who desire to achieve the highest goal in life and who are completely free from all material desires for sense gratification engage constantly in the transcendental service of Your lotus feet.**

One is in the material world when he thinks, "I am this body, and everything with reference to my body is mine." *Ato gr̥ha-kṣetra-sutāpta-vittair janasya moho 'yam ahaṁ mameti* [SB 5.5.8]. This is the symptom of material life. In the materialistic conception of life, one thinks, "This is my house, this is my land, this is my family, this is my state," and so on. But those who are *munayaḥ*, saintly persons following in the footsteps of Nārada Muni, simply engage in the transcendental loving service of the Lord without any personal desire for sense gratification. *Anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam* [*Bhakti-rasāmṛta-sindhu* 1.1.11]. Either in this life or in the next, the only concern of such saintly devotees is to serve the Supreme Personality of Godhead. Thus they are also absolute because they have no other desires. Being freed from the dualities of material desire, they are called *śreyas-kāmāḥ*. In other words, they are not concerned with *dharma* (religiosity), *artha* (economic development), or *kāma* (sense gratification). The only concern of such devotees is *mokṣa*, liberation. This *mokṣa* does not refer to becoming one with the Supreme like the Māyāvādī philosophers. Caitanya Mahāprabhu explained that real *mokṣa* means taking shelter of the lotus feet of the Personality of Godhead. The Lord clearly explained this fact while instructing Sārvabhauma Bhaṭṭācārya. Sārvabhauma Bhaṭṭācārya

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

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

wanted to correct the word *mukti-pade* in *Śrīmad-Bhāgavatam*, but Caitanya Mahāprabhu informed him that there is no need to correct any word in *Śrīmad-Bhāgavatam*. He explained that *mukti-pade* refers to the lotus feet of the Supreme Personality of Godhead, Viṣṇu, who offers *mukti* and is therefore called Mukunda. A pure devotee is not concerned with material things. He is not concerned with religiosity, economic development or sense gratification. He is interested only in serving the lotus feet of the Lord.

### TEXT 7

त्वं ब्रह्म पूर्णममृतं विगुणं विशोक-  
मानन्दमात्रमविकारमनन्यदन्यत् ।  
विश्वस्य हेतुरुदयस्थितिसंयमाना-  
मात्मेश्वरश्च तदपेक्षतयानपेक्षः ॥ ७ ॥

*tvam brahma pūrṇam amṛtam viguṇam viśokam*  
*ānanda-mātram avikāram ananyat anyat*  
*viśvasya hetur udaya-sthiti-saṁyamānām*  
*ātmeśvaraś ca tad-apēkṣatayānapekṣaḥ*

*tvam*—Your Lordship; *brahma*—the all-pervading Absolute Truth; *pūrṇam*—fully complete; *amṛtam*—never to be vanquished; *viguṇam*—spiritually situated, free from the material modes of nature; *viśokam*—without lamentation; *ānanda-mātram*—always in transcendental bliss; *avikāram*—changeless; *ananyat*—separated from everything; *anyat*—yet You are everything; *viśvasya*—of the cosmic manifestation; *hetuḥ*—the cause; *udaya*—of the beginning; *sthiti*—maintenance; *saṁyamānām*—and of all the directors controlling the various departments of the cosmic manifestation; *ātma-īśvaraḥ*—the Supersoul giving direction to everyone; *ca*—also; *tad-apēkṣatayā*—everyone depends upon You; *anapekṣaḥ*—always fully independent.

**My Lord, You are the Supreme Brahman, complete in everything. Being completely spiritual, You are eternal, free from the material modes of nature, and full of transcendental bliss. Indeed, for You there is no question of lamentation. Since You are the supreme cause, the cause of all causes, nothing can exist without You. Yet we are different from You in a**

relationship of cause and effect, for in one sense the cause and effect are different. You are the original cause of creation, manifestation and annihilation, and You bestow benedictions upon all living entities. Everyone depends upon You for the results of his activities, but You are always independent.

The Supreme Personality of Godhead says in *Bhagavad-gītā* (9.4):

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

"By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them." This explains the philosophy of simultaneous oneness and difference, known as *acintya-bhedābheda*. Everything is the Supreme Brahman, the Personality of Godhead, yet the Supreme Person is differently situated from everything. Indeed, because the Lord is differently situated from everything material, He is the Supreme Brahman, the supreme cause, the supreme controller. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ* [Bs. 5.1]. The Lord is the supreme cause, and His form has nothing to do with the material modes of nature. The devotee prays: "As Your devotee is completely free from all desires, Your Lordship is also completely free from desires. You are fully independent. Although all living entities engage in Your service, You do not depend on the service of anyone. Although this material world is created complete by You, everything depends on Your sanction. As stated in *Bhagavad-gītā*, *mattaḥ smṛtir jñānam apohanam ca*: [Bg. 15.15] remembrance, knowledge and forgetfulness come from You. Nothing can be done independently, yet You act independently of the service rendered by Your servants. The living entities depend on Your mercy for liberation, but when You want to give them liberation, You do not depend on anyone else. Indeed, by Your causeless mercy, You can give liberation to anyone. Those who receive Your mercy are called *kṛpā-siddha*. To reach the platform of perfection takes many, many lives (*bahūnām janmanām ante jñānavān mām prapadyate* [Bg. 7.19]). Nonetheless, even without undergoing severe austerities, one can attain

perfection by Your mercy. Devotional service should be unmotivated and free from impediments (*ahaituky apratihātā yayātmā suprasīdati*). This is the position of *nirāśiṣaḥ*, or freedom from expectations for results. A pure devotee continuously offers transcendental loving service to You, but You may nonetheless offer mercy to anyone, without depending on his service."

### TEXT 8

एकस्त्वमेव सदसद् द्वयमद्वयं च  
स्वर्णं कृताकृतमिवेह न वस्तुभेदः ।  
अज्ञानतस्त्वयि जनैर्विहितो विकल्पो  
यस्माद् गुणव्यतिकरो निरुपाधिकस्य ॥ ८ ॥

*ekas tvam eva sad asad dvayam advayam ca  
svarṇam kṛtākṛtam iveha na vastu-bhedaḥ  
ajñānatas tvayi janair vihito vikalpo  
yasmād guṇa-vyatikaro nirupādhikasya*

*ekaḥ*—the only one; *tvam*—Your Lordship; *eva*—indeed; *sat*—which is existing, as the effect; *asat*—which is nonexistent, as the cause; *dvayam*—both of them; *advayam*—without duality; *ca*—and; *svarṇam*—gold; *kṛta*—manufactured into different forms; *ākṛtam*—the original source of gold (the gold mine); *iva*—like; *iha*—in this world; *na*—not; *vastu-bhedaḥ*—difference in the substance; *ajñānataḥ*—only because of ignorance; *tvayi*—unto You; *janaiḥ*—by the general mass of people; *vihitaḥ*—it should be done; *vikalpaḥ*—differentiation; *yasmāt*—because of; *guṇa-vyatikaraḥ*—free from the differences created by the material modes of nature; *nirupādhikasya*—without any material designation.

My dear Lord, Your Lordship alone is the cause and the effect. Therefore, although You appear to be two, You are the absolute one. As there is no difference between the gold of a golden ornament and the gold in a mine, there is no difference between cause and effect; both of them are the same. Only because of ignorance do people concoct differences and dualities. You are free from material contamination, and since the entire cosmos is caused by You and cannot exist without You, it is an effect of

**Your transcendental qualities. Thus the conception that Brahman is true and the world false cannot be maintained.**

Śrīla Viśvanātha Cakravartī Ṭhākura says that the living entities are representations of the Supreme Personality of Godhead's marginal potency whereas the various bodies accepted by the living entities are products of the material energy. Thus the body is considered material, and the soul is considered spiritual. The origin of them both, however, is the same Supreme Personality of Godhead. As the Lord explains in *Bhagavad-gītā* (7.4-5):

*bhūmir āpo 'nalo vāyuḥ  
khaṁ mano buddhir eva ca  
ahaṅkāra itīyaṁ me  
bhinnā prakṛtir aṣṭadhā*

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

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe." Thus both matter and the living entities are manifestations of energy of the Supreme Lord. Since the energy and the energetic are not different and since the material and marginal energies are both energies of the supreme energetic, the Supreme Lord, ultimately the Supreme Personality of Godhead is everything. In this regard, the example may be given of gold that has not been molded and gold that has been molded into various ornaments. A gold earring and the gold in a mine are different only as cause and effect; otherwise they are the same. The *Vedānta-sūtra* describes that Brahman is the cause of everything. *Janmādy asya yataḥ* [SB 1.1.1]. Everything is born of the Supreme Brahman, from which everything emanates as different energies. None of these energies,

therefore, should be considered false. The Māyāvādīs' differentiation between Brahman and *māyā* is only due to ignorance.

Śrīmad Vīrarāghava Ācārya, in his *Bhāgavata-candra-candrikā*, describes the Vaiṣṇava philosophy as follows. The cosmic manifestation is described as *sat* and *asat*, as *cit* and *acit*. Matter is *acit*, and the living force is *cit*, but their origin is the Supreme Personality of Godhead, in whom there is no difference between matter and spirit. According to this conception, the cosmic manifestation, consisting of both matter and spirit, is not different from the Supreme Personality of Godhead. *Idaṁ hi viśvaṁ bhagavān ivetaraḥ*: "This cosmic manifestation is also the Supreme Personality of Godhead, although it appears different from Him." In *Bhagavad-gītā* (9.4) the Lord says:

*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." Thus although someone may say that the Supreme Person is different from the cosmic manifestation, actually He is not. The Lord says, *mayā tatam idaṁ sarvaṁ*: "In My impersonal feature I am spread throughout the world." Therefore, this world is not different from Him. The difference is a difference in names. For example, whether we speak of gold earrings, gold bangles or gold necklaces, ultimately they are all gold. In a similar way, all the different manifestations of matter and spirit are ultimately one in the Supreme Personality of Godhead. *ekam evādvitīyaṁ brahma*. This is the Vedic version (*Chāndogya Upaniṣad* 6.2.1). There is oneness because everything emanates from the Supreme Brahman. The example already given is that there is no difference between a golden earring and the gold mine as it is. The Vaiśeṣika philosophers, however, because of their Māyāvāda conception, create differences. They say, *brahma satyaṁ jagan mithyā*: "The Absolute Truth is real, and the cosmic manifestation is false." But why should the *jagat* be considered *mithyā*? The *jagat* is an emanation from Brahman. Therefore the *jagat* is also truth.

Vaiṣṇavas, therefore, do not consider the *jagat* to be *mithyā*; rather, they regard everything as reality in connection with the Supreme Personality of Godhead.

*anāsaktasya viṣayān  
yathārham upayuñjataḥ  
nirbandhaḥ kṛṣṇa-sambandhe  
yuktaṁ vairāgyam ucyate*

*prāpañcikatayā buddhyā  
hari-sambandhi-vastunaḥ  
mumukṣubhiḥ parityāgo  
vairāgyaṁ phalgu kathyate*

"Things should be accepted for the Lord's service and not for one's personal sense gratification. If one accepts something without attachment and accepts it because it is related to Kṛṣṇa, one's renunciation is called *yuktaṁ vairāgyam*. Whatever is favorable for the rendering of service to the Lord should be accepted and should not be rejected as a material thing." (*Bhakti-rasāmṛta-sindhu* 1.2.255-256) The *jagat* should not be rejected as *mithyā*. It is truth, and the truth is realized when everything is engaged in the service of the Lord. A flower accepted for one's sense gratification is material, but when the same flower is offered to the Supreme Personality of Godhead by a devotee, it is spiritual. Food taken and cooked for oneself is material, but food cooked for the Supreme Lord is spiritual *prasāda*. This is a question of realization. Actually, everything is given by the Supreme Personality of Godhead, and therefore everything is spiritual, but those who are not advanced in proper knowledge make distinctions because of the interactions of the three modes of material nature. In this regard, Śrīla Jīva Gosvāmī says that although the sun is the only light, the sunshine, which is exhibited in seven colors, and darkness, which is the absence of sunshine, are not different from the sun, for without the existence of the sun such differentiations cannot exist. There may be varied nomenclature because of different conditions, but they are all the sun. The *purāṇas* therefore say:

*eka-deśa-sthitasyāgner  
jyotsnā vistāriṇī yathā  
parasya brahmaṇaḥ śaktis  
tathedam akhilaṁ jagat*

"Just as the illumination of a fire, which is situated in one place, is spread all over, the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe." (*Viṣṇu Purāṇa* 1.22.53) Materially, we can directly perceive the sunshine spreading itself according to different names and activities, but ultimately the sun is one. Similarly, *sarvaṁ khalv idaṁ brahma*: everything is an expansion of the Supreme Brahman. Therefore, the Supreme Lord is everything, and He is one without differentiation. There is no existence separate from the Supreme Personality of Godhead.

#### TEXT 9

त्वां ब्रह्म केचिदवयन्त्युत धर्ममेके  
एके परं सदसतोः पुरुषं परेशम् ।  
अन्येऽवयन्ति नवशक्तियुतं परं त्वां  
केचिन्महापुरुषमव्ययमात्मतन्त्रम् ॥ ९ ॥

*tvām brahma kecid avayanty uta dharmam eke  
eke param sad-asatoḥ puruṣam pareśam  
anye 'vayanti nava-śakti-yutaṁ param tvām  
kecin mahā-puruṣam avyayam ātma-tantram*

*tvām*—You; *brahma*—the supreme truth, the Absolute Truth, Brahman; *kecit*—some people, namely the group of Māyāvādīs known as the Vedāntists; *avayanti*—consider; *uta*—certainly; *dharmam*—religion; *eke*—some others; *eke*—some others; *param*—transcendental; *sat-asatoḥ*—to both cause and effect; *puruṣam*—the Supreme person; *pareśam*—the supreme controller; *anye*—others; *avayanti*—describe; *nava-śakti-yutam*—endowed with nine potencies; *param*—transcendental; *tvām*—unto You; *kecit*—some; *mahā-puruṣam*—the Supreme Personality of Godhead; *avyayam*—without loss of energy; *ātma-tantram*—supremely independent.

Those who are known as the impersonalist Vedāntists regard You as the impersonal Brahman. Others, known as the Mīmāṃsaka philosophers, regard You as religion. The Sāṅkhya philosophers regard You as the transcendental person who is beyond prakṛti and puruṣa and who is the controller of even the demigods. The followers of the codes of devotional service known as the Pañcarātras regard You as being endowed with nine different potencies. And the Patañjala philosophers, the followers of Patañjali Muni, regard You as the supreme independent Personality of Godhead, who has no equal or superior.

TEXT 10

नाहं परायुर्ऋषयो न मरीचिमुख्या  
जानन्ति यद्विरचितं खलु सत्त्वसर्गाः ।  
यन्मायया मुषितचेतस ईश दैत्य-  
मर्त्यादयः किमुत शश्वदभद्रवृत्ताः ॥ १० ॥

*nāhaṁ parāyur ṛṣayo na marīci-mukhyā  
jānanti yad-viracitaṁ khalu sattva-sargāḥ  
yan-māyayā muṣita-cetasa īśa daitya-  
martyādayaḥ kim uta śaśvad-abhadra-vṛttāḥ*

*na*—neither; *aham*—I; *para-āyur*—that personality who lives for millions and millions of years (Lord Brahmā); *ṛṣayaḥ*—the seven ṛṣis of the seven planets; *na*—nor; *marīci-mukhyāḥ*—headed by Marīci Ṛṣi; *jānanti*—know; *yat*—by whom (the Supreme Lord); *viracitaṁ*—this universe, which has been created; *khalu*—indeed; *sattva-sargāḥ*—although born in the mode of material goodness; *yat-māyayā*—by the influence of whose energy; *muṣita-cetasaḥ*—their hearts are bewildered; *īśa*—O my Lord; *daitya*—the demons; *martya-ādayaḥ*—the human beings and others; *kim uta*—what to speak of; *śaśvat*—always; *abhadra-vṛttāḥ*—influenced by the base qualities of material nature.

O my Lord, I, who am considered to be the best of the demigods, and Lord Brahmā and the great ṛṣis, headed by Marīci, are born of the mode of goodness. Nonetheless, we are bewildered by Your illusory energy and cannot understand what this creation is. Aside from us, what is to be said

of others, like the demons and human beings, who are in the base modes of material nature [rajo-guṇa and tamo-guṇa]? How will they know You?

Factually speaking, even those who are situated in the material mode of goodness cannot understand the position of the Supreme Personality of Godhead. What then is to be said of those who are situated in *rajo-guṇa* and *tamo-guṇa*, the base qualities of material nature? How can we even imagine the Supreme Personality of Godhead? There are so many philosophers trying to understand the Absolute Truth, but since they are situated in the base qualities of material nature and are addicted to so many bad habits, like drinking, meat-eating, illicit sex and gambling, how can they conceive of the Supreme Personality of Godhead? For them it is impossible. For the present day, the *pañcarātrikī-vidhi* as enunciated by Nārada Muni is the only hope. Śrīla Rūpa Gosvāmī, therefore, has quoted the following verse from the *Brahma-yāmala*:

*śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society." (*Bhakti-rasāmṛta-sindhu* <sup>2</sup>1.2.101) Those who are very advanced in knowledge and are situated in the mode of goodness follow the Vedic instructions of the *śruti* and *smṛti* and other religious scriptures, including the *pañcarātrikī-vidhi*. Without understanding the Supreme Personality of Godhead in this way, one only creates a disturbance. In this age of Kali, so many *gurus* have sprung

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*2śruti-smṛti-purāṇādi-  
pañcarātra-vidhiṁ vinā  
aikāntikī harer bhaktir  
utpātāyaiva kalpate*

"Devotional service of the Lord that ignores the authorized Vedic literatures like the *Upaniṣads*, *Purāṇas* and *Nārada-pañcarātra* is simply an unnecessary disturbance in society." *Bhakti-rasāmṛta-sindhu* 1.2.101

up, and because they do not refer to the *śruti-smṛti-purāṇādi-pañcarātrika-vidhi*, they are creating a great disturbance in the world in regard to understanding the Absolute Truth. However, those who follow the *pāñcarātrikī-vidhi* under the guidance of a proper spiritual master can understand the Absolute Truth. It is said, *pañcarātrasya kṛtsnasya vaktā tu bhagavān svayam*: the *pañcarātra* system is spoken by the Supreme Personality of Godhead, just like *Bhagavad-gītā*. *Vāsudeva-śaraṇā vidur añjasaiva*: the truth can be understood only by one who has taken shelter of the lotus feet of Vāsudeva.

*bahūnām janmanām ante  
jñānavān mām prapadyate  
vāsudevaḥ sarvam iti  
sa mahātmā sudurlabhaḥ*

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." (Bg. 7.19) Only those who have surrendered to the lotus feet of Vāsudeva can understand the Absolute Truth.

*vāsudeve bhagavati  
bhakti-yogaḥ prayojitaḥ  
janayaty āśu vairāgyam  
jñānam ca yad ahaitukam*

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquires causeless knowledge and detachment from the world." (SB 1.2.7) Therefore, Vāsudeva, Bhagavān Śrī Kṛṣṇa, personally teaches in *Bhagavad-gītā*:

*sarva-dharmān parityajya  
mām ekaṁ śaraṇam vraja*

"Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66)

*bhaktyā mām abhijānāti  
yāvān yaś cāsmi tattvataḥ*

"One can understand the Supreme Personality as He is only by devotional service." (Bg. 18.55) The Supreme Personality of Godhead is not properly understood even by Lord Śiva or Lord Brahmā, what to speak of others, but He can be understood by the process of *bhakti-yoga*.

*mayy āsakta-manāḥ pārtha  
yogaṁ yuñjan mad-āśrayaḥ  
asaṁśayaṁ samagraṁ mām  
yathā jñāsyasi tac chṛṇu  
(Bg. 7.1)*

If one practices *bhakti-yoga* by taking shelter of Vāsudeva, Kṛṣṇa, simply by hearing Vāsudeva speak about Himself, one can understand everything about Him. Indeed, one can understand Him completely (*samagram*).

#### TEXT 11

**स त्वं समीहितमदः स्थितिजन्मनाशं  
भूतेहितं च जगतो भवबन्धमोक्षौ ।  
वायुर्यथा विशति खं च चराचराख्यं  
सर्वं तदात्मकतयावगमोऽवरुन्त्से ॥ ११ ॥**

*sa tvam samīhitam adaḥ sthiti-janma-nāśam  
bhūtehitam ca jagato bhava-bandha-mokṣau  
vāyur yathā viśati kham ca carācarākhyam  
sarvaṁ tad-ātmakatayāvagamo 'varuntse*

*saḥ*—Your Lordship; *tvam*—the Supreme Personality of Godhead; *samīhitam*—which has been created (by You); *adaḥ*—of this material cosmic manifestation; *sthiti-janma-nāśam*—creation, maintenance and annihilation; *bhūta*—of the living entities; *īhitam ca*—and the different activities or endeavors; *jagataḥ*—of the whole world; *bhava-bandha-mokṣau*—in being implicated and being liberated from material complications; *vāyuh*—the air; *yathā*—as; *viśati*—enters; *kham*—in the

vast sky; *ca*—and; *cara-acara-ākhyam*—and everything, moving and nonmoving; *sarvam*—everything; *tat*—that; *ātmakatayā*—because of Your presence; *avagamaḥ*—everything is known to You; *avaruntse*—You are all-pervading and therefore know everything.

**My Lord, You are the supreme knowledge personified. You know everything about this creation and its beginning, maintenance and annihilation, and You know all the endeavors made by the living entities, by which they are either implicated in this material world or liberated from it. As the air enters the vast sky and also enters the bodies of all moving and nonmoving entities, You are present everywhere, and therefore You are the knower of all.**

As stated in the *Brahma-saṁhitā*:

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

"I worship the Personality of Godhead, Govinda, who by one of His plenary portions enters the existence of every universe and every atomic particle and thus manifests His infinite energy unlimitedly throughout the material creation." (Bs. 5.35)

*ānanda-cinmaya-rasa-pratibhāvitābhis  
tābhir ya eva nija-rūpatayā kalābhiḥ  
goloka eva nivasaty akhilātma-bhūto  
govindam ādi-ṣuruṣam tam aham bhajāmi*

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [*hlādinī*]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual *rasa*." (Bs. 5.37)

Although Govinda is always present in His abode (*goloka eva nivasati*), He is simultaneously present everywhere. Nothing is unknown to Him, and nothing can be hidden from Him. The example given here compares

the Lord to the air, which is within the vast sky and within every body but still is different from everything.

TEXT 12

अवतारा मया दृष्टा रममाणस्य ते गुणैः ।  
सोऽहं तद् द्रष्टुमिच्छामि यत् ते योषिद्वपुर्धृतम् ॥ १२ ॥

*avatārā mayā dṛṣṭā*  
*ramamāṇasya te guṇaiḥ*  
*so 'haṁ tad draṣṭum icchāmi*  
*yat te yoṣid-vapur dhṛtam*

*avatārāḥ*—incarnations; *mayā*—by me; *dṛṣṭāḥ*—have been seen; *ramamāṇasya*—while You demonstrate Your various pastimes; *te*—of You; *guṇaiḥ*—by the manifestations of transcendental qualities; *saḥ*—Lord Śiva; *aham*—I; *tat*—that incarnation; *draṣṭum icchāmi*—wish to see; *yat*—which; *te*—of You; *yoṣid-vapuḥ*—the body of a woman; *dhṛtam*—was accepted.

**My Lord, I have seen all kinds of incarnations You have exhibited by Your transcendental qualities, and now that You have appeared as a beautiful young woman, I wish to see that form of Your Lordship.**

When Lord Śiva approached Lord Viṣṇu, Lord Viṣṇu inquired about the purpose for Lord Śiva's coming there. Now Lord Śiva discloses his desire. He wanted to see the recent incarnation of Mohinī-mūrti, which Lord Viṣṇu had assumed to distribute the nectar generated from the churning of the ocean of milk.

TEXT 13

येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः ।  
तद् दिदृक्षव आयाताः परं कौतूहलं हि नः ॥ १३ ॥

*yena sammohitā daityāḥ*  
*pāyitāś cāmṛtaṁ surāḥ*  
*tad didṛkṣava āyātāḥ*  
*paraṁ kautūhalaṁ hi naḥ*

*yena*—by such an incarnation; *sammohitāḥ*—were captivated; *daityāḥ*—the demons; *pāyitāḥ*—were fed; *ca*—also; *amṛtam*—nectar; *surāḥ*—the

demigods; *tat*—that form; *didṛkṣavaḥ*—desiring to see; *āyātāḥ*—we have come here; *param*—very much; *kautūhalam*—great eagerness; *hi*—indeed; *naḥ*—of ourselves.

**My Lord, we have come here desiring to see that form of Your Lordship which You showed to the demons to captivate them completely and in this way enable the demigods to drink nectar. I am very eager to see that form.**