About the Author

His Divine Grace AC Bhaktivedanta Swami Prabhupada, the world’s most distinguished teacher of Vedic religion and thought, is the author of Bhagavad-gita As It Is, Srimad-Bhagavatam, The Sri Isopanisad and many other English versions of Vedic literature. He is the Founder-Arcarya of the International Society for Krishna Consciousness, which has hundreds of centers throughout the world.

For more information about His Divine Grace visit:

TEXT 1

७७

निशाम्यात्मभुवा गीतं कारणं शङ्कयोजितं \\
तत: सर्वे न्यार्त्तं त्रिदिवाम् दिवौकसोऽ

maitreya uväca
niśamyätma-bhuvā gītaṁ
kāraṇam śaṅkayojhitāḥ
tataḥ sarve nyavartanta
tridivāya divaukasah

SYNONYMS

maitreyaḥ —the sage Maitreya; uväca—said; niśamya—upon hearing; ātma-bhuvā—by Brahmā; gītam—explanation; kāraṇam—the cause; śaṅkayā—from fear; ujjhitāḥ—freed;
tataḥ—then; sarve—all; nyavartanta—returned; tri-divāya—to the heavenly planets;
diva-okasah—the demigods (who inhabit the higher planets).

TRANSLATION

Śrī Maitreya said: The demigods, the inhabitants of the higher planets, were freed from all fear upon hearing the cause of the darkness explained by Brahmā, who was born from Viṣṇu. Thus they all returned to their respective planets.

PURPORT

The demigods, who are denizens of higher planets, are also very much afraid of incidents such as the universe's becoming dark, and so they consulted Brahmā. This indicates that the quality of fear exists for every living entity in the material world. The four principal activities of material existence are eating, sleeping, fearing and mating. The fear
element exists also in the demigods. On every planet, even in the higher planetary systems, including the moon and the sun, as well as on this earth, the same principles of animal life exist. Otherwise, why are the demigods also afraid of the darkness? The difference between the demigods and ordinary human beings is that the demigods approach authority, whereas the inhabitants of this earth defy authority. If people would only approach the authority, then every adverse condition in this universe could be rectified. Arjuna was also disturbed on the Battlefield of Kurukṣetra, but he approached the authority, Kṛṣṇa, and his problem was solved. The conclusive instruction of this incident is that we may be disturbed by some material condition, but if we approach the authority who can actually explain the matter, then our problem is solved. The demigods approached Brahmā for the meaning of the disturbance, and after hearing from him they were satisfied and returned home peacefully.

**TEXT 2**

दितिस्तु भर्तुरदेशादपत्यपरिशंकिनी |
पूर्णं वर्षशते साध्वी पुत्री प्रसुषुवे यमो || २ ॥

\[
\text{ditis tu bhartu ādesād} \\
\text{apatyā-परिशंकिनी} \\
\text{pūrne varṣa-śate sādhvī} \\
\text{putrau prasuṣuve yamau}
\]

**SYNONYMS**

*ditiḥ—Diti; tu—but; bhartuḥ—of her husband; ādesāt—by the order; apatya—from her children; pariśāṅkinī—being apprehensive of trouble; pūrne—full; varṣa-śate—after one hundred years; sādhvī—the virtuous lady; putrau—two sons; prasuṣuve—begot; yamau—twins.

**TRANSLATION**

The virtuous lady Diti had been very apprehensive of trouble to the gods from the children in her womb, and her husband predicted the same. She brought forth twin sons after a full one hundred years of pregnancy.
TEXT 3

उत्भावता बहवस्त्र निपेतुर्जयमानयोः ||
दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः || 3 ||

utpātā bahavas tatra
nipetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyor-ḥayāvahāḥ

SYNONYMS

utpātā—natural disturbances; bahavah—many; tatra—there; nipetuḥ—occurred; jāyamānayoḥ—on their birth; divi—in the heavenly planets; bhuvi—on the earth; antarikṣe—in outer space; ca—and; lokasya—to the world; uru—greatly; bhaya-āvahāḥ—causing fear.

TRANSLATION

On the birth of the two demons there were many natural disturbances, all very fearful and wonderful, in the heavenly planets, the earthly planets and in between them.

TEXT 4

सहाचला भुव्यशेषोदितिः सर्वं प्रज्जवलः ||
सौल्काङ्कताशनय: पेतु: केतवश्लांनहेतवः || 4 ||

sahācalā bhuvaś celur
diśah sarvāḥ prajāvaluḥ
solkāś cāśanayaḥ petuḥ
ketavaś cārti-hetavāḥ

SYNONYMS

saha—along with; acalāḥ—the mountains; bhuvaḥ—of the earth; celuḥ—shook; diśaḥ—directions; sarvāḥ—all; prajāvaluḥ—blazed like fire; sa—with; ulkāḥ—meteors; ca—
and; aśanayah—thunderbolts; petuh—fell; ketavaḥ—comets; ca—and; ārti-hetavaḥ—the cause of all inauspiciousness.

TRANSLATION

There were earthquakes along the mountains on the earth, and it appeared that there was fire everywhere. Many inauspicious planets like Saturn appeared, along with comets, meteors and thunderbolts.

PURPORT

When natural disturbances occur on a planet, one should understand that a demon must have taken birth there. In the present age the number of demoniac people is increasing; therefore natural disturbances are also increasing. There is no doubt about this, as we can understand from the statements of the Bhāgavatam.

TEXT 5

ववौ वायुः सुदुःश्पर्शः फूलकारानीरयनमुहः ।
उन्मूलयत्रगपतीन्यात्यानीको रजोध्वजः ॥ ५ ॥

vavau vāyuḥ suduḥsparśah
phūt-kārān īrayan muhuḥ
unmūlayan naga-patīn
vätyānīko rajo-dhvaţaḥ

SYNONYMS

vavau—blew; vāyuḥ—the winds; su-duḥsparśah—unpleasant to touch; phūt-kārān—hissing sounds; īrayan—giving out; muhuḥ—again and again; unmūlayan—uprooting; naga-patīn—gigantic trees; vätyā—cyclonic air; anīkaḥ—armies; rajaḥ—dust; dhvaţaḥ—ensigns.

TRANSLATION

There blew winds which were most uninviting to the touch, hissing again and again and uprooting gigantic trees. They had storms for their armies and clouds of dust for their
ensigns.

**PURPORT**

When there are natural disturbances like blowing cyclones, too much heat or snowfall, and uprooting of trees by hurricanes, it is to be understood that the demoniac population is increasing and so the natural disturbance is also taking place. There are many countries on the globe, even at the present moment, where all these disturbances are current. This is true all over the world. There is insufficient sunshine, and there are always clouds in the sky, snowfall and severe cold. These assure that such places are inhabited by demoniac people who are accustomed to all kinds of forbidden, sinful activity.

**TEXT 6**

उद्धसत्तात्तिदम्भोदघटया नष्टभागणे ।
व्योमि प्रविष्ठतमसा न स्म व्यादृश्यते पदम् ॥ ६ ॥

**SYNONYMS**

uddhasat—laughing loudly; taḍit—lightning; ambhoda—of clouds; ghaṭayā—by masses; naṣṭa—lost; bhā-gaṇe—the luminaries; vyomni—in the sky; praviṣṭa—enveloped; tamasā—by darkness; na—not; sma vyādṛśyate—could be seen; padam—any place.

**TRANSLATION**

The luminaries in the heavens were screened by masses of clouds, in which lightning sometimes flashed as though laughing. Darkness reigned everywhere, and nothing could be seen.

**TEXT 7**
cukroṣa vimanā vārdhir
udūrmiḥ kṣubhitodaraḥ
sodapānāś ca saritaś
cukṣubhuḥ śuṣka-pankajāḥ

SYNONYMS
cukroṣa—wailed aloud; vimanāḥ—stricken with sorrow; vārdhiḥ—the ocean; udūrmiḥ—high waves; kṣubhita—agitated; udaraḥ—the creatures inside; sa-udapānāḥ—with the drinking water of the lakes and the wells; ca—and; saritaḥ—the rivers; cukṣubhuḥ—were agitated; śuṣka—withered; pānkajāḥ—lotus flowers.

TRANSLATION
The ocean with its high waves wailed aloud as if stricken with sorrow, and there was a commotion among the creatures inhabiting the ocean. The rivers and lakes were also agitated, and lotuses withered.

TEXT 8

muhuḥ paridhayo 'bhūvan
sarāhvoḥ śaśi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajāniire

SYNONYMS
muhuḥ—again and again; paridhayoḥ—misty halos; abhūvan—appeared; sa-rāhvoḥ—during eclipses; śaśi—of the moon; sūryayoḥ—of the sun; nirghātāḥ—claps of thunder; ratha-nirhrādāḥ—sounds like those of rattling chariots; vivarebhyaḥ—from the
Misty halos appeared around the sun and the moon during solar and lunar eclipses again and again. Claps of thunder were heard even without clouds, and sounds like those of rattling chariots emerged from the mountain caves.

**TRANSLATION**

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

**TEXT 9**

अन्ताहः मृकतो वन्स्यो बहिमुल्भ्याम् ।
सुगालोत्तूकेत्त्वारे प्रणेदुरशिवं शिवा: ॥ ९ ॥

**SYNONYMS**

antar—in the interior; grāmeṣu—in the villages; mukhataḥ—from their mouths; vamantyaḥ—vomiting; vahnim—fire; ulbaṇam—fearful; sṛgāla—jackals; ulūka—owls; taṅkāraiḥ—with their cries; praṇeduḥ—created their respective vibrations; aśivam—portentously; śivāḥ—the she-jackals.

**TRANSLATION**

In the interior of the villages she-jackals yelled portentously, vomiting strong fire from their mouths, and jackals and owls also joined them with their cries.

**TEXT 10**

saṅgītavad rodanavad
unnamayya śīrodhārām
vyamuñcan vividhā vāco
grāma-simhās tatas tataḥ

SYNONYMS
saṅgīta-vat—like singing; rodana-vat—like wailing; unnamayya—raising; śīrodhārām—the neck; vyamuñcan—uttered; vividhāḥ—various; vācaḥ—cries; grāma-simhāḥ—the dogs; tataḥ tataḥ—here and there.

TRANSLATION
Raising their necks, dogs cried here and there, now in the manner of singing and now of wailing.

SB 3.17.11

TEXT 11

खराश कर्कश्ये क्षत्र: खुरौर्घन्तो धरातलम्।
खाकोरभभसा मत्त: पर्यधावन वलथशः। ॥ ११ ॥

kharāś ca karkaśaiḥ kṣattaiḥ
khurair ghnanto dharā-talam
khākāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

SYNONYMS
kharāḥ—asses; ca—and; karkaśaiḥ—hard; kṣattaiḥ—O Vidura; khuraiḥ—with their hooves; ghnantaiḥ—striking; dharā-talam—the surface of the earth; khāḥ-kāra—braying; rabhasāḥ—wildly engaged in; mattāḥ—mad; paryadhāvan—ran hither and thither; varūthaśaḥ—in herds.

TRANSLATION
O Vidura, the asses ran hither and thither in herds, striking the earth with their hard hooves and wildly braying.
PURPORT

Asses also feel very respectable as a race, and when they run in flocks hither and thither in so-called jollity, it is understood to be a bad sign for human society.

TEXT 12

रुदन्तो रासभन्त्रस कीडादुपतन् खण्डः ।
घोषेदरण्ये च पशावः शकृन्मूत्रमकुर्वेत् ॥ १२ ॥

<table>
<thead>
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<th>rudanto</th>
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<td>udapatan khagāḥ</td>
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<tr>
<td>ghoṣe</td>
<td>'raṇye ca paśavaḥ</td>
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<tr>
<td>śakṛṇ-mūtram akurvata</td>
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SYNONYMS

rudantah—shrieking; rāsabha—by the asses; trastāḥ—frightened; nīdāt—from the nest; udapatan—flew up; khagāḥ—birds; ghoṣe—in the cowshed; arānye—in the woods; ca—and; paśavaḥ—the cattle; śakṛt—dung; mūtram—urine; akurvata—passed.

TRANSLATION

Frightened by the braying of the asses, birds flew shrieking from their nests, while cattle in the cowsheds as well as in the woods passed dung and urine.

TEXT 13

गावो 'त्रसन्सोपदोहासीत्यद यो युवविनिमित्वमः ॥
व्युदन्देवतिर्लिकानि दुमः पेतुरविनानिलाम ॥ १३ ॥

| gāvo | 'trasann asrg-dohās |
| tojadāḥ | pūya-varṣinaḥ |
| vyarudan deva-lingāni |
| drumāḥ petur vinānilam |
SYNONYMS

gāvaḥ—the cows; atrasan—were frightened; asṛk—blood; dohāḥ—yielding; toyadāḥ—clouds; pūya—pus; varṣinaḥ—raining; vyarudan—shed tears; deva-liṅgāni—the images of the gods; drumāḥ—trees; petuḥ—fell down; vinā—without; anilam—a blast of wind.

TRANSLATION

Cows, terrified, yielded blood in place of milk, clouds rained pus, the images of the gods in the temples shed tears, and trees fell down without a blast of wind.

TEXT 14

श्री ब्रह्मचारिणीः प्रवर्तनं का तत्।
अतिचेरुक्क्रयणं युयुधुः परस्परम्

SYNONYMS

grahān—planets; punya-tamān—most auspicious; anye—others (the ominous planets); bha-gaṇān—luminaries; ca—and; api—also; dīpīṭaḥ—illuminating; aticeruḥ—overlapped; vakra-gatyā—taking retrograde courses; yuyudhuḥ—came into conflict; ca—and; paraḥ-param—with one another.

TRANSLATION

Ominous planets such as Mars and Saturn shone brighter and surpassed the auspicious ones such as Mercury, Jupiter and Venus as well as a number of lunar mansions. Taking seemingly retrograde courses, the planets came in conflict with one another.

PURPORT

The entire universe is moving under the three modes of material nature. Those living entities who are in goodness are called the pious species—pious lands, pious trees, etc. It
is similar with the planets also; many planets are considered pious, and others are considered impious. Saturn and Mars are considered impious. When the pious planets shine very brightly, it is an auspicious sign, but when the inauspicious planets shine very brightly, this is not a very good sign.

TEXT 15

दुष्टन्यांश्च महोत्पातानन्तरतत्त्वविदः प्रजा: ।
ब्रह्मपुत्रानृते भीता मेनिरे विश्वसम्प्रवम् ॥ १५ ॥

dṛṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān rte bhitā
menire viśva-samplavam

SYNONYMS

dṛṣṭvā—having seen; anyān—others; ca—and; mahā—great; utpātān—evil omens; a-tat-tattva-vidaḥ—not knowing the secret (of the portents); prajāḥ—people; brahma-putrān—the sons of Brahmā (the four Kumāras); rte—except; bhitāḥ—being fearful; menire—thought; viśva-samplavam—the dissolution of the universe.

TRANSLATION

Marking these and many other omens of evil times, everyone but the four sage—sons of Brahmā, who were aware of the fall of Jaya and Vijaya and of their birth as Diti's sons, was seized with fear. They did not know the secrets of these portents and thought that the dissolution of the universe was at hand.

PURPORT

According to Bhagavad-gītā, Seventh Chapter, the laws of nature are so stringent that it is impossible for the living entity to surpass their enforcement. It is also explained that only those who are fully surrendered to Kṛṣṇa in Kṛṣṇa consciousness can be saved. We can learn from the description of the Śrīmad-Bhāgavatam that it is because of the birth of two great demons that there were so many natural disturbances. It is to be indirectly understood, as previously described, that when there are constant disturbances on the
earth, that is an omen that some demoniac people have been born or that the demoniac population has increased. In former days there were only two demons—those born of Diti—yet there were so many disturbances. At the present day, especially in this age of Kali, these disturbances are always visible, which indicates that the demoniac population has certainly increased.

To check the increase of demoniac population, the Vedic civilization enacted so many rules and regulations of social life, the most important of which is the garbhādhāna process for begetting good children. In Bhagavad-gītā Arjuna informed Kṛṣṇa that if there is unwanted population (varṇa-saṅkara), the entire world will appear to be hell.

People are very anxious for peace in the world, but there are so many unwanted children born without the benefit of the garbhādhāna ceremony, just like the demons born from Diti. Diti was so lusty that she forced her husband to copulate at a time which was inauspicious, and therefore the demons were born to create disturbances. In having sex life to beget children, one should observe the process for begetting nice children; if each and every householder in every family observes the Vedic system, then there are nice children, not demons, and automatically there is peace in the world. If we do not follow regulations in life for social tranquillity, we cannot expect peace. Rather, we will have to undergo the stringent reactions of natural laws.

**TEXT 16**

\[Śrīmad-Bhāgavatam 3.17.16\]

\[tāv ādi-daityau sahasā
yajyamānātma-pauruṣau
vavṛdhāte 'śma-sāreṇa
kāyenādri-patī iva\]

**SYNONYMS**

\(tau\)—those two; \(ādi-daityau\)—demons in the beginning of creation; \(sahasā\)—quickly; \(vyajyamāna\)—being manifest; \(ātma\)—own; \(pauruṣau\)—prowess; \(vavṛdhāte\)—grew; \(aśma-sāreṇa\)—steellike; \(kāyena\)—with bodily frames; \(adri-patī\)—two great mountains; \(iva\)—like.
TRANSLATION

These two demons who appeared in ancient times soon began to exhibit uncommon bodily features; they had steellike frames which began to grow just like two great mountains.

PURPORT

There are two classes of men in the world; one is called the demon, and the other is called the demigod. The demigods concern themselves with the spiritual upliftment of human society, whereas the demons are concerned with physical and material upliftment. The two demons born of Diti began to make their bodies as strong as iron frames, and they were so tall that they seemed to touch outer space. They were decorated with valuable ornaments, and they thought that this was success in life. Originally it was planned that Jaya and Vijaya, the two doorkeepers of Vaikuṇṭha, were to take birth in this material world, where, by the curse of the sages, they were to play the part of always being angry with the Supreme Personality of Godhead. As demoniac persons, they became so angry that they were not concerned with the Supreme Personality of Godhead, but simply with physical comforts and physical upliftment.

TEXT 17

SYNONYMS

divi—touching the sky; hema—golden; kirīṭa—of their helmets; koṭibhiḥ—with the crests; niruddha—blocked; kāṣṭhaḥ—the directions; sphurat—brilliant; aṅgadā—bracelets; bhujau—on whose arms; gām—the earth; kampayantau—shaking; caraṇaiḥ—
with their feet; pade pade—at every step; kaṭyā—with their waists; su-kāñcyā—with beautiful decorated belts; arkam—the sun; atītya—surpassing; tathatuḥ—they stood.

**TRANSLATION**

Their bodies became so tall that they seemed to kiss the sky with the crests of their gold crowns. They blocked the view of all directions and while walking shook the earth at every step. Their arms were adorned with brilliant bracelets, and they stood as if covering the sun with their waists, which were bound with excellent and beautiful girdles.

**PURPORT**

In the demoniac way of civilization, people are interested in getting a body constructed in such a way that when they walk on the street the earth will tremble and when they stand it will appear that they cover the sun and the vision of the four directions. If a race appears strong in body, their country is materially considered to be among the highly advanced nations of the world.

**TEXT 18**

प्रजापतिर्नाम तयोरकार्षिद्
यः प्राक्क स्वदेहायमयोरजायत
tं वै हिरण्यक्षिपुं विदुः प्रजा
yं तं हिरण्याक्षमसूत साग्रत: ॥ १८ ॥

prajāpatir nāma tayor akārśid
yah pṛāk sva-dehād yamayor ajāyata
tam vai hiranyakaśipum viduḥ prajā
yam tam hiranyākṣam asūta sāgrataḥ

**SYNONYMS**

prajāpatiḥ—Kaśyapa; nāma—names; tayoḥ—of the two; akārṣit—gave; yah—who; pṛāk—first; sva-dehāt—from his body; yamayoh—of the twins; ajāyata—was delivered; tam—him; vai—indeed; hiranyakaśipum—Hiranyakaśipu; viduḥ—know; prajāḥ—people; yam—whom; tam—him; hiranyākṣam—Hiranyākṣa; asūta—gave birth to; sā—

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she (Diti); *agrataḥ*—first.

**TRANSLATION**

Kaśyapa, Prajāpati, the creator of the living entities, gave his twin sons their names; the one who was born first he named Hiraṇyākṣa, and the one who was first conceived by Diti he named Hiraṇyakaśipu.

**PURPORT**

There is an authoritative Vedic literature called *Piṇḍa-siddhi* in which the scientific understanding of pregnancy is very nicely described. It is stated that when the male secretion enters the menstrual flux in the uterus in two successive drops, the mother develops two embryos in her womb, and she brings forth twins in a reverse order to that in which they were first conceived; the child conceived first is born later, and the one conceived later is brought forth first. The first child conceived in the womb lives behind the second child, so when birth takes place the second child appears first, and the first child appears second. In this case it is understood that Hiraṇyākṣa, the second child conceived, was delivered first, whereas Hiraṇyakaśipu, the child who was behind him, having been conceived first, was born second.

**TEXT 19**

चक्रे हिरण्यक्षिपुरो ब्रह्मवर्णेन च।
करे सपालाङ्कोंकीनकुलोमुन्युलुद्धवेऽऽ॥ १९ ॥

cakre hiranyakaśipur

dorbhyāṁ brahma-vareṇa ca

vaśe sa-pālāḥ lokāṁs trīṁ

akuto-mṛtyur uddhataḥ

**SYNONYMS**

cakre—made; hiranyakaśipuḥ—Hiraṇyakaśipu; dorbhyāṁ—by his two arms; brahma-vareṇa—by the benediction of Brahmā; ca—and; vaśe—under his control; sa-pālāḥ—along with their protectors; lokāṁ—the worlds; trīṁ—three; akutaḥ-mṛtyuḥ—fearing death from no one; uddhataḥ—puffed up.
TRANSLATION

The elder child, Hiranyakaśipu, was unafraid of death from anyone within the three worlds because he received a benediction from Lord Brahmā. He was proud and puffed up due to this benediction and was able to bring all three planetary systems under his control.

PURPORT

As will be revealed in later chapters, Hiranyakaśipu underwent severe austerity and penance to satisfy Brahmā and thus receive a benediction of immortality. Actually, it is impossible even for Lord Brahmā to give anyone the benediction of becoming immortal, but indirectly Hiranyakaśipu received the benediction that no one within this material world would be able to kill him. In other words, because he originally came from the abode of Vaikuṇṭha, he was not to be killed by anyone within this material world. The Lord desired to appear Himself to kill him. One may be very proud of his material advancement in knowledge, but he cannot be immune to the four principles of material existence, namely birth, death, old age and disease. It was the Lord's plan to teach people that even Hiranyakaśipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiranyakaśipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever. So many emperors have ascended to power, and they are now lost in oblivion; that is the history of the world.

TEXT 20

हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकुदन्वहम् ।
गदापणिदिवं यात्रो युयुत्सुर्मृगयन् रणम् ॥ २० ॥

hiranyākṣo ’nujas tasya
priyah prīti-kṛd anvaham
gadā-pāṇir divam yāto
yuyutsur mṛgayan raṇam

SYNONYMS
His younger brother, Hiraṇyākṣa, was always ready to satisfy his elder brother by his activities. Hiraṇyākṣa took a club on his shoulder and traveled all over the universe with a fighting spirit just to satisfy Hiraṇyakaśipu.

The demoniac spirit is to train all family members to exploit the resources of this universe for personal sense gratification, whereas the godly spirit is to engage everything in the service of the Lord. Hiraṇyakaśipu was himself very powerful, and he made his younger brother, Hiraṇyākṣa, powerful to assist him in fighting with everyone and lording it over material nature as long as possible. If possible, he wanted to rule the universe eternally. These are demonstrations of the spirit of the demoniac living entity.

TEXT 21

SYNONYMS

tam—him; vikṣya—having seen; duḥsaha—difficult to control; javam—temper; raṇat—tinkling; kāncana—gold; nūpuram—anklets; vaijayantyā srajā juṣṭam—adorned; aṁsa—on his shoulder; nyasta—rested; mahā-gadam—a huge mace.
TRANSLATION

Hiraṇyākṣa's temper was difficult to control. He had anklets of gold tinkling about his feet, he was adorned with a gigantic garland, and he rested his huge mace on one of his shoulders.

TEXT 22

मनोवीर्यवरोत्सिक्तमसुण्यमकुष्ठभयम् ।
भीता नीलियिरे देवास्तार्थ्यत्रत्ता इवाहयः ॥ २२ ॥

mano-vīrya-varotsiktam
asṛṇyam akuto-bhayam
bhītā nililyire devās
tārksya-trastā ivāhayaḥ

SYNONYMS

manah-vīrya—by mental and bodily strength; vara—by the boon; utsiktam—proud;
asṛṇyam—not able to be checked; akutaḥ-bhayam—fearing no one; bhītā—frightened;
nililyire—hid themselves; devāḥ—the demigods; tārksya—Garuḍa; trastāḥ—frightened of;
iva—like; ahayaḥ—snakes.

TRANSLATION

His mental and bodily strength as well as the boon conferred upon him had made him proud. He feared death at the hands of no one, and there was no checking him. The gods, therefore, were seized with fear at his very sight, and they hid themselves even as snakes hide themselves for fear of Garuḍa.

PURPORT

The asuras are generally strongly built, as described here, and therefore their mental condition is very sound, and their prowess is also extraordinary. Hiraṇyākṣa and Hiraṇyakaśipu, having received the boon that they would not be killed by any other living entity within this universe, were almost immortal, and thus they were completely fearless.
TEXT 23

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

SYNONYMS

sa—he; vai—indeed; tirohitān—vanished; drṣṭvā—having seen; mahāsā—by might; svena—his own; daitya-rāt—the chief of the Daityas (demons); sa-indrān—along with Indra; deva-gaṇān—the demigods; kṣibān—intoxicated; apaśyan—not finding; vyanadat—roared; bhṛṣam—loudly.

TEXT 24

On not finding Indra and the other demigods, who had previously been intoxicated with power, the chief of the Daityas, seeing that they had all vanished before his might, roared loudly.

SYNONYMS

tataḥ—then; nivṛttaḥ—returned; krīḍiṣyān—for the sake of sport; gambhīram—deep;
bhīma-nisvanam—making a terrible sound; vijagāhe—dived; mahā-sattvaḥ—the mighty being; vārdhim—in the ocean; mattaḥ—in wrath; iva—like; dvipaḥ—an elephant.

**TRANSLATION**

After returning from the heavenly kingdom, the mighty demon, who was like an elephant in wrath, for the sake of sport dived into the deep ocean, which was roaring terribly.

**TEXT 25**

\[
\text{tasmin praviṣṭe varunasya sainikā} \\
yādo-gaṇāḥ sanna-dhiyaḥ saśādhasaḥ \\
ahanyamānā api tasya varcasā \\
pradharṣitā dūrataram pradudravuh}
\]

**SYNONYMS**

tasmin praviṣṭe—when he entered the ocean; varuṇasya—of Varuṇa; sainikā—the defenders; yādaḥ-gaṇāḥ—the aquatic animals; sanna-dhiyaḥ—depressed; sa-sādhasaḥ—with fear; ahanyamānā—not being hit; api—even; tasya—his; varcasā—by splendor; pradharṣitā—stricken; dūra-taram—far away; pradudravuh—they ran fast.

**TRANSLATION**

On his entering the ocean, the aquatic animals who formed the host of Varuṇa were stricken with fear and ran far away. Thus Hiraṇyākṣa showed his splendor without dealing a blow.

**PURPORT**

Materialistic demons sometimes appear to be very powerful and are seen to establish their supremacy throughout the world. Here also it appears that Hiraṇyākṣa, by his
demoniac strength, actually established his supremacy throughout the universe, and the
demigods were afraid of his uncommon power. Not only were the demigods in space
afraid of the demons Hiranyakaśipu and Hiranyakaśa, but so also were the aquatic
animals within the sea.

TEXT 26

Moving about in the ocean for many, many years, the mighty Hiranya-ksha smote the
gigantic wind-tossed waves again and again with his iron mace and reached Vibhavar{i}, the
capital of Varuṇa.

PURPORT

Varuṇa is supposed to be the predominating deity of the waters, and his capital, which is
known as Vibhavar{i}, is within the watery kingdom.
TEXT 27

तत्रोपलभ्याः सुर्लोकपालकं
यादोगणानामृष्टं प्रचेतसम्।
स्मयन् प्रलुभ्यं प्रणिपत्य प्रीतणं
व्यवधान में देहधिराज संयुगम्॥ २७ ॥

tatropalabhyāsura-loka-pālakaṁ
yādo-gaṇānāṁ ṛṣabham pracetasam
smayan pralabdhum pranīpatya nīcavaj
jagāda me dehy adhirāja saṁyugam

SYNONYMS

tatra—there; upalabhya—having reached; asura-loka—of the regions where the demons reside; pālakaṁ—the guardian; yādaḥ-gaṇānāṁ—of the aquatic creatures; ṛṣabham—the lord; pracetasam—Varuṇa; smayan—smiling; pralabdham—to make fun; pranīpatya—having bowed down; nīca-vat—like a lowborn man; jagāda—he said; me—to me; dehi—give; adhirāja—O great lord; saṁyugam—battle.

TRANSLATION

Vibhāvarī is the home of Varuṇa, lord of the aquatic creatures and guardian of the lower regions of the universe, where the demons generally reside. There Hiraṇyākṣa fell at Varuṇa's feet like a lowborn man, and to make fun of him he said with a smile, "Give me battle, O Supreme Lord!"

PURPORT

The demoniac person always challenges others and tries to occupy others' property by force. Here these symptoms are fully displayed by Hiraṇyākṣa, who begged war from a person who had no desire to fight.

TEXT 28

त्वं लोकपालोपधिपतिद्वृहङ्क्रया

SB 3.17.28
SYNONYMS

tvam—you (Varuṇa); loka-pālah—guardian of the planet; adhipatiḥ—a ruler; brahmā—of wide fame; virya—the power; āpahaḥ—diminished; durmada—of the proud; viṁśatī—thinking themselves very big heroes; viṁśatī—having conquered; loka—in the world; akhila—all; daitya—the demons; dānavān—the Dānavas; yat—whence; rāja—proud; purā—formerly; ayajat—worshiped; prabho—O lord.

TRANSLATION

You are the guardian of an entire sphere and a ruler of wide fame. Having crushed the might of arrogant and conceited warriors and having conquered all the Daityas and Dānavas in the world, you once performed a Rājasūya sacrifice to the Lord.

TEXT 29

sa evam utsikta-madena vidviṣā
dṛḍham pralabdho bhagavān apāṁ patiḥ
roṣam samuttham śamanān svayā dhiyā
vyāvacād aṅgopāśamāṁ gata vayam
SYNONYMS

sah—Varuṇa; evam—thus; utsikta—puffed up; madena—with vanity; vidviṣa—by the enemy; dṛṇham—deeply; pralabdhaḥ—mocked; bhagavān—worshipful; āpām—of the waters; patiḥ—the lord; roṣam—anger; samuttham—sprung up; śamayan—controlling; svayā dhiyā—by his reason; vyavocat—he replied; āṅga—O dear one; upaśamam—desisting from warfare; gatāḥ—gone; vayam—we.

TRANSLATION

Thus mocked by an enemy whose vanity knew no bounds, the worshipful lord of the waters waxed angry, but by dint of his reason he managed to curb the anger that had sprung up in him, and he replied: O dear one, we have now desisted from warfare, having grown too old for combat.

PURPORT

As we see, warmongering materialists always create fighting without reason.

TEXT 30

paśyāmi nānyām puruṣāt purātanād
yah saṁyuge tvām raṇa-mārga-kovidam
ārādhayiṣyaty asuraraśabhehi taṁ
manasvinaṁ yam gṛñate bhavādṛśaḥ

SYNONYMS

paśyāmi—I see; na—not; anyam—other; puruṣāt—than the person; purātanāt—most ancient; yah—who; saṁyuge—in battle; tvām—to you; raṇa-mārga—in the tactics of war; kovidam—very much skilled; ārādhayiṣyati—will give satisfaction; asura-ṛṣabha—O chief of the asuras; ihi—approach; tam—Him; manasvinaḥ—heroes; yam—whom;
You are so skilled in war that I do not see anyone else but the most ancient person, Lord Viṣṇu, who can give satisfaction in battle to you. Therefore, O chief of the asuras, approach Him, whom even heroes like you mention with praise.

Aggressive materialistic warriors are actually punished by the Supreme Lord for their policy of unnecessarily disturbing world peace. Therefore Varuṇa advised Hiraṇyākṣa that the right course to satisfy his fighting spirit would be to seek to fight with Viṣṇu.

Varuṇa continued: On reaching Him you will be rid of your pride at once and will lie down on the battlefield surrounded by dogs.
down on the field of battle, surrounded by dogs, for eternal sleep. It is in order to exterminate wicked fellows like you and to show His grace to the virtuous that He assumes His various incarnations like Varāha.

**PURPORT**

Asuras do not know that their bodies consist of the five elements of material nature and that when they fall they become objects of pastimes for dogs and vultures. Varuṇa advised Hiranyākṣa to meet Viṣṇu in His boar incarnation so that his hankering for aggressive war would be satisfied and his powerful body would be vanquished.

Thus end the Bhaktivedanta purports of the Third Canto, Seventeenth Chapter, of the Śrīmad-Bhāgavatam, entitled "Victory of Hiraṇyākṣa Over All the Directions of the Universe."

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18. The Battle Between Lord Boar and the Demon Hiraṇyākṣa

**TEXT 1**

मैत्रेय उवाच  
तदेवमाकर्ण्य जलेशभाषितं  
महामनस्तद्विगणय्य दुर्मदः ।  
हरेविदित्वा गतिमूर्ता नारदाद्  
रसाततं निर्विभिसे त्वरान्वितः ॥ ९ ॥  

maitreya uvāca  
tad evam ākārya jaleśa-bhāṣitaṁ  
mahā-manās tad vīgāṇayya durmadaḥ  
harer viditvā gatim āṅga nāradād  
rasātalam nirviviśe tvarānvitaḥ
SYNONYMS
maitreyah— the great sage Maitreya; uvaca— said; tat— that; evam— thus; akarunya— hearing; jala-ïśa— of the controller of water, Varuṇa; bhāṣitam— words; mahā-manāḥ— proud; tat— those words; viganayya— having paid little heed to; durmadaḥ— vainglorious; hareḥ— of the Supreme Personality of Godhead; viditvā— having learned; gatim— the whereabouts; āṅga— O dear Vidura; nāradāt— from Nārada; rasātalam— to the depths of the ocean; nirviviśe— entered; tvarā-anvitah— with great speed.

TRANSLATION
Maitreya continued: The proud and falsely glorious Daitya paid little heed to the words of Varuṇa. O dear Vidura, he learned from Nārada the whereabouts of the Supreme Personality of Godhead and hurriedly betook himself to the depths of the ocean.

PURPORT
Materialistic warmongers are not even afraid to fight with their mightiest enemy, the Personality of Godhead. The demon was very encouraged to learn from Varuṇa that there was one fighter who could actually combat him, and he was very enthusiastic to search out the Supreme Personality of Godhead just to give Him a fight, even though it was predicted by Varuṇa that by fighting with Viṣṇu he would become prey for dogs, jackals and vultures. Since demoniac persons are less intelligent, they dare to fight with Viṣṇu, who is known as Ajita, or one who has never been conquered.

TEXT 2

dadarśa tatrābhijitam dharā-dharam
pronnīyamānāvamimagrāndhṛtya
muṣṇantam aksṇā sva-ruco 'ruṇa-śriyā
jahāsa cāho vana-gocaro mṛgha

SB 3.18.2
SYNONYMS

dadarśa—he saw; tatra—there; abhijitam—the victorious; dharā—the earth; dharam—bearing; pronnīyaṁāna—being raised upward; avanim—the earth; agra-dāṁśrayā—by the tip of His tusk; muṣṇantam—who was diminishing; akṣṇā—with His eyes; svarucaḥ—Hiranyākṣa's own splendor; aruṇa—reddish; śriyā—radiant; jahāsa—he laughed; ca—and; aho—oh; vana-gocaraḥ—amphibious; mṛghaḥ—beast.

TRANSLATION

He saw there the all-powerful Personality of Godhead in His boar incarnation, bearing the earth upward on the ends of His tusks and robbing him of his splendor with His reddish eyes. The demon laughed: Oh, an amphibious beast!

PURPORT

In a previous chapter we have discussed the incarnation of the Supreme Personality of Godhead as Varāha, the boar. While Varāha, with His tusks, engaged in uplifting the submerged earth from the depths of the waters, this great demon Hiranyākṣa met Him and challenged Him, calling Him a beast. Demons cannot understand the incarnations of the Lord; they think that His incarnations as a fish or boar or tortoise are big beasts only. They misunderstand the body of the Supreme Personality of Godhead, even in His human form, and they deride His descent. In the Caitanya-sampradāya there is sometimes a demoniac misconception about the descent of Nityānanda Prabhu. Nityānanda Prabhu's body is spiritual, but demoniac persons consider the body of the Supreme Personality to be material, just like ours. Avajānanti māṁ mūḍhāḥ: [Bg. 9.11] persons who have no intelligence deride the transcendental form of the Lord as material.

TEXT 3

आहैनमेहिष्ण मही विमुद्ध नो
रसौक्सां विश्वसुज्जेयमण्डिता ।
न स्वस्तिः यास्त्यस्यन्या ममेक्षतः
सुराधमासातितसूकराकृते ॥ ३ ॥

SB 3.18.3
ähainam ehy ajña mahim vimuña no
rasaukasāṁ viśva-sṛjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte

SYNONYMS
äha—Hiranīyākṣa said; enam—to the Lord; ehi—come and fight; ajña—O fool; mahim—the earth; vimuña—give up; naḥ—to us; rasā-okasām—of the inhabitants of the lower regions; viśva-sṛjā—by the creator of the universe; iyam—this earth; arpitā—entrusted; na—not; svasti—well-being; yāsyasi—You will go; anayā—with this; mama ikṣataḥ—while I am seeing; sura-adhama—O lowest of the demigods; āsādita—having taken; sūkara-ākṛte—the form of a boar.

TRANSLATION
The demon addressed the Lord: O best of the demigods, dressed in the form of a boar, just hear me. This earth is entrusted to us, the inhabitants of the lower regions, and You cannot take it from my presence and not be hurt by me.

PURPORT
Śrīdhara Svāmī, commenting on this verse, states that although the demon wanted to deride the Personality of Godhead in the form of a boar, actually he worshiped Him in several words. For example, he addressed Him as vana-gocaraḥ, which means "one who is a resident of the forest," but another meaning of vana-gocaraḥ is "one who lies on the water." Viṣṇu lies on the water, so the Supreme Personality of Godhead can be properly addressed in this way. The demon also addressed Him as mṛghaḥ, indicating, unintentionally, that the Supreme Personality is sought after by great sages, saintly persons and transcendentalists. He also addressed Him as ajña. Śrīdhara Svāmī says that jña means "knowledge," and there is no knowledge which is unknown to the Supreme Personality of Godhead. Indirectly, therefore, the demon said that Viṣṇu knows everything. The demon addressed Him as surādhamā. Sura means "the demigods," and adhama means "Lord of all there is." He is Lord of all the demigods; therefore He is the best of all demigods, or God. When the demon used the phrase "in my presence," the implied meaning was, "In spite of my presence, You are completely able to take away the earth." Na svasti yāsyasi: "unless You kindly take this earth from our custody, there can
TEXT 4

tvam naḥ sapatnair abhavāya kim bhṛto
yo māyayā hanty asurāṇ parokṣa-jit
tvāṁ yogamāyā-balam alpa-pauruṣam
saṁsthāpya mūḍha pramṛje suhṛt-sucaḥ

SYNONYMS

tvam—You; naḥ—us; sapatnaiḥ—by our enemies; abhavāya—for killing; kim—is it that;
bhṛtaḥ—maintained; yah—He who; māyayā—by deception; hanti—kills; asurāṇ—the
demons; parokṣa-jit—who conquered by remaining invisible; tvāṁ—You; yogamāyā-
balam—whose strength is bewildering power; alpa-pauruṣam—whose power is meager;
saṁsthāpya—after killing; mūḍha—fool; pramṛje—I shall wipe out; suhṛt-sucaḥ—the
grief of my kinsmen.

TRANSLATION

You rascal, You have been nourished by our enemies to kill us, and You have killed some
demons by remaining invisible. O fool, Your power is only mystic, so today I shall enliven
my kinsmen by killing You.

PURPORT

The demon used the word abhavāya, which means "for killing." Śrīdhara Svāmī
comments that this "killing" means liberating, or, in other words, killing the process of
continued birth and death. The Lord kills the process of birth and death and keeps
Himself invisible. The activities of the Lord's internal potency are inconceivable, but by
a slight exhibition of this potency, the Lord, by His grace, can deliver one from
nescience. Śucaḥ means "miseries"; the miseries of material existence can be extinguished by the Lord by His potential energy of internal yo
gamāyā. In the Upaniṣads (Śvetāsvatara Upaniṣad 6.8) it is stated, parāsyā śaktir vividhaiva śṛṅyate [Cc. Madhya 13.65, purport]. The Lord is invisible to the eyes of the common man, but His energies act in various ways. When demons are in adversity, they think that God is hiding Himself and is working by His mystic potency. They think that if they can find God they can kill Him just by seeing Him. Hiranyākṣa thought that way, and he challenged the Lord: "You have done tremendous harm to our community, taking the part of the demigods, and You have killed our kinsmen in so many ways, always keeping Yourself hidden. Now I see You face to face, and I am not going to let You go. I shall kill You and save my kinsmen from Your mystic misdeeds."

Not only are demons always anxious to kill God with words and philosophy, but they think that if one is materially powerful he can kill God with materially fatal weapons. Demons like Kaṁśa, Rāvaṇa and Hiranyakaśipu thought themselves powerful enough to kill even God. Demons cannot understand that God, by His multifarious potencies, can work so wonderfully that He can be present everywhere and still remain in His eternal abode, Goloka Vṛndāvana.

TEXT 5

SYNONYMS

tvayi—when You; samśhit—from heart; gadayā—by the mace; śirṇa—smashed; śirṣaṇi—skull; asmād—from my hand; cyutayā—released; ye—those who; ca—and; tubhyam—to You; balim—presentations; haranti—offer; ṛṣayaḥ—sages; ye—those
The demon continued: When You fall dead with Your skull smashed by the mace hurled by my arms, the demigods and sages who offer You oblations and sacrifice in devotional service will also automatically cease to exist, like trees without roots.

PURPORT

Demons are very much disturbed when devotees worship the Lord in the prescribed ways recommended in the scriptures. In the Vedic scriptures, the neophyte devotees are advised to engage in nine kinds of devotional service, such as to hear and chant the holy name of God, to remember Him always, to chant on beads Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, to worship the Lord in the form of His Deity incarnation in the temples, and to engage in various activities of Kṛṣṇa consciousness to increase the number of godly persons for perfect peace in the world. Demons do not like such activity. They are always envious of God and His devotees. Their propaganda not to worship in the temple or church but simply to make material advancement for satisfaction of the senses is always current. The demon Hiraṇyākṣa, upon seeing the Lord face to face, wanted to make a permanent solution by killing the Personality of Godhead with his powerful mace. The example of an uprooted tree mentioned here by the demon is very significant. Devotees accept that God is the root of everything. Their example is that just as the stomach is the source of energy of all the limbs of the body, God is the original source of all energy manifested in the material and spiritual worlds; therefore, as supplying food to the stomach is the process to satisfy all the limbs of the body, Kṛṣṇa consciousness, or developing love of Kṛṣṇa, is the sublime method for satisfying the source of all happiness. The demon wants to uproot this source because if the root, God, were to be checked, the activities of the Lord and the devotees would automatically stop. The demon would be very much satisfied by such a situation in society. Demons are always anxious to have a godless society for their sense gratification. According to Śrīdhara Svāmī, this verse means that when the demon would be deprived of his mace by the Supreme Personality of Godhead, not only the neophyte devotees but also the ancient sagacious devotees of the Lord would be very much satisfied.

SB 3.18.6
TEXT 6

sa tudyamāno 'ri-durukta-tomarair
damṣṭrāgra-gām gām upalakṣya bhitām
todam mṛṣan niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ

SYNONYMS

saḥ—He; tudyamānaḥ—being pained; ari—of the enemy; durukta—by the abusive words; tomaraḥ—by the weapons; damṣṭra-agra—on the ends of His tusks; gām—situated; gām—the earth; upalakṣya—seeing; bhītām—frightened; todam—the pain; mṛṣan—bearing; niragāt—He came out; ambu-madhyāt—from the midst of the water; grāha—by a crocodile; āhataḥ—attacked; sa-kareṇuḥ—along with a she-elephant; yathā—as; ibhaḥ—an elephant.

TRANSLATION

Although the Lord was pained by the shaftlike abusive words of the demon, He bore the pain. But seeing that the earth on the ends of His tusks was frightened, He rose out of the water just as an elephant emerges with its female companion when assailed by an alligator.

PURPORT

The Māyāvādī philosopher cannot understand that the Lord has feelings. The Lord is satisfied if someone offers Him a nice prayer, and similarly, if someone decries His existence or calls Him by ill names, God is dissatisfied. The Supreme Personality of Godhead is decried by the Māyāvādī philosophers, who are almost demons. They say that God has no head, no form, no existence and no legs, hands or other bodily limbs. In other words, they say that He is dead or lame. All these misconceptions of the Supreme
Lord are a source of dissatisfaction to Him; He is never pleased with such atheistic
descriptions. In this case, although the Lord felt sorrow from the piercing words of the
demon, He delivered the earth for the satisfaction of the demigods, who are ever His
devotees. The conclusion is that God is as sentient as we are. He is satisfied by our
prayers and dissatisfied by our harsh words against Him. In order to give protection to
His devotee, He is always ready to tolerate insulting words from the atheists.

TEXT 7

tam niḥsarantam salilād anudruto
hiranyā-keśo dviradam yathā jhaṣaḥ
karāla-damśtrodvaniṣvano 'bravid
gata-hriyāṁ kim tv asatām vigarhitam

SYNONYMS

tam—Him; niḥsarantam—coming out; salilā—from the water; anudrutoḥ—chased;
hiranya-keśaḥ—having golden hair; dviradaḥ—an elephant; yathā—as; jhaṣaḥ—a
crocodile; karāla-damśtro—having fearful teeth; aśaṇi-nisvanah—roaring like thunder;
abravīt—he said; gata-hriyāṁ—for those who are shameless; kim—what; tu—indeed;
asatām—for the wretches; vigarhitam—reproachable.

TRANSLATION

The demon, who had golden hair on his head and fearful tusks, gave chase to the Lord
while He was rising from the water, even as an alligator would chase an elephant. Roaring
like thunder, he said: Are You not ashamed of running away before a challenging
adversary? There is nothing reproachable for shameless creatures!

PURPORT
When the Lord was coming out of the water, taking the earth in His arms to deliver it, the demon derided Him with insulting words, but the Lord did not care because He was very conscious of His duty. For a dutiful man there is nothing to fear. Similarly, those who are powerful have no fear of derision or unkind words from an enemy. The Lord had nothing to fear from anyone, yet He was merciful to His enemy by neglecting him. Although apparently He fled from the challenge, it was just to protect the earth from calamity that He tolerated Hiraṇyākṣa's deriding words.

**TEXT 8**

स गामुदस्तात्सलिस्य गोचरे
विन्ययत: तस्यामद्धात्सवसत्त्वम्।
अभिष्ठुतो विख्युजा प्रसुनैः-
रापूर्यमाणो विखुप्ये: पश्यतोईः॥ ॥

sa gām udastāt salilasya gocare
vinyasya tasyām adadhāt sva-sattvam
abhiṣṭuto viśva-sṛjā prasūnair
āpūryamāṇo vibudhaiḥ paśyato 'reḥ

**SYNONYMS**

saḥ—the Lord; gām—the earth; udastāt—on the surface; salilasya—of the water; gocare—within His sight; vinyasya—having placed; tasyām—to the earth; adadhāt—He invested; sva—His own; sattvam—existence; abhiṣṭutah—praised; viśva-sṛjā—by Brahmā (the creator of the universe); prasūnaiḥ—by flowers; āpūryamāṇaḥ—becoming satisfied; vibudhaiḥ—by the demigods; paśyataḥ—while looking on; areḥ—the enemy.

**TRANSLATION**

The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahmā, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

**PURPORT**
Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed upon them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord. That is the version of Bhagavad-gītā, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems—behind everything—is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahmā, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

TEXT 9

parānuṣaktam tapanīyopakalpam
mahā-gadam kāñcana-citra-dāṁśam
marmāṇy abhikṣṇam pratudantam duruktaṅ ā
pracaṇḍa-manyuḥ prahasanṁ tam babhāse

SYNONYMS

parā—from behind; anuṣaktam—who followed very closely; tapanīya-upakalpam—who had a considerable amount of gold ornaments; mahā-gadam—with a great mace; kāñcana—golden; citra—beautiful; dāṁśam—armor; marmāṇi—the core of the heart; abhikṣṇam—constantly; pratudantam—piercing; duruktaṅ ā—by abusive words; pracaṇḍa—terrible; manyuḥ—anger; prahasan—laughing; tam—to him; babhāse—He said.
TRANSLATION
The demon, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. The Lord tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger.

PURPORT
The Lord could have chastised the demon immediately while the demon was deriding the Lord with ill words, but the Lord tolerated him to please the demigods and to show that they should not be afraid of demons while discharging their duties. Therefore His toleration was displayed mainly to drive away the fears of the demigods, who should know that the Lord is always present to protect them. The demon's derision of the Lord was just like the barking of dogs; the Lord did not care about it, since He was doing His own work in delivering the earth from the midst of the water. Materialistic demons always possess large amounts of gold in various shapes, and they think that a large amount of gold, physical strength and popularity can save them from the wrath of the Supreme Personality of Godhead.

TEXT 10

śrī-bhagavān uvāca
satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmād-vidhān mṛgaye grāma-simhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanaṁ tava grhnanty abhadra

SYNONYMS
śrī-bhagavān uvāca— the Supreme Personality of Godhead said; satyam—indeed;
TRANSLATION

The Personality of Godhead said: Indeed, We are creatures of the jungle, and We are searching after hunting dogs like you. One who is freed from the entanglement of death has no fear from the loose talk in which you are indulging, for you are bound up by the laws of death.

PURPORT

Demons and atheistic persons can go on insulting the Supreme Personality of Godhead, but they forget that they are subjected to the laws of birth and death. They think that simply by decrying the existence of the Supreme Lord or defying His stringent laws of nature, one can be freed from the clutches of birth and death. In Bhagavad-gītā it is said that simply by understanding the transcendental nature of God one can go back home, back to Godhead. But demons and atheistic persons do not try to understand the nature of the Supreme Lord; therefore they remain in the entanglement of birth and death.

TEXT 11

एते वयां न्यासहरा रसौकसां
गतहिंदद्या द्रावितास्ते ।
तिष्ठामहेश्वरपि कथाविदाजौ
स्थेयं क्व यामो बलिनोत्पाद्य वैरम् ॥ ९९ ॥

ete vayam nyāsa-harā rasaukasāṁ
gata-hriyo gadayā drāvītās te
tiṣṭhāmahe 'thāpi kathaṅcid ājau
stheyaṁ kva yāmo balinotpādyā vairam

SYNONYMS
TRANSLATION

Certainly We have stolen the charge of the inhabitants of Rasātala and have lost all shame. Although bitten by your powerful mace, I shall stay here in the water for some time because, having created enmity with a powerful enemy, I now have no place to go.

PURPORT

The demon should have known that God cannot be driven out of any place, for He is all-pervading. Demons think of their possessions as their property, but actually everything belongs to the Supreme Personality of Godhead, who can take anything at any time He likes.

TEXT 12

svaś caśmānaḥ pramūrjaśrau svakānām
yāḥ svāṁ pratijñāṁ nātipīryāṁ asabhayaḥ

tvam pad-rathānāṁ kīla yūthapādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
saṁsthāpya cāsmān pramārjāśru svakānāṁ
yah svāṁ pratijñāṁ nātipīryāṁ asabhayaḥ

SYNONYMS

tvam—yours; pad-rathānāṁ—of foot soldiers; kīla—indeed; yūthapa—of the leaders; adhipaḥ—the commander; ghaṭasva—take steps; nah—Our; avastaye—for defeat; āśu—promptly; anūhaḥ—without consideration; saṁsthāpya—having killed; ca—and;
asmān—Us; pramṛja—wipe away; aśru—tears; svakānām—of your kith and kin; yaḥ—he who; svām—his own; pratijñām—promised word; na—not; atipiparti—fulfills; asabhyaḥ—not fit to sit in an assembly.

**TRANSLATION**

You are supposed to be the commander of many foot soldiers, and now you may take prompt steps to overthrow Us. Give up all your foolish talk and wipe out the cares of your kith and kin by slaying Us. One may be proud, yet he does not deserve a seat in an assembly if he fails to fulfill his promised word.

**PURPORT**

A demon may be a great soldier and commander of a large number of infantry, but in the presence of the Supreme Personality of Godhead he is powerless and is destined to die. The Lord, therefore, challenged the demon not to go away, but to fulfill his promised word to kill Him.

**TEXT 13**

१३

śnieyā uvāca
so ’dhikṣipto bhagavatā
pralabdhaś ca ruśā bhṛśam
ājahārolaṇañḥ krodham
kṛīḍyamāno ’hi-rāḍ īva

**SYNONYMS**

maitreyah—the great sage Maitreya; uvāca—said; saḥ—the demon; adhikṣiptah—having been insulted; bhagavatā—by the Personality of Godhead; pralabdhaḥ—ridiculed; ca—and; ruśā—angry; bhṛśam—greatly; ājahāra—collected; ulbaṇam—great; krodham—anger; kṛīḍyamānaḥ—being played with; ahi-rāṭ—a great cobra; īva—like.
TRANSLATION

Śrī Maitreya said: The demon, being thus challenged by the Personality of Godhead, became angry and agitated, and he trembled in anger like a challenged cobra.

PURPORT

A cobra is very fierce before ordinary persons, but before an enchanter who can play with him, he is a plaything. Similarly, a demon may be very powerful in his own domain, but before the Lord he is insignificant. The demon Rāvaṇa was a fierce figure before the demigods, but when he was before Lord Rāmacandra he trembled and prayed to his deity, Lord Śiva, but to no avail.

TEXT 14

srjann amasītaḥ śvāsān
manyu-pracalitendriyaḥ
āsādyā tarasā daityo
gadayā nyahanad dharim

SYNONYMS

srjan—giving out; amasītaḥ—being angry; śvāsān—breaths; manyu—by wrath; pracalita—agitated; indriyaḥ—whose senses; āsādyā—attacking; tarasā—quickly; daityaḥ—the demon; gadayā—with his mace; nyahanat—struck; harim—Lord Hari.

TRANSLATION

Hissing indignantly, all his senses shaken by wrath, the demon quickly sprang upon the Lord and dealt Him a blow with his powerful mace.

TEXT 15

bhagavānśtvā gadahegāṃ vishūṣṭā riyuṇositaḥ
The Lord, however, by moving slightly aside, dodged the violent mace-blow aimed at His breast by the enemy, just as an accomplished yogī would elude death.

**PURPORT**

The example is given herein that the perfect yogī can overcome a deathblow although it is offered by the laws of nature. It is useless for a demon to beat the transcendental body of the Lord with a powerful mace, for no one can surpass His prowess. Those who are advanced transcendentalists are freed from the laws of nature, and even a deathblow cannot act on them. Superficially it may be seen that a yogī is attacked by a deathblow, but by the grace of the Lord he can overcome many such attacks for the service of the Lord. As the Lord exists by His own independent prowess, by the grace of the Lord the devotees also exist for His service.
saṁrāmbhād daśṭa-dacchadam

SYNONYMS

punah—again; gadām—mace; svām—his; ādāya—having taken; bhrāmayantam—brandishing; abhikṣṇaśah—repeatedly; abhyadhāvat—rushed to meet; hariḥ—the Personality of Godhead; kruddhaḥ—angry; saṁrāmbhāt—in rage; daśṭa—bitten; dacchadam—his lip.

TRANSLATION

The Personality of Godhead now exhibited His anger and rushed to meet the demon, who bit his lip in rage, took up his mace again and began to repeatedly brandish it about.

TEXT 17

॥ ततश्र गदयाराति दक्षिणस्य भ्रुवि प्रभुः ॥
आज्ज्ये स तु तां सौम्य गदया कोविदोहनत ॥ १७ ॥

tataś ca gadayārātim
dakṣiṇasyāṁ bhruvi prabhuḥ
ājaghe sa tu tāṁ saumya
gadayā kovido ‘hanat

SYNONYMS

tatāḥ—then; ca—and; gadayā—with His mace; arātim—the enemy; dakṣiṇasyāḥ—on the right; bhruvi—on the brow; prabhuḥ—the Lord; ājaghe—struck; saḥ—the Lord; tu—but; tāṁ—the mace; saumya—O gentle Vidura; gadayā—with his mace; kovidaḥ—expert; ahanat—he saved himself.

TRANSLATION

Then with His mace the Lord struck the enemy on the right of his brow, but since the demon was expert in fighting, O gentle Vidura, he protected himself by a maneuver of his own mace.

SB 3.18.17

SB 3.18.18
TEXT 18

एवं गदाभ्यां गुर्विभ्या हर्यक्षो हरिरेव च ।
जिगीष्या सुसाम्राभवन्योन्यविभिज्जतः ॥ १८ ॥

evām gadābhyaṁ guṛvibhyāṁ
haryakaśo harir eva ca
jigīṣayā susaṁrabdhāv
anyonyam abhijaghnatuḥ

SYNONYMS

evam—in this way; gadābhyaṁ—with their maces; guṛvibhyāṁ—huge; haryakaśah—the demon Haryakṣa (Hiraṇyākṣa); hariḥ—Lord Hari; eva—certainly; ca—and; jigīṣayā—with a desire for victory; susaṁrabdhau—enraged; anyonyam—each other; abhijaghnatuḥ—they struck.

TRANSLATION

In this way, the demon Haryakṣa and the Lord, the Personality of Godhead, struck each other with their huge maces, each enraged and seeking his own victory.

PURPORT

Haryakṣa is another name for Hiraṇyākṣa, the demon.

TEXT 19

तयोः स्मुद्धोस्तिम्मगंदाहतारायोः
क्षतास्रवग्राणविवृद्धमन्योः ।
विचित्रमाणःक्षरतोजिगीष्या
व्यभादिलायामिव शुभिन्मूर्धः ॥ १९ ॥

tayoḥ spr̥dhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyoḥ
vicitra-mārgāṁś carator jigīṣayā

SB 3.18.19

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vyabhād ilāyām iva śuṣmiṇor mṛdhah

SYNONYMS
tayoḥ—them; spṛdhuḥ—the two combatants; tigma—pointed; gadā—by the maces; āhata—injured; angyah—their bodies; kṣata-āsrava—blood coming out from the injuries; ghrāṇa—smell; vivṛddha—increased; manvyoh—anger; vicītra—of various kinds; mārgan—maneuvers; caratoḥ—performing; jīgiṣayā—with a desire to win; vyabhāt—it looked like; ilāyām—for the sake of a cow (or the earth); iva—like; śuṣmiṇoḥ—of two bulls; mṛdhah—an encounter.

TRANSLATION
There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

PURPORT
Here the earth planet is called ilā. This earth was formerly known as Ilāvṛta-varṣa, and when Mahārāja Parikṣit ruled the earth it was called Bhārata-varṣa. Actually, Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India. As India has recently been divided into Pakistan and Hindustan, similarly the earth was formerly called Ilāvṛta-varṣa, but gradually as time passed it was divided by national boundaries.

TEXT 20
daityaśya yajñavayavasya māya- 
gūḍhitvārahaṁtvomahātmanam: । 
kauravya prahampattarimardanān 
didvùkṣuraṣaṇaḥdarṣitaḥ pūrṇam: śvāraḥ ॥ २० ॥

daityasya yajñavayavasya māyā-
gṛhita-vārāha-tanor mahātmanaḥ
kauravya mahyām dviṣator vimardanāṁ
didṛṣur āgād ṛṣibhir vr̥taḥ svarāt

SYNONYMS
dāityasya—of the demon; yajña-avayavasya—of the Personality of Godhead (of whose body yajña is a part); māyā—through His potency; gṛhīta—was assumed; vārāha—of a boar; tanoḥ—whose form; mahā-ātmanaḥ—of the Supreme Lord; kauravya—O Vidura (descendant of Kuru); mahyām—for the sake of the world; dviṣatoḥ—of the two enemies; vimardanam—the fight; didṛṣur—desirous to see; āgāt—came; ṛṣibhiḥ—by the sages; vr̥taḥ—accompanied; svarāt—Brahmā.

TRANSLATION
O descendant of Kuru, Brahmā, the most independent demigod of the universe, accompanied by his followers, came to see the terrible fight for the sake of the world between the demon and the Personality of Godhead, who appeared in the form of a boar.

PURPORT
The fight between the Lord, the Supreme Personality of Godhead, and the demon is compared to a fight between bulls for the sake of a cow. The earth planet is also called go, or cow. As bulls fight between themselves to ascertain who will have union with a cow, there is always a constant fight between the demons and the Supreme Lord or His representative for supremacy over the earth. Here the Lord is significantly described as yajña-avayava. One should not consider the Lord to have the body of an ordinary boar. He can assume any form, and He possesses all such forms eternally. It is from Him that all other forms have emanated. This boar form is not to be considered the form of an ordinary hog; His body is actually full of yajña, or worshipful offerings. Yajña (sacrifices) are offered to Viṣṇu. Yajña means the body of Viṣṇu. His body is not material; therefore He should not be taken to be an ordinary boar.

Brahmā is described in this verse as svarāt. Actually, full independence is exclusive to the Lord Himself, but as part and parcel of the Supreme Lord, every living entity has a minute quantity of independence. Each and every one of the living entities within this universe has this minute independence, but Brahmā, being the chief of all living entities, has a greater potential of independence than any other. He is the
representative of Kṛṣṇa, the Supreme Personality of Godhead, and has been assigned to preside over universal affairs. All other demigods work for him; therefore he is described here as svārāṭ. He is always accompanied by great sages and transcendentalists, all of whom came to see the bullfight between the demon and the Lord.

TEXT 21

आसन्नशौण्डीरमणेतसाधुसं कृतप्रतीकारमहायंविक्रमम् ।
विलक्ष्य दैत्यं भगवान् सहस्रणी-जंगाद नारायणादिसूकरम् ॥ २१ ॥

äsanna-śauṇḍīram apeta-sādhvasaṃ
kṛta-pratikāram ahārya-vikramam
vilakṣya daityaṁ bhagavān sahasra-ṇīr
jagāda nārāyaṇam ādi-sūkram

SYNONYMS
äsanna—attained; śauṇḍīram—power; apeta—devoid of; sādhvasam—fear; kṛta—making; pratikāram—opposition; ahārya—unopposable; vikramam—having power; vilakṣya—having seen; daityaṁ—the demon; bhagavān—the worshipful Brahmā; sahasra-ṇīḥ—the leader of thousands of sages; jagāda—addressed; nārāyaṇam—Lord Nārāyaṇa; ādi—the original; sūkram—having the form of a boar.

TRANSLATION

After arriving at the place of combat, Brahmā, the leader of thousands of sages and transcendentalists, saw the demon, who had attained such unprecedented power that no one could fight with him. Brahmā then addressed Nārāyaṇa, who was assuming the form of a boar for the first time.

TEXTS 22-23

ब्रह्मोवाच

SB 3.18.21, SB 3.18.22, SB 3.18.23, SB 3.18.22-23
brahmovāca
eṣa te deva devānām
āṅghri-mūlam upeyuṣām
viprāṇāṃ saurabhheyaṁīnāṁ
bhūtānāṁ apya anāgasāṁ
āgas-kṛd bhaya-kṛd duṣkṛd
asmad-rāḍḍha-varo 'suraḥ
anveśann apratiratho
lokān aṭati kaṇṭakah

SYNONYMS
brahmā uvāca—Lord Brahmā said; eṣaḥ—this demon; te—Your; deva—O Lord;
devānām—to the demigods; āṅghri-mūlam—Your feet; upeyuṣām—to those having
obtained; viprāṇāṃ—to the brāhmaṇas; saurabhheyaṁīnāṁ—to the cows; bhūtānāṁ—to
ordinary living entities; api—also; anāgasāṁ—innocent; āgas-kṛt—an offender; bhaya-
kṛt—a source of fear; duṣkṛt—wrongdoer; asmat—from me; rāḍḍha-varaḥ—having
attained a boon; asuraḥ—a demon; anveśan—searching; apratirathāḥ—having no proper
combatant; lokān—all over the universe; aṭati—he wanders; kaṇṭakah—being a
pinprick for everyone.

TRANSLATION
Lord Brahmā said: My dear Lord, this demon has proved to be a constant pinprick to the
demigods, the brāhmaṇas, the cows and innocent persons who are spotless and always
dependent upon worshiping Your lotus feet. He has become a source of fear by
unnecessarily harassing them. Since he has attained a boon from me, he has become a
demon, always searching for a proper combatant, wandering all over the universe for this
infamous purpose.
PURPORT

There are two classes of living entities; one is called sura, or the demigods, and the other is called asura, or the demons. Demons are generally fond of worshiping the demigods, and there are evidences that by such worship they get extensive power for their sense gratification. This later proves to be a cause of trouble to the brähmaṇas, demigods and other innocent living entities. Demons habitually find fault with the demigods, brähmaṇas and innocent, to whom they are a constant source of fear. The way of the demon is to take power from the demigods and then tease the demigods themselves. There is an instance of a great devotee of Lord Śiva who obtained a boon from Lord Śiva that the head of whomever he touched with his hand would come off its trunk. As soon as the boon was offered to him, the demon wanted to touch the very head of Lord Śiva. That is their way. The devotees of the Supreme Personality of Godhead do not, however, ask any favor for sense gratification. Even if they are offered liberation, they refuse it. They are happy simply engaging in the transcendental loving service of the Lord.

TEXT 24

Mainaṁ māyāvinam drptam
nirankuśam asattamam
ākṛḍa bālavad deva
yathāśiviśam utthitam

SYNONYMS

mā—do not; enam—him; māyā-vinam—skilled in conjuring tricks; drptam—arrogant; nirankuśam—self-sufficient; asat-tamam—most wicked; ākṛḍa—play with; bāla-vat—like a child; deva—O Lord; yathā—as; āśiviśam—a serpent; utthitam—aroused.

TRANSLATION

Lord Brahmā continued: My dear Lord, there is no need to play with this serpentine demon, who is always very skilled in conjuring tricks and is arrogant, self-sufficient and
most wicked.

**PURPORT**

No one is unhappy when a serpent is killed. It is a practice among village boys to catch a serpent by the tail and play with it for some time and then kill it. Similarly, the Lord could have killed the demon at once, but He played with him in the same way as a child plays with a snake before killing it. Brahmā requested, however, that since the demon was more wicked and undesirable than a serpent, there was no need to play with him. It was his wish that he be killed at once, without delay.

**TEXT 25**

न यावदेष वर्धेत स्वां वेलां प्राप्य दारुणः ।
स्वां देव मायामात्थाय तावज्ज्ययामच्युतः ॥ २५ ॥

$na \\ yāvad \\ eṇa \\ vardheta$

$svām \\ velāṁ \\ prāpya \\ dāruṇah$

$svām \\ deva \\ māyām \\ āsthāya$

$tāvaj \\ jahi \\ agham \\ acyuta$

**SYNONYMS**

na yāvat—before; eṣaḥ—this demon; vardheta—may increase; svām—his own; velām—demoniac hour; prāpya—having reached; dāruṇah—formidable; svām—Your own; deva—O Lord; māyām—internal potency; āsthāya—using; tāvat—at once; jahi—kill; agham—the sinful one; acyuta—O infallible one.

**TRANSLATION**

Brahmā continued: My dear Lord, You are infallible. Please kill this sinful demon before the demoniac hour arrives and he presents another formidable approach favorable to him. You can kill him by Your internal potency without doubt.

**TEXT 26**

एषा घोरतमा सन्ध्या लोकच्छमब्ध्करी प्रभो ।

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esā ghoratamā sandhyā
goera-tamā—darkest; sandhyā—evening time; loka—the world; chamba-t-kari—destroying; prabho—O Lord; upasarpati—is approaching; sarva-ätman—O Soul of all souls; surāṇām—to the demigods; jayam—victory; āvaha—bring.

TRANSLATION
My Lord, the darkest evening, which covers the world, is fast approaching. Since You are the Soul of all souls, kindly kill him and win victory for the demigods.

TEXT 27
adhaunai’so ’bhijin nāma
goera mauhūrtiko hy agāt
śivāya nas tvam suhṛdām
āśu nistara dustaram

SYNONYMS
adhunā—now; esā—this; abhijit nāma—called abhijit; yogā—auspicious; mauhūrtikaḥ—moment; hi—indeed; agāt—has almost passed; śivāya—for the welfare; nah—of us; tvam—You; suhṛdām—of Your friends; āśu—quickly; nistara—dispose of; dustaram—the formidable foe.

TRANSLATION
The auspicious period known as abhijit, which is most opportune for victory, commenced at midday and has all but passed; therefore, in the interest of Your friends, please dispose of this formidable foe quickly.

TEXT 28

दिष्ट्या त्वां विहितं मृत्युमयमासादितः स्वयम् ।
विक्रम्यैं मृदे हत्वा लोकानायेहि शर्मणी ॥ २८ ॥

diṣṭyā tvāṁ vihitam mṛtyum
ayam āśāditah svayam
vikramyainam mṛdhe hatvā
lokān ādhehi śarmanī

SYNONYMS
diṣṭyā—by fortune; tvāṁ—to You; vihitam—ordained; mṛtyum—death; ayam—this demon; āśāditah—has come; svayam—of his own accord; vikramya—exhibiting Your prowess; enam—him; mṛdhe—in the duel; hatvā—killing; lokān—the worlds; ādhehi—establish; śarmanī—in peace.

TRANSLATION

This demon, luckily for us, has come of his own accord to You, his death ordained by You; therefore, exhibiting Your ways, kill him in the duel and establish the worlds in peace.

Thus end the Bhaktivedanta purports of the Third Canto, Eighteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Battle Between Lord Boar and the Demon Hiraṇyākṣa.”

19. The Killing of the Demon Hiraṇyākṣa

SB 3.18.28
TEXT 1

Śrī Maitreya said: After hearing the words of Brahmā, the creator, which were free from all sinful purposes and as sweet as nectar, the Lord heartily laughed and accepted his prayer with a glance laden with love.

SYNONYMS

maitreyah uvāca—Maitreya said; avadhārya—after hearing; virīṇcasya—of Lord Brahmā; nirvyalika—free from all sinful purposes; amṛtam—nectarean; vacaḥ—words; prahasya—heartily laughing; prema-garbheṇa—laden with love; tat—those words; apāngena—with a glance; saḥ—the Supreme Personality of Godhead; agrahīt—accepted.

TRANSLATION

The word nirvyalika is very significant. The prayers of the demigods or devotees of the Lord are free from all sinful purposes, but the prayers of demons are always filled with sinful purposes. The demon Hiraṇyākṣa became powerful by deriving a boon from Brahmā, and after attaining that boon he created a disturbance because of his sinful intentions. The prayers of Brahmā and other demigods are not to be compared to the prayers of the demons. Their purpose is to please the Supreme Lord; therefore the Lord smiled and accepted the prayer to kill the demon. Demons, who are never interested in praising the Supreme Personality of Godhead because they have no information of Him, go to the demigods, and in Bhagavad-gītā this is condemned. Persons who go to the
demigods and pray for advancement in sinful activities are considered to be bereft of all intelligence. Demons have lost all intelligence because they do not know what is actually their self-interest. Even if they have information of the Supreme Personality of Godhead, they decline to approach Him; it is not possible for them to get their desired boons from the Supreme Lord because their purposes are always sinful. It is said that the dacoits in Bengal used to worship the goddess Kālī for fulfillment of their sinful desires to plunder others' property, but they never went to a Viṣṇu temple because they might have been unsuccessful in praying to Viṣṇu. Therefore the prayers of the demigods or the devotees of the Supreme Personality of Godhead are always untinged by sinful purposes.

TEXT 2

ततः सपत्नं मुखत्सर्तमकुतोभयम् ।
जघानोत्पत्यं गदया हनावसुरमक्षजः ॥ २ ॥

tataḥ sapatnāṃ mukhatāsin
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ

SYNONYMS

tataḥ—then; sapatnam—enemy; mukhataś—in front of Him; carantam—stalking; akutaḥ-bhayam—fearlessly; jaghāna—struck; utpatya—after springing up; gadayā—with His mace; hanau—at the chin; asuram—the demon; akṣa-jaḥ—the Lord, who was born from the nostril of Brahmā.

TRANSLATION

The Lord, who had appeared from the nostril of Brahmā, sprang and aimed His mace at the chin of His enemy, the Hiraṇyākṣa demon, who was stalking fearlessly before Him.

TEXT 3

सा हता तेन गदया विहता भगवत्करात् ।
Struck by the demon's mace, however, the Lord's mace slipped from His hand and looked splendid as it fell down whirling. This was miraculous, for the mace was blazing wonderfully.

SB 3.19.4

TEXT 4

sa tadā labdha-tīrthaḥ 'pi
na babādhe nirāyudham
mānayan sa mṛdhe dharmaṁ
viśvakṣenam prakopayan

SYNONYMS

saḥ—that Hiraṇyākṣa; tadā—then; labdha-tīrthah—having gained an excellent opportunity; api—although; na—not; babādhe—attacked; nirāyudham—having no weapon; mānayan—respecting; saḥ—Hiraṇyākṣa; mṛdhe—in battle; dharmaṁ—the code of combat; viśvakṣenam—the Supreme Personality of Godhead; prakopayan—
TRANSLATION

Even though the demon had an excellent opportunity to strike his unarmed foe without obstruction, he respected the law of single combat, thereby kindling the fury of the Supreme Lord.

TEXT 5

गदा०यामपविद्वारीयां हाहाकारे विनिर्गिते ।
मानयामस तद्वर्म सुनामं चात्मरद्विद्विनुः ॥ ५ ॥

gadāyām apaśiddhāyām
hāhā-kāre vinirgate
mānayām āsa tad-dharmam
sunābham cāsmarad vibhuḥ

SYNONYMS

gadāyām—as His mace; apaśiddhāyām—fell; hāhā-kāre—a cry of alarm; vinirgate—arose; mānayām āsa—acknowledged; tat—of Hiraṇyākṣa; dharmam—righteousness; sunābham—the Sudarśana cakra; ca—and; asmarat—remembered; vibhuḥ—the Supreme Personality of Godhead.

TRANSLATION

As the Lord's mace fell to the ground and a cry of alarm arose from the witnessing crowd of gods and rṣis, the Personality of Godhead acknowledged the demon's love of righteousness and therefore invoked His Sudarśana discus.

TEXT 6

तं व्यगचक्कं दितिपुत्राधमेन
स्वपार्षदमुख्येन विष्णुमानम् ।
चित्रा बाचोस्तविद्रिदा खेचराणा ।

SB 3.19.5

SB 3.19.6
As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṇṭha attendants, who had been born as Hiraṇyakṣa, a vile son of Diti, there issued from every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."

SYNONYMS

tam—unto the Personality of Godhead; vyagra—revolving; cakram—whose discus; diti-putra—son of Diti; adhamena—vile; sva-pārṣada—of His associates; mukhyena—with the chief; viṣajamānam—playing; citrāḥ—various; vācaḥ—expressions; a-tat-vidāḥ—of those who did not know; khe-caranām—flying in the sky; tatra—there; smāśan—occurred; svasti—fortune; te—unto You; amum—him; jahi—please kill; iti—thus.

TRANSLATION

As the discus began to revolve in the Lord's hands and the Lord contended at close quarters with the chief of His Vaikuṇṭha attendants, who had been born as Hiraṇyakṣa, a vile son of Diti, there issued from every direction strange expressions uttered by those who were witnessing from airplanes. They had no knowledge of the Lord's reality, and they cried, "May victory attend You! Pray dispatch him. Play no more with him."
SYNONYMS

saḥ—that demon; tam—the Supreme Personality of Godhead; niśāmya—after seeing; ṣṭtā-rathāṅgam—armed with the Sudarśana disc; agrataḥ—before him; vyavasthitam—standing in position; padma—lotus flower; palāśa—petals; locanam—eyes; vilokya—after seeing; ca—and; amāraḥ—by indignation; paripluta—overpowered; indriyaḥ—his senses; ruṣā—with great resentment; sva-danta-chadam—his own lip; ādaśat—bit; śvasan—hissing.

TRANSLATION

When the demon saw the Personality of Godhead, who had eyes just like lotus petals, standing in position before him, armed with His Sudarśana discus, his senses were overpowered by indignation. He began to hiss like a serpent, and he bit his lip in great resentment.

TEXT 8

karaṇa-damśтра cakṣurbhyām
saṅcakṣāṇo dahann iva
abhipluta sva-gadayā
hato ʿsīty āhanad dharim

SYNONYMS

karāla—fearful; damśtraḥ—having tusks; cakṣurbhyām—with both eyes; saṅcakṣāṇaḥ—staring; dahan—burning; iva—as if; abhipluta—attacking; sva-gadayā—with his own club; hataḥ—slain; asi—You are; iti—thus; āhanat—struck; harim—at Hari.

TRANSLATION

The demon, who had fearful tusks, stared at the Personality of Godhead as though to burn Him. Springing into the air, he aimed his mace at the Lord, exclaiming at the same time, "You are slain!!"

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TEXT 9

पदा सवैयने तां साधो भगवान् यजसूकरः ।
ढील्या मिषत: शत्रौ: प्राहरद्वातरंहसम् ॥ ९ ॥

padā savyena tāṁ sādho
bhagavān yajña-sūkaraḥ
lilayā miṣataḥ śatroḥ
prāharat vāta-ramhasam

SYNONYMS

padā—with His foot; savyena—left; tāṁ—that mace; sādho—O Vidura; bhagavān—the Supreme Personality of Godhead; yajña-sūkaraḥ—in His boar form, the enjoyer of all sacrifices; lilayā—playfully; miṣataḥ—looking on; śatroḥ—of His enemy (Hiraṇyākṣa); prāharat—knocked down; vāta-ramhasam—having the force of a tempest.

TRANSLATION

O saintly Vidura, while His enemy looked on, the Lord in His boar form, the enjoyer of all sacrificial offerings, playfully knocked down the mace with His left foot, even as it came upon Him with the force of a tempest.

TEXT 10

आह चायुधमाधत्तव घटस्व त्वं जिगीषसि ।
इत्युक्त: स तदा भूयत्ताड्यन् व्यनदद्भृषम् ॥ १० ॥

āha cāyudham ādhatsva
ghaṭasva tvam ājīṣasi
ity uktah sa tadā bhūyas
tāḍayan vyanadadbṛṣam

SYNONYMS

āha—He said; ca—and; āyudham—weapon; ādhatśva—take up; ghaṭasva—try; tvam—
you; jīgīṣasi—are eager to conquer; iti—thus; uktaḥ—challenged; saḥ—Hiraṇyākṣa; tadā—at that time; bhūyah—again; tādayan—striking at; vyanadat—roared; bhrāsam—loudly.

**TRANSLATION**

The Lord then said: "Take up your weapon and try again, eager as you are to conquer Me." Challenged in these words, the demon aimed his mace at the Lord and once more loudly roared.

**TEXT 11**

\[
\text{SB 3.19.11}
\]

\[
\text{SYNONYMS}
\]

\[
tām—that mace; saḥ—He; āpatatīṁ—flying toward; viśya—after seeing; bhagavān—
the Supreme Personality of Godhead; samavasthitāḥ—stood firmly; jagrāha—caught;
lilayā—easily; prāptāṁ—entered into His presence; garutmāṁ—Garuḍa; iva—as;
pannagīṁ—a serpent.
\]

**TRANSLATION**

When the Lord saw the mace flying toward Him, He stood firmly where He was and caught it with the same ease as Garuḍa, the king of birds, would seize a serpent.

**TEXT 12**

\[
\text{SB 3.19.12}
\]

\[
\text{SYNONYMS}
\]

\[
\text{TRANSLATION}
\]
sva-pauruśe pratihate
hata-māno mahāsuraḥ
naicchad gadāṃ diyaṁanām
hariṇā vigata-prabhaḥ

SYNONYMS
sva-pauruśe—his valor; pratihate—frustrated; hata—destroyed; mānaḥ—pride; mahā-asuraḥ—the great demon; na aicchat—desired not (to take); gadāṃ—the mace; diyaṁanām—being offered; hariṇā—by Hari; vigata-prabhaḥ—reduced in splendor.

TRANSLATION
His valor thus frustrated, the great demon felt humiliated and was put out of countenance. He was reluctant to take back the mace when it was offered by the Personality of Godhead.

TEXT 13

jagrāha tri-śikham śūlam
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
vīprāyābhicaran yathā

SYNONYMS
jagrāha—took up; tri-śikham—three-pointed; śūlam—trident; jvala—flaming; jvalana—fire; lolupam—rapacious; yajñāya—at the enjoyer of all sacrifices; dhṛta-rūpāya—in the form of Varāha; vīprāya—unto a brāhmaṇa; abhicaran—acting malevolently; yathā—as.

TRANSLATION
He now took a trident which was as rapacious as a flaming fire and hurled it against the
Lord, the enjoyer of all sacrifices, even as one would use penance for a malevolent purpose against a holy brāhmaṇa.

TEXT 14

तदोजसा दैत्यमहाभादर्पितं
चकासदनःख उदीर्नसीति।
चक्रेण चिव्छेद निशातनेनिना
हरियथा तार्क्ष्यपत्रमुज्ज्वलतम्॥ ९४ ॥

tad ojasā daitya-mahā-bhāēarpitam
cakāsad antah-kha udīrṇa-dīdhiti
cakreṇa ciccheda niśāta-neminā
harir yathā tārkṣya-patatram ujjhitam

SYNONYMS

tat—that trident; ojasā—with all his strength; daitya—among the demons; mahā-bhaṭa—by the mighty fighter; arpitam—hurled; cakāsat—shining; antah-khe—in the middle of the sky; udīrṇa—increased; dīdhiti—illumination; cakreṇa—by the Sudarśana disc; ciccheda—He cut to pieces; niśāta—sharpened; neminā—rim; hariḥ—Indra; yathā—as; tārkṣya—of Garuḍa; patatram—the wing; ujjhitam—abandoned.

TRANSLATION

Hurled by the mighty demon with all his strength, the flying trident shone brightly in the sky. The Personality of Godhead, however, tore it to pieces with His discus Sudarśana, which had a sharp-edged rim, even as Indra cut off a wing of Garuḍa.

PURPORT

The context of the reference given herein regarding Garuḍa and Indra is this. Once upon a time, Garuḍa, the carrier of the Lord, snatched away a nectar pot from the hands of the demigods in heaven in order to liberate his mother, Vinatā, from the clutches of his stepmother, Kadrū, the mother of the serpents. On learning of this, Indra, the King of heaven, hurled his thunderbolt against Garuḍa. With a view to respect the
infallibility of Indra's weapon, Garuḍa, though otherwise invincible, being the Lord's own mount, dropped one of his wings, which was shattered to pieces by the thunderbolt. The inhabitants of higher planets are so sensible that even in the process of fighting they observe the preliminary rules and regulations of gentleness. In this case, Garuḍa wanted to show respect for Indra; since he knew that Indra's weapon must destroy something, he offered his wing.

**TEXT 15**

SB 3.19.15

vṛkṣe svā-śūle bahudhārināhareḥ
pratyetya vistirṇam uro vibhūtimat
pravṛddha-roṣah sa kāṭhora-muṣtinā
nadān prahṛtyāntaradhīyatāsurah

**SYNONYMS**

vṛkṣe—when cut; svā-śūle—his trident; bahudhā—to many pieces; arinā—by the Sudarśana cakra; hareḥ—of the Supreme Personality of Godhead; pratyetya—after advancing toward; vistirṇam—broad; uraḥ—chest; vibhūti-mat—the abode of the goddess of fortune; pravṛddha—having been increased; roṣah—anger; saḥ—Hiraṇyākṣa; kāṭhora—hard; muṣtinā—with his fist; nadān—roaring; prahṛtya—after striking; antaradhīyatā—disappeared; asuraḥ—the demon.

**TRANSLATION**

The demon was enraged when his trident was cut to pieces by the discus of the Personality of Godhead. He therefore advanced toward the Lord and, roaring aloud, struck his hard fist against the Lord's broad chest, which bore the mark of Śrīvatsa. Then he went out of sight.

**PURPORT**
Śrīvatsa is a curl of white hair on the chest of the Lord which is a special sign of His being the Supreme Personality of Godhead. In Vaikuṇṭhala or in Goloka Vṛndāvana, the inhabitants are exactly of the same form as the Personality of Godhead, but by this Śrīvatsa mark on the chest of the Lord He is distinguished from all others.

**TEXT 16**

देनेत्तमाहलः क्षतरभगवानदिसूकरः ।
नाकम्पत्त मनाकु क्वापि स्वजा हत इव द्विपः ॥ १६ ॥

- tenettham āhataḥ ksattar
- bhagavān ādi-sūkaraḥ
- nakampata manāk kvāpi
- srajā hata iva dvipāḥ

**SYNONYMS**

- tena—by Hiraṇyākṣa; ittham—thus; āhataḥ—struck; ksattar—O Vidura; bhagavān—the Supreme Personality of Godhead; ādi-sūkaraḥ—the first boar; na akampata—did not feel quaking; manāk—even slightly; kva api—anywhere; srajā—by a garland of flowers; hataḥ—struck; iva—as; dvipāḥ—an elephant.

**TRANSLATION**

Hit in this manner by the demon, O Vidura, the Lord, who had appeared as the first boar, did not feel the least quaking in any part of His body, any more than an elephant would when struck with a wreath of flowers.

**PURPORT**

As previously explained, the demon was originally a servitor of the Lord in Vaikuṇṭha, but somehow or other he fell as a demon. His fight with the Supreme Lord was meant for his liberation. The Lord enjoyed the striking on His transcendental body, just like a fully grown-up father fighting with his child. Sometimes a father takes pleasure in having a mock fight with his small child, and similarly the Lord felt Hiraṇyākṣa's striking on His body to be like flowers offered for worship. In other words, the Lord desired to fight in order to enjoy His transcendental bliss; therefore He enjoyed the
attack.

TEXT 17

अथोरुद्धास्रज्जनायां योगमायेश्वरे हरोः
यां विलेक्य प्रजाहस्त्ता मेनिरेद्योपसंयमम् ॥ १७ ॥

athorudhäsśrajan māyāṁ
yoga-māyeśvare harau
yāṁ vilokya prajās trastā
menire 'syopasamīyamam

SYNONYMS

atha—then; urudhā—in many ways; asraja—he cast; māyām—conjuring tricks; yoga-
māyā-īśvare—the Lord of yogamāyā; harau—at Hari; yām—which; vilokya—after
seeing; prajāḥ—the people; trastāḥ—fearful; menire—thought; asya—of this universe;
upasamīyamam—the dissolution.

TRANSLATION

The demon, however, employed many conjuring tricks against the Personality of
Godhead, who is the Lord of yogamāyā. At the sight of this the people were filled with
alarm and thought that the dissolution of the universe was near.

PURPORT

The fighting enjoyment of the Supreme Lord with His devotee, who had been converted
into a demon, appeared severe enough to bring about the dissolution of the universe.
This is the greatness of the Supreme Personality of Godhead; even the wavering of His
little finger appears to be a great and very dangerous movement in the eyes of the
inhabitants of the universe.

TEXT 18

प्रववर्त्यवक्ष्णपाटाति: पांसवैमैरणि ॥

SB 3.19.18
SYNONYMS

pravavuh—were blowing; vāyavah—winds; caṇḍāḥ—fierce; tamah—darkness; pāṃsavam—caused by dust; airayan—were spreading; digbhyah—from every direction; nipetuh—came down; graṇvāṇah—stones; kṣepañaih—by machine guns; prahitàḥ—thrown; iva—as if.

TRANSLATION

Fierce winds began to blow from all directions, spreading darkness occasioned by dust and hail storms; stones came in volleys from every corner, as if thrown by machine guns.

TEXT 19

SYNONYMS

dyauḥ—the sky; naṣṭa—having disappeared; bha-gaṇa—luminaries; abhra—of clouds; oghaih—by masses; sa—accompanied by; vidyut—lightning; stanayitnubhiḥ—and thunder; varśadbhiḥ—raining; pūya—pus; keśa—hair; aṣṭk—blood; viṭ—stool; mūtra—urine; asthīni—bones; ca—and; asakṛt—again and again.
The luminaries in outer space disappeared due to the sky's being overcast with masses of clouds, which were accompanied by lightning and thunder. The sky rained pus, hair, blood, stool, urine and bones.

**TEXT 20**

\[
\text{girayaḥ pratyadrśyanta} \\
\text{nānāyudha-muco 'nagha} \\
\text{dig-vāsaso yātudhānyah} \\
\text{śulinyo mukta-mūrdhajāḥ}
\]

**SYNONYMS**

- **girayaḥ**—mountains;
- **pratyadrśyanta**—appeared;
- **nānā**—various;
- **āyudha**—weapons;
- **mucaḥ**—discharging;
- **anagha**—O sinless Vidura;
- **dik-vāsah**—naked;
- **yātudhānyah**—demonesses;
- **śulinyah**—armed with tridents;
- **mukta**—hanging loose;
- **mūrdhajāḥ**—hair.

**TRANSLATION**

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.

**TEXT 21**

\[
\text{bahubhir yakṣa-rakṣobhiḥ} \\
\text{patty-aśva-ratha-kuṇjaraiḥ} \\
\text{ātatāyibhir utsṛṣṭā} \\
\text{hiṁsrā vāco 'tivaiśasāḥ}
\]

**TRANSLATION**

O sinless Vidura, mountains discharged weapons of various kinds, and naked demonesses armed with tridents appeared with their hair hanging loose.
SYNONYMS

bahubhiḥ—by many; yakṣa-rakṣobhiḥ—Yakṣas and Rākṣasas; patti—marching on foot; aśva—on horses; ratha—on chariots; kuñjaraḥ—or on elephants; ātatāyibhiḥ—ruffians; utsṛṣṭāḥ—were uttered; hiṃsrāḥ—cruel; vācaḥ—words; ati-vaiśasāḥ—murderous.

TRANSLATION

Cruel and savage slogans were uttered by hosts of ruffian Yakṣas and Rākṣasas, who all either marched on foot or rode on horses, elephants or chariots.

TEXT 22

prāduṣkṛtānāṁ māyānām
āsurīnāṁ vināśayat
sudarśana-āstram bhagavān
prāyuṅkta dayitām tri-pāt

SYNONYMS

prāduṣkṛtānāṁ—displayed; māyānām—the magical forces; āsurīnāṁ—displayed by the demon; vināśayat—desiring to destroy; sudarśana-āstram—the Sudarśana weapon; bhagavān—the Supreme Personality of Godhead; prāyuṅkta—threw; dayitām—beloved; tri-pāt—the enjoyer of all sacrifices.

TRANSLATION

The Lord, the personal enjoyer of all sacrifices, now discharged His beloved Sudarśana, which was capable of dispersing the magical forces displayed by the demon.

PURPORT

Even famous yogīs and demons can sometimes enact very magical feats by their mystic power, but in the presence of the Sudarśana cakra, when it is let loose by the Lord, all such magical jugglery is dispersed. The instance of the quarrel between Durvāsā Muni
and Mahārāja Ambariśa is a practical example in this matter. Durvāsā Muni wanted to display many magical wonders, but when the Sudarśana cakra appeared, Durvāsā himself was afraid and fled to various planets for his personal protection. The Lord is described here as tri-pāt, which means that He is the enjoyer of three kinds of sacrifices. In Bhagavad-gītā the Lord confirms that He is the beneficiary and enjoyer of all sacrifices, penances and austerities. The Lord is the enjoyer of three kinds of yajña. As further described in Bhagavad-gītā, there are sacrifices of goods, sacrifices of meditation and sacrifices of philosophical speculation. Those on the paths of jñāna, yoga and karma all have to come in the end to the Supreme Lord because vāsudevaḥ sarvam iti [Bg. 7.19]—the Supreme Lord is the ultimate enjoyer of everything. That is the perfection of all sacrifice.

TEXT 23

तदा दिते: सम्भवत्सहस्र हदि वेपथु: ।
स्मरन्त्या भर्तुरादेशं स्तनाभासुक्क प्रसुचुवे ॥ २३ ॥

tadā diteḥ samabhavat
sahasā hṛdi vepathuḥ
smarantyā bhartur ādeśam
stanāc cāṣṭk prasusruve

SYNONYMS

tadā—at that moment; diteḥ—of Diti; samabhavat—occurred; sahasā—suddenly; hṛdi—in the heart; vepathuḥ—a shudder; smarantyāḥ—recalling; bhartuḥ—of her husband, Kaśyapa; ādeśam—the words; stanāt—from her breast; ca—and; asṭk—blood; prasusruve—flowed.

TRANSLATION

At that very moment, a shudder suddenly ran through the heart of Diti, the mother of Hiraṇyākṣa. She recalled the words of her husband, Kaśyapa, and blood flowed from her breasts.

PURPORT
At Hiraṇyakaśa's last moment, his mother, Diti, remembered what her husband had said. Although her sons would be demons, they would have the advantage of being killed by the Personality of Godhead Himself. She remembered this incident by the grace of the Lord, and her breasts flowed blood instead of milk. In many instances we find that when a mother is moved by affection for her sons, milk flows from her breasts. In the case of the demon's mother, the blood could not transform into milk, but it flowed down her breasts as it was. Blood transforms into milk. To drink milk is auspicious, but to drink blood is inauspicious, although they are one and the same thing. This formula is applicable in the case of cow's milk also.

TEXT 24

vinaṣṭāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'mun
dadṛṣe 'vasthitam bahiḥ

SYNONYMS

vinaṣṭāsu—when dispelled; sva-māyāsu—his magic forces; bhūyaḥ—again; ca—and; āvrajya—after coming into the presence; keśavam—the Supreme Personality of Godhead; ruṣā—full of rage; upagūhamāṇah—embracing; amum—the Lord; dadṛṣe—saw; avasthitam—standing; bahiḥ—outside.

TRANSLATION

When the demon saw his magic forces dispelled, he once again came into the presence of the Personality of Godhead, Keśava, and, full of rage, tried to embrace Him within his arms to crush Him. But to his great amazement he found the Lord standing outside the circle of his arms.

PURPORT

In this verse the Lord is addressed as Keśava because He killed the demon Keśī in the
beginning of creation. Keśava is also a name of Kṛṣṇa. Kṛṣṇa is the origin of all incarnations, and it is confirmed in *Brahma-samhitā* that Govinda, the Supreme Personality of Godhead, the cause of all causes, exists simultaneously in His different incarnations and expansions. The demon's attempt to measure the Supreme Personality of Godhead is significant. The demon wanted to embrace Him with his arms, thinking that with his limited arms he could capture the Absolute by material power. He did not know that God is the greatest of the great and the smallest of the small. No one can capture the Supreme Lord or bring Him under his control. But the demoniac person always attempts to measure the length and breadth of the Supreme Lord. By His inconceivable potency the Lord can become the universal form, as explained in *Bhagavad-gītā*, and at the same time He can remain within the box of His devotees as their worshipable Deity. There are many devotees who keep a statue of the Lord in a small box and carry it with them everywhere; every morning they worship the Lord in the box. The Supreme Lord, Keśava, or the Personality of Godhead, Kṛṣṇa, is not bound by any measurement of our calculation. He can remain with His devotee in any suitable form, yet He is unapproachable by any amount of demoniac activities.

**TEXT 25**

\[tam muṣṭibhir vinighnantam vaṭra-sārair adhokṣajah kareṇa karṇa-mūle 'han yathā tvāṣṭram marut-patiḥ\]

**SYNONYMS**

tam—Hiraṇyākṣa; muṣṭibhiḥ—with his fists; vinighnantam—striking; vaṭra-sāraiḥ—as hard as a thunderbolt; adhokṣajah—Lord Adhokṣaja; kareṇa—with the hand; karṇa-mūle—at the root of the ear; ahan—struck; yathā—as; tvāṣṭram—the demon Vṛtra (son of Tvaṣṭā); marut-patiḥ—Indra (lord of the Maruts).

**TRANSLATION**
The demon now began to strike the Lord with his hard fists, but Lord Adhokṣaja slapped him in the root of the ear, even as Indra, the lord of the Maruts, hit the demon Vṛtra.

PURPORT

The Lord is explained here to be adhokṣaja, beyond the reach of all material calculation. Akṣaja means "the measurement of our senses," and adhokṣaja means "that which is beyond the measurement of our senses."

TEXT 26

sa āhato viṣva-jitā hy avajñayā
paribhramad-gātra udasta-locanaḥ
viṣīrṇa-bāhū-aṅghri-śironuho 'patad
yathā nagendro lulīto nabhasvatā

SYNONYMS

saḥ—he; āhataḥ—having been struck; viṣva-jitā—by the Supreme Personality of Godhead; hi—though; avajñayā—indifferently; paribhramat—wheeling; gātraḥ—body; udasta—bulged out; locanaḥ—eyes; viṣīrṇa—broken; bāhū—arms; aṅghri—legs; śiraḥ-ruhaḥ—hair; apatat—fell down; yathā—like; naga-indraḥ—a gigantic tree; lulitaḥ—uprooted; nabhasvatā—by the wind.

TRANSLATION

Though struck indifferently by the Lord, the conqueror of all, the demon's body began to wheel. His eyeballs bulged out of their sockets. His arms and legs broken and the hair on his head scattered, he fell down dead, like a gigantic tree uprooted by the wind.

PURPORT
It does not take even a moment for the Lord to kill any powerful demon, including Hiranyakäsa. The Lord could have killed him long before, but He allowed the demon to display the full extent of his magical feats. One may know that by magical feats, by scientific advancement of knowledge or by material power one cannot become the equal of the Supreme Personality of Godhead. His one signal is sufficient to destroy all our attempts. His inconceivable power, as displayed here, is so strong that the demon, despite all his demoniac maneuvers, was killed by the Lord when the Lord desired, simply by one slap.

TEXT 27

क्षिताः शयनं तमकृष्ण्णवर्चसं
करालदंश्रणं परिदश्यद्वप्यम्।
अजादयो वीक्ष्य शशुङ्गरगता
अहो इमां को नु लभेत संस्थतिम्।२७॥

क्षिताः—on the ground; शयनं—lying; तम—Hiranyakäsa; अकृष्ण्णा—unfaded; वर्चसम्—glow; कराला—fearful; दंश्रणम्—teeth; परिदश्याम्—bitten; दत-चदाम्—lip; अजादया—Brahmä and others; विक्ष्या—having seen; शशुङ्गाः—arrived; अहो—oh; इमां—this; कह—who; नु—indeed; लभेता—could meet; संस्थतिम्—death.

SYNONYMS

TRANSLATION

Aja [Brahmä] and others arrived on the spot to see the fearfully tusked demon lying on the ground, biting his lip. The glow of his face was yet unfaded, and Brahmä admiringly said: Oh, who could meet such blessed death?

PURPORT
Although the demon was dead, his bodily luster was unfaded. This is very peculiar because when a man or animal is dead, the body immediately becomes pale, the luster gradually fades, and decomposition takes place. But here, although Hiranyâkṣa lay dead, his bodily luster was unfaded because the Lord, the Supreme Spirit, was touching his body. One's bodily luster remains fresh only as long as the spirit soul is present. Although the demon's soul had departed his body, the Supreme Spirit touched the body, and therefore his bodily luster did not fade. The individual soul is different from the Supreme Personality of Godhead. One who sees the Supreme Personality of Godhead when he quits his body is certainly very fortunate, and therefore personalities like Brahmā and the other demigods eulogized the death of the demon.

TEXT 28

Yām yogino yoga-samādhinā raho
dhyāyanti liṅgād asato mumukṣayā
tasyaiṣa daitya-ṛṣabhaḥ padāhato
mukham prapaśyaṁs tanum utsasarja ha

SYNONYMS
yam—whom; yoginaḥ—the yogīs; yoga-samādhinā—in mystic trance; rahaḥ—in seclusion; dhyāyanti—meditate upon; liṅgād—from the body; asataḥ—unreal; mumukṣayā—seeking freedom; tasya—of Him; eṣaḥ—this; daitya—son of Diti; ṛṣabhaḥ—the crest jewel; padā—by a foot; āhataḥ—struck; mukham—countenance; prapaśyaṁ—while gazing on; tanum—the body; utsasarja—he cast off; ha—indeed.

TRANSLATION

Brahmā continued: He was struck by a forefoot of the Lord, whom yogīs, seeking freedom from their unreal material bodies, meditate upon in seclusion in mystic trance. While gazing on His countenance, this crest jewel of Diti’s sons has cast off his mortal
The process of yoga is very clearly described in this verse of Śrīmad-Bhāgavatam. It is said here that the ultimate end of the yogīs and mystics who perform meditation is to get rid of this material body. Therefore they meditate in secluded places to attain yogic trance. Yoga has to be performed in a secluded place, not in public or in a demonstration on stage, as nowadays practiced by many so-called yogīs. Real yoga aims at ridding one of the material body. Yoga practice is not intended to keep the body fit and young. Such advertisements of so-called yoga are not approved by any standard method. Particularly mentioned in this verse is the word yam, or "unto whom," indicating that meditation should be targeted on the Personality of Godhead. Even if one concentrates his mind on the boar form of the Lord, that is also yoga. As confirmed in Bhagavad-gītā, one who concentrates his mind constantly in meditation upon the Personality of Godhead in one of His many varieties of forms is the first-class yogī, and he can very easily attain trance simply by meditating upon the form of the Lord. If one is able to continue such meditation on the Lord's form at the time of one's death, one is liberated from this mortal body and is transferred to the kingdom of God. This opportunity was given to the demon by the Lord, and therefore Brahmā and other demigods were astonished. In other words, the perfection of yoga practice can be attained by a demon also if he is simply kicked by the Lord.

SYNONYMS
etau—these two; tau—both; pārṣadau—personal assistants; asya—of the Personality of
Godhead; śāpāt—because of being cursed; yātau—have gone; asat-gatim—to take birth in a demoniac family; punah—again; katipayaih—a few; sthānam—own place; prapatsyete—will get back; ha—indeed; janmabhiḥ—after births.

**TRANSLATION**

These two personal assistants of the Supreme Lord, having been cursed, have been destined to take birth in demoniac families. After a few such births, they will return to their own positions.

**TEXT 30**

देवं ऊचः
नमो नमस्तेदिविलयज्ञतनवे
स्थितो गृहीतामलसत्मूर्त्ये।
दिष्ट्या हलोख्यं जगतामरन्तुदः
स्त्वयमादभक्तव वयमीश निर्वृत्ता: || ३० ||

devā ūcuḥ
namo namas te 'akhila-yajña-tantave
sthitau gṛhitāmala-sattva-mūrtaye
diṣṭyā hato 'yam jagatām aruntudas
tvat-pāda-bhaktyā vayam iṣa nirvṛtāḥ

**SYNONYMS**

devāḥ—the demigods; ūcuḥ—said; namah—obeisances; namah—obeisances; te—unto You; akhila-yajña-tantave—the enjoyer of all sacrifices; sthitau—for the purpose of maintaining; gṛhitā—assumed; amala—pure; sattva—goodness; mūrtaye—form; diṣṭyā—fortunately; hataḥ—slain; ayam—this; jagatām—to the worlds; aruntuḍaḥ—causing torment; tvat-pāda—to Your feet; bhaktyā—with devotion; vayam—we; iṣa—O Lord; nirvṛtāḥ—have attained happiness.

**TRANSLATION**

The demigods addressed the Lord: All obeisances unto You! You are the enjoyer of all
sacrifices, and You have assumed the form of a boar, in pure goodness, for the purpose of maintaining the world. Fortunately for us, this demon, who was a torment to the worlds, has been slain by You, and we too, O Lord, are now at ease, in devotion to Your lotus feet.

PURPORT

The material world consists of three modes—goodness, passion and ignorance—but the spiritual world is pure goodness. It is said here that the form of the Lord is pure goodness, which means that it is not material. In the material world there is no pure goodness. In the Bhāgavatam the stage of pure goodness is called sattvam viśuddham. Viśuddham means "pure." In pure goodness there is no contamination by the two inferior qualities, namely passion and ignorance. The form of the boar, therefore, in which the Lord appeared, is nothing of the material world. There are many other forms of the Lord, but none of them belong to the material qualities. Such forms are nondifferent from the Viṣṇu form, and Viṣṇu is the enjoyer of all sacrifices.

The sacrifices which are recommended in the Vedas are meant to please the Supreme Personality of Godhead. In ignorance only, people try to satisfy many other agents, but the real purpose of life is to satisfy the Supreme Lord, Viṣṇu. All sacrifices are meant to please the Supreme Lord. The living entities who know this perfectly well are called demigods, godly or almost God. Since the living entity is part and parcel of the Supreme Lord, it is his duty to serve the Lord and please Him. The demigods are all attached to the Personality of Godhead, and for their pleasure the demon, who was a source of trouble to the world, was killed. Purified life is meant to please the Lord, and all sacrifices performed in purified life are called Kṛṣṇa consciousness. This Kṛṣṇa consciousness is developed by devotional service, as clearly mentioned here.

TEXT 31

मैत्रेय उवाच
एवं हिरण्याक्षमस्त्राविकमस
स सादयित्वा हरिरादितुकः ॥
जगाम तोऽक स्वमविद्हितोत्सवं
समीदित: पुष्करविद्धरादिभि: ॥ ३१ ॥

SB 3.19.31
maitreya uvāca
evaṁ hiranyākṣam asahya-vikramam
sa sādayitvā harir ādi-sūkaraḥ
jagāma lokaṁ svam akhaṇḍitotsavam
samīditah puṣkara-viṣṭarādibhiḥ

SYNONYMS
maitreyah uvāca—Śrī Maitreya said; evam—thus; hiranyākṣam—Hiranyākṣa; asahya-vikramam—very powerful; saḥ—the Lord; sādayitvā—after killing; hariḥ—the Supreme Personality of Godhead; ādi-sūkaraḥ—the origin of the boar species; jagāma—returned; lokaṁ—to His abode; svam—own; akhaṇḍita—uninterrupted; utsavam—festival; samīditah—being praised; puṣkara-viṣṭara—lotus seat (by Lord Brahmā, whose seat is a lotus); ādibhiḥ—and the others.

TRANSLATION
Śrī Maitreya continued: After thus killing the most formidable demon Hiranyākṣa, the Supreme Lord Hari, the origin of the boar species, returned to His own abode, where there is always an uninterrupted festival. The Lord was praised by all the demigods, headed by Brahmā.

PURPORT
The Lord is spoken of herewith as the origin of the boar species. As stated in the Vedānta-sūtra (1.1.2), the Absolute Truth is the origin of everything. Therefore it is to be understood that all 8,400,000 species of bodily forms originate from the Lord, who is always ādi, or the beginning. In Bhagavad-gītā Arjuna addresses the Lord as ādyam, or the original. Similarly, in the Brahma-saṁhitā the Lord is addressed as ādi-puruṣam, the original person. Indeed, in Bhagavad-gītā (10.8) the Lord Himself declares, mattaḥ sarvaṁ pravartate: "From Me everything proceeds."
In this situation the Lord assumed the shape of a boar to kill the demon Hiranyākṣa and pick up the earth from the Garbha Ocean. Thus He became ādi-sūkara, the original boar. In the material world a boar or pig is considered most abominable, but the ādi-sūkara, the Supreme Personality of Godhead, was not treated as an ordinary boar. Even Lord Brahmā and the other demigods praised the Lord's form as a boar.
This verse confirms the statement in Bhagavad-gītā that the Lord appears as He is from
His transcendental abode for the sake of killing the miscreants and saving the devotees. By killing the demon Hiraṇyākṣa He fulfilled His promise to kill the demons and always protect the demigods headed by Brahmā. The statement that the Lord returned to His own abode indicates that He has His own particular transcendental residence. Since He is full of all energies, He is all-pervasive in spite of His residing in Goloka Vṛndāvana, just as the sun, although situated in a particular place within the universe, is present by its sunshine throughout the universe. Although the Lord has His particular abode in which to reside, He is all-pervasive. The impersonalists accept one aspect of the Lord's features, the all-pervasive aspect, but they cannot understand His localized situation in His transcendental abode, where He always engages in fully transcendental pastimes. Especially mentioned in this verse is the word ākhaṇḍitotsavam. Utsava means "pleasure." Whenever some function takes place to express happiness, it is called utsava. Utsava, the expression of complete happiness, is always present in the Vaikuṇṭhalokas, the abode of the Lord, who is worshipable even by demigods like Brahmā, to say nothing of other, less important entities such as human beings.

The Lord descends from His abode to this world, and therefore He is called avatāra, which means "one who descends." Sometimes avatāra is understood to refer to an incarnation who assumes a material form of flesh and bone, but actually avatāra refers to one who descends from higher regions. The Lord's abode is situated far above this material sky, and He descends from that higher position; thus He is called avatāra.

TEXT 32

mayā yathānukramavādi te hreṣ
kṛtāvatārasya sumitra ceṣṭitam
yathā hiraṇyākṣa udāra-vikramo
mahā-mṛdhe kṛiḍanavan nirākṛtaḥ

SYNONYMS
Maitreya continued: My dear Vidura, I have explained to you the Personality of Godhead's coming down as the first boar incarnation and killing in a great fight a demon of unprecedented prowess as if he were just a plaything. This has been narrated by me as I heard it from my predecessor spiritual master.

PURPORT

Here the sage Maitreya admits that he explained the incident of the killing of Hiraṇyakṣa by the Supreme Personality of Godhead as a straight narration; he did not manufacture anything or add interpretation, but explained whatever he had heard from his spiritual master. Thus he accepted as bona fide the system of paramparā, or receiving the transcendental message in disciplic succession. Unless received by this bona fide process of hearing from a spiritual master, the statement of an ācārya or preceptor cannot be valid.

It is also stated here that although the demon Hiraṇyakṣa was unlimited in prowess, he was just like a doll for the Lord. A child breaks so many dolls without real endeavor. Similarly, although a demon may be very powerful and extraordinary in the eyes of an ordinary man in the material world, to the Lord, killing such a demon is no difficulty. He can kill millions of demons as simply as a child plays with dolls and breaks them.

TEXT 33

sūta uvāca

iti kauṣāravākhyaśām

SB 3.19.33
SYNONYMS

sūtaḥ—Sūta Gosvāmī; uvāca—said; iti—thus; kauśārava—from Maitreya (son of Kuśāru); ākhyātām—told; āśrutya—having heard; bhagavat-kathām—the narration about the Lord; kṣattā—Vidura; ānandam—bliss; param—transcendental; lebhe—achieved; mahā-bhāgavataḥ—the great devotee; dvija—O brāhmaṇa (Śaunaka).

TRANSLATION

Śrī Sūta Gosvāmī continued: My dear brāhmaṇa, Kṣattā [Vidura] the great devotee of the Lord achieved transcendental bliss by hearing the narration of the pastimes of the Supreme Personality of Godhead from the authoritative source of the sage Kauśārava [Maitreya], and he was very pleased.

PURPORT

If anyone wants to derive transcendental pleasure by hearing the pastimes of the Lord, he must hear from the authoritative source, as explained here. Maitreya heard the narration from his bona fide spiritual master, and Vidura also heard from Maitreya. One becomes an authority simply by presenting whatever he has heard from his spiritual master, and one who does not accept a bona fide spiritual master cannot be an authority. This is clearly explained here. If one wants to have transcendental pleasure, he must find a person with authority. It is also stated in the Bhāgavatam that simply by hearing from an authoritative source, with the ear and the heart, one can relish the pastimes of the Lord, otherwise it is not possible. Sanātana Gosvāmī, therefore, has especially warned that one should not hear anything about the personality of the Lord from the lips of a nondevotee. Nondevotees are considered to be like serpents; as milk is poisoned by a serpent's touch, so, although the narration of the pastimes of the Lord is as pure as milk, when administered by serpentlike nondevotees it becomes poisonous. Not only does it have no effect in transcendental pleasure, but it is dangerous also. Lord Caitanya Mahāprabhu has warned that no description of the pastimes of the Lord should be heard from the Māyāvāda, or impersonalist, school. He has clearly said, māyāvādi-bhāṣya śunile haya sarva nāśa: if anyone hears the Māyāvādī' interpretation of the pastimes of the
Lord, or their interpretation of Bhagavad-gītā, Śrīmad-Bhāgavatam or any other Vedic literature, then he is doomed. Once one is associated with impersonalists, he can never understand the personal feature of the Lord and His transcendental pastimes. Śūta Gosvāmī was speaking to the sages headed by Śaunaka, and therefore he addressed them in this verse as dvija, twice-born. The sages assembled in Naimiṣārṇya hearing Śrīmad-Bhāgavatam from Śūta Gosvāmī were all brāhmaṇas, but to acquire the qualifications of a brāhmaṇa is not everything. Merely to be twice-born is not perfection. Perfection is attained when one hears the pastimes and activities of the Lord from a bona fide source.

TEXT 34

अन्येषा पुण्यश्रोकानामुद्गामयावलोकी सताम् ।
उपश्रुत्य भवेन्मेदः श्रीवत्साञ्चक्ष्य किं पुनः ॥ ३४ ॥

anyeṣāṁ puṇya-ślokānāṁ
uddāma-yaśasāṁ satām
upaśrutya bhaven modaḥ
śrīvatsāṅkasya kim punaḥ

SYNONYMS
anyeṣāṁ—of others; puṇya-ślokānāṁ—of pious reputation; uddāma-yaśasāṁ—whose fame is spread everywhere; satām—of the devotees; upaśrutya—by hearing; bhavet—may arise; modaḥ—pleasure; śrīvatsa-aṅkasya—of the Lord, who bears the mark Śrīvatsa; kim punaḥ—what to speak of.

TRANSLATION

What to speak of hearing the pastimes of the Lord, whose chest is marked with Śrīvatsa, people may take transcendental pleasure even in hearing of the works and deeds of the devotees, whose fame is immortal.

PURPORT

Bhāgavatam literally means the pastimes of the Lord and the Lord's devotees. For example, there are pastimes of Lord Kṛṣṇa and narrations of devotees like Prahlāda,
Dhruva and Mahārāja Ambariṣa. Both pastimes pertain to the Supreme Personality of Godhead because the devotees' pastimes are in relation with Him. The Mahābhārata, for example, the history of the Pāṇḍavas and their activities, is sacred because the Pāṇḍavas had a direct relationship with the Supreme Personality of Godhead.

TEXT 35

यो गजेन्द्रं झाष्ग्रस्तं ध्यायन्तं चरणांम्बुजम्।
क्रोशन्तिीनाम करेृनूम् कुच्छ्रतोऽमोचयद्य दृतम्। ॥ ३५ ॥

yo gajendraṁ jhaṣa-grastam
dhyāyantam caraṇāmbujam
krośantīnāṁ kareṇūnāṁ
kṛcchrato 'mocayad drutam

SYNONYMS

yaḥ—He who; gaja-indram—the king of elephants; jhaṣa—an alligator; grastam—attacked by; dhyāyantam—meditating upon; caraṇa—feet; ambujam—lotus; krośantīnām—while crying; kareṇūnām—the female elephants; kṛcchrataḥ—from danger; amocayat—delivered; drutam—quickly.

TRANSLATION

The Personality of Godhead delivered the king of the elephants, who was attacked by an alligator and who meditated upon the lotus feet of the Lord. At that time the female elephants who accompanied him were crying, and the Lord saved them from the impending danger.

PURPORT

The example of the elephant in danger who was saved by the Supreme Lord is especially cited here because even if one is an animal he can approach the Personality of Godhead in devotional service, whereas even a demigod cannot approach the Supreme Person unless he is a devotee.

TEXT 36
tam sukhārādhyam ṛjubhir
ananya-śaraṇair nṛbhīḥ
kṛta-jñāḥ ko na seveta
durārādhyam asādhubhiḥ

SYNONYMS
tam—unto Him; suṣṭha—easily; ārādhyam—worshiped; ṛjubhīḥ—by the unpretentious;
ananyā—no other; śaraṇaḥ—who take shelter; nṛbhīḥ—by men; kṛta-jñāḥ—grateful
soul; kah—what; na—not; seveta—would render service; durārādhyam—impossible to
be worshiped; asādhubhīḥ—by the nondevotees.

TRANSLATION
What grateful soul is there who would not render his loving service to such a great master
as the Personality of Godhead? The Lord can be easily pleased by spotless devotees who
resort exclusively to Him for protection, though the unrighteous man finds it difficult to
propitiate Him.

PURPORT
Every living entity, especially persons in the human race, must feel grateful for the
benedictions offered by the grace of the Supreme Lord. Anyone, therefore, with a simple
heart of gratefulness must be Kṛṣṇa conscious and offer devotional service to the Lord.
Those who are actually thieves and rogues do not recognize or acknowledge the
benedictions offered to them by the Supreme Lord, and they cannot render Him
devotional service. Ungrateful persons are those who do not understand how much
benefit they are deriving by the arrangement of the Lord. They enjoy the sunshine and
moonshine, and they get water free of charge, yet they do not feel grateful, but simply go
on enjoying these gifts of the Lord. Therefore, they must be called thieves and rogues.

TEXT 37
SYNONYMS

yaḥ—he who; vai—indeed; hiraṇyākṣa-vadham—of the killing of Hiraṇyākṣa; mahā-adbhutam—most wonderful; vikṛḍitam—pastime; kāraṇa—for reasons like raising the earth from the ocean; sūkara—appearing in the form of a boar; ātmāḥ—of the Supreme Personality of Godhead; śrṇoti—hears; gāyati—chants; anumodate—takes pleasure; aṅjasā—at once; vimucyate—becomes freed; brahma-vadhāt—from the sin of killing a brahmāna; api—even; dvijaḥ—O brāhmaṇas.

TRANSLATION

O brāhmaṇas, anyone who hears, chants, or takes pleasure in the wonderful narration of the killing of the Hiraṇyākṣa demon by the Lord, who appeared as the first boar in order to deliver the world, is at once relieved of the results of sinful activities, even the killing of a brahmāna.

PURPORT

Since the Personality of Godhead is in the absolute position, there is no difference between His pastimes and His personality. Anyone who hears about the pastimes of the Lord associates with the Lord directly, and one who associates directly with the Lord is certainly freed from all sinful activities, even to the extent of the killing of a brahmāna, which is considered the most sinful activity in the material world. One should be very eager to hear about the activities of the Lord from the bona fide source, the pure devotee. If one simply gives aural reception to the narration and accepts the glories of the Lord, then he is qualified. The impersonalist philosophers cannot understand the
activities of the Lord. They think that all His activities are māyā; therefore they are called Māyāvādīs. Since everything to them is māyā, these narrations are not for them. Some impersonalists are reluctant to hear Śrīmad-Bhāgavatam, although many of them are now taking an interest in it just for monetary gain. Actually, however, they have no faith. On the contrary, they describe it in their own way. We should not hear, therefore, from the Māyāvādīs. We have to hear from Śūta Gosvāmī or Maitreya, who actually present the narrations as they are, and only then can we relish the pastimes of the Lord; otherwise the effects on the neophyte audience will be poisonous.

TEXT 38

एततं महापुण्यमं पवित्रं
धनं यशस्यं पदमपुरुषशिषाम्
प्राणेन्द्रियाणां युधिः शौर्यवर्धनं
नारायणोऽन्ते गतिरति श्रुण्वताम् ॥ ३८ ॥

etan mahā-puṇyam alam pavitraṃ
dhanyam yaśasyam padam āyur-āśīśām
prāṇendriyāṇām yudhi śaurya-vardhanam
nārāyaṇo 'nte gatir aṅga śrṇvatāṁ

SYNONYMS
etat—this narrative; mahā-puṇyam—conferring great merit; alam—very; pavitraṃ—sacred; dhanyam—conferring wealth; yaśasyam—bearing fame; padam—the receptacle; āyuh—of longevity; āśīśām—of the objects of one's desire; prāṇa—of the vital organs; indriyāṇām—of the organs of action; yudhi—on the field of battle; śaurya—the strength; vardhanam—increasing; nārāyaṇāḥ—Lord Nārāyaṇa; ante—at the end of life; gatiḥ—shelter; aṅga—O dear Śaunaka; śrṇvatām—of those who listen.

TRANSLATION
This most sacred narrative confers extraordinary merit, wealth, fame, longevity, and all the objects of one's desire. On the field of battle it promotes the strength of one's vital organs and organs of action. One who listens to it at the last moment of his life is transferred to the supreme abode of the Lord, O dear Śaunaka.
Devotees are generally attracted by the narratives of the pastimes of the Lord, and even though they do not prosecute austerities or meditation, this very process of hearing attentively about the pastimes of the Lord will endow them with innumerable benefits, such as wealth, fame, longevity and other desirable aims of life. If one continues to hear Śrīmad-Bhāgavatam, which is full of narratives of the pastimes of the Lord, at the end of this life, one is sure to be transferred to the eternal, transcendental abode of the Lord. Thus hearers are benefited both ultimately and for as long as they are in the material world. That is the supreme, sublime result of engaging in devotional service. The beginning of devotional service is to spare some time and listen to Śrīmad-Bhāgavatam from the right source. Lord Caitanya Mahāprabhu also recommended five items of devotional service, namely to serve the devotees of the Lord, to chant Hare Kṛṣṇa, to hear Śrīmad-Bhāgavatam, to worship the Deity of the Lord and to live in a place of pilgrimage. Just performing these five activities can deliver one from the miserable condition of material life.

Thus end the Bhaktivedanta purports of the Third Canto, Nineteenth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Killing of the Demon Hiraṇyākṣa.”

20. Conversation Between Maitreya and Vidura

TEXT 1

śaunaka uvāca
mahīṁ pratiṣṭhāṁ adhyasya
saute svāyambhuvo manuḥ
kāṇy anvatiṣṭhad dvārāṇi
SYNONYMS

śaunakaḥ—Śaunaka; uvāca—said; mahim—the earth; pratiṣṭhām—situated; adhyasya—having secured; saute—O Śūta Gosvāmī; svāyambhuvaḥ—Śvāyambhuva; manuh—Manu; kāni—what; anvatiṣṭhat—performed; dvārāṇi—ways; mārgāya—to get out; avara—later; janmanām—of those to be born.

TRANSLATION

Śrī Śaunaka inquired: O Śūta Gosvāmī, after the earth was again situated in its orbit, what did Svāyambhuva Manu do to show the path of liberation to persons who were to take birth later on?

PURPORT

The appearance of the Lord as the first boar incarnation occurred during the time of Svāyambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 x 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus within one day of Brahmā. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls, who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Śaunaka Rṣi, therefore, inquired from Śūta Gosvāmī: "What did Svāyambhuva Manu do after the reinstatement of the earth in its orbital situation?"

TEXT 2

क्षत्रा महाभागवत: क्रुष्णायैकान्तिक: सुहृत् ||
यस्तत्त्याजाग्रजं क्रुष्णे सापत्यमधवानिति ॥ २ ॥

kṣattā mahā-bhāgavataḥ
kṛṣṇasyaiśtikāḥ suhṛt
yas tatyājāgrajam kṛṣṇe
sāpatyam aghavān iti

SYNONYMS

kṣattā—Vidura; mahā-bhāgavataḥ—a great devotee of the Lord; kṛṣṇasya—of Lord Kṛṣṇa; ekāntikaḥ—unalloyed devotee; suhṛt—intimate friend; yah—he who; tatyāja—abandoned; agra-jam—his elder brother (King Dhṛtarāṣṭra); kṛṣṇe—toward Kṛṣṇa; sa-apatyam—along with his one hundred sons; agha-vān—offender; iti—thus.

TRANSLATION

Śaunaka Ṛṣi inquired about Vidura, who was a great devotee and friend of Lord Kṛṣṇa and who gave up the company of his elder brother because the latter, along with his sons, played tricks against the desires of the Lord.

PURPORT

The incident referred to here is that Vidura left the protection of his elder brother Dhṛtarāṣṭra, went traveling everywhere to sacred places and met Maitreya at Hardwar. Śaunaka Ṛṣi here inquires about the topics of the conversation between Maitreya Ṛṣi and Vidura. Vidura's qualification was that he was not only a friend of the Lord but also a great devotee. When Kṛṣṇa tried to stop the war and mitigate the misunderstanding between the cousin-brothers, they refused to accept His counsel; therefore Kṣattā, or Vidura, was unsatisfied with them, and he left the palace. As a devotee, Vidura showed by example that anywhere that Kṛṣṇa is not honored is a place unfit for human habitation. A devotee may be tolerant regarding his own interests, but he should not be tolerant when there is misbehavior toward the Lord or the Lord's devotee. Here the word aghavān is very significant, for it indicates that the Kauravas, Dhṛtarāṣṭra's sons, lost the war because of being sinful in disobeying the instructions of Kṛṣṇa.

TEXT 3

dvaiḍayanaṁ anavaro
mahitva tasya dehajah

SB 3.20.3
sarvātmanā śritaḥ kṛṣṇam
tat-parāṁś cāpy anuvrataḥ

SYNONYMS
dvaipāyanāt—from Vyāsa-deva; anavaraḥ—in no way inferior; mahitve—in greatness;
tasya—his (Vyāsa's); deha-jaḥ—born of his body; sarva-ātmanā—with all his heart;
śritaḥ—took shelter; kṛṣṇam—Lord Kṛṣṇa; tat-parān—those devoted to Him; ca—and;
apī—also; anuvrataḥ—followed.

TRANSLATION
Vidura was born from the body of Veda-vyāsa and was not less than he. Thus he accepted
the lotus feet of Kṛṣṇa wholeheartedly and was attached to His devotees.

PURPORT
The history of Vidura is that he was born of a śūdra mother, but his seminal father was
Vyāsa-deva; thus he was not less than Vyāsa-deva in any respect. Since he was born of a
great father, who was supposed to be an incarnation of Nārāyaṇa and who composed all
the Vedic literatures, Vidura was also a great personality. He accepted Kṛṣṇa as his
worshipable Lord and followed His instructions wholeheartedly.

TEXT 4
kim anvapṛcchan maitreyam
virajās tīrtha-sevayā
upagamya kuśāvarta
āśinām tattva-vittamam

SYNONYMS
kim—what; anvapṛcchat—inquired; maitreyam—from the sage Maitreya; virajāḥ—
Vidura, who was without material contamination; tīrtha-sevayā—by visiting sacred
places; upagamya—having met; kuśāvarte—at Kuśāvarta (Haridvāra, or Hardwar); āśīnam—who was abiding; tattva-vit-tamam—the foremost knower of the science of spiritual life.

**TRANSLATION**

Vidura was purified of all passion by wandering in sacred places, and at last he reached Hardwar, where he met the great sage who knew the science of spiritual life, and he inquired from him. Śaunaka Rṣi therefore asked: What more did Vidura inquire from Maitreya?

**PURPORT**

Here the words virajās tīrtha-sevayā refer to Vidura, who was completely cleansed of all contamination by traveling to places of pilgrimage. In India there are hundreds of sacred places of pilgrimage, of which Prayāga, Hardwar, Vṛndāvana and Rāmeśvaram are considered principal. After leaving his home, which was full of politics and diplomacy, Vidura wanted to purify himself by traveling to all the sacred places, which are so situated that anyone who goes there automatically becomes purified. This is especially true in Vṛndāvana; any person may go there, and even if he is sinful he will at once contact an atmosphere of spiritual life and will automatically chant the names of Kṛṣṇa and Rādhā. That we have actually seen and experienced. It is recommended in the śāstras that after retiring from active life and accepting the vānaprastha (retired) order, one should travel everywhere to places of pilgrimage in order to purify himself. Vidura completely discharged this duty, and at last he reached Kuśāvarta, or Hardwar, where the sage Maitreya was sitting.

Another significant point is that one must go to sacred places not only to take bath there but to search out great sages like Maitreya and take instructions from them. If one does not do so, his traveling to places of pilgrimage is simply a waste of time. Narottama dāsa Ṭhākura, a great ācārya of the Vaiṣṇava sect, has, for the present, forbidden us to go to such places of pilgrimage because in this age, the times having so changed, a sincere person may have a different impression on seeing the behavior of the present residents of the pilgrimage sites. He has recommended that instead of taking the trouble to travel to such places, one should concentrate his mind on Govinda, and that will help him. Of course, to concentrate one's mind on Govinda in any place is a path meant for those who are the most spiritually advanced; it is not for ordinary persons. Ordinary persons may still derive benefit from traveling to holy places like Prayāga, Mathurā,
Vṛndāvana and Hardwar.

It is recommended in this verse that one find a person who knows the science of God, or a tattva-vit. Tattva-vit means "one who knows the Absolute Truth." There are many pseudotranscendentalists, even at places of pilgrimage. Such men are always present, and one has to be intelligent enough to find the actual person to be consulted; then one's attempt to progress by traveling to different holy places will be successful. One has to be freed from all contamination, and at the same time he has to find a person who knows the science of Kṛṣṇa. Kṛṣṇa helps a sincere person; as stated in the Caitanya-caritāmṛta, guru-kṛṣṇa-prasāde: by the mercy of the spiritual master and Kṛṣṇa, one attains the path of salvation, devotional service. If one sincerely searches for spiritual salvation, then Kṛṣṇa, being situated in everyone's heart, gives him the intelligence to find a suitable spiritual master. By the grace of a spiritual master like Maitreya, one gets the proper instruction and advances in his spiritual life.

TEXT 5

तयोः संवदतोः सूत प्रवृत्त द्यमला: कथा: ।
आपो गाः इवाचप्रीहिरे: पादाम्बुजाश्रया: ॥ ५ ॥

tayoḥ saṁvadatoḥ sūta
pravṛttāḥ hy amalāḥ kathāḥ
āpo gāṅgā ivāgha-ghanir
hareḥ pādāmbujāśrayāḥ

SYNONYMS

tayoḥ—while the two (Maitreya and Vidura); saṁvadatoḥ—were conversing; sūta—O Sūta; pravṛttāḥ—arose; hi—certainly; amalāḥ—spotless; kathāḥ—narrations; āpaḥ—waters; gāṅgāḥ—of the River Ganges; iva—like; agha-ghanih—vanquishing all sins; hareḥ—of the Lord; pāda-ambuja—the lotus feet; āśrayāḥ—taking shelter.

TRANSLATION

Śaunaka inquired about the conversation between Vidura and Maitreya: There must have been many narrations of the spotless pastimes of the Lord. The hearing of such narrations is exactly like bathing in the water of the Ganges, for it can free one from all sinful
The water of the Ganges is purified because it pours forth from the lotus feet of the Lord. Similarly, Bhagavad-gitā is as good as the water of the Ganges because it is spoken from the mouth of the Supreme Lord. So it is with any topic on the pastimes of the Lord or the characteristics of His transcendental activities. The Lord is absolute; there is no difference between His words, His perspiration or His pastimes. The water of the Ganges, the narrations of His pastimes and the words spoken by Him are all on the absolute platform, and thus taking shelter of any one of them is equally good. Śrīla Rūpa Gosvāmī has enunciated that anything in relationship with Kṛṣṇa is on the transcendental platform. If we can dovetail all our activities in relationship with Kṛṣṇa, then we do not stand on the material platform, but always on the spiritual platform.

TEXT 6

ता न: कीर्त्यं भद्रं ते कीर्तन्योदारकर्मण: ||
रसम् को नु तुष्येत हरिलिलामृतं पिबन् || ६ ||

tā naḥ kīrtaya bhadram te
kīrtanyodāra-karmanah
rasa-jñāḥ ko nu tṛpyeta
hari-lilā-amṛtam piban

SYNONYMS

tāḥ—those talks; naḥ—to us; kīrtaya—narrate; bhadram te—may all good come unto you; kīrtanya—should be chanted; udāra—liberal; karmanāḥ—activities; rasa-jñāḥ—a devotee who can appreciate mellow tastes; kaḥ—who; nu—indeed; tṛpyeta—would feel satisfied; hari-lilā-amṛtam—the nectar of the pastimes of the Lord; piban—drinking.

TRANSLATION

O Sūta Gosvāmī, all good fortune to you! Please narrate the activities of the Lord, which are all magnanimous and worth glorifying. What sort of devotee can be satiated by hearing the nectarine pastimes of the Lord?
The narration of the pastimes of the Lord, which are always enacted on the transcendental platform, should be received with all respect by devotees. Those who are actually on the transcendental platform are never satiated by hearing the continuous narration of the pastimes of the Lord. For example, if any self-realized soul reads from Bhagavad-gītā, he will never feel satiated. The narrations of Bhagavad-gītā and Śrīmad-Bhāgavatam may be read thousands and thousands of times, and still, without fail, new aspects of the subject matter will be relished by the devotee.

TEXT 7

एवमुग्रश्रव्या: पुष्ट ऋषिभिःनिमिषायनेनः।
भगवत्यपितायात्मस्तानाह श्रूयतामिति ॥ ७ ॥

evam ugraśravāḥ prṣṭa
ṛṣibhir naimiśāyanaiḥ
bhagavaty arpitādhyātmas
tān āha śrūyatāṁ iti

SYNONYMS

evam—thus; ugraśravāḥ—Sūta Gosvāmī; prṣṭah—being asked; ṛṣibhiḥ—by the sages; naimiśa-ayanaiḥ—who were assembled in the forest of Naimiśa; bhagavati—unto the Lord; arpita—dedicated; adhyātmaḥ—his mind; tān—to them; āha—said; śrūyatāṁ—just hear; iti—thus.

TRANSLATION

On being asked to speak by the great sages of Naimiśāranya, the son of Romaharṣana, Sūta Gosvāmī, whose mind was absorbed in the transcendental pastimes of the Lord, said: Please hear what I shall now speak.

TEXT 8

सूत उवाच
sūta uvāca
harer dhṛta-kroḍa-tanoḥ sva-māyayā
niṣamya gor uddharaṇam rasātalāt
lilām hiranyākṣam avajñayā hatam
sañjāta-harṣo munim āha bhārataḥ

SYNONYMS

sūtaḥ uvāca—Śūta said; hareḥ—of the Lord; dhṛta—who had assumed; kroḍa—of a boar; tanoḥ—body; sva-māyayā—by His divine potency; niṣamya—having heard; goḥ—of the earth; uddharaṇam—uplifting; rasātalāt—from the bottom of the ocean; lilām—sport; hiranyākṣam—the demon Hiraṇyākṣa; avajñayā—neglectfully; hatam—killed; sañjāta-harṣah—being overjoyed; munim—to the sage (Maitreya); āha—said; bhārataḥ—Vidura.

TRANSLATION

Śūta Gosvāmī continued: Vidura, the descendant of Bharata, was delighted to hear the story of the Lord, who, having assumed by His own divine potency the form of a boar, had enacted the sport of lifting the earth from the bottom of the ocean and indifferently killing the demon Hiraṇyākṣa. Vidura then spoke to the sage as follows.

PURPORT

It is stated here that the Lord assumed the form of a boar by His own potency. His form is not actually the form of a conditioned soul. A conditioned soul is forced to accept a particular type of body by the higher authority of material laws, but here it is clearly said that the Lord was not forced to accept the form of a boar by the external power. In Bhagavad-gītā the same fact is confirmed; when the Lord descends to this earth, He assumes a form by His own internal potency. The Māyāvāda version that when Brahman assumes a form the form is accepted from māyā is not acceptable, because although māyā is superior to
the conditioned soul, she is not superior to the Supreme Personality of Godhead; she is under the control of the Supreme Godhead, as confirmed in Bhagavad-gītā. Māyā is under His superintendence; māyā cannot overcome the Lord. The Māyāvāda idea that the living entity is the Supreme Absolute Truth but has become covered by māyā is invalid, because māyā cannot be so great that it can cover the Supreme. The covering capacity can be employed on the part and parcel of Brahman, not on the Supreme Brahman.

TEXT 9

विदुर उवाच
प्रजापतिपिति: मूष्ट्रा प्रजासर्गे प्रजापतीन्
किमारभत मे ब्रह्मन प्रभृत्यव्यक्तमार्गवित् ॥ ९ ॥

vidura uvāca
prajāpati-patiḥ srṣṭvā
prajā-sarge prajāpatīn
kim ārabhata me brahman
prabrūhy avyakta-mārga-vit

SYNONYMS

viduraḥ uvāca—Vidura said; prajāpati-patiḥ—Lord Brahmā; srṣṭvā—after creating; prajā-sarge—for the purpose of creating living beings; prajāpatīn—the Prajāpatis; kim—what; ārabhata—started; me—to me; brahman—O holy sage; prabrūhi—tell; avyakta-mārga-vit—knower of that which we do not know.

TRANSLATION

Vidura said: Since you know of matters inconceivable to us, tell me, O holy sage, what did Brahmā do to create living beings after evolving the Prajāpatis, the progenitors of living beings?

PURPORT

Significant here is the word avyakta-mārga-vit, "one who knows that which is beyond our perception." To know matters beyond one's perception, one has to learn from a
superior authority in the line of disciplic succession. Just to know who is our father is beyond our perception. For that, the mother is the authority. Similarly, we have to understand everything beyond our perception from the authority who actually knows. The first *avyakta-mārga-vit*, or authority, is Brahmā, and the next authority in disciplic succession is Nārada. Maitreya Rṣi belongs to that disciplic succession, so he also is *avyakta-mārga-vit*. Anyone in the bona fide line of disciplic succession is *avyakta-mārga-vit*, a personality who knows that which is beyond ordinary perception.

**TEXT 10**

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ye marīcy- ādayo viprā
yas tu svāyambhuvo manuḥ
 te vai brahmaṇa ādeśāt
 katham etad abhāvayan
```

**SYNONYMS**

ye—those; marīci- ādayaḥ—great sages headed by Marīci; viprāḥ—brāhmaṇas; yah—who; tu—indeed; svāyambhuvaḥ manuḥ—and Svāyambhuva Manu; te—they; vai—indeed; brahmaṇaḥ—of Lord Brahmā; ādeśāt—by the order; katham—how; etat—this universe; abhāvayan—evolved.

**TRANSLATION**

Vidura inquired: How did the Prajāpatis [such progenitors of living entities as Marīci and Svāyambhuva Manu] create according to the instruction of Brahmā, and how did they evolve this manifested universe?

**TEXT 11**

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सदृशीत्यः किमसुजन् स्वतन्त्र उत्त कर्मसु ।
 आहोस्वितसंहतः सर्व इदं स्म समकल्यन् ॥ ॥
```

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sa-dvitiyāḥ kim asṛjan
svatantarā uto karmasu
āho svit samhamatāḥ sarva
idam śma samakalpayan

SYNONYMS
sa-dvitiyāḥ—with their wives; kim—whether; asṛjan—created; sva-tantrāḥ—remaining independent; uto—or; karmasu—in their actions; āho svit—or else; samhamatāḥ—jointly; sarve—all the Prajāpatis; idam—this; śma samakalpayan—produced.

TRANSLATION
Did they evolve the creation in conjunction with their respective wives, did they remain independent in their action, or did they all jointly produce it?

TEXT 12

maitreyo uvāca
daivena durvitarkeṇa
parenānimihēṣa ca
jāta-kṣobhāḥ bhagavato
mahān āsid guṇa-trayāt

SYNONYMS
maitreyo uvāca—Maitreya said; daivena—by superior management known as destiny; durvitarkeṇa—beyond empiric speculation; parenā—by Mahā-Viṣṇu; animihēṣa—by the potency of eternal time; ca—and; jāta-kṣobhāḥ—the equilibrium was agitated; bhagavato—of the Personality of Godhead; mahān—the total material elements (the mahat-tattva); āsid—were produced; guṇa-trayāt—from the three modes of nature.
TRANSLATION

Maitreya said: When the equilibrium of the combination of the three modes of nature was agitated by the unseen activity of the living entity, by Mahā-Viṣṇu and by the force of time, the total material elements were produced.

PURPORT

The cause of the material creation is described here very lucidly. The first cause is daiva, or the destiny of the conditioned soul. The material creation exists for the conditioned soul who wanted to become a false lord for sense enjoyment. One cannot trace out the history of when the conditioned soul first desired to lord it over material nature, but in Vedic literature we always find that the material creation is meant for the sense enjoyment of the conditioned soul. There is a nice verse which says that the sum and substance of the conditioned soul's sense enjoyment is that as soon as he forgets his primary duty, to render service to the Lord, he creates an atmosphere of sense enjoyment, which is called māyā; that is the cause of material creation.

Another word used here is durvitarkyaṇa. No one can argue about when and how the conditioned soul became desirous of sense enjoyment, but the cause is there. Material nature is an atmosphere meant only for the sense enjoyment of the conditioned soul, and it is created by the Personality of Godhead. It is mentioned here that in the beginning of the creation the material nature, or prakṛti, is agitated by the Personality of Godhead, Viṣṇu. There are three Viṣṇus mentioned. One is Mahā-Viṣṇu, another is Garbhodakaśāyī Viṣṇu, and the third is Kṣīrodakaśāyī Viṣṇu. The First Canto of Śrīmad-Bhāgavatam discusses all these three Viṣṇus, and here also it is confirmed that Viṣṇu is the cause of creation. From Bhagavad-gītā also we learn that prakṛti begins to work and is still working under Kṛṣṇa's, or Viṣṇu's, glance of superintendence, but the Supreme Personality of Godhead is unchangeable. One should not mistakenly think that because the creation emanates from the Supreme Personality of Godhead, He has therefore transformed into this material cosmic manifestation. He exists in His personal form always, but the cosmic manifestation takes place by His inconceivable potency. The workings of that energy are difficult to comprehend, but it is understood from Vedic literature that the conditioned soul creates his own destiny and is offered a particular body by the laws of nature under the superintendence of the Supreme Personality of Godhead, who always accompanies him as Paramātmā.

TEXT 13
SYNONYMS

rajaḥ-pradhānān mahatas
tri-liṅgo daiva-coditāt
jātaḥ sasarja bhūtādir
viyat-ādīni pañcaśaḥ

TRANSLATION

As impelled by the destiny of the jéva, the false ego, which is of three kinds, evolved from the mahat-tattva, in which the element of rajas predominates. From the ego, in turn, evolved many groups of five principles.

PURPORT

The primordial matter, or prakṛti, material nature, consisting of three modes, generates four groups of five. The first group is called elementary and consists of earth, water, fire, air and ether. The second group of five is called tan-mātra, referring to the subtle elements (sense objects): sound, touch, form, taste and smell. The third group is the five sense organs for acquiring knowledge: eyes, ears, nose, tongue and skin. The fourth group is the five working senses: speech, hands, feet, anus and genitals. Some say that there are five groups of five. One group is the sense objects, one is the five elements, one is the five sense organs for acquiring knowledge, another is the senses for working, and the fifth group is the five deities who control these divisions.

TEXT 14
Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

SYNONYMS

tāni—those elements; ca—and; eka-ekaśaḥ—separately; sraṣṭum—to produce; asamarthāṇī—unable; bhautikam—the material universe; saṁhatya—having combined; daiva-yogena—with the energy of the Supreme Lord; haimam—shining like gold; anđam—globe; avāṣrjan—produced.

TRANSLATION

Separately unable to produce the material universe, they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg.

TEXT 15

SYNONYMS

saḥ—it; aṣayiṣṭa—lay; abdhi-salile—on the waters of the Causal Ocean; āṇḍakośa—egg; nirātmakaḥ—in an unconscious state; sāgram—a little more than; vai—in fact; varṣa-sāhasram—a thousand years; anvavātsīt—became situated; tam—in the egg; īśvaraḥ—the Lord.
TRANSLATION

For over one thousand years the shiny egg lay on the waters of the Causal Ocean in the lifeless state. Then the Lord entered it as Garbhodakasayi Viṣṇu.

PURPORT

From this verse it appears that all the universes are floating in the Causal Ocean.

TEXT 16

तत्स्य नामेर्भूत्यद्वां सहस्राकोणार्द्धीयति ।
सर्वजीविनिकायिको यत्र स्वयमभूतस्वरात् ॥ १६ ॥

tasya nābhēr abhūt padmam
sahasrārka-duḥhitī
sarva-jīvanikāyauku
yatra svayam abhūt svarat

SYNONYMS

tasya—of the Lord; nābhē—from the navel; abhūt—sprouted up; padmam—a lotus; sahasra-arka—a thousand suns; uru—more; didhitī—with dazzling splendor; sarva—all; jīva-nikāya—resting place of conditioned souls; okāh—place; yatra—where; svayam—himself; abhūt—emanated; sva-rāṭ—the omnipotent (Lord Brahmā).

TRANSLATION

From the navel of the Personality of Godhead Garbhodakasayi Viṣṇu sprouted a lotus flower effulgent like a thousand blazing suns. This lotus flower is the reservoir of all conditioned souls, and the first living entity who came out of the lotus flower was the omnipotent Brahmā.

PURPORT

It appears from this verse that the conditioned souls who rested within the body of the Personality of Godhead after the dissolution of the last creation came out in the sum total form of the lotus. This is called hiranyagarbha. The first living entity to come out
was Lord Brahmā, who is independently able to create the rest of the manifested universe. The lotus is described here as effulgent as the glare of a thousand suns. This indicates that the living entities, as parts and parcels of the Supreme Lord, are also of the same quality, since the Lord also diffuses His bodily glare, known as brahmajyoti. The description of Vaikuṇṭhaloka, as stated in Bhagavad-gītā and other Vedic literatures, is confirmed herewith. In Vaikuṇṭha, the spiritual sky, there is no need of sunshine, moonshine, electricity or fire. Every planet there is self-effulgent like the sun.

**TEXT 17**

Sāe_Nauivíae >aGavTaa Ya“ XaeTae Sail/l/aXaYae )
1/aek-Sa&SQaa& YaQaaPaUv| iNaMaRMae Sa&SQaYaa SvYaa )) 17 ))

so ‘nuviṣṭo bhagavatā
yāḥ śete salilāśaye
loka-saṁsthāṁ yathā pūrvaṁ
nirmame saṁsthayā svayā

**SYNONYMS**

sah—Lord Brahmā; anuviṣṭaḥ—was entered; bhagavatā—by the Lord; yah—who; śete—sleeps; salila-āśaye—on the Garbhodaka Ocean; loka-saṁsthām—the universe; yathā pūrvaṁ—as previously; nirmame—created; saṁsthayā—by intelligence; svayā—his own.

**TRANSLATION**

When that Supreme Personality of Godhead who is lying on the Garbhodaka Ocean entered the heart of Brahmā, Brahmā brought his intelligence to bear, and with the intelligence invoked he began to create the universe as it was before.

**PURPORT**

At a certain time, the Personality of Godhead, Kāraṇodakaśayī Viṣṇu, lies in the Kāraṇa Ocean and produces many thousands of universes from His breathing; then He enters again into each and every universe as Garbhodakaśayī Viṣṇu and fills up half of each universe with His own perspiration. The other half of the universe remains vacant, and that vacant region is called outer space. Then the lotus flower sprouts from His abdomen.
and produces the first living creature, Brahmā. Then again, as Kṣīrodakaśāyi Viṣṇu, the Lord enters into the heart of every living entity, including Brahmā. This is confirmed in Bhagavad-gītā, Fifteenth Chapter. The Lord says, "I am seated in everyone's heart, and by Me are remembrance and forgetfulness made possible." As the witness of the activities of the individual entities, the Lord gives each one remembrance and intelligence to act according to his desire at the time he was annihilated in his last birth in the last millennium. This intelligence is invoked according to one's own capacity, or by the law of karma.

Brahmā was the first living entity, and he was empowered by the Supreme Lord to act in charge of the mode of passion; therefore, he was given the required intelligence, which is so powerful and extensive that he is almost independent of the control of the Supreme Personality of Godhead. Just as a highly posted manager is almost as independent as the owner of a firm, Brahmā is described here as independent because, as the Lord's representative to control the universe, he is almost as powerful and independent as the Supreme Personality of Godhead. The Lord, as the Supersoul within Brahmā, gave him the intelligence to create. The creative power, therefore, of every living entity is not his own; it is by the grace of the Lord that one can create. There are many scientists and great workers in this material world who have wonderful creative force, but they act and create only according to the direction of the Supreme Lord. A scientist may create many wonderful inventions by the direction of the Lord, but it is not possible for him to overcome the stringent laws of material nature by his intelligence, nor is it possible to acquire such intelligence from the Lord, for the Lord's supremacy would then be hampered. It is stated in this verse that Brahmā created the universe as it was before. This means that he created everything by the same name and form as in the previous cosmic manifestation.

TEXT 18

\[
\begin{align*}
\text{sasarja cchāyāvidyām} \\
\text{pañca-parvāṇam agrataḥ} \\
\text{tāmisram andha-tāmisram} \\
\text{tamo moho mahā-tamaḥ}
\end{align*}
\]

SB 3.20.18
SYNONYMS
{
  sasarja—created; chāyayā—with his shadow; avidyām—ignorance; pañca-parvāṇam—five varieties; agrataḥ—first of all; tāmisram—tāmisra; andha-tāmisram-andha-tāmisra; tamaḥ-tamas; mohaḥ-moha; mahā-tamaḥ-mahā-tamas, or mahā-moha.
}

TRANSLATION

First of all, Brahmā created from his shadow the coverings of ignorance of the conditioned souls. They are five in number and are called tāmisra, andha-tāmisra, tamas, moha and mahā-moha.

PURPORT

The conditioned souls, or living entities who come to the material world to enjoy sense gratification, are covered in the beginning by five different conditions. The first condition is a covering of tāmisra, or anger. Constitutionally, each and every living entity has minute independence; it is misuse of that minute independence for the conditioned soul to think that he can also enjoy like the Supreme Lord or to think, "Why shall I not be a free enjoyer like the Supreme Lord?" This forgetfulness of his constitutional position is due to anger or envy. The living entity, being eternally a part-and-parcel servitor of the Supreme Lord, can never, by constitution, be an equal enjoyer with the Lord. When he forgets this, however, and tries to be one with Him, his condition is called tāmisra. Even in the field of spiritual realization, this tāmisra mentality of the living entity is hard to overcome. In trying to get out of the entanglement of material life, there are many who want to be one with the Supreme. Even in their transcendental activities, this lower-grade mentality of tāmisra continues. Andha-tāmisra involves considering death to be the ultimate end. The atheists generally think that the body is the self and that everything is therefore ended with the end of the body. Thus they want to enjoy material life as far as possible during the existence of the body. Their theory is: "As long as you live, you should live prosperously. Never mind whether you commit all kinds of so-called sins. You must eat sumptuously. Beg, borrow and steal, and if you think that by stealing and borrowing you are being entangled in sinful activities for which you will have to pay, then just forget that misconception because after death everything is finished. No one is responsible for anything he does during his life." This atheistic conception of life is killing human civilization, for it is without knowledge of the continuation of eternal life.
This *andha-tāmisra* ignorance is due to *tamas*. The condition of not knowing anything about the spirit soul is called *tamas*. This material world is also generally called *tamas* because ninety-nine percent of its living entities are ignorant of their identity as soul. Almost everyone is thinking that he is this body; he has no information of the spirit soul. Guided by this misconception, one always thinks, "This is my body, and anything in relationship with this body is mine." For such misguided living entities, sex life is the background of material existence. Actually, the conditioned souls, in ignorance in this material world, are simply guided by sex life, and as soon as they get the opportunity for sex life, they become attached to so-called home, motherland, children, wealth and opulence. As these attachments increase, *moha*, or the illusion of the bodily concept of life, also increases. Thus the idea that "I am this body, and everything belonging to this body is mine" also increases, and as the whole world is put into *moha*, sectarian societies, families and nationalities are created, and they fight with one another. *Mahā-moha* means to be mad after material enjoyment. Especially in this age of Kali, everyone is overwhelmed by the madness to accumulate paraphernalia for material enjoyment. These definitions are very nicely given in *Viṣṇu Purāṇa*, wherein it is said:

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tamo 'viveko mohah syād  
antah-karaṇa-vibhramah  
mahā-mohas tu vijñeyo  
grāmya-bhoga-sukhaiṣanā  
maranam hy andha-tāmisram  
tāmisram krodha ucyate  
avidyā pañca-parvaiṣā  
prādurbhūtā mahātmanaḥ
```

**TEXT 19**

```
visasarjātmanāḥ kāyaṁ  
nābhīnandams tamomayam  
jagrur yaksā-raksāṁsi  
rātrīṁ kṣut-tyṛ-ṣamudbhavāṁ
```

SB 3.20.19
SYNONYMS

visasarja—threw off; ätmanah—his own; kāyam—body; na—not; abhinandan—being pleased; tamaḥ-mayam—made of ignorance; jagrhuḥ—took possession; yakṣa-rakṣāṃsi—the Yakṣas and Rākṣasas; rātrim—night; kṣut—hunger; tṛṣṇa—thirst; samudbhavām—the source.

TRANSLATION

Out of disgust, Brahmā threw off the body of ignorance, and taking this opportunity, Yakṣas and Rākṣasas sprang for possession of the body, which continued to exist in the form of night. Night is the source of hunger and thirst.

TEXT 20

[kṣut-�ṛṣṇbhyām upasṛṣṭās te
tam jagdhum abhidudruvuḥ
mā rakṣata inaṃ jakṣadhvam
ity ēcuḥ kṣut-�ṛṣṇ-arditāḥ]

SYNONYMS

kṣut-�ṛṣṇbhyām—by hunger and thirst; upasṛṣṭāḥ—were overcome; te—the demons (Yakṣas and Rākṣasas); tam—Lord Brahmā; jagdhum—to eat; abhidudruvuḥ—ran toward; mā—do not; rakṣata—spare; enam—him; jakṣadhvam—eat; iti—thus; ēcuḥ—said; kṣut-�ṛṣṇ-arditāḥ—afflicted by hunger and thirst.

TRANSLATION

Overpowered by hunger and thirst, they ran to devour Brahmā from all sides and cried, "Spare him not! Eat him up!"

PURPORT

The representatives of the Yakṣas and Rākṣasas still exist in some countries of the world.
It is understood that such uncivilized men take pleasure in killing their own grandfathers and holding a "love feast" by roasting the bodies.

TEXT 21


devas tān āha saṁvigno
mā mām jakṣata rakṣata
ahō me yakṣa-rakṣāṃsi
prajā yūyam babhūvitha

SYNONYMS

devaḥ—Lord Brahmā; tān—to them; āha—said; saṁvignāḥ—being anxious; mā—do not; mām—me; jakṣata—eat; rakṣata—protect; aho—oh; me—my; yakṣa-rakṣāṃsi—O Yakṣas and Rākṣasas; prajāḥ—sons; yūyam—you; babhūvitha—were born.

TRANSLATION

Brahmā, the head of the demigods, full of anxiety, asked them, "Do not eat me, but protect me. You are born from me and have become my sons. Therefore you are Yakṣas and Rākṣasas."

PURPORT

The demons who were born from the body of Brahmā were called Yakṣas and Rākṣasas because some of them cried that Brahmā should be eaten and the others cried that he should not be protected. The ones who said that he should be eaten were called Yakṣas, and the ones who said that he should not be protected became Rākṣasas, man-eaters. The two, Yakṣas and Rākṣasas, are the original creation by Brahmā and are represented even until today in the uncivilized men who are scattered all over the universe. They are born of the mode of ignorance, and therefore, because of their behavior, they are called Rākṣasas, or man-eaters.
He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.

**PURPORT**

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yakṣas and Rākṣasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

**TEXT 23**

Demons were born from the creation of night, and the demigods were born from the creation of day. In other words, demons like the Yakṣas and Rākṣasas are born of the quality of ignorance, and demigods are born of the quality of goodness.

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**SYNONYMS**

devatāḥ—the demigods; prabhayā—with the glory of light; yāḥ yāḥ—those who; divyān—shining; pramukhataḥ—chiefly; asrjat—created; te—they; ahārṣur—took possession of; devayantah—being active; visṛṣṭām—separated; tām—that; prabhām—effulgent form; aḥaḥ—daytime.

**TRANSLATION**

He then created the chief demigods, who were shining with the glory of goodness. He dropped before them the effulgent form of daytime, and the demigods sportingly took possession of it.
SYNONYMS

devaḥ—Lord Brahmā; adevān—demons; jaghanataḥ—from his buttocks; śṛjati sma—gave birth; ati-lolupān—excessively fond of sex; te—they; enam—Lord Brahmā; lolupatayā—with lust; maithunāya—for copulation; abhipedire—approached.

TRANSLATION

Lord Brahmā then gave birth to the demons from his buttocks, and they were very fond of sex. Because they were too lustful, they approached him for copulation.

PURPORT

Sex life is the background of material existence. Here also it is repeated that demons are very fond of sex life. The more one is free from the desires for sex, the more he is promoted to the level of the demigods; the more one is inclined to enjoy sex, the more he is degraded to the level of demoniac life.

TEXT 24

ततो हसन् स भगवानसृरैनिरपत्त्रपैः ||
अन्नियमानस्तस्तरसा क्रुद्धो भीतः परापति ॥ २४ ॥

tato hasan sa bhagavān
asurai nirapatrapaih
anviyamānas tarasā
kruddho bhītaḥ parāpatat

SYNONYMS

tataḥ—then; hasan—laughing; saḥ bhagavān—the worshipful Lord Brahmā; asuraiḥ—by the demons; nirapatrapaiḥ—shameless; anviyamānah—being followed; tarasā—in great haste; kruddhaḥ—angry; bhītaḥ—being afraid; parāpatat—ran away.

TRANSLATION

The worshipful Brahmā first laughed at their stupidity, but finding the shameless asuras close upon him, he grew indignant and ran in great haste out of fear.
Sexually inclined demons have no respect even for their father, and the best policy for a saintly father like Brahmā is to leave such demoniac sons.

**TEXT 25**

**SB 3.20.25**

स उपव्रज्य वर्दं प्रपन्तार्तिहरं हरिम् ।
अनुग्रहाय भक्तानामतुस्पात्मदर्शिनम् ॥ २५ ॥

sa upavrjayā varadam
prapannārti-haram harim
anugrahāya bhaktānām
anurūpātma-darśanam

**SYNONYMS**

sa—Lord Brahmā; upavrjayā—approaching; vara-dam—the bestower of all boons; prapanna—of those taking shelter at His lotus feet; ārti—distress; haram—who dispels; harim—Lord Śrī Hari; anugrahāya—for showing mercy; bhaktānām—to His devotees; anurūpa—in suitable forms; ātma-darśanam—who manifests Himself.

**TRANSLATION**

He approached the Personality of Godhead, who bestows all boons and who dispels the agony of His devotees and of those who take shelter of His lotus feet. He manifests His innumerable transcendental forms for the satisfaction of His devotees.

**PURPORT**

Here the words bhaktānām anurūpātma-darśanam mean that the Personality of Godhead manifests His multiforms according to the desires of the devotees. For example, Hanumānji (Vajrāngaji) wanted to see the form of the Lord as the Personality of Godhead Rāmacandra, whereas other Vaiṣṇavas want to see the form of Rādhā-Kṛṣṇa, and still other devotees want to see the Lord in the form of Lakṣmī-Nārāyaṇa. The Māyāvādī philosophers think that although all these forms are assumed by the Lord just as the devotees desire to see Him, actually He is impersonal. From Brahma-saṁhitā,
however, we can understand that this is not so, for the Lord has multiforms. It is said in the *Brahma-saṁhitā, advaitam acyutam*. The Lord does not appear before the devotee because of the devotee's imagination. *Brahma-saṁhitā* further explains that the Lord has innumerable forms: *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan* [Bs. 5.39]. He exists in millions and millions of forms. There are 8,400,000 species of living entities, but the incarnations of the Supreme Lord are innumerable. In the *Bhāgavatam* it is stated that as the waves in the sea cannot be counted but appear and disappear continually, the incarnations and forms of the Lord are innumerable. A devotee is attached to a particular form, and it is that form which he worships. We have just described the first appearance of the boar within this universe. There are innumerable universes, and somewhere or other the boar form is now existing. All the forms of the Lord are eternal. It is the devotee's inclination to worship a particular form, and he engages in devotional service to that form. In a verse in the *Rāmāyāṇa*, Hanumān, the great devotee of Rāma, said, "I know that there is no difference between the Sitā-Rāma and Lakṣmī-Nārāyaṇa forms of the Supreme Personality of Godhead, but nevertheless, the form of Rāma and Sitā has absorbed my affection and love. Therefore I want to see the Lord in the forms of Rāma and Sitā." Similarly, the Gauḍīya Vaiṣṇava loves the forms of Rādhā and Kṛṣṇa, and Kṛṣṇa and Rukmiṇī at Dvārakā. The words *bhaktānām anurūpātmadārṣanam* mean that the Lord is always pleased to favor the devotee in the particular form in which the devotee wants to worship and render service unto Him. In this verse it is stated that Brahmā approached Hari, the Supreme Personality of Godhead. This form of the Lord is Kṣīrodakaśāyī Viṣṇu. Whenever there is some trouble and Brahmā has to approach the Lord, he can approach Kṣīrodakaśāyī Viṣṇu, and it is the grace of the Lord that whenever Brahmā approaches about disturbances in the universe, the Lord gives him relief in so many ways.

**TEXT 26**

पाहि मां परमात्मांस्ते प्रेषणेनासुरुं द्रजः।
ता इमा यथितुं पापा उपाक्रामन्ति मां प्रभो॥ २६ ॥

*pāhi māṁ paramātmams te praṣanenaśṛjam prajāḥ tā imā yabhitum pāpā upākrāmantī māṁ prabho*
SYNONYMS

pāhi—protect; mām—me; parama-ātman—O Supreme Lord; te—Your; preṣanena—by order; asṛjam—I created; prajāḥ—living beings; tāḥ imāḥ—those very persons; yabhitum—to have sex; pāpāḥ—sinful beings; upākrāmanti—are approaching; mām—me; prabho—O Lord.

TRANSLATION

Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me from these sinful demons, who were created by me under Your order. They are infuriated by an appetite for sex and have come to attack me.

PURPORT

It appears here that the homosexual appetite of males for each other is created in this episode of the creation of the demons by Brahmā. In other words, the homosexual appetite of a man for another man is demoniac and is not for any sane male in the ordinary course of life.

TEXT 27

Let your attribute be You alone;
Let the distresses of the people be inflicted
On those not taking shelter,
And let Your feet be the path.
TRANSLATION
My Lord, You are the only one capable of ending the affliction of the distressed and inflicting agony on those who never resort to Your feet.

PURPORT
The words kleśadas teṣāṁ anāsanna-padāṁ tava indicate that the Lord has two concerns. The first is to give protection to persons who take shelter of His lotus feet, and the second is to give trouble to those who are always demoniac and who are inimical toward the Lord. Māyā’s function is to give afflictions to the nondevotees. Here Brahmā said, "You are the protector of the surrendered souls; therefore I surrender unto Your lotus feet. Please give me protection from these demons."

TEXT 28

The Lord, who can distinctly see the minds of others, perceived Brahmā's distress and said to him: "Cast off this impure body of yours." Thus commanded by the Lord, Brahmā cast off his body.

SYNONYMS
saḥ— the Supreme Lord, Hari; avadhārya— perceiving; asya— of Lord Brahmā; kārpanyaṁ— the distress; vivikta— without a doubt; adhyātma— minds of others; darśanaḥ— one who can see; vimuñca— cast off; ātma-tanum— your body; ghorām— impure; iti uktaḥ— thus commanded; vimumoca ha— Lord Brahmā threw it off.

TRANSLATION
The Lord, who can distinctly see the minds of others, perceived Brahmā's distress and said to him: "Cast off this impure body of yours." Thus commanded by the Lord, Brahmā cast off his body.
PURPORT

The Lord is described here by the word *viviktādhyātma-darśanaḥ*. If anyone can completely perceive another's distress without doubt, it is the Lord Himself. If someone is in distress and wants to get relief from his friend, sometimes it so happens that his friend does not appreciate the volume of distress he is suffering. But for the Supreme Lord it is not difficult. The Supreme Lord, as Paramātmā, is sitting within the heart of every living entity, and He directly perceives the exact causes of distress. In *Bhagavad-gītā* the Lord says, *sarvasya cāham hṛdi sannivṛśṭaḥ*: [Bg. 15.15] "I am sitting in everyone's heart, and because of Me one's remembrance and forgetfulness occur." Thus whenever one fully surrenders unto the Supreme Lord, one finds that He is sitting within one's heart. He can give us direction how to get out of dangers or how to approach Him in devotional service. The Lord, however, asked Brahmā to give up his present body because it had created the demoniac principle. According to Śrīdāhara Svāmī, Brahmā's constant dropping of his body does not refer to his actually giving up his body. Rather, he suggests that Brahmā gave up a particular mentality. Mind is the subtle body of the living entity. We may sometimes be absorbed in some thought which is sinful, but if we give up the sinful thought, it may be said that we give up the body. Brahmā's mind was not in correct order when he created the demons. It must have been full of passion because the entire creation was passionate; therefore such passionate sons were born. It follows that any father and mother should also be careful while begetting children. The mental condition of a child depends upon the mental status of his parents at the time he is conceived. According to the Vedic system, therefore, the *garbhādhāna-saṁskāra*, or the ceremony for giving birth to a child, is observed. Before begetting a child, one has to sanctify his perplexed mind. When the parents engage their minds in the lotus feet of the Lord and in such a state the child is born, naturally good devotee children come; when the society is full of such good population, there is no trouble from demoniac mentalities.

TEXT 29

\[
tāṁ kvanac-carāṇāmabhōjāṁ mada-vihvala-locanām
\]

\[
kaśyākālayāpavitālaksadukūlačānrodayam
\]
SYNONYMS

tām—that body; kvaṇat—tinkling with ankle bells; caraṇa-ambhojām—with lotus feet; mada—intoxication; vihvala—overwhelmed; locanām—with eyes; kāṇci-kalāpa—with a girdle made of golden ornaments; vilasat—shining; dukūla—by fine cloth; channa—covered; rodhasam—having hips.

TRANSLATION

The body given up by Brahmā took the form of the evening twilight, when the day and night meet, a time which kindles passion. The asuras, who are passionate by nature, dominated as they are by the element of rajas, took it for a damsel, whose lotus feet resounded with the tinkling of anklets, whose eyes were wide with intoxication and whose hips were covered by fine cloth, over which shone a girdle.

PURPORT

As early morning is the period for spiritual cultivation, the beginning of evening is the period for passion. Demoniac men are generally very fond of sex enjoyment; therefore they very much appreciate the approach of evening. The demons took the approach of the evening twilight to be a beautiful woman, and they began to adore her in various ways. They imagined the twilight to be a very beautiful woman with tinkling bangles on her feet, a girdle on her hips, and beautiful breasts, and for their sexual satisfaction they imagined the appearance of this beautiful girl before them.
SYNONYMS

anyonya—to each other; śleṣayā—because of clinging; uttunā—raised; nirantara—without intervening space; payāḥ-dharām—breasts; su-nāsām—shapely nose; su-dvijām—beautiful teeth; snigdha—lovely; hāsa—smile; lilā-avalokanām—sportful glance.

TRANSLATION

Her breasts projected upward because of their clinging to each other, and they were too contiguous to admit any intervening space. She had a shapely nose and beautiful teeth; a lovely smile played on her lips, and she cast a sportful glance at the asuras.

TEXT 31

gūhantāṁ vrīḍayātmānam
nilālaka-varūthinīṁ
upalabhyāsurā dharma
sarve sammumuhuḥ striyam

SYNONYMS

gūhantāṁ—hiding; vrīḍayā—out of shyness; ātmānam—herself; nila—dark; alaka—hair; varūthinīṁ—a bunch; upalabhya—upon imagining; asurāḥ—the demons; dharma—O Vidura; sarve—all; sammumuhuḥ—were captivated; striyam—woman.

TRANSLATION

Adorned with dark tresses, she hid herself, as it were, out of shyness. Upon seeing that girl, the asuras were all infatuated with an appetite for sex.

PURPORT

The difference between demons and demigods is that a beautiful woman very easily attracts the minds of demons, but she cannot attract the mind of a godly person. A godly
person is full of knowledge, and a demoniac person is full of ignorance. Just as a child is attracted by a beautiful doll, similarly a demon, who is less intelligent and full of ignorance, is attracted by material beauty and an appetite for sex. The godly person knows that this nicely dressed and ornamented attraction of high breasts, high hips, beautiful nose and fair complexion is māyā. All the beauty a woman can display is only a combination of flesh and blood. Śrī Śaṅkarācārya has advised all persons not to be attracted by the interaction of flesh and blood; they should be attracted by the real beauty in spiritual life. The real beauty is Kṛṣṇa and Rādhā. One who is attracted by the beauty of Rādhā and Kṛṣṇa cannot be attracted by the false beauty of this material world. That is the difference between a demon and a godly person or devotee.

TEXT 32

अहो रूपमहो धैर्यमहो अस्या नवं वयं ।
मध्ये कामयमानानामकमेव विरपति ॥ 32 ॥

ahō rūpam ahō dhairyam
ahō asyā navam vayaḥ
madhye kāmayamānānām
akāmeva visarpati

SYNONYMS

ahō—oh; rūpam—what beauty; ahō—oh; dhairyam—what self-control; ahō—oh; asyāḥ—her; navam—budding; vayaḥ—youth; madhye—in the midst; kāmayamānānām—of those passionately longing for; akāmā—free from passion; iva—like; visarpati—walking with us.

TRANSLATION

The demons praised her: Oh, what a beauty! What rare self-control! What a budding youth! In the midst of us all, who are passionately longing for her, she is moving about like one absolutely free from passion.

TEXT 33
Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

**SYNONYMS**

vitarkayantaḥ—indulging in speculations; bahudhā—various kinds; tām—her; sandhyām—the evening twilight; pramadā—a young woman; ākṛtīm—in the form of; abhisambhāvyā—treating with great respect; viśrambhat—fondly; paryāprcchan—questioned; ku-medhasaḥ—wicked-minded.

**TRANSLATION**

Indulging in various speculations about the evening twilight, which appeared to them endowed with the form of a young woman, the wicked-minded asuras treated her with respect and fondly spoke to her as follows.

**TEXT 34**

kāsi kasyāsi rambhoru
ko vārthas te 'tra bhāmini
rūpa-draviṇa-panyena
durbhagān no vibādhase

**SYNONYMS**

kā—who; asi—are you; kasya—belonging to whom; asi—are you; rambhoru—O pretty one; kah—what; vā—or; arthāḥ—object; te—your; atra—here; bhāmini—O passionate lady; rūpa—beauty; draviṇa—priceless; panyena—with the commodity; durbhagān—
unfortunate; naḥ—us; vibādhase—you tantalize.

TRANSLATION

Who are you, O pretty girl? Whose wife or daughter are you, and what can be the object of your appearing before us? Why do you tantalize us, unfortunate as we are, with the priceless commodity of your beauty?

PURPORT

The mentality of the demons in being enamored by the false beauty of this material world is expressed herein. The demoniac can pay any price for the skin beauty of this material world. They work very hard all day and night, but the purpose of their hard work is to enjoy sex life. Sometimes they misrepresent themselves as karma-yogīs, not knowing the meaning of the word yoga. Yoga means to link up with the Supreme Personality of Godhead, or to act in Kṛṣṇa consciousness. A person who works very hard, no matter in what occupation, and who offers the result of the work to the service of the Supreme Personality of Godhead, Kṛṣṇa, is called a karma-yogi.

TEXT 35

yā vā kācit tvam abale
diṣṭyā sandarśanam tava
utsunośikṣamāṇānām
kanduka-krīḍayā manah

SYNONYMS

yā—whosoever; vā—or; kācit—anyone; tvam—you; abale—O beautiful girl; diṣṭyā—by fortune; sandarśanam—seeing; tava—of you; utsunośi—you agitate; ikṣamāṇānām—of the onlookers; kanduka—with a ball; krīḍayā—by play; manah—the mind.

TRANSLATION
Whosoever you may be, O beautiful girl, we are fortunate in being able to see you. While playing with a ball, you have agitated the minds of all onlookers.

PURPORT

Demons arrange many kinds of performances to see the glaring beauty of a beautiful woman. Here it is stated that they saw the girl playing with a ball. Sometimes the demoniac arrange for so-called sports, like tennis, with the opposite sex. The purpose of such sporting is to see the bodily construction of the beautiful girl and enjoy a subtle sex mentality. This demoniac sex mentality of material enjoyment is sometimes encouraged by so-called yogīs who encourage the public to enjoy sex life in different varieties and at the same time advertise that if one meditates on a certain manufactured mantra one can become God within six months. The public wants to be cheated, and Kṛṣṇa therefore creates such cheaters to misrepresent and delude. These so-called yogīs are actually enjoyers of the world garbed as yogīs. Bhagavad-gītā, however, recommends that if one wants to enjoy life, then it cannot be with these gross senses. A patient is advised by the experienced physician to refrain from ordinary enjoyment while in the diseased condition. A diseased person cannot enjoy anything; he has to restrain his enjoyment in order to get rid of the disease. Similarly, our material condition is a diseased condition. If one wants to enjoy real sense enjoyment, then one must get free of the entanglement of material existence. In spiritual life we can enjoy sense enjoyment which has no end.

The difference between material and spiritual enjoyment is that material enjoyment is limited. Even if a man engages in material sex enjoyment, he cannot enjoy it for long. But when the sex enjoyment is given up, then one can enter spiritual life, which is unending. In the Bhāgavatam (5.5.1) it is stated that brahma-saukhya, spiritual happiness, is ananta, unending. Foolish creatures are enamored by the beauty of matter and think that the enjoyment it offers is real, but actually that is not real enjoyment.

TEXT 36

नैकत्र ते जयति शालिनि पादपवं 
घन्या मुहः करतलेन पत्तृत्तराम् ।
मध्यं विषीदति बुहस्तनभारभीतं 
शान्तेव दुष्टिरमल्ल सुशिक्षासमूहः ॥ ३६ ॥
naikatra te jayati śālini pāda-padmam
ghnantyā muhuḥ kara-talena patat-pataṅgam
madhyam viṣidati bṛhat-stana-bhāra-bhītam
śānteva dṛṣṭir amalā suśikhā-samūhaḥ

SYNONYMS
na—not; ekatra—in one place; te—your; jayati—stay; śālini—O beautiful woman; pāda-
padmam—lotus feet; ghnantyāḥ—striking; muhuḥ—again and again; kara-talena—by
the palm of the hand; patat—bouncing; pataṅgam—the ball; madhyam—waist;
viṣidati—gets fatigued; bṛhat—full grown; stana—of your breasts; bhāra—by the weight;
bhītam—oppressed; śaṅtā īva—as if fatigued; dṛṣṭiḥ—vision; amalā—clear; su—
beautiful; śikhā—your hair; samūhaḥ—bunch.

TRANSLATION
O beautiful woman, when you strike the bouncing ball against the ground with your hand
again and again, your lotus feet do not stay in one place. Oppressed by the weight of your
full-grown breasts, your waist becomes fatigued, and your clear vision grows dull, as it
were. Pray braid your comely hair.

PURPORT
The demons observed beautiful gestures in the woman's every step. Here they praise her
full-grown breasts, her scattered hair and her movements in stepping forward and
backward while playing with the ball. In every step they enjoy her womanly beauty, and
while they enjoy her beauty their minds become agitated by sex desire. As moths at
night surround a fire and are killed, so the demons become victims of the movements of
the ball-like breasts of a beautiful woman. The scattered hair of a beautiful woman also
afflicts the heart of a lusty demon.

TEXT 37


iti sāyantanīṁ sandhyāṁ

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asurāḥ pramadāyatīm
pralobhayantīm jagṛhur
matvā mūḍha-dhiyaḥ striyam

SYNONYMS

iti—in this way; sāyantāṁ—the evening; sandhyāṁ—twilight; asurāḥ—the demons; pramadāyatīm—behaving like a wanton woman; pralobhayantīm—alluring; jagṛhur—seized; matvā—thinking to be; mūḍha-dhiyaḥ—unintelligent; striyam—a woman.

TRANSLATION

The asuras, clouded in their understanding, took the evening twilight to be a beautiful woman showing herself in her alluring form, and they seized her.

PURPORT

The asuras are described here as mūḍha-dhiyaḥ, meaning that they are captivated by ignorance, just like the ass. The demons were captivated by the false, glaring beauty of this material form, and thus they embraced her.

TEXT 38

प्रहस्य भावगम्भीरं जिग्ह्रन्त्यात्मानात्मना ।
कान्त्या ससर्ज भगवानं गन्धर्वपरसां गानान ॥ ३८ ॥

prahasya bhāva-gambhiram
jighrantyātmānam ātmanā
kāntyā sasarja bhagavān
gandharvāpsarasām gaṇān

SYNONYMS

prahasya—smiling; bhāva-gambhiram—with a deep purpose; jighrantyā—understanding; ātmanā—himself; ātmanā—by himself; kāntyā—by his loveliness; sasarja—created; bhagavān—the worshipful Lord Brahmā; gandharva—the celestial musicians; apsarasām—and of the heavenly dancing girls; gaṇān—the hosts of.
TRANSLATION
With a laugh full of deep significance, the worshipful Brahmā then evolved by his own loveliness, which seemed to enjoy itself by itself, the hosts of Gandharvas and Apsarās.

PURPORT
The musicians in the upper planetary systems are called Gandharvas, and the dancing girls are called Apsarās. After being attacked by the demons and evolving a form of a beautiful woman in the twilight, Brahmā next created Gandharvas and Apsarās. Music and dancing employed in sense gratification are to be accepted as demoniac, but the same music and dancing, when employed in glorifying the Supreme Lord as kīrtana, are transcendental, and they bring about a life completely fit for spiritual enjoyment.

TEXT 39

visasarja tanum tām vai
jyotsnām kāntimātim priyām
ta eva cādaduḥ prītyā
viśvāvasu-pūrogamāḥ

SYNONYMS
visasarja—gave up; tanum—form; tām—that; vai—in fact; jyotsnām—moonlight; kāntimātim—shining; priyām—beloved; te—the Gandharvas; eva—certainly; ca—and; ādaduḥ—took possession; prītyā—gladly; viśvāvasu-puraḥ-gamāḥ—headed by Viśvāvasu.

TRANSLATION
After that, Brahmā gave up that shining and beloved form of moonlight. Viśvāvasu and other Gandharvas gladly took possession of it.

TEXT 40
The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

Ghosts and mischievous hobgoblins are also the creation of Brahmā; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahmā under the direction of the Supreme Lord.

TEXT 41

The glorious Brahmā next evolved from his sloth the ghosts and fiends, but he closed his eyes when he saw them stand naked with their hair scattered.

Ghosts and mischievous hobgoblins are also the creation of Brahmā; they are not false. All of them are meant for putting the conditioned soul into various miseries. They are understood to be the creation of Brahmā under the direction of the Supreme Lord.
tam unmādam pracakṣate

SYNONYMS

jagṛhuḥ—took possession; tat-visṛṣṭāṁ—thrown off by him; tām—that; jṛmbhāna-ākhyāṁ—known as yawning; tanum—the body; prabhoh—of Lord Brahmā; nidrām—sleep; indriya-vikleḍaḥ—drooling; yayā—by which; bhūteṣu—among the living beings; dṛṣyate—is observed; yena—by which; ucchīṣṭān—smeared with stool and urine; dhārṣayaṇti—bewilder; tam—that; unmādam—madness; pracakṣate—is spoken of.

TRANSLATION

The ghosts and hobgoblins took possession of the body thrown off in the form of yawning by Brahmā, the creator of the living entities. This is also known as the sleep which causes drooling. The hobgoblins and ghosts attack men who are impure, and their attack is spoken of as insanity.

PURPORT

The disease of insanity or being haunted by ghosts takes place in an unclean state of existence. Here it is clearly stated that when a man is fast asleep and saliva flows from his mouth and he remains unclean, ghosts then take advantage of his unclean state and haunt his body. In other words, those who drool while sleeping are considered unclean and are subject to be haunted by ghosts or to, go insane.

TEXT 42

ूर्जस्वन्तं फन्यमान आत्मानं भगवानं । ।
साध्यानं गणानं पितुगणानं परोक्षेणासुजन्तः ॥ ४२ ॥

ūrjasvantaṁ manyamāna
ātmānam bhagavān ajah
sādhyān gaṇān pīṭ-gaṇān
parokṣeṇāṣṛjat prabhuḥ

SYNONYMS
Recognizing himself to be full of desire and energy, the worshipful Brahmā, the creator of
the living entities, evolved from his own invisible form, from his navel, the hosts of
Sādhyas and Pitās.

PURPORT
The Sādhyas and Pitās are invisible forms of departed souls, and they are also created by
Brahmā.

SYNONYMS

PRINCEPS

The Pitās themselves took possession of the invisible body, the source of their existence.
It is through the medium of this invisible body that those well versed in the rituals offer
oblations to the Sādhyas and Pitās [in the form of their departed ancestors] on the occasion of śrāddha.

**PURPORT**

Śrāddha is a ritualistic performance observed by the followers of the Vedas. There is a yearly occasion of fifteen days when ritualistic religionists follow the principle of offering oblations to departed souls. Thus those fathers and ancestors who, by freaks of nature, might not have a gross body for material enjoyment can again gain such bodies due to the offering of śrāddha oblations by their descendants. The performance of śrāddha, or offering oblations with prasāda, is still current in India, especially at Gayā, where oblations are offered at the lotus feet of Viṣṇu in a celebrated temple. Because the Lord is thus pleased with the devotional service of the descendants, by His grace He liberates the condemned souls of forefathers who do not have gross bodies, and He favors them to again receive a gross body for development of spiritual advancement. Unfortunately, by the influence of māyā, the conditioned soul employs the body he gets for sense gratification, forgetting that such an occupation may lead him to return to an invisible body. The devotee of the Lord, or one who is in Kṛṣṇa consciousness, however, does not need to perform such ritualistic ceremonies as śrāddha because he is always pleasing the Supreme Lord; therefore his fathers and ancestors who might have been in difficulty are automatically relieved. The vivid example is Prahlāda Mahārāja. Prahlāda Mahārāja requested Lord Nṛsiṁhadeva to deliver his sinful father, who had so many times offended the lotus feet of the Lord. The Lord replied that in a family where a Vaiṣṇava like Prahlāda is born, not only his father but his father's father and their fathers—up to the fourteenth father back—are all automatically delivered. The conclusion, therefore, is that Kṛṣṇa consciousness is the sum total of all good work for the family, for society and for all living entities. In the Caitanya-caritāmṛta the author says that a person fully conversant with Kṛṣṇa consciousness does not perform any rituals because he knows that simply by serving Kṛṣṇa in full Kṛṣṇa consciousness, all rituals are automatically performed.

**TEXT 44**

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सिद्धान्त विद्याधराश्रेष्ठ निरोधानेन सोमसुजन्त ।
तेघ्योददातमानमत्तर्थानारुक्ष्यमदभुतम् ॥ ४४ ॥
```
siddhān  vidyādharāṁś caiva
tirodhānena so 'sṛjat
tebhyo 'dadāt tam ātmānam
antardhānākhyam adbhutam

SYNONYMS

siddhān—the Siddhas; vidyādharān—Vidyādharas; ca eva—and also; tirodhānena—by
the faculty of remaining hidden from vision; saḥ—Lord Brahmā; asṛjat—created;
tebhyāḥ—to them; adadāt—gave; tam ātmānam—that form of his; antardhānā-
ākhyam—known as the Antardhāna; adbhutam—wonderful.

TRANSLATION

Then Lord Brahmā, by his ability to be hidden from vision, created the Siddhas and
Vidyādharas and gave them that wonderful form of his known as the Antardhāna.

PURPORT

Antardhāna means that these living creatures can be perceived to be present, but they
cannot be seen by vision.

SB 3.20.45

TEXT 45

sa kinnarān kimpuruṣān
pratyātmayenaśṛjat prabhuḥ
mānayan ātmānātmānam
ātmābhāsāṁ vilokayan

SYNONYMS

saḥ—Lord Brahmā; kinnarān—the Kinnaras; kimpuruṣān—the Kimpuruṣas;
pratyātmayena—from his reflection (in water); asṛjat—created; prabhuḥ—the lord of the
living beings (Brahmā); mānayan—admiring; ātmānā ātmānam—himself by himself;
ätma-äbhäsam—his reflection; vilokayan—seeing.

TRANSLATION
One day, Brahmá, the creator of the living entities, beheld his own reflection in the water, and admiring himself, he evolved Kimpuruṇas as well as Kinnaras out of that reflection.

TEXT 46

SB 3.20.46

te tu taj jagṛhū rūpaṁ
tyaktam yat parameśthinā
mithunī-bhūya gāyantas
tam evoṣasi karmabhiḥ

SYNONYMS

te—they (the Kinnaras and Kimpuruṇas); tu—but; tat—that; jagṛhūḥ—took possession of; rūpaṁ—that shadowy form; tyaktam—given up; yat—which; parameśthinā—by Brahmā; mithunī-bhūya—coming together with their spouses; gāyantaḥ—praise in song; tam—him; eva—only; uṣasi—at daybreak; karmabhiḥ—with his exploits.

TRANSLATION
The Kimpuruṇas and Kinnaras took possession of that shadowy form left by Brahmā. That is why they and their spouses sing his praises by recounting his exploits at every daybreak.

PURPORT

The time early in the morning, one and a half hours before sunrise, is called brāhma-muhūrta. During this brāhma-muhūrta, spiritual activities are recommended. Spiritual activities performed early in the morning have a greater effect than in any other part of the day.
TEXT 47

देहेन वै भोगवता शयानो बहुचिन्त्याः ।
सर्गेनुपचिते कोधादुससर्ज ह तद्धपः ॥ ४७ ॥

deheṇa vai bhogavatā
śayāno bahu-cintayā
sarge ‘nupacite krodhād
utsasarja ha tad vapuḥ

SYNONYMS

dehena—with his body; vai—indeed; bhogavatā—stretching out full length; śayānāḥ—lying fully stretched; bahu—great; cintayā—with concern; sarge—the creation; anupacite—not proceeded; krodhāt—out of anger; utsasarja—gave up; ha—in fact; tat—that; vapuḥ—body.

TRANSLATION

Once Brahmā lay down with his body stretched at full length. He was very concerned that the work of creation had not proceeded apace, and in a sullen mood he gave up that body too.

TEXT 48

येहीयन्तामुतः केशा अहयस्तेड्रा जश्ये ।
सर्पः प्रसर्पतः कूरा नागा भोगरुकन्धरा: ॥ ४८ ॥

ye 'hiyantāmutaḥ keśā
ahayas te 'ṅga jajñire
sarpāḥ prasarpataḥ krūrā
nāgā bhogoru-kandharāḥ

SYNONYMS

eye—which; ahīyanta—dropped out; amutaḥ—from that; keśāḥ—hairs; ahayaḥ—snakes;
te—they; aṅga—O dear Vidura; jajñire—took birth as; sarpāḥ—snakes; prasarpataḥ—from the crawling body; krūrāḥ—envious; nāgāḥ—cobras; bhoga—with hoods; uru—big; kandharāḥ—whose necks.

TRANSLATION
O dear Vidura, the hair that dropped from that body transformed into snakes, and even while the body crawled along with its hands and feet contracted, there sprang from it ferocious serpents and Nāgas with their hoods expanded.

SB 3.20.49

TEXT 49

sa ātmānam manyamānah
kṛta-kṛtyam ivātmabhūḥ
tadā manūn sasarjānte
manasā loka-bhāvanān

SYNONYMS
sah—Lord Brahmā; ātmānam—himself; manyamānah—considering; kṛta-kṛtyam—had accomplished the object of life; iva—as if; ātmabhūḥ—born from the Supreme; tadā—then; manūn—the Manus; sasarja—created; ante—at the end; manasā—from his mind; loka—of the world; bhāvanān—promoting the welfare.

TRANSLATION
One day Brahmā, the self-born, the first living creature, felt as if the object of his life had been accomplished. At that time he evolved from his mind the Manus, who promote the welfare activities or the universe.

SB 3.20.50

TEXT 50

तेभ्यः सोहसुज्जल्यं पुरं पुरुषभावनं ||
SYNONYMS

**TEXT 50**

tebhyaḥ so ’srjat svīyam
puraṁ puruṣam ātmavān
tān drṣṭvā ye purā sṛṣṭāḥ
praśaśamsuh prajāpatim

TETRANSLATION

The self-possessed creator gave them his own human form. On seeing the Manus, those who had been created earlier—the demigods, the Gandharvas and so on—applauded Brahmā, the lord of the universe.

**TEXT 51**

ahō ātaḥ jagat-sraṣṭāḥ
sukṛtam bata te kṛtam
pratiṣṭhitāḥ kriyā yasmīn
sākam annam adāma he

SYNONYMS

ahō—oh; etat—this; jagat-sraṣṭāḥ—O creator of the universe; sukṛtam—well done; bata—indeed; te—by you; kṛtam—produced; pratiṣṭhitāḥ—established soundly; kriyāḥ—all ritualistic performances; yasmīn—in which; sākam—along with this; annam—the
They prayed: O creator of the universe, we are glad; what you have produced is well done. Since ritualistic acts have now been established soundly in this human form, we shall all share the sacrificial oblations.

The importance of sacrifice is also mentioned in Bhagavad-gītā, Third Chapter, verse 10. The Lord confirms there that in the beginning of creation Brahmā created the Manus, along with the ritualistic sacrificial method, and blessed them: "Continue these sacrificial rites, and you will be gradually elevated to your proper position of self-realization and will also enjoy material happiness." All the living entities created by Brahmā are conditioned souls and are inclined to lord it over material nature. The purpose of sacrificial rituals is to revive, gradually, the spiritual realization of the living entities. That is the beginning of life within this universe. These sacrificial rituals, however, are intended to please the Supreme Lord. Unless one pleases the Supreme Lord, or unless one is Kṛṣṇa conscious, one cannot be happy either in material enjoyment or in spiritual realization.

TEXT 52

tapasā vidyayā yukto
yogena susamādhinā
ṛṣin ṛṣir hṛṣikeśaḥ
sasarjābhimatāḥ prajāḥ

SYNONYMS
tapasā—by penance; vidyayā—by worship; yuktaḥ—being engaged; yogena—by concentration of the mind in devotion; su-samādhinā—by nice meditation; ṛṣin—the sages; ṛṣīḥ—the first seer (Brahmā); hṛṣikeśaḥ—the controller of his senses; sasarja—
created; abhimatāḥ—beloved; prajāḥ—sons.

TRANSLATION

Having equipped himself with austere penance, adoration, mental concentration and absorption in devotion, accompanied by dispassion, and having controlled his senses, Brahmā, the self-born living creature, evolved great sages as his beloved sons.

PURPORT

The ritualistic performances of sacrifice are meant for material economic development; in other words, they are meant to keep the body in good condition for cultivation of spiritual knowledge. But for actual attainment of spiritual knowledge, other qualifications are needed. What is essential is vidyā, or worship of the Supreme Lord. Sometimes the word yoga is used to refer to the gymnastic performances of different bodily postures which help mental concentration. Generally, the different bodily postures in the yoga system are accepted by less intelligent men to be the end of yoga, but actually they are meant to concentrate the mind upon the Supersoul. After creating persons for economic development, Brahmā created sages who would set the example for spiritual realization.

TEXT 53

तेभ्या कैकाकाशा ह स्वस्य ।
यत्तत्समाधियोगद्वितीयोपिद्याविरक्तिमात् ॥ ५३ ॥

tebhyaś caikaikaśah svasya
dehasyāṁśam adād ajāh
yat tat samādhi-yogarddhi-
tapo-vidyā-viraktimat

SYNONYMS

tebhyaḥ—to them; ca—and; ekaikaśah—each one; svasya—of his own; dehasya—body; arśam—part; adāt—gave; ajāḥ—the unborn Brahmā; yat—which; tat—that; samādhi—deep meditation; yoga—concentration of the mind; ṭṛddhi—supernatural power; tapaḥ—austerity; vidyā—knowledge; virakti—renunciation; mat—possessing.
TRANSLATION

To each one of these sons the unborn creator of the universe gave a part of his own body, which was characterized by deep meditation, mental concentration, supernatural power, austerity, adoration and renunciation.

PURPORT

The word viraktimat in this verse means "possessed of the qualification of renunciation." Spiritual realization cannot be attained by materialistic persons. For those who are addicted to sense enjoyment, spiritual realization is not possible. In Bhagavad-gītā it is stated that those who are too attached to seeking material possessions and material enjoyment cannot reach yoga-samādhi, absorption in Kṛṣṇa consciousness. Propaganda that one can enjoy this life materially and at the same time spiritually advance is simply bogus. The principles of renunciation are four: (1) to avoid illicit sex life, (2) to avoid meat-eating, (3) to avoid intoxication and (4) to avoid gambling. These four principles are called tapasya, or austerity. To absorb the mind in the Supreme in Kṛṣṇa consciousness is the process of spiritual realization.

Thus end the Bhaktivedanta purports of the Third Canto, Twentieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Maitreya and Vidura."

SB 3.21: Conversation Between Manu and Kardama

21. Conversation Between Manu and Kardama

TEXT 1

विदुर उवाच
स्वायम्भुवस्य च मनोवेषः परमसम्मतः ।
कथ्यतां भगवन् यत्र मैथुननैविधिरे प्रजाः ॥ १ ॥

vidura uvāca
svāyambhuvasya ca manor

SB 3.21.1
vaṁśaḥ parama-sammataḥ
kathyatāṁ bhagavan yatra
maithunena idhīre prajāḥ

SYNONYMS
viduraḥ uvāca—Vidura said; svāyambhuvasya—of Svāyambhuva; ca—and; manoḥ—of Manu; vaṁśaḥ—the dynasty; parama—most; sammataḥ—esteemed; kathyatāṁ—kindly describe; bhagavan—O worshipful sage; yatra—in which; maithunena—through sexual intercourse; edhīre—multiplied; prajāḥ—the progeny.

TRANSLATION
Vidura said: The line of Svāyambhuva Manu was most esteemed. O worshipful sage, I beg you—give me an account of this race, whose progeny multiplied through sexual intercourse.

PURPORT
Regulated sex life to generate good population is worth accepting. Actually, Vidura was not interested in hearing the history of persons who merely engaged in sex life, but he was interested in the progeny of Svāyambhuva Manu because in that dynasty, good devotee kings appeared who protected their subjects very carefully with spiritual knowledge. By hearing the history of their activities, therefore, one becomes more enlightened. An important word used in this connection is parama-sammataḥ, which indicates that the progeny created by Svāyambhuva Manu and his sons was approved of by great authorities. In other words, sex life for creating exemplary population is acceptable to all sages and authorities of Vedic scripture.

TEXT 2

priyavrataottanapādau
sutaustvāyambhuvasya vai
yathā-dharmam jugupatuh

SB 3.21.2
SYNONYMS

priyavrata—Mahārāja Priyavrata; uttānapāda—in Mahārāja Uttānapāda; sutau—the two sons; Svāyambhuvasya—of Svāyambhuva Manu; vai—indeed; yathā—according to; dharmam—religious principles; jugupatuh—ruled; sapta-dvīpa-vatīm—consisting of seven islands; mahīm—the world.

TRANSLATION

The two great sons of Svāyambhuva Manu—Priyavrata and Uttānapāda—ruled the world, consisting of seven islands, just according to religious principles.

PURPORT

Śrīmad-Bhāgavatam is also a history of the great rulers of different parts of the universe. In this verse the names of Priyavrata and Uttānapāda, sons of Svāyambhuva, are mentioned. They ruled this earth, which is divided into seven islands. These seven islands are still current, as Asia, Europe, Africa, America, Australia and the North and South Poles. There is no chronological history of all the Indian kings in Śrīmad-Bhāgavatam, but the deeds of the most important kings, such as Priyavrata and Uttānapāda, and many others, like Lord Rāmacandra and Mahārāja Yudhiṣṭhira, are recorded because the activities of such pious kings are worth hearing; people may benefit by studying their histories.

TEXT 3

तस्य वै दुहिता ब्रह्मदेवहृतीति विश्रुता ।
पत्नी प्रजापतिर्का कर्दमस्य त्यानघ ॥ ३ ॥

tasya vai duhitā brahman
devahūtīti viśrutā
patni prajāpatir uktā
kardamasya tvayānagha
O holy brähmaṇa, O sinless one, you have spoken of his daughter, known by the name Devahūti, as the wife of the sage Kardama, the lord of created beings.

PURPORT
Here we are speaking of Svāyambhuva Manu, but in Bhagavad-gītā we hear about Vaivasvata Manu. The present age belongs to the Vaivasvata Manu. Svāyambhuva Manu was previously ruling, and his history begins from the Varāha age, or the millennium when the Lord appeared as the boar. There are fourteen Manus in one day of the life of Brahmā, and in the life of each Manu there are particular incidents. The Vaivasvata Manu of Bhagavad-gītā is different from Svāyambhuva Manu.

TEXT 4

तस्यां स वै महायोगी युक्तायां योगलक्षणोऽय | ससर्ज कतिप्या वीर्य तनमेः सुश्रुष्के वद || ४ ॥

tasyām sa vai mahā-yogī
yuktāyāṁ yoga-lakṣaṇāiḥ
sasarja katidhä viryaṁ
tan me śuśrūṣave vada

SYNONYMS

tasyām—in her; saḥ—Kardama Muni; vai—in fact; mahā-yogī—great mystic yogī; yuktāyām—endowed; yoga-lakṣaṇāiḥ—with the eightfold symptoms of yogic perfection; sasarja—propagated; katidhā—how many times; viryaṁ—offspring; tat—that narration; me—to me; śuśrūṣave—who am eager to hear; vada—tell.

TRANSLATION
How many offspring did that great yogi beget through the princess, who was endowed with eightfold perfection in the yoga principles? Oh, pray tell me this, for I am eager to hear it.

**PURPORT**

Here Vidura inquired about Kardama Muni and his wife, Devahūti, and about their children. It is described here that Devahūti was very much advanced in the performance of eightfold **yoga**. The eight divisions of yoga performance are described as (1) control of the senses, (2) strict following of the rules and regulations, (3) practice of the different sitting postures, (4) control of the breath, (5) withdrawing the senses from sense objects, (6) concentration of the mind, (7) meditation and (8) self-realization. After self-realization there are eight further perfectional stages, which are called **yoga-sidhis**. The husband and wife, Kardama and Devahūti, were advanced in yoga practice; the husband was a **mahā-yogi**, great mystic, and the wife was a **yoga-lakṣaṇa**, or one advanced in yoga. They united and produced children. Formerly, after making their lives perfect, great sages and saintly persons used to beget children, otherwise they strictly observed the rules and regulations of celibacy. **Brahmacarya** (following the rules and regulations of celibacy) is required for perfection of self-realization and mystic power. There is no recommendation in the Vedic scriptures that one can go on enjoying material sense gratification at one's whims, as one likes, and at the same time become a great meditator by paying a rascal some money.

**TEXT 5**

रुचि:भगवान् ब्रह्मान्तः वा क्रष्णान्: सूतः।
यथा ससर्जः भूतानि रुचिं भायां च मानविद्। ५ ॥

- ruciḥ—Ruci; yah—who; bhagavān—worshipful; brahman—O holy sage; dakṣaḥ—Dakṣa;
vā—and; brahmaṇah—of Lord Brahmā; sutaḥ—the son; yathā—in what way; sasarja—generated; bhūtāṇi—offspring; labdhvā—after securing; bhāryāṁ—as their wives; ca—and; mānavīṁ—the daughters of Svāyambhuva Manu.

**TRANSLATION**

O holy sage, tell me how the worshipful Ruci and Dakṣa, the son of Brahmā, generated children after securing as their wives the other two daughters of Svāyambhuva Manu.

**PURPORT**

All the great personalities who increased the population in the beginning of the creation are called Prajāpatis. Brahmā is also known as Prajāpati, as were some of his later sons. Svāyambhuva Manu is also known as Prajāpati, as is Dakṣa, another son of Brahmā. Svāyambhuva had two daughters, Ākūti and Prasūti. The Prajāpati Ruci married Ākūti, and Dakṣa married Prasūti. These couples and their children produced immense numbers of children to populate the entire universe. Vidura's inquiry was, "How did they beget the population in the beginning?"

**TEXT 6**

**SYNONYMS**

maitreya uvāca—maitreya uvāca—the great sage Maitreya said; prajāḥ—children; srjèti—beget; iti—thus; bhagavān—the worshipful; kardamaḥ—Kardama Muni; brahmaṇoditaḥ—by Lord Brahmā; uditaḥ—commanded; sarasvatīṁ tapas tepe—on the bank of the River Sarasvatī; tapaḥ—penance; tepe—practiced; sahasrāṇāṁ samā daśa—of thousands; samāḥ—years; daśa—ten.
TRANSLATION

The great sage Maitreya replied: Commanded by Lord Brahmā to beget children in the worlds, the worshipful Kardama Muni practiced penance on the bank of the River Sarasvatī for a period of ten thousand years.

PURPORT

It is understood herein that Kardama Muni meditated in yoga for ten thousand years before attaining perfection. Similarly, we have information that Vālmīki Muni also practiced yoga meditation for sixty thousand years before attaining perfection. Therefore, yoga practice can be successfully performed by persons who have a very long duration of life, such as one hundred thousand years; in that way it is possible to have perfection in yoga. Otherwise, there is no possibility of attaining the real perfection. Following the regulations, controlling the senses and practicing the different sitting postures are merely the preliminary practices. We do not know how people can be captivated by the bogus yoga system in which it is stated that simply by meditating fifteen minutes daily one can attain the perfection of becoming one with God. This age (Kali-yuga) is the age of bluffing and quarrel. Actually there is no possibility of attaining yoga perfection by such paltry proposals. The Vedic literature, for emphasis, clearly states three times that in this age of Kali—kalau nāsty eva nāsty eva nāsty eva—there is no other alternative, no other alternative, no other alternative than harer nāma [Adi 17.21], chanting the holy name of the Lord.

TEXT 7

тат: समाधियुक्तेन क्रियायोगेन कर्दमः ।
सम्प्रपेदे हरिर भक्तव प्रपन्नवरदाशुशम् ॥ ७ ॥

tataḥ samādhi-yuktena
kriyā-yogena kardamaḥ
samprapede harim bhaktyā
prapanna-varadāśuṣam

SYNONYMS

татаḥ—then, in that penance; samādhi-yuktena—in trance; kriyā-yogena—by bhakti-
yoga worship; kardamaḥ—the sage Kardama; samprapede—served; harim—the Personality of Godhead; bhaktyā—in devotional service; prapanna—to the surrendered souls; varadāśuṣam—the bestower of all blessings.

**TRANSLATION**

During that period of penance, the sage Kardama, by worship through devotional service in trance, propitiated the Personality of Godhead, who is the quick bestower of all blessings upon those who flee to Him for protection.

**PURPORT**

The significance of meditation is described here. Kardama Muni practiced mystic yoga meditation for ten thousand years just to please the Supreme Personality of Godhead, Hari. Therefore, whether one practices yoga or speculates and does research to find God, one's efforts must be mixed with the process of devotion. Without devotion, nothing can be perfect. The target of perfection and realization is the Supreme Personality of Godhead. In the Sixth Chapter of Bhagavad-gītā it is clearly said that one who constantly engages in Krṣṇa consciousness is the topmost yogī. The Personality of Godhead, Hari, also fulfills the desires of His surrendered devotee. One has to surrender unto the lotus feet of the Personality of Godhead, Hari, or Krṣṇa, in order to achieve real success. Devotional service, or engagement in Krṣṇa consciousness, is the direct method, and all other methods, although recommended, are indirect. In this age of Kali the direct method is especially more feasible than the indirect because people are short-living, their intelligence is poor, and they are poverty-stricken and embarrassed by so many miserable disturbances. Lord Caitanya, therefore, has given the greatest boon: in this age one simply has to chant the holy name of God to attain perfection in spiritual life.

The words samprapede harim mean that in various ways Kardama Muni satisfied the Supreme Personality of Godhead, Hari, by his devotional service. Devotional service is also expressed by the word kriyā-yogena. Kardama Muni not only meditated but also engaged in devotional service; to attain perfection in yoga practice or meditation, one must act in devotional service by hearing, chanting, remembering, etc. Remembering is meditation also. But who is to be remembered? One should remember the Supreme Personality of Godhead. Not only must one remember the Supreme Person; one must hear about the activities of the Lord and chant His glories. This information is in the authoritative scriptures. After engaging himself for ten thousand years in performing
different types of devotional service, Kardama Muni attained the perfection of meditation, but that is not possible in this age of Kali, wherein it is very difficult to live for as much as one hundred years. At the present moment, who will be successful in the rigid performance of the many yoga rules and regulations? Moreover, perfection is attained only by those who are surrendered souls. Where there is no mention of the Personality of Godhead, where is there surrender? And where there is no meditation upon the Personality of Godhead, where is the yoga practice? Unfortunately, people in this age, especially persons who are of a demoniac nature, want to be cheated. Thus the Supreme Personality of Godhead sends great cheaters who mislead them in the name of yoga and render their lives useless and doomed. In Bhagavad-gītā, therefore, it is clearly stated, in the Sixteenth Chapter, verse 17, that rascals of self-made authority, being puffed up by illegally collected money, perform yoga without following the authoritative books. They are very proud of the money they have plundered from innocent persons who wanted to be cheated.

TEXT 8

तावत्र त्रासनो भगवानं पुष्कराक्षकः कृते युगे।
दर्शयामास तं क्षतं शान्ति ब्रह्म दध्वपुः॥ १६ ॥

tāvat prasanno bhagavān
puṣkarākṣaḥ kṛte yuge
darśayām āsa taṁ kṣattah
śābdam brahma dadhad vapuḥ

SYNONYMS

tāvat—then; prasannah—being pleased; bhagavān—the Supreme Personality of Godhead; puṣkarā-akṣaḥ—lotus-eyed; kṛte yuge—in the Satya-yuga; darśayām āsa—showed; taṁ—to that Kardama Muni; kṣattah—O Vidura; śābdam—which is to be understood only through the Vedas; brahma—the Absolute Truth; dadhat—exhibiting; vapuḥ—His transcendental body.

TRANSLATION

Then, in the Satya-yuga, the lotus-eyed Supreme Personality of Godhead, being pleased,
showed Himself to that Kardama Muni and displayed His transcendental form, which can be understood only through the Vedas.

**PURPORT**

Here two points are very significant. The first is that Kardama Muni attained success by yoga practice in the beginning of Satya-yuga, when people used to live for one hundred thousand years. Kardama Muni attained success, and the Lord, being pleased with him, showed him His form, which is not imaginary. Sometimes the impersonalists recommend that one can arbitrarily concentrate one's mind on some form he imagines or which pleases him. But here it is very clearly said that the form which the Lord showed to Kardama Muni by His divine grace is described in the Vedic literature. Śābdaṁ brahma: the forms of the Lord are clearly indicated in the Vedic literature. Kardama Muni did not discover any imaginary form of God, as alleged by rascals; he actually saw the eternal, blissful and transcendental form of the Lord.

**TEXT 9**

স তঃ বিরজ্ঞমক্তে সিতপ্যমণ্যস্তজম্।
ক্ষিণঃনিরালক্ষ্মক্ষ্মান্তঃ বিরজ্ঞগম্বরম্ ॥ ৯ ॥

sa tam virajam arkābham
sita-padmotpala-srajam
snigdha-nilālaka-vrāta-
vaktrābjaṃ viraja ‘mbaram

**SYNONYMS**

sah—that Kardama Muni; tam—Him; virajam—without contamination; arka-ābham—effulgent like the sun; sita—white; padma—lotuses; utpala—water lilies; srajam—garland; snigdha—slick; nila—blackish-blue; alaka—of locks of hair; vrāta—an abundance; vaktra—face; abjam—lotuslike; virajah—spotless; ambaram—clothing.

**TRANSLATION**

Kardama Muni saw the Supreme Personality of Godhead, who is free from material contamination, in His eternal form, effulgent like the sun, wearing a garland of white...
lotuses and water lilies. The Lord was clad in spotless yellow silk, and His lotus face was fringed with slick dark locks of curly hair.

TEXT 10

किरितिनं कुण्डलिनं श्रवणक्रमदाधरम् ।
श्रेयोत्पलक्रिडानकं मनःस्पर्शस्मितेखक्षणम् ॥ १० ॥


||  
| kirītinam | kundalinam  |
| śaṅkha-cakra-gadā-dharam |
| śvetotpala-krīdanakam |
| manah-sparśa-smitekṣaṇam |

SYNONYMS

kirītinam—adorned with a crown; kundalinam—wearing earrings; śaṅkha—conch; cakra—disc; gadā—mace; dharam—holding; śveta—white; utpala—lily; krīdanakam—plaything; manah—heart; sparśa—touching; smita—smiling; ikṣaṇam—and glancing.

TRANSLATION

Adorned with a crown and earrings, He held His characteristic conch, disc and mace in three of His hands and a white lily in the fourth. He glanced about in a happy, smiling mood whose sight captivates the hearts of all devotees.

TEXT 11

विन्यस्तचरणभोजमांसदेशे गरुत्मतः ।
दृष्टव खेदवस्थितं वक्ष:श्रियं कौस्तुङ्खन्धरम् ॥ ११ ॥


||  
| vinyasta-caraṇāmbhojam  |
| aṁsa-deśe garutmataḥ  |
| dṛṣṭvā khe 'vasthitam vakṣaḥ-śriyam kaustubha-kandharam |

SYNONYMS

vinyasta—caranambhojam  
aamsa-deshe garutmatah  
drṣṭvā khe ‘vasthitam vakṣaḥ-śriyam kaustubha-kandharam
vinyasta—having been placed; caraṇa-ambhojam—lotus feet; aṁsa-deśe—on the shoulders; garutmaṁ—of Garuḍa; dṛṣṭvā—having seen; khe—in the air; avasthitam—standing; vakṣaḥ—on His chest; śriyam—auspicious mark; kaustubha—the Kaustubha gem; kandharam—neck.

TRANSLATION

A golden streak on His chest, the famous Kaustubha gem suspended from His neck, He stood in the air with His lotus feet placed on the shoulders of Garuḍa.

PURPORT

The descriptions in verses 9-11 of the Lord in His transcendental, eternal form are understood to be descriptions from the authoritative Vedic version. These descriptions are certainly not the imagination of Kardama Muni. The decorations of the Lord are beyond material conception, as admitted even by impersonalists like Śaṅkarācārya: Nārāyaṇa, the Supreme Personality of Godhead, has nothing to do with the material creation. The varieties of the transcendental Lord—His body, His form, His dress, His instruction, His words—are not manufactured by the material energy, but are all confirmed in the Vedic literature. By performance of yoga Kardama Muni actually saw the Supreme Lord as He is. There was no point in seeing an imagined form of God after practicing yoga for ten thousand years. The perfection of yoga, therefore, does not terminate in voidness or impersonalism; on the contrary, the perfection of yoga is attained when one actually sees the Personality of Godhead in His eternal form. The process of Kṛṣṇa consciousness is to deliver the form of Kṛṣṇa directly. The form of Kṛṣṇa is described in the authoritative Vedic literature Brahma-saṁhitā: His abode is made of cintāmaṇi stone, and the Lord plays there as a cowherd boy and is served by many thousands of gopīs. These descriptions are authoritative, and a Kṛṣṇa conscious person takes them directly, acts on them, preaches them and practices devotional service as enjoined in the authoritative scriptures.

TEXT 12

jabātābhāṣṣṇaṁ guṇapūrṇaṁ kṣīṇāṁ kṛṣṇam ānuśeṣaṁ ||

12 ||
jāta-harṣo 'patan mūrdhnā
kṣitau labdha-manorathāḥ
gīrbiḥs tv abhyagrṇāt prīti-
svabhāvātmā kṛtāñjaliḥ

SYNONYMS

jāta-harṣah—naturally jubilant; apatat—he fell down; mūrdhnā—with his head;
kṣitau—on the ground; labdha—having been achieved; manah-rathah—his desire;
gīrbiḥ—with prayers; tu—and; abhyagrṇāt—he satisfied; prīti-svabhāva-ātmā—whose
heart is by nature always full of love; kṛta-aṅjaliḥ—with folded hands.

TRANSLATION

When Kardama Muni actually realized the Supreme Personality of Godhead in person, he
was greatly satisfied because his transcendental desire was fulfilled. He fell on the ground
with his head bowed to offer obeisances unto the lotus feet of the Lord. His heart
naturally full of love of God, with folded hands he satisfied the Lord with prayers.

PURPORT

The realization of the personal form of the Lord is the highest perfectional stage of yoga.
In the Sixth Chapter of Bhagavad-gītā, where yoga practice is described, this realization
of the personal form of the Lord is called the perfection of yoga. After practicing the
sitting postures and other regulative principles of the system, one finally reaches the
stage of samādhi—absorption in the Supreme. In the samādhi stage one can see the
Supreme Personality of Godhead in His partial form as Paramātmā, or as He is. Samādhi
is described in authoritative yoga scriptures, such as the Patañjali-sūtras, to be a
transcendental pleasure. The yoga system described in the books of Patañjali is
authoritative, and the modern so-called yogīs who have manufactured their own ways,
not consulting the authorities, are simply ludicrous. The Patañjali yoga system is called
aṣṭāṅga-yoga. Sometimes impersonalists pollute the Patañjali yoga system because they
are monists. Patañjali describes that the soul is transcendentally pleased when he meets
the Supersoul and sees Him. If the existence of the Supersoul and the individual is
admitted, then the impersonalist theory of monism is nullified. Therefore some
impersonalists and void philosophers twist the Patañjali system in their own way and
pollute the whole yoga process.
According to Patañjali, when one becomes free from all material desires he attains his real, transcendental situation, and realization of that stage is called spiritual power. In material activities a person engages in the modes of material nature. The aspirations of such people are (1) to be religious, (2) to be economically enriched, (3) to be able to gratify the senses and, at last, (4) to become one with the Supreme. According to the monists, when a yogi becomes one with the Supreme and loses his individual existence, he attains the highest stage, called kaivalya. But actually, the stage of realization of the Personality of Godhead is kaivalya. The oneness of understanding that the Supreme Lord is fully spiritual and that in full spiritual realization one can understand what He is—the Supreme Personality of Godhead—is called kaivalya, or, in the language of Patañjali, realization of spiritual power. His proposal is that when one is freed from material desires and fixed in spiritual realization of the self and the Superself, that is called cit-śakti. In full spiritual realization there is a perception of spiritual happiness, and that happiness is described in Bhagavad-gītā as the supreme happiness, which is beyond the material senses. Trance is described to be of two kinds, samprajñāta and asamprajñāta, or mental speculation and self-realization. In samādhi or asamprajñāta one can realize, by his spiritual senses, the spiritual form of the Lord. That is the ultimate goal of spiritual realization.

According to Patañjali, when one is fixed in constant realization of the supreme form of the Lord, one has attained the perfectional stage, as attained by Kardama Muni. Unless one attains this stage of perfection—beyond the perfection of the preliminaries of the yoga system—there is no ultimate realization. There are eight perfections in the asṭāṅga-yoga system. One who has attained them can become lighter than the lightest and greater than the greatest, and he can achieve whatever he likes. But even achieving such material success in yoga is not the perfection or the ultimate goal. The ultimate goal is described here: Kardama Muni saw the Supreme Personality of Godhead in His eternal form. Devotional service begins with the relationship of the individual soul and the Supreme Soul, or Kṛṣṇa and Kṛṣṇa's devotees, and when one attains it there is no question of falling down. If, through the yoga system, one wants to attain the stage of seeing the Supreme Personality of Godhead face to face, but is attracted instead to attainment of some material power, then he is detoured from proceeding further.

Material enjoyment, as encouraged by bogus yogis, has nothing to do with the transcendental realization of spiritual happiness. Real devotees of bhakti-yoga accept only the material necessities of life absolutely needed to maintain the body and soul together; they refrain completely from all exaggerated material sense gratification. They are prepared to undergo all kinds of tribulation, provided they can make progress in the
TEXT 13

Śrī rūpānta

jñāṇa-bātādyākhila-sattva-rāṣṭh
sāṁsiddhyam akṣṇos tava darśanān naḥ
yad-darśanām janmabhīr īḍya sadbhīr
āśāsate yogino rūḍha-yogāḥ

SYNONYMS

rṣīḥ uvāca—the great sage said; juṣṭam—is attained; bata—ah; adya—now; akhila—all;
sattva—of goodness; rāṣṭh—who are the reservoir; sāṁsiddhyam—the complete success;
akṣṇoh—of the two eyes; tava—of You; darśanāt—from the sight; naḥ—by us; yat—of
whom; darśanām—sight; janmabhīr—through births; īḍya—O worshipable Lord;
sadbhīḥ—gradually elevated in position; āśāsate—aspire; yogināḥ—yogīs; rūḍha-yogāḥ—
having obtained perfection in yoga.

TRANSLATION

The great sage Kardama said: O supreme worshipful Lord, my power of sight is now
fulfilled, having attained the greatest perfection of the sight of You, who are the reservoir
of all existences. Through many successive births of deep meditation, advanced yogīs
aspire to see Your transcendental form.

PURPORT

The Supreme Personality of Godhead is described here as the reservoir of all goodness
and all pleasure. Unless one is situated in the mode of goodness, there is no real
pleasure. When, therefore, one's body, mind and activities are situated in the service of the Lord, one is on the highest perfectional stage of goodness. Kardama Muni says, "Your Lordship is the reservoir of all that can be understood by the nomenclature of goodness, and by experiencing You face to face, eye to eye, the perfection of sight has now been attained." These statements are the pure devotional situation; for a devotee, the perfection of the senses is to engage in the service of the Lord. The sense of sight, when engaged in seeing the beauty of the Lord, is perfected; the power to hear, when engaged in hearing the glories of the Lord, is perfected; the power to taste, when one enjoys by eating prasāda, is perfected. When all the senses engage in relationship with the Personality of Godhead, one's perfection is technically called bhakti-yoga, which entails detaching the senses from material indulgence and attaching them to the service of the Lord. When one is freed from all designated conditional life and fully engages in the service of the Lord, one's service is called bhakti-yoga. Kardama Muni admits that seeing the Lord personally in bhakti-yoga is the perfection of sight. The exalted perfection of seeing the Lord is not exaggerated by Kardama Muni. He gives evidence that those who are actually elevated in yoga aspire in life after life to see this form of the Personality of Godhead. He was not a fictitious yogi. Those who are actually on the advanced path aspire only to see the eternal form of the Lord.

TEXT 14

SB 3.21.14

ye māyāya te hata-medhasa tvat- 
 pádāravindam bhava-sindhu-potam 
 upāsate kāma-lavāya teśām 
 rāsiśa kāmān niraye 'pi ye syuḥ

SYNONYMS

ye—those persons; māyāya—by the deluding energy; te—of You; hata—has been lost; medhasaḥ—whose intelligence; tvat—Your; páda-aravindam—lotus feet; bhava—of
mundane existence; sindhu—the ocean; potam—the boat for crossing; upāsate—worship; kāma-lavāya—for obtaining trivial pleasures; teṣām—their; rāsi—You bestow; īśa—O Lord; kāmān—desires; niraye—in hell; api—even; ye—which desires; syuh—can be available.

TRANSLATION

Your lotus feet are the true vessel to take one across the ocean of mundane nescience. Only persons deprived of their intelligence by the spell of the deluding energy will worship those feet with a view to attain the trivial and momentary pleasures of the senses, which even persons rotting in hell can attain. However, O my Lord, You are so kind that You bestow mercy even upon them.

PURPORT

As stated in Bhagavad-gītā, Seventh Chapter, there are two kinds of devotees—those who desire material pleasures and those who desire nothing but service to the Lord. Material pleasures can be attained even by hogs and dogs, whose condition of life is hellish. The hog also eats, sleeps and enjoys sex life to the full extent, and it is also very satisfied with such hellish enjoyment of material existence. Modern yogīs advise that because one has senses, one must enjoy to the fullest extent like cats and dogs, yet one can go on and practice yoga. This is condemned here by Kardama Muni; he says that such material pleasures are available for cats and dogs in a hellish condition. The Lord is so kind that if so-called yogīs are satisfied by hellish pleasures, He can give them facilities to attain all the material pleasures they desire, but they cannot attain the perfections stage attained by Kardama Muni.

Hellish and demoniac persons do not actually know what is the ultimate attainment in perfection, and therefore they think that sense gratification is the highest goal of life. They advise that one can satisfy the senses and at the same time, by reciting some mantra and by some practice, can cheaply aspire for perfection. Such persons are described here as hata-medhasaḥ, which means "those whose brains are spoiled." They aspire for material enjoyment by perfection of yoga or meditation. In Bhagavad-gītā it is stated by the Lord that the intelligence of those who worship the demigods has been spoiled. Similarly, here too it is stated by Kardama Muni that one who aspires after material enjoyment by practice of yoga has spoiled his brain substance and is fool number one. Actually, the intelligent practitioner of yoga should aspire for nothing else but to cross over the ocean of nescience by worshiping the Personality of Godhead and
to see the lotus feet of the Lord. The Lord is so kind, however, that even today persons whose brain substance is spoiled are given the benediction to become cats, dogs or hogs and enjoy material happiness from sex life and sense gratification. The Lord confirms this benediction in Bhagavad-gītā: "Whatever a person aspires to receive from Me, I offer him as he desires."

TEXT 15

तथा स चाहं परिवोद्हकामः
समानशीलां गुहमेधधेनुम् ।
उपेयिवान्मूलमशेषमूलं
दुराशयः कामदुग्धध्रिपत्य ॥ १५ ॥

_tathā sa cāḥam parivodhuh-kāmaḥ_
samāna-śilāṁ grhamedha-dhenum_
_upeyivān mūlam aśeṣa-mūlam_
_durāśayaḥ kāma-dughāṅghripasya_

SYNONYMS
tathā—similarly; saḥ—myself; ca—also; aham—I; parivodhu-kāmaḥ—desiring to marry; samāna-śilāṁ—a girl of like disposition; grha-medha—in married life; dhenum—a cow of plenty; upeyivān—have approached; mūlam—the root (lotus feet); aśeṣa—of everything; mūlam—the source; durāśayaḥ—with lustful desire; kāma-dugha—yielding all desires; anghripasya—(of You) who are the tree.

TRANSLATION

Therefore, desiring to marry a girl of like disposition who may prove to be a veritable cow of plenty in my married life, to satisfy my lustful desire I too have sought the shelter of Your lotus feet, which are the source of everything, for You are like a desire tree.

PURPORT

In spite of his condemning persons who approach the Lord for material advantages, Kardama Muni expressed his material inability and desire before the Lord by saying,
"Although I know that nothing material should be asked from You, I nevertheless desire to marry a girl of like disposition." The phrase "like disposition" is very significant. Formerly, boys and girls of similar dispositions were married; the similar natures of the boy and girl were united in order to make them happy. Not more than twenty-five years ago, and perhaps it is still current, parents in India used to consult the horoscope of the boy and girl to see whether there would be factual union in their psychological conditions. These considerations are very important. Nowadays marriage takes place without such consultation, and therefore, soon after the marriage, there is divorce and separation. Formerly husband and wife used to live together peacefully throughout their whole lives, but nowadays it is a very difficult task.

Kardama Muni wanted to have a wife of like disposition because a wife is necessary to assist in spiritual and material advancement. It is said that a wife yields the fulfillment of all desires in religion, economic development and sense gratification. If one has a nice wife, he is to be considered a most fortunate man. In astrology, a man is considered fortunate who has great wealth, very good sons or a very good wife. Of these three, one who has a very good wife is considered the most fortunate. Before marrying, one should select a wife of like disposition and not be enamored by so-called beauty or other attractive features for sense gratification. In the Bhāgavatam, Twelfth Canto, it is said that in the Kali-yuga marriage will be based on the consideration of sex life; as soon as there is deficiency in sex life, the question of divorce will arise.

Kardama Muni could have asked his benediction from Umā, for it is recommended in the scriptures that if anyone wants a good wife, he should worship Umā. But he preferred to worship the Supreme Personality of Godhead because it is recommended in the Bhāgavatam that everyone, whether he is full of desires, has no desire or desires liberation, should worship the Supreme Lord. Of these three classes of men, one tries to be happy by fulfillment of material desires, another wants to be happy by becoming one with the Supreme, and another, the perfect man, is a devotee. He does not want anything in return from the Personality of Godhead; he only wants to render transcendental loving service. In any case, everyone should worship the Supreme Personality of Godhead, for He will fulfill everyone's desire. The advantage of worshiping the Supreme Person is that even if one has desires for material enjoyment, if he worships Kṛṣṇa he will gradually become a pure devotee and have no more material hankering.

TEXT 16

SB 3.21.16
**SYNONYMS**

prajāpateḥ—who are the master of all living entities; te—of You; vacasā—under the direction; adhiśa—O my Lord; tanyā—by a rope; lokāḥ—conditioned souls; kila—indeed; ayam—these; kāma-hataḥ—conquered by lusty desires; anubaddhaḥ—are bound; aham—I; ca—and; loka-anugataḥ—following the conditioned souls; vahāmi—offer; balim—oblations; ca—and; śukla—O embodiment of religion; animiṣāya—existing as eternal time; tubhyam—to You.

**TRANSLATION**

O my Lord, You are the master and leader of all living entities. Under Your direction, all conditioned souls, as if bound by rope, are constantly engaged in satisfying their desires. Following them, O embodiment of religion, I also bear oblations for You, who are eternal time.

**PURPORT**

In the *Kaṭha Upaniṣad* it is stated that the Supreme Lord is the leader of all living entities. He is their sustainer and the awader of all their necessities and desires. No living entity is independent; all are dependent on the mercy of the Supreme Lord. Therefore the Vedic instruction is that one should enjoy life under the direction of the supreme leader, the Personality of Godhead. Vedic literatures like *Īśopaniṣad* direct that since everything belongs to the Supreme Personality of Godhead, one should not encroach upon another's property, but should enjoy one's individual allotment. The best program for every living entity is to take direction from the Supreme Lord and enjoy
material or spiritual life.
A question may be raised: Since Kardama Muni was advanced in spiritual life, why then did he not ask the Lord for liberation? Why did he want to enjoy material life in spite of his personally seeing and experiencing the Supreme Lord? The answer is that not everyone is competent to be liberated from material bondage. It is everyone's duty, therefore, to enjoy according to his present position, but under the direction of the Lord or the Vedas. The Vedas are considered to be the direct words of the Lord. The Lord gives us the opportunity to enjoy material life as we want, and at the same time He gives directions for the modes and processes of abiding by the Vedas so that gradually one may be elevated to liberation from material bondage. The conditioned souls who have come to the material world to fulfill their desires to lord it over material nature are bound by the laws of nature. The best course is to abide by the Vedic rules; that will help one to be gradually elevated to liberation.

Kardama Muni addresses the Lord as śuka, which means "the leader of religion." One who is pious should follow the rules of religion, for such rules are prescribed by the Lord Himself. No one can manufacture or concoct a religion; "religion" refers to the injunctions or laws of the Lord. In Bhagavad-gītā the Lord says that religion means to surrender unto Him. Therefore one should follow the Vedic regulations and surrender unto the Supreme Lord because that is the ultimate goal of perfection in human life. One should live a life of piety, follow the religious rules and regulations, marry and live peacefully for elevation to the higher status of spiritual realization.

TEXT 17

 lokāṁś ca lokānugatān paśūṁś ca
 hitvā śrītās te caraṇātapatram
 parasparam tvad-guṇa-vāda-sīdhuh-
 piyūṣa-niryāpita-deha-dharmah

SYNONYMS
lokān—worldly affairs; ca—and; loka-anugatān—the followers of worldly affairs; paśūn—beastly; ca—and; hitvā—having given up; śrītāḥ—taken shelter; te—Your; caraṇa—of lotus feet; ātapatram—the umbrella; parasparam—with one another; tvat—Your; guṇa—of qualities; vāda—by discussion; sidhu—intoxicating; pīyūṣa—by the nectar; niryāpita—extinguished; deha-dharmāḥ—the primary necessities of the body.

TRANSLATION

However, persons who have given up stereotyped worldly affairs and the beastly followers of these affairs, and who have taken shelter of the umbrella of Your lotus feet by drinking the intoxicating nectar of Your qualities and activities in discussions with one another, can be freed from the primary necessities of the material body.

PURPORT

After describing the necessity of married life, Kardama Muni asserts that marriage and other social affairs are stereotyped regulations for persons who are addicted to material sense enjoyment. The principles of animal life—eating, sleeping, mating and defending—are actually necessities of the body, but those who engage in transcendental Kṛṣṇa consciousness, giving up all the stereotyped activities of this material world, are freed from social conventions. Conditioned souls are under the spell of material energy, or eternal time—past, present and future—but as soon as one engages in Kṛṣṇa consciousness, he transcends the limits of past and present and becomes situated in the eternal activities of the soul. One has to act in terms of the Vedic injunctions in order to enjoy material life, but those who have taken to the devotional service of the Lord are not afraid of the regulations of this material world. Such devotees do not care for the conventions of material activities; they boldly take to that shelter which is like an umbrella against the sun of repeated birth and death.

Constant transmigration of the soul from one body to another is the cause of suffering in material existence. This conditional life in material existence is called saṁsāra. One may perform good work and take his birth in a very nice material condition, but the process under which birth and death take place is like a terrible fire. Śrī Viśvanātha Cakravartī Ṭhākura, in his prayer to the spiritual master, has described this. Saṁsāra, or the repetition of birth and death, is compared to a forest fire. A forest fire takes place automatically, without anyone's endeavor, by the friction of dried wood, and no fire department or sympathetic person can extinguish it. The raging forest fire can be extinguished only when there is a constant downpour of water from a cloud. The cloud
is compared to the mercy of the spiritual master. By the grace of the spiritual master the cloud of the mercy of the Personality of Godhead is brought in, and then only, when the rains of Kṛṣṇa consciousness fall, can the fire of material existence be extinguished. This is also explained here. In order to find freedom from the stereotyped conditional life of material existence, one has to take shelter of the lotus feet of the Lord, not in the manner in which the impersonalists indulge, but in devotional service, chanting and hearing of the activities of the Lord. Only then can one be freed from the actions and reactions of material existence. It is recommended here that one should give up the conditional life of this material world and the association of so-called civilized human beings who are simply following, in a polished way, the same stereotyped principles of eating, sleeping, defending and mating. Chanting and hearing of the glories of the Lord is described here as tvad-guṇa-vāda-sidhu. Only by drinking the nectar of chanting and hearing the pastimes of the Lord can one forget the intoxication of material existence.

TEXT 18

न तेःजराक्षभ्रमिरायूरेषां
त्रयोदशारं निरां शष्ठिपर्व ।
षणेम्यन्तत्चछल्ले यत्त्रित्रनाभि
करालश्रोती जगदाच्छिद्र धावत् ॥ १८ ॥

na te 'jarākṣa-bhramir āyuṛ eṣāṁ
trayodaśāraṁ tri-śatam śaṣṭi-parva
ṣaṇ-nemy ananta-cchadi yat tri-ṇābhi
karāla-sroto jagad ācchidya dhāvat

SYNONYMS

na—not; te—Your; ajara—of imperishable Brahman; akṣa—on the axle; bhramiḥ—rotating; āyuḥ—span of life; eṣāṁ—of the devotees; trayodaśa—thirteen; aram—spokes; tri-śatam—three hundred; śaṣṭi—sixty; parva—functions; śaṭ—six; nemi—rims; ananta—innumerable; chadi—leaves; yat—which; tri—three; nābhi—nares; karāla-srotah—with tremendous velocity; jagat—the universe; ācchidya—cutting short; dhāvat—running.
TRANSLATION

Your wheel, which has three naves, rotates around the axis of the imperishable Brahman. It has thirteen spokes, 360 joints, six rims and numberless leaves carved upon it. Though its revolution cuts short the life-span of the entire creation, this wheel of tremendous velocity cannot touch the life-span of the devotees of the Lord.

PURPORT

The time factor cannot affect the span of life of the devotees. In Bhagavad-gītā it is stated that a little execution of devotional service saves one from the greatest danger. The greatest danger is transmigration of the soul from one body to another, and only devotional service to the Lord can stop this process. It is stated in the Vedic literatures, hariṁ vinā na mṛtim taranti: without the mercy of the Lord, one cannot stop the cycle of birth and death. In Bhagavad-gītā it is stated that only by understanding the transcendental nature of the Lord and His activities, His appearance and disappearance, can one stop the cycle of death and go back to Him. The time factor is divided into many fractions of moments, hours, months, years, periods, seasons, etc. All the divisions in this verse are determined according to the astronomical calculations of Vedic literature. There are six seasons, called ṛtus, and there is the period of four months called cāturmāsya. Three periods of four months complete one year. According to Vedic astronomical calculations, there are thirteen months. The thirteenth month is called adhi-māsa or mala-māsa and is added every third year. The time factor, however, cannot touch the lifespan of the devotees. In another verse it is stated that when the sun rises and sets it takes away the life of all living entities, but it cannot take away the life of those who are engaged in devotional service. Time is compared here to a big wheel which has 360 joints, six rims in the shape of seasons, and numberless leaves in the shape of moments. It rotates on the eternal existence, Brahman.

TEXT 19

एकः स्वयं संज्ञगतः सिद्ध्रक्षण द्वितीयāत्मनघोषणमयाः ||
सुज्ज्वलः पासी पुनःप्रतिष्ठते
यथोर्नामभिभगवन् स्वाशकिभि: || १९ ||

SB 3.21.19
ekaḥ svayam sañ jagataḥ sisṛkṣayā-
dvitiyayātman adhi-yogamāyāyā
sṛjasy adah pāsi punar grasiyase
yathorṇa-nābhīr bhagavan sva-śaktibhiḥ

SYNONYMS
ekaḥ—one; svayam—Yourself; san—being; jagataḥ—the universes; sisṛkṣayā—with a
desire to create; advitiyayā—without a second; ātman—in Yourself; adhi—controlling;
yoga-māyāyā—by yogamāyā; sṛjasī—You create; adah—those universes; pāsi—You
maintain; punaḥ—again; grasiyase—You will wind up; yathā—like; ūrṇa-nābhīḥ—a
spider; bhagavan—O Lord; sva-śaktibhiḥ—by its own energy.

TRANSLATION
My dear Lord, You alone create the universes. O Personality of Godhead, desiring to
create these universes, You create them, maintain them and again wind them up by Your
own energies, which are under the control of Your second energy, called yogamāyā, just
as a spider creates a cobweb by its own energy and again winds it up.

PURPORT
In this verse two important words nullify the impersonalist theory that everything is
God. Here Kardama says, "O Personality of Godhead, You are alone, but You have
various energies." The example of the spider is very significant also. The spider is an
individual living entity, and by its energy it creates a cobweb and plays on it, and
whenever it likes it winds up the cobweb, thus ending the play. When the cobweb is
manufactured by the saliva of the spider, the spider does not become impersonal.
Similarly, the creation and manifestation of the material or spiritual energy does not
render the creator impersonal. Here the very prayer suggests that God is sentient and
can hear the prayers and fulfill the desires of the devotee. Therefore, He is sac-cid-
ānanda-vigraha [Bs. 5.1], the form of bliss, knowledge and eternity.

TEXT 20

नैतद्वलश्च पदं त्वेषितं
यन्मायं नस्तनुषे भूतसूक्ष्मम्।

SB 3.21.20

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naitad batādhiśa padam tavepsitam
yan māyayā nas tanuše bhūta-sūkṣmam
anugrahāyāstv api yarhi māyayā
lasat-tulasyā bhagavān vilakṣitāḥ

SYNONYMS
na—not; etat—this; bata—indeed; adhiśa—O Lord; padam—material world; tava—Your; īpsitam—desire; yat—which; māyayā—by Your external energy; naḥ—for us; tanuše—You manifest; bhūta-sūkṣmam—the elements, gross and subtle; anugrahāya—for bestowing mercy; astu—let it be; api—also; yarhi—when; māyayā—through Your causeless mercy; lasat—splendid; tulasyā—with a wreath of tulasī leaves; bhagavān—the Supreme Personality of Godhead; vilakṣitah—is perceived.

TRANSLATION
My dear Lord, although it is not Your desire, You manifest this creation of gross and subtle elements just for our sensual satisfaction. Let Your causeless mercy be upon us, for You have appeared before us in Your eternal form, adorned with a splendid wreath of tulasī leaves.

PURPORT
It is clearly stated here that the material world is not created by the personal will of the Supreme Lord; it is created by His external energy because the living entities want to enjoy it. This material world is not created for those who do not want to enjoy sense gratification, who constantly remain in transcendental loving service and who are eternally Kṛṣṇa conscious. For them, the spiritual world is eternally existing, and they enjoy there. Elsewhere in the Śrīmad-Bhāgavatam it is stated that for those who have taken shelter of the lotus feet of the Supreme Personality of Godhead, this material world is useless; because this material world is full of danger at every step, it is not meant for the devotees but for living entities who want to lord it over the material energy at their own risk. Kṛṣṇa is so kind that He allows the sense-enjoying living entities a separate world created by Him to enjoy as they like, yet at the same time He appears in
His personal form. The Lord unwillingly creates this material world, but He descends in His personal form or sends one of His reliable sons or a servant or a reliable author like Vyāsa to give instruction. He Himself also instructs in His speeches of Bhagavad-gītā. This propaganda work goes on side by side with the creation to convince the misguided living entities who are rotting in this material world to come back to Him and surrender unto Him. Therefore the last instruction of Bhagavad-gītā is this: "Give up all your manufactured engagements in the material world and just surrender unto Me. I shall protect you from all sinful reactions."

**TEXT 21**

 tam tvānubhūtyoparata-kriyārtham
 svamāyayā vartita-loka-tantram
 namāmy abhikṣṇam namanīya-pāda-
 sarojam alpīyasi kāma-varṣam

**SYNONYMS**

tam—that; tvā—You; anubhūtyā—by realizing; uparata—disregarded; kriyā—enjoyment of fruitive activities; artham—in order that; sva-māyayā—by Your own energy; vartita—brought about; loka-tantram—the material worlds; namāmi—I offer obeisances; abhikṣṇam—continuously; namanīya—worshipable; pāda-sarojam—lotus feet; alpīyasi—on the insignificant; kāma—desires; varṣam—showering.

**TRANSLATION**

I continuously offer my respectful obeisances unto Your lotus feet, of which it is worthy to take shelter, because You shower all benedictions on the insignificant. To give all living entities detachment from fruitive activity by realizing You, You have expanded these material worlds by Your own energy.
Everyone, therefore, whether he desires material enjoyment, liberation or the transcendental loving service of the Lord, should engage himself, offering obeisances unto the Supreme Lord, because the Lord can award everyone his desired benediction. In Bhagavad-gītā the Lord affirms, InBackground 4.11] anyone who desires to be a successful enjoyer in this material world is awarded that benediction by the Lord, anyone who wants to be liberated from the entanglement of this material world is given liberation by the Lord, and anyone who desires to constantly engage in His service in full Kṛṣṇa consciousness is awarded that benediction by the Lord. For material enjoyment He has prescribed so many ritualistic sacrificial performances in the Vedas, and thus people may take advantage of those instructions and enjoy material life in higher planets or in a noble aristocratic family. These processes are mentioned in the Vedas, and one can take advantage of them. It is similar with those who want to be liberated from this material world. Unless one is disgusted with the enjoyment of this material world, he cannot aspire for liberation. Liberation is for one who is disgusted with material enjoyment. Vedānta-sūtra says, therefore, athāto brahma jijñāsa: those who have given up the attempt to be happy in this material world can inquire about the Absolute Truth. For those who want to know the Absolute Truth, the Vedānta-sūtra is available, as is Śrīmad-Bhāgavatam, the actual explanation of Vedānta-sūtra. Since Bhagavad-gītā is also Vedānta-sūtra, by understanding Śrīmad-Bhāgavatam, Vedānta-sūtra or Bhagavad-gītā one can obtain real knowledge. When one obtains real knowledge, he becomes theoretically one with the Supreme, and when he actually begins the service of Brahman, or Kṛṣṇa consciousness, he is not only liberated but situated in his spiritual life. Similarly, for those who want to lord it over material nature, there are so many departments of material enjoyment; material knowledge and material science are available, and the Lord provides for persons who want to enjoy them. The conclusion is that one should worship the Supreme Personality of Godhead for any benediction. The word kāma-varṣam is very significant, for it indicates that He satisfies the desires of anyone who approaches Him. But one who sincerely loves Kṛṣṇa and yet wants material enjoyment is in perplexity. Kṛṣṇa, being very kind toward him, gives him an opportunity to engage in the transcendental loving service of the Lord, and so he gradually forgets the hallucination.


SYNONYMS

ṛṣīḥ uvāca—the great sage Maitreya said; iti—thus; avyalikam—sincerely; praṇutaḥ—having been praised; abja-nābhah—Lord Viṣṇu; tam—to Kardama Muni; ābabhāse—replied; vacaṁ—with words; amātena—as sweet as nectar; suparna—of Garuḍa; pakṣa—the shoulders; upari—upon; rocamaṇah—shining; prema—of affection; smita—with a smile; udvīkṣaṇa—looking; vibhramat—gracefully moving; bhrūḥ—eyebrows.

TRANSLATION

Maitreya resumed: Sincerely extolled in these words, Lord Viṣṇu, shining very beautifully on the shoulders of Garuḍa, replied with words as sweet as nectar. His eyebrows moved gracefully as He looked at the sage with a smile full of affection.

PURPORT

The word vacaṁrtena is significant. Whenever the Lord speaks, He speaks from the transcendental world. He does not speak from the material world. Since He is transcendental, His speech is also transcendental, as is His activity; everything in relation to Him is transcendental. The word amṛta refers to one who does not meet with death. The words and activities of the Lord are deathless; therefore they are not manufactured of this material world. The sound of this material world and that of the spiritual world are completely different. The sound of the spiritual world is nectarean and eternal, whereas the sound of the material world is hackneyed and subject to end.
The sound of the holy name—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare—everlastingly increases the enthusiasm of the chanter. If one repeats monotonous material words, he will feel exhausted, but if he chants Hare Kṛṣṇa twenty-four hours a day, he will never feel exhausted; rather, he will feel encouraged to continue chanting more and more. When the Lord replied to the sage Kardama, the word vacasāmrtena is specifically mentioned, since He spoke from the transcendental world. He replied in transcendental words, and when He spoke His eyebrows moved with great affection. When a devotee praises the glories of the Lord, the Lord is very satisfied, and He bestows His transcendental benediction upon the devotee without reservation because He is always causelessly merciful toward His devotee.

TEXT 23

Śrībhagavān uvāca
viditvā tava caityam me
purāva samayoji tat
yat-artham ātma-niyamais
tvayaivāham samarcitaḥ

SYNONYMS
śrī-bhagavān uvāca—the Supreme Lord said; viditvā—understanding; tava—your; caityam—mental condition; me—by Me; purā—previously; eva—certainly; samayoji—was arranged; tat—that; yat-artham—for the sake of which; ātma—of the mind and senses; niyamaiḥ—by discipline; tvaya—by you; eva—only; aham—I; samarcitaḥ—have been worshiped.

TRANSLATION

The Supreme Lord said: Having come to know what was in your mind, I have already arranged for that for which you have worshiped Me well through your mental and sensory discipline.
PURPORT

The Supreme Personality of Godhead in His Paramätmä feature is situated in everyone's heart. He knows, therefore, the past, present and future of every individual person as well as his desires, activities and everything about him. It is stated in Bhagavad-gïtä that He is seated in the heart as a witness. The Personality of Godhead knew the heart's desire of Kardama Muni, and He had already arranged for the fulfillment of his desires. He never disappoints a sincere devotee, regardless of what he wants, but He never allows anything which will be detrimental to the individual's devotional service.

TEXT 24

न वै जातु मृशा इव स्यात ज्ञातव्यायक्ष मद्धर्गम ॥
भवद्विधेष्टिरं कोषि सह्गुर्भितात्मनाम ॥ २४ ॥

na vai jâtu mṛṣaiva syât
dharmakṣa mad-arhaṇam
bhavat-vidheṣv atitarām
mayi saṅgrbhita-atmanām

SYNONYMS

na—not; vai—indeed; jâtu—ever; mṛṣa—a useless; eva—only; syât—it may be; prajâ—of the living entities; adhyakṣa—O leader; mat-arhaṇam—worship of Me; bhavat-vidheṣu—unto persons like you; atitarām—entirely; mayi—on Me; saṅgrbhita—are fixed; ātmanām—are of those whose minds.

TRANSLATION

The Lord continued: My dear ṛṣi, O leader of the living entities, for those who serve Me in devotion by worshiping Me, especially persons like you who have given up everything unto Me, there is never any question of frustration.

PURPORT

Even if he has some desires, one engaged in the service of the Lord is never frustrated. Those engaged in His service are called sakāma and akāma. Those who approach the
Supreme Personality of Godhead with desires for material enjoyment are called *sakāma*, and those devotees who have no material desires for sense gratification but serve the Supreme Lord out of spontaneous love for Him are called *akāma*. *Sakāma* devotees are divided into four classes—those in distress, those in need of money, the inquisitive and the wise. Someone worships the Supreme Lord because of bodily or mental distress, someone else worships the Supreme Lord because he is in need of money, someone else worships the Lord out of inquisitiveness to know Him as He is, and someone wants to know the Lord as a philosopher can know Him, by the research work of his wisdom. There is no frustration for any of these four classes of men; each is endowed with the desired result of his worship.

**TEXT 25**

**SB 3.21.25**

प्रजापतिसुतः सम्राप्ननुविर्वत्यात्म्यः ।
ब्रह्मवर्त्योपधिवसन् शास्ति सप्तार्णवां महीम् ॥ २५ ॥

prajāpati-sutaḥ samrāṇ
manur vikhyāta-maṅgalaḥ
brahmāvartam yo ’dhibasan
śāsti saptarṇavāṁ mahīṁ

**SYNONYMS**

*prajāpati-sutaḥ*—the son of Lord Brahmā; *samrāṇ*—the Emperor; *manuḥ*—Svāyambhuva Manu; *vikhyāta*—well known; *maṅgalaḥ*—whose righteous acts; *brahmāvartam*—Brahmāvarta; *yaḥ*—he who; *adhivasan*—living in; *śāsti*—rules; *saptā*—seven; *arṇavāṁ*—oceans; *mahīṁ*—the earth.

**TRANSLATION**

The Emperor Svāyambhuva Manu, the son of Lord Brahmā, who is well known for his righteous acts, has his seat in Brahmāvarta and rules over the earth with its seven oceans.

**PURPORT**

Sometimes it is stated that Brahmāvarta is a part of Kurukṣetra or that Kurukṣetra itself is situated in Brahmāvarta, because the demigods are recommended to perform spiritual
ritualistic performances in Kurukṣetra. But in others' opinion, Brahmāvarta is a place in Brahmaloka, where Svāyambhuva ruled. There are many places on the surface of this earth which are also known in the higher planetary systems; we have places on this planet like Vṛndāvana, Dvārakā and Mathurā, but they are also eternally situated in Krṣṇaloka. There are many similar names on the surface of the earth, and it may be that in the Boar age Svāyambhuva Manu ruled this planet, as stated here. The word maṅgalaḥ is significant. Maṅgala means one who is elevated in every respect in the opulences of religious performances, ruling power, cleanliness and all other good qualities. Vikhyāta means "celebrated." Svāyambhuva Manu was celebrated for all good qualities and opulences.

TEXT 26

स चेह विप्र राजर्षिमहिष्या शतरुप्या ।
आयास्यति दिद्रक्षुस्त्वा परश्रो धर्मकोविदः ॥ २६ ॥

sa ceha vipra rājarśir
mahiṣyā śatarūpayā
āyāsyati didṛkṣus tvāṁ
paraśvo dharma-kovidaḥ

SYNONYMS

sah—Svāyambhuva Manu; ca—and; iha—here; vipra—O holy brāhmaṇa; rāja-ṛṣīḥ—the saintly king; maḥiṣyā—along with his queen; śatarūpayā—called Śatarūpā; āyāsyati—will come; didṛkṣuḥ—desiring to see; tvāṁ—you; paraśvaḥ—the day after tomorrow; dharma—in religious activities; kovidaḥ—expert.

TRANSLATION

The day after tomorrow, O brāhmaṇa, that celebrated emperor, who is expert in religious activities, will come here with his queen, Śatarūpā, wishing to see you.

TEXT 27

आत्मजानमितापारी वयःश्रीलुगुणान्विताम् ।
ātmajāṁ asitāpāṅgīṁ
vayaḥ-śīla-guṇānvitām
mṛgayantīṁ patiṁ dāsyaty
anurūpāya te prabho

SYNONYMS
ātmā-jaṁ—his own daughter; asīta—black; apiṁśīla—eyes; vayaḥ—grown-up age;
śīla—with character; guṇa—with good qualities; anvītāṁ—endowed; mṛgayantīṁ—
searching for; patiṁ—a husband; dāsyati—he will give; anurūpāya—who are suitable;
te—unto you; prabho—My dear sir.

TRANSLATION
He has a grown-up daughter whose eyes are black. She is ready for marriage, and she has
good character and all good qualities. She is also searching for a good husband. My dear
sir, her parents will come to see you, who are exactly suitable for her, just to deliver their
daughter as your wife.

PURPORT
The selection of a good husband for a good girl was always entrusted to the parents.
Here it is clearly stated that Manu and his wife were coming to see Kardama Muni to
offer their daughter because the daughter was well qualified and the parents were
searching out a similarly qualified man. This is the duty of parents. Girls are never
thrown into the public street to search out their husband, for when girls are grown up
and are searching after a boy, they forget to consider whether the boy they select is
actually suitable for them. Out of the urge of sex desire, a girl may accept anyone, but if
the husband is chosen by the parents, they can consider who is to be selected and who is
not. According to the Vedic system, therefore, the girl is given over to a suitable boy by
the parents; she is never allowed to select her own husband independently.

TEXT 28

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That princess, O holy sage, will be just the type you have been thinking of in your heart for all these long years. She will soon be yours and will serve you to your heart's content.

PURPORT

The Lord awards all benedictions according to the heart's desire of a devotee, so the Lord informed Kardama Muni, "The girl who is coming to be married with you is a princess, the daughter of Emperor Svāyambhuva, and so just suitable for your purpose." Only by God's grace can one get a nice wife just as he desires. Similarly, it is only by God's grace that a girl gets a husband suitable to her heart. Thus it is said that if we pray to the Supreme Lord in every transaction of our material existence, everything will be done very nicely and just suitable to our heart's desire. In other words, in all circumstances we must take shelter of the Supreme Personality of Godhead and depend completely on His decision. Man proposes, God disposes. The fulfillment of desires, therefore, should be entrusted to the Supreme Personality of Godhead; that is the nicest solution. Kardama Muni desired only a wife, but because he was a devotee of the Lord, the Lord selected a wife for him who was the Emperor's daughter, a princess. Thus Kardama Muni got a wife beyond his expectation. If we depend on the choice of the Supreme Personality of Godhead, we will receive benedictions in greater opulence than we desire. It is also significantly noted here that Kardama Muni was a brāhmaṇa, whereas Emperor Svāyambhuva was a kṣatriya. Therefore, intercaste marriage was current even in those
days. The system was that a brāhmaṇa could marry the daughter of a kṣatriya, but a kṣatriya could not marry the daughter of a brāhmaṇa. We have evidences from the history of the Vedic age that Śukrācārya offered his daughter to Mahārāja Yayāti, but the King had to refuse to marry the daughter of a brāhmaṇa; only with the special permission of the brāhmaṇa could they marry. Intercaste marriage, therefore, was not prohibited in the olden days, many millions of years ago, but there was a regular system of social behavior.

TEXT 29

या ता आत्मभूतं वीर्यं नवधा प्रसविष्यति ।
वीर्यं त्वदीये कृष्यं आधास्यन्त्यन्त्रात्मानः ॥ २९ ॥

yā ta ātma-bhṛtam vīryam
navadhā prasaviṣyati
vīrye tvadiye ṛṣaya
ādhāsyanty añjasātmanaḥ

SYNONYMS
yā—she; te—by you; ātma-bhṛtam—sown in her; vīryam—the seed; nava-dhā—nine daughters; prasaviṣyati—will bring forth; vīrye tvadiye—in the daughters begotten by you; ṛṣayāḥ—the sages; ādhāsyanti—will beget; añjasā—in total; ātmanaḥ—children.

TRANSLATION
She will bring forth nine daughters from the seed sown in her by you, and through the daughters you beget, the sages will duly beget children.

TEXT 30

त्वम् च सम्यगनुष्ठय निदेशं म उष्टतमः ।
मथि तीर्थकृताश्च क्रियायाः मां प्रपत्तयसे ॥ ३० ॥

tvam ca samyag anuṣthhāya
nidesām ma uṣattamaḥ

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mayi tīrthi-kr̥tāśeṣa-
kriyārtho mām prapatsyase

SYNONYMS

tvam—you; ca—and; samyak—properly; anuṣṭhāya—having carried out; nideśam—command; me—My; uśattamah—completely cleansed; mayi—unto Me; tīrthi-kr̥ta—having resigned; aśeṣa—all; kriyā—of actions; arthaḥ—the fruits; mām—to Me; prapatsyase—you will attain.

TRANSLATION

With your heart cleansed by properly carrying out My command, resigning to Me the fruits of all your acts, you will finally attain to Me.

PURPORT

Here the words tīrthi-kr̥tāśeṣa-kriyārthaḥ are significant. Tīrtha means a sanctified place where charity is given. People used to go to places of pilgrimage and give munificently in charity. This system is still current. Therefore the Lord said, "In order to sanctify your activities and the results of your actions, you will offer everything unto Me." This is also confirmed in Bhagavad-gitā: "Whatever you do, whatever you eat, whatever you sacrifice, the result should be given to Me only." In another place in Bhagavad-gitā the Lord said, "I am the enjoyer of all sacrifices, all penances and everything done for the welfare of mankind or society." All activities, therefore, whether for the welfare of family, society, country or humanity at large, must be performed in Kṛṣṇa consciousness. That is the instruction given by the Lord to Kardama Muni. Mahārāja Yudhīṣṭhira welcomed Nārada Muni: "Wherever you are present, that place becomes sanctified because the Lord Himself is always seated in your heart." Similarly, if we act in Kṛṣṇa consciousness under the direction of the Lord and His representative, then everything is sanctified. This is the indication given to Kardama Muni, who acted on it and therefore received the most excellent wife and child, as will be disclosed in later verses.

TEXT 31

kr̥tva dyaṁ cha jīveṣu dyaṁ cha chābhyaṁatmāvān ।
mṛgyaṁśaṁ saḥ jagad dṛkṣyaṁśatmāni chaipi maṁ ॥ 31 ॥
Showing compassion to all living entities, you will attain self-realization. Giving assurance of safety to all, you will perceive your own self as well as all the universes in Me, and Myself in you.

PURPORT

The simple process of self-realization for every living entity is described here. The first principle to be understood is that this world is a product of the supreme will. There is an identity of this world with the Supreme Lord. This identity is accepted in a misconceived way by the impersonalists; they say that the Supreme Absolute Truth, transforming Himself into the universe, loses His separate existence. Thus they accept the world and everything in it to be the Lord. That is pantheism, wherein everything is considered to be the Lord. This is the view of the impersonalist. But those who are personal devotees of the Lord take everything to be the property of the Supreme Lord. Everything, whatever we see, is the manifestation of the Supreme Lord; therefore, everything should be engaged in the service of the Lord. This is oneness. The difference between the impersonalist and the personalist is that the impersonalist does not accept the separate existence of the Lord, but the personalist accepts the Lord; he understands that although He distributes Himself in so many ways, He has His separate personal existence. This is described in Bhagavad-gītā: "I am spread all over the universe in My impersonal form. Everything is resting on Me, but I am not present." There is a nice example regarding the sun and the sunshine. The sun, by its sunshine, is spread all over the universe, and all the planets rest on the sunshine. But all the planets are different
from the sun planet; one cannot say that because the planets are resting on the sunshine, these planets are also the sun. Similarly, the impersonal or pantheistic view that everything is God is not a very intelligent proposal. The real position, as explained by the Lord Himself, is that although nothing can exist without Him, it is not a fact that everything is Him. He is different from everything. So here also the Lord says: "You will see everything in the world to be nondifferent from Me." This means that everything should be considered a product of the Lord's energy, and therefore everything should be employed in the service of the Lord. One's energy should be utilized for one's self-interest. That is the perfection of the energy.

This energy can be utilized for real self-interest if one is compassionate. A person in Kṛṣṇa consciousness, a devotee of the Lord, is always compassionate. He is not satisfied that only he himself is a devotee, but he tries to distribute the knowledge of devotional service to everyone. There are many devotees of the Lord who faced many risks in distributing the devotional service of the Lord to people in general. That should be done.

It is also said that a person who goes to the temple of the Lord and worships with great devotion, but who does not show sympathy to people in general or show respect to other devotees, is considered to be a third-class devotee. The second-class devotee is he who is merciful and compassionate to the fallen soul. The second-class devotee is always cognizant of his position as an eternal servant of the Lord; he therefore makes friendships with devotees of the Lord, acts compassionately toward the general public in teaching them devotional service, and refuses to cooperate or associate with nondevotees. As long as one is not compassionate to people in general in his devotional service to the Lord, he is a third-class devotee. The first-class devotee gives assurance to every living being that there is no fear of this material existence: "Let us live in Kṛṣṇa consciousness and conquer the nescience of material existence."

It is indicated here that Kardama Muni was directed by the Lord to be very compassionate and liberal in his householder life and to give assurance to the people in his renounced life. A sannyāsī, one in the renounced order of life, is meant to give enlightenment to the people. He should travel, going from home to home to enlighten. The householder, by the spell of māyā, becomes absorbed in family affairs and forgets his relationship with Kṛṣṇa. If he dies in forgetfulness, like the cats and dogs, then his life is spoiled. It is the duty of a sannyāsī, therefore, to go and awaken the forgetful souls with enlightenment of their eternal relationship with the Lord and to engage them in devotional service. The devotee should show mercy to the fallen souls and also give them the assurance of fearlessness. As soon as one becomes a devotee of the Lord, he is
convinced that he is protected by the Lord. Fear itself is afraid of the Lord; therefore, what has he to do with fearfulness?

To award fearlessness to the common man is the greatest act of charity. A sannyāśi, or one who is in the renounced order of life, should wander from door to door, from village to village, from town to town and from country to country, all over the world as far as he is able to travel, and enlighten the householders about Kṛṣṇa consciousness. A person who is a householder but is initiated by a sannyāśi has the duty to spread Kṛṣṇa consciousness at home; as far as possible, he should call his friends and neighbors to his house and hold classes in Kṛṣṇa consciousness. Holding a class means chanting the holy name of Kṛṣṇa and speaking from Bhagavad-gītā or Śrīmad-Bhāgavatam. There are immense literatures for spreading Kṛṣṇa consciousness, and it is the duty of each and every householder to learn about Kṛṣṇa from his sannyāśi spiritual master. There is a division of labor in the Lord's service. The householder's duty is to earn money because a sannyāśi is not supposed to earn money but is completely dependent on the householder. The householder should earn money by business or by profession and spend at least fifty percent of his income to spread Kṛṣṇa consciousness; twenty-five percent he can spend for his family, and twenty-five percent he should save to meet emergencies. This example was shown by Rūpa Gosvāmī, so devotees should follow it.

Actually, to be one with the Supreme Lord means to be one with the interest of the Lord. Becoming one with the Supreme Lord does not imply becoming as great as the Supreme Lord. It is impossible. The part is never equal to the whole. The living entity is always a minute part. Therefore his oneness with the Lord is that he is interested in the one interest of the Lord. The Lord wants every living entity to always think about Him, to be His devotee and always worship Him. This is clearly stated in Bhagavad-gītā: man-manā bhava mad-bhaktah [Bg. 9.34]. Kṛṣṇa wants everyone always to think of Him. Everyone should always offer obeisances to Kṛṣṇa. This is the will of the Supreme Lord, and devotees should try to fulfill His desire. Since the Lord is unlimited, His desire is also unlimited. There is no stoppage, and therefore the service of the devotee is also unlimited. In the transcendental world there is unlimited competition between the Lord and the servitor. The Lord wants to fulfill His desires unlimitedly, and the devotee also serves Him to fulfill His unlimited desires. There is an unlimited oneness of interest between the Lord and His devotee.

TEXT 32

Sahah śvānashkarūṇa tattvīryaṃ mahāmune ।

SB 3.21.32
Tava kṣetre devahūtyāṁ
praṇeṣye tattva-saṁhitām

SYNONYMS
saha—with; ahām—I; svāṁśa-kalaya—My own plenary portion; tvat-vīryeṇa—by your semen; mahā-mune—O great sage; tava kṣetre—in your wife; devahūtyām—in Devahūti; praṇeṣye—I shall instruct; tattva—of the ultimate principles; saṁhitām—the doctrine.

TRANSLATION
O great sage, I shall manifest My own plenary portion through your wife, Devahūti, along with your nine daughters, and I shall instruct her in the system of philosophy that deals with the ultimate principles or categories.

PURPORT
Herein the word svāṁśa-kalaya indicates that the Lord would appear as the son of Devahūti and Kardama Muni as Kapiladeva, the first propounder of the Sāṅkhya philosophy, which is mentioned here as tattva-saṁhitā. The Lord foretold to Kardama Muni that He would appear in His incarnation Kapiladeva and would propagate the philosophy of Sāṅkhya. Sāṅkhya philosophy is very well known in the world as propagated by another Kapiladeva, but that Sāṅkhya philosophy is different from the Sāṅkhya which was propounded by the Lord Himself. There are two kinds of Sāṅkhya philosophy: one is godless Sāṅkhya philosophy, and the other is godly Sāṅkhya philosophy. The Sāṅkhya propagated by Kapiladeva, son of Devahūti, is godly philosophy.

There are different manifestations of the Lord. He is one, but He has become many. He divides Himself into two different expansions, one called kalā and the other vibhinnāṁśa. Ordinary living entities are called vibhinnāṁśa expansions, and the unlimited expansions of viṣṇu-tattva, such as Vāmana, Govinda, Nārāyaṇa, Pradyumna, Vāsudeva and Ananta, are called svāṁśa-kalā. Svāṁśa refers to a direct expansion, and kalā denotes an expansion from the expansion of the original Lord. Baladeva is an
expansion of Kṛṣṇa, and from Baladeva the next expansion is Saṅkarṣaṇa; thus Saṅkarṣaṇa is kalā, but Baladeva is svāmśa. There is no difference, however, among Them. This is very nicely explained in the Brahma-saṁhitā (5.46): dīpārcir eva hi daśāntaram abhyupetya. With one candle one may light a second candle, with the second a third and then a fourth, and in this way one can light up thousands of candles, and no candle is inferior to another in distributing light. Every candle has the full potential candlepower, but there is still the distinction that one candle is the first, another the second, another the third and another the fourth. Similarly, there is no difference between the immediate expansion of the Lord and His secondary expansion. The Lord's names are considered in exactly the same way; since the Lord is absolute, His name, His form, His pastimes, His paraphernalia and His quality all have the same potency. In the absolute world, the name Kṛṣṇa is the transcendental sound representation of the Lord. There is no potential difference between His quality, name, form, etc. If we chant the name of the Lord, Hare Kṛṣṇa, that has as much potency as the Lord Himself. There is no potential difference between the form of the Lord whom we worship and the form of the Lord in the temple. One should not think that one is worshiping a doll or statue of the Lord, even if others consider it to be a statue. Because there is not potential difference, one gets the same result by worshiping the statue of the Lord or the Lord Himself. This is the science of Kṛṣṇa consciousness.

TEXT 33

मैत्रेय उवाच
एवं तमसुभाष्याथ भगवान् प्रत्यगक्षजः ।
जगाम बिन्दुसरसः सरसव्या परिप्रेक्षितात् ॥ ३३ ॥

maitreya uvāca
evam tam anubhāsyātha
bhagavān pratyag-akṣajaḥ
jagāma bindusarasaḥ
sarasvatyā pariśritā

SYNONYMS

maitreyaḥ uvāca—the great sage Maitreya said; evam—thus; tam—to him; anubhāṣya—having spoken; atha—then; bhagavān—the Lord; pratyak—directly; akṣa—by senses;
jaḥ—who is perceived; jagāma—went away; bindu-sarasah—from Lake Bindu-sarovara; sarasvatyā—by the River Sarasvatī; pariśritat—encircled.

TRANSLATION

Maitreya went on: Thus having spoken to Kardama Muni, the Lord, who reveals Himself only when the senses are in Kṛṣṇa consciousness, departed from that lake called Bindu-sarovara, which was encircled by the River Sarasvatī.

PURPORT

One word in this verse is very significant. The Lord is stated here to be pratyag-akṣaja. He is imperceptible to material senses, but still He can be seen. This appears to be contradictory. We have material senses, but how can we see the Supreme Lord? He is called adhokṣaja, which means that He cannot be seen by the material senses. Akṣaja means "knowledge perceived by material senses." Because the Lord is not an object that can be understood by speculation with our material senses, He is also called ajita; He will conquer, but no one can conquer Him. What does it mean, then, that still He can be seen? It is explained that no one can hear the transcendental name of Kṛṣṇa, no one can understand His transcendental form, and no one can assimilate His transcendental pastimes. It is not possible. Then how is it possible that He can be seen and understood? When one is trained in devotional service and renders service unto Him, gradually one's senses are purified of material contamination. When one's senses are thus purified, then one can see, one can understand, one can hear and so on. The purification of the material senses and perception of the transcendental form, name and quality of Kṛṣṇa are combined together in one word, pratyag-akṣaja, which is used here.

TEXT 34

निरीक्षतस्तस्य ययावशेष-
सिद्धेश्वरभिहितसिद्धर्माणः ।
आकर्षण्यन्त पत्रयन्त्रपक्षैः-
रुञ्चारितं स्तोमनुदीर्शसाम ॥ ३४ ॥

nirīkṣatasya tasya yayāv aśeṣa-
siddheśvarābhihiṣṭuta-siddha-mārgaḥ
äkarṇāyan patra-rathendra-pakṣair
uccāritaṁ stomam udīrṇa-sāma

SYNONYMS
nirīkṣataḥ tasya—while he was looking on; yayau—He left; aśeṣa—all; siddha-īśvara—by liberated souls; abhiśtuṭa—is praised; siddha-mārgaḥ—the way to the spiritual world; äkarṇāyan—hearing; patra-ratha-indra—of Garuḍa (king of birds); pakṣaiḥ—by the wings; uccāritam—vibrated; stomam—hymns; udīrṇa-sāma—forming the Sāma Veda.

TRANSLATION
While the sage stood looking on, the Lord left by the pathway leading to Vaikuṇṭha, a path extolled by all great liberated souls. The sage stood listening as the hymns forming the basis of the Sāma Veda were vibrated by the flapping wings of the Lord's carrier, Garuḍa.

PURPORT
In the Vedic literature it is stated that the two wings of the transcendental bird Garuḍa, who carries the Lord everywhere, are two divisions of the Sāma Veda known as hṛhat and rathāntara. Garuḍa works as the carrier of the Lord; therefore he is considered the transcendental prince of all carriers. With his two wings Garuḍa began to vibrate the Sāma Veda, which is chanted by great sages to pacify the Lord. The Lord is worshiped by Brahmā, by Lord Śiva, by Garuḍa and other demigods with selected poems, and great sages worship Him with the hymns of Vedic literatures, such as the Upaniṣads and Sāma Veda. These Sāma Veda utterances are automatically heard by the devotee when another great devotee of the Lord, Garuḍa, flaps his wings.

It is clearly stated here that the sage Kardama began to look to the path by which the Lord was being carried to Vaikuṇṭha. It is thus confirmed that the Lord descends from His abode, Vaikuṇṭha, in the spiritual sky, and is carried by Garuḍa. The path which leads to Vaikuṇṭha is not worshiped by the ordinary class of transcendentalists. Only those who are already liberated from material bondage can become devotees of the Lord. Those who are not liberated from material bondage cannot understand transcendental devotional service. In Bhagavad-gītā it is clearly stated, yatatām api siddhānām [Bg. 7.3]. There are many persons who are trying to attain perfection by striving for liberation from material bondage, and those who are actually liberated are called brahma-bhūta [SB
4.30.20] or siddha. Only the siddhas, or persons liberated from material bondage, can become devotees. This is also confirmed in Bhagavad-gītā: anyone who is engaged in Kṛṣṇa consciousness, or devotional service, is already liberated from the influence of the modes of material nature. Here it is also confirmed that the path of devotional service is worshiped by liberated persons, not the conditioned souls. The conditioned soul cannot understand the devotional service of the Lord. Kardama Muni was a liberated soul who saw the Supreme Lord in person, face to face. There was no doubt that he was liberated, and thus he could see Garuḍa carrying the Lord on the way to Vaikuṇṭha and hear the flapping of his wings vibrating the sound of Hare Kṛṣṇa, the essence of the Sāma Veda.

TEXT 35

अथ सम्प्रस्थिते शुचो कर्दमो भगवानिषि ||
आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन्त || ३५ ||

atha samprasthite śukle
kardamo bhagavān ṛṣih
äste sma bindusarasi
tam kālam pratipālayan

SYNONYMS

atha—then; samprasthite śukle—when the Lord had gone; kardamaḥ—Kardama Muni; bhagavān—the greatly powerful; ṛṣih—sage; äste sma—stayed; bindu-sarasi—on the bank of Lake Bindu-sarovara; tam—that; kālam—time; pratipālayan—awaiting.

TRANSLATION

Then, after the departure of the Lord, the worshipful sage Kardama stayed on the bank of Bindu-sarovara, awaiting the time of which the Lord had spoken.

TEXT 36

मनुः स्यन्दनामास्थाय शातकौम्भपरिच्छदम् ||
आरोप्य स्वां दुहितरं सम्भाय: पर्यटनहीम् || ३६ ||
manuḥ syandanam āsthāya
śātakaumbha-paricchadam
āropya svām duhitaram
sa-bhāryaḥ paryaṇa mahīṁ

SYNONYMS

manuḥ—Śvāyambhuva Manu; syandanam—the chariot; āsthāya—having mounted; śātakaumbha—made of gold; paricchadam—the outer cover; āropya—putting on; svām—his own; duhitaram—daughter; sa-bhāryaḥ—along with his wife; paryaṇa—traveling all over; mahīṁ—the globe.

TRANSLATION

Śvāyambhuva Manu, with his wife, mounted his chariot, which was decorated with golden ornaments. Placing his daughter on it with them, he began traveling all over the earth.

PURPORT

The Emperor Manu, as the great ruler of the world, could have engaged an agent to find a suitable husband for his daughter, but because he loved her just as a father should, he himself left his state on a golden chariot, with only his wife, to find her a suitable husband.
tasmin—on that; su-dhanvan—O great bowman Vidura; ahani—on the day; bhagavān—the Lord; yat—which; samādiśat—foretold; upāyāt—he reached; āśrama-padam—the holy hermitage; muneḥ—of the sage; śānta—completed; vratasya—whose vows of austerity; tat—that.

TRANSLATION

O Vidura, they reached the hermitage of the sage, who had just completed his vows of austerity on the very day foretold by the Lord.

TEXTS 38-39

SYNONYMS

yasmin—in which; bhagavataḥ—of the Lord; netrāt—from the eye; nyapataṁ—fell down; aśru-bindavaḥ—teardrops; kṛpayā—by compassion; samparītasya—who was overwhelmed; prapanne—on the surrendered soul (Kardama); ārpiṭayā—placed upon; bhrāsanteremely; tat—that; vai—indeed; bindu-sarāḥ—lake of tears; nāma—called; sarasvatī—by the River Sarasvatī; pariplutam—overflowed; puṇyaṁ—holy; śiva—auspicious; amṛta—nectar; jalam—water; mahā-ṛṣi—of great sages; gaṇa—by hosts; sevitam—served.
TRANSLATION

The holy Lake Bindu-sarovara, flooded by the waters of the River Sarasvatī, was resorted to by hosts of eminent sages. Its holy water was not only auspicious but as sweet as nectar. It was called Bindu-sarovara because drops of tears had fallen there from the eyes of the Lord, who was overwhelmed by extreme compassion for the sage who had sought His protection.

PURPORT

Kardama underwent austerities to gain the causeless mercy of the Lord, and when the Lord arrived there He was so compassionate that in pleasure He shed tears, which became Bindu-sarovara. Bindu-sarovara, therefore, is worshiped by great sages and learned scholars because, according to the philosophy of the Absolute Truth, the Lord and the tears from His eyes are not different. Just as drops of perspiration which fell from the toe of the Lord became the sacred Ganges, so teardrops from the transcendental eyes of the Lord became Bindu-sarovara. Both are transcendental entities and are worshiped by great sages and scholars. The water of Bindu-sarovara is described here as śivāmṛta jala. Śiva means "curing." Anyone who drinks the water of Bindu-sarovara is cured of all material diseases; similarly, anyone who takes his bath in the Ganges also is relieved of all material diseases. These claims are accepted by great scholars and authorities and are still being acted upon even in this fallen age of Kali.

TEXT 40

punya-druma-latā-jālaiḥ
kūjat-puṇya-mṛga-dvijaiḥ
sarvartu-phala-puspādhyam
vana-rāji-śriyānvitam

SYNONYMS

puṇya—pious; druma—of trees; latā—of creepers; jālaiḥ—with clusters; kūjat—uttering cries; puṇya—pious; mṛga—animals; dvijaiḥ—with birds; sarva—in all; ṛtu—seasons;
phala—in fruits; puṣpa—in flowers; āḍhyam—rich; vana-rāji—of groves of trees; śrīyā—by the beauty; anvitam—adorned.

TRANSLATION

The shore of the lake was surrounded by clusters of pious trees and creepers, rich in fruits and flowers of all seasons, that afforded shelter to pious animals and birds, which uttered various cries. It was adorned by the beauty of groves of forest trees.

PURPORT

It is stated here that Bindu-sarovara was surrounded by pious trees and birds. As there are different classes of men in human society, some pious and virtuous and some impious and sinful, so also among trees and birds there are the pious and the impious. Trees which do not bear nice fruit or flowers are considered impious, and birds which are very nasty, such as crows, are considered impious. In the land surrounding Bindu-sarovara there was not a single impious bird or tree. Every tree bore fruits and flowers, and every bird sang the glories of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 41

matta-dvija-gaṇair ghuṣṭam
matta-bhramara-vibhramam
matta-barhi-naṭātopam
āḥvyan-matta-kokilam

SYNONYMS

matta—overjoyed; dvija—of birds; gaṇaiḥ—by flocks; ghuṣṭam—resounded; matta—intoxicated; bhramara—of bees; vibhramam—wandering; matta—maddened; barhi—of peacocks; naṭa—of dancers; āṭopam—pride; āḥvayat—calling one another; matta—merry; kokilam—cuckoos.
TRANSLATION

The area resounded with the notes of overjoyed birds. Intoxicated bees wandered there, intoxicated peacocks proudly danced, and merry cuckoos called one another.

PURPORT

The beauty of the pleasant sounds heard in the area surrounding Lake Bindu-sarovara is described here. After drinking honey, the black bees became maddened, and they hummed in intoxication. Merry peacocks danced just like actors and actresses, and merry cuckoos called their mates very nicely.

TEXTS 42-43

SB 3.21.42-43

SYNONYMS

kadamba—kadamba flowers; campaka—campaka flowers; aśoka—aśoka flowers; karaṇja—karaṇja flowers; bakula—bakula flowers; āsanaï—by āsana trees; kunda—kunda; mandāra-mandāra; kuṭajaiś—and by kuṭaja trees; cūta-potaiḥ—by young mango trees; alaṅkṛtam—adorned; kāraṇḍavaiḥ—by kāraṇḍa ducks; plavaiḥ—by plavas; haṁsaiḥ—by swans; kuraraiḥ—by ospreys; jala-kukkuṭaiḥ—by waterfowl; sārasaiḥ—by cranes; cakravākaiḥ—by cakravāka birds; ca—and; cakoraiḥ—by cakora birds; valgu—
TRANSLATION

Lake Bindu-sarovara was adorned by flowering trees such as kadamba, campaka, aśoka, karaṇja, bakula, āsana, kunda, mandāra, kuṭaja and young mango trees. The air was filled with the pleasing notes of kāraṇḍava ducks, plavas, swans, ospreys, waterfowl, cranes, cakravākas and cakoras.

PURPORT

For most of the trees, flowers, fruits and birds mentioned here as surrounding Bindu-sarovara Lake, English synonyms cannot be found. All the trees mentioned are very pious in that they produce a nice aromatic flower, such as the campaka, kadamba and bakula. The sweet sounds of waterfowl and cranes made the surrounding area as pleasant as possible and created a very suitable spiritual atmosphere.

TEXT 44


tatha eva hariṇaiḥ krodaiḥ
śvāvid-gavaya-kuṇjaraiḥ
gopucchair haribhir markair
nakulair nābhībhir vṛtam

SYNONYMS

tathā eva—likewise; hariṇaiḥ—by deer; krodaiḥ—by boars; śvāvit—porcupines; gavaya—a wild animal closely resembling the cow; kuṇjaraiḥ—by elephants; gopucchait—by baboons; haribhiḥ—by lions; markaiḥ—by monkeys; nakulaiḥ—by mongooses; nābhībhiḥ—by musk deer; vṛtam—surrounded.

TRANSLATION

Its shores abounded with deer, boars, porcupines, gavayas, elephants, baboons, lions,
monkeys, mongooses and musk deer.

**PURPORT**

Musk deer are not found in every forest, but only in places like Bindu-sarovara. They are always intoxicated by the aroma of musk secreted from their navels. *Gavayas*, the species of cow mentioned herein, bear a bunch of hair at the end of their tails. This bunch of hair is used in temple worship to fan the Deities. *Gavayas* are sometimes called *camarīs*, and they are considered very sacred. In India there are still gypsies or forest mercantile people who flourish by trading *kastūrī*, or musk, and the bunches of hair from the *camarīs*. These are always in great demand for the higher classes of Hindu population, and such business still goes on in large cities and villages in India.

**TEXTS 45-47**

```assembly
praviṣya tat tīrtha-varam
ādi-rājaḥ sahātmajaḥ
dadarśa munim āśinaṁ
tasmin huta-hutāśanam

vidyotamānāṁ vapiṣṭā
tapasy ugra-yujā ciram
nātiṅśaṁ bhagavataḥ
snigdhāpāṅgāvalokanāt
tad-vyāhṛtāṁṛta-kalā-
pīyuṣa-śravaṇena ca
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prāṁśum padma-palāśākṣam
jaṭilam cīra-vāsasam
upasaṁśritya malinam
yathārhaṇam asaṁskṛtam

SYNONYMS
praviṣya—entering; tat—that; tīrtha-varam—best of sacred places; ādi-rājaḥ—the first monarch (Śvāyambhūva Manu); saha-ātmajaḥ—along with his daughter; dadarśa—saw; munim—the sage; āśīnam—sitting; tasmin—in the hermitage; huta—being offered oblations; huta-aśanam—the sacred fire; vidyotamānam—shining brilliantly; vapiṣṭā—by his body; tapasi—in penance; ugra—terribly; yujā—engaged in yoga; ciram—for a long time; na—not; atikṣāmam—very emaciated; bhagavataḥ—of the Lord; snigdha—affectionate; apāṅga—sidelong; avalokanāt—from the glance; tat—of Him; vyāhṛta—from the words; amṛta-kalā—moonlike; pīyūṣa—the nectar; śravaṇena—by hearing; ca—and; prāṁśum—tall; padma—lotus flower; palāśa—petal; aksam—eyes; jaṭilam—matted locks; cīra-vāsasam—having rags for clothes; upasaṁśritya—having approached; malinam—soiled; yathā—like; arhaṇam—gem; asaṁskṛtam—unpolished.

TRANSLATION
Entering that most sacred spot with his daughter and going near the sage, the first monarch, Śvāyambhūva Manu, saw the sage sitting in his hermitage, having just propitiated the sacred fire by pouring oblations into it. His body shone most brilliantly; though he had engaged in austere penance for a long time, he was not emaciated, for the Lord had cast His affectionate sidelong glance upon him and he had also heard the nectar flowing from the moonlike words of the Lord. The sage was tall, his eyes were large, like the petals of a lotus, and he had matted locks on his head. He was clad in rags. Śvāyambhūva Manu approached and saw him to be somewhat soiled, like an unpolished gem.

PURPORT
Here are some descriptions of a brahmacārī-yogi. In the morning, the first duty of a brahmacārī seeking spiritual elevation is huta-hutāśana, to offer sacrificial oblations to the Supreme Lord. Those engaged in brahmacarya cannot sleep until seven or nine o'clock in the morning. They must rise early in the morning, at least one and a half
hours before the sun rises, and offer oblations, or in this age, they must chant the holy name of the Lord, Hare Kṛṣṇa. As referred to by Lord Caitanya, kalau nāsty eva nāsty eva nāsty eva gatir anyathā: there is no other alternative, no other alternative, no other alternative, in this age, to chanting the holy name of the Lord. The brahmacārī must rise early in the morning and, after placing himself, should chant the holy name of the Lord. From the very features of the sage, it appeared that he had undergone great austerities; that is the sign of one observing brahmacarya, the vow of celibacy. If one lives otherwise, it will be manifest in the lust visible in his face and body. The word vidyotamānam indicates that the brahmacārī feature showed in his body. That is the certificate that one has undergone great austerity in yoga. A drunkard or smoker or sex-monger can never be eligible to practice yoga. Generally yogīs look very skinny because of their not being comfortably situated, but Kardama Muni was not emaciated, for he had seen the Supreme Personality of Godhead face to face. Here the word snigdhāpāṅgāvalokanāt means that he was fortunate enough to see the Supreme Lord face to face. He looked healthy because he had directly received the nectarean sound vibrations from the lotus lips of the Personality of Godhead. Similarly, one who hears the transcendental sound vibration of the holy name of the Lord, Hare Kṛṣṇa, also improves in health. We have actually seen that many brahmacārīs and gṛhasthas connected with the International Society for Krishna Consciousness have improved in health, and a luster has come to their faces. It is essential that a brahmacārī engaged in spiritual advancement look very healthy and lustrous. The comparison of the sage to an unpolished gem is very appropriate. Even if a gem just taken from a mine looks unpolished, the luster of the gem cannot be stopped. Similarly, although Kardama was not properly dressed and his body was not properly cleansed, his overall appearance was gemlike.

TEXT 48

अथोटजमुपायात् नृदेवं प्रणतं पुरं।
सपर्यायं पर्यगुहात्रतिनन्दानुरूपया ॥ ४८ ॥

athlonajam upāyātam
nṛdevam praṇatam purah
saparyayā paryagṛhnāt
pratinandyānurūpayā

SB 3.21.48
SYNONYMS

atha—then; uțajam—the hermitage; upāyātam—approached; nrdevam—the monarch; pranatam—bowed down; purah—in front; saparyaya—with honor; paryagyṛṇāt—received him; pratinandya—greeting him; anurūpayā—befitting the King's position.

TRANSLATION

Seeing that the monarch had come to his hermitage and was bowing before him, the sage greeted him with benediction and received him with due honor.

PURPORT

Emperor Svāyambhuva Manu not only approached the cottage of dried leaves possessed by the hermit Kardama but also offered respectful obeisances unto him. Similarly, it was the duty of the hermit to offer blessings to kings who used to approach his hermitage in the jungle.

TEXT 49

ग्रहीतारहांम असिनम साम्यतम प्रीनयणमुनि।
स्मरन भगवददेशमित्याह श्रुक्षया गिरा ॥ ४९ ॥

SYNONYMS

gṛhitāraḥam āsīnam
samyatam prīnayan muniḥ
smaran bhagavad-ādeśam
ity āha ślaksṇayā girā

TRANSLATION

After receiving the sage's attention, the King sat down and was silent. Recalling the instructions of the Lord, Kardama then spoke to the King as follows, delighting him with
TEXT 50

The tour you have undertaken, O lord, is surely intended to protect the virtuous and kill the demons, since you embody the protecting energy of Śrī Hari.

PURPORT

It appears from many Vedic literatures, especially histories like Śrīmad-Bhāgavatam and the purāṇas, that the pious kings of old used to tour their kingdoms in order to give protection to the pious citizens and to chastise or kill the impious. Sometimes they used to kill animals in the forests to practice the killing art because without such practice they would not be able to kill the undesirable elements. Kṣatriyas are allowed to commit violence in that way because violence for a good purpose is a part of their duty. Here two terms are clearly mentioned: vadhāya, "for the purpose of killing," and asatām, "those who are undesirable." The protecting energy of the king is supposed to be the energy of the Supreme Lord. In Bhagavad-gītā (4.8) the Lord says, paritrāṇāya sādhūnām vināśāya ca duṣkṛtām. The Lord descends to give protection to the pious and to kill the demons. The potency, therefore, to give protection to the pious and kill the demons or
undesirables is directly an energy from the Supreme Lord, and the king or the chief executive of the state is supposed to possess such energy. In this age it is very difficult to find such a head of state who is expert in killing the undesirables. Modern heads of state sit very nicely in their palaces and try without reason to kill innocent persons.

**TEXT 51**

यो भक्तेन्द्र-ग्रीष्णद्वायुनं यमदर्थ्यैर्चेतसाम् ||
रूपाणि स्थान आध्यात्मते तस्मै शुचाय ते नमः || ५१ ||

yo ‘rkendv-agnīendra-vāyūnāṁ
yama-dharma-pracetasāṁ
rūpāṇi sthāna ādhatse
tasmai śuklāya te namaḥ

**SYNONYMS**

yāḥ—you who; arka—of the sun; indu—of the moon; agni—of Agni, the fire-god; indra—of Indra, the lord of heaven; vāyūnāṁ—of Vāyu, the wind-god; yama—of Yama, the god of punishment; dharma—of Dharma, the god of piety; pracetasāṁ—and of Varuṇa, the god of the waters; rūpāṇi—the forms; sthāne—when necessary; ādhatse—you assume; tasmai—unto Him; śuklāya—unto Lord Viṣṇu; te—unto you; namaḥ—obeisances.

**TRANSLATION**

You assume, when necessary, the part of the sun-god; the moon-god; Agni, the god of fire; Indra, the lord of paradise; Vāyu, the wind-god; Yama, the god of punishment; Dharma, the god of piety; and Varuṇa, the god presiding over the waters. All obeisances to you, who are none other than Lord Viṣṇu!

**PURPORT**

Since the sage Kardama was a brāhmaṇa and Svāyambhuva was a kṣatriya, the sage was not supposed to offer obeisances to the King because socially his position was greater than the King's. But he offered his obeisances to Svāyambhuva Manu because as Manu, king and emperor, he was the representative of the Supreme Lord. The Supreme Lord is
always worshipable, regardless of whether one is a brāhmaṇa, a kṣatriya or a śūdra. As
the representative of the Supreme Lord, the King deserved respectful obeisances from
everyone.

TEXTS 52-54

न यदा रथमास्थाय जैत्र मणिगणार्पितम् ।
विस्फूर्तज्वलकोषिद्दो रथेन त्रासयत्बद्धान् ॥ ५२ ॥
स्वसैन्यचरणशुषुर्ण वेपयमण्डर्तं भुक्रः ।
विकर्षन्त्रूहति सेनां पर्यंत्यशुमानिव ॥ ५३ ॥
नदैव सेतवः सर्वेः वर्णाध्रमनिन्दना: ।
भगवद्रचिता राजन् भिय्येरन् बत दस्युभि: ॥ ५४ ॥

na yadā ratham āsthāya
jaitram maṇi-gaṇārpaṇam
visphūrjac-caṇḍa-kodanḍo
rathena trāsayann aghān

sva-sainya-carana-kṣunṇam
vepayan maṇḍalam bhuvaḥ
vikarṣan bṛhatim senāṁ
paryātasya amśumān iva

tadaiva setavaḥ sarve
varṇāśrama-nibandhanāḥ
bhagavad-racita rājan
bhidyeraṇa bata dasyubhiḥ

SYNONYMS

na—not; yadā—when; ratham—the chariot; āsthāya—having mounted; jaitram—
victorious; maṇi—of jewels; gaṇa—with clusters; arpitam—bedecked; visphūrjat—
twanging; caṇḍa—a fearful sound just to punish the criminals; kodanḍaḥ—bow;
rathena—by the presence of such a chariot; trāsayan—threatening; aghān—all the
culprits; sva-sainya—of your soldiers; carana—by the feet; kṣunṇam—trampled;
vepayan—causing to tremble; maṇḍalam—the globe; bhuvaḥ—of the earth; vikarṣan—
leading; bṛhatīṁ—huge; senāṁ—army; paryaṭasi—you roam about; aṁśumān—the brilliant sun; iva—like; tadā—then; eva—certainly; setavaḥ—religious codes; sarve—all; varṇa—of varṇas; āśrama—of āśramas; nibandhanāḥ—obligations; bhagavat—by the Lord; racitāḥ—created; rājan—O King; bhidyēraṁ—they would be broken; bata—alas; dasyubhiḥ—by rogues.

TRANSLATION

If you did not mount your victorious jeweled chariot, whose mere presence threatens culprits, if you did not produce fierce sounds by the twanging of your bow, and if you did not roam about the world like the brilliant sun, leading a huge army whose trampling feet cause the globe of the earth to tremble, then all the moral laws governing the varṇas and āśramas created by the Lord Himself would be broken by the rogues and rascals.

PURPORT

It is the duty of a responsible king to protect the social and spiritual orders in human society. The spiritual orders are divided into four āśramas-brahmacarya, grhastra, vānaprastha and sannyās— and the social orders, according to work and qualification, are made up of the brāhmaṇas, the kṣatriyas, the vaiṣyas and the śūdras. These social orders, according to the different grades of work and qualification, are described in Bhagavad-gītā. Unfortunately, for want of proper protection by responsible kings, the system of social and spiritual orders has now become a hereditary caste system. But this is not the actual system. Human society means that society which is making progress toward spiritual realization. The most advanced human society was known as ārya; ārya refers to those who are advancing. So the question is, "Which society is advancing?" Advancement does not mean creating material "necessities" unnecessarily and thus wasting human energy in aggravation over so-called material comforts. Real advancement is advancement toward spiritual realization, and the community which acted toward this end was known as the Āryan civilization. The intelligent men, the brāhmaṇas, as exemplified by Kardama Muni, were engaged in advancing the spiritual cause, and kṣatriyas like Emperor Svāyambhuva used to rule the country and insure that all facilities for spiritual realization were nicely provided. It is the duty of the king to travel all over the country and see that everything is in order. Indian civilization on the basis of the four varṇas and āśramas deteriorated because of her dependency on foreigners, or those who did not follow the civilization of varṇāśrama. Thus the varṇāśrama system has now been degraded into the caste system.
The institution of four varṇas and four āśramas is confirmed herewith to be bhagavad-racita, which means "designed by the Supreme Personality of Godhead." In Bhagavad-gītā this is also confirmed: cātur-varṇyaṁ mayā sṛṣṭam [Bg. 4.13]. The Lord says that the institution of four varṇas and four āśramas "is created by Me." Anything created by the Lord cannot be closed or covered. The divisions of varṇas and āśramas will continue to exist, either in their original form or in degraded form, but because they are created by the Lord, the Supreme Personality of Godhead, they cannot be extinguished. They are like the sun, a creation of God, and therefore will remain. Either covered by clouds or in a clear sky, the sun will continue to exist. Similarly, when the varṇāśrama system becomes degraded, it appears as a hereditary caste system, but in every society there is an intelligent class of men, a martial class, a mercantile class and a laborer class. When they are regulated for cooperation among communities according to the Vedic principles, then there is peace and spiritual advancement. But when there is hatred and malpractice and mutual mistrust in the caste system, the whole system becomes degraded, and as stated herein, it creates a deplorable state. At the present moment, the entire world is in this deplorable condition because of giving rights to so many interests. This is due to the degradation of the four castes of varṇas and āśramas.

SB 3.21.55

TEXT 55

अधर्मश्च समेधेत्त लोलुपैर्वण्कूकृतैनां भिः।
शयने त्वथि लोकोऽयं दस्युग्रस्तो विनंक्षयति पु।

adharmaś ca samedheta
lolupair vyānkuśair nṛbhih
śayāne tvayī loko 'yaṁ
dasyu-grasto vināṅkṣyati

SYNONYMS

adharmaḥ—unrighteousness; ca—and; samedheta—would flourish; lolupaiḥ—simply hankering after money; vyānkuśaiḥ—uncontrolled; nṛbhīḥ—by men; śayāne tvayī—when you lie down for rest; lokāḥ—world; āyaṁ—this; dasyu—by the miscreants; grastaḥ—attacked; vināṅkṣyati—it will perish.

TRANSLATION

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If you gave up all thought of the world's situation, unrighteousness would flourish, for men who hanker only after money would be unopposed. Such miscreants would attack, and the world would perish.

PURPORT

Because the scientific division of four varṇas and four āśramas is now being extinguished, the entire world is being governed by unwanted men who have no training in religion, politics or social order, and it is in a very deplorable condition. In the institution of four varṇas and four āśramas there are regular training principles for the different classes of men. Just as, in the modern age, there is a necessity for engineers, medical practitioners and electricians, and they are properly trained in different scientific institutions, similarly, in former times, the higher social orders, namely the intelligent class (the brāhmaṇas), the ruling class (the kṣatriyas) and the mercantile class (the vaiśyas), were properly trained. Bhagavad-gitā describes the duties of the brāhmaṇas, kṣatriyas, vaiśyas and śūdras. When there is no such training, one simply claims that because he is born in a brāhmaṇa or kṣatriya family, he is therefore a brāhmaṇa or a kṣatriya, even though he performs the duties of a śūdra. Such undue claims to being a higher-caste man make the system of scientific social orders into a caste system, completely degrading the original system. Thus society is now in chaos, and there is neither peace nor prosperity. It is clearly stated herein that unless there is the vigilance of a strong king, impious, unqualified men will claim a certain status in society, and that will make the social order perish.

TEXT 56

अथापि पुराच्छे त्वां वीर यदर्थं त्वमिहागतः ।
तद्यथं निविद्धिकेन प्रतिपद्धामहे ह्रदा ॥ ५६ ॥

athāpi pṛcche tvāṁ vīra
yad-arthaṁ tvam ihāgataḥ
tad vayaṁ nirvyaṁikena
pratipadyāmahe hṛdā

SYNONYMS
atha api—in spite of all this; प्रच्छे—I ask; tvām—you; vīra—O valiant King; yat-artham—the purpose; tvam—you; iha—here; āgataḥ—have come; tat—that; vayam—we; nirvyalikena—without reservation; pratipadyāmahe—we shall carry out; हṛदā—with heart and soul.

TRANSLATION

In spite of all this, I ask you, O valiant King, the purpose for which you have come here. Whatever it may be, we shall carry it out without reservation.

PURPORT

When a guest comes to a friend's house, it is understood that there is some special purpose. Kardama Muni could understand that such a great king as Svāyambhuva, although traveling to inspect the condition of his kingdom, must have had some special purpose to come to his hermitage. Thus he prepared himself to fulfill the King's desire. Formerly it was customary that the sages used to go to the kings and the kings used to visit the sages in their hermitages; each was glad to fulfill the other's purpose. This reciprocal relationship is called bhakti-kārya. There is a nice verse describing the relationship of mutual beneficial interest between the brāhmaṇa and the kṣatriya (kṣatram dvijatvam). Kṣatram means "the royal order," and dvijatvam means "the brahminical order." The two were meant for mutual interest. The royal order would give protection to the brāhmaṇas for the cultivation of spiritual advancement in society, and the brāhmaṇas would give their valuable instruction to the royal order on how the state and the citizens can gradually be elevated in spiritual perfection.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Conversation Between Manu and Kardama."

SB 3.22: The Marriage of Kardama Muni and Devahūti

22. The Marriage of Kardama Muni and Devahūti

TEXT 1
**Maitreya Uvāca**

एवमाविष्कृताशेषगुणकर्मोदये मुनिम् ।
सन्निधात सन्मृतार्थमुवाच ह ॥ ९ ॥

maitreya uvāca
evam āvīśkṛtāśeṣa-
guṇa-karmodayo munim
savrīḍa iva tam samrād
upāratam uvāca ha

**SYNONYMS**

maitreyah—the great sage Maitreya; uvāca—said; evam—thus; āvīśkṛta—having been described; aśeṣa—all; guṇa—of the virtues; karma—of the activities; udayah—the greatness; munim—the great sage; sa-vṛīḍah—feeling modest; iva—as though; tam—him (Kardama); samrāṭ—Emperor Manu; upāratam—silent; uvāca ha—addressed.

**TRANSLATION**

Śrī Maitreya said: After describing the greatness of the Emperor's manifold qualities and activities, the sage became silent, and the Emperor, feeling modesty, addressed him as follows.

**TEXT 2**

मनुरुवाच
ब्रह्मासृजत्स्वमुखतो युष्मानात्मपरीपया ।
छन्दोमयस्तपोविद्यायोगयुक्तान्त्मपदान ॥ २ ॥

manur uvāca
brahmāsṛjjat sva-mukhato
yuṣmān atma-parīpsayā
chandomayasya tapo-vidyā-
yoga-yuktān alampaṭān

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SYNONYMS

manuḥ—Manu; uvāca—said; brahmā—Lord Brahmā; āsrjat—created; sva-mukhataḥ—from his face; yuṣmān—you (brāhmaṇas); ātma-parīpsayā—to protect himself by expanding; chandaḥ-mayaḥ—the form of the Vedas; tapaḥ-vidyā-yoga-yuktān—full of austerity, knowledge and mystic power; alampaṭān—averse to sense gratification.

TRANSLATION

Manu replied: To expand himself in Vedic knowledge, Lord Brahmā, the personified Veda, from his face created you, the brāhmaṇas, who are full of austerity, knowledge and mystic power and are averse to sense gratification.

PURPORT

The purpose of the Vedas is to propagate the transcendental knowledge of the Absolute Truth. The brāhmaṇas were created from the mouth of the Supreme Person, and therefore they are meant to spread the knowledge of the Vedas in order to spread the glories of the Lord. In Bhagavad-gītā also Lord Kṛṣṇa says that all the Vedas are meant for understanding the Supreme Personality of Godhead. It is especially mentioned here (yoga-yuktān alampaṭān) that brāhmaṇas are full of mystic power and are completely averse to sense gratification. Actually there are two kinds of occupations. One occupation, in the material world, is sense gratification, and the other occupation is spiritual activity—to satisfy the Lord by His glorification. Those who engage in sense gratification are called demons, and those who spread the glorification of the Lord or satisfy the transcendental senses of the Lord are called demigods. It is specifically mentioned here that the brāhmaṇas are created from the face of the cosmic personality, or virāṭ-puruṣa; similarly the kṣatriyas are said to be created from His arms, the vaiśyas are created from His waist, and the sūdras are created from His legs. Brāhmaṇas are especially meant for austerity, learning and knowledge and are averse to all kinds of sense gratification.

TEXT 3

तन्नाणायसुज्ज्वलस्मान्द्रोऽह्वात्सहस्यपात् ।
हदयं तत्स्य हि ब्रह्म क्षत्रमूर्तं प्रचक्षते ॥ ३ ॥

SB 3.22.3
tat-trāṇāyāsrījac cāsmān
doh-sahasrāt sahasra-pāt
hṛdayam tasya hi brahma
kṣatram aṅgam pracakṣate

SYNONYMS
tat-trāṇāya—for the protection of the brāhmaṇas; asṛjat—created; ca—and; asmān—us (kṣatriyas); doh-sahasrāt—from His thousand arms; sahasra-pāt—the thousand-legged Supreme Being (the universal form); hṛdayam—heart; tasya—His; hi—for; brahma—brāhmaṇas; kṣatram—the kṣatriyas; aṅgam—arms; pracakṣate—are spoken of.

TRANSLATION
For the protection of the brāhmaṇas, the thousand-legged Supreme Being created us, the kṣatriyas, from His thousand arms. Hence the brāhmaṇas are said to be His heart and the kṣatriyas His arms.

PURPORT
Kṣatriyas are specifically meant to maintain the brāhmaṇas because if the brāhmaṇas are protected, then the head of civilization is protected. Brāhmaṇas are supposed to be the head of the social body; if the head is clear and has not gone mad, then everything is in proper position. The Lord is described thus: namo brahmaṇya-devāya go-brāhmaṇa-hitāya ca. The purport of this prayer is that the Lord specifically protects the brāhmaṇas and the cows, and then He protects all other members of society (jagad-dhitāya). It is His will that universal welfare work depends on the protection of cows and brāhmaṇas; thus brahminical culture and cow protection are the basic principles for human civilization. Kṣatriyas are especially meant to protect the brāhmaṇas, as is the supreme will of the Lord: go-brāhmaṇa-hitāya ca. As, within the body, the heart is a very important part, so the brāhmaṇas are also the important element in human society. The kṣatriyas are more like the whole body; even though the whole body is bigger than the heart, the heart is more important.

TEXT 4
अतो द्यन्योन्यमात्मानं ब्रह्म क्षत्रं च रक्षतः ।

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rākṣati śmāvyayo devaḥ
sa yāḥ sad-asad-ātmakaḥ

SYNONYMS

atah—hence; hi—certainly; anyonyam—each other; ātmānam—the self; brahma—the brāhmaṇas; kṣatram—the kṣatriyas; ca—and; rakṣataḥ—protect; rakṣati sma—protects; avyayaḥ—immutable; devaḥ—the Lord; saḥ—He; yāḥ—who; sat-asat-ātmakaḥ—the form of the cause and effect.

TRANSLATION

That is why the brāhmaṇas and kṣatriyas protect each other, as well as themselves; and the Lord Himself, who is both the cause and effect and is yet immutable, protects them through each other.

PURPORT

The entire social structure of varṇa and āśrama is a cooperative system meant to uplift all to the highest platform of spiritual realization. The brāhmaṇas are intended to be protected by the kṣatriyas, and the kṣatriyas also are intended to be enlightened by the brāhmaṇas. When the brāhmaṇas and kṣatriyas cooperate nicely, the other subordinate divisions, the vaiśyas, or mercantile people, and the śūdras, or laborer class, automatically flourish. The entire elaborate system of Vedic society was therefore based on the importance of the brāhmaṇas and kṣatriyas. The Lord is the real protector, but He is unattached to the affairs of protection. He creates brāhmaṇas for the protection of the kṣatriyas, and kṣatriyas for the protection of the brāhmaṇas. He remains aloof from all activities; therefore, He is called nirvikāra, "without activity." He has nothing to do. He is so great that He does not perform action personally, but His energies act. The brāhmaṇas and kṣatriyas, and anything that we see, are different energies acting upon one another.

Although individual souls are all different, the Superself, or Supersoul, is the Supreme Personality of Godhead. Individually one's self may differ from others in certain
qualities and may engage in different activities, such as those of a brähmaṇa, kṣatriya or vaiśya, but when there is complete cooperation among different individual souls, the Supreme Personality of Godhead as Supersoul, Paramātmā, being one in every individual soul, is pleased and gives them all protection. As stated before, the brähmaṇas are produced from the mouth of the Lord, and the kṣatriyas are produced from the chest or arms of the Lord. If the different castes or social sections, although apparently differently occupied in different activities, nevertheless act in full cooperation, then the Lord is pleased. This is the idea of the institution of four varṇas and four āśramas. If the members of different āśramas and varṇas cooperate fully in Kṛṣṇa consciousness, then society is well protected by the Lord, without doubt.

In Bhagavad-gītā it is stated that the Lord is the proprietor of all different bodies. The individual soul is the proprietor of his individual body, but the Lord clearly states, "My dear Bhārata, you must know that I am also kṣetra jña." Kṣetra jña means "the knower or proprietor of the body." The individual soul is the proprietor of the individual body, but the Supersoul, the Personality of Godhead, Kṛṣṇa, is the proprietor of all bodies everywhere. He is the proprietor not only of human bodies but of birds, beasts and all other entities, not only on this planet but on other planets also. He is the supreme proprietor; therefore He does not become divided by protecting the different individual souls. He remains one and the same. That the sun appears on top of everyone's head when at the meridian does not imply that the sun becomes divided. One man thinks that the sun is on his head only, whereas five thousand miles away another man is thinking that the sun is only on his head. Similarly, the Supersoul, the Supreme Personality of Godhead, is one, but He appears to individually oversee each individual soul. This does not mean that the individual soul and the Supersoul are one. They are one in quality, as spirit soul, but the individual soul and Supersoul are different.

TEXT 5

तव सन्दर्शनादेवचिछिन्नामेव सर्वसंशयायः ।
यत्स्वयं भगवान् प्रीत्या धर्ममाह रिरिक्षिषोऽ ॥ ५ ॥

tava sandarśanād eva ।
cchinnā me sarva-saṃśayāḥ ।
yat svayam bhagavān prītyā ।
dharmam āha rirakṣiṣoḥ ।

SB 3.22.5
SYNONYMS

tava—your; sandarśanāt—by sight; eva—only; chinnāḥ—resolved; me—my; sarva-saṁśayāḥ—all doubts; yat—inasmuch as; svayam—personally; bhagavān—Your Lordship; pṛityā—lovingly; dhartam—duty; āha—explained; rīrakṣiṣoḥ—of a king anxious to protect his subjects.

TRANSLATION

Now I have resolved all my doubts simply by meeting you, for Your Lordship has very kindly and clearly explained the duty of a king who desires to protect his subjects.

PURPORT

Manu described herewith the result of seeing a great saintly person. Lord Caitanya says that one should always try to associate with saintly persons because if one establishes a proper association with a saintly person, even for a moment, one attains all perfection. Somehow or other, if one meets a saintly person and achieves his favor, then the entire mission of one's human life is fulfilled. In our personal experience we have actual proof of this statement of Manu. Once we had the opportunity to meet Viśṇupāda Śrī Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, and on first sight he requested this humble self to preach his message in the Western countries. There was no preparation for this, but somehow or other he desired it, and by his grace we are now engaged in executing his order, which has given us a transcendental occupation and has saved and liberated us from the occupation of material activities. Thus it is actually a fact that if one meets a saintly person completely engaged in transcendental duties and achieves his favor, then one's life mission becomes complete. What is not possible to achieve in thousands of lives can be achieved in one moment if there is an opportunity to meet a saintly person. It is therefore enjoined in Vedic literature that one should always try to associate with saintly persons and try to disassociate oneself from the common man, because by one word of a saintly person one can be liberated from material entanglement. A saintly person has the power, because of his spiritual advancement, to give immediate liberation to the conditioned soul. Here Manu admits that all his doubts are now over because Kardama has very kindly described the different duties of individual souls.

TEXT 6
SYNONYMS

diṣṭyā—by good fortune; me—my; bhagavān—all-powerful; drṣṭah—is seen; durdarṣah—not easily seen; yah—who; akṛta-ātmanām—of those who have not controlled the mind and senses; diṣṭyā—by my good fortune; pāda-rajah—the dust of the feet; sprṣṭam—is touched; śīrṣā—by the head; me—my; bhavataḥ—your; śivam—causing all auspiciousness.

TRANSLATION

It is my good fortune that I have been able to see you, for you cannot easily be seen by persons who have not subdued the mind or controlled the senses. I am all the more fortunate to have touched with my head the blessed dust of your feet.

PURPORT

The perfection of transcendental life can be achieved simply by touching the holy dust of the lotus feet of a holy man. In the Bhāgavatam it is said, mahat-pāda-rajo-‘bhiṣekam, which means to be blessed by the holy dust of the lotus feet of a mahat, a great devotee. As stated in Bhagavad-gītā, mahātmānas tu: those who are great souls are under the spell of spiritual energy, and their symptom is that they fully engage in Kṛṣṇa consciousness for the service of the Lord. Therefore they are called mahat. Unless one is fortunate enough to have the dust of the lotus feet of a mahātmā on one's head, there is no possibility of perfection in spiritual life.

The paramparā system of disciplic succession is very important as a means of spiritual success. One becomes a mahat by the grace of his mahat spiritual master. If one takes shelter of the lotus feet of a great soul, there is every possibility of one's also becoming a great soul. When Mahārāja Rhūgaṇa asked Jaṭa Bharata about his wonderful
achievement of spiritual success, he replied to the King that spiritual success is not possible simply by following the rituals of religion or simply by converting oneself into a sannyāsī or offering sacrifices as recommended in the scriptures. These methods are undoubtedly helpful for spiritual realization, but the real effect is brought about by the grace of a mahātma. In Viśvanātha Cakravartī Thākura’s eight stanzas of prayer to the spiritual master, it is clearly stated that simply by satisfying the spiritual master one can achieve the supreme success in life, and in spite of executing all ritualistic performances, if one cannot satisfy the spiritual master, one has no access to spiritual perfection. Here the word akṛtātmanām is very significant. Ātmā means "body," "soul," or "mind," and akṛtātmā means the common man, who cannot control the senses or the mind. Because the common man is unable to control the senses and the mind, it is his duty to seek the shelter of a great soul or a great devotee of the Lord and just try to please him. That will make his life perfect. A common man cannot rise to the topmost stage of spiritual perfection simply by following the rituals and religious principles. He has to take shelter of a bona fide spiritual master and work under his direction faithfully and sincerely; then he becomes perfect, without a doubt.

**TEXT 7**

**SYNONYMS**

diṣṭyā—luckily; tvaya—by you; anuśīṣṭaḥ—instructed; aham—I; kṛtaḥ—bestowed; ca—and; anugrahaḥ—favor; mahān—great; apāvṛtaiḥ—open; karna-randhair—with the holes of the ears; juṣṭāḥ—received; diṣṭyā—by good fortune; uṣatiḥ—pure; giraiḥ—words.

**TRANSLATION**

I have fortunately been instructed by you, and thus great favor has been bestowed upon
me. I thank God that I have listened with open ears to your pure words.

PURPORT

Śrīla Rūpa Gosvāmī has given directions, in his Bhakti-rasāmṛta-sindhu, on how to accept a bona fide spiritual master and how to deal with him. First, the desiring candidate must find a bona fide spiritual master, and then he must very eagerly receive instructions from him and execute them. This is reciprocal service. A bona fide spiritual master or saintly person always desires to elevate a common man who comes to him. Because everyone is under the delusion of māyā and is forgetful of his prime duty, Kṛṣṇa consciousness, a saintly person always desires that everyone become a saintly person. It is the function of a saintly person to invoke Kṛṣṇa consciousness in every forgetful common man.

Manu said that since he was advised and instructed by Kardama Muni, he was very much favored. He considered himself lucky to receive the message by aural reception. It is especially mentioned here that one should be very inquisitive to hear with open ears from the authorized source of the bona fide spiritual master. How is one to receive? One should receive the transcendental message by aural reception. The word karma-randhraiḥ means "through the holes of the ears." The favor of the spiritual master is not received through any other part of the body but the ears. This does not mean, however, that the spiritual master gives a particular type of mantra through the ears in exchange for some dollars and if the man meditates on that he achieves perfection and becomes God within six months. Such reception through the ears is bogus. The real fact is that a bona fide spiritual master knows the nature of a particular man and what sort of duties he can perform in Kṛṣṇa consciousness, and he instructs him in that way. He instructs him through the ear, not privately, but publicly. "You are fit for such and such work in Kṛṣṇa consciousness. You can act in this way." One person is advised to act in Kṛṣṇa consciousness by working in the Deities' room, another is advised to act in Kṛṣṇa consciousness by performing editorial work, another is advised to do preaching work, and another is advised to carry out Kṛṣṇa consciousness in the cooking department. There are different departments of activity in Kṛṣṇa consciousness, and a spiritual master, knowing the particular ability of a particular man, trains him in such a way that by his tendency to act he becomes perfect. Bhagavad-gītā makes it clear that one can attain the highest perfection of spiritual life simply by offering service according to his ability, just as Arjuna served Kṛṣṇa by his ability in the military art. Arjuna offered his service fully as a military man, and he became perfect. Similarly, an artist can attain
perfection simply by performing artistic work under the direction of the spiritual master. If one is a literary man, he can write articles and poetry for the service of the Lord under the direction of the spiritual master. One has to receive the message of the spiritual master regarding how to act in one's capacity, for the spiritual master is expert in giving such instructions.

This combination, the instruction of the spiritual master and the faithful execution of the instruction by the disciple, makes the entire process perfect. Śrīla Viśvanātha Cakravartī Ṭhākura describes in his explanation of the verse in Bhagavad-gītā, vyavasāyātmikā buddhiḥ, that one who wants to be certain to achieve spiritual success must take the instruction from the spiritual master as to what his particular function is. He should faithfully try to execute that particular instruction and should consider that his life and soul. The faithful execution of the instruction which he receives from the spiritual master is the only duty of a disciple, and that will bring him perfection. One should be very careful to receive the message from the spiritual master through the ears and execute it faithfully. That will make one's life successful.

SB 3.22.8

**TEXT 8**

स भवान्दुहितस्नेहपरिची धात्मनो मम ।
श्रोतुमहंसि दीनस्य श्रावितं क्रुद्या मुने ॥ ॥

sa bhavān duhitṛ-, sneha-
parikliṣṭātmano mama
śrotum arhasi dinasa
śrāvītā mṛpayā mune

**SYNONYMS**

saḥ—yourself; bhavān—Your Honor; duhitṛ-, sneha—by affection for my daughter; parikliṣṭa-ātmanaḥ—whose mind is agitated; mama—my; śrotum—to listen; arhasi—be pleased; dinasa—of my humble self; śrāvītā—to the prayer; mṛpayā—graciously; mune—O sage.

**TRANSLATION**

O great sage, graciously be pleased to listen to the prayer of my humble self, for my mind...
is troubled by affection for my daughter.

PURPORT

When a disciple is perfectly in consonance with the spiritual master, having received his message and executed it perfectly and sincerely, he has a right to ask a particular favor from the spiritual master. Generally a pure devotee of the Lord or a pure disciple of a bona fide spiritual master does not ask any favor either from the Lord or the spiritual master, but even if there is a need to ask a favor from the spiritual master, one cannot ask that favor without satisfying him fully. Svāyambhuva Manu wanted to disclose his mind regarding the function he wanted to execute due to affection for his daughter.

TEXT 9

priyavratauttānapadoḥ svaseyaṁ duhitā mama
anvicchati patim yuktām
vayaḥ-śila-guṇādibhiḥ

SYNONYMS

priyavrata-uttānapadoḥ—of Priyavrata and Uttānapāda; svasā—sister; iyam—this; duhitā—daughter; mama—my; anvicchati—is seeking; patim—husband; yuktam—suited; vayaḥ-śila-guṇa-ādibhiḥ—by age, character, good qualities, etc.

TRANSLATION

My daughter is the sister of Priyavrata and Uttānapāda. She is seeking a suitable husband in terms of age, character and good qualities.

PURPORT

The grown-up daughter of Svāyambhuva Manu, Devahūti, had good character and was well qualified; therefore she was searching for a suitable husband just befitting her age,
qualities and character. The purpose of Manu's introducing his daughter as the sister of Priyavrata and Uttānapāda, two great kings, was to convince the sage that the girl came from a great family. She was his daughter and at the same time the sister of kṣatriyas; she did not come from a lower-class family. Manu therefore offered her to Kardama as just suitable for his purpose. It is clear that although the daughter was mature in age and qualities, she did not go out and find her husband independently. She expressed her desire for a suitable husband corresponding to her character, age and quality, and the father himself, out of affection for his daughter, took charge of finding such a husband.

TEXT 10

यदा तु भवत्: शीत्यश्रुततृपक्षयोगुणान्।
अश्रुणोत्तारदादेषा न्वयासीत्तक्तनिश्चया॥ १० ॥

\[ yadā tu bhavaṭaḥ śīla-\]
\[ śrūta-rūpa-vayo-guṇān \]
\[ aśrṇaḥ nāradād eśā \]
\[ tvayī āsīt kṛta-niścayā \]

SYNONYMS

yadā—when; tu—but; bhavaṭaḥ—your; śīla—noble character; śrūta—learning; rūpa—beautiful appearance; vayaḥ—youth; guṇān—virtues; aśrṇot—heard; nāradāt—from Nārada Muni; eśā—Devahūti; tvayi—in you; āsīt—became; kṛta-niścayā—fixed in determination.

TRANSLATION

The moment she heard from the sage Nārada of your noble character, learning, beautiful appearance, youth and other virtues, she fixed her mind upon you.

PURPORT

The girl Devahūti did not personally see Kardama Muni, nor did she personally experience his character or qualities, since there was no social intercourse by which she could gain such understanding. But she heard about Kardama Muni from the authority of Nārada Muni. Hearing from an authority is a better experience than gaining personal
understanding. She heard from Nārada Muni that Kardama Muni was just fit to be her husband; therefore she became fixed in her heart that she would marry him, and she expressed her desire to her father, who therefore brought her before him.

TEXT 11

तत्प्रतीच्छ द्विजायेमां श्रद्धयोपहतां मया ।
सर्वत्मानानुरुपां ते गृहमेधिषु कर्मसु ॥ ११ ॥

tat pratīccha dvijāyeyemāṁ
śraddhayopahṛtāṁ mayā
sarvātmānānurūpāṁ te
gṛhamedhiṣu karmasu

SYNONYMS
tat—therefore; pratīccha—please accept; dvija-agrya—O best of the brāhmaṇas; imāṁ—her; śraddhayā—with faith; upahṛtāṁ—offered as a presentation; mayā—by me; sarvātmāṁ—in every way; anurūpāṁ—suitable; te—for you; gṛha-medhiṣu—in the household; karmasu—duties.

TRANSLATION

Therefore please accept her, O chief of the brāhmaṇas, for I offer her with faith and she is in every respect fit to be your wife and take charge of your household duties.

PURPORT

The words gṛhamedhiṣu karmasu mean "in household duties." Another word is also used here: sarvātmānānurūpāṁ. The purport is that a wife should not only be equal to her husband in age, character and qualities, but must be helpful to him in his household duties. The household duty of a man is not to satisfy his sense gratification, but to remain with a wife and children and at the same time attain advancement in spiritual life. One who does not do so is not a householder but a gṛhamedhi. Two words are used in Sanskrit literature; one is gṛhaṣṭha, and the other is gṛhamedhi. The difference between gṛhamedhi and gṛhaṣṭha is that gṛhaṣṭha is also an āśrama, or spiritual order, but if one simply satisfies his senses as a householder, then he is a gṛhamedhi. For a gṛhamedhi, to
accept a wife means to satisfy the senses, but for a grhastha a qualified wife is an assistant in every respect for advancement in spiritual activities. It is the duty of the wife to take charge of household affairs and not to compete with the husband. A wife is meant to help, but she cannot help her husband unless he is completely equal to her in age, character and quality.

**TEXT 12**

उद्यतस्य हि कामस्य प्रतिवादो न शत्यते ।
अपि निर्मुक्तसुरास्य कामरक्तस्य किं पुनः ॥ १२ ॥

udyatasya hi kāmasya
prativādo na śasyate
api nirmukta-saṅgasya
kāma-raktasya kim ī pūnaḥ

**SYNONYMS**

udyatasya—which has come of itself; hi—in fact; kāmasya—of material desire; prativādaḥ—the denial; na—not; śasyate—to be praised; api—even; nirmukta—of one who is free; saṅgasya—from attachment; kāma—to sensual pleasures; raktasya—of one addicted; kim punaḥ—how much less.

**TRANSLATION**

To deny an offering that has come of itself is not commendable even for one absolutely free from all attachment, much less one addicted to sensual pleasure.

**PURPORT**

In material life everyone is desirous of sense gratification; therefore, a person who gets an object of sense gratification without endeavor should not refuse to accept it. Kardama Muni was not meant for sense gratification, yet he aspired to marry and prayed to the Lord for a suitable wife. This was known to Svāyambhuva Manu. He indirectly convinced Kardama Muni: "You desire a suitable wife like my daughter, and she is now present before you. You should not reject the fulfillment of your prayer; you should accept my daughter."
TEXT 13

य उद्यतमानुद्धत्य कीनाशमभियाच्चेतः ।
क्षीत्ये तद्यशः स्फीतं मानश्चवज्जया हतः || १३ ||

ya udyatam anāḍṛtya
kīnāśam abhiyācate
kṣīyate tad-yaśah sphītam
mānaś cāvajñayā hataḥ

SYNONYMS

yaḥ—who; udyatam—an offering; anāḍṛtya—rejecting; kīnāśam—from a miser;
abhiyācate—begs; kṣīyate—is lost; tat—his; yaśah—reputation; sphītam—widespread;
mānaḥ—honor; ca—and; avajñayā—by neglectful behavior; hataḥ—destroyed.

TRANSLATION

One who rejects an offering that comes of its own accord but later begs a boon from a
miser thus loses his widespread reputation, and his pride is humbled by the neglectful
behavior of others.

PURPORT

The general procedure of Vedic marriage is that a father offers his daughter to a suitable
boy. That is a very respectable marriage. A boy should not go to the girl's father and ask
for the hand of his daughter in marriage. That is considered to be humbling one's
respectable position. Svāyambhuva Manu wanted to convince Kardama Muni, since he
knew that the sage wanted to marry a suitable girl: "I am offering just such a suitable
wife. Do not reject the offer, or else, because you are in need of a wife, you will have to
ask for such a wife from someone else, who may not behave with you so well. In that case
your position will be humbled."

Another feature of this incident is that Svāyambhuva Manu was the emperor, but he
went to offer his qualified daughter to a poor brāhmaṇa. Kardama Muni had no worldly
possessions—he was a hermit living in the forest—but he was advanced in culture.
Therefore, in offering one's daughter to a person, the culture and quality are counted as
prominent, not wealth or any other material consideration.

TEXT 14

अहं त्वाशुर्ग्वं विद्वन् विवाहार्थं समुद्धतम् ।
अतत्स्मुपकुर्वर्ण: प्रत्यौ प्रतिग्न्याणै मे ॥ १४ ॥

aham tvāśṛṇavaṁ vidvan
vivāhārthaṁ samudyatam
atas tvam upakurvāṇaḥ
prattāṁ pratigṛhāṇa me

SYNONYMS

aham—I; tvā—you; aśṛṇavam—heard; vidvan—O wise man; vivāha-artham—for the sake of marriage; samudyatam—prepared; atāḥ—hence; tvam—you; upakurvāṇaḥ—not taken a vow of perpetual celibacy; prattām—offered; pratigṛhāṇa—please accept; me—of me.

TRANSLATION

Śvāyambhuva Manu continued: O wise man, I heard that you were prepared to marry. Please accept her hand, which is being offered to you by me, since you have not taken a vow of perpetual celibacy.

PURPORT

The principle of brahmacarya is celibacy. There are two kinds of brahmacārīs. One is called naiśṭhika-brahmacārī, which means one who takes a vow of celibacy for his whole life, whereas the other, the upakurvāṇa-brahmacārī, is a brahmacārī who takes the vow of celibacy up to a certain age. For example, he may take the vow to remain celibate up to twenty-five years of age; then, with the permission of his spiritual master, he enters married life. Brahmacarya is student life, the beginning of life in the spiritual orders, and the principle of brahmacarya is celibacy. Only a householder can indulge in sense gratification or sex life, not a brahmacārī. Śvāyambhuva Manu requested Kardama Muni to accept his daughter, since Kardama had not taken the vow of naiśṭhika-brahmacarya. He was willing to marry, and the suitable daughter of a high royal family was presented.
TEXT 15

ऋषिरङ्गांच
बाङ्गमूलोऽकामोऽहमप्रत्या च तवात्माः
आन्योरनुरूपोऽसावायो वैवाहिको विधि: || १५ ||

र्षिर uvāca
bādhum udvṛthu-kāmo 'ham
aprattā ca tavātmajā
āvayor anurūpo 'sāv
ādyo vaivāhiko vidhiḥ

SYNONYMS

ṛṣiḥ— the great sage Kardama; uvāca— said; bādhau— very well; udvṛthu-kāmaḥ— desirous to marry; aham— I; aprattā— not promised to anyone else; ca— and; tava— your; ātma-jā— daughter; āvayoh— of us two; anurūpah— proper; asau— this; ādyah— first; vaivāhikah— of marriage; vidhiḥ— ritualistic ceremony.

TRANSLATION

The great sage replied: Certainly I have a desire to marry, and your daughter has not yet married or given her word to anyone. Therefore our marriage according to the Vedic system can take place.

PURPORT

There were many considerations by Kardama Muni before accepting the daughter of Svāyambhuva Manu. Most important is that Devahūti had first of all fixed her mind on marrying him. She did not choose to have any other man as her husband. That is a great consideration because female psychology dictates that when a woman offers her heart to a man for the first time, it is very difficult for her to take it back. Also, she had not married before; she was a virgin girl. All these considerations convinced Kardama Muni to accept her. Therefore he said, "Yes, I shall accept your daughter under religious regulations of marriage." There are different kinds of marriages, of which the first-class marriage is held by inviting a suitable bridegroom for the daughter and giving her in
charity, well dressed and well decorated with ornaments, along with a dowry according to the means of the father. There are other kinds of marriage, such as gāndharva marriage and marriage by love, which are also accepted as marriage. Even if one is forcibly kidnapped and later on accepted as a wife, that is also accepted. But Kardama Muni accepted the first-class way of marriage because the father was willing and the daughter was qualified. She had never offered her heart to anyone else. All these considerations made Kardama Muni agree to accept the daughter of Svāyambhuva Manu.

**TEXT 16**

कामः स भूयात्तरदेव तेष्या:
पुत्र्या: समाम्यविधिः प्रतीतः ।
क एव ते तनयां नाद्रियेत
स्वयेव कान्त्या क्षिपतीमिव श्रीयम् ॥ १६ ॥

*kāmaḥ* sa bhūyān naradeva te 'syāḥ
putryāḥ samāmnāya-vidhau pratītaḥ
ka eva te tanayāṁ nādriyeta
dsvayaiva kāntyā kṣipatīṁ iva śriyam

**SYNONYMS**

*kāmaḥ*—desire; *sah*—that; *bhūyāḥ*—let it be fulfilled; *nara-deva*—O King; *te*—your; *asyāḥ*—this; *putryāḥ*—of the daughter; *samāmnāya-vidhau*—in the process of the Vedic scriptures; *pratītaḥ*—recognized; *kāḥ*—who; *eva*—in fact; *te*—your; *tanayāṁ*—daughter; *na ādriyeta*—would not adore; *svayāḥ*—by her own; *eva*—alone; *kāntyā*—bodily luster; *kṣipatīṁ*—excelling; *iva*—as if; *śriyam*—ornaments.

**TRANSLATION**

Let your daughter's desire for marriage, which is recognized in the Vedic scriptures, be fulfilled. Who would not accept her hand? She is so beautiful that by her bodily luster alone she excels the beauty of her ornaments.

**PURPORT**
Kardama Muni wanted to marry Devahūti in the recognized manner of marriage prescribed in the scriptures. As stated in the Vedic scriptures, the first-class process is to call the bridegroom to the home of the bride and hand her to him in charity with a dowry of necessary ornaments, gold, furniture and other household paraphernalia. This form of marriage is prevalent among higher-class Hindus even today and is declared in the śāstras to confer great religious merit on the bride's father. To give a daughter in charity to a suitable son-in-law is considered to be one of the pious activities of a householder. There are eight forms of marriage mentioned in the scripture Manu-smṛti, but only one process of marriage, brāhma or rājasika marriage, is now current. Other kinds of marriage—by love, by exchange of garlands or by kidnapping the bride—are now forbidden in this Kali age. Formerly, kṣatriyas would, at their pleasure, kidnap a princess from another royal house, and there would be a fight between the kṣatriya and the girl's family; then, if the kidnapper was the winner, the girl would be offered to him for marriage. Even Kṛṣṇa married Rukmini by that process, and some of His sons and grandsons also married by kidnapping. Kṛṣṇa's grandsons kidnapped Duryodhana's daughter, which caused a fight between the Kuru and Yadu families. Afterward, an adjustment was made by the elderly members of the Kuru family. Such marriages were current in bygone ages, but at the present moment they are impossible because the strict principles of kṣatriya life have practically been abolished. Since India has become dependent on foreign countries, the particular influences of her social orders have been lost; now, according to the scriptures, everyone is a śūdra. The so-called brāhmaṇas, kṣatriyas and vaiśyas have forgotten their traditional activities, and in the absence of these activities they are called śūdras. It is said in the scriptures, kalau śūdra-sambhavaḥ. In the age of Kali everyone will be like śūdras. The traditional social customs are not followed in this age, although formerly they were followed strictly.

TEXT 17

yāṁ harmya-pṛṣṭhe kvaṇad-āṅghri-śobhāṁ
vikṛḍatīṁ kanduka-vihvalākṣīṁ
viśvāvasur nyapatat svād vimānād
vilokya sammoha-vimūḍha-cetāḥ

SYNONYMS

yām—whom; harmya-prṣṭhe—on the roof of the palace; kvaṇat-anṛghri-śobhām—whose beauty was heightened by the tinkling ornaments on her feet; vikṛḍatīṁ—playing; kanduka-vihvala-aṅkīṁ—with eyes bewildered, following her ball; viśvāvasuḥ—Viśvāvasu; nyapatat—fell down; svāt—from his own; vimānāt—from the airplane; vilokya—seeing; sammoha-vimūḍha-cetāḥ—whose mind was stupefied.

TRANSLATION

I have heard that Viśvāvasu, the great Gandharva, his mind stupefied with infatuation, fell from his airplane after seeing your daughter playing with a ball on the roof of the palace, for she was indeed beautiful with her tinkling ankle bells and her eyes moving to and fro.

PURPORT

It is understood that not only at the present moment but in those days also there were skyscrapers. Herein we find the word harmya-prṣṭhe. Harmya means "a very big palatial building." Svād vimānāt means "from his own airplane." It is suggested that private airplanes or helicopters were also current in those days. The Gandharva Viśvāvasu, while flying in the sky, could see Devahūti playing ball on the roof of the palace. Ball playing was also current, but aristocratic girls would not play in a public place. Ball playing and other such pleasures were not meant for ordinary women and girls; only princesses like Devahūti could indulge in such sports. It is described here that she was seen from the flying airplane. This indicates that the palace was very high, otherwise how could one see her from an airplane? The vision was so distinct that the Gandharva Viśvāvasu was bewildered by her beauty and by hearing the sound of her ankle bangles, and being captivated by the sound and beauty, he fell down. Kardama Muni mentioned the incident as he had heard it.

TEXT 18

taṁ prārthyaṇṭi kṛtyaivaññam-
What wise man would not welcome her, the very ornament of womanhood, the beloved daughter of Svāyambhuva Manu and sister of Uttānapāda? Those who have not worshiped the gracious feet of the goddess of fortune cannot even perceive her, yet she has come of her own accord to seek my hand.

Kardama Muni praised the beauty and qualification of Devahūti in different ways. Devahūti was actually the ornament of all ornamented beautiful girls. A girl becomes beautiful by putting ornaments on her body, but Devahūti was more beautiful than the ornaments; she was considered the ornament of the ornamented beautiful girls. Demigods and Gandharvas were attracted by her beauty. Kardama Muni, although a great sage, was not a denizen of the heavenly planets, but it is mentioned in the previous verse that Viśvāvasu, who came from heaven, was also attracted by the beauty of Devahūti. Besides her personal beauty, she was the daughter of Emperor Svāyambhuva and sister of King Uttānapāda. Who could refuse the hand of such a girl?

SB 3.22.19
TEXT 19

अतो भजिष्ये समयेन साध्वीं
यावतेजो बिभुयादाम्नो मे।
अतो धर्मन्न पारमहंस्यमुख्यान्
श्रुचिप्रोक्तान् बहु मन्येविहिरतान्। १९।

ato bhajiṣye samayena sādhvīṁ
yāvat tejo bibhṛyād ātmano me
ato dharmān pāramahāmsya-mukhyān
śukla-proktān bahu manye 'vihiṁsrān

SYNONYMS

ataḥ—therefore; bhajiṣye—I shall accept; samayena—on the conditions; sādhvīṁ—the chaste girl; yāvat—until; tejah—semen; bibhṛyā—may bear; ātmanah—from my body; me—my; atah—thereafter; dharmān—the duties; pāramahāmsya-mukhyān—of the best of the paramahāṁsas; śukla-proktān—spoken by Lord Viṣṇu; bahu—much; manye—I shall consider; avihiṁsrān—free from envy.

TRANSLATION

Therefore I shall accept this chaste girl as my wife, on the condition that after she bears semen from my body, I shall accept the life of devotional service accepted by the most perfect human beings. That process was described by Lord Viṣṇu. It is free from envy.

PURPORT

Kardama Muni expressed his desire for a very beautiful wife to Emperor Svāyambhuva and accepted the Emperor's daughter for marriage. Kardama Muni was in the hermitage practicing complete celibacy as a brahmacārī, and although he had the desire to marry, he did not want to be a householder for the whole span of his life because he was conversant with the Vedic principles of human life. According to Vedic principles, the first part of life should be utilized in brahmacārīya for the development of character and spiritual qualities. In the next part of life, one may accept a wife and beget children, but one should not beget children like cats and dogs.
Kardama Muni desired to beget a child who would be a ray of the Supreme Personality of Godhead. One should beget a child who can perform the duties of Viṣṇu, otherwise there is no need to produce children. There are two kinds of children born of good fathers: one is educated in Kṛṣṇa consciousness so that he can be delivered from the clutches of māyā in that very life, and the other is a ray of the Supreme Personality of Godhead and teaches the world the ultimate goal of life. As will be described in later chapters, Kardama Muni begot such a child-Kapila, the incarnation of the Personality of Godhead who enunciated the philosophy of Sāṁkhya. Great householders pray to God to send His representative so that there may be an auspicious movement in human society. This is one reason to beget a child. Another reason is that a highly enlightened parent can train a child in Kṛṣṇa consciousness so that the child will not have to come back again to this miserable world. Parents should see to it that the child born of them does not enter the womb of a mother again. Unless one can train a child for liberation in that life, there is no need to marry or produce children. If human society produces children like cats and dogs for the disturbance of social order, then the world becomes hellish, as it has in this age of Kali. In this age, neither parents nor their children are trained; both are animalistic and simply eat, sleep, mate, defend, and gratify their senses. This disorder in social life cannot bring peace to human society. Kardama Muni explains beforehand that he would not associate with the girl Devahūti for the whole duration of his life. He would simply associate with her until she had a child. In other words, sex life should be utilized only to produce a nice child, not for any other purpose. Human life is especially meant for complete devotion to the service of the Lord. That is the philosophy of Lord Caitanya.

After fulfilling his responsibility to produce a nice child, one should take sannyāsa and engage in the perfectional paramahaṁsa stage. paramahaṁsa refers to the most highly elevated perfectional stage of life. There are four stages within sannyāsa life, and paramahaṁsa is the highest order. The Śrīmad-Bhāgavatam is called the paramahaṁsa-saṁhitā, the treatise for the highest class of human beings. The paramahaṁsa is free from envy. In other stages, even in the householder stage of life, there is competition and envy, but since the activities of the human being in the paramahaṁsa stage are completely engaged in Kṛṣṇa consciousness, or devotional service, there is no scope for envy. In the same order as Kardama Muni, about one hundred years ago, Ṭhākura Bhaktivinoda also wanted to beget a child who could preach the philosophy and teachings of Lord Caitanya to the fullest extent. By his prayers to the Lord he had as his child Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, who at the present moment is preaching the philosophy of Lord Caitanya throughout the entire world through his
TEXT 20

yato 'bhavad viśvam idam vicitram
samsthāsyate yatra ca vāvatiṣṭhate
prajāpatīnāṁ patir eṣa mahyam
paraṁ pramāṇam bhagavān anantaḥ

SYNONYMS
yataḥ—from whom; abhavat—emanated; viśvam—creation; idam—this; vicitram—wonderful; samsthāsyate—will dissolve; yatra—in whom; ca—and; vā—or; avatiṣṭhate—presently exists; prajā-patīnāṁ—of the Prajāpatis; patiḥ—the Lord; eṣaḥ—this; mahyam—to me; param—highest; pramāṇam—authority; bhagavān—Supreme Lord; anantaḥ—unlimited.

TRANSLATION
The highest authority for me is the unlimited Supreme Personality of Godhead, from whom this wonderful creation emanates and in whom its sustenance and dissolution rest. He is the origin of all Prajāpatis, the personalities meant to produce living entities in this world.

PURPORT
Kardama Muni was ordered by his father, Prajāpati, to produce children. In the beginning of creation the Prajāpatis were meant to produce the large population which was to reside in the planets of the gigantic universe. But Kardama Muni said that although his father was Prajāpati, who desired him to produce children, actually his origin was the Supreme Personality of Godhead, Viṣṇu, because Viṣṇu is the origin of
everything; He is the actual creator of this universe, He is the actual maintainer, and when everything is annihilated, it rests in Him only. That is the conclusion of Śrīmad-Bhāgavatam. For creation, maintenance and annihilation there are the three deities Brahmā, Viṣṇu and Maheśvara (Śiva), but Brahmā and Maheśvara are qualitative expansions of Viṣṇu. Viṣṇu is the central figure. Viṣṇu, therefore, takes charge of maintenance. No one can maintain the whole creation but He. There are innumerable entities, and they have innumerable demands; no one but Viṣṇu can fulfill the innumerable demands of all the innumerable living entities. Brahmā is ordered to create, and Śiva is ordered to annihilate. The middle function, maintenance, is taken charge of by Viṣṇu. Kardama Muni knew very well, by his power in progressive spiritual life, that Viṣṇu, the Personality of Godhead, was his worshipable Deity. Whatever Viṣṇu desired was his duty, and nothing else. He was not prepared to beget a number of children. He would beget only one child, who would help the mission of Viṣṇu. As stated in Bhagavad-gītā, whenever there is a discrepancy in the discharge of religious principles, the Lord descends on the surface of the earth to protect religious principles and to annihilate the miscreants. Marrying and begetting a child is considered to liquidate one's debts to the family in which one is born. There are many debts which are imposed upon a child just after his birth. There are debts to the family in which one is born, debts to the demigods, debts to the Pitās, debts to the ṛṣis, etc. But if someone engages only in the service of the Supreme Lord, the Personality of Godhead, who is actually worshipable, then even without trying to liquidate other debts, one becomes free from all obligations. Kardama Muni preferred to devote his life as a servant of the Lord in paramahaṁsa knowledge and to beget a child only for that purpose, not to beget numberless children to fill up the vacancies in the universe.

TEXT 21

मैत्रेय उवाच
स उग्रभान्तविजयदेवाभाषे
आसीच तृष्णीमरविन्दनाभम् ।
धियोपगुहन् स्मितशोभितेन
मुखेन चेतो दुरुभेदे देवहृत्याः ॥ २१ ॥

maitreya uvāca
sa ugra-dhanvann iyad evābabhāse
āśic ca tūṣnīm aravinda-nābham
dhiyopagrhnān smita-śobhitena
mukhena ceto lulubhe devahūtyāḥ

SYNONYMS

maitreyaḥ—the great sage Maitreya; uvāca—said; saḥ—he (Kardama); ugra-dhanvan—O great warrior Vidura; iyat—this much; eva—only; ābabhāse—spoke; āsīt—became; ca—and; tūṣnīm—silent; aravinda-nābham—Lord Viṣṇu (whose navel is adorned by a lotus); dhiyā—by thought; upagṛhṇān—seizing; smita-śobhitena—beautified by his smile; mukhena—by his face; cetaḥ—the mind; lulubhe—was captivated; devahūtyāḥ—of Devahūti.

TRANSLATION

Śrī Maitreya said: O great warrior Vidura, the sage Kardama said this much only and then became silent, thinking of his worshipable Lord Viṣṇu, who has a lotus on His navel. As he silently smiled, his face captured the mind of Devahūti, who began to meditate upon the great sage.

PURPORT

It appears that Kardama Muni was fully absorbed in Kṛṣṇa consciousness because as soon as he became silent, he at once began to think of Lord Viṣṇu. That is the way of Kṛṣṇa consciousness. Pure devotees are so absorbed in thought of Kṛṣṇa that they have no other engagement; although they may seem to think or act otherwise, they are always thinking of Kṛṣṇa. The smile of such a Kṛṣṇa conscious person is so attractive that simply by smiling he wins so many admirers, disciples and followers.

TEXT 22

so 'nu jñātvā vyavasitam
mahiśyā duhitūḥ sphaṭam
tasmai guṇa-gaṇāḍhyāya
dadau tulyām praharṣitaḥ

SYNONYMS

saḥ—he (Emperor Manu); anu—afterward; jñātvā—having known; vyavasitam—the fixed decision; maḥiṣyāḥ—of the Queen; duhituḥ—of his daughter; sphuṭam—clearly; tasmai—to him; guṇa-gaṇa-āḍhyāya—who was endowed with a host of virtues; dadau—gave away; tulyām—who was equal (in good qualities); praharṣitaḥ—extremely pleased.

TRANSLATION

After having unmistakably known the decision of the Queen, as well as that of Devahūti, the Emperor most gladly gave his daughter to the sage, whose host of virtues was equaled by hers.

TEXT 23

SB 3.22.23

SYNONYMS

śatarūpā mahā-rājñī
pāribhāraḥ mahā-dhanān
dampatyoḥ paryadāt prītyā
bhūṣā-vāsāḥ paricchadān

TRANSLATION

Empress Śatarūpā lovingly gave most valuable presents, suitable for the occasion, such as jewelry, clothes and household articles, in dowry to the bride and bridegroom.
The custom of giving one's daughter in charity with a dowry is still current in India. The gifts are given according to the position of the father of the bride. *Pāribarhānaḥ mahā-dhanān* means the dowry which must be awarded to the bridegroom at the time of marriage. Here *mahā-dhanān* means greatly valuable gifts befitting the dowry of an empress. The words *bhūṣā-vāsaḥ paricchadān* also appear here. *Bhūṣā* means "ornaments," *vāsaḥ* means "clothing," and *paricchadān* means "various household articles." All things befitting the marriage ceremony of an emperor's daughter were awarded to Kardama Muni, who was until now observing celibacy as a *brahmacārī*. The bride, Devahūti, was very richly dressed with ornaments and clothing.

In this way Kardama Muni was married with full opulence to a qualified wife and was endowed with the necessary paraphernalia for household life. In the Vedic way of marriage such a dowry is still given to the bridegroom by the father of the bride; even in poverty-stricken India there are marriages where hundreds and thousands of rupees are spent for a dowry. The dowry system is not illegal, as some have tried to prove. The dowry is a gift given to the daughter by the father to show good will, and it is compulsory. In rare cases where the father is completely unable to give a dowry, it is enjoined that he must at least give a fruit and a flower. As stated in *Bhagavad-gītā*, God can also be pleased even by a fruit and a flower. When there is financial inability and no question of accumulating a dowry by another means, one can give a fruit and flower for the satisfaction of the bridegroom.

**TEXT 24**

प्रत्यां दुहितरं सम्राट् सदुक्ष्य गतव्यथः ।
उपगुह्य च बाहुमयामौल्कण्ठोन्मथिताशः ॥ २४ ॥

*prattām duhitaram samrāṭ*
*sadṛksāya gata-vyathaḥ*
*upaguhya ca bāhubhyām*
*autkaṇṭhyonmathitāśayaḥ*

**SYNONYMS**

*prattām*—who was given; *duhitaram*—daughter; *samrāṭ*—the Emperor (Manu);
sadṛksāya—unto a suitable person; gata-vyathah—relieved of his responsibility; upaguhya—embracing; ca—and; bāhubhyām—with his two arms; autkāṇṭhyā-unmathita-āśayah—having an anxious and agitated mind.

**TRANSLATION**

Thus relieved of his responsibility by handing over his daughter to a suitable man, Svāyambhuva Manu, his mind agitated by feelings of separation, embraced his affectionate daughter with both his arms.

**PURPORT**

A father always remains in anxiety until he can hand over his grownup daughter to a suitable boy. A father and mother's responsibility for children continues until they marry them to suitable spouses; when the father is able to perform that duty, he is relieved of his responsibility.

**TEXT 25**

Aṣaknuvaṁs tad-virahāṁ
muñcan bāspa-kalāṁ muhuḥ
āśiṇcad amba vatseti
netrodair duhituḥ śikhāḥ

**SYNONYMS**

aṣaknuvan—being unable to bear; tat-viraham—separation from her; muñcan—shedding; bāspa-kalām—tears; muhuḥ—again and again; āśiṇcat—he drenched; amba—my dear mother; vatsa—my dear daughter; iti—thus; netra-udaiḥ—by the water from his eyes; duhituḥ—of his daughter; śikhāḥ—the locks of hair.

**TRANSLATION**

The Emperor was unable to bear the separation of his daughter. Therefore tears poured
from his eyes again and again, drenching his daughter's head as he cried, "My dear mother! My dear daughter!"

PURPORT

The word *amba* is significant. A father sometimes addresses his daughter in affection as "mother" and sometimes as "my darling." The feeling of separation occurs because until the daughter is married she remains the daughter of the father, but after her marriage she is no longer claimed as a daughter in the family; she must go to the husband's house, for after marriage she becomes the property of the husband. According to *Manu-saṁhitā*, a woman is never independent. She must remain the property of the father while she is not married, and she must remain the property of the husband until she is elderly and has grown-up children of her own. In old age, when the husband has taken *sannyāsa* and left home, she remains the property of the sons. A woman is always dependent, either upon the father, husband or elderly sons. That will be exhibited in the life of Devahūti. Devahūti's father handed over responsibility for her to the husband, Kardama Muni, and in the same way, Kardama Muni also left home, giving the responsibility to his son, Kapiladeva. This narration will describe these events one after another.

TEXTS 26-27

आमन्त्र्यं तु मुनिवरमनुजातः सहानुगः ।
प्रतस्ये रथमारुद्ध सभार्यं स्वपुरं नुषः ॥ २६ ॥
उभयोऽक्षिकुलयाया सरस्वत्याः सुरोधसोः ।
ऋषीणामुपशान्तानां पश्यन्ताश्रमसम्पदः ॥ २७ ॥

ämantrya tam muni-varam
anujñātaḥ sahānugah
pratasthe ratham āruhya
sabhāryaḥ sva-puraṁ nṛpaḥ
ubhayor ṛṣi-kulyāyāḥ
sarasvatyāḥ surodhasoḥ
ṛṣināṁ upaśāntānāṁ
paśyann āśrama-sampadaḥ

SB 3.22.26, SB 3.22.27, SB 3.22.26-27
SYNONYMS
ämantrya—taking permission to go; tam—from him (Kardama); muni-varam—from the best of sages; anujñātah—being permitted to leave; saha-anugah—along with his retinue; pratasthe—started for; ratham āruhya—mounting his chariot; sa-bhāryaḥ—along with his wife; sva-puram—his own capital; nṛpaḥ—the Emperor; ubhayoḥ—on both; rṣi-kulyāyāḥ—agreeable to the sages; sarasvatyāḥ—of the River Sarasvatī; su-rodhasoḥ—the charming banks; rṣīṁām—of the great sages; upaśāntānāṃ—tranquil; paśyan—seeing; āśrama-sampadāḥ—the prosperity of the beautiful hermitages.

TRANSLATION
After asking and obtaining the great sage's permission to leave, the monarch mounted his chariot with his wife and started for his capital, followed by his retinue. Along the way he saw the prosperity of the tranquil seers' beautiful hermitages on both the charming banks of the Sarasvatī, the river so agreeable to saintly persons.

PURPORT
As cities are constructed in the modern age with great engineering and architectural craftsmanship, so in days gone by there were neighborhoods called rṣi-kulas, where great saintly persons resided. In India there are still many magnificent places for spiritual understanding; there are many rṣis and saintly persons living in nice cottages on the banks of the Ganges and Yamunā for purposes of spiritual cultivation. While passing through the rṣi-kulas the King and his party were very much satisfied with the beauty of the cottages and hermitages. It is stated here, paśyann āśrama-sampadāḥ. The great sages had no skyscrapers, but the hermitages were so beautiful that the King was very much pleased at the sight.

TEXT 28

tam āyāntam abhipretya
brahmāvartāt prajāḥ patim
gīta-samstuti-vāditraiḥ

SB 3.22.28
pratyudiyuh praharśitāh

SYNONYMS
tam—him; āyāntam—who was arriving; abhipretya—knowing of; brahmāvartat—from Brahmāvarta; prajāh—his subjects; patim—their lord; gīta-saṁstuti-vāditraiḥ—with songs, praise and instrumental music; pratyudiyuh—came forward to greet; praharśitāh—overjoyed.

TRANSLATION
Overjoyed to know of his arrival, his subjects came forth from Brahmāvarta to greet their returning lord with songs, prayers and musical instruments.

PURPORT
It is the custom of the citizens of a kingdom's capital to receive the king when he returns from a tour. There is a similar description when Kṛṣṇa returned to Dvārakā after the Battle of Kurukṛṣṭaṇa. At that time He was received by all classes of citizens at the gate of the city. Formerly, capital cities were surrounded by walls, and there were different gates for regular entrance. Even in Delhi today there are old gates, and some other old cities have such gates where citizens would gather to receive the king. Here also the citizens of Barhiṣmati, the capital of Brahmāvarta, the kingdom of Svāyambhuva, came nicely dressed to receive the Emperor with decorations and musical instruments.

TEXTS 29-30

barhiṣmati nāma purī sarva-sampat-samanvitā
nyapatan yatra romāṇi yajñasyāṅgam vidhunvataḥ
kuśāḥ kāśās ta evāsan
śaśvad-dharita-varcasāḥ
ṛṣayo yaiḥ parābhāvya
yajña-ghanān yajñam ījire

SYNONYMS

barhiṣmati—Barhiṣmati; nāma—named; purī—city; sarva-sampat—all kinds of wealth; samanvitā—full of; nyapatan—fell down; yatra—where; romāṇi—the hairs; yajñasya—of Lord Boar; anāgam—His body; vidhunvataḥ—shaking; kuśāḥ—kuśa grass; kāśāḥ—kāsa grass; te—they; eva—certainly; āsan—became; śaśvat-harita—of evergreen; varcasāḥ—having the color; ṛṣayaḥ—the sages; yaiḥ—by which; parābhāvya—defeating; yajña-ghanān—the disturbers of the sacrificial performances; yajñam—Lord Viṣṇu; ījire—they worshiped.

TRANSLATION

The city of Barhiṣmati, rich in all kinds of wealth, was so called because Lord Viṣṇu's hair dropped there from His body when He manifested Himself as Lord Boar. As He shook His body, this very hair fell and turned into blades of evergreen kuśa grass and kāsa [another kind of grass used for mats], by means of which the sages worshiped Lord Viṣṇu after defeating the demons who had interfered with the performance of their sacrifices.

PURPORT

Any place directly connected with the Supreme Lord is called pīṭha-sthāna. Barhiṣmati, the capital of Svāyambhuva Manu, was exalted not because the city was very rich in wealth and opulence, but because the hairs of Lord Varāha fell at this very spot. These hairs of the Lord later grew as green grass, and the sages used to worship the Lord with that grass after the time when the Lord killed the demon Hiraṇyākṣa. Yajña means Viṣṇu, the Supreme Personality of Godhead. In Bhagavad-gītā, karma is described as yajñārtha. Yajñārtha-karma means "work done only for the satisfaction of Viṣṇu." If something is done for sense gratification or any other purpose, it will be binding upon the worker. If one wants to be freed from the reaction of his work, he must perform everything for the satisfaction of Viṣṇu, or Yajña. In the capital of Svāyambhuva Manu, Barhiṣmati, these particular functions were being performed by the great sages and
Manu spread a seat of kuṣas and kāṣas and worshiped the Lord, the Personality of Godhead, by whose grace he had obtained the rule of the terrestrial globe.

PURPORT

Manu is the father of mankind, and therefore from Manu comes the word man, or, in Sanskrit, manusya. Those who are in a better position in the world, having sufficient wealth, should especially take lessons from Manu, who acknowledged his kingdom and opulence to be gifts from the Supreme Personality of Godhead and thus always engaged in devotional service. Similarly, the descendants of Manu, or human beings, especially those who are situated in a well-to-do condition, must consider that whatever riches they have are gifts from the Supreme Personality of Godhead. Those riches should be utilized for the service of the Lord in sacrifices performed to please Him. That is the way of utilizing wealth and opulence. No one can achieve wealth, opulence, good birth, a beautiful body or nice education without the mercy of the Supreme Lord. Therefore, those who are in possession of such valuable facilities must acknowledge their
gratefulness to the Lord by worshiping Him and offering what they have received from Him. When such acknowledgement is given, either by a family, nation or society, their abode becomes almost like Vaikuṇṭha, and it becomes free from the operation of the threefold miseries of this material world. In the modern age the mission of Kṛṣṇa consciousness is for everyone to acknowledge the supremacy of Lord Kṛṣṇa; whatever one has in his possession must be considered a gift by the grace of the Lord. Everyone, therefore, should engage in devotional service through Kṛṣṇa consciousness. If one wants to be happy and peaceful in his position, either as a householder or citizen or member of human society, one must promote devotional service for the pleasure of the Lord.

TEXT 32

बर्हिष्मातिं नाम विभुं निर्विश्य समावसत्।
तत्यः प्रविष्ठे भवनं तापत्रयविनाशनम्॥ ३२ ॥

barhiṣmatēṁ nāma vibhur
yāṁ nirviśya samāvasat
tasyāṁ praviṣṭo bhavanaṁ
tāpa-traya-vināśanam

SYNONYMS

barhiṣmatēṁ—the city Barhiṣmatē; nāma—named; vibhuḥ—the very powerful Svāyambhuva Manu; yāṁ—which; nirviśya—having entered; samāvasat—he lived in previously; tasyāṁ—in that city; praviṣṭaḥ—entered; bhavanaṁ—the palace; tāpa-traya—the threefold miseries; vināśanam—destroying.

TRANSLATION

Having entered the city of Barhiṣmatē, in which he had previously lived, Manu entered his palace, which was filled with an atmosphere that eradicated the three miseries of material existence.

PURPORT

The material world, or material existential life, is filled with threefold miseries: miseries
pertaining to the body and mind, miseries pertaining to natural disturbances and miseries inflicted by other living entities. Human society is meant to create a spiritual atmosphere by spreading the spirit of Kṛṣṇa consciousness. The miseries of material existence cannot affect the status of Kṛṣṇa consciousness. It is not that the miseries of the material world completely vanish when one takes to Kṛṣṇa consciousness, but for one who is Kṛṣṇa conscious the miseries of material existence have no effect. We cannot stop the miseries of the material atmosphere, but Kṛṣṇa consciousness is the antiseptic method to protect us from being affected by the miseries of material existence. For a Kṛṣṇa conscious person, both living in heaven and living in hell are equal. How Svāyambhuva Manu created an atmosphere wherein he was not affected by material miseries is explained in the following verses.

TEXT 33

Saṁbhāryaḥ saprajaḥ kāmān
bubhuje 'nyāvirodhataḥ
saṅgīyamāna-sat-kīrtih
sastrībhiḥ sura-gāyakaiḥ
praty-ūṣev anubaddhena
hṛdā śṛṇvan hareḥ kathāḥ

SYNONYMS

sa-bhāryaḥ—along with his wife; sa-prajaḥ—along with his subjects; kāmān—the necessities of life; bubhuje—he enjoyed; anya—from others; avirodhataḥ—without disturbance; saṅgīyamāna—being praised; sat-kīrtih—reputation for pious activities; sastrībhiḥ—along with their wives; sura-gāyakaiḥ—by celestial musicians; prati-ūṣev—at every dawn; anubaddhena—being attached; hṛdā—with the heart; śṛṇvan—listening to; hareḥ—of Lord Hari; kathāḥ—the topics.

TRANSLATION
Emperor Sväyambhuva Manu enjoyed life with his wife and subjects and fulfilled his desires without being disturbed by unwanted principles contrary to the process of religion. Celestial musicians and their wives sang in chorus about the pure reputation of the Emperor, and early in the morning, every day, he used to listen to the pastimes of the Supreme Personality of Godhead with a loving heart.

PURPORT

Human society is actually meant for realization of perfection in Kṛṣṇa consciousness. There is no restriction against living with a wife and children, but life should be so conducted that one may not go against the principles of religion, economic development, regulated sense enjoyment and, ultimately, liberation from material existence. The Vedic principles are designed in such a way that the conditioned souls who have come to this material existence may be guided in fulfilling their material desires and at the same time be liberated and go back to Godhead, back home.

It is understood that Emperor Sväyambhuva Manu enjoyed his household life by following these principles. It is stated here that early in the morning there were musicians who used to sing with musical instruments about the glories of the Lord, and the Emperor, with his family, personally used to hear about the pastimes of the Supreme Person. This custom is still prevalent in India in some of the royal families and temples. Professional musicians sing with śahnāis, and the sleeping members of the house gradually get up from their beds in a pleasing atmosphere. During bedtime also the singers sing songs in relationship with the pastimes of the Lord, with śahnāi accompaniment, and the householders gradually fall asleep remembering the glories of the Lord. In every house, in addition to the singing program, there is an arrangement for Bhāgavatam lectures in the evening; family members sit down, hold Hare Kṛṣṇa kīrtana, hear narrations from Śrīmad-Bhāgavatam and Bhagavad-gītā and enjoy music before going to bed. The atmosphere created by this sankīrtana movement lives in their hearts, and while sleeping they also dream of the singing and glorification of the Lord. In such a way, perfection of Kṛṣṇa consciousness can be attained. This practice is very old, as learned from this verse of Śrīmad-Bhāgavatam; millions of years ago, Svāyambhuva Manu used to avail himself of this opportunity to live householder life in the peace and prosperity of a Kṛṣṇa consciousness atmosphere.

As far as temples are concerned, in each and every royal palace or rich man's house, inevitably there is a nice temple, and the members of the household rise early in the morning and go to the temple to see the maṅgalārātrikā ceremony. The maṅgalārātrikā
ceremony is the first worship of the morning. In the ārātrika ceremony a light is offered in circles before the Deities, as are a conchshell and flowers and a fan. The Lord is supposed to rise early in the morning and take some light refreshment and give audience to the devotees. The devotees then go back to the house or sing the glories of the Lord in the temple. The early morning ceremony still takes place in Indian temples and palaces. Temples are meant for the assembly of the general public. Temples within palaces are especially for the royal families, but in many of these palace temples the public is also allowed to visit. The temple of the King of Jaipur is situated within the palace, but the public is allowed to assemble; if one goes there, he will see that the temple is always crowded with at least five hundred devotees. After the maṅgalarātrika ceremony they sit down together and sing the glories of the Lord with musical instruments and thus enjoy life. Temple worship by the royal family is also mentioned in Bhagavad-gītā, where it is stated that those who fail to achieve success in the bhakti-yoga principles within one life are given a chance to take birth in the next life in a family of rich men or in a royal family or family of learned brāhmaṇas or devotees. If one gets the opportunity to take birth in these families, he can achieve the facilities of a Kṛṣṇa conscious atmosphere without difficulty. A child born in that Kṛṣṇa atmosphere is sure to develop Kṛṣṇa consciousness. The perfection which he failed to attain in his last life is again offered in this life, and he can make himself perfect without fail.

SB 3.22.34

TEXT 34

निष्णातं योगमायासु मुनिं स्वायम्भुवं मनुम || यदाभ्रंशयितं भोगा न रेकुर्भंगवत्तरम् ॥ ३४ ॥

nishnatiṁ yogamāyāsu
munim svāyambhuvam manum
yad ābhramśayitum bhogā
na śekur bhagavat-param

SYNONYMS

nishnātam—absorbed; yoga-māyāsu—in temporary enjoyment; munim—who was equal to a saint; svāyambhuvam—Svāyambhuva; manum—Manu; yat—from which; ābhramśayitum—to cause to deviate; bhogāḥ—material enjoyments; na—not; śekuḥ—were able; bhagavat-param—who was a great devotee of the Supreme Personality of
Thus Svāyambhuva Manu was a saintly king. Although absorbed in material happiness, he was not dragged to the lowest grade of life, for he always enjoyed his material happiness in a Kṛṣṇa conscious atmosphere.

PURPORT

The kingly happiness of material enjoyment generally drags one to the lowest grade of life, namely degradation to animal life, because of unrestricted sense enjoyment. But Svāyambhuva Manu was considered as good as a saintly sage because the atmosphere created in his kingdom and home was completely Kṛṣṇa conscious. The case is similar with the conditioned souls in general; they have come into this material life for sense gratification, but if they are able to create a Kṛṣṇa conscious atmosphere, as depicted here or as prescribed in revealed scriptures, by temple worship and household Deity worship, then in spite of their material enjoyment they can make advancement in pure Kṛṣṇa consciousness without a doubt. At the present moment, modern civilization is too much attached to the material way of life, or sense gratification. Therefore, the Kṛṣṇa consciousness movement can give the people in general the best opportunity to utilize their human life in the midst of material enjoyment. Kṛṣṇa consciousness does not stop them in their propensity for material enjoyment, but simply regulates their habits in the life of sense enjoyment. In spite of their enjoying the material advantages, they can be liberated in this very life by practicing Kṛṣṇa consciousness by the simple method of chanting the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

TEXT 35

abhātyāmāstastyaṣṭaṁ yaṁ ca svāntarāyapanāṁ ||
śṛṇvato ṛṣyaṁto vijñāṇo kuṁcato brajatō kathaḥ || 25 ||

ayāta-yāmās tasyāsan
yāmāḥ svāntara-yāpanāḥ
śṛṇvato dhyāyato viṣṇoḥ

SB 3.22.35
kurvato bruvataḥ kathāḥ

SYNONYMS

ayāta-yāmāḥ—time never lost; tasya—of Manu; āsan—were; yāmāḥ—the hours; svāntara—his duration of life; yāpanāḥ—bringing to an end; śrṇvataḥ—hearing; dhyāyataḥ—contemplating; viṣṇoh—of Lord Viṣṇu; kurvataḥ—acting; bruvataḥ—speaking; kathāḥ—the topics.

TRANSLATION

Consequently, although his duration of life gradually came to an end, his long life, consisting of a Manvantara era, was not spent in vain, since he ever engaged in hearing, contemplating, writing down and chanting the pastimes of the Lord.

PURPORT

As freshly prepared food is very tasteful but if kept for three or four hours becomes stale and tasteless, so the existence of material enjoyment can endure as long as life is fresh, but at the fag end of life everything becomes tasteless, and everything appears to be vain and painful. The life of Emperor Svāyambhuva Manu, however, was not tasteless; as he grew older, his life remained as fresh as in the beginning because of his continued Kṛṣṇa consciousness. The life of a man in Kṛṣṇa consciousness is always fresh. It is said that the sun rises in the morning and sets in the evening and its business is to reduce the duration of everyone's life. But the sunrise and sunset cannot diminish the life of one who engages in Kṛṣṇa consciousness. Svāyambhuva Manu's life did not become stale after some time, for he engaged himself always in chanting about and meditating upon Lord Viṣṇu. He was the greatest yogī because he never wasted his time. It is especially mentioned here, viṣṇoh kurvato bruvataḥ kathāḥ. When he talked, he talked only of Kṛṣṇa and Viṣṇu, the Personality of Godhead; when he heard something, it was about Kṛṣṇa; when he meditated, it was upon Kṛṣṇa and His activities. It is stated that his life was very long, seventy-one yugas. One yuga is completed in 4,320,000 years, seventy-one of such yugas is the duration of the life of a Manu, and fourteen such Manus come and go in one day of Brahma. For the entire duration of his life - 4,320,000 x 71 years—Manu engaged in Kṛṣṇa consciousness by chanting, hearing, talking about and meditating upon Kṛṣṇa. Therefore, his life was not wasted, nor did it become stale.
TEXT 36

sa evaṁ svāntaram ninye
yugānām eka-saptatim
vāsudeva-prasaṅgena
paribhūta-gati-trayaḥ

SYNONYMS
saḥ—he (Śvāyambhuva Manu); evam—thus; sva-antaram—his own period; ninye—passed; yugānām—of the cycles of four ages; eka-saptatim—seventy-one; vāsudeva—with Vāsudeva; prasaṅgena—by topics connected; paribhūta—transcended; gati-trayaḥ—the three destinations.

TRANSLATION

He passed his time, which lasted seventy-one cycles of the four ages [71 x 4,320,000 years], always thinking of Vāsudeva and always engaged in matters regarding Vāsudeva. Thus he transcended the three destinations.

PURPORT

The three destinations are meant for persons who are under the control of the three modes of material nature. These destinations are sometimes described as the awakened, dreaming and unconscious stages. In Bhagavad-gītā the three destinations are described as the destinations of persons in the modes of goodness, passion and ignorance. It is stated in the Gītā that those who are in the mode of goodness are promoted to better living conditions in higher planets, and those who are in the mode of passion remain within this material world on the earth or on heavenly planets, but those who are in the mode of ignorance are degraded to an animal life on planets where life is lower than human. But one who is Kṛṣṇa conscious is above these three modes of material nature. It is stated in Bhagavad-gītā that anyone who engages in devotional service to the Lord automatically becomes transcendental to the three destinations of material nature and is
situated in the brahma-bhūta [SB 4.30.20], or self-realized, stage. Although Svāyambhuva Manu, the ruler of this material world, appeared to be absorbed in material happiness, he was neither in the mode of goodness nor in the modes of passion or ignorance, but in the transcendental stage.

Therefore, one who fully engages in devotional service is always liberated. Bilvamaṅgala Ṭhākura, a great devotee of the Lord, stated: "If I have unflinching devotion to the lotus feet of Kṛṣṇa, then Mother Liberation is always engaged in my service. The complete perfection of material enjoyment, religion and economic development is at my command." People are after dharma, artha, kāma and mokṣa. Generally they perform religious activities to achieve some material gain, and they engage in material activity for sense gratification. After being frustrated in material sense gratification, one wants to be liberated and become one with the Absolute Truth. These four principles form the transcendental path for the less intelligent. Those who are actually intelligent engage in Kṛṣṇa consciousness, not caring for these four principles of the transcendental method. They at once elevate themselves to the transcendental platform which is above liberation. Liberation is not a very great achievement for a devotee, to say nothing of the results of ritualistic performances in religion, economic development or the materialistic life of sense gratification. Devotees do not care for these. They are situated always on the transcendental platform of the brahma-bhūta [SB 4.30.20] stage of self-realization.

TEXT 37

शारीर मानस दिव्या वैयासे ये च मानुषा: ।
भौतिकाश्च कथं चो शा बाध्यन्ते हरिसंश्रयम् ॥ ३७ ॥

śārīrā mānasā divyā
vaiyāse ye ca mānuṣāḥ
bhautikāś ca katham kleśā
bādhante hari-saṁśrayam

SYNONYMS

śārīrāḥ—pertaining to the body; mānasāḥ—pertaining to the mind; divyāḥ—pertaining to supernatural powers (demigods); vaiyāse—O Vidura; ye—those; ca—and; mānuṣāḥ—pertaining to other men; bhautikāḥ—pertaining to other living beings; ca—and;
Therefore, O Vidura, how can persons completely under the shelter of Lord Kṛṣṇa in devotional service be put into miseries pertaining to the body, the mind, nature, and other men and living creatures?

PURPORT

Every living entity within this material world is always afflicted by some kind of miseries, pertaining either to the body, the mind or natural disturbances. Distresses due to cold in winter and severe heat in summer always inflict miseries on the living entities in this material world, but one who has completely taken shelter of the lotus feet of the Lord in Kṛṣṇa consciousness is in the transcendental stage; he is not disturbed by any miseries, either due to the body, the mind, or natural disturbances of summer and winter. He is transcendental to all these miseries.

TEXT 38

SYNONYMS

yaḥ—who; pṛṣṭaḥ—being questioned; munibhiḥ—by the sages; prāha—spoke; dharmān—the duties; nānā-vidhān—many varieties; śubhān—auspicious; nṛṇām—of human society; varṇa-aśramāṇāṁ—of the varṇas and āśramas; ca—and; sarva-bhūta— for all living beings; hitaḥ—who does welfare; sadā—always.

TRANSLATION
In reply to questions asked by certain sages, he [Śvāyambhuva Manu], out of compassion for all living entities, taught the diverse sacred duties of men in general and the different varṇas and āśramas.

TEXT 39

एतत्त आदिराजस्य मनोष्ठरितिमद्भुतम् ।
वर्षितं वर्णनीयस्य तदपत्योदयं श्रुणु ॥ ३९ ॥

etat ta ādi-rājasya
manoś caritam adbhutam
varṇitaṁ varṇaniyasya
tad-apatyodayaṁ śṛṇu

SYNONYMS

etat—this; te—unto you; ādi-rājasya—of the first emperor; manoḥ—of Śvāyambhuva Manu; caritam—the character; adbhutam—wonderful; varṇitam—described; varṇaniyasya—whose reputation is worthy of description; tat-apatya—of his daughter; udayam—to the flourishing; śṛṇu—please listen.

TRANSLATION

I have spoken to you of the wonderful character of Śvāyambhuva Manu, the original king, whose reputation is worthy of description. Please hear as I speak of the flourishing of his daughter Devahūti.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “The Marriage of Kardama Muni and Devahūti.”

23. Devahūti's Lamentation
Maitreya uvāca

pitṛbhyaṁ prasthite sādhvī
apatim īṅgita-kovidā
nityam paryacarat prītyā
bhavānīva bhavam prabhum

SYNONYMS

maitreyah uvāca—Maitreya said; pitṛbhyaṁ—by the parents; prasthite—at the departure; sādhvī—the chaste woman; patim—her husband; īṅgita-kovidā—understanding the desires; nityam—constantly; paryacarat—she served; prītyā—with great love; bhavānī—the goddess Pārvatī; īva—like; bhavam—Lord Śiva; prabhum—her lord.

TRANSLATION

Maitreya continued: After the departure of her parents, the chaste woman Devahūti, who could understand the desires of her husband, served him constantly with great love, as Bhavānī, the wife of Lord Śiva, serves her husband.

PURPORT

The specific example of Bhavānī is very significant. Bhavānī means the wife of Bhava, or Lord Śiva. Bhavānī, or Pārvatī, the daughter of the King of the Himalayas, selected Lord Śiva, who appears to be just like a beggar, as her husband. In spite of her being a princess, she undertook all kinds of tribulations to associate with Lord Śiva, who did not even have a house, but was sitting underneath the trees and passing his time in meditation. Although Bhavānī was the daughter of a very great king, she used to serve Lord Śiva just like a poor woman. Similarly, Devahūti was the daughter of an emperor, Svāyambhuva Manu, yet she preferred to accept Kardama Muni as her husband. She served him with great love and affection, and she knew how to please him. Therefore, she is designated here as sādhvī, which means "a chaste, faithful wife." Her rare example
is the ideal of Vedic civilization. Every woman is expected to be as good and chaste as Devahūti or Bhavānī. Today in Hindu society, unmarried girls are still taught to worship Lord Śiva with the idea that they may get husbands like him. Lord Śiva is the ideal husband, not in the sense of riches or sense gratification, but because he is the greatest of all devotees. Vaiṣṇavānāṁ yathā śambhuḥ: Śambhu, or Lord Śiva, is the ideal Vaiṣṇava. He constantly meditates upon Lord Rāma and chants Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Lord Śiva has a Vaiṣṇava sampradāya, which is called the Viṣṇu Svāmī-sampradāya. Unmarried girls worship Lord Śiva so that they can expect a husband who is as good a Vaiṣṇava as he. The girls are not taught to select a husband who is very rich or very opulent for material sense gratification; rather, if a girl is fortunate enough to get a husband as good as Lord Śiva in devotional service, then her life becomes perfect. The wife is dependent on the husband, and if the husband is a Vaiṣṇava, then naturally she shares the devotional service of the husband because she renders him service. This reciprocation of service and love between husband and wife is the ideal of a householder's life.

TEXT 2

viśrambheṇaṁ yato ca
gauravena damena ca
śuśrūṣayā sauhṛdena
vācā madhurayā ca bhoh

SYNONYMS

viśrambheṇa—with intimacy; ātma-śaucena—with purity of mind and body;
gauravena—with great respect; damena—with control of the senses; ca—and;
śuśrūṣayā—with service; sauhṛdena—with love; vācā—with words; madhurayā—sweet; ca—and; bhoh—O Vidura.

TRANSLATION

O Vidura, Devahūti served her husband with intimacy and great respect, with control of
the senses, with love and with sweet words.

PURPORT

Here two words are very significant. Devahūti served her husband in two ways, viśrambeṇa and gauravene. These are two important processes in serving the husband or the Supreme Personality of Godhead. Viśrambeṇa means "with intimacy," and gauravene means "with great reverence." The husband is a very intimate friend; therefore, the wife must render service just like an intimate friend, and at the same time she must understand that the husband is superior in position, and thus she must offer him all respect. A man's psychology and woman's psychology are different. As constituted by bodily frame, a man always wants to be superior to his wife, and a woman, as bodily constituted, is naturally inferior to her husband. Thus the natural instinct is that the husband wants to post himself as superior to the wife, and this must be observed. Even if there is some wrong on the part of the husband, the wife must tolerate it, and thus there will be no misunderstanding between husband and wife. Viśrambeṇa means "with intimacy," but it must not be familiarity that breeds contempt. According to the Vedic civilization, a wife cannot call her husband by name. In the present civilization the wife calls her husband by name, but in Hindu civilization she does not. Thus the inferiority and superiority complexes are recognized. Damena ca: a wife has to learn to control herself even if there is a misunderstanding. Sauhrdeṇa vācā madhurayā means always desiring good for the husband and speaking to him with sweet words. A person becomes agitated by so many material contacts in the outside world; therefore, in his home life he must be treated by his wife with sweet words.

TEXT 3

विसुध्द कामं दम्मं च द्वेषं लोभमधं मदम् ।
अप्रमोद्यत्वा नित्यं तेजःयांसमतोषयत् ॥ ३ ॥

visṛjya kāmaṁ dambham ca
dveṣaṁ lobham agham madam
apramattodyatā nityaṁ
tejīyāṁs aṭoṣayat

SYNONYMS
visṛjya—giving up; kāmam—lust; dambam—pride; ca—and; dveṣam—envy; lobham—greed; agham—sinful activities; madam—vanity; apramattā—sane; udyatā—laboring diligently; nityam—always; tejīyāṃsam—her very powerful husband; atoṣayat—she pleased.

**TRANSLATION**

Working sanely and diligently, she pleased her very powerful husband, giving up all lust, pride, envy, greed, sinful activities and vanity.

**PURPORT**

Here are some of the qualities of a great husband's great wife. Kardama Muni is great by spiritual qualification. Such a husband is called tejīyāṃsam, most powerful. Although a wife may be equal to her husband in advancement in spiritual consciousness, she should not be vainly proud. Sometimes it happens that the wife comes from a very rich family, as did Devahūti, the daughter of Emperor Svāyambhuva Manu. She could have been very proud of her parentage, but that is forbidden. The wife should not be proud of her parental position. She must always be submissive to the husband and must give up all vanity. As soon as the wife becomes proud of her parentage, her pride creates great misunderstanding between the husband and wife, and their nuptial life is ruined. Devahūti was very careful about that, and therefore it is said here that she gave up pride completely. Devahūti was not unfaithful. The most sinful activity for a wife is to accept another husband or another lover. Cāṇakya Panḍita has described four kinds of enemies at home. If the father is in debt he is considered to be an enemy; if the mother has selected another husband in the presence of her grown-up children, she is considered to be an enemy; if a wife does not live well with her husband but deals very roughly, then she is an enemy; and if a son is a fool, he is also an enemy. In family life, father, mother, wife and children are assets, but if the wife or mother accepts another husband in the presence of her husband or son, then, according to Vedic civilization, she is considered an enemy. A chaste and faithful woman must not practice adultery—that is a greatly sinful act.

**TEXTS 4-5**

स वै देवर्षिवर्ष्टां मानवी समनुब्रताम्।
The daughter of Manu, who was fully devoted to her husband, looked upon him as greater even than providence. Thus she expected great blessings from him. Having served him for a long time, she grew weak and emaciated due to her religious observances. Seeing her condition, Kardama, the foremost of celestial sages, was overcome with compassion and spoke to her in a voice choked with great love.

PURPORT

The wife is expected to be of the same category as the husband. She must be prepared to follow the principles of the husband, and then there will be happy life. If the husband is a devotee and the wife is materialistic, there cannot be any peace in the home. The wife
must see the tendencies of the husband and must be prepared to follow him. From *Mahābhārata* we learn that when Gāndhārī understood that her would-be husband, Dhṛtarāṣṭra, was blind, she immediately began to practice blindness herself. Thus she covered her eyes and played the part of a blind woman. She decided that since her husband was blind, she must also act like a blind woman, otherwise she would be proud of her eyes, and her husband would be seen as inferior. The word *samanuvrata* indicates that it is the duty of a wife to adopt the special circumstances in which the husband is situated. Of course, if the husband is as great as Kardama Muni, then a very good result accrues from following him. But even if the husband is not a great devotee like Kardama Muni, it is the wife's duty to adapt herself according to his mentality. That makes married life very happy. It is also mentioned herein that by following the strict vows of a chaste woman, Princess Devahūti became very skinny, and therefore her husband became compassionate. He knew that she was the daughter of a great king and yet was serving him just like an ordinary woman. She was reduced in health by such activities, and he became compassionate and addressed her as follows.

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**TEXT 6**

**Kardama Uvāca**

तुष्टो ’हम अद्या तव मानवि मानदयाहः
शुश्रुष्या परमया परया च भक्त्या ।
यो देहिनामयमतीव सुहृत्स देहो
नावेक्षितः समुचितः क्षपितुं मदर्थे ॥ ६ ॥

*Kardama uvāca*

tuṣṭo ’ham adya tava mānavi mānadāyāḥ
śuśrūṣayā paramayā parayā ca bhaktyā
yo dehinām ayam atīva suhṛt sa deho
nāvekṣitaḥ samucitaḥ kṣapitum mad-arthe

**SYNONYMS**

*kardamaḥ uvāca*—the great sage Kardama said; *tuṣṭḥ*—pleased; *aham*—I am; *adya*—today; *tava*—with you; *mānavi*—O daughter of Manu; *māna-dāyāḥ*—who are respectful; *śuśrūṣayā*—by the service; *paramayā*—most excellent; *parayā*—highest; *ca*—and;
bhaktyā—by the devotion; yah—that which; dehinām—to the embodied; ayam—this; atīva—extremely; suhṛt—dear; saḥ—that; dehaḥ—body; na—not; aveksitāḥ—taken care of; samucitaḥ—properly; kṣapitum—to expend; mat-arthe—on my account.

TRANSLATION

Kardama Muni said: O respectful daughter of Svāyambhuva Manu, today I am very much pleased with you for your great devotion and most excellent loving service. Since the body is so dear to embodied beings, I am astonished that you have neglected your own body to use it on my behalf.

PURPORT

It is indicated here that one's body is very dear, yet Devahūti was so faithful to her husband that not only did she serve him with great devotion, service and respect, but she did not even care for her own health. That is called selfless service. It appears that Devahūti had no sense pleasure, even with her husband, otherwise she would not have deteriorated in health. Acting to facilitate Kardama Muni’s engagement in spiritual elevation, she continually assisted him, not caring for bodily comfort. It is the duty of a faithful and chaste wife to help her husband in every respect, especially when the husband is engaged in Kṛṣṇa consciousness. In this case, the husband also amply rewarded the wife. This is not to be expected by a woman who is the wife of an ordinary person.

TEXT 7

ye me svā-dharma-niratasya tapah-samādhi-vidyātma-yoga-vijītaḥ bhagavat-prasādāḥ
tān eva te mad-anusevanayāvaruddhān

dṛśṭiṁ prapaśya vitarāmy abhayān aśokān

SB 3.23.7
SYNONYMS

ye—those which; me—by me; sva-dharma—own religious life; niratasya—fully occupied with; tapah—in austerity; samadhi—in meditation; vidyä—in Krsna consciousness; atma-yoga—by fixing the mind; vijitah—achieved; bhagavat-prasadah—the blessings of the Lord; tan—them; eva—even; te—by you; mat—to me; anusevanaya—by devoted service; avaruddhan—obtained; drstim—transcendental vision; prapaśya—just see; vitarāmi—I am giving; abhayān—which are free from fear; aśokān—which are free from lamentation.

TRANSLATION

Kardama Muni continued: I have achieved the blessings of the Lord in discharging my own religious life of austerity, meditation and Krsna consciousness. Although you have not yet experienced these achievements, which are free from fear and lamentation, I shall offer them all to you because you are engaged in my service. Now just look at them. I am giving you the transcendental vision to see how nice they are.

PURPORT

Devahūti engaged only in the service of Kardama Muni. She was not supposed to be so advanced in austerity, ecstasy, meditation or Krsna consciousness, but, imperceptibly, she was sharing her husband's achievements, which she could neither see nor experience. Automatically she achieved these graces of the Lord.

What are the graces of the Lord? It is stated here that the graces of the Lord are abhaya, free from fearfulness. In the material world, if someone accumulates a million dollars, he is always full of fear because he is always thinking, "What if the money is lost?" But the benediction of the Lord, bhagavat-prasada, is never to be lost. It is simply to be enjoyed. There is no question of loss. One simply gains and enjoys gaining. Bhagavad-gītā also confirms this: when one achieves the grace of the Lord, the result is that sarva-duḥkhāni, all distresses, are destroyed. When situated in the transcendental position, one is freed from the two kinds of material diseases—hankering and lamentation. This is also stated in Bhagavad-gītā. After devotional life begins, we can achieve the full result of love of Godhead. Love of Krsna is the highest perfection of bhagavat-prasada, or divine mercy. This transcendental achievement is so greatly valuable that no material happiness can compare to it. Prabodhānanda Sarasvatī said that if one achieves the grace of Lord Caitanya he becomes so great that he does not care a fig even for the demigods, he
thinks of monism as hellish, and for him the perfection of controlling the senses is as easy as anything. Heavenly pleasures become to him no more than stories. Actually, there is no comparison between material happiness and transcendental happiness. By the grace of Kardama Muni, Devahūti experienced actual realization simply by serving. We get a similar example in the life of Nārada Muni. In his previous life, Nārada was a maidservant's son, but his mother was engaged in the service of great devotees. He got the opportunity to serve the devotees, and simply by eating the remnants of their foodstuff and carrying out their orders he became so elevated that in his next life he became the great personality Nārada. For spiritual achievement the easiest path is to take shelter of a bona fide spiritual master and to serve him with heart and soul. That is the secret of success. As stated by Viśvanātha Cakravartī Thākura in his eight stanzas of prayer to the spiritual master, 

\[
yasya prasādād bhagavat-prasādaù: **
\]

by serving or receiving the grace of the spiritual master, one receives the grace of the Supreme Lord. By serving her devotee husband, Kardama Muni, Devahūti shared in his achievements. Similarly, a sincere disciple, simply by serving a bona fide spiritual master, can achieve all the mercy of the Lord and the spiritual master simultaneously.

**SB 3.23.8**

**TEXT 8**

अन्ये पुनर्भगवतो भ्रुव उद्विजुऽभ्रू—

विभ्राषिताधर्चना: किमुकुक्क्रम्यः \|\

सिद्धासि भुष्ण्व विभ्वानिजङ्खर्मंदोहान्

दिव्यान्तर्दुर्धिघण्तुविक्रियाभि: \| = \|

anye punar bhagavato bhruva udvijrmbha-

vibhramśitārtha-racanāh kim urukramasya

siddhāsi bhunķśva vibhavān nija-dharma-dohān
divyān narair duradhigān nṛpa-vikriyābhīḥ

**SYNONYMS**

anye—others; punaḥ—again; bhagavataḥ—of the Lord; bhruvaḥ—of the eyebrows; udvijrmbha—by the movement; vibhramśita—annihilated; artha-racanāḥ—material achievements; kim—what use; urukramasya—of Lord Viṣṇu (far-stepping); siddhā—successful; asi—you are; bhunķśva—enjoy; vibhavān—the gifts; nija-dharma—by your
own principles of devotion; dohän—gained; divyän—transcendental; naraiḥ—by persons; duradhigān—difficult to obtain; nṛpa-vikriyābhiḥ—proud of aristocracy.

**TRANSLATION**

*Kardama Muni continued:* What is the use of enjoyments other than the Lord's grace? All material achievements are subject to be annihilated simply by a movement of the eyebrows of Lord Viṣṇu, the Supreme Personality of Godhead. By your principles of devotion to your husband, you have achieved and can enjoy transcendental gifts very rarely obtained by persons proud of aristocracy and material possessions.

**PURPORT**

Lord Caitanya recommended that the greatest achievement of human life is to achieve the grace of the Lord, love of God. He said, *premā pumartho mahān:* to achieve love of Godhead is the highest perfection of life. The same perfection is recommended by Kardama Muni to his wife. His wife belonged to a very aristocratic royal family. Generally, those who are very materialistic or who possess material wealth and prosperity are unable to appreciate the value of transcendental love of God. Although Devahūti was a princess coming from a very great royal family, fortunately she was under the supervision of her great husband, Kardama Muni, who offered her the best gift which can be bestowed in human life—the grace of the Lord, or love of God. This grace of the Lord was achieved by Devahūti by the good will and satisfaction of her husband. She served her husband, who was a great devotee and saintly person, with great sincerity, love, affection and service, and Kardama Muni was satisfied. He willingly gave love of God, and he recommended that she accept it and enjoy it because he had already achieved it.

Love of God is not an ordinary commodity. Caitanya Mahāprabhu was worshiped by Rūpa Gosvāmī because He distributed love of God, *kṛṣṇa-premā,* to everyone. Rūpa Gosvāmī praised Him as *mahā-vadānya,* a greatly munificent personality, because He was freely distributing to everyone love of Godhead, which is achieved by wise men only after many, many births. *Kṛṣṇa-premā,* Kṛṣṇa consciousness, is the highest gift which can be bestowed on anyone whom we presume to love.

One word used in this verse, *nija-dharma-dohān,* is very significant. Devahūti, as the wife of Kardama Muni, achieved an invaluable gift from her husband because she was very faithful to him. For a woman the first principle of religion is to be faithful to her husband. If, fortunately, the husband is a great personality, then the combination is
perfect, and the lives of both the wife and the husband are at once fulfilled.

TEXT 9

एवं ब्रुवानमबल्लविबलयोगमाया-
विद्याविचक्षणमवेक्ष्य गताधिरासीतं
समप्रश्र्यप्रणयविद्वलय गिरेषद-
३.२३.९  

vraññam abalākhila-yogamāyā-
vidyā-vicaksanam aveksya gatādhīr āsīt 
samprāśraya-praṇaya-vihvalayā gireṣad-
svādvaloka-vilasad-dhasitānanāha

SYNONYMS

evam—thus; bruvañam—speaking; abalā—the woman; akhila—all; yoga-māyā—of 
transcendental science; vidyā-vicaksanam—excelling in knowledge; aveksya—after 
hearing; gata-ādhiḥ—satisfied; āsīt—she became; samprāśraya—with humility; 
praṇaya—and with love; vihvalayā—choked up; girā—with a voice; iṣat—slightly; 
vriḍā—bashful; avaloka—with a glance; vilasat—shining; hasita—smiling; ānanā—her 
face; āha—she spoke.

TRANSLATION

Upon hearing the speaking of her husband, who excelled in knowledge of all kinds of 
transcendental science, innocent Devahūti was very satisfied. Her smiling face shining 
with a slightly bashful glance, she spoke in a choked voice because of great humility and 
love.

PURPORT

It is said that if one is already engaged in Kṛṣṇa consciousness and is rendering 
transcendental loving service to the Lord, then it can be supposed that he has finished 
all the recommended courses of austerity, penance, religion, sacrifice, mystic yoga and 
meditation. Devahūti's husband was so expert in the transcendental science that there
was nothing for him to argue about, and when she heard him speak she was confident that since he was very much advanced in devotional service he had already surpassed all transcendental educational activities. She had no doubt about the gifts offered by her husband; she knew that he was expert in offering such gifts, and when she understood that he was offering the greatest gift, she was very satisfied. She was overwhelmed with ecstatic love, and therefore she could not reply; then, with faltering language, just like an attractive wife, she spoke the following words.

TEXT 10

देवहूतिरुवाच
devahūtir uvāca

राद्धुं बत द्विजवृषीतदमोघयोगः
räddham bata dvija-vṛṣaītad amogha-yoga-

मायाधिपेन त्वम् विभो तद्वैमि भर्ति: ।
māyādhipe tvam vībhavo tad vaimi bharṭiḥ ।

यस्तेभ्याधिपिः समयः सकृदरसस्तो
yastēbhyaadhīpiḥ samayah sakṛddarasaśto

भूयानृतीयसि गुणः प्रसवः सतीनामः ॥ १० ॥
bhūyānārtīyasī gūṇaḥ prasavaḥ satinām ॥ १० ॥

SYNONYMS

devahūtiḥ uvāca—Devahūti said; rāddham—it has been achieved; bata—indeed; dvija-vṛṣa—O best of the brāhmaṇas; etat—this; amogha—infallible; yoga-māyā—of mystic powers; adhipe—the master; tvayi—in you; vibho—O great one; tat—that; avaimi—I know; bhartaḥ—O husband; yah—that which; te—by you; abhyadhāyi—was given; samayaḥ—promise; sakṛt—once; aṅga-saṅgah—bodily union; bhūyāt—may be; garīyasi—when very glorious; gūṇaḥ—a great quality; prasavaḥ—progeny; satinām—of chaste women.

TRANSLATION

Śrī Devahūti said: My dear husband, O best of brāhmaṇas, I know that you have achieved
perfection and are the master of all the infallible mystic powers because you are under the protection of yogamāyā, the transcendental nature. But you once made a promise that our bodily union should now fulfill, since children are a great quality for a chaste woman who has a glorious husband.

PURPORT

Devahūti expressed her happiness by uttering the word bata, for she knew that her husband was in a highly elevated, transcendental position and was under the shelter of yogamāyā. As stated in Bhagavad-gītā, those who are great souls, mahātmās, are not under the control of the material energy. The Supreme Lord has two energies, material and spiritual. The living entities are marginal energy. As marginal energy, a person may be under the control of the material energy or the spiritual energy (yogamāyā). Kardama Muni was a great soul, and therefore he was under the spiritual energy, which means that he was directly connected with the Supreme Lord. The symptom of this is Kṛṣṇa consciousness, constant engagement in devotional service. This was known to Devahūti, yet she was anxious to have a son by bodily union with the sage. She reminded her husband of his promise to her parents: "I will remain only until the time of Devahūti's pregnancy." She reminded him that for a chaste woman to have a child by a great personality is most glorious. She wanted to be pregnant, and she prayed for that. The word strī means "expansion." By bodily union of the husband and wife their qualities are expanded: children born of good parents are expansions of the parents' personal qualifications. Both Kardama Muni and Devahūti were spiritually enlightened; therefore she desired from the beginning that first she be pregnant and then she be empowered with the achievement of God's grace and love of God. For a woman it is a great ambition to have a son of the same quality as a highly qualified husband. Since she had the opportunity to have Kardama Muni as her husband, she also desired to have a child by bodily union.

TEXT 11

तत्रतिकृत्यमुपशिष्क्य यथोपदेशं
येनैष्टे कार्यतोत्तिरंतिरं सयत्मा ।
सिद्धैवेत ते कृत्यनोभवर्धर्तिताया
दीनस्तदीश भवं सदृशं विचक्ष्य ॥ ११ ॥

SB 3.23.11
tatreti-kṛtyam upaśikṣa yathopadeśaṁ
yanaiṣa me karṣito 'tirirāṁsayātmā
siddhyeta te kṛta-manobhava-dharsitāyā
dīnas tad īśa bhavanaṁ sadṛśam vicaksenā

SYNONYMS

tatra—in that; iti-kṛtyam—what is necessary to be done; upaśikṣa—perform; yathā—according to; upadeśam—instruction in scripture; yena—by which; ēṣaḥ—this; me—my; karṣitaḥ—emaciated; atirirāṁ-sayā—due to intense passion not being satisfied; ātmā—body; siddhyeta—it may be rendered fit; te—for you; kṛta—excited; manah-bhava—by emotion; dharsitāyāḥ—who am struck; dīnaḥ—poor; taṁ—therefore; īśa—O my dear lord; bhavanaṁ—house; sadṛśam—suitable; vicaksenā—please think of.

TRANSLATION

Devahūti continued: My dear lord, I am struck by excited emotion for you. Therefore kindly make what arrangements must be made according to the scriptures so that my skinny body, emaciated through unsatisfied passion, may be rendered fit for you. Also, my lord, please think of a suitable house for this purpose.

PURPORT

The Vedic literatures are not only full of spiritual instruction but are also instructive in how to prosecute material existence very nicely, with the ultimate aim of spiritual perfection. Devahūti asked her husband, therefore, how to prepare herself for sex life according to the Vedic instructions. Sex life is especially meant for having good children. The circumstances for creating good children are mentioned in kāma-śāstra, the scripture in which suitable arrangements are prescribed for factually glorious sex life. Everything needed is mentioned in the scriptures—what sort of house and decorations there should be, what sort of dress the wife should have, how she should be decorated with ointments, scents and other attractive features, etc. With these requisites fulfilled, the husband will be attracted by her beauty, and a favorable mental situation will be created. The mental situation at the time of sex life may then be transferred into the womb of the wife, and good children can come out of that pregnancy. Here is a special reference to Devahūti's bodily features. Because she had become skinny, she feared that her body might have no attraction for Kardama. She
wanted to be instructed how to improve her bodily condition in order to attract her husband. Sexual intercourse in which the husband is attracted to the wife is sure to produce a male child, but sexual intercourse based on attraction of the wife for the husband may produce a girl. That is mentioned in the Āyur-veda. When the passion of the woman is greater, there is a chance of a girl's being born. When the passion of the man is greater, then there is the possibility of a son. Devahūti wanted the passion of her husband to be increased by the arrangement mentioned in the kāma-śāstra. She wanted him to instruct her in that way, and she also requested that he arrange for a suitable house because the hermitage in which Kardama Muni was living was very simple and completely in the mode of goodness, and there was less possibility of passion's being aroused in his heart.

TEXT 12

Maitreya uvāca

Priyāyāḥ priyam anvicchan
kardamo yogam āsthitaḥ
vimānam kāma-gam kṣattas

tarhy evāviracikarat

SYNONYMS

maitreyah—the great sage Maitreya; uvāca—said; priyāyāḥ—of his beloved wife; priyam—the pleasure; anvicchan—seeking; kardamaḥ—the sage Kardama; yogam—yogic power; āsthitaḥ—exercised; vimānam—an airplane; kāma-gam—moving at will; kṣattas—O Vidura; tarhi—instantly; eva—quite; āviracikarat—he produced.

TRANSLATION

Maitreya continued: O Vidura, seeking to please his beloved wife, the sage Kardama exercised his yogic power and instantly produced an aerial mansion that could travel at his will.
PURPORT

Here the words *yogam āsthitaḥ* are significant. The sage Kardama was completely perfect in yoga. As the result of real yoga practice there are eight kinds of perfection: the *yogi* can become smaller than the smallest, greater than the greatest or lighter than the lightest, he can achieve anything he likes, he can create even a planet, he can establish influence over anyone, etc. In this way yogic perfection is achieved, and after this one can achieve the perfection of spiritual life. Thus it was not very wonderful for Kardama Muni to create a mansion in the air, according to his own desire, to fulfill the desire of his beloved wife. He at once created the palace, which is described in the following verses.

TEXT 13

```
सर्वकामदुष्टं दिव्यं सर्वरत्नसमवितम् ।
सर्वदुर्योगचयोदर्कं मणिस्तम्भौरुपकृतम् ॥ १३ ॥
```

- *sarva-kāma-dugham divyam*
- *sarva-ratna-samanvitam*
- *sarvarddhy-upacayodarkam*
- *maṇi-stambhair upaskṛtam*

SYNONYMS

- *sarva*—all; *kāma*—desires; *dugham*—yielding; *divyam*—wonderful; *sarva-ratna*—all sorts of jewels; *samanvitam*—bedecked with; *sarva*—all; *ṛddhi*—of wealth; *upacaya*—increase; *udarkam*—gradual; *maṇi*—of precious stones; *stambhaiḥ*—with pillars; *upaskṛtam*—adorned.

TRANSLATION

It was a wonderful structure, bedecked with all sorts of jewels, adorned with pillars of precious stones, and capable of yielding whatever one desired. It was equipped with every form of furniture and wealth, which tended to increase in the course of time.

PURPORT
The castle created in the sky by Kardama Muni may be called "a castle in the air," but by his mystic power of yoga Kardama Muni actually constructed a huge castle in the air. To our feeble imagination, a castle in the sky is an impossibility, but if we scrutinizingly consider the matter we can understand that it is not impossible at all. If the Supreme Personality of Godhead can create so many planets, carrying millions of castles in the air, a perfect yogi like Kardama Muni can easily construct one castle in the air. The castle is described as sarva-kāma-dugham, "yielding whatever one desired." It was full of jewels. Even the pillars were made of pearls and valuable stones. These valuable jewels and stones were not subject to deterioration, but were everlastingly and increasingly opulent. We sometimes hear of castles thus bedecked on the surface of this earth also. The castles constructed by Lord Kṛṣṇa for His lamplight during the night.

**TEXTS 14-15**

\[
\text{divyopakaraṇopetaṁ}
\text{sarva-kāla-sukhāvaham}
\text{paṭṭikābhiḥ patākābhir}
\text{vicitrābhir alaṅkṛtam}
\text{sragbhir vicitra-mālyābhir}
\text{maṇju-śīñjat-ṣaḍ-āṅghribhiḥ}
\text{dukūla-kṣauma-kauṣeyair}
\text{nānā-vastrair virājitam}
\]

**SYNONYMS**

divya—wonderful; upakaraṇa—with paraphernalia; upetam—equipped; sarva-kāla—in all seasons; sukha-āvaham—bringing happiness; paṭṭikābhiḥ—with festoons; patākābhiḥ—with flags; vicitrābhiḥ—of various colors and fabrics; alaṅkṛtam—decorated; sragbhīḥ—with wreaths; vicitra-mālyābhiḥ—with charming flowers; maṇju—sweet; śīñjat—humming; ṣaṭ-āṅghribhiḥ—with bees; dukūla—fine cloth; kṣauma—linen;
TRANSLATION

The castle was fully equipped with all necessary paraphernalia, and it was pleasing in all seasons. It was decorated all around with flags, festoons and artistic work of variegated colors. It was further embellished with wreaths of charming flowers that attracted sweetly humming bees and with tapestries of linen, silk and various other fabrics.

TEXT 16

उपर्युपरि किन्यस्तनिल्लोषु पुष्पाकृत्त्वक् ।
क्षिप्तं कान्ताय पर्याझायनासनैं: || १६ ||

**SYNONYMS**

upari upari—one upon another; vinyasta—placed; nilayesu—in stories; pratak pratak—separately; kshipthai—arranged; kshipubhih—with beds; kantam—charming; paryaankva—couches; vyajana—fans; asanaih—with seats.

TRANSLATION

The palace looked charming, with beds, couches, fans and seats, all separately arranged in seven stories.

PURPORT

It is understood from this verse that the castle had many stories. The words upari upari vinyasta indicate that skyscrapers are not newly invented. Even in those days, millions of years ago, the idea of building many-storied houses was current. They contained not merely one or two rooms, but many different apartments, and each was completely

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decorated with cushions, bedsteads, sitting places and carpets.

TEXT 17

तत्र तत्र विनिक्षिप्तनानाशिल्पोपशोभितम् ||
महामरकतस्थत्याजुष्ण विद्रुमेवदिमि: || १७ ||

tatra tatra vinikṣipta-
nānā-śilpopaśobhitam
mahā-marakata-sthalyā
juṣṭaṁ vidruma-vedibhiḥ

SYNONYMS

tatra tatra—here and there; vinikṣipta—placed; nānā—various; śilpa—by artistic engravings; upaśobhitam—extraordinarily beautiful; mahā-marakata—of great emeralds; sthalyā—with a floor; juṣṭaṁ—furnished; vidruma—of coral; vedibhiḥ—with raised platforms (daises).

TRANSLATION

Its beauty was enhanced by artistic engravings here and there on the walls. The floor was of emerald, with coral daises.

PURPORT

At the present moment people are very proud of their architectural art, yet floors are generally decorated with colored cement. It appears, however, that the castle constructed by the yogic powers of Kardama Muni had floors of emerald with coral daises.

TEXT 18

द्वासु विद्रुमदेहत्या भातल चज्रकपाटवत् ||
शिखरेष्विन्द्रनीलेषु हेमकुम्पेरधिश्चितिम् || १८ ||
dvāḥsu vidruma-dehalyā
bhātam vajra-kapāṭavat
śikhareṣu indranileṣu
hema-kumbhair adhiśritam

SYNONYMS
dvāḥsu—in the entrances; vidruma—of coral; dehalyā—with a threshold; bhātam—beautiful; vajra—bedecked with diamonds; kapāṭa-vat—having doors; śikhareṣu—on the domes; indra-nileṣu—of sapphires; hema-kumbhair—with gold pinnacles; adhiśritam—crowned.

TRANSLATION
The palace was very beautiful, with its coral thresholds at the entrances and its doors bedecked with diamonds. Gold pinnacles crowned its domes of sapphire.

TEXT 19

SYNONYMS
cakṣuṣmat padmarāgāgryair
vajra-bhittiṣu nirmitaiḥ
juṣṭam vicitra-vaitānaiḥ
mahārhair hema-torāṇaiḥ
cakṣuṣh-mat—as if possessed of eyes; padma-rāga—with rubies; agryaiḥ—choicest; vajra—of diamond; bhittiṣu—on the walls; nirmitaiḥ—set; juṣṭam—furnished; vicitra—various; vaitānaiḥ—with canopies; mahā-arhaiḥ—greatly valuable; hema-torāṇaiḥ—with gates of gold.

TRANSLATION
With the choicest rubies set in its diamond walls, it appeared as though possessed of eyes.
It was furnished with wonderful canopies and greatly valuable gates of gold.

PURPORT

Artistic jewelry and decorations giving the appearance of eyes are not imaginary. Even in recent times the Mogul emperors constructed their palaces with decorations of jeweled birds with eyes made of valuable stones. The stones have been taken away by the authorities, but the decorations are still present in some of the castles constructed by the Mogul emperors in New Delhi. The royal palaces were built with jewels and rare stones resembling eyes, and thus at night they would give off reflective light without need of lamps.

TEXT 20

हंसपरावत्वन्त्रैस्तर्तरुक्त्रिमान् मन्यमानाः स्वानधिरुधाधिरूढ्या च || २० ||

SYNONYMS

हंसा—of swans; पारवता—of pigeons; व्रताइ—with multitudes; तत्र तत्र—here and there; निकृजितम—vibrated; क्रृत्रिम—artificial; मन्यमानाइ—thinking; स्वान—belonging to their own kind; अधिरुह्या अधिरुह्या—rising repeatedly; च—and.

TRANSLATION

Here and there in that palace were multitudes of live swans and pigeons, as well as artificial swans and pigeons so lifelike that the real swans rose above them again and again, thinking them live birds like themselves. Thus the palace vibrated with the sounds of these birds.
vihāra-sthāna-vaśrāma-
saṁveśa-prāṅgana-jiraih
yathopājoṣam racitair
vismāpanam ivātmanaḥ

SYNONYMS

vihāra-sthāna—pleasure grounds; viśrāma—resting chambers; saṁveśa—bedrooms;
prāṅgana—inner yards; ajiraih—with outer yards; yathā-upājoṣam—according to comfort; racitaiḥ—which were designed; vismāpanam—causing astonishment; iva—indeed; ātmanaḥ—to himself (Kardama).

TRANSLATION

The castle had pleasure grounds, resting chambers, bedrooms and inner and outer yards designed with an eye to comfort. All this caused astonishment to the sage himself.

PURPORT

Kardama Muni, being a saintly person, was living in a humble hermitage, but when he saw the palace constructed by his yogic powers, which was full of resting rooms, rooms for sex enjoyment, and inner and outer yards, he himself was astonished. That is the way of a God-gifted person. A devotee like Kardama Muni exhibited such opulence by his yogic power at the request of his wife, but when the opulence was produced, he himself could not understand how such manifestations could be possible. When a yogi’s power is exhibited, the yogī himself is sometimes astonished.

TEXT 22

īḍṛg grhaṁ tat paśyantīṁ
When he saw Devahūti looking at the gigantic, opulent palace with a displeased heart, Kardama Muni could understand her feelings because he could study the heart of anyone. Thus he personally addressed his wife as follows.

**PURPORT**

Devahūti had spent a long time in the hermitage, not taking much care of her body. She was covered with dirt, and her clothing was not very nice. Kardama Muni was surprised that he could produce such a palace, and similarly his wife, Devahūti, was also astonished. How could she live in that opulent palace? Kardama Muni could understand her astonishment, and thus he spoke as follows.
nimajjya—in after bathing; asmin—in this; hrade—in the lake; bhīru—O fearful one; vimānam—airplane; idam—this; āruha—ascend; idam—this; śukla-kṛtam—created by Lord Viṣṇu; tīrtham—sacred lake; āśīśām—the desires; yāpakam—bestowing; nṛṇām—of human beings.

TRANSLATION

My dear Devahūti, you look very much afraid. First bathe in Lake Bindu-sarovara, created by Lord Viṣṇu Himself, which can grant all the desires of a human being, and then mount this airplane.

PURPORT

It is still the system to go to places of pilgrimage and take a bath in the water there. In Vṛndāvana the people take baths in the River Yamunā. In other places, such as Prayāga, they take baths in the River Ganges. The words tīrtham āśīśām yāpakam refer to the fulfillment of desires by bathing in a place of pilgrimage. Kardama Muni advised his good wife to bathe in Lake Bindu-sarovara so that she could revive the former beauty and luster of her body.

TEXT 24

sā tad bhartuḥ samādāya vacaḥ kuvalayeṣṭaḥ sarajaṁ bibhratī vāso venī-bhūtāṁ sa mūrdhajān

SYNONYMS

sā—she; tat—then; bhartuḥ—of her husband; samādāya—accepting; vacaḥ—the words; kuvalaya-ikṣaṇā—the lotus-eyed; sa-rajam—dirty; bibhratī—wearing; vāsaḥ—clothing; venī-bhūtān—matted; ca—and; mūrdha-jān—hair.

TRANSLATION
The lotus-eyed Devahūti accepted the order of her husband. Because of her dirty dress and the locks of matted hair on her head, she did not look very attractive.

**PURPORT**

It appears that Devahūti's hair had remained uncombed for many years and had become complicated in tangles. In other words, she neglected her bodily dress and comforts to engage in the service of her husband.

**TEXT 25**

अर्ण्च मलयप्पेन सच्च्वं शबलस्तनम्।
आविवेश सरस्वत्या: सर: शिवजलाशयम्॥ २५ ॥

\[ aṅgam ca mala-paṅkena \\
\text{sañchannam} \text{ābala-stantam} \\
āviveşa sarasvatyāḥ \\
saraḥ śiva-jalāśayam \]

**SYNONYMS**

aṅgam—body; ca—and; mala-paṅkena—with dirt; sañchannam—covered; śabala—discolored; stanam—breasts; āviveśa—she entered; sarasvatyāḥ—of the River Sarasvatī; saraḥ—the lake; śiva—sacred; jala—waters; āśayam—containing.

**TRANSLATION**

Her body was coated with a thick layer of dirt, and her breasts were discolored. She dove, however, into the lake, which contained the sacred waters of the Sarasvatī.

**TEXT 26**

सान्तः सरसि वेषमस्या: शतानि दश कन्यका:।
सर्वा: किशोरवयसो दद्यात्पलगन्ध्यः॥ २६ ॥

\[ sāntaḥ sarasi veṣma-sthāḥ \]
śatāni daśa kanyakāḥ
sarvāḥ kiśora-vayaso
dadarśotpala-gandhayāḥ

SYNONYMS
sā—she; antaḥ—inside; sarasi—in the lake; veśma-sthāḥ—situated in a house; śatāni daśa—ten hundred; kanyakāḥ—girls; sarvāḥ—all; kiśora-vayasaḥ—in the prime of youth; dadarśa—she saw; utpala—like lotuses; gandhayāḥ—fragrant.

TRANSLATION
In a house inside the lake she saw one thousand girls, all in the prime of youth and fragrant like lotuses.

TEXT 27

Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."

SYNONYMS
tām—her; dṛṣṭvā—seeing; sahasā—suddenly; utthāya—rising; procuḥ—they said; prāṇjalayaḥ—with folded hands; striyaḥ—the damsels; vayam—we; karma-kariḥ—maidservants; tubhyam—for you; śādhi—please tell; naḥ—we; karavāma—we can do; kim—what.

TRANSLATION
Seeing her, the damsels suddenly rose and said with folded hands, "We are your maidservants. Tell us what we can do for you."
PURPORT

While Devahūti was thinking of what to do in that great palace in her dirty clothes, there were at once, by the yogic powers of Kardama Muni, one thousand maidservants prepared to serve her. They appeared before Devahūti within the water and presented themselves as her maidservants, simply awaiting her orders.

TEXT 28

snānena tām mahārheṇa
snāpayitvā manasvinīm
dukūle nirmale nūtne
dadur asyai ca mānadāh

SYNONYMS

snānena—with bathing oils; tām—her; mahā-arheṇa—very costly; snāpayitvā—after bathing; manasvinīm—the virtuous wife; dukūle—in fine cloth; nirmale—spotless; nūtne—new; daduh—they gave; asyai—to her; ca—and; māna-dāh—the respectful girls.

TRANSLATION

The girls, being very respectful to Devahūti, brought her forth, and after bathing her with valuable oils and ointments, they gave her fine, new, spotless cloth to cover her body.

TEXT 29

bhūṣaṇāni parārdhyāṇi
variyaṃsi dyumanti ca

SB 3.23.28

SB 3.23.29
annam sarva-guṇopetaṁ
pāṇam caivāmṛtāsavam

SYNONYMS
bhūṣaṇāni—ornaments; para-ardhyāni—most valuable; varīyāṃsi—very excellent;
dyumanti—splendid; ca—and; annam—food; sarva-guṇa—all good qualities; upetam—
containing; pāṇam—beverages; ca—and; eva—also; amṛta—sweet; āsavam—
to intoxicating.

TRANSLATION
They then decorated her with very excellent and valuable jewels, which shone brightly.
Next they offered her food containing all good qualities, and a sweet, inebriating drink
called āsavam.

PURPORT
Āsavam is an Āyur-vedic medical preparation; it is not a liquor. It is especially made
from drugs and is meant to improve metabolism for the healthy condition of the body.

TEXT 30
atha—then; ādarśe—in a mirror; svam ātmānam—her own reflection; srak viṇam—
adorned with a garland; viraja—unsullied; ambara—robes; virajam—freed from all
bodily dirt; kṛta-svasti-ayanam—decorated with auspicious marks; kanyābhiḥ—by the
maids; bahu-mānitam—very respectfully served.
TRANSLATION

Then in a mirror she beheld her own reflection. Her body was completely freed from all dirt, and she was adorned with a garland. Dressed in unsullied robes and decorated with auspicious marks of tilaka, she was served very respectfully by the maids.

TEXT 31

śnātaṁ kṛta-śirāḥ-snānam
sarvābharaṇa-bhūṣitam
niśka-grīvam valayinam
kūjat-kāṇcana-nūpuram

SYNONYMS

snātam—bathed; kṛta-śirah—including the head; snānam—bathing; sarva—all over; ābharana—with ornaments; bhūṣitam—decorated; niśka—a gold necklace with a locket; grīvam—on the neck; valayinam—with bangles; kūjat—tinkling; kāṇcana—made of gold; nūpuram—ankle bells.

TRANSLATION

Her entire body, including her head, was completely bathed, and she was decorated all over with ornaments. She wore a special necklace with a locket. There were bangles on her wrists and tinkling anklets of gold about her ankles.

PURPORT

The word kṛta-śirāḥ-snānam appears here. According to the smṛti-śāstra’s directions for daily duties, ladies are allowed to bathe daily up to the neck. The hair on the head does not necessarily have to be washed daily because the mass of wet hair may cause a cold. For ladies, therefore, taking a bath up to the neck is ordinarily prescribed, and they take a full bath only on certain occasions. On this occasion Devahūti took a full bath and washed her hair very nicely. When a lady takes an ordinary bath it is called mala-snāna,
and when she takes a full bath, including the head, it is called śīrāḥ-snāna. At this time she needs sufficient oil to smear on her head. That is the direction of the commentators of smṛti-śāstra.

TEXT 32

श्रोण्योरध्यस्त्या काण्या काण्या बहुरत्ना ।
हरेन च महारेन रुचकेन च भूषितम् ॥ ३२ ॥

śrōṇyor adhyastayā kāṇcyā
kāṅcanyā bahu-ratnayā
hārena ca mahārheṇa
rucakena ca bhūṣitam

SYNONYMS
śrōṇyoḥ—on the hips; adhyastayā—worn; kāṇcyā—with a girdle; kāṅcanyā—made of gold; bahu-ratnayā—decorated with numerous jewels; hārena—with a pearl necklace; ca—and; mahā-arheṇa—precious; rucakena—with auspicious substances; ca—and; bhūṣitam—adorned.

TRANSLATION

About her hips she wore a girdle of gold, set with numerous jewels, and she was further adorned with a precious pearl necklace and auspicious substances.

PURPORT

Auspicious substances include saffron, kuṅkuma and sandalwood pulp. Before taking a bath there are other auspicious substances, such as turmeric mixed with mustard seed oil, which are smeared all over the body. All kinds of auspicious substances were used to bathe Devahūti from top to toe.

TEXT 33

सुदर्शन श्यमक्षिणापरो चक्रुषा ।

SB 3.23.33
**SYNONYMS**

su-datā—with beautiful teeth; su-bhruvā—with charming eyebrows; ślakṣṇa—lovely; snigdha—moist; apāṅgena—corners of eyes; cakṣuṣā—with eyes; padma-kośā—lotus buds; spṛdhā—defeating; nilaiḥ—bluish; alakaiḥ—with curling hair; ca—and; lasat—shining; mukham—countenance.

**TRANSLATION**

Her countenance shone, with beautiful teeth and charming eyebrows. Her eyes, distinguished by lovely moist corners, defeated the beauty of lotus buds. Her face was surrounded by dark curling tresses.

**PURPORT**

According to Vedic culture, white teeth are very much appreciated. Devahūti's white teeth increased the beauty of her face and made it look like a lotus flower. When a face looks very attractive, the eyes are generally compared to lotus petals and the face to a lotus flower.

**TEXT 34**

**SB 3.23.34**

yadā sasmāra ṛṣabham
ṛṣīṇāṁ dayitaṁ patim
tatra cāste saha strībir
yatrāste sa praśāpatiḥ
SYNONYMS
yadā—when; sasmāra—she thought of; rṣabham—the foremost; rṣīnām—among the rṣis; dayitam—dear; patim—husband; tatra—there; ca—and; āste—she was present; saha—along with; strībhiḥ—the maidservants; yatra—where; āste—was present; saḥ—he; prajāpatih—the Prajāpati (Kardama).

TRANSLATION
When she thought of her great husband, the best of the sages, Kardama Muni, who was very dear to her, she, along with all the maidservants, at once appeared where he was.

PURPORT
It appears from this verse that in the beginning Devahūti thought herself to be dirty and dressed in a very niggardly way. When her husband asked her to enter the lake, she saw the maidservants, and they took care of her. Everything was done within the water, and as soon as she thought of her beloved husband, Kardama, she was brought before him without delay. These are some of the powers attained by perfect yogīs; they can immediately execute anything they desire.

TEXT 35
bhārtuḥ purastād ātmānām
strī-sahasra-vṛtam tadā
niśāmya tad-yoga-gatim
samśayam prayapadyata

SYNONYMS
bhārtuḥ—of her husband; purastāt—in the presence; ātmānām—herself; strī-sahasra—by a thousand maids; vṛtam—surrounded; tadā—then; niśāmya—seeing; tat—his; yoga-gatim—yogic power; samśayam prayapadyata—she was amazed.
TRANSLATION

She was amazed to find herself surrounded by a thousand maids in the presence of her husband and to witness his yogic power.

PURPORT

Devahūti saw everything miraculously done, yet when brought before her husband she could understand that it was all due to his great yogic mystic power. She understood that nothing was impossible for a yogī like Kardama Muni.

TEXTS 36-37

sa tāṁ kṛta-mala-snānāṁ
vibhrājantīm apūrvavat
ātmano bibhratīṁ rūpāṁ
saṁvīta-rucira-stanīṁ

vidyādharī-śahasreṇa
sevyamāṇāṁ suvāsasam
jāta-bhāvo vimānam tad
ārohayat amitra-han

SYNONYMS

sah—the sage; tām—her (Devahūti); kṛta-mala-snānāṁ—bathed clean; vibhrājantīm—shining forth; apūrva-vat—unprecedentedly; ātmanāḥ—her own; bibhratīṁ—possessing; rūpam—beauty; saṁvīta—girded; rucira—charming; stanīṁ—with breasts; vidyādharī—of Gandharva girls; śahasreṇa—by a thousand; sevyamāṇāṁ—being waited upon; suvāsasam—dressed in excellent robes; jāta-bhāvo—struck with fondness; vimānam—airplane like a mansion; tat—that; ārohayat—he put her on board; amitra-han—O destroyer of the enemy.
TRANSLATION

The sage could see that Devahūti had washed herself clean and was shining forth as though no longer his former wife. She had regained her own original beauty as the daughter of a prince. Dressed in excellent robes, her charming breasts duly girded, she was waited upon by a thousand Gandharva girls. O destroyer of the enemy, his fondness for her grew, and he placed her on the aerial mansion.

PURPORT

Before her marriage, when Devahūti was brought by her parents before the sage Kardama, she was the perfectly beautiful princess, and Kardama Muni remembered her former beauty. But after her marriage, when she was engaged in the service of Kardama Muni, she neglected to care for her body like a princess, since there was no means for such care; her husband was living in a cottage, and since she was always engaged in serving him, her royal beauty disappeared, and she became just like an ordinary maidservant. Now, after being bathed by the Gandharva girls by the order of Kardama Muni's yogic power, she regained her beauty, and Kardama Muni felt attracted to the beauty she had shown before the marriage. The real beauty of a young woman is her breasts. When Kardama Muni saw the breasts of his wife so nicely decorated, increasing her beauty many times, he was attracted, even though he was a great sage. Śrīpāda Śaṅkarācārya has therefore warned the transcendentalists that one who is after transcendental realization should not be attracted by the raised breasts of a woman because they are nothing but an interaction of fat and blood within the body.

TEXT 38

\begin{verbatim}
tasminn alupta-mahimā priyayānurakto
vidyādharibhir upacirṇa-vapur vimāne
babhrāja utkaca-kumud-gaṇavān apīcyas
tārābhīr āvṛta iṇḍu-patir nabhaḥ-sthaḥ
\end{verbatim}

SB 3.23.38
SYNONYMS

tasmin—in that; alupta—not lost; mahimā—glory; priyā—with his beloved consort; anuraktah—attached; vidyādhariḥ—by the Gandharva girls; upacirna—waited upon; vapuḥ—his person; vīmaṇe—on the airplane; babhrāja—he shone; utkaca—open; kumut-gaṇavān—the moon, which is followed by rows of lilies; apicyaḥ—very charming; tārābhīḥ—by stars; āvṛṭaḥ—surrounded; iva—as; uḍu-patiḥ—the moon (the chief of the stars); nabhaḥ-sthaḥ—in the sky.

TRANSLATION

Though seemingly attached to his beloved consort while served by the Gandharva girls, the sage did not lose his glory, which was mastery over his self. In the aerial mansion Kardama Muni with his consort shone as charmingly as the moon in the midst of the stars in the sky, which causes rows of lilies to open in ponds at night.

PURPORT

The mansion was in the sky, and therefore the comparison to the full moon and stars is very beautifully composed in this verse. Kardama Muni looked like the full moon, and the girls who surrounded his wife, Devahūti, seemed just like the stars. On a full-moon night the stars and the moon together form a beautiful constellation; similarly, in that aerial mansion in the sky, Kardama Muni with his beautiful wife and the damsels surrounding them appeared like the moon and stars on a full-moon night.

TEXT 39

tenāṣṭa-lokapa-vihāra-kulācalendra-
droniṣv anaṅga-sakha-māruta-saubhagāsuv
siddhair nuto dyudhuni-pāta-śiva-svanāsuv
reme chirām dhanadaval-lalanā-varūthi

SB 3.23.39
SYNONYMS

tenā—by that airplane; aṣṭa-loka-pa—of the predominating deities of the eight heavenly planets; vihāra—the pleasure grounds; kula-acala-indra—of the king of the mountains (Meru); dṛṇiṣu—in the valleys; ananāga—of passion; sakha—the companions; māruta—with breezes; saubhagāsu—beautiful; siddhaiḥ—by the Siddhas; nutah—being praised; dyu-dhuni—of the Ganges; pāta—of the downfall; śiva-svanāsu—vibrating with auspicious sounds; reme—he enjoyed; ciram—for a long time; dhanada-vat—like Kuvera; lalanā—by damsels; varūthī—surrounded.

TRANSLATION

In that aerial mansion he traveled to the pleasure valleys of Mount Meru, which were rendered all the more beautiful by cool, gentle, fragrant breezes that stimulated passion. In these valleys, the treasurer of the gods, Kuvera, surrounded by beautiful women and praised by the Siddhas, generally enjoys pleasure. Kardama Muni also, surrounded by the beautiful damsels and his wife, went there and enjoyed for many, many years.

PURPORT

Kuvera is one of the eight demigods who are in charge of different directions of the universe. It is said that Indra is in charge of the eastern side of the universe, where the heavenly planet, or paradise, is situated. Similarly, Agni is in charge of the southeastern portion of the universe; Yama, the demigod who punishes sinners, is in charge of the southern portion; Nirṛti is in charge of the southwestern part of the universe; Varuṇa, the demigod in charge of the waters, is in charge of the western portion; Vāyu, who controls the air and who has wings to travel in the air, is in charge of the northwestern part of the universe; and Kuvera, the treasurer of the demigods, is in charge of the northern part of the universe. All these demigods take pleasure in the valleys of Mount Meru, which is situated somewhere between the sun and the earth. In the aerial mansion, Kardama Muni traveled throughout the eight directions controlled by the different demigods described above, and as the demigods go to Mount Meru, he also went there to enjoy life. When one is surrounded by young, beautiful girls, sex stimulation naturally becomes prominent. Kardama Muni was sexually stimulated, and he enjoyed his wife for many, many years in that part of Mount Meru. But his sex indulgence was praised by many, many Siddhas, beings who have attained perfection, because it was intended to produce good progeny for the good of universal affairs.
TEXT 40

vaśrambhaścā kāmadhunā mañḍalā nārāyaṇa-catvāri
mahāsaṃghaḥ ānanda-viśva-viśvambharaḥ

SYNONYMS

vaśrambhaś—Vaśrambhaka; ca—plurality; kāmadhunā—Mahāsaṃgha; mañḍalā—nārāyaṇa-catvāri—Mahāsaṃgha; mahāsaṃghaḥ—Mahāsaṃgha; ānanda-viśva-viśvambharaḥ—Mahāsaṃgha.

TRANSLATION

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya, and by the Mañḍala-sarovara Lake.

TEXT 41

bhṛājaśṭunā vibhūmatā kāmagnī mañḍalā
vaiśāna-kāmadhunā tiṣṭha-vaśrambhakaḥ

SYNONYMS

bhṛājaśṭunā—splendid; vibhūmatā—city; kāmagnī—Mahāsaṃgha; mañḍalā—Mahāsaṃgha; vaiśāna—Vaśrambhaka; kāmadhunā—Mahāsaṃgha; tiṣṭha—Mahāsaṃgha; vaśrambhakaḥ—Mahāsaṃgha.

TRANSLATION

Satisfied by his wife, he enjoyed in that aerial mansion not only on Mount Meru but in different gardens known as Vaśrambhaka, Surasana, Nandana, Puṣpabhadra and Caitrarathya, and by the Mañḍala-sarovara Lake.
according to his desire; mahāyasā—very great; vaimānikān—the demigods in their airplanes; atyaśeta—he surpassed; caran—traveling; lokān—through the planets; yathā—like; anilāḥ—the air.

TRANSLATION

He traveled in that way through the various planets, as the air passes uncontrolled in every direction. Coursing through the air in that great and splendid aerial mansion, which could fly at his will, he surpassed even the demigods.

PURPORT

The planets occupied by the demigods are restricted to their own orbits, but Kardama Muni, by his yogic power, could travel all over the different directions of the universe without restriction. The living entities who are within the universe are called conditioned souls; that is, they are not free to move everywhere. We are inhabitants of this earthly globe; we cannot move freely to other planets. In the modern age, man is trying to go to other planets, but so far he has been unsuccessful. It is not possible to travel to any other planets because by the laws of nature even the demigods cannot move from one planet to another. But Kardama Muni, by his yogic power, could surpass the strength of the demigods and travel in space in all directions. The comparison here is very suitable. The words yathā anilāḥ indicate that as the air is free to move anywhere without restriction, so Kardama Muni unrestrictedly traveled in all directions of the universe.

TEXT 42

किं दुरापादनं तेषां पुःसामुद्रामचेतसासम्।
यैराश्रितस्तीर्थपदश्वरणो व्यस्तनात्ययः ॥ ४२ ॥

kim durāpādanam teṣām
puṁsām uddāma-cetasām
yair aśritas tīrtha-padaś
caranō vyasanātyayah

SYNONYMS

SB 3.23.42
kim—what; durāpādanam—difficult to achieve; teṣām—for those; puṁsām—men; uddāma-cetasām—who are determined; yaiḥ—by whom; āśritaḥ—taken refuge; tīrtha-padaḥ—of the Supreme Personality of Godhead; caraṇaḥ—feet; vyasana-atyayah—which vanquish dangers.

TRANSLATION

What is difficult to achieve for determined men who have taken refuge of the Supreme Personality of Godhead's lotus feet? His feet are the source of sacred rivers like the Ganges, which put an end to the dangers of mundane life.

PURPORT

The words yaiḥ āśritaḥ tīrtha-padaḥ caraṇaḥ are significant here. The Supreme Personality of Godhead is known as tīrtha-pāda. The Ganges is called a sacred river because it emanates from the toe of Viśṇu. The Ganges is meant to eradicate all the material distresses of the conditioned souls. For any living entity, therefore, who has taken shelter of the holy lotus feet of the Lord, nothing is impossible. Kardama Muni is special not because he was a great mystic, but because he was a great devotee. Therefore it is said here that for a great devotee like Kardama Muni, nothing is impossible.

Although yogīs can perform wonderful feats, as Kardama has already displayed, Kardama was more than a yogī because he was a great devotee of the Lord; therefore he was more glorious than an ordinary yogī. As it is confirmed in Bhagavad-gītā, "Out of the many yogīs, he who is a devotee of the Lord is first class." For a person like Kardama Muni there is no question of being conditioned; he was already a liberated soul and better than the demigods, who are also conditioned. Although he was enjoying with his wife and many other women, he was above material, conditional life. Therefore the word vyasanātyayah is used to indicate that he was beyond the position of a conditioned soul. He was transcendental to all material limitations.

TEXT 43

prekṣayitvā bhuvo golam

SB 3.23.43
patnyai yāvān sva-saṁsthayā  
bahu-āścaryam mahā-yogī  
svāśramāya nyavartata

SYNONYMS
prekṣayitvā—after showing; bhuvaḥ—of the universe; golam—the globe; patnyai—to his wife; yāvān—as much; sva-saṁsthayā—with its arrangements; bahu-āścaryam—full of many wonders; mahā-yogī—the great yogī (Kardama); sva-āśramāya—to his own hermitage; nyavartata—returned.

TRANSLATION
After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogī Kardama Muni returned to his own hermitage.

PURPORT
All the planets are here described as gola, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called dvīpa or varṣa. This earth planet is called Bhārata-varṣa because it was ruled by King Bharata. Another significant word used in this verse is bahu-āścaryam, "many wonderful things." This indicates that the different planets are distributed all over the universe in the eight directions, and each and every one of them is wonderful in itself. Each planet has its particular climatic influences and particular types of inhabitants and is completely equipped with everything, including the beauty of the seasons. In the Brahma-saṁhitā (5.40) it is similarly stated, vibhūti-bhinnam: on each and every planet there are different opulences. It cannot be expected that one planet is exactly like another. By God's grace, by nature's law, each and every planet is made differently and has different wonderful features. All such wonders were personally experienced by Kardama Muni while he traveled with his wife, yet he could return again to his humble hermitage. He showed his princess-wife that although he was living in the hermitage, he had the power to go everywhere and do anything by mystic yoga. That is the perfection of yoga. One cannot become a perfect yogī simply by showing some sitting postures, nor by such sitting postures or so-called meditation can one become God, as is being advertised. Foolish persons are misled into believing that simply by some caricature of meditation and sitting postures one can become God within six months.
Here is the example of a perfect yogi; he could travel all over the universe. Similarly, there is a description of Durvāṣā Muni, who also traveled in space. Actually, the perfect yogi can do that. But even if one can travel all over the universe and show wonderful feats like Kardama Muni, he cannot be compared to the Supreme Personality of Godhead, whose power and inconceivable energy can never be attained by any conditioned or liberated soul. By the actions of Kardama Muni we can understand that in spite of his immense mystic power, he remained a devotee of the Lord. That is the real position of every living entity.

**TEXT 44**

विभज्य नवधात्मानं मानवी सुरतोत्सुकाम् ।
रामां निरमयान् रेमे वर्ष्पूर्णाम्नुर्त्तवं ॥ ४४ ॥

vibhajya navadhātmānam
mānavēṁ suratotsukām
rāmāṁ niramayan reme
varṣa-pūgān muhūrtavat

**SYNONYMS**

vibhajya—having divided; nava-dhā—into nine; ātmānam—himself; mānavēṁ—the daughter of Manu (Devahūti); surata—for sex life; utsukāṁ—who was eager; rāmāṁ—to his wife; niramayan—giving pleasure; reme—he enjoyed; varṣa-pūgān—for many years; muhūrtavat—like a moment.

**TRANSLATION**

After coming back to his hermitage, he divided himself into nine personalities just to give pleasure to Devahūti, the daughter of Manu, who was eager for sex life. In that way he enjoyed with her for many, many years, which passed just like a moment.

**PURPORT**

Here the daughter of Svāyambhuva Manu, Devahūti, is described as suratotsuka. After traveling with her husband all over the universe, in Mount Meru and the beautiful gardens of the heavenly kingdoms, she naturally became sexually stimulated, and in
order to satisfy her sexual desire, Kardama Muni expanded himself into nine forms. Instead of one, he became nine, and nine persons had sexual intercourse with Devahūti for many, many years. It is understood that the sexual appetite of a woman is nine times greater than that of a man. That is clearly indicated here. Otherwise, Kardama Muni would have had no reason to expand himself into nine. Here is another example of yogic power. As the Supreme Personality of Godhead can expand Himself in millions of forms, a yogī can also expand up to nine forms, but not more than that. Another example is that of Saubhari Muni; he also expanded himself into eight forms. But however powerful a yogī may be, he cannot expand himself into more than eight or nine forms. The Supreme Personality of Godhead, however, can expand Himself into millions of forms, ananta-rūpa—innumerable, countless forms—as stated in the Brahma-saṁhitā. No one can compare to the Supreme Personality of Godhead by any conceivable energetic manifestation of power.

TEXT 45

तस्मिन् विमान उत्क्रष्टं शय्यं रतिकर्मि स्रिता ।
न चाबुध्यतं तं कालं पत्यापिच्येन सुरा ॥ ४५ ॥

tasmin vimāna utkṛṣṭāṁ
śayyāṁ rati-karīṁ śritā
na cābudhyata tam kālam
patyāpicyena saṅgatā

SYNONYMS

tasmin—in that; vimāne—airplane; utkṛṣṭāṁ—excellent; śayyāṁ—a bed; rati-karīṁ—increasing sexual desires; śritā—situated on; na—not; ca—and; abudhyata—she noticed; tam—that; kālam—time; patyā—with her husband; apicyena—most handsome; saṅgatā—in company.

TRANSLATION

In that aerial mansion, Devahūti, in the company of her handsome husband, situated on an excellent bed that increased sexual desires, could not realize how much time was passing.
PURPORT

Sex indulgence is so enjoyable for materialistic people that when they engage in such activities they forget how time is passing. Saint Kardama and Devahūti, in their sex indulgence, also forgot how time was passing by.

TEXT 46

एवं योगानुभावेन दम्पत्यो रमणयोः ।
शतं व्यतीयं शरदं कामललसयोर्मनाकः ॥ ४६ ॥

evaṁ yogānubhāvena
dam-patyo ramamāṇayoh
śatam vyatīyuh śaradaḥ
kāma-lālasayor manāk

SYNONYMS

evam—thus; yoga-anubhāvena—by yogic powers; dam-patyo—the couple; ramamāṇayoh—while enjoying themselves; śatam—a hundred; vyatīyuh—passed; śaradaḥ—autumns; kāma—sexual pleasure; lālasayoh—who were eagerly longing for; manāk—like a short time.

TRANSLATION

While the couple, who eagerly longed for sexual pleasure, were thus enjoying themselves by virtue of mystic powers, a hundred autumns passed like a brief span of time.

TEXT 47

तस्यामाथ्वं रेतस्तं भावयन्त्वमत्तमात्वितः ।
नोथा विधाय रूपं स्वं सर्वसद्भविद्भिमुः ॥ ४७ ॥

tasyām ādhatta retas tām
bhāvayann ātmanātma-vit
nodhā vidhāya rūpam svam
**SYNONYMS**

tasyāṁ—in her; ādhatta—he deposited; retaḥ—semen; tām—her; bhāvayan—regarding; ātmanā—as half of himself; ātma-vit—a knower of spirit soul; nodhā—into nine; vidhāya—having divided; rūpam—body; svam—his own; sarva-saṅkalpa-vit—the knower of all desires; vibhuḥ—the powerful Kardama.

**TRANSLATION**

The powerful Kardama Muni was the knower of everyone's heart, and he could grant whatever one desired. Knowing the spiritual soul, he regarded her as half of his body. Dividing himself into nine forms, he impregnated Devahūti with nine discharges of semen.

**PURPORT**

Since Kardama Muni could understand that Devahūti wanted many children, at the first chance he begot nine children at one time. He is described here as vibhu, the most powerful master. By his yogic power he could at once produce nine daughters in the womb of Devahūti.

**TEXT 48**

अतः सा सुषुवे सद्यो देवहूतिः श्रियः प्रजाः ।
सर्वस्तत्तत्सारस्वविंद्र्यो लोहितोप्पलगन्धयः || ४८ ||

*ataḥ sā suṣuve sadyo*
*devahūtiḥ striyāḥ prajāḥ*
*sarvās tāś cāru-sarvāṇgyo*
*lohitotpala-gandhayah*

**SYNONYMS**

*ataḥ—then; sā—she; suṣuve—gave birth; sadyaḥ—on the same day; devahūtiḥ—Devahūti; striyāḥ—females; prajāḥ—progeny; sarvāḥ—all; tāḥ—they; cāru-sarva-
Immediately afterward, on the same day, Devahūti gave birth to nine female children, all charming in every limb and fragrant with the scent of the red lotus flower.

Devahūti was too sexually excited, and therefore she discharged more ova, and nine daughters were born. It is said in the smṛti-śāstra as well as in the Āyur-veda that when the discharge of the male is greater, male children are begotten, but when the discharge of the female is greater, female children are begotten. It appears from the circumstances that Devahūti was more sexually excited, and therefore she had nine daughters at once. All the daughters, however, were very beautiful, and their bodies were nicely formed; each resembled a lotus flower and was fragrant like a lotus.

SYNONYMS

patim—her husband; sā—she; pravrajya—going to leave home; tadā—then; ālakṣya—after seeing; uṣatī—beautiful; bahiḥ—outwardly; smayamānā—smiling; viklavena—agitated; hṛdayena—with a heart; vidūyatā—being distressed.

TRANSLATION

When she saw her husband about to leave home, she smiled externally, but at heart she
was agitated and distressed.

**PURPORT**

Kardama Muni finished his household affairs quickly by his mystic power. The building of the castle in the air, traveling all over the universe with his wife in the company of beautiful girls, and begetting of children were finished, and now, according to his promise to leave home for his real concern of spiritual realization after impregnating his wife, he was about to go away. Seeing her husband about to leave, Devahūti was very disturbed, but to satisfy her husband she was smiling. The example of Kardama Muni should be understood very clearly; a person whose main concern is Kṛṣṇa consciousness, even if he is entrapped in household life, should always be ready to leave household enticement as soon as possible.

**TEXT 50**

**SYNONYMS**

- likhanty—scratching; *adhaḥ-mukhī*—her head bent down; *bhūmī*—the ground; *padā*—with her foot; *nakha*—nails; *maṇī*—gemlike; *śrīyā*—with radiant; *uvāca*—she spoke; *lalitām*—charming; *vācam*—accents; *nirudhyā*—suppressing; *aśru-kalām*—tears; *śanaiḥ*—slowly.

**TRANSLATION**

She stood and scratched the ground with her foot, which was radiant with the luster of her gemlike nails. Her head bent down, she spoke in slow yet charming accents, suppressing her tears.
**PURPORT**

Devahūti was so beautiful that her toenails appeared just like pearls, and as she scratched the ground it appeared as if pearls had been thrown on the ground. When a woman scratches the ground with her foot, it is a sign that her mind is very disturbed. These signs were sometimes exhibited by the gopīs before Kṛṣṇa. When the gopīs came in the dead of night and Kṛṣṇa asked them to return to their homes, the gopīs also scratched the ground like this because their minds were very disturbed.

**TEXT 51**

*devahūtiṁ uvāca sarvam tad bhagavān mahyam upovāha pratiśrutam athāpi me prapannāyā abhayam dātum arhasi*

**SYNONYMS**

devahūtiḥ—Devahūti; uvāca—said; sarvam—all; tat—that; bhagavān—Your Lordship; mahyam—for me; upovāha—has been fulfilled; pratiśrutam—promised; atha api—yet; me—unto me; prapannāyai—unto one who has surrendered; abhayam—fearlessness; dātum—to give; arhasi—you deserve.

**TRANSLATION**

Śrī Devahūti said: My lord, you have fulfilled all the promises you gave me, yet because I am your surrendered soul, you should give me fearlessness too.

**PURPORT**

Devahūti requested her husband to grant her something without fear. As a wife, she was a fully surrendered soul to her husband, and it is the responsibility of the husband to
give his wife fearlessness. How one awards fearlessness to his subordinate is mentioned in the Fifth Canto of Śrīmad-Bhāgavatam. One who cannot get free from the clutches of death is dependent, and he should not become a spiritual master, nor a husband, nor a kinsman, nor a father, nor a mother, etc. It is the duty of the superior to give fearlessness to the subordinate. To take charge of someone, therefore, either as father, mother, spiritual master, relative or husband, one must accept the responsibility to give his ward freedom from the fearful situation of material existence. Material existence is always fearful and full of anxiety. Devahūti is saying, "You have given me all sorts of material comforts by your yogic power, and since you are now prepared to go away, you must give me your last award so that I may get free from this material, conditional life."

TEXT 52

\[
\text{bhraman duhitirbhi} \text{\ dvahyam}
\]

\[
\text{vinmrgya} \text{\ ptaya} \text{\ sma} \text{\ ka} \text{\ sy} \text{\ m} \text{\ vi} \text{\ soka} \text{\ ap}
\]

\[
tvayi \text{\ pravrajite \ vanam}
\]

SYNONYMS

\text{brahman—my dear brāhma; duhitirbhi—by the daughters themselves; tubhyam—for you; vinmrgya—to be found out; ptaya—husbands; sma—suitable; kaścit—one someone; syat—there should be; me—my; viśokāya—for solace; tvayi—when you; pravrajite—departed; vanam—towards the forest.}

TRANSLATION

My dear brāhma, as far as your daughters are concerned, they will find their own suitable husbands and go away to their respective homes. But who will give me solace after your departure as a sannyāsī?

PURPORT

It is said that the father himself becomes the son in another form. The father and son
are therefore considered to be nondifferent. A widow who has her son is actually not a widow, because she has the representative of her husband. Similarly, Devahūti is indirectly asking Kardama Muni to leave a representative so that in his absence she might be relieved of her anxieties by a suitable son. A householder is not expected to remain at home for all his days. After getting his sons and daughters married, a householder can retire from household life, leaving his wife in the charge of the grown-up sons. That is the social convention of the Vedic system. Devahūti is indirectly asking that in his absence from home there be at least one male child to give her relief from her anxieties. This relief means spiritual instruction. Relief does not mean material comforts. Material comforts will end with the end of the body, but spiritual instruction will not end; it will go on with the spirit soul. Instruction in spiritual advancement is necessary, but without having a worthy son, how could Devahūti advance in spiritual knowledge? It is the duty of the husband to liquidate his debt to his wife. The wife gives her sincere service to the husband, and he becomes indebted to her because one cannot accept service from his subordinate without giving him something in exchange. The spiritual master cannot accept service from a disciple without awarding him spiritual instruction. That is the reciprocation of love and duty. Thus Devahūti reminds her husband, Kardama Muni, that she has rendered him faithful service. Even considering the situation on the basis of liquidating his debt toward his wife, he must give a male child before he leaves. Indirectly, Devahūti requests her husband to remain at home a few days more, or at least until a male child is born.

**TEXT 53**

etāvatālam kālena
vyatikrāntena me prabho
indriyārtha-prasaṅgena
parityakta-paratmanah

**SYNONYMS**

etāvā—so much; alam—for nothing; kālena—time; vyatikrāntena—passed by; me—my; prabho—O my lord; indriya-artha—sense gratification; prasaṅgena—in the matter
of indulging; parityakta—disregarding; para-ātmanah—knowledge of the Supreme Lord.

TRANSLATION

Until now we have simply wasted so much of our time in sense gratification, neglecting to cultivate knowledge of the Supreme Lord.

PURPORT

Human life is not meant to be wasted, like that of the animals, in sense gratificatory activities. Animals always engage in sense gratification-eating, sleeping, fearing and mating—but that is not the engagement of the human being, although, because of the material body, there is need of sense gratification according to a regulative principle. So, in effect, Devahūti said to her husband: "So far we have these daughters, and we have enjoyed material life in the aerial mansion, traveling all over the universe. These boons have come by your grace, but they have all been for sense gratification. Now there must be something for my spiritual advancement."

TEXT 54

इन्द्रियार्थेशु सञ्जन्त्या प्रसांगस्त्वाय में कृतः ।
अजान्त्या परं भावं तथाप्तस्वभावाय में ॥ ५४ ॥

indriya-artheśu sajjantyā
prasaṅgas tvayī me kṛtaḥ
ajānantyā param bhāvam
tathāpy astu abhayāya me

SYNONYMS

indriya-artheśu—to sense gratification; sajjantyā—being attached; prasaṅgah—affinity; tvayi—for you; me—by me; kṛtaḥ—was done; ajānantyā—not knowing; param bhāvam—your transcendent situation; tathā api—nonetheless; astu—let it be; abhayāya—for fearlessness; me—my.

TRANSLATION
Not knowing your transcendental situation, I have loved you while remaining attached to the objects of the senses. Nonetheless, let the affinity I have developed for you rid me of all fear.

PURPORT

Devahūti is lamenting her position. As a woman, she had to love someone. Somehow or other, she came to love Kardama Muni, but without knowing of his spiritual advancement. Kardama Muni could understand Devahūti's heart; generally all women desire material enjoyment. They are called less intelligent because they are mostly prone to material enjoyment. Devahūti laments because her husband had given her the best kind of material enjoyment, but she did not know that he was so advanced in spiritual realization. Her plea was that even though she did not know the glories of her great husband, because she had taken shelter of him she must be delivered from material entanglement. Association with a great personality is most important. In Caitanya-caritāmṛta Lord Caitanya says that sādhu-saṅga [Cc. Madhya 22.83], the association of a great saintly person, is very important, because even if one is not advanced in knowledge, simply by association with a great saintly person one can immediately make considerable advancement in spiritual life. As a woman, as an ordinary wife, Devahūti became attached to Kardama Muni in order to satisfy her sense enjoyment and other material necessities, but actually she associated with a great personality. Now she understood this, and she wanted to utilize the advantage of the association of her great husband.

TEXT 55

सरो यः संस्तेनेनुसस्तु संहितो़पधिया ।
स एव साधुषु कृतो निःसरात्वाय कल्पते ॥ ५५ ॥

saṅgo yah saṃsṛter hetur
asatsu vihito 'dhiyā
sa eva sādhuṣu kṛto
niḥsaṅgatvāya kalpate

SYNONYMS
Translation

Association for sense gratification is certainly the path of bondage. But the same type of association, performed with a saintly person, leads to the path of liberation, even if performed without knowledge.

Purport

The association of a saintly person in any way bears the same result. For example, Lord Kṛṣṇa met many kinds of living entities, and some treated Him as an enemy, and some treated Him as an agent for sense gratification. It is generally said that the gopīs were attached to Kṛṣṇa for sense attractions, and yet they became first-class devotees of the Lord. Kaṁsa, Śīśupāla, Dantavakra and other demons, however, were related to Kṛṣṇa as enemies. But whether they associated with Kṛṣṇa as enemies or for sense gratification, out of fear or as pure devotees, they all got liberation. That is the result of association with the Lord. Even if one does not understand who He is, the results have the same efficacy. Association with a great saintly person also results in liberation, just as whether one goes toward fire knowingly or unknowingly, the fire will make one warm. Devahūti expressed her gratefulness, for although she wanted to associate with Kardama Muni only for sense gratification, because he was spiritually great she was sure to be liberated by his benediction.

Text 56

नेह यत्कर्म धर्माय न विरागाय कल्पते ।
न तीर्थपदे से जीवन मुनो हि सः ॥ ५६ ॥

neha yat karma dharmāya
na virāgāya kalpate
na tīrthā-pada-sevāyai
jīvann api mṛto hi saḥ
SYNONYMS

na—not; iha—here; yat—which; karma—work; dharmāya—for perfection of religious life; na—not; virāgāya—for detachment; kalpate—leads; na—not; tīrtha-pada—of the Lord's lotus feet; sevāyai—to devotional service; jīvan—living; api—although; mṛtaḥ—dead; hi—indeed; saḥ—he.

TRANSLATION

Anyone whose work is not meant to elevate him to religious life, anyone whose religious ritualistic performances do not raise him to renunciation, and anyone situated in renunciation that does not lead him to devotional service to the Supreme Personality of Godhead, must be considered dead, although he is breathing.

PURPORT

Devahūti's statement is that since she was attached to living with her husband for sense gratification, which does not lead to liberation from material entanglement, her life was simply a waste of time. Any work one performs that does not lead to the state of religious life is useless activity. Everyone is by nature inclined to some sort of work, and when that work leads one to religious life and religious life leads one to renunciation and renunciation leads one to devotional service, one attains the perfection of work. As stated in Bhagavad-gītā, any work that does not lead ultimately to the standard of devotional service is a cause of bondage in the material world. Yajñārthāḥ karmaṇo 'nyatra loko 'yaṁ karma-bandhanaḥ [Bg. 3.9]). Unless one is gradually elevated to the position of devotional service, beginning from his natural activity, he is to be considered a dead body. Work which does not lead one to the understanding of Kṛṣṇa consciousness is considered useless.

TEXT 57

saḥ bhagavatō nūnāṁ viśiśṭā māyāyā dūḍaṁ
yat tvāṁ vimuktidāṁ prāpya

SB 3.23.57

sāhaṁ bhagavato nūnaṁ
vañcitā māyāyā dṛḍham
yat tvāṁ vimuktidaṁ prāpya
na mumukṣeya bandhanāt

SYNONYMS

sā—that very person; aham—I am; bhagavataḥ—of the Lord; nūnam—surely; vañcitā—cheated; māyayā—by the illusory energy; drḍham—solidly; yat—because; tvām—you; vimukti-dam—who gives liberation; prāpya—having attained; na mumukṣeya—I have not sought liberation; bandhanāt—from material bondage.

TRANSLATION

My lord, surely I have been solidly cheated by the insurmountable illusory energy of the Supreme Personality of Godhead, for in spite of having obtained your association, which gives liberation from material bondage, I did not seek such liberation.

PURPORT

An intelligent man should utilize good opportunities. The first opportunity is the human form of life, and the second opportunity is to take birth in a suitable family where there is cultivation of spiritual knowledge; this is rarely obtained. The greatest opportunity is to have the association of a saintly person. Devahūti was conscious that she was born as the daughter of an emperor. She was sufficiently educated and cultured, and at last she got Kardama Muni, a saintly person and a great yogī, as her husband. Still, if she did not get liberation from the entanglement of material energy, then certainly she would be cheated by the insurmountable illusory energy. Actually, the illusory, material energy is cheating everyone. People do not know what they are doing when they worship the material energy in the form of goddess Kālī or Durgā for material boons. They ask, "Mother, give me great riches, give me a good wife, give me fame, give me victory." But such devotees of the goddess Māyā, or Durgā, do not know that they are being cheated by that goddess. Material achievement is actually no achievement because as soon as one is illusioned by the material gifts, he becomes more and more entangled, and there is no question of liberation. One should be intelligent enough to know how to utilize material assets for the purpose of spiritual realization. That is called karma-yoga or jñāna-yoga. Whatever we have we should use as service to the Supreme Person. It is advised in Bhagavad-gītā sva-karmanā tam abhyarçya: [Bg. 18.46] one should try to worship the Supreme Personality of Godhead by one's assets. There are many forms of service to the Supreme Lord, and anyone can render service unto Him according to the best of his
Regardless of ability.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “Devahūti’s Lamentation.”

24. The Renunciation of Kardama Muni

TEXT 1

निर्वेदन्वदिनिमेंवं मनोदूहितारं मुनि: ।
दयालूः शालिनीमाह शुचा भिव्याहर्तम स्मरन् ॥ ॥

maitreya uvāca
nirveda-vādinīm evam
manor duhitaram muniḥ
dayāluḥ śālinīm āha
śuklābhivyāḥṛtam smaran

SYNONYMS

maitreyah—the great sage Maitreya; uvāca—said; nirveda-vādinīm—who was speaking words full of renunciation; evam—thus; manoḥ—of Svāyambhuva Manu; duhitaram—to the daughter; muniḥ—the sage Kardama; dayāluḥ—merciful; śālinīm—who was worthy of praise; āha—replied; śukla—by Lord Viṣṇu; abhivyāḥṛtam—what was said; smaran—recalling.

TRANSLATION

Recalling the words of Lord Viṣṇu, the merciful sage Kardama replied as follows to Svāyambhuva Manu's praiseworthy daughter, Devahūti, who was speaking words full of renunciation.
TEXT 2

ऋषिकवाच

मा क्षिदो राजपुत्रीत्यमातमां प्रत्यनिन्दिते ।
भगवान्तेक्षरो जर्मंदूरासम्प्रपत्त्ये ॥ २ ॥

ṛṣiṛ uvāca
mā khido rāja-putrītham
ātmānām praty anindite
bhagavāṁs te 'kṣaro garbham
adūrāt samprapatsyate

SYNONYMS

ṛṣiḥ uvāca—the sage said; mā khidāḥ—do not be disappointed; rāja-putri—O princess; ittham—in this way; ātmānam—yourself; prati—toward; anindite—O praiseworthy Devahūti; bhagavān—the Supreme Personality of Godhead; te—your; akṣaraḥ—infallible; garbham—womb; adūrāt—without delay; samprapatsyate—will enter.

TRANSLATION

The sage said: Do not be disappointed with yourself, O princess. You are actually praiseworthy. The infallible Supreme Personality of Godhead will shortly enter your womb as your son.

PURPORT

Kardama Muni encouraged his wife not to be sorry, thinking herself unfortunate, because the Supreme Personality of Godhead, by His incarnation, was going to come from her body.

TEXT 3

धृतब्रतासि भद्रं ते दमेन नियमेन च ।
तपोद्रविणदनैश्र्यं श्रद्धया चैव भज ॥ ३ ॥

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dhṛta-vratāsi bhadram te
   damena niyamena ca
tapo-draviṇa-dānaiś ca
śraddhayā ceśvaram bhaja

SYNONYMS

dhṛta-vratā asi—you have undertaken sacred vows; bhadram te—may God bless you;
damena—by control of the senses; niyamena—by religious observances; ca—and;
tapaḥ—austerities; draviṇa—of money; dānaiḥ—by giving in charity; ca—and;
śraddhayā—with great faith; ca—and; iśvaram—the Supreme Lord; bhaja—worship.

TRANSLATION

You have undertaken sacred vows. God will bless you. Hence you should worship the
Lord with great faith, through sensory control, religious observances, austerities and gifts
of your money in charity.

PURPORT

In order to spiritually advance or to achieve the mercy of the Lord, one must be self-
controlled in the following manner: he must be restrained in sense gratification and
must follow the rules and regulations of religious principles. Without austerity and
penance and without sacrificing one's riches, one cannot achieve the mercy of the
Supreme Lord. Kardama Muni advised his wife: "You have to factually engage in
devotional service with austerity and penance, following the religious principles and
giving charity. Then the Supreme Lord will be pleased with you, and He will come as
your son."

TEXT 4

स त्याराधितः श्रुचो वितत्वममकं यशः ।
छेत्ता ते हदयग्रन्थिमौदयो ब्रह्माभवनः ॥ ४ ॥

sa tvayārādhitaḥ śuklo
vitanvan māmakāṁ yaśaḥ
chattā te hṛdaya-granthim
SYNONYMS

sah—He; tvayā—by you; ārādhitaḥ—being worshiped; śuklaḥ—the Personality of Godhead; vitanvan—spreading; māmakam—my; yaśaḥ—fame; chettā—He will cut; te—your; hṛdaya—of the heart; granthim—knot; audaryah—your son; brahma—knowledge of Brahman; bhāvanaḥ—teaching.

TRANSLATION

The Personality of Godhead, being worshiped by you, will spread my name and fame. He will vanquish the knot of your heart by becoming your son and teaching knowledge of Brahman.

PURPORT

When the Supreme Personality of Godhead comes to disseminate spiritual knowledge for the benefit of all people, He generally descends as the son of a devotee, being pleased by the devotee's devotional service. The Supreme Personality of Godhead is the father of everyone. No one, therefore, is His father, but by His inconceivable energy He accepts some of the devotees as His parents and descendants. It is explained here that spiritual knowledge vanquishes the knot of the heart. Matter and spirit are knotted by false ego. This identification of oneself with matter, which is called hṛdaya-granthi, exists for all conditioned souls, and it becomes more and more tightened when there is too much affection for sex life. The explanation was given by Lord Rṣabha to His sons that this material world is an atmosphere of attraction between male and female. That attraction takes the shape of a knot in the heart, and by material affection it becomes still more tight. For people who hanker after material possessions, society, friendship and love, this knot of affection becomes very strong. It is only by brahma-bhāvana—the instruction by which spiritual knowledge is enhanced—that the knot in the heart is cut to pieces. No material weapon is needed to cut this knot, but it requires bona fide spiritual instruction. Kardama Muni instructed his wife, Devahūti, that the Lord would appear as her son and disseminate spiritual knowledge to cut the knot of material identification.

TEXT 5
maitreya uvāca
devahūty api sandeśām
gauravena prajāpateḥ
samyak śraddhāya puruṣāṁ
kūṭa-stham abhajad gurum

SYNONYMS
maitreyah uvāca—Maitreya said; devahūti—Devahūti; api—also; sandeśām—the
direction; gauravena—with great respect; prajāpateḥ—of Kardama; samyak—complete;
śraddhāya—having faith in; puruṣām—the Supreme Personality of Godhead; kūṭa-
stham—situated in everyone's heart; abhajat—worshiped; gurum—most worshipable.

TRANSLATION
Śrī Maitreya said: Devahūti was fully faithful and respectful toward the direction of her
husband, Kardama, who was one of the Prajāpatis, or generators of human beings in the
universe. O great sage, she thus began to worship the master of the universe, the Supreme
Personality of Godhead, who is situated in everyone's heart.

PURPORT
This is the process of spiritual realization; one has to receive instruction from a bona
fide spiritual master. Kardama Muni was Devahūti’s husband, but because he instructed
her on how to achieve spiritual perfection, he naturally became her spiritual master also.
There are many instances wherein the husband becomes the spiritual master. Lord Śiva
also is the spiritual master of his consort, Pārvatī. A husband should be so enlightened
that he should become the spiritual master of his wife in order to enlighten her in the
advancement of Kṛṣṇa consciousness. Generally strī, or woman, is less intelligent than
man; therefore, if the husband is intelligent enough, the woman gets a great opportunity
for spiritual enlightenment.
Here it is clearly said (samyak śraddhāya) that with great faith one should receive
knowledge from the spiritual master and with great faith execute the performance of service. Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on Bhagavad-gītā, has especially stressed the instruction of the spiritual master. One should accept the instruction of the spiritual master as one's life and soul. Whether one is liberated or not liberated, one should execute the instruction of the spiritual master with great faith. It is also stated that the Lord is situated in everyone's heart. One does not have to seek the Lord outside; He is already there. One simply has to concentrate on one's worship in good faith, as instructed by the bona fide spiritual master, and one's efforts will come out successfully. It is also clear that the Supreme Personality of Godhead does not appear as an ordinary child; He appears as He is. As stated in Bhagavad-gītā, He appears by His own internal potency, ātmā-māyā. And how does He appear? He appears when pleased by the worship of a devotee. A devotee may ask the Lord to appear as her son. The Lord is already sitting within the heart, and if He comes out from the body of a devotee it does not mean that the particular woman becomes His mother in the material sense. He is always there, but in order to please His devotee, He appears as her son.

TEXT 6

तत्त्या बहुतिथे कार्यं भगवान्मधुसूदनः ॥
कार्दमम वीर्यमापनो जलेदग्रिरिव दारुणि ॥ ६ ॥

tasyām bahu-tithe kāle
bhagavān madhusūdanah
kārdamam viryam āpanno
jajñe 'gnir iva dāruṇi

SYNONYMS

tasyām—in Devahūti; bahu-tithe kāle—after many years; bhagavān—the Supreme Personality of Godhead; madhu-sūdanah—the killer of the demon Madhu; kārdamaṃ—of Kardama; viryam—the semen; āpannah—entered; jajñe—He appeared; agniḥ—fire; iva—like; dāruṇi—in wood.

TRANSLATION

After many, many years, the Supreme Personality of Godhead, Madhusūdana, the killer
of the demon Madhu, having entered the semen of Kardama, appeared in Devahūti just as fire comes from wood in a sacrifice.

**PURPORT**

It is clearly stated here that the Lord is always the Supreme Personality of Godhead, although He appeared as the son of Kardama Muni. Fire is already present in wood, but by a certain process, fire is kindled. Similarly, God is all-pervading. He is everywhere, and since He may come out from everything, He appeared in His devotee's semen. Just as an ordinary living entity takes his birth by taking shelter of the semen of a certain living entity, the Supreme Personality of Godhead accepts the shelter of the semen of His devotee and comes out as His son. This manifests His full independence to act in any way, and it does not mean that He is an ordinary living entity forced to take birth in a certain type of womb. Lord Nṛsiṁha appeared from the pillar of Hiraṇyakaśipu's palace, Lord Varāha appeared from the nostril of Brahmā, and Lord Kapila appeared from the semen of Kardama, but this does not mean that the nostril of Brahmā or the pillar of Hiraṇyakaśipu's palace or the semen of Kardama Muni is the source of the appearance of the Lord. The Lord is always the Lord. Bhagavān madhusūdanah—He is the killer of all kinds of demons, and He always remains the Lord, even if He appears as the son of a particular devotee. The word kārdamam is significant, for it indicates that the Lord had some devotional affection or relationship in devotional service with Kardama and Devahūti. But we should not mistakenly understand that He was born just like an ordinary living entity from the semen of Kardama Muni in the womb of Devahūti.

**TEXT 7**

अवादयंस्तदा व्योधी वादित्राणि घनाधनाः ।
गायत्रि तं स्म गन्धर्वो नृत्यन्त्यपससरसो मुदा ॥ ७ ॥

`avādayaṁs tadā vyomni
vāditrāṇi ghanāghanāḥ
gāyanti tam sma gandharvā
nṛtyanty apsarasos mudā`

**SYNONYMS**
avādayan—sounded; tadā—at that time; vyomni—in the sky; vāditrāṇi—musical instruments; ghanāghanāḥ—the rain clouds; gāyanti—sang; tam—to Him; sma—certainly; gandharvāḥ—the Gandharvas; nṛtyanti—danced; apsarasaḥ—the Apsarās; mudā—in joyful ecstasy.

**TRANSLATION**

At the time of His descent on earth, demigods in the form of raining clouds sounded musical instruments in the sky. The celestial musicians, the Gandharvas, sang the glories of the Lord, while celestial dancing girls known as Apsarās danced in joyful ecstasy.

**TEXT 8**

ペットュ スザナソ ディヴャ カヘカラーア ヴァガージタ： 1
प्रसेदुख दिश वर्ण अम्बांसि च मनांसि च ॥ ॥

ペットュ サランサソ ディーヤ ハ カヘカラーア アパヴァリジタ プラセデュ カ ディーヤ サルヴァ アムバァンシ カ マナァンシ カ

**SYNONYMS**

ペットュ—fell; sumanasah—flowers; divyāḥ—beautiful; khe-caraiḥ—by the demigods who fly in the sky; apavarjitaḥ—dropped; praseduḥ—became satisfied; ca—and; diśaḥ—directions; sarvāḥ—all; ambhāṃsi—waters; ca—and; manāṃsi—minds; ca—and.

**TRANSLATION**

At the time of the Lord’s appearance, the demigods flying freely in the sky showered flowers. All the directions, all the waters and everyone’s mind became very satisfied.

**PURPORT**

It is learned herewith that in the higher sky there are living entities who can travel through the air without being hampered. Although we can travel in outer space, we are hampered by so many impediments, but they are not. We learn from the pages of
Śrīmad-Bhāgavatam that the inhabitants of the planet called Siddhaloka can travel in space from one planet to another without impediment. They showered flowers on the earth when Lord Kapila, the son of Kardama, appeared.

**TEXT 9**

तत्कर्दमाश्रयां गर्भवट्ट्यां परिश्रितम्।
स्वयम्भू: साक्षर्षिभिः परिचितायादिभिः।

tat kardamāśrama-padāṁ
sarasvatyā pariśritam
svayambhūḥ sākam ṛṣibhir
maricy-ādibhir abhyayāt

**SYNONYMS**
tat—that; kardama—of Kardama; āśrama-padāṁ—to the place of the hermitage; sarasvatyā—by the River Sarasvatī; pariśritam—surrounded; svayambhūḥ—Brahmā (the self-born); sākam—along with; ṛṣibhir—the sages; marīci—the great sage Marīci; ādibhir—and others; abhyayāt—he came there.

**TRANSLATION**

Brahmā, the first-born living being, went along with Marīci and other sages to the place of Kardama's hermitage, which was surrounded by the River Sarasvatī.

**PURPORT**

Brahmā is called Svayambhū because he is not born of any material father and mother. He is the first living creature and is born from the lotus which grows from the abdomen of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu. Therefore he is called Svayambhū, self-born.

**TEXT 10**

भगवन्तः परं ब्रह्म सत्तेनांशेन श्रद्धन्।
bhagavantam param brahma
sattvenaṁśena śatru-han
tattva-saṅkhyāna-vijñāpyai
jātaṁ vidvān ajah sva-rāṭ

SYNONYMS
bhagavantam—the Lord; param—supreme; brahma—Brahman; sattvena—having an uncontaminated existence; amśena—by a plenary portion; śatru-han—O killer of the enemy, Vidura; tattva-saṅkhyāna—the philosophy of the twenty-four material elements; vijñāpyai—for explaining; jātaṁ—appeared; vidvān—knowing; ajah—the unborn (Lord Brahmā); sva-rāṭ—independent.

TRANSLATION
Maitreya continued: O killer of the enemy, the unborn Lord Brahmā, who is almost independent in acquiring knowledge, could understand that a portion of the Supreme Personality of Godhead, in His quality of pure existence, had appeared in the womb of Devahūti just to explain the complete state of knowledge known as sāṅkhya-yoga.

PURPORT
In Bhagavad-gītā, Fifteenth Chapter, it is stated that the Lord Himself is the compiler of Vedānta-sūtra, and He is the perfect knower of Vedānta-sūtra. Similarly, the Sāṅkhya philosophy is compiled by the Supreme Personality of Godhead in His appearance as Kapila. There is an imitation Kapila who has a Sāṅkhya philosophical system, but Kapila the incarnation of God is different from that Kapila. Kapila the son of Kardama Muni, in His system of Sāṅkhya philosophy, very explicitly explained not only the material world but also the spiritual world. Brahmā could understand this fact because he is svarāṭ, almost independent in receiving knowledge. He is called svarāṭ because he did not go to any school or college to learn but learned everything from within. Because Brahmā is the first living creature within this universe, he had no teacher; his teacher was the Supreme Personality of Godhead Himself, who is seated in the heart of every living creature. Brahmā acquired knowledge directly from the Supreme Lord within the heart; therefore he is sometimes called svarāṭ and aja.
Another important point is stated here. *Sattvenāṁśena:* when the Supreme Personality of Godhead appears, He brings with Him all His paraphernalia of Vaikuṇṭha; therefore His name, His form, His quality, His paraphernalia and His entourage all belong to the transcendental world. Real goodness is in the transcendental world. Here in the material world, the quality of goodness is not pure. Goodness may exist, but there must also be some tinges of passion and ignorance. In the spiritual world the unalloyed quality of goodness prevails; there the quality of goodness is called *śuddha-sattva,* pure goodness. Another name for *śuddha-sattva* is *vasudeva* because God is born from Vasudeva. Another meaning is that when one is purely situated in the qualities of goodness, he can understand the form, name, quality, paraphernalia and entourage of the Supreme Personality of Godhead. The word *aṁśena* also indicates that the Supreme Personality of Godhead, Kṛṣṇa, appeared as Kapiladeva in a portion of His portion. God expands either as *kalā* or as *aṁśa.* *Aṁśa* means "direct expansion," and *kalā* means "expansion of the expansion." There is no difference between the expansion, the expansion of the expansion, and the Supreme Personality of Godhead directly, as there is no difference between one candle and another—but still the candle from which the others are lit is called the original. Kṛṣṇa, therefore, is called the Parabrahman, or the ultimate Godhead and cause of all causes.

**TEXT 11**

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sabhājayan viśuddhena
cetasā tac-cikīśitam
prahṛṣyamāṇair asubhiḥ
kardamam cedam abhyadhāt
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**SYNONYMS**

*sabhājayan*—worshiping; *viśuddhena*—pure; *cetasā*—with a heart; *tat*—of the Supreme Personality of Godhead; *cikīśitam*—the intended activities; *prahṛṣyamāṇair*—gladdened; *asubhiḥ*—with senses; *kardamam*—to Kardama Muni; *ca*—and Devahūti; *idam*—this; *abhyadhāt*—spoke.
TRANSLATION

After worshiping the Supreme Lord with gladdened senses and a pure heart for His intended activities as an incarnation, Brahmā spoke as follows to Kardama and Devahūti.

PURPORT

As explained in Bhagavad-gītā, Fourth Chapter, anyone who understands the transcendental activities, the appearance and the disappearance of the Supreme Personality of Godhead is to be considered liberated. Brahmā, therefore, is a liberated soul. Although he is in charge of this material world, he is not exactly like the common living entity. Since he is liberated from the majority of the follies of the common living entities, he was in knowledge of the appearance of the Supreme Personality of Godhead, and he therefore worshiped the Lord's activities, and with a glad heart he also praised Kardama Muni because the Supreme Personality of Godhead, as Kapila, had appeared as his son. One who can become the father of the Supreme Personality of Godhead is certainly a great devotee. There is a verse spoken by a brāhmaṇa in which he says that he does not know what the Vedas and what the purāṇas are, but while others might be interested in the Vedas or purāṇas, he is interested in Nanda Mahārāja, who appeared as the father of Kṛṣṇa. The brāhmaṇa wanted to worship Nanda Mahārāja because the Supreme Personality of Godhead, as a child, crawled in the yard of his house. These are some of the good sentiments of devotees. If a recognized devotee brings forth the Supreme Personality of Godhead as his son, how he should be praised! Brahmā, therefore, not only worshiped the incarnation of Godhead Kapila but also praised His so-called father, Kardama Muni.

TEXT 12

brahmovāca
tvayā me 'pacitis tāta
kalpitā nirvyālikataḥ
yan me sañjagṛhe vākyam

SB 3.24.12
bhavän mānada mānayan

SYNONYMS

brahmā—Lord Brahmā; uvāca—said; tvayā—by you; me—my; apacitiḥ—worship; tātā—O son; kalpitā—is accomplished; nirvyālikataḥ—without duplicity; yat—since; me—my; sañjagṛhe—have completely accepted; vākyam—instructions; bhavān—you; māna-da—O Kardama (one who offers honor to others); mānayan—respecting.

TRANSLATION

Lord Brahmā said: My dear son Kardama, since you have completely accepted my instructions without duplicity, showing them proper respect, you have worshiped me properly. Whatever instructions you took from me you have carried out, and thereby you have honored me.

PURPORT

Lord Brahmā, as the first living entity within the universe, is supposed to be the spiritual master of everyone, and he is also the father, the creator, of all beings. Kardama Muni is one of the Prajāpatis, or creators of the living entities, and he is also a son of Brahmā.

Brahmā praises Kardama because he carried out the orders of the spiritual master in toto and without cheating. A conditioned soul in the material world has the disqualification of cheating. He has four disqualifications: he is sure to commit mistakes, he is sure to be illusioned, he is prone to cheat others, and his senses are imperfect. But if one carries out the order of the spiritual master by disciplic succession, or the paramparā system, he overcomes the four defects. Therefore, knowledge received from the bona fide spiritual master is not cheating. Any other knowledge which is manufactured by the conditioned soul is cheating only. Brahmā knew well that Kardama Muni exactly carried out the instructions received from him and that he actually honored his spiritual master. To honor the spiritual master means to carry out his instructions word for word.

TEXT 13

एतावत्येव श्रुधृशा कार्यं पितृरि पुत्रकैः ।
बादमित्यनमयेऽत् गौरवेण गुरोर्वर्चः ॥ १३ ॥
etāvatē eva śuśrūṣā
kāryā pitari putrakahśā
bādh ham ity anumanyeta
gauravaṇa guror vacah

SYNONYMS
etāvatē—to this extent; eva—exactly; śuśrūṣā—service; kāryā—ought to be rendered; pitari—to the father; putrakahśā—by the sons; bādh ham iti—accepting, "Yes, sir"; anumanyeta—he should obey; gauravaṇa—with due deference; gurah of the guru; vacah—commands.

TRANSLATION
Sons ought to render service to their father exactly to this extent. One should obey the command of his father or spiritual master with due deference, saying, "Yes, sir."

PURPORT
Two words in this verse are very important; one word is pitari, and another word is gurah. The son or disciple should accept the words of his spiritual master and father without hesitation. Whatever the father and the spiritual master order should be taken without argument: "Yes." There should be no instance in which the disciple or the son says, "This is not correct. I cannot carry it out." When he says that, he is fallen. The father and the spiritual master are on the same platform because a spiritual master is the second father. The higher classes are called dvija, twice-born. Whenever there is a question of birth, there must be a father. The first birth is made possible by the actual father, and the second birth is made possible by the spiritual master. Sometimes the father and the spiritual master may be the same man, and sometimes they are different men. In any case, the order of the father or the order of the spiritual master must be carried out without hesitation, with an immediate yes. There should be no argument. That is real service to the father and to the spiritual master. Viśvanātha Cakravartī Ṭhākura has stated that the order of the spiritual master is the life and soul of the disciples. As a man cannot separate his life from his body, a disciple cannot separate the order of the spiritual master from his life. If a disciple follows the instruction of the spiritual master in that way, he is sure to become perfect. This is confirmed in the Upaniṣads: the import of Vedic instruction is revealed automatically only to one who
has implicit faith in the Supreme Personality of Godhead and in his spiritual master. One may be materially considered an illiterate man, but if he has faith in the spiritual master as well as in the Supreme Personality of Godhead, then the meaning of scriptural revelation is immediately manifested before him.

TEXT 14

इमा दुहितरः सत्यस्तव वत्स सुमध्यमः ।
सर्गमेत्र प्रभावः स्वैवृहिष्यन्त्यनेकथा ॥ १४ ॥

imā duhitaraḥ satyas
tava vatsa sumadhyamāḥ
sargam etam prabhāvaiḥ svair
bṛhmhayiṣyanty anekadhā

SYNONYMS

imāḥ—these; duhitaraḥ—daughters; satyaḥ—chaste; tava—your; vatsa—O my dear son; su-madhyaṁ—thin-waisted; sargam—creation; etam—this; prabhāvaiḥ—by descendants; svaiḥ—their own; bṛhmhayiṣyanti—they will increase; aneka-dhā—in various ways.

TRANSLATION

Lord Brahmā then praised Kardama Muni’s nine daughters, saying: All your thin-waisted daughters are certainly very chaste. I am sure they will increase this creation by their own descendants in various ways.

PURPORT

In the beginning of creation, Brahmā was concerned more or less with increasing the population, and when he saw that Kardama Muni had already begotten nine nice daughters, he was hopeful that through the daughters many children would come who would take charge of the creative principle of the material world. He was therefore happy to see them. The word sumadhyāmaḥ means "a good daughter of a beautiful woman." If she has a thin waist, a woman is considered very beautiful. All the daughters of Kardama Muni were of the same beautiful feature.
TEXT 15

अतस्त्त्वमुषिमुष्येम्यो यथाशीर्षं यथार्थम्।
आत्मजा: परिद्वाय विस्तुणीहि यशो भुवि॥ ३४ ॥

atas tvam ṛṣi-mukhyebhyo
yathā-śilam yathā-ruci
ātmajāḥ paridehy adya
vistṛṇihi yaśaḥ bhuvi

SYNONYMS

atah—therefore; tvam—you; ṛṣi-mukhyebhyah—unto the foremost sages; yathā-śilam—according to temperament; yathā-ruci—according to taste; ātmajāḥ—your daughters; paridehi—please give away; adya—today; vistṛṇihi—spread; yaśaḥ—fame; bhuvi—over the universe.

TRANSLATION

Therefore, today please give away your daughters to the foremost of the sages, with due regard for the girls' temperaments and likings, and thereby spread your fame all over the universe.

PURPORT

The nine principal ṛṣis, or sages, are Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu, Bhṛgu, Vasiṣṭha and Atharvā. All these ṛṣis are most important, and Brahmā desired that the nine daughters already born of Kardama Muni be handed over to them. Here two words are used very significantly-yathā-śilam and yathā-ruci. The daughters should be handed over to the respective ṛṣis, not blindly, but according to the combination of character and taste. That is the art of combining a man and woman. Man and woman should not be united simply on the consideration of sex life. There are many other considerations, especially character and taste. If the taste and character differ between the man and woman, their combination will be unhappy. Even about forty years ago, in Indian marriages, the taste and character of the boy and girl were first of all matched, and then they were allowed to marry. This was done under the direction of the
respective parents. The parents used to astrologically determine the character and tastes of the boy and girl, and when they corresponded, the match was selected: "This girl and this boy are just suitable, and they should be married." Other considerations were less important. The same system was also advised in the beginning of the creation by Brahmā: "Your daughters should be handed over to the ṛṣis according to taste and character."

According to astrological calculation, a person is classified according to whether he belongs to the godly or demoniac quality. In that way the spouse was selected. A girl of godly quality should be handed over to a boy of godly quality. A girl of demoniac quality should be handed over to a boy of demoniac quality. Then they will be happy. But if the girl is demoniac and the boy is godly, then the combination is incompatible; they cannot be happy in such a marriage. At the present moment, because boys and girls are not married according to quality and character, most marriages are unhappy, and there is divorce.

It is foretold in the Twelfth Canto of the Bhāgavatam that in this age of Kali married life will be accepted on the consideration of sex only; when the boy and girl are pleased in sex, they get married, and when there is deficiency in sex, they separate. That is not actual marriage, but a combination of men and women like cats and dogs. Therefore, the children produced in the modern age are not exactly human beings. Human beings must be twice-born. A child is first born of a good father and mother, and then he is born again of the spiritual master and the Vedas. The first mother and father bring about his birth into the world; then the spiritual master and the Vedas become his second father and mother. According to the Vedic system of marriage for producing children, every man and woman was enlightened in spiritual knowledge, and at the time of their combination to produce a child, everything was scrutinizingly and scientifically done.

TEXT 16

vedāham ādyaṁ puṇuṣam
avatīṛṇaṁ sva-māyayā
bhūtānāṁ sevadhīṁ dehaṁ
bibhrāṇaṁ kapilaṁ mune

SB 3.24.16
SYNONYMS

veda—know; aham—I; ādyam—the original; puruṣam—enjoyer; avatīrṇam—incarnated; sva-māyayā—by His own internal energy; bhūtānām—of all the living entities; śevadhim—the bestower of all desired, who is just like a vast treasure; deham—the body; bibhrāṇam—assuming; kapilam—Kapila Muni; mune—O sage Kardama.

TRANSLATION

O Kardama, I know that the original Supreme Personality of Godhead has now appeared as an incarnation by His internal energy. He is the bestower of all desired by the living entities, and He has now assumed the body of Kapila Muni.

PURPORT

In this verse we find the words puruṣam avatīrṇam sva-māyayā. The Supreme Personality of Godhead is everlastingly, eternally the form of puruṣa, the predominator or enjoyer, and when He appears He never accepts anything of this material energy. The spiritual world is a manifestation of His personal, internal potency, whereas the material world is a manifestation of His material, or differentiated, energy. The word sva-māyayā, "by His own internal potency," indicates that whenever the Supreme Personality of Godhead descends, He comes in His own energy. He may assume the body of a human being, but that body is not material. In Bhagavad-gītā, therefore, it is clearly stated that only fools and rascals, mūḍhas, consider the body of Kṛṣṇa to be the body of a common human being. The word śevadhim means that He is the original bestower of all the necessities of life upon the living entities. In the Vedas also it is stated that He is the chief living entity and that He bestows all the desired necessities of other living entities. Because He is the bestower of the necessities of all others, He is called God. The Supreme is also a living entity; He is not impersonal. As we are individual, the Supreme Personality of Godhead is also individual—but He is the supreme individual. That is the difference between God and the ordinary living entities.

TEXT 17

jayāviṣṭaṇyeṣu karmāṇa-mudrastu jatā||
hiranyakeshāḥ padākṣeṣāḥ padāmudrāparāmāmbujo|| १७ ॥
SYNONYMS

*jñāna*—of scriptural knowledge; *vijñāna*—and application; *yogena*—by means of mystic yoga; *karmanām*—of material actions; *uddharan*—uprooting; *jaṭāḥ*—the roots; *hiranya-keśaḥ*—golden hair; *padma-akaṣaḥ*—lotus-eyed; *padma-mudrā*—marked with the sign of the lotus; *pada-ambujaḥ*—having lotus feet.

TRANSLATION

By mystic yoga and the practical application of knowledge from the scriptures, Kapila Muni, who is characterized by His golden hair, His eyes just like lotus petals and His lotus feet, which bear the marks of lotus flowers, will uproot the deep-rooted desire for work in this material world.

PURPORT

In this verse the activities and bodily features of Kapila Muni are very nicely described. The activities of Kapila Muni are forecast herein: He will present the philosophy of Sāṅkhya in such a way that by studying His philosophy people will be able to uproot the deep-rooted desire for *karma*, fruitive activities. Everyone in this material world engages in achieving the fruits of his labor. A man tries to be happy by achieving the fruits of his own honest labor, but actually he becomes more and more entangled. One cannot get out of this entanglement unless he has perfect knowledge, or devotional service. Those who are trying to get out of the entanglement by speculation are also doing their best, but in the Vedic scriptures we find that if one has taken to the devotional service of the Lord in Kṛṣṇa consciousness, he can very easily uproot the deep-rooted desire for fruitive activities. Sāṅkhya philosophy will be broadcast by Kapila Muni for that purpose. His bodily features are also described herein. *Jñāna* does not refer to ordinary research work. *Jñāna* entails receiving knowledge from the scriptures through the spiritual master by disciplic succession. In the modern age there is a tendency to do research by mental speculation and concoction. But the man who speculates forgets that he himself is subject to the four defects of nature: he is sure to commit mistakes, his
senses are imperfect, he is sure to fall into illusion, and he is cheating. Unless one has perfect knowledge from disciplic succession, he simply puts forth some theories of his own creation; therefore he is cheating people. Jñāna means knowledge received through disciplic succession from the scriptures, and vijñāna means practical application of such knowledge. Kapila Muni's Sāṁkhya system of philosophy is based on jñāna and vijñāna.

**TEXT 18**

एष मानवि ते गर्भं प्रविष्टः कैटाभार्दनः ।
अविद्यांशयग्रन्थिं छिज्वा गां विचारिष्यति ॥ १५ ॥

eṣa mānavi te garbham
praviṣṭaḥ kaitabhārdanaḥ
avidyā-saṁśaya-granthim
chittvā gām vicariṣyati

**SYNONYMS**

eṣaḥ—the same Supreme Personality of Godhead; mānavi—O daughter of Manu; te—your; garbham—womb; praviṣṭaḥ—has entered; kaitabha-ardanah—the killer of the demon Kaitabha; avidyā—of ignorance; saṁśaya—and of doubt; granthim—the knot; chittvā—cutting off; gām—the world; vicariṣyati—He will travel over.

**TRANSLATION**

Lord Brahmā then told Devahūti: My dear daughter of Manu, the same Supreme Personality of Godhead who killed the demon Kaitabha is now within your womb. He will cut off all the knots of your ignorance and doubt. Then He will travel all over the world.

**PURPORT**

Here the word avidyā is very significant. Avidyā means forgetfulness of one's identity. Every one of us is a spirit soul, but we have forgotten. We think, "I am this body." This is called avidyā. Saṁśaya-granthi means "doubtfulness." The knot of doubtfulness is tied when the soul identifies with the material world. That knot is also called ahaṅkāra, the junction of matter and spirit. By proper knowledge received from the scriptures in
disciplic succession and by proper application of that knowledge, one can free himself from this binding combination of matter and spirit. Brahmā assures Devahūti that her son will enlighten her, and after enlightening her He will travel all over the world, distributing the system of Sāṅkhya philosophy.

The word saṁśaya means "doubtful knowledge." Speculative and pseudo yogic knowledge is all doubtful. At the present moment the so-called yoga system is prosecuted on the understanding that by agitation of the different stations of the bodily construction one can find that he is God. The mental speculators think similarly, but they are all doubtful. Real knowledge is expounded in Bhagavad-gītā: "Just become Kṛṣṇa conscious. Just worship Kṛṣṇa and become a devotee of Kṛṣṇa." That is real knowledge, and anyone who follows that system becomes perfect without a doubt.

TEXT 19

ayam siddha-gaṇādhīśaḥ
sāṅkhya-ācāryaiḥ susammatāḥ
loke kapila ity ākhyām
gantā te kīrti-vardhanaḥ

SYNONYMS

ayam—this Personality of Godhead; siddha-gaṇa—of the perfected sages; adhiśaḥ—the head; sāṅkhya-ācāryaiḥ—by ācāryas expert in Sāṅkhya philosophy; su-sammatāḥ—approved according to Vedic principles; loke—in the world; kapilaḥ iti—as Kapila; ākhyām—celebrated; gantā—He will go about; te—your; kīrti—fame; vardhanaḥ—increasing.

TRANSLATION

Your son will be the head of all the perfected souls. He will be approved by the ācāryas expert in disseminating real knowledge, and among the people He will be celebrated by the name Kapila. As the son of Devahūti, He will increase your fame.
PURPORT

Sāṅkhya philosophy is the philosophical system enunciated by Kapila, the son of Devahūti. The other Kapila, who is not the son of Devahūti, is an imitation. This is the statement of Brahmā, and because we belong to Brahmā's disciplic succession we should accept his statement that the real Kapila is the son of Devahūti and that real Sāṅkhya philosophy is the system of philosophy which He introduced and which will be accepted by the ācāryas, the directors of spiritual discipline. The word susammata means "accepted by persons who are counted upon to give their good opinion."

TEXT 20

मैत्रेय उवाच
ताबाध्रास्य जगत्स्रात्त्वा कुमाराः सहनारदः ।
हंसो हंसेन यानेन त्रिधामपरमं ययाः ॥ २० ॥

maitreya uvāca
tāv āśvasya jagat-sraṣṭā
kumāraiḥ saha-nāradaḥ
haṁso haṁsenā yānena
tri-dhāma-paramāṁ yayau

SYNONYMS

maitreyaḥ uvāca—Maitreya said; tau—the couple; āśvasya—having reassured; jagat-sraṣṭā—the creator of the universe; kumāraiḥ—along with the Kumāras; saha-nāradaḥ—with Nārada; haṁsaḥ—Lord Brahmā; haṁsenā yānena—by his swan carrier; tri-dhāma-paramām—to the highest planetary system; yayau—went.

TRANSLATION

Śrī Maitreya said: After thus speaking to Kardama Muni and his wife Devahūti, Lord Brahmā, the creator of the universe, who is also known as Haṁsa, went back to the highest of the three planetary systems on his swan carrier with the four Kumāras and Nārada.
PURPORT

The words hamsena yānena are very significant here. Hamsa-yāna, the airplane by which Brahmā travels all over outer space, resembles a swan. Brahmā is also known as Hamsa because he can grasp the essence of everything. His abode is called tri-dhāmaparamam. There are three divisions of the universe—the upper planetary system, the middle planetary system and the lower planetary system—but his abode is above even Siddhaloka, the upper planetary system. He returned to his own planet with the four Kumāras and Nārada because they were not going to be married. The other āñis who came with him, such as Marīci and Atri, remained there because they were to be married to the daughters of Kardama, but his other sons—Sanat, Sanaka, Sanandana, Sanātana and Nārada—went back with him in his swan-shaped airplane. The four Kumāras and Nārada are naiśthika-brahmacāri. Naiśthika-brahmacāri refers to one who never wastes his semen at any time. They were not to attend the marriage ceremony of their other brothers, Marīci and the other sages, and therefore they went back with their father, Hamsa.

TEXT 21

गते शतधृतौ क्षत्रः कर्दमस्तने चोदितः ||
यथोदितं स्वदुहितं प्रादातिष्क्रुणां ततः ॥ २१ ॥

gate śata-dhṛtau kṣattaḥ
kardamas tena coditaḥ
yathoditaṁ sva-duhitīḥ
prādād viśva-sṛjām tataḥ

SYNONYMS

gate—after he departed; śata-dhṛtau—Lord Brahmā; kṣattaḥ—O Vidura; kardamaḥ—Kardama Muni; tena—by him; coditaḥ—ordered; yathā-uditam—as told; sva-duhitīḥ—his own daughters; prādāt—handed over; viśva-sṛjām—to the creators of the world's population; tataḥ—thereafter.

TRANSLATION

O Vidura, after the departure of Brahmā, Kardama Muni, having been ordered by
Brahmā, handed over his nine daughters, as instructed, to the nine great sages who created the population of the world.

**TEXTS 22-23**

Marīcaye kalāṃ prādād
anasūyām athātraye
śraddhām aṅgirase 'yacchat
pulastyāya havirbhuvam

pulahāya gatim yuktām
kratave ca kriyāṃ satīm
khyātim ca bhṛgave 'yacchad
vasiṣṭhāyāpy arundhatīm

**SYNONYMS**

marīcaye—unto Marīci; kalāṃ—Kalā; prādāt—he handed over; anasūyām—Anasūyā; atha—then; atraye—unto Atri; śraddhām—Śraddhā; aṅgirase—unto Aṅgirā; ayacchat—he gave away; pulastyāya—unto Pulastya; havirbhuvam—Havirbhū; pulahāya—unto Pulaha; gatim—Gati; yuktām—suitable; kratave—unto Kratu; ca—and; kriyām—Kriyā; satīm—virtuous; khyātim—Khyāti; ca—and; bhṛgave—unto Bhṛgū; ayacchat—he gave away; vasiṣṭhāya—unto the sage Vasiṣṭha; api—also; arundhatīm—Arundhatī.

**TRANSLATION**

Kardama Muni handed over his daughter Kalā to Marīci, and another daughter, Anasūyā, to Atri. He delivered Śraddhā to Aṅgirā, and Havirbhū to Pulastya. He delivered Gati to Pulaha, the chaste Kriyā to Kratu, Khyāti to Bhṛgū, and Arundhatī to Vasiṣṭha.
TEXT 24

अथर्वेददातार्न कया वलो वितन्यते ।
विप्रेश्वरान फूलदानां सदारान सम्राहतः || २४ ||

\[
\text{atharvan}e \ 'dādāc śāntim} \\
yāyā yajñō vitan\text{yate} \\
viprasabhaṇ kṛtovdvāhaṇ \\
sadārān samalālayat
\]

SYNONYMS

\begin{itemize}
  \item \text{atharva}ṇe—to Atharvā;
  \item \text{adadāt—he gave away};
  \item śāntim—Śānti;
  \item yayā—by whom;
  \item yajñā—sacrifice;
  \item vitan\text{yate—is performed};
  \item vipra-ṛśabhāḥ—the foremost brāhmaṇas;
  \item kṛta-udvāhaḥ—married;
  \item sa-dārān—with their wives;
  \item samalālayat—maintained them.
\end{itemize}

TRANSLATION

He delivered Śānti to Atharvā. Because of Śānti, sacrificial ceremonies are well performed. Thus he got the foremost brāhmaṇas married, and he maintained them along with their wives.

TEXT 25

तत्तत्र ऋषयः क्षत्रः कृतदारानिमन्त्रय तम ।
प्रातिश्चनिद्मापनाः स्वं स्वमाध्रममण्डलम् || २५ ||

\[
\text{tatas ta ṛayah kṣattah} \\
kṛta-dārā niman\text{trya tam} \\
prātiṣṭhan nandim āpannāḥ \\
svam svam āśrama-maṇḍalam
\]

SYNONYMS

\begin{itemize}
  \item \text{tata}ḥ—then;
  \item te—they;
  \item ṛayah—the sages;
  \item kṣattah—O Vidura;
  \item kṛta-dārā—thus married;
  \item niman\text{trya—taking leave of};
  \item tam—Kardama;
  \item prātiṣṭhan—they departed;
\end{itemize}
nandim—joy; āpannāḥ—obtained; svam svam—each to his own; āśrama-maṇḍalam—hermitage.

TRANSLATION

Thus married, the sages took leave of Kardama and departed full of joy, each for his own hermitage, O Vidura.

TEXT 26

SB 3.24.26

sa cāvatīrṇam tri-yugam
ājñāya vibudharśabham
vivikte upasaṅgamya
praṇamya samabhāṣata

SYNONYMS
saḥ—the sage Kardama; ca—and; avatīrṇam—descended; tri-yugam—Viṣṇu; ājñāya—having understood; vibudha-ṛṣabham—the chief of the demigods; vivikte—in a secluded place; upasaṅgamya—having approached; praṇamya—offering obeisances; samabhāṣata—he spoke.

TRANSLATION

When Kardama Muni understood that the Supreme Personality of Godhead, the chief of all the demigods, Viṣṇu, had descended, Kardama approached Him in a secluded place, offered obeisances and spoke as follows.

PURPORT

Lord Viṣṇu is called tri-yuga. He appears in three yugas—Satya, Tretā and Dvāpara—but in Kali-yuga He does not appear. From the prayers of Prahlāda Mahārāja, however, we understand that He appears garbed as a devotee in Kali-yuga. Lord Caitanya is that devotee. Kṛṣṇa appeared in the form of a devotee, but although He never disclosed
Himself, Rūpa Gosvāmī could understand His identity, for the Lord cannot hide Himself from a pure devotee. Rūpa Gosvāmī detected Him when he offered his first obeisances to Lord Caitanya. He knew that Lord Caitanya was Kṛṣṇa Himself and therefore offered his obeisances with the following words: "I offer my respects to Kṛṣṇa, who has now appeared as Lord Caitanya." This is also confirmed in the prayers of Prahlāda Mahārāja: in Kali-yuga He does not directly appear, but He appears as a devotee. Viṣṇu, therefore, is known as tri-yuga. Another explanation of tri-yuga is that He has three pairs of divine attributes, namely power and affluence, piety and renown, and wisdom and dispassion. According to Śrīdhara Svāmī, His three pairs of opulences are complete riches and complete strength, complete fame and complete beauty, and complete wisdom and complete renunciation. There are different interpretations of tri-yuga, but it is accepted by all learned scholars that tri-yuga means Viṣṇu. When Kardama Muni understood that his son, Kapila, was Viṣṇu Himself, he wanted to offer his obeisances. Therefore, when Kapila was alone he offered his respects and expressed his mind as follows.

TEXT 27

अहो पापच्यामानां निरये स्वायं स्वायं नूनं प्रसीद्धतनीं देवता: ॥ २७ ॥

aho pāpacyāmānām niraye svair amaṅgalaṁ
kālena bhūyasā nūnaṁ
prasīdantīha devatāḥ

SYNONYMS

aho—oh; pāpacyāmānām—with those being much afflicted; niraye—in the hellish material entanglement; svaīḥ—their own; amaṅgalaṁ—by misdeeds; kālena bhūyasā—after a long time; nūnaṁ—indeed; prasīdantīḥ—they are pleased; iha—in this world; devatāḥ—the demigods.

TRANSLATION

Kardama Muni said: Oh, after a long time the demigods of this universe have become pleased with the suffering souls who are in material entanglement because of their own
This material world is a place for suffering, which is due to the misdeeds of the inhabitants, the conditioned souls themselves. The sufferings are not extraneously imposed upon them; rather, the conditioned souls create their own suffering by their own acts. In the forest, fire takes place automatically. It is not that someone has to go there and set a fire; because of friction among various trees, fire occurs automatically. When there is too much heat from the forest fire of this material world, the demigods, including Brahmā himself, being harassed, approach the Supreme Lord, the Supreme Personality of Godhead, and appeal to Him to alleviate the condition. Then the Supreme Personality of Godhead descends. In other words, when the demigods become distressed by the sufferings of the conditioned souls, they approach the Lord to remedy the suffering, and the Personality of Godhead descends. When the Lord descends, all the demigods become enlivened. Therefore Kardama Muni said, "After many, many years of human suffering, all the demigods are now satisfied because Kapiladeva, the incarnation of Godhead, has appeared."

SYNONYMS

bahu—many; janma—after births; vipakvena—which is mature; samyak—perfect; yoga-samādhinā—by trance in yoga; draṣṭum—to see; yatante—they endeavor; yatayah—the yogīs; śūnya-agāreṣu—in secluded places; yat—whose; padam—feet.

TRANSLATION
After many births, mature yogīs, by complete trance in yoga, endeavor in secluded places to see the lotus feet of the Supreme Personality of Godhead.

PURPORT

Some important things are mentioned here about yoga. The word bahu janma-vipakvena means "after many, many births of mature yoga practice." And another word, samyag-yoga-samādhinā, means "by complete practice of the yoga system." Complete practice of yoga means bhakti-yoga; unless one comes to the point of bhakti-yoga, or surrender unto the Supreme Personality of Godhead, one's yoga practice is not complete. This same point is corroborated in the Śrīmad Bhagavad-gītā. Bahūnāṁ janmanāṁ ante: [Bg. 7.19] after many, many births, the jñānī who has matured in transcendental knowledge surrenders unto the Supreme Personality of Godhead. Kardama Muni repeats the same statement. After many, many years and many, many births of complete practice of yoga, one can see the lotus feet of the Supreme Lord in a secluded place. It is not that after one practices some sitting postures he immediately becomes perfect. One has to perform yoga a long time—"many, many births"—to become mature, and a yogī has to practice in a secluded place. One cannot practice yoga in a city or in a public park and declare that he has become God simply by some exchange of dollars. This is all bogus propaganda. Those who are actually yogīs practice in a secluded place, and after many, many births they become successful, provided they surrender unto the Supreme Personality of Godhead. This is the completion of yoga.

TEXT 29

sa eva bhagavān adya
helanaṁ na gaṇayya naḥ
grheṣu jāto grāmyānāṁ
yah svānāṁ pākṣa-poṣaṇāḥ

SYNONYMS

saḥ eva—that very same; bhagavān—Supreme Personality of Godhead; adya—today;
helanam—negligence; na—not; gañayya—considering high and low; nah—our; grheṣu—in the houses; jātaḥ—appeared; grāmyāṇāṁ—of ordinary householders; yah—He who; svānāṁ—of His own devotees; pakṣa-poṣaṇaḥ—who supports the party.

**TRANSLATION**

Not considering the negligence of ordinary householders like us, that very same Supreme Personality of Godhead appears in our homes just to support His devotees.

**PURPORT**

Devotees are so affectionate toward the Personality of Godhead that although He does not appear before those who practice yoga in a secluded place even for many, many births, He agrees to appear in a householder's home where devotees engage in devotional service without material yoga practice. In other words, devotional service to the Lord is so easy that even a householder can see the Supreme Personality of Godhead as one of the members of his household, as his son, as Kardama Muni experienced. He was a householder, although a yogī, but he had the incarnation of the Supreme Personality of Godhead Kapila Muni as his son.

Devotional service is such a powerful transcendental method that it surpasses all other methods of transcendental realization. The Lord says, therefore, that He lives neither in Vaikuṇṭha nor in the heart of a yogī, but He lives where His pure devotees are always chanting and glorifying Him. The Supreme Personality of Godhead is known as bhakta-vatsala. He is never described as jñāni-vatsala or yogī-vatsala. He is always described as bhakta-vatsala because He is more inclined toward His devotees than toward other transcendentalists. In Bhagavad-gītā it is confirmed that only a devotee can understand Him as He is. Bhaktyā mām abhijānāti: [Bg. 18.55] "One can understand Me only by devotional service, not otherwise." That understanding alone is real because although jñānīs, mental speculators, can realize only the effulgence, or the bodily luster, of the Supreme Personality of Godhead, and yogīs can realize only the partial representation of the Supreme Personality of Godhead, a bhakta not only realizes Him as He is but also associates with the Personality of Godhead face to face.

**TEXT 30**

स्वीयं वाक्यमृतं कर्तुष्मवतीण्डोसि मे गृहे ।

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svīyam vākyam ṛtam kartum
avatīrṇo 'si me grhe
cikīrṣur bhagavān jñānam
bhaktānāṁ māna-vardhanaḥ

SYNONYMS
svīyam—Your own; vākyam—words; ṛtam—true; kartum—to make; avatīrṇah—descended; asi—You are; me grhe—in my house; cikīrṣuh—desirous of disseminating; bhagavān—the Personality of Godhead; jñānam—knowledge; bhaktānāṁ—of the devotees; māna—the honor; vardhanaḥ—who increases.

TRANSLATION
Kardama Muni said: You, my dear Lord, who are always increasing the honor of Your devotees, have descended in my home just to fulfill Your word and disseminate the process of real knowledge.

PURPORT
When the Lord appeared before Kardama Muni after his mature yoga practice, He promised that He would become Kardama's son. He descended as the son of Kardama Muni in order to fulfill that promise. Another purpose of His appearance is cikīrṣur bhagavān jñānam, to distribute knowledge. Therefore, He is called bhaktānāṁ māna-vardhanaḥ, "He who increases the honor of His devotees." By distributing Sāṅkhya He would increase the honor of the devotees; therefore, Sāṅkhya philosophy is not dry mental speculation. Sāṅkhya philosophy means devotional service. How could the honor of the devotees be increased unless Sāṅkhya were meant for devotional service? Devotees are not interested in speculative knowledge; therefore, the Sāṅkhya enunciated by Kapila Muni is meant to establish one firmly in devotional service. Real knowledge and real liberation is to surrender unto the Supreme Personality of Godhead and engage in devotional service.

TEXT 31
tāny eva te 'bhirūpāṇi
rūpāṇi bhagavaṁs tava
yāni yāni ca rocante
sva-janānām arūpīnāḥ

SYNONYMS

tāni—those; eva—truly; te—Your; abhirūpāṇi—suitable; rūpāṇi—forms; bhagavan—O Lord; tava—Your; yāni yāni—whichever; ca—and; rocante—are pleasing; sva-janānām—to Your own devotees; arūpīnāḥ—one with no material form.

TRANSLATION

My dear Lord, although You have no material form, You have Your own innumerable forms. They truly are Your transcendental forms, which are pleasing to Your devotees.

PURPORT

In the Brahma-saṁhitā it is stated that the Lord is one Absolute, but He has ananta, or innumerable, forms. Advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. The Lord is the original form, but still He has multiforms. Those multiforms are manifested by Him transcendentally, according to the tastes of His multidevotees. It is understood that once Hanumān, the great devotee of Lord Rāmacandra, said that he knew that Nārāyaṇa, the husband of Lakṣmī, and Rāma, the husband of Sitā, are one and the same, and that there is no difference between Lakṣmī and Sitā, but as for himself, he liked the form of Lord Rāma. In a similar way, some devotees worship the original form of Kṛṣṇa. When we say "Kṛṣṇa" we refer to all forms of the Lord—not only Kṛṣṇa, but Rāma, Nṛsiṁha, Varāha, Nārāyaṇa, etc. The varieties of transcendental forms exist simultaneously. That is also stated in the Brahma-saṁhitā: rāmādi-mūrtisu. .. nānāvatāram. He already exists in multiforms, but none of the forms are material. Śrīdhara Svāmī has commented that arūpīnāḥ, "without form," means without material form. The Lord has form, otherwise how can it be stated here, tāny eva te 'bhirūpāṇi rūpāṇi bhagavaṁs tava: "You have Your forms, but they are not material. Materially You have no form, but spiritually, transcendentally, You have multiforms"? Māyāvādī philosophers cannot understand
these transcendental forms of the Lord, and being disappointed, they say that the Supreme Lord is impersonal. But that is not a fact; whenever there is form there is a person. Many times in many Vedic literatures the Lord is described as puruṣa, which means "the original form, the original enjoyer." The conclusion is that the Lord has no material form, and yet, according to the liking of different grades of devotees, He simultaneously exists in multiforms, such as Rāma, Nṛsiṁha, Varāha, Nārāyaṇa and Mukunda. There are many thousands and thousands of forms, but they are all viṣṇu-tattva, Kṛṣṇa.

TEXT 32

SB 3.24.32

tvāṁ sūribhis tattva-bubhutsayāddhā
dsadbhivādārhaṇa-pāda-pīṭham
aiśvarya-vairāgya-yaśo-‘vabodha-
vīrya-śrīyā pūrtam aham prapadye

SYNONYMS

tvāṁ—unto You; sūribhiḥ—by the great sages; tattva—the Absolute Truth; bubhutsayā—with a desire to understand; addhā—certainly; sadā—always; abhīvāda—of worshipful respects; arhaṇa—which are worthy; pāda—of Your feet; pīṭham—to the seat; aiśvarya—opulence; vairāgya—renunciation; yaśo—fame; avabodha—knowledge; vīrya—strength; śrīyā—with beauty; pūrtam—who are full; aham—I; prapadye—surrender.

TRANSLATION

My dear Lord, Your lotus feet are the reservoir that always deserves to receive worshipful homage from all great sages eager to understand the Absolute Truth. You are full in opulence, renunciation, transcendental fame, knowledge, strength and beauty, and therefore I surrender myself unto Your lotus feet.
PURPORT

Actually, those who are searching after the Absolute Truth must take shelter of the lotus feet of the Supreme Personality of Godhead and worship Him. In Bhagavad-gītā Lord Kṛṣṇa advised Arjuna many times to surrender unto Him, especially at the end of the Ninth Chapter—man-manābhava mad-bhaktāḥ: "If you want to be perfect, just always think of Me, become My devotee, worship Me and offer your obeisances to Me. In this way you will understand Me, the Personality of Godhead, and ultimately you will come back to Me, back to Godhead, back home." Why is it so? The Lord is always full in six opulences, as mentioned herein: wealth, renunciation, fame, knowledge, strength and beauty. The word pūrtam means "in full." No one can claim that all wealth belongs to him, but Kṛṣṇa can claim it, since He has full wealth. Similarly, He is full in knowledge, renunciation, strength and beauty. He is full in everything, and no one can surpass Him. Another one of Kṛṣṇa's names is asamaurydhva, which means that no one is equal to or greater than Him.

TEXT 33

param pradhānam puruṣam mahāntam  
kālam kavim tri-vṛtam loka-pālam  
ātmānuḥbhūtyānugata-praṇcam  
svacchanda-śaktim kapilam prapadye

SYNONYMS

param—transcendental; pradhānam—supreme; puruṣam—person; mahāntam—who is the origin of the material world; kālam—who is time; kavim—fully cognizant; trivṛtam—three modes of material nature; loka-pālam—who is the maintainer of all the universes; ātma—in Himself; anubhūtya—by internal potency; anugata—dissolved; prapaṇcam—whose material manifestations; sva-chanda—independently; śaktim—who is powerful; kapilam—to Lord Kapila; prapadye—I surrender.
TRANSLATION

I surrender unto the Supreme Personality of Godhead, descended in the form of Kapila, who is independently powerful and transcendental, who is the Supreme Person and the Lord of the sum total of matter and the element of time, who is the fully cognizant maintainer of all the universes under the three modes of material nature, and who absorbs the material manifestations after their dissolution.

PURPORT

The six opulences—wealth, strength, fame, beauty, knowledge and renunciation—are indicated here by Kardama Muni, who addresses Kapila Muni, his son, as param. The word param is used in the beginning of Śrīmad-Bhāgavatam, in the phrase param satyam, to refer to the sumnum bonum, or the Supreme Personality of Godhead. param is explained further by the next word, pradhānam, which means the chief, the origin, the source of everything—sarva-kārana-kāraṇam [Bs. 5.1]—the cause of all causes. The Supreme Personality of Godhead is not formless; He is puruṣam, or the enjoyer, the original person. He is the time element and is all-cognizant. He knows everything—past, present and future—as confirmed in Bhagavad-gītā. The Lord says, "I know everything—present, past and future—in every corner of the universe." The material world, which is moving under the spell of the three modes of nature, is also a manifestation of His energy. parāsyā śaktir vividhaiva śrūyate: everything that we see is an interaction of His energies (Śvetāśvatara Upaniṣad 6.8 [Cc. Madhya 13.65, purport]). parasya brahmaṇaḥ saktis tathēdām akhilām jagat. This is the version of the Viṣṇu Purāṇa. We can understand that whatever we see is an interaction of the three modes of material nature, but actually it is all an interaction of the Lord's energy. Loka-pālam: He is actually the maintainer of all living entities. Nityo nityānām: He is the chief of all living entities; He is one, but He maintains many, many living entities. God maintains all other living entities, but no one can maintain God. That is His svacchanda-śakti; He is not dependent on others. Someone may call himself independent, but he is still dependent on someone higher. The Personality of Godhead, however, is absolute; there is no one higher than or equal to Him.

Kapila Muni appeared as the son of Kardama Muni, but because Kapila is an incarnation of the Supreme Personality of Godhead, Kardama Muni offered respectful obeisances unto Him with full surrender. Another word in this verse is very important: ātmānubhūtyānugata-prapañcam. The Lord descends either as Kapila or Rāma, Nṛsiṁha or Varāha, and whatever forms He assumes in the material world are all manifestations
of His own personal internal energy. They are never forms of the material energy. The
ordinary living entities who are manifested in this material world have bodies created by
the material energy, but when Kṛṣṇa or any one of His expansions or parts of the
expansions descends on this material world, although He appears to have a material
body, His body is not material. He always has a transcendental body. But fools and
rascals, who are called mūḍhas, consider Him one of them, and therefore they deride
Him. They refuse to accept Kṛṣṇa as the Supreme Personality of Godhead because they
cannot understand Him. In Bhagavad-gītā Kṛṣṇa says, avajānanti māṁ mūḍhāḥ: [Bg. 9.11]
"Those who are rascals and fools deride Me." When God descends in a form, this does
not mean that He assumes His form with the help of the material energy. He manifests
His spiritual form as He exists in His spiritual kingdom.

TEXT 34

आ स्माभिप्रच्छेद्य पति प्रजानां
त्यावतीर्णं उतासकामः।
परित्राजत्वदेवीमास्थितोऽहं
चरिष्ये त्वां हृदि युञ्जन विशोकः॥ ३४ ॥

ä smābhipṛcche 'dyā patim prajānāṁ
tvayāvatīrṇaṁ utāpta-kāmaṁ
parivrajat-pañcavaśāṁ āsthitō 'ham
cariṣye tvāṁ hṛdi yuñjan viśokāḥ

SYNONYMS
ä smā abhipṛcche—I am inquiring; adya—now; patim—the Lord; prajānāṁ—of all
created beings; tvayā—by You; avatīrṇa-ṝṇah—free from debts; uta—and; āpta—
fulfilled; kāmaḥ—desires; parivrajat—of an itinerant mendicant; padavīṁ—the path;
āsthitāḥ—accepting; aham—I; cariṣye—I shall wander; tvāṁ—You; hṛdi—in my heart;
yuñjan—keeping; viśokah—free from lamentation.

TRANSLATION

Today I have something to ask from You, who are the Lord of all living entities. Since I
have now been liberated by You from my debts to my father, and since all my desires are
fulfilled, I wish to accept the order of an itinerant mendicant. Renouncing this family life, I wish to wander about, free from lamentation, thinking always of You in my heart.

PURPORT

Actually, sannyāsa, or renunciation of material household life, necessitates complete absorption in Kṛṣṇa consciousness and immersion in the self. One does not take sannyāsa, freedom from family responsibility in the renounced order of life, to make another family or to create an embarrassing transcendental fraud in the name of sannyāsa. The sannyāsi’s business is not to become proprietor of so many things and amass money from the innocent public. A sannyāsi is proud that he is always thinking of Kṛṣṇa within himself. Of course, there are two kinds of devotees of the Lord. One is called goṣṭhy-ānandī, which means those who are preachers and have many followers for preaching the glories of the Lord and who live among those many, many followers just to organize missionary activities. Other devotees are ātmānandī, or self-satisfied, and do not take the risk of preaching work. They remain, therefore, alone with God. In this classification was Kardama Muni. He wanted to be free from all anxieties and remain alone within his heart with the Supreme Personality of Godhead. Parivrāja means "an itinerant mendicant." A mendicant sannyāsi should not live anywhere for more than three days. He must be always moving because his duty is to move from door to door and enlighten people about Kṛṣṇa consciousness.

TEXT 35

Śrībhagavānuvāca

mayā proktaṁ hi lokasya
pramāṇaṁ satya-laukike
athājani mayā tubhyam
yat avocam ātmaṁ mune

SYNONYMS
śrī-bhagavān uvāca—the Supreme Personality of Godhead said; mayā—by Me; proktam—spoken; hi—in fact; lokasya—for the people; pramāṇam—authority; satya—spoken in scripture; laukike—and in ordinary speech; atha—therefore; ajani—there was birth; mayā—by Me; tubhyam—to you; yat—that which; avocam—I said; ātman—true; mune—O sage.

TRANSLATION

The Personality of Godhead Kapila said: Whatever I speak, whether directly or in the scriptures, is authoritative in all respects for the people of the world. O Muni, because I told you before that I would become your son, I have descended to fulfill this truth.

PURPORT

Kardama Muni was to leave his family life to completely engage in the service of the Lord. But since he knew that the Lord Himself, as Kapila, had taken birth in his home as his own son, why was he preparing to leave home to search out self-realization or God realization? God Himself was present in his home—why should he leave home? Such a question may certainly arise. But here it is said that whatever is spoken in the Vedas and whatever is practiced in accordance with the injunctions of the Vedas is to be accepted as authoritative in society. Vedic authority says that a householder must leave home after his fiftieth year. Pañcāśordhvaṁ vanam vrajat: one must leave his family life and enter the forest after the age of fifty. This is an authoritative statement of the Vedas, based on the division of social life into four departments of activity—brahmacarya, grha-stha, vānaprastha and sannyāsa.

Kardama Muni practiced yoga very rigidly as a brahmacārī before his marriage, and he became so powerful and attained so much mystic power that his father, Brahmā, ordered him to marry and beget children as a householder. Kardama did that also; he beget nine good daughters and one son, Kapila Muni, and thus his householder duty was also performed nicely, and now his duty was to leave. Even though he had the Supreme Personality of Godhead as his son, he had to respect the authority of the Vedas. This is a very important lesson. Even if one has God in his home as his son, one should still follow the Vedic injunctions. It is stated, mahājano yena gataḥ sa panthāḥ: [Cc. Madhya 17.186] one should traverse the path which is followed by great personalities.

Kardama Muni's example is very instructive, for in spite of having the Supreme Personality of Godhead as his son, he left home just to obey the authority of the Vedic injunction. Kardama Muni states here the main purpose of his leaving home: while
traveling all over the world as a mendicant, he would always remember the Supreme Personality of Godhead within his heart and thereby be freed from all the anxieties of material existence. In this age of Kali-yuga sannyāsa is prohibited because persons in this age are all śūdras and cannot follow the rules and regulations of sannyāsa life. It is very commonly found that so-called sannyāsīs are addicted to nonsense—even to having private relationships with women. This is the abominable situation in this age. Although they dress themselves as sannyāsīs, they still cannot free themselves from the four principles of sinful life, namely illicit sex life, meat-eating, intoxication and gambling. Since they are not freed from these four principles, they are cheating the public by posing as svāmīs.

In Kali-yuga the injunction is that no one should accept sannyāsa. Of course, those who actually follow the rules and regulations must take sannyāsa. Generally, however, people are unable to accept sannyāsa life, and therefore Caitanya Mahāprabhu stressed, kalau nāstī eva nāstī eva na-sty eva gatir anyathā. In this age there is no other alternative, no other alternative, no other alternative than to chant the holy name of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare. The main purpose of sannyāsa life is to be in constant companionship with the Supreme Lord, either by thinking of Him within the heart or hearing of Him through aural reception. In this age, hearing is more important than thinking because one's thinking may be disturbed by mental agitation, but if one concentrates on hearing, he will be forced to associate with the sound vibration of Kṛṣṇa. Kṛṣṇa and the sound vibration "Kṛṣṇa" are nondifferent, so if one loudly vibrates Hare Kṛṣṇa, he will be able to think of Kṛṣṇa immediately. This process of chanting is the best process of self-realization in this age; therefore Lord Caitanya preached it so nicely for the benefit of all humanity.

TEXT 36

एतनः जनम लोकेः सिद्धमुक्तौ दुराशयात् ।
प्रसंव्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥ ३६ ॥

etan me janma loke ’smi
mumukṣuṇām durāśayāt
prasāṅkhyānāya tattvānām
sammatāyātma-darśane

SB 3.24.36
SYNONYMS

etat—this; me—My; janma—birth; loke—in the world; asmin—in this; mumukṣuṇām—by those great sages seeking liberation; durāśayāt—from unnecessary material desires; prasaṅkhyaṇāya—for explaining; tattvānām—of the truths; sammatāya—which is highly esteemed; ātma-darśane—in self-realization.

TRANSLATION

My appearance in this world is especially to explain the philosophy of Śaṅkhya, which is highly esteemed for self-realization by those desiring freedom from the entanglement of unnecessary material desires.

PURPORT

Here the word durāśayāt is very significant. Dur refers to trouble or duḥkha, miseries. Āśayāt means "from the shelter." We conditioned souls have taken shelter of the material body, which is full of troubles and miseries. Foolish people cannot understand the situation, and this is called ignorance, illusion, or the spell of māyā. Human society should very seriously understand that the body itself is the source of all miserable life. Modern civilization is supposed to be making advancement in scientific knowledge, but what is this scientific knowledge? It is based on bodily comforts only, without knowledge that however comfortably one maintains his body, the body is destructible. As stated in Bhagavad-gītā, antavanta ime dehāḥ: these bodies are destined to be destroyed. Nityasyoktāḥ śarīrīṇāḥ refers to the living soul, or the living spark, within the body. That soul is eternal, but the body is not eternal. For our activity we must have a body; without a body, without sense organs, there is no activity. But people are not inquiring whether it is possible to have an eternal body. Actually they aspire for an eternal body because even though they engage in sense enjoyment, that sense enjoyment is not eternal. They are therefore in want of something which they can enjoy eternally, but they do not understand how to attain that perfection. Śaṅkhya philosophy, therefore, as stated herein by Kapiladeva, is tattvānām. The Śaṅkhya philosophy system is designed to afford understanding of the real truth. What is that real truth? The real truth is knowledge of how to get out of the material body, which is the source of all trouble. Lord Kapila's incarnation, or descent, is especially meant for this purpose. That is clearly stated here.

TEXT 37
This path of self-realization, which is difficult to understand, has now been lost in the course of time. Please know that I have assumed this body of Kapila to introduce and explain this philosophy to human society again.

PURPORT

It is not true that Sāṅkhya philosophy is a new system of philosophy introduced by Kapila as material philosophers introduce new kinds of mental speculative thought to supersede that of another philosopher. On the material platform, everyone, especially the mental speculator, tries to be more prominent than others. The field of activity of the speculators is the mind; there is no limit to the different ways in which one can agitate the mind. The mind can be unlimitedly agitated, and thus one can put forward an unlimited number of theories. Sāṅkhya philosophy is not like that; it is not mental speculation. It is factual, but at the time of Kapila it was lost.

In due course of time, a particular type of knowledge may be lost or may be covered for the time being; that is the nature of this material world. A similar statement was made by Lord Kṛṣṇa in Bhagavad-gītā. Sa kālenaḥ mahatā yogyo naṣṭaḥ: "In course of time the yoga system as stated in Bhagavad-gītā was lost." It was coming in paramparā, in disciplic succession, but due to the passage of time it was lost. The time factor is so pressing that
in the course of time everything within this material world is spoiled or lost. The yoga system of \textit{Bhagavad-g\text{"i}t\text{"a}} was lost before the meeting of K\text{'\i}\text{"o}na and Arjuna. Therefore K\text{'\i}\text{"o}na again enunciated the same ancient yoga system to Arjuna, who could actually understand \textit{Bhagavad-g\text{"i}t\text{"a}}. Similarly, Kapila also said that the system of S\text{"a}\text{"i}khya philosophy was not exactly being introduced by Him; it was already current, but in course of time it was mysteriously lost, and therefore He appeared to reintroduce it. That is the purpose of the incarnation of Godhead. \textit{Yad\text{"a} yad\text{"a} hi dharmasya gl\text{"a}nir bhavati bh\text{\text{"a}rata} [Bg. 4.7]. Dharma} means the real occupation of the living entity. When there is a discrepancy in the eternal occupation of the living entity, the Lord comes and introduces the real occupation of life. Any so-called religious system that is not in the line of devotional service is called \textit{adharma-sa\text{"m}sth\text{"a}pana}. When people forget their eternal relationship with God and engage in something other than devotional service, their engagement is called irreligion. How one can get out of the miserable condition of material life is stated in S\text{"a}\text{"i}khya philosophy, and the Lord Himself is explaining this sublime system.

\textbf{TEXT 38}

\begin{verse}
\textit{gaccha k\text{"a}mam may\text{"a}pr\text{"s}to} \\
\textit{mayi sannyasta-karma\text{"a}} \\
\textit{jitv\text{"a} sudurjayam m\text{"r}tyum} \\
\textit{am\text{"r}tatv\text{"a}ya m\text{"a}m bhaja}
\end{verse}

\textbf{SYNONYMS}

\textit{gaccha}—go; \textit{k\text{"a}mam}—as you wish; \textit{may\text{"a}}—by Me; \textit{\text{"a}pr\text{"s}ta\text{"h}}—sanctioned; \textit{mayi}—to Me; \textit{sannyasta}—completely surrendered; \textit{karma\text{"a}}—with your activities; \textit{jitv\text{"a}}—having conquered; \textit{sudurjayam}—insurmountable; \textit{m\text{"r}tyum}—death; \textit{am\text{"r}tatv\text{"a}ya}—for eternal life; \textit{m\text{"a}m}—unto Me; \textit{bhaja}—engage in devotional service.

\textbf{TRANSLATION}

Now, being sanctioned by Me, go as you desire, surrendering all your activities to Me.
Conquering insurmountable death, worship Me for eternal life.

PURPORT

The purpose of Sāńkhya philosophy is stated herein. If anyone wants real, eternal life, he has to engage himself in devotional service, or Kṛṣṇa consciousness. To become free from birth and death is not an easy task. Birth and death are natural to this material body. Sudurjayam means "very, very difficult to overcome." The modern so-called scientists do not have sufficient means to understand the process of victory over birth and death. Therefore, they set aside the question of birth and death; they do not consider it. They simply engage in the problems of the material body, which is transient and sure to end.

Actually, human life is meant for conquering the insurmountable process of birth and death. That can be done as stated here. Mām bhaja: one must engage in the devotional service of the Lord. In Bhagavad-gītā also the Lord says, man-manā bhava mad-bhaktah: "Just become My devotee. Just worship Me." [Bg. 9.34] But foolish so-called scholars say that it is not Kṛṣṇa whom we must worship and to whom we must surrender; it is something else. Without Kṛṣṇa's mercy, therefore, no one can understand the Sāńkhya philosophy or any philosophy which is especially meant for liberation. Vedic knowledge confirms that one becomes entangled in this material life because of ignorance and that one can become free from material embarrassment by becoming situated in factual knowledge. Sāńkhya means that factual knowledge by which one can get out of the material entanglement.

TEXT 39

mām ātmānaṁ svayam-jyotiḥ sarva-bhūta-guhāsayam
ātmanya evātmanā vikṣya viśoko 'bhayam rcchasi

SYNONYMS
mām—Me; ātmānam—the Supreme Soul, or Paramātmā; svayam-jyotih—self-effulgent; sarva-bhūta—of all beings; guhā—in the hearts; āśayam—dwelling; ātmani—in your own heart; eva—indeed; ātmanā—through your intellect; vikṣya—always seeing, always thinking; viśokaḥ—free from lamentation; abhayam—fearlessness; rcchasi—you will achieve.

**TRANSLATION**

In your own heart, through your intellect, you will always see Me, the supreme self-effulgent soul dwelling within the hearts of all living entities. Thus you will achieve the state of eternal life, free from all lamentation and fear.

**PURPORT**

People are very anxious to understand the Absolute Truth in various ways, especially by experiencing the brahmajyoti, or Brahman effulgence, by meditation and by mental speculation. But Kapiladeva uses the word mām to emphasize that the Personality of Godhead is the ultimate feature of the Absolute Truth. In Bhagavad-gītā the Personality of Godhead always says mām, "unto Me," but the rascals misinterpret the clear meaning. Mām is the Supreme Personality of Godhead. If one can see the Supreme Personality of Godhead as He appears in different incarnations and understand that He has not assumed a material body but is present in His own eternal, spiritual form, then one can understand the nature of the Personality of Godhead. Since the less intelligent cannot understand this point, it is stressed everywhere again and again. Simply by seeing the form of the Lord as He presents Himself by His own internal potency as Kṛṣṇa or Rāma or Kapila, one can directly see the brahmajyoti, because the brahmajyoti is no more than the effulgence of His bodily luster. Since the sunshine is the luster of the sun planet, by seeing the sun one automatically sees the sunshine; similarly, by seeing the Supreme Personality of Godhead one simultaneously sees and experiences the Paramātmā feature as well as the impersonal Brahman feature of the Supreme.

The Bhāgavatam has already enunciated that the Absolute Truth is present in three features—in the beginning as the impersonal Brahman, in the next stage as the Paramātmā in everyone's heart, and, at last, as the ultimate realization of the Absolute Truth, Bhagavān, the Supreme Personality of Godhead. One who sees the Supreme Person can automatically realize the other features, namely the Paramātmā and Brahman features of the Lord. The words used here are viśoka ’bhayam rcchasi. Simply by seeing the Personality of Godhead one realizes everything, and the result is that one
becomes situated on the platform where there is no lamentation and no fear. This can be attained simply by devotional service to the Personality of Godhead.

TEXT 40

मात्र आध्यात्मिकीं विद्यां शमनी सर्वकर्मणाम् ।
वितरिष्ये यया चासौ भयं चातितिरिष्यति ॥ ४० ॥

mātra ādhyātmikīṁ vidyām
śamanīṁ sarva-karmaṇāṁ
vitarīṣye yayā cāsau
bhayam cātitariṣyati

SYNONYMS
mātre—to My mother; ādhyātmikā—which opens the door of spiritual life; vidyāṁ—knowledge; śamanīṁ—ending; sarva-karmaṇāṁ—all fruitive activities; vitarīṣye—I shall give; yayā—by which; ca—also; asau—she; bhayam—fear; ca—also; atitariṣyati—will overcome.

TRANSLATION
I shall also describe this sublime knowledge, which is the door to spiritual life, to My mother, so that she also can attain perfection and self-realization, ending all reactions to fruitive activities. Thus she also will be freed from all material fear.

PURPORT
Kardama Muni was anxious about his good wife, Devahūti, while leaving home, and so the worthy son promised that not only would Kardama Muni be freed from the material entanglement, but Devahūti would also be freed by receiving instruction from her son. A very good example is set here: the husband goes away, taking the sannyāsa order for self-realization, but his representative, the son, who is equally educated, remains at home to deliver the mother. A sannyāśī is not supposed to take his wife with him. At the vānaprastha stage of retired life, or the stage midway between householder life and renounced life, one may keep his wife as an assistant without sex relations, but in the sannyāsa order of life one cannot keep his wife with him. Otherwise, a person like
Kardama Muni could have kept his wife with him, and there would have been no hindrance to his prosecution of self-realization. Kardama Muni followed the Vedic injunction that no one in sannyāsa life can have any kind of relationship with women. But what is the position of a woman who is left by her husband? She is entrusted to the son, and the son promises that he will deliver his mother from entanglement. A woman is not supposed to take sannyāsa. So-called spiritual societies concocted in modern times give sannyāsa even to women, although there is no sanction in the Vedic literature for a woman's accepting sannyāsa. Otherwise, if it were sanctioned, Kardama Muni could have taken his wife and given her sannyāsa. The woman must remain at home. She has only three stages of life: dependency on the father in childhood, dependency on the husband in youth and, in old age, dependency on the grown-up son, such as Kapila. In old age the progress of woman depends on the grown-up son. The ideal son, Kapila Muni, is assuring His father of the deliverance of His mother so that His father may go peacefully without anxiety for his good wife.

TEXT 41

मैत्रेय उवाच
एवं समुदितस्तेन कपिलेन प्रजापतिः ।
दक्षिणीकृत्य तं प्रीतो वनमेव जगाम ह ॥ ४१ ॥

maitreya uvāca
evam samuditas tena
kapilena prajāpatiḥ
dakṣiṇi-kṛtya tam prīto
vanam eva jagāma ha

SYNONYMS

maitreyah uvāca—the great sage Maitreya said; evam—thus; samuditah—addressed; tena—by Him; kapilena—by Kapila; prajāpatiḥ—the progenitor of human society; dakṣiṇi-kṛtya—having circumambulated; tam—Him; prītaḥ—being pacified; vanam—to the forest; eva—indeed; jagāma—he left; ha—then.

TRANSLATION
Śrī Maitreya said: Thus when Kardama Muni, the progenitor of human society, was spoken to in fullness by his son, Kapila, he circumambulated Him, and with a good, pacified mind he at once left for the forest.

PURPORT

Going to the forest is compulsory for everyone. It is not a mental excursion upon which one person goes and another does not. Everyone should go to the forest at least as a vānaprastha. Forest—going means to take one-hundred—percent shelter of the Supreme Lord, as explained by Prahlāda Mahārāja in his talks with his father. Sadā samudvigna-dhiyām (SB 7.5.5). People who have accepted a temporary, material body are always full of anxieties. One should not, therefore, be very much affected by this material body, but should try to be freed. The preliminary process to become freed is to go to the forest or give up family relationships and exclusively engage in Kṛṣṇa consciousness. That is the purpose of going to the forest. Otherwise, the forest is only a place of monkeys and wild animals. To go to the forest does not mean to become a monkey or a ferocious animal. It means to accept exclusively the shelter of the Supreme Personality of Godhead and engage oneself in full service. One does not actually have to go to the forest. At the present moment this is not at all advisable for a man who has spent his life all along in big cities. As explained by Prahlāda Mahārāja (hitvātma-pātaṁ grham andha-kūpam), one should not remain always engaged in the responsibilities of family life because family life without Kṛṣṇa consciousness is just like a blind well. Alone in a field, if one falls into a blind well and no one is there to save him, he may cry for years, and no one will see or hear where the crying is coming from. Death is sure. Similarly, those who are forgetful of their eternal relationship with the Supreme Lord are in the blind well of family life; their position is very ominous. Prahlāda Mahārāja advised that one should give up this well somehow or other and take to Kṛṣṇa consciousness and thus be freed from material entanglement, which is full of anxieties.

TEXT 42

vratam sa āsthitō maunam
ātmaika-śaraṇo muniḥ
niḥsaṅgo vyacarat kṣoṇīm
anagnir aniketanaḥ

SYNONYMS
vratam—vow; saḥ—he (Kardama); āsthitah—accepted; maunam—silence; ātma—by the Supreme Personality of Godhead; eka—exclusively; śaraṇah—being sheltered; muniḥ—the sage; niḥsaṅgaḥ—without association; vyacarat—he traveled; kṣoṇīm—the earth; anagnih—without fire; aniketanaḥ—without shelter.

TRANSLATION
The sage Kardama accepted silence as a vow in order to think of the Supreme Personality of Godhead and take shelter of Him exclusively. Without association, he traveled over the surface of the globe as a sannyāsī, devoid of any relationship with fire or shelter.

PURPORT
Here the words anagnir aniketanaḥ are very significant. A sannyāsī should be completely detached from fire and any residential quarters. A gṛhaṣṭha has a relationship with fire, either for offering sacrifices or for cooking, but a sannyāsī is freed from these two responsibilities. He does not have to cook or offer fire for sacrifice because he is always engaged in Kṛṣṇa consciousness; therefore he has already accomplished all ritualistic performances of religion. Aniketanaḥ means "without lodging." He should not have his own house, but should depend completely on the Supreme Lord for his food and lodging. He should travel.
Mauna means "silence." Unless one becomes silent, he cannot think completely about the pastimes and activities of the Lord. It is not that because one is a fool and cannot speak nicely he therefore takes the vow of mauna. Rather, one becomes silent so that people will not disturb him. It is said by Cāṇakya Paṇḍita that a rascal appears very intelligent as long as he does not speak. But speaking is the test. The so-called silence of a silent impersonalist svāmī indicates that he has nothing to say; he simply wants to beg. But the silence adopted by Kardama Muni was not like that. He became silent for relief from nonsensical talk. One is called a muni when he remains grave and does not talk nonsense. Mahārāja Ambariṣa set a very good example; whenever he spoke, he spoke about the pastimes of the Lord. Mauna necessitates refraining from nonsensical talking, and engaging the talking facility in the pastimes of the Lord. In that way one can chant
and hear about the Lord in order to perfect his life. Vratam means that one should take a vow as explained in Bhagavad-gītā, amānitvam adambhītvam, without hankering for personal respect and without being proud of one's material position. Ahiṃsā means not being violent. There are eighteen processes for attaining knowledge and perfection, and by his vow, Kardama Muni adopted all the principles of self-realization.

TEXT 43

 mano brahmaṇi yuñjāno
 yat tat sat-asatāḥ param
 guṇāvabhāse viguṇa
 eka-bhaktyānubhāvite

SYNONYMS

manah—mind; brahmaṇi—on the Supreme; yuñjānaḥ—fixing; yat—which; tat—that; sat-asatāḥ—cause and effect; param—beyond; guṇa-avabhāsē—who manifests the three modes of material nature; viguṇe—who is beyond the material modes; eka-bhaktyā—by exclusive devotion; anubhāvite—who is perceived.

TRANSLATION

He fixed his mind upon the Supreme Personality of Godhead, Parabrahman, who is beyond cause and effect, who manifests the three modes of material nature, who is beyond those three modes, and who is perceived only through unfailing devotional service.

PURPORT

Whenever there is bhakti, there must be three things present—the devotee, the devotion and the Lord. Without these three—bhakta, bhakti and Bhagavān—there is no meaning to the word bhakti. Kardama Muni fixed his mind on the Supreme Brahman and realized Him through bhakti, or devotional service. This indicates that he fixed his mind on the personal feature of the Lord because bhakti cannot be executed unless one
has realization of the personal feature of the Absolute Truth. Guṇāvabhāse: He is beyond the three modes of material nature, but it is due to Him that the three modes of material nature are manifested. In other words, although the material energy is an emanation of the Supreme Lord, He is not affected, as we are, by the modes of material nature. We are conditioned souls, but He is not affected, although the material nature has emanated from Him. He is the supreme living entity and is never affected by māyā, but we are subordinate, minute living entities, prone to be affected by the limitations of māyā. If he is in constant contact with the Supreme Lord by devotional service, the conditioned living entity also becomes freed from the infection of māyā. This is confirmed in Bhagavad-gītā: sa guṇān samatītyaitān [Bg. 14.26]. A person engaged in Kṛṣṇa consciousness is at once liberated from the influence of the three modes of material nature. In other words, once the conditioned soul engages himself in devotional service, he also becomes liberated like the Lord.

SB 3.24.44

TEXT 44

निरहक्तिनिर्माणम् निम्नली: समदृक् स्वदृक् ।
प्रत्यक्प्रसंताश्रीपरि: प्रशान्तोभिनिवेदन: ॥ ४४ ॥

nirahāṅkṛtī nirnāmaś ca
nirdvandvah sama-dṛk sva-dṛk
pratyak-praśānta-dhīr dhīraḥ
praśāntaṁ mir ivodadhīḥ

SYNONYMS

nirahāṅkṛtiḥ—without false ego; nirnāmaḥ—without material affection; ca—and;
nirdvandvah—without duality; sama-dṛk—seeing equality; sva-dṛk—seeing himself;
pratyak—turned inward; praśānta—perfectly composed; dhīḥ—mind; dhīraḥ—sober, not disturbed; praśānta—calmed; ūrmiḥ—whose waves; iva—like; udadhiḥ—the ocean.

TRANSLATION

Thus he gradually became unaffected by the false ego of material identity and became free from material affection. Undisturbed, equal to everyone and without duality, he could indeed see himself also. His mind was turned inward and was perfectly calm, like an
When one's mind is in full Kṛṣṇa consciousness and one fully engages in rendering devotional service to the Lord, he becomes just like an ocean unagitated by waves. This very example is also cited in Bhagavad-gītā: one should become like the ocean. The ocean is filled by many thousands of rivers, and millions of tons of its water evaporates into clouds, yet the ocean is the same unagitated ocean. The laws of nature may work, but if one is fixed in devotional service at the lotus feet of the Lord, he is not agitated, for he is introspective. He does not look outside to material nature, but he looks in to the spiritual nature of his existence; with a sober mind, he simply engages in the service of the Lord. Thus he realizes his own self without false identification with matter and without affection for material possessions. Such a great devotee is never in trouble with others because he sees everyone from the platform of spiritual understanding; he sees himself and others in the right perspective.

**PURPORT**

TEXT 45

vāsudeve bhagavati
sarva-jñe pratyag-ātmani
pareṇa bhakti-bhāvena
labdhātmā mukta-bandhanaḥ

SYNONYMS

vāsudeve—to Vāsudeva; bhagavati—the Personality of Godhead; sarva-jñe—omniscient; pratyak-ātmani—the Supersoul within everyone; pareṇa—transcendental; bhakti-bhāvena—by devotional service; labdha-ātmā—being situated in himself; mukta-bandhanaḥ—liberated from material bondage.

**TRANSLATION**

He thus became liberated from conditioned life and became self-situated in transcendental
devotional service to the Personality of Godhead, Vāsudeva, the omniscient Supersoul within everyone.

PURPORT

When one engages in the transcendental devotional service of the Lord one becomes aware that his constitutional position, as an individual soul, is to be eternally a servitor of the Supreme Lord, Vāsudeva. Self-realization does not mean that because the Supreme Soul and the individual soul are both souls they are equal in every respect. The individual soul is prone to be conditioned, and the Supreme Soul is never conditioned. When the conditioned soul realizes that he is subordinate to the Supreme Soul, his position is called labdhātmā, self-realization, or mukta-bandhana, freedom from material contamination. Material contamination continues as long as one thinks that he is as good as the Supreme Lord or is equal with Him. This condition is the last snare of māyā. Māyā always influences the conditioned soul. Even after much meditation and speculation, if one continues to think himself one with the Supreme Lord, it is to be understood that he is still in the last snares of the spell of māyā.

The word pareṇa is very significant. para means "transcendental, untinged by material contamination." Full consciousness that one is an eternal servant of the Lord is called para bhakti. If one has any identification with material things and executes devotional service for attainment of some material gain, that is viddhā bhakti, contaminated bhakti. One can actually become liberated by execution of para bhakti.

Another word mentioned here is sarva jīne. The Supersoul sitting within the heart is all-cognizant. He knows. I may forget my past activities due to the change of body, but because the Supreme Lord as Paramātmā is sitting within me, He knows everything; therefore the result of my past karma, or past activities, is awarded to me. I may forget, but He awards me suffering or enjoyment for the misdeeds or good deeds of my past life. One should not think that he is freed from reaction because he has forgotten the actions of his past life. Reactions will take place, and what kind of reactions there will be is judged by the Supersoul, the witness.

TEXT 46

आत्मानं सर्वभूतेषु भगवन्तमवस्थितम् ।
अपश्यत्सर्वभूताति भगवत्यविषाद्यमानि ॥ ४६ ॥

SB 3.24.46

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ätmānam sarva-bhūteṣu
bhagavantam avasthitam
apaśyat sarva-bhūtāni
bhagavaty api cātmani

SYNONYMS

ätmānam—the Supersoul; sarva-bhūteṣu—in all living beings; bhagavantam—the Supreme Personality of Godhead; avasthitam—situated; apaśyat—he saw; sarva-bhūtāni—all living beings; bhagavati—in the Supreme Personality of Godhead; api—moreover; ca—and; ätmani—on the Supersoul.

TRANSLATION

He began to see that the Supreme Personality of Godhead is seated in everyone's heart, and that everyone is existing on Him, because He is the Supersoul of everyone.

PURPORT

That everyone is existing on the Supreme Personality of Godhead does not mean that everyone is also Godhead. This is also explained in Bhagavad-gītā: everything is resting on Him, the Supreme Lord, but that does not mean that the Supreme Lord is also everywhere. This mysterious position has to be understood by highly advanced devotees. There are three kinds of devotees—the neophyte devotee, the intermediate devotee and the advanced devotee. The neophyte devotee does not understand the techniques of devotional science, but simply offers devotional service to the Deity in the temple; the intermediate devotee understands who God is, who is a devotee, who is a nondevotee and who is innocent, and he deals with such persons differently. But a person who sees that the Lord is sitting as Paramātma in everyone's heart and that everything is depending or existing on the transcendental energy of the Supreme Lord is in the highest devotional position.

TEXT 47

इच्छाद्रेष्टविहीनेन सर्वत्र समचेतसाः ।
भगवद्व्रिक्युक्तेन प्रासा भगवति गलिः ॥ ४७ ॥
Freed from all hatred and desire, Kardama Muni, being equal to everyone because of discharging uncontaminated devotional service, ultimately attained the path back to Godhead.

PURPORT

As stated in Bhagavad-gītā, only by devotional service can one understand the transcendental nature of the Supreme Lord and, after understanding Him perfectly in His transcendental position, enter into the kingdom of God. The process of entering into the kingdom of God is tri-pāda-bhūti-gati, or the path back home, back to Godhead, by which one can attain the ultimate goal of life. Kardama Muni, by his perfect devotional knowledge and service, achieved this ultimate goal, which is known as bhāgavatī gatiḥ.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fourth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Renunciation of Kardama Muni.”

25. The Glories of Devotional Service
TEXT 1

शौनक उवाच
कपिलस्तव्त्वसंस्कृताम् भगवानात्ममायया ।
जात: स्वयमजः साक्षादात्मप्रजनसये नृणाम् ॥ १ ॥

śaunaka uvāca
kapilas tattva-saṅkhyātā
bhagavān ātma-māyayā
dātaḥ svayam ajāḥ sākṣād
ātma-prajñaptaye nṛṇām

SYNONYMS
śaunakaha uvāca—Śrī Śaunaka said; kapila—Lord Kapila; tattva—of the truth; saṅkhyātā—the expounder; bhagavān—the Supreme Personality of Godhead; ātma-māyayā—by His internal potency; dātaḥ—took birth; svayam—Himself; ajāḥ—unborn; sākṣāt—in person; ātma-prajñaptaye—to disseminate transcendental knowledge; nṛṇām—for the human race.

TRANSLATION

Śrī Śaunaka said: Although He is unborn, the Supreme Personality of Godhead took birth as Kapila Muni by His internal potency. He descended to disseminate transcendental knowledge for the benefit of the whole human race.

PURPORT

The word ātma-prajñaptaye indicates that the Lord descends for the benefit of the human race to give transcendental knowledge. Material necessities are quite sufficiently provided for in the Vedic knowledge, which offers a program for good living conditions and gradual elevation to the platform of goodness. In the mode of goodness one's knowledge expands. On the platform of passion there is no knowledge, for passion is simply an impetus to enjoy material benefits. On the platform of ignorance there is no knowledge and no enjoyment, but simply life almost like that of animals. The Vedas are meant to elevate one from the mode of ignorance to the platform of goodness. When one is situated in the mode of goodness he is able to understand
knowledge of the self, or transcendental knowledge. This knowledge cannot be appreciated by any ordinary man. Therefore, since a disciplic succession is required, this knowledge is expounded either by the Supreme Personality of Godhead Himself or by His bona fide devotee. Śaunaka Muni also states here that Kapila, the incarnation of the Supreme Personality of Godhead, took birth, or appeared, simply to appreciate and disseminate transcendental knowledge. Simply to understand that one is not matter but spirit soul (ahāṁ brahmāsmi: "I am by nature Brahman") is not sufficient knowledge for understanding the self and his activities. One must be situated in the activities of Brahman. Knowledge of those activities is explained by the Supreme Personality of Godhead Himself. Such transcendental knowledge can be appreciated in human society but not in animal society, as clearly indicated here by the word nṛṇāṁ, "for the human beings." Human beings are meant for regulated life. By nature, there is regulation in animal life also, but that is not like the regulative life as described in the scriptures or by the authorities. Human life is regulated life, not animal life. In regulated life only can one understand transcendental knowledge.

TEXT 2

na hy asya varṣmaṇah puṁsāṁ
varimṇah sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ

SYNONYMS

na—not; hi—indeed; asya—about Him; varṣmaṇah—the greatest; puṁsāṁ—among men; varimṇah—the foremost; sarva—all; yogināṁ—of yogīs; viśrutau—in hearing; śruta-devasya—the master of the Vedas; bhūri—repeatedly; tṛpyanti—are sated; me—my; asavaḥ—senses.

TRANSLATION

Śaunaka continued: There is no one who knows more than the Lord Himself. No one is
more worshipable or more mature a yogī than He. He is therefore the master of the Vedas, and to hear about Him always is the actual pleasure of the senses.

PURPORT

In Bhagavad-gītā it is stated that no one can be equal to or greater than the Supreme Personality of Godhead. This is confirmed in the Vedas also: eko bahūnāṁ yo vidadhāti kāmān. He is the supreme living entity and is supplying the necessities of all other living entities. Thus all other living entities, both viṣṇu-tattva and jīva-tattva, are subordinate to the Supreme Personality of Godhead, Kṛṣṇa. The same concept is confirmed here. Na hy asya varṣmaṇaḥ puṁsāṁ: amongst the living entities, no one can surpass the Supreme Person because no one is richer, more famous, stronger, more beautiful, wiser or more renounced than He. These qualifications make Him the Supreme Godhead, the cause of all causes. Yogīs are very proud of performing wonderful feats, but no one can compare to the Supreme Personality of Godhead.

Anyone who is associated with the Supreme Lord is accepted as a first-class yogī. Devotees may not be as powerful as the Supreme Lord, but by constant association with the Lord they become as good as the Lord Himself. Sometimes the devotees act more powerfully than the Lord. Of course, that is the Lord's concession.

Also used here is the word varimṇāḥ, meaning "the most worshipful of all yogīs." To hear from Kṛṣṇa is the real pleasure of the senses; therefore He is known as Govinda, for by His words, by His teachings, by His instruction—by everything connected with Him—He enlivens the senses. Whatever He instructs is from the transcendental platform, and His instructions, being absolute, are nondifferent from Him. Hearing from Kṛṣṇa or His expansion or plenary expansion like Kapila is very pleasing to the senses. Bhagavad-gītā can be read or heard many times, but because it gives great pleasure, the more one reads Bhagavad-gītā the more he gets the appetite to read and understand it, and each time he gets new enlightenment. That is the nature of the transcendental message. Similarly, we find that transcendental happiness in the Śrīmad-Bhāgavatam. The more we hear and chant the glories of the Lord, the more we become happy.

TEXT 3

यद्यद्विधते भगवान् स्वच्छन्दात्मात्मायाय तानि मे श्रद्धानास्य कीर्तन्यान्यनुकिर्त्य

SB 3.25.3

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yad yad vidhatte bhagavān
svacchandātmātmā-māyayā
tāni me śraddadhānasya
kārttanyāni anukīrtaya

SYNONYMS
yat yat—whatever; vidhatte—He performs; bhagavān—the Personality of Godhead; sva-
chanda-ātmā—full of self-desire; ātma-māyayā—by His internal potency; tāni—all of
them; me—to me; śraddadhānasya—faithful; kārttanyāni—worthy of praise; anukīrtaya—
please describe.

TRANSLATION
Therefore please precisely describe all the activities and pastimes of the Personality of
Godhead, who is full of self-desire and who assumes all these activities by His internal
potency.

PURPORT
The word anukīr̥taya is very significant. Anukīr̥taya means to follow the description—not
to create a concocted mental description, but to follow. Śaunaka Ṛṣi requested Śūta
Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva
Gosvāmī, about the transcendental pastimes the Lord manifested by His internal energy.
Bhagavān, the Supreme Personality of Godhead, has no material body, but He can
assume any kind of body by His supreme will. That is made possible by His internal
energy.

TEXT 4

purport

SB 3.25.4

TEXT 4

sūtā uvāca

dvaipāyana-sakhas tv evam
maitreyo bhagavāṁs tathā
prāhedaṁ vidurāṁ prītaṁ
ānvikṣikyāṁ pracoditāḥ

SYNONYMS

sūta uvāca—Sūta Gosvāmī said; dvāipāyana-sakāḥ—friend of Vyāsadeva; tu—then; evam—thus; maitreyāḥ—Maitreyā; bhagavān—worshipful; tathā—in that way; prāha—spoke; idam—this; vidurāṁ—to Vidurā; prītaḥ—being pleased; ānvikṣikyāṁ—about transcendental knowledge; pracoditāḥ—being asked.

TRANSLATION

Śrī Sūta Gosvāmī said: The most powerful sage Maitreyā was a friend of Vyāsadeva. Being encouraged and pleased by Vidura's inquiry about transcendental knowledge, Maitreyā spoke as follows.

PURPORT

Questions and answers are very satisfactorily dealt with when the inquirer is bona fide and the speaker is also authorized. Here Maitreyā is considered a powerful sage, and therefore he is also described as bhagavān. This word can be used not only for the Supreme Personality of Godhead but for anyone who is almost as powerful as the Supreme Lord. Maitreyā is addressed as bhagavān because he was spiritually far advanced. He was a personal friend of Dvāipāyana Vyāsadeva, a literary incarnation of the Lord. Maitreyā was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide, advanced devotee. Thus Maitreyā was encouraged to answer. When there are discourses on transcendental topics between devotees of equal mentality, the questions and answers are very fruitful and encouraging.

TEXT 5

पैते उवाच
पिताः प्रस्थितेऽरण्यं मातुः प्रियचिकिष्या ।
तस्मिन् बिन्दुसर्ववात्सिद्धएव ग्रामवान् कपिलः किठः ॥ ५ ॥

maitreyā uvāca
pitā prasthite ‘raṇyaṁ
SYNONYMS

maitreyaḥ uvāca—Maitreya said; pitari—when the father; prasthite—left; aranyam—for the forest; mātuh—His mother; priya-cikīrṣayā—with a desire to please; tasmin—on that; bindusare—Lake Bindu-sarovara; avātsīt—He stayed; bhagavān—the Lord; kapilaḥ—Kapila; kila—indeed.

TRANSLATION

Maitreya said: When Kardama left for the forest, Lord Kapila stayed on the strand of the Bindu-sarovara to please His mother, Devahūti.

PURPORT

In the absence of the father it is the duty of the grown son to take charge of his mother and serve her to the best of his ability so that she will not feel separation from her husband, and it is the duty of the husband to leave home as soon as there is a grown son to take charge of his wife and family affairs. That is the Vedic system of household life. One should not remain continually implicated in household affairs up to the time of death. He must leave. Family affairs and the wife may be taken charge of by a grown son.

TEXT 6

tam āsīnām akarmāṇaṁ

SYNONYMS

SB 3.25.6

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tam—to Him (Kapila); āsīnām—seated; akarmāṇam—at leisure; tattva—of the Absolute Truth; mārga-agra—the ultimate goal; darśanam—who could show; sva-sutam—her son; devahūtiḥ—Devahūti; āha—said; dhātuḥ—of Brahmā; saṁsmarati—remembering; vacaḥ—the words.

TRANSLATION

When Kapila, who could show her the ultimate goal of the Absolute Truth, was sitting leisurely before her, Devahūti remembered the words Brahmā had spoken to her, and she therefore began to question Kapila as follows.

SB 3.25.7

TEXT 7

देवहूपिरुवाच
nirvinnā nitarām bhūman
asad-indriya-tarṣanāt
yena sambhāvyamānena
prapannāndhām tamaḥ prabho

SYNONYMS

devahūtiḥ uvāca—Devahūti said; nirviṇṇā—disgusted; nitarām—very; bhūman—O my Lord; asat—impermanent; indriya—of the senses; tarṣanāt—from agitation; yena—by which; sambhāvyamānena—being prevalent; prapannā—I have fallen; andham tamaḥ—into the abyss of ignorance; prabho—O my Lord.

TRANSLATION

Devahūti said: I am very sick of the disturbance caused by my material senses, for because of this sense disturbance, my Lord, I have fallen into the abyss of ignorance.

PURPORT
Here the word asad-indriya-tarṣanāt is significant. Asat means "impermanent," "temporary," and indriya means "senses." Thus asad-indriya-tarṣanāt means "from being agitated by the temporarily manifest senses of the material body." We are evolving through different statuses of material bodily existence—sometimes in a human body, sometimes in an animal body—and therefore the engagements of our material senses are also changing. Anything which changes is called temporary, or asat. We should know that beyond these temporary senses are our permanent senses, which are now covered by the material body. The permanent senses, being contaminated by matter, are not acting properly. Devotional service, therefore, involves freeing the senses from this contamination. When the contamination is completely removed and the senses act in the purity of unalloyed Kṛṣṇa consciousness, we have reached sad-indriya, or eternal sensory activities. Eternal sensory activities are called devotional service, whereas temporary sensory activities are called sense gratification. Unless one becomes tired of material sense gratification, there is no opportunity to hear transcendental messages from a person like Kapila. Devahūti expressed that she was tired. Now that her husband had left home, she wanted to get relief by hearing the instructions of Lord Kapila.

SB 3.25.8

TEXT 8

तस्य त्वं तमसोन्त्सत्य दुष्पारस्याय पारगम ||
सत्कृष्णुर्जनमानन्ते रुभं मे त्वदनुग्रहात् || ८ ॥

tasyā tvam tamaso 'ndhasya
duspārasya-ādyā pārāgam
sac-caksur janmanām ante
labdhām me tvad-anugrahāt

SYNONYMS

tasya—that; tvam—You; tamasah—ignorance; andhasya—darkness; duṣpārasya—difficult to cross; adya—now; pāra-gam—crossing over; sat—transcendental; caṅkuḥ—eye; janmanām—of births; ante—at the end; labdhām—attained; me—my; tvat-anugrahāt—by Your mercy.

TRANSLATION
Your Lordship is my only means of getting out of this darkest region of ignorance because You are my transcendental eye, which, by Your mercy only, I have attained after many, many births.

**PURPORT**

This verse is very instructive, since it indicates the relationship between the spiritual master and the disciple. The disciple or conditioned soul is put into this darkest region of ignorance and therefore is entangled in the material existence of sense gratification. It is very difficult to get out of this entanglement and attain freedom, but if one is fortunate enough to get the association of a spiritual master like Kapila Muni or His representative, then by his grace one can be delivered from the mire of ignorance. The spiritual master is therefore worshiped as one who delivers the disciple from the mire of ignorance with the light of the torch of knowledge. The word *pāragam* is very significant. *pāragam* refers to one who can take the disciple to the other side. This side is conditioned life; the other side is the life of freedom. The spiritual master takes the disciple to the other side by opening his eyes with knowledge. We are suffering simply because of ignorance. By the instruction of the spiritual master, the darkness of ignorance is removed, and thus the disciple is enabled to go to the side of freedom. It is stated in *Bhagavad-gītā* that after many, many births one surrenders to the Supreme Personality of Godhead. Similarly, if, after many, many births, one is able to find a bona fide spiritual master and surrender to such a bona fide representative of Kṛṣṇa, one can be taken to the side of light.

**TEXT 9**

\[
\begin{align*}
y \text{ adyo bhagavan pu\text{\-}msam} \\
i\text{\-svaro vai bhav\text{\-}an kila} \\
lokusya tamas\text{\-}andhasya \\
caksu\text{\-}h surya ivodita\text{\-}h
\end{align*}
\]

**SYNONYMS**
yaḥ—He who; ādyāḥ—the origin; bhagavān—the Supreme Personality of Godhead; pumāṁ—of all living entities; iśvārah—the Lord; vai—in fact; bhavān—You; kila—indeed; lokasya—of the universe; tamasā—by the darkness of ignorance; andhasya—blinded; cakṣuh—eye; sūryaḥ—the sun; iva—like; uditaḥ—risen.

TRANSLATION

You are the Supreme Personality of Godhead, the origin and Supreme Lord of all living entities. You have arisen to disseminate the rays of the sun in order to dissipate the darkness of the ignorance of the universe.

PURPORT

Kapila Muni is accepted as an incarnation of the Supreme Personality of Godhead, Kṛṣṇa. Here the word ādyāḥ means "the origin of all living entities," and pumāṁ iśvārah means "the Lord (iśvara) of the living entities" (iśvārah paramaṁ kṛṣṇah [Bs. 5.1]). Kapila Muni is the direct expansion of Kṛṣṇa, who is the sun of spiritual knowledge. As the sun dissipates the darkness of the universe, so when the light of the Supreme Personality of Godhead comes down, it at once dissipates the darkness of māyā. We have our eyes, but without the light of the sun our eyes are of no value. Similarly, without the light of the Supreme Lord, or without the divine grace of the spiritual master, one cannot see things as they are.

TEXT 10

atha me deva sammohapākraṇaṁ tvam arhasi
yo 'vagraho 'ham mametity
etasmin yojitas tvayā

SYNONYMS

atha—now; me—my; deva—O Lord; sammoham—delusion; pākraṇaṁ—to dispel; tvam—You; arhasi—be pleased; yah—which; avagrahaḥ—misconception; aham—I;
TRANSLATION

Now be pleased, my Lord, to dispel my great delusion. Due to my feeling of false ego, I have been engaged by Your māyā and have identified myself with the body and consequent bodily relations.

PURPORT

The false ego of identifying one's body as one's self and of claiming things possessed in relationship with this body is called māyā. In Bhagavad-gītā, Fifteenth Chapter, the Lord says, "I am sitting in everyone's heart, and from Me come everyone's remembrance and forgetfulness." Devahūti has stated that false identification of the body with the self and attachment for possessions in relation to the body are also under the direction of the Lord. Does this mean that the Lord discriminates by engaging one in His devotional service and another in sense gratification? If that were true, it would be an incongruity on the part of the Supreme Lord, but that is not the actual fact. As soon as the living entity forgets his real, constitutional position of eternal servitorship to the Lord and wants instead to enjoy himself by sense gratification, he is captured by māyā. This capture by māyā is the consciousness of false identification with the body and attachment for the possessions of the body. These are the activities of māyā, and since māyā is also an agent of the Lord, it is indirectly the action of the Lord. The Lord is merciful; if anyone wants to forget Him and enjoy this material world, He gives him full facility, not directly but through the agency of His material potency. Therefore, since the material potency is the Lord's energy, indirectly it is the Lord who gives the facility to forget Him. Devahūti therefore said, "My engagement in sense gratification was also due to You. Now kindly get me free from this entanglement."

By the grace of the Lord one is allowed to enjoy this material world, but when one is disgusted with material enjoyment and is frustrated, and when one sincerely surrenders unto the lotus feet of the Lord, then the Lord is so kind that He frees one from entanglement. Kṛṣṇa says, therefore, in Bhagavad-gītā, "First of all surrender, and then I will take charge of you and free you from all reactions of sinful activities." Sinful activities are those activities performed in forgetfulness of our relationship with the Lord. In this material world, activities for material enjoyment which are considered to be pious are also sinful. For example, one sometimes gives something in charity to a needy person with a view to getting back the money four times increased. Giving with
the purpose of gaining something is called charity in the mode of passion. Everything done here is done in the modes of material nature, and therefore all activities but service to the Lord are sinful. Because of sinful activities we become attracted by the illusion of material attachment, and we think, "I am this body." I think of the body as myself and of bodily possessions as "mine." Devahūti requested Lord Kapila to free her from that entanglement of false identification and false possession.

TEXT 11

tam tvā gatāham śaranāṁ śarānyāṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭṭhāram
jijñāsayāham prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ variṣṭham

SYNONYMS
tam—that person; tvā—unto You; gatā—have gone; aham—I; śaraṇam—shelter; śaraṇyam—worth taking shelter of; sva-bhṛtya—for Your dependents; saṁsāra—of material existence; taroḥ—of the tree; kuṭṭhāram—the ax; jijñāsayāḥ—with the desire to know; aham—I; prakṛteḥ—of matter (woman); pūruṣasya—of spirit (man); namāmi—I offer obeisances; sat-dharma—of the eternal occupation; vidāṁ—of the knowers; variṣṭham—unto the greatest.

TRANSLATION

Devahūti continued: I have taken shelter of Your lotus feet because You are the only person of whom to take shelter. You are the ax which can cut the tree of material existence. I therefore offer my obeisances unto You, who are the greatest of all transcendentalists, and I inquire from You as to the relationship between man and woman and between spirit and matter.
PURPORT

Śāṅkhya philosophy, as is well known, deals with prakṛti and puruṣa. Puruṣa is the Supreme Personality of Godhead or anyone who imitates the Supreme Personality of Godhead as an enjoyer, and prakṛti means "nature." In this material world, material nature is being exploited by the puruṣas, or the living entities. The intricacies in the material world of the relationship of the prakṛti and puruṣa, or the enjoyed and the enjoyer, is called saṁsāra, or material entanglement. Devahūti wanted to cut the tree of material entanglement, and she found the suitable weapon in Kapila Muni. The tree of material existence is explained in the Fifteenth Chapter of Bhagavad-gītā as an aśvattha tree whose root is upwards and whose branches are downwards. It is recommended there that one has to cut the root of this material existential tree with the ax of detachment. What is the attachment? The attachment involves prakṛti and puruṣa. The living entities are trying to lord it over material nature. Since the conditioned soul takes material nature to be the object of his enjoyment and he takes the position of the enjoyer, he is therefore called puruṣa.

Devahūti questioned Kapila Muni, for she knew that only He could cut her attachment to this material world. The living entities, in the guises of men and women, are trying to enjoy the material energy; therefore in one sense everyone is puruṣa because puruṣa means "enjoyer" and prakṛti means "enjoyed." In this material world both the so-called man and so-called woman are imitating the real puruṣa; the Supreme Personality of Godhead is actually the enjoyer in the transcendental sense, whereas all others are prakṛti. The living entities are considered prakṛti. In Bhagavad-gītā, matter is analyzed as aparā, or inferior nature, whereas beyond this inferior nature there is another, superior nature—the living entities. Living entities are also prakṛti, or enjoyed, but under the spell of māyā, the living entities are falsely trying to take the position of enjoyers. That is the cause of saṁsāra-bandha, or conditional life. Devahūti wanted to get out of conditional life and place herself in full surrender. The Lord is sarāṇya, which means "the only worthy personality to whom one can fully surrender," because He is full of all opulences. If anyone actually wants relief, the best course is to surrender unto the Supreme Personality of Godhead. The Lord is also described here as sad-dharma-vidām variṣṭham. This indicates that of all transcendental occupations the best occupation is eternal loving service unto the Supreme Personality of Godhead. Dharma is sometimes translated as "religion," but that is not exactly the meaning. Dharma actually means "that which one cannot give up," "that which is inseparable from oneself." The warmth of fire is inseparable from fire; therefore warmth is called the dharma, or nature, of fire.
Similarly, *sad-dharma* means "eternal occupation." That eternal occupation is engagement in the transcendental loving service of the Lord. The purpose of Kapiladeva's Sāṅkhya philosophy is to propagate pure, uncontaminated devotional service, and therefore He is addressed here as the most important personality amongst those who know the transcendental occupation of the living entity.

**TEXT 12**

Maitreya uvāca

*īti* svä-mātur niravadyam īpsitam

*nīśamya* puṃsām apavarga-vardhanam
dhiyābhinandyātmavatāṁ satāṁ gatī-

*babhāṣa* īṣat-smīta-śobhitānanaḥ

**SYNONYMS**

*maitreyaḥ uvāca*—Maitreya said; *īti*—thus; *sva-mātuḥ*—of His mother; *niravadyam*—uncontaminated; *īpsitam*—desire; *nīśamya*—after hearing; *puṃsām*—of people; *apavarga*—cessation of bodily existence; *vardhanam*—increasing; *dhiyā*—mentally; *abhinandya*—having thanked; *ātma-vatāṁ*—interested in self-realization; *satāṁ*—of the transcendentalists; *gatiḥ*—the path; *babhāṣe*—He explained; *īṣat*—slightly; *smīta*—smiling; *śobhita*—beautiful; *ānanaḥ*—His face.

**TRANSLATION**

Maitreya said: After hearing of His mother's uncontaminated desire for transcendental realization, the Lord thanked her within Himself for her questions, and thus, His face smiling, He explained the path of the transcendentalists, who are interested in self-realization.
PURPORT

Devahūti has surrendered her confession of material entanglement and her desire to gain release. Her questions to Lord Kapila are very interesting for persons who are actually trying to get liberation from material entanglement and attain the perfectional stage of human life. Unless one is interested in understanding his spiritual life, or his constitutional position, and unless he also feels inconvenience in material existence, his human form of life is spoiled. One who does not care for these transcendental necessities of life and simply engages like an animal in eating, sleeping, fearing and mating has spoiled his life. Lord Kapila was very much satisfied by His mother's questions because the answers stimulate one's desire for liberation from the conditional life of material existence. Such questions are called *apavarga-vardhanam*. Those who have actual spiritual interest are called *sat*, or devotees. *Satām prasaṅgāt*. *Sat* means "that which eternally exists," and *asat* means "that which is not eternal." Unless one is situated on the spiritual platform, he is not *sat*; he is *asat*. The *asat* stands on a platform which will not exist, but anyone who stands on the spiritual platform will exist eternally. As spirit soul, everyone exists eternally, but the *asat* has accepted the material world as his shelter, and therefore he is full of anxiety. *Asad-grāhān*, the incompatible situation of the spirit soul who has the false idea of enjoying matter, is the cause of the soul's being *asat*. Actually, the spirit soul is not *asat*. As soon as one is conscious of this fact and takes to Kṛṣṇa consciousness, he becomes *sat*. *Satām gatiḥ*, the path of the eternal, is very interesting to persons who are after liberation, and His Lordship Kapila began to speak about that path.

TEXT 13

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे ।
अत्यन्तोपरतिर्यत्र दुःख्य च सुख्य च ॥ १३ ॥

śrī-bhagavān uvāca
yoga ādhyātmikah puṁsāṁ
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

SB 3.25.13
SYNONYMS
śrī-bhagavān uvāca—the Personality of Godhead said; yogah—the yoga system; ādhyātmikah—relating to the soul; pumām—of living entities; mataḥ—is approved; niḥśreyasāya—for the ultimate benefit; me—by Me; atyanta—complete; uparatiḥ—detachment; yatra—where; duḥkhasya—from distress; ca—and; sukhasya—from happiness; ca—and.

TRANSLATION
The Personality of Godhead answered: The yoga system which relates to the Lord and the individual soul, which is meant for the ultimate benefit of the living entity, and which causes detachment from all happiness and distress in the material world, is the highest yoga system.

PURPORT
In the material world, everyone is trying to get some material happiness, but as soon as we get some material happiness, there is also material distress. In the material world one cannot have unadulterated happiness. Any kind of happiness one has is contaminated by distress also. For example, if we want to drink milk then we have to bother to maintain a cow and keep her fit to supply milk. Drinking milk is very nice; it is also pleasure. But for the sake of drinking milk one has to accept so much trouble. The yoga system, as here stated by the Lord, is meant to end all material happiness and material distress. The best yoga, as taught in Bhagavad-gītā by Kṛṣṇa, is bhakti-yoga. It is also mentioned in the Gītā that one should try to be tolerant and not be disturbed by material happiness or distress. Of course, one may say that he is not disturbed by material happiness, but he does not know that just after one enjoys so-called material happiness, material distress will follow. This is the law of the material world. Lord Kapila states that the yoga system is the science of the spirit. One practices yoga in order to attain perfection on the spiritual platform. There is no question of material happiness or distress. It is transcendental. Lord Kapila will eventually explain how it is transcendental, but the preliminary introduction is given here.

TEXT 14

तमिमं ते प्रवक्ष्यामि यमवोच्च पुरानवे ।

SB 3.25.14
tam imam te pravakṣyāmi
yam avocam purāṇaghe
ṛṣiṇāṁ śrotu-kāmānāṁ
yogam sarvāṅga-naipuṇam

SYNONYMS

tam imam—that very; te—to you; pravakṣyāmi—I shall explain; yam—which; avocam—I explained; purā—formerly; anaghe—O pious mother; ṛṣiṇāṁ—to the sages; śrotu-kāmānāṁ—eager to hear; yogam—yoga system; sarva-aṅga—in all respects; naipuṇam—serviceable and practical.

TRANSLATION

O most pious mother, I shall now explain unto you the ancient yoga system, which I explained formerly to the great sages. It is serviceable and practical in every way.

PURPORT

The Lord does not manufacture a new system of yoga. Sometimes it is claimed that someone has become an incarnation of God and is expounding a new theological aspect of the Absolute Truth. But here we find that although Kapila Muni is the Lord Himself and is capable of manufacturing a new doctrine for His mother, He nevertheless says, "I shall just explain the ancient system which I once explained to the great sages because they were also anxious to hear about it." When we have a superexcellent process already present in Vedic scriptures, there is no need to concoct a new system, to mislead the innocent public. At present it has become a fashion to reject the standard system and present something bogus in the name of a newly invented process of yoga.

TEXT 15

cetaḥ khalv asya bandhāya
SYNONYMS

cētāḥ—consciousness; khalu—indeed; asya—of him; bandhāya—for bondage; muktaye—for liberation; ca—and; ātmanah—of the living entity; matam—is considered; guṇeṣu—in the three modes of nature; saktam—attracted; bandhāya—for conditional life; ratam—attached; vā—or; puṁsi—in the Supreme Personality of Godhead; muktaye—for liberation.

TRANSLATION

The stage in which the consciousness of the living entity is attracted by the three modes of material nature is called conditional life. But when that same consciousness is attached to the Supreme Personality of Godhead, one is situated in the consciousness of liberation.

PURPORT

There is a distinction here between Kṛṣṇa consciousness and māyā consciousness. Guṇeṣu, or māyā consciousness, involves attachment to the three material modes of nature, under which one works sometimes in goodness and knowledge, sometimes in passion and sometimes in ignorance. These different qualitative activities, with the central attachment for material enjoyment, are the cause of one’s conditional life. When the same cētāḥ, or consciousness, is transferred to the Supreme Personality of Godhead, Kṛṣṇa, or when one becomes Kṛṣṇa conscious, he is on the path of liberation.

TEXT 16

aham mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ
vītam yadā manah śuddham
aduḥkham asukham samam

SB 3.25.16
SYNONYMS

aham—I; mama—mine; abhimāna—from the misconception; utthaiḥ—produced; kāma—lust; lobha—greed; ādibhiḥ—and so on; malaiḥ—from the impurities; vītam—freed; yadā—when; manah—the mind; śuddham—pure; aduḥkham—without distress; asukham—without happiness; samam—equipoised.

TRANSLATION

When one is completely cleansed of the impurities of lust and greed produced from the false identification of the body as "I" and bodily possessions as "mine," one's mind becomes purified. In that pure state he transcends the stage of so-called material happiness and distress.

PURPORT

Kāma and lobha are the symptoms of material existence. Everyone always desires to possess something. It is said here that desire and greed are the products of false identification of oneself with the body. When one becomes free from this contamination, then his mind and consciousness also become freed and attain their original state. Mind, consciousness and the living entity exist. Whenever we speak of the living entity, this includes the mind and consciousness. The difference between conditional life and liberated life occurs when we purify the mind and the consciousness. When they are purified, one becomes transcendental to material happiness and distress.

In the beginning Lord Kapila has said that perfect yoga enables one to transcend the platform of material distress and happiness. How this can be done is explained here: one has to purify his mind and consciousness. This can be done by the bhakti-yoga system. As explained in the Nārada-pañcarātra, one's mind and senses should be purified (tat-paratvena nirmalam [Cc. Madhya 19.170]). One's senses must be engaged in devotional service to the Lord. That is the process. The mind must have some engagement. One cannot make the mind vacant. Of course there are some foolish attempts to try to make the mind vacant or void, but that is not possible. The only process that will purify the mind is to engage it in Kṛṣṇa. The mind must be engaged. If we engage our mind in Kṛṣṇa, naturally the consciousness becomes fully purified, and there is no chance of the entrance of material desire and greed.

SB 3.25.17
TEXT 17

तदा पुरुष आत्मानं केवलं प्रकृतं परम्।
निरंतरं स्वयंज्ञोतिरिक्तगमनकणिन्दतम्॥ १७ ॥

tadā puruṣa ātmānam
kevalāṃ prakṛteḥ param
nirantaram svayam-joṭir
aṇimānam akhaṇḍitam

SYNONYMS

tadā—then; puruṣaḥ—the individual soul; ātmānam—himself; kevalam—pure; prakṛteḥ param—transcendental to material existence; nirantaram—nondifferent; svayam-joṭih—self-effulgent; aṇimānam—infinitesimal; akhaṇḍitam—not fragmented.

TRANSLATION

At that time the soul can see himself to be transcendental to material existence and always self-effulgent, never fragmented, although very minute in size.

PURPORT

In the state of pure consciousness, or Kṛṣṇa consciousness, one can see himself as a minute particle nondifferent from the Supreme Lord. As stated in Bhagavad-gītā, the jīva, or the individual soul, is eternally part and parcel of the Supreme Lord. Just as the sun's rays are minute particles of the brilliant constitution of the sun, so a living entity is a minute particle of the Supreme Spirit. The individual soul and the Supreme Lord are not separated as in material differentiation. The individual soul is a particle from the very beginning. One should not think that because the individual soul is a particle, it is fragmented from the whole spirit. Māyāvāda philosophy enunciates that the whole spirit exists, but a part of it, which is called the jīva, is entrapped by illusion. This philosophy, however, is unacceptable because spirit cannot be divided like a fragment of matter. That part, the jīva, is eternally a part. As long as the Supreme Spirit exists, His part and parcel also exists. As long as the sun exists, the molecules of the sun's rays also exist. The jīva particle is estimated in the Vedic literature to be one ten-thousandth the size of the upper portion of a hair. It is therefore infinitesimal. The Supreme Spirit is infinite,
but the living entity, or the individual soul, is infinitesimal, although it is not different in quality from the Supreme Spirit. Two words in this verse are to be particularly noted. One is nirantaram, which means "nondifferent," or "of the same quality." The individual soul is also expressed here as aṇimānam. Aṇimānam means "infinitesimal." The Supreme Spirit is all-pervading, but the very small spirit is the individual soul. Akhanditam means not exactly "fragmented" but "constitutionally always infinitesimal." No one can separate the molecular parts of the sunshine from the sun, but at the same time the molecular part of the sunshine is not as expansive as the sun itself. Similarly, the living entity, by his constitutional position, is qualitatively the same as the Supreme Spirit, but he is infinitesimal.

TEXT 18

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।
परिपश्यत्युदासीनं प्रकृतिः च हताजसम् ॥ १५ ॥

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnam
prakṛtim ca hataujasam

SYNONYMS

jñāna—knowledge; vairāga—renunciation; yuktena—equipped with; bhakti—devotional service; yuktena—equipped with; ca—and; ātmanā—by the mind; paripaśyati—one sees; udāsīnam—indifferent; prakṛtim—material existence; ca—and; hata-ojasam—reduced in strength.

TRANSLATION

In that position of self-realization, by practice of knowledge and renunciation in devotional service, one sees everything in the right perspective; he becomes indifferent to material existence, and the material influence acts less powerfully upon him.

PURPORT

As the contamination of the germs of a particular disease can influence a weaker person,
similarly the influence of material nature, or illusory energy, can act on the weaker, or conditioned, soul but not on the liberated soul. Self-realization is the position of the liberated state. One understands his constitutional position by knowledge and vairāgya, renunciation. Without knowledge, one cannot have realization. The realization that one is the infinitesimal part and parcel of the Supreme Spirit makes him unattached to material, conditional life. That is the beginning of devotional service. Unless one is liberated from material contamination, one cannot engage himself in the devotional service of the Lord. In this verse, therefore, it is stated, jñāna-vairāgya-yuktena: when one is in full knowledge of one's constitutional position and is in the renounced order of life, detached from material attraction, then, by pure devotional service, bhakti-yuktena, he can engage himself as a loving servant of the Lord. Paripaśyati means that he can see everything in its right perspective. Then the influence of material nature becomes almost nil. This is also confirmed in Bhagavad-gītā. Brahma-bhūtaḥ prasannātmā: [Bg. 18.54] when one is self-realized he becomes happy and free from the influence of material nature, and at that time he is freed from lamentation and hankering. The Lord states that position as mad-bhaktiṁ labhate parāṁ [Bg. 18.54], the real state of beginning devotional service. Similarly, it is confirmed in the Nārada-paṇcarātra that when the senses are purified they can then be engaged in the devotional service of the Lord. One who is attached to material contamination cannot be a devotee.

TEXT 19

न युज्यमानया भक्तया भगवत्यखःकात्मानि ।
सदृश्योपस्तिशिवः पत्था योगिनां ब्रह्मसिद्धये ॥ १९ ॥

na yujyamānayā bhaktyā
bhagavaty akhilātmanī
sadṛśo 'sti śivāḥ panthā
yogināṁ brahma-siddhayē

SYNONYMS

na—not; yujyamānayā—being performed; bhaktyā—devotional service; bhagavati—towards the Supreme Personality of Godhead; akhila-ātmanī—the Supersoul; sadṛśaḥ—like; astī—there is; śivāḥ—auspicious; panthāḥ—path; yoginām—of the yogīs; brahma-siddhayē—for perfection in self-realization.
TRANSLATION

Perfection in self-realization cannot be attained by any kind of yogī unless he engages in devotional service to the Supreme Personality of Godhead, for that is the only auspicious path.

PURPORT

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. Na yujyamānayā means "without being dovetailed." When there is devotional service, then the question is where to offer that service. Devotional service is to be offered to the Supreme Personality of Godhead, who is the Supersoul of everything, for that is the only reliable path of self-realization, or Brahman realization. The word brahma-siddhayā means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are aham brahma smi. Brahmasiddhi means that one should know that he is not matter; he is pure soul. There are different kinds of yogīs, but every yogī is supposed to engage in self-realization, or Brahman realization. It is clearly stated here that unless one is fully engaged in the devotional service of the Supreme Personality of Godhead one cannot have easy approach to the path of brahma-siddhi.

In the beginning of the Second Chapter of Śrīmad-Bhāgavatam it is stated that when one engages himself in the devotional service of Vāsudeva, spiritual knowledge and renunciation of the material world automatically become manifest. Thus a devotee does not have to try separately for renunciation or knowledge. Devotional service itself is so powerful that by one's service attitude, everything is revealed. It is stated here, śivah panthāḥ: this is the only auspicious path for self-realization. The path of devotional service is the most confidential means for attaining Brahman realization. That perfection in Brahman realization is attained through the auspicious path of devotional service indicates that the so-called Brahman realization, or realization of the brahmajyoti effulgence, is not brahma-siddhi. Beyond that brahmajyoti there is the Supreme Personality of Godhead. In the Upaniṣads a devotee prays to the Lord to kindly put aside the effulgence, brahmajyoti, so that the devotee may see within the brahmajyoti the actual, eternal form of the Lord. Unless one attains realization of the transcendental form of the Lord, there is no question of bhakti. Bhakti necessitates the existence of the recipient of devotional service and the devotee who renders devotional service. Brahma-siddhi through devotional service is realization of the Supreme Personality of Godhead. The understanding of the effulgent rays of the body of the Supreme Godhead is not the
perfect stage of brahma-siddhi, or Brahman realization. Nor is the realization of the Paramātmā feature of the Supreme Person perfect, for Bhagavān, the Supreme Personality of Godhead, is akhilātmā-He is the Supersoul. One who realizes the Supreme Personality realizes the other features, namely the Paramātmā feature and the Brahman feature, and that total realization is brahma-siddhi.

TEXT 20

प्रसांगांगेरं पाश्मतम्यं: कवयो किदुः: ।
स एव साधुषु कुलो मोक्षद्वारपावृततम् ॥ २० ॥

prasaṅgam ajaram pāśam
ātmanaḥ kavayo viduh
sa eva sādhusu kṛto
mokṣa-dvāram apāvṛtam

SYNONYMS

prasaṅgam—attachment; ajaram—strong; pāśam—entanglement; ātmanaḥ—of the soul; kavyaḥ—learned men; viduh—know; sah eva—that same; sādhuṣu—to the devotees; kṛtaḥ—applied; mokṣa-dvāram—the door of liberation; apāvṛtam—opened.

TRANSLATION

Every learned man knows very well that attachment for the material is the greatest entanglement of the spirit soul. But that same attachment, when applied to the self-realized devotees, opens the door of liberation.

PURPORT

Here it is clearly stated that attachment for one thing is the cause of bondage in conditioned life, and the same attachment, when applied to something else, opens the door of liberation. Attachment cannot be killed; it has simply to be transferred. Attachment for material things is called material consciousness, and attachment for Kṛṣṇa or His devotee is called Kṛṣṇa consciousness. Consciousness, therefore, is the platform of attachment. It is clearly stated here that when we simply purify the consciousness from material consciousness to Kṛṣṇa consciousness, we attain liberation.
Despite the statement that one should give up attachment, desirelessness is not possible for a living entity. A living entity, by constitution, has the propensity to be attached to something. We see that if someone has no object of attachment, if he has no children, then he transfers his attachment to cats and dogs. This indicates that the propensity for attachment cannot be stopped; it must be utilized for the best purpose. Our attachment for material things perpetuates our conditional state, but the same attachment, when transferred to the Supreme Personality of Godhead or His devotee, is the source of liberation.

Here it is recommended that attachment should be transferred to the self-realized devotees, the sādhus. And who is a sādhu? A sādhu is not just an ordinary man with a saffron robe or long beard. A sādhu is described in Bhagavad-gītā as one who unflinchingly engages in devotional service. Even though one is found not to be following the strict rules and regulations of devotional service, if one simply has unflinching faith in Kṛṣṇa, the Supreme Person, he is understood to be a sādhu. Sādhur eva sa mantavyaḥ [Bg. 9.30]. A sādhu is a strict follower of devotional service. It is recommended here that if one at all wants to realize Brahman, or spiritual perfection, his attachment should be transferred to the sādhu, or devotee. Lord Caitanya also confirmed this. Lava-mātra sādhu-saṅge sarva-siddhi haya: [Cc. Madhya 22.54] simply by a moment's association with a sādhu, one can attain perfection.

Mahātmā is a synonym of sādhu. It is said that service to a mahātmā, or elevated devotee of the Lord, is dvāram āhur vimukteḥ, the royal road of liberation. Mahat-sevāṁ dvāram āhur vimuktes tamo-dvāram yoṣitāṁ saṅgi-saṅgam (SB 5.5.2). Rendering service to the materialists has the opposite effect. If anyone offers service to a gross materialist, or a person engaged only in sense enjoyment, then by association with such a person the door to hell is opened. The same principle is confirmed here. Attachment to a devotee is attachment to the service of the Lord because if one associates with a sādhu, the result will be that the sādhu will teach him how to become a devotee, a worshiper and a sincere servitor of the Lord. These are the gifts of a sādhu. If we want to associate with a sādhu, we cannot expect him to give us instructions on how to improve our material condition, but he will give us instructions on how to cut the knot of the contamination of material attraction and how to elevate ourselves in devotional service. That is the result of associating with a sādhu. Kapila Muni first of all instructs that the path of liberation begins with such association.

TEXT 21

SB 3.25.21
SYNONYMS

titikṣavaḥ—tolerant; kāruṇikāḥ—merciful; suhṛdaḥ—friendly; sarva-dehinām—to all living entities; ajāta-śatravaḥ—inimical to none; śāntāḥ—peaceful; sādhavaḥ—abiding by scriptures; sādhu-bhūṣaṇāḥ—adorned with sublime characteristics.

TRANSLATION

The symptoms of a sādhu are that he is tolerant, merciful and friendly to all living entities. He has no enemies, he is peaceful, he abides by the scriptures, and all his characteristics are sublime.

PURPORT

A sādhu, as described above, is a devotee of the Lord. His concern, therefore, is to enlighten people in devotional service to the Lord. That is his mercy. He knows that without devotional service to the Lord, human life is spoiled. A devotee travels all over the country, from door to door, preaching, "Be Kṛṣṇa conscious. Be a devotee of Lord Kṛṣṇa. Don't spoil your life in simply fulfilling your animal propensities. Human life is meant for self-realization, or Kṛṣṇa consciousness." These are the preachings of a sādhu. He is not satisfied with his own liberation. He always thinks about others. He is the most compassionate personality towards all the fallen souls. One of his qualifications, therefore, is kāruṇīka, great mercy to the fallen souls. While engaged in preaching work, he has to meet with so many opposing elements, and therefore the sādhu, or devotee of the Lord, has to be very tolerant. Someone may ill-treat him because the conditioned souls are not prepared to receive the transcendental knowledge of devotional service. They do not like it; that is their disease. The sādhu has the thankless task of impressing upon them the importance of devotional service. Sometimes devotees are personally attacked with violence. Lord Jesus Christ was crucified, Haridāsa Ṭhākura was caned in...
twenty-two marketplaces, and Lord Caitanya's principal assistant, Nityānanda, was violently attacked by Jagāi and Mādhāi. But still they were tolerant because their mission was to deliver the fallen souls. One of the qualifications of a sādhu is that he is very tolerant and is merciful to all fallen souls. He is merciful because he is the well-wisher of all living entities. He is not only a well-wisher of human society, but a well-wisher of animal society as well. It is said here, sarva-dehinām, which indicates all living entities who have accepted material bodies. Not only does the human being have a material body, but other living entities, such as cats and dogs, also have material bodies. The devotee of the Lord is merciful to everyone—the cats, dogs, trees, etc. He treats all living entities in such a way that they can ultimately get salvation from this material entanglement. Śivānanda Sena, one of the disciples of Lord Caitanya, gave liberation to a dog by treating the dog transcendentally. There are many instances where a dog got salvation by association with a sādhu, because a sādhu engages in the highest philanthropic activities for the benediction of all living entities. Yet although a sādhu is not inimical towards anyone, the world is so ungrateful that even a sādhu has many enemies.

What is the difference between an enemy and a friend? It is a difference in behavior. A sādhu behaves with all conditioned souls for their ultimate relief from material entanglement. Therefore, no one can be more friendly than a sādhu in relieving a conditioned soul. A sādhu is calm, and he quietly and peacefully follows the principles of scripture. A sādhu means one who follows the principles of scripture and at the same time is a devotee of the Lord. One who actually follows the principles of scripture must be a devotee of God because all the śāstras instruct us to obey the orders of the Personality of Godhead. Sādhu, therefore, means a follower of the scriptural injunctions and a devotee of the Lord. All these characteristics are prominent in a devotee. A devotee develops all the good qualities of the demigods, whereas a nondevotee, even though academically qualified, has no actual good qualifications or good characteristics according to the standard of transcendental realization.

SB 3.25.22

TEXT 22

mayy ananyena bhāvena
bhaktim kurvanti ye drdhām
mat-kṛte tyakta-karmānas
tyakta-svajana-bāndhavāḥ

SYNONYMS
mayi—unto Me; ananyena bhāvena—with undeviated mind; bhaktim—devotional service; kurvanti—perform; ye—those who; drdhām—staunch; mat-kṛte—for My sake; tyakta—renounced; karmānas—activities; tyakta—renounced; sva-jana—family relationships; bāndhavāḥ—friendly acquaintances.

TRANSLATION
Such a sādhu engages in staunch devotional service to the Lord without deviation. For the sake of the Lord he renounces all other connections, such as family relationships and friendly acquaintances within the world.

PURPORT
A person in the renounced order of life, a sannyāsī, is also called a sādhu because he renounces everything—his home, his comfort, his friends, his relatives, and his duties to friends and to family. He renounces everything for the sake of the Supreme Personality of Godhead. A sannyāsī is generally in the renounced order of life, but his renunciation will be successful only when his energy is employed in the service of the Lord with great austerity. It is said here, therefore, bhaktim kurvanti ye drdhām. A person who seriously engages in the service of the Lord and is in the renounced order of life is a sādhu. A sādhu is one who has given up all responsibility to society, family, and worldly humanitarianism, simply for the service of the Lord. As soon as he takes his birth in the world, a person has so many responsibilities and obligations—to the public, to the demigods, to the great sages, to the general living beings, to his parents, to the family forefathers and to many others. When he gives up all such obligations for the sake of the service of the Supreme Lord, he is not punished for such renunciation of obligation. But if for sense gratification a person renounces all such obligations, he is punished by the law of nature.

TEXT 23
madāśrayāḥ kathaḥ mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasāḥ

SYNONYMS
mat-āśrayāḥ—about Me; kathaḥ—stories; mṛṣṭāḥ—delightful; śṛṇvanti—they hear;
kathayanti—they chant; ca—and; tapanti—inflict suffering; vividhāḥ—various; tāpāḥ—the material miseries; na—do not; etān—unto them; mat-gata—fixed on Me; cetasāḥ—their thoughts.

TRANSLATION
Engaged constantly in chanting and hearing about Me, the Supreme Personality of Godhead, the sādhus do not suffer from material miseries because they are always filled with thoughts of My pastimes and activities.

PURPORT
There are multifarious miseries in material existence—those pertaining to the body and the mind, those imposed by other living entities and those imposed by natural disturbances. But a sādhu is not disturbed by such miserable conditions because his mind is always filled with Kṛṣṇa consciousness, and thus he does not like to talk about anything but the activities of the Lord. Mahārāja Ambariṣa did not speak of anything but the pastimes of the Lord. Vacāṃsi vaikuṇṭha-guṇānuvarṇane (SB 9.4.18). He engaged his words only in glorification of the Supreme Personality of Godhead. Sādhus are always interested in hearing about the activities of the Lord or His devotees. Since they are filled with Kṛṣṇa consciousness, they are forgetful of the material miseries. Ordinary conditioned souls, being forgetful of the activities of the Lord, are always full of anxieties and material tribulations. On the other hand, since the devotees always engage in the topics of the Lord, they are forgetful of the miseries of material existence.

TEXT 24
O My mother, O virtuous lady, these are the qualities of great devotees who are free from all attachment. You must seek attachment to such holy men, for this counteracts the pernicious effects of material attachment.

Kapila Muni herein advises His mother, Devahūti, that if she wants to be free from material attachment, she should increase her attachment for the sādhus, or devotees who are completely freed from all material attachment. In Bhagavad-gītā, Fifteenth Chapter, verse 5, it is stated who is qualified to enter into the kingdom of Godhead. It is said there, nirmāna-moha jita-saṅga-doṣāḥ. This refers to one who is completely freed from the puffed-up condition of material possessiveness. A person may be materially very rich, opulent or respectable, but if he at all wants to transfer himself to the spiritual kingdom, back home, back to Godhead, then he has to be freed from the puffed-up condition of material possessiveness, because that is a false position. The word moha used here means the false understanding that one is rich or poor. In this material world, the conception that one is very rich or very poor—or any such consciousness in connection with material existence—is false, because this body itself is false, or temporary. A pure soul who is prepared to be freed from this material
entanglement must first of all be free from the association of the three modes of nature. Our consciousness at the present moment is polluted because of association with the three modes of nature; therefore in Bhagavad-gītā the same principle is stated. It is advised, jīta-saṅga-dosāh: one should be freed from the contaminated association of the three modes of material nature. Here also, in the Śrīmad-Bhāgavatam, this is confirmed: a pure devotee, who is preparing to transfer himself to the spiritual kingdom, is also freed from the association of the three modes of material nature. We have to seek the association of such devotees. For this reason we have begun the International Society for Krishna Consciousness. There are many mercantile, scientific and other associations in human society to develop a particular type of education or consciousness, but there is no association which helps one to get free from all material association. If anyone has reached the stage where he must become free from this material contamination, then he has to seek the association of devotees, wherein Kṛṣṇa consciousness is exclusively cultured. One can thereby become freed from all material association. Because a devotee is freed from all contaminated material association, he is not affected by the miseries of material existence. Even though he appears to be in the material world, he is not affected by the miseries of the material world. How is it possible? There is a very good example in the activities of the cat. The cat carries her kittens in her mouth, and when she kills a rat she also carries the booty in her mouth. Thus both are carried in the mouth of the cat, but they are in different conditions. The kitten feels comfort in the mouth of the mother, whereas when the rat is carried in the mouth of the cat, the rat feels the blows of death. Similarly, those who are sādhavaḥ, or devotees engaged in Kṛṣṇa consciousness in the transcendental service of the Lord, do not feel the contamination of material miseries, whereas those who are not devotees in Kṛṣṇa consciousness actually feel the miseries of material existence. One should therefore give up the association of materialistic persons and seek the association of persons engaged in Kṛṣṇa consciousness, and by such association he will benefit in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

TEXT 25

सतां प्रसन्नानम वीर्यसाविद्दो
भवन्ति हत्कर्णरसायनाः कथा: ।
तद्धोषणादाश्चकपवर्गवर्मीनि

SB 3.25.25
SYNONYMS

satāṁ—of pure devotees; prasaṅgāt—through the association; mama—My; vīrya—wonderful activities; samvidāḥ—by discussion of; bhavanti—become; hṛt—to the heart; karna—to the ear; rasa-ayanāḥ—pleasing; kathāḥ—the stories; tat—of that; joṣanāt—by cultivation; āśu—quickly; apavarga—of liberation; vartmani—one on the path; śraddhā—firm faith; ratih—attraction; bhaktih—devotion; anukramiṣyati—will follow in order.

TRANSLATION

In the association of pure devotees, discussion of the pastimes and activities of the Supreme Personality of Godhead is very pleasing and satisfying to the ear and the heart. By cultivating such knowledge one gradually becomes advanced on the path of liberation, and thereafter he is freed, and his attraction becomes fixed. Then real devotion and devotional service begin.

PURPORT

The process of advancing in Kṛṣṇa consciousness and devotional service is described here. The first point is that one must seek the association of persons who are Kṛṣṇa conscious and who engage in devotional service. Without such association one cannot make advancement. Simply by theoretical knowledge or study one cannot make any appreciable advancement. One must give up the association of materialistic persons and seek the association of devotees because without the association of devotees one cannot understand the activities of the Lord. Generally, people are convinced of the impersonal feature of the Absolute Truth. Because they do not associate with devotees, they cannot understand that the Absolute Truth can be a person and have personal activities. This is a very difficult subject matter, and unless one has personal understanding of the Absolute Truth, there is no meaning to devotion. Service or devotion cannot be offered to anything impersonal. Service must be offered to a person. Nondevotees cannot
appreciate Kṛṣṇa consciousness by reading the Śrīmad-Bhāgavatam or any other Vedic literature wherein the activities of the Lord are described; they think that these activities are fictional, manufactured stories because spiritual life is not explained to them in the proper mood. To understand the personal activities of the Lord, one has to seek the association of devotees, and by such association, when one contemplates and tries to understand the transcendental activities of the Lord, the path to liberation is open, and he is freed. One who has firm faith in the Supreme Personality of Godhead becomes fixed, and his attraction for association with the Lord and the devotees increases. Association with devotees means association with the Lord. The devotee who makes this association develops the consciousness for rendering service to the Lord, and then, being situated in the transcendental position of devotional service, he gradually becomes perfect.

TEXT 26

bhaktyā pumān jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racānānuccintayā
cittasya yatto grahaṇe yoga-yukto
yatīṣyate rjubhir yoga-mārgaiḥ

SYNONYMS

bhaktyā—by devotional service; pumān—a person; jāta-virāgaḥ—having developed distaste; aindriyāt—for sense gratification; dṛṣṭa—seen (in this world); śrutāt—heard (in the next world); mat-racana—My activities of creation and so on; anucintayā—by constantly thinking about; cittasya—of the mind; yattah—engaged; grahaṇe—in the control; yoga-yuktah—situated in devotional service; yatīṣyate—will endeavor; rjubhiḥ—easy; yoga-mārgaiḥ—by the processes of mystic power.

TRANSLATION
Thus consciously engaged in devotional service in the association of devotees, a person gains distaste for sense gratification, both in this world and in the next, by constantly thinking about the activities of the Lord. This process of Kṛṣṇa consciousness is the easiest process of mystic power; when one is actually situated on that path of devotional service, he is able to control the mind.

**PURPORT**

In all scriptures people are encouraged to act in a pious way so that they can enjoy sense gratification not only in this life but also in the next. For example, one is promised promotion to the heavenly kingdom of higher planets by pious fruitive activities. But a devotee in the association of devotees prefers to contemplate the activities of the Lord—how He has created this universe, how He is maintaining it, how the creation dissolves, and how in the spiritual kingdom the Lord's pastimes are going on. There are full literatures describing these activities of the Lord, especially Bhagavad-gītā, Brahma-saṁhitā and Śrīmad-Bhāgavatam. The sincere devotee who associates with devotees gets the opportunity to hear and contemplate this subject of the pastimes of the Lord, and the result is that he feels distaste for so-called happiness in this or that world, in heaven or on other planets. The devotees are simply interested in being transferred to the personal association of the Lord; they have no more attraction for temporary so-called happiness. That is the position of one who is yoga-yukta. One who is fixed in mystic power is not disturbed by the allurement of this world or that world; he is interested in the matters of spiritual understanding or the spiritual situation. This sublime situation is very easily attained by the easiest process, bhakti-yoga. Rjubhir yoga-mārgaiḥ. A very suitable word used here is rjubhiḥ, or "very easy." There are different processes of yoga-mārga, attaining yoga perfection, but this process, devotional service to the Lord, is the easiest. Not only is it the easiest process, but the result is sublime. Everyone, therefore, should try to take this process of Kṛṣṇa consciousness and reach the highest perfection of life.

**TEXT 27**

असेव्यां प्रकुल्नेयुर्गाः
ज्ञाने वैराज्यविज्ञुभितेन ।
योगेन मय्यपित्या च भक्तया

SB 3.25.27
Mā pratyātmanamihāvarunyṣe ॥ २७ ॥

asevayāyām prakṛter guṇānām
jñānena vairāgya-viṣṇubhitena
yogena mayy arpitayā ca bhaktyā
mām pratyag-ātmānam ihāvarundhe

SYNONYMS

asevā—by not engaging in the service; ayam—this person; prakṛte guṇānām—of the modes of material nature; jñānena—by Knowledge; vairāgya—with renunciation; viṣṇubhitena—developed; yogena—by practicing yoga; mayi—unto Me; arpitayā—fixed; ca—and; bhaktyā—with devotion; mām—unto Me; pratyag-ātmānam—the Absolute Truth; iha—in this very life; avarundhe—one attains.

TRANSLATION

Thus by not engaging in the service of the modes of material nature but by developing Kṛṣṇa consciousness, knowledge in renunciation, and by practicing yoga, in which the mind is always fixed in devotional service unto the Supreme Personality of Godhead, one achieves My association in this very life, for I am the Supreme Personality, the Absolute Truth.

PURPORT

When one engages in devotional service to the Lord in the nine different kinds of bhakti-yoga, as enunciated in authoritative scriptures, such as hearing (śravaṇam), chanting (kīrtanam), remembering, offering worship, praying and offering personal service—either in one of them, or two or three or all of them—he naturally has no opportunity to engage in the service of the three modes of material nature. Unless one has good engagements in spiritual service, it is not possible to get out of the attachment to material service. Those who are not devotees, therefore, are interested in so-called humanitarian or philanthropic work, such as opening a hospital or charitable institution. These are undoubtedly good works in the sense that they are pious activities, and their result is that the performer may get some opportunities for sense gratification, either in this life or in the next. Devotional service, however, is beyond the boundary of sense gratification. It is completely spiritual activity. When one engages in the spiritual
activities of devotional service, naturally he does not get any opportunity to engage in
sense gratificatory activities. Kṛṣṇa conscious activities are performed not blindly but
with perfect understanding of knowledge and renunciation. This kind of yoga practice,
in which the mind is always fixed upon the Supreme Personality of Godhead in
devotion, results in liberation in this very life. The person who performs such acts gets
in touch with the Supreme Personality of Godhead. Lord Caitanya, therefore, approved
the process of hearing from realized devotees about the pastimes of the Lord. It does not
matter to what category of this world the audience belongs. If one meekly and
submissively hears about the activities of the Lord from a realized soul, he will be able to
conquer the Supreme Personality of Godhead, who is unconquerable by any other
process. Hearing or associating with devotees is the most important function for self-
realization.

TEXT 28

devahūtīr uvāca
kācit tvayy ucita bhaktiḥ
kīḍrśī mama go-carā
yayā padam te nirvāṇam
aṅjasānvāśnavā aham

SYNONYMS
devahūtiḥ uvāca—Devahūti said; kācit—what; tvayi—unto You; ucita—proper;
bhaktiḥ—devotional service; kīḍrśī—what kind; mama—by me; go-carā—fit to be
practiced; yayā—by which; padam—feet; te—Your; nirvāṇam—liberation; aṅjasā—
immediately; anvāśnavai—shall attain; aham—I.

TRANSLATION

On hearing this statement of the Lord, Devahūti inquired: What kind of devotional
service is worth developing and practicing to help me easily and immediately attain the
service of Your lotus feet?

**PURPORT**

It is stated in *Bhagavad-gītā* that no one is barred from rendering service to the Lord. Whether one is a woman or a laborer or a merchant, if he engages himself in the devotional service of the Lord he is promoted to the highest perfectional state and goes back home, back to Godhead. The devotional service most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master.

**TEXT 29**

```plaintext
yo yogo bhagavad-bāno
nirvāṇātmaṁs tvayoditaḥ
kīḍāśaḥ kati cāṅgāni
yatas tattvāvabodhanam
```

**SYNONYMS**

*yah*—which; *yogah*—mystic yoga process; *bhagavat-bāṇaḥ*—aiming at the Supreme Personality of Godhead; *nirvāṇa-ātman*—O embodiment of *nirvāṇa*; *tvayaḥ*—by You; *uditaḥ*—explained; *kīḍāśaḥ*—of what nature; *kati*—how many; *ca*—and; *aṅgāni*—branches; *yataḥ*—by which; *tattva*—of the truth; *avabodhanam*—understanding.

**TRANSLATION**

The mystic yoga system, as You have explained, aims at the Supreme Personality of Godhead and is meant for completely ending material existence. Please let me know the nature of that yoga system. How many ways are there by which one can understand in truth that sublime yoga?

**PURPORT**

There are different kinds of mystic yoga systems aiming for different phases of the
Absolute Truth. The jñāna-yoga system aims at the impersonal Brahman effulgence, and the haṭha-yoga system aims at the localized personal aspect, the Paramātmā feature of the Absolute Truth, whereas bhakti-yoga, or devotional service, which is executed in nine different ways, headed by hearing and chanting, aims at complete realization of the Supreme Lord. There are different methods of self-realization. But here Devahūti especially refers to the bhakti-yoga system, which has already been primarily explained by the Lord. The different parts of the bhakti-yoga system are hearing, chanting, remembering, offering prayers, worshiping the Lord in the temple, accepting service to Him, carrying out His orders, making friendship with Him and ultimately surrendering everything for the service of the Lord. The word nirvāṇatman is very significant in this verse. Unless one accepts the process of devotional service, one cannot end the continuation of material existence. As far as jñānīs are concerned, they are interested in jñāna-yoga, but even if one elevates oneself, after a great performance of austerity, to the Brahman effulgence, there is a chance of falling down again to the material world. Therefore, jñāna-yoga does not actually end material existence. Similarly, regarding the haṭha-yoga system, which aims at the localized aspect of the Lord, Paramātmā, it has been experienced that many yogīs, such as Viśvāmitra, fall down. But bhakti-yogīs, once approaching the Supreme Personality of Godhead, never come back to this material world, as it is confirmed in the Bhagavad-gītā. Yad gatvā na nivartante: [Bg. 15.6] upon going, one never comes back. Tyaktvā dehaṁ punar janma naiti: [Bg. 4.9] after giving up this body, he never comes back again to accept a material body. Nirvāṇa does not finish the existence of the soul. The soul is ever existing. Therefore nirvāṇa means to end one's material existence, and to end material existence means to go back home, back to Godhead.

Sometimes it is asked how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is elevated to the Vaikuṇṭha planets, directly in touch with the Supreme Personality of Godhead, he is prone to fall down, either from the impersonal Brahman realization or from an ecstatic trance of meditation. Another word in this verse, bhagavad-bāṇah, is very significant. Bāṇah means "arrow." The bhakti-yoga system is just like an arrow aiming up to the Supreme Personality of Godhead. The bhakti-yoga system never urges one towards the impersonal Brahman effulgence or to the point of Paramātmā realization. This bāṇah, or arrow, is so sharp and swift that it goes directly to the Supreme Personality of Godhead, penetrating the regions of impersonal Brahman and localized Paramātmā..
SYNONYMS

tat etat—that same; me—to me; vijānihi—please explain; yathā—so that; aham—I; manda—slow; dhīḥ—whose intelligence; hare—O my Lord; sukham—easily; buddhyeya—may understand; durbodham—very difficult to understand; yośā—a woman; bhavat-anugrahāt—by Your grace.

TRANSLATION

My dear son, Kapila, after all, I am a woman. It is very difficult for me to understand the Absolute Truth because my intelligence is not very great. But if You will kindly explain it to me, even though I am not very intelligent, I can understand it and thereby feel transcendental happiness.

PURPORT

Knowledge of the Absolute Truth is not very easily understood by ordinary, less intelligent men; but if the spiritual master is kind enough to the disciple, however unintelligent the disciple may be, then by the divine grace of the spiritual master everything is revealed. Viśvanātha Cakravartī Ṭhākura therefore says, yasya prasādād, by the mercy of the spiritual master, the mercy of the Supreme Personality of Godhead, bhagavat-prasādah, is revealed. Devahūti requested her great son to be merciful towards her because she was a less intelligent woman and also His mother. By the grace of Kapiladeva it was quite possible for her to understand the Absolute Truth, even though the subject matter is very difficult for ordinary persons, especially women.
Śrī Maitreya said: After hearing the statement of His mother, Kapila could understand her purpose, and He became compassionate towards her because of being born of her body. He described the Śāṅkhya system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.
śrī-bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttih svābhāviki tu yā
animittā bhāgavatī
bhaktiḥ siddher gariyasi

SYNONYMS
śrī-bhagavān uvāca— the Supreme Personality of Godhead said; devānām— of the senses or of the presiding deities of the senses; guṇa-liṅgānām—which detect sense objects; ānuśravika—according to scripture; karmaṇām—which work; sattve—unto the mind or unto the Lord; eva—only; eka-manasaḥ—of a man of undivided mind; vṛttih— inclination; svābhāviki—natural; tu—in fact; yā—which; animittā—without motive; bhāgavatī—to the Personality of Godhead; bhaktiḥ—devotional service; siddheḥ—than salvation; gariyasi—better.

TRANSLATION
Lord Kapila said: The senses are symbolic representations of the demigods, and their natural inclination is to work under the direction of the Vedic injunctions. As the senses are representatives of the demigods, so the mind is the representative of the Supreme Personality of Godhead. The mind's natural duty is to serve. When that service spirit is engaged in devotional service to the Personality of Godhead, without any motive, that is far better even than salvation.

PURPORT
The senses of the living entity are always engaged in some occupation, either in activities prescribed in the injunctions of the Vedas or in material activities. The natural inclination of the senses is to work for something, and the mind is the center of the senses. The mind is actually the leader of the senses; therefore it is called sattva. Similarly, the leader of all the demigods who are engaged in the activities of this material world—the sun-god, moon-god, Indra and others—is the Supreme Personality of Godhead. It is stated in the Vedic literature that the demigods are different limbs of the universal
body of the Supreme Personality of Godhead. Our senses are also controlled by different
demigods; our senses are representations of various demigods, and the mind is the
representation of the Supreme Personality of Godhead. The senses, led by the mind, act
under the influence of the demigods. When the service is ultimately aimed at the
Supreme Personality of Godhead, the senses are in their natural position. The Lord is
called Hṛṣīkeśa, for He is actually the proprietor and ultimate master of the senses. The
senses and the mind are naturally inclined to work, but when they are materially
contaminated they work for some material benefit or for the service of the demigods,
although actually they are meant to serve the Supreme Personality of Godhead. The
senses are called hṛṣīka, and the Supreme Personality of Godhead is called Hṛṣīkeśa.
Indirectly, all the senses are naturally inclined to serve the Supreme Lord. That is called bhakti.
Kapiladeva said that when the senses, without desire for material profit or other selfish
motives, are engaged in the service of the Supreme Personality of Godhead, one is
situated in devotional service. That spirit of service is far better than siddhi, salvation.
Bhakti, the inclination to serve the Supreme Personality of Godhead, is in a
transcendental position far better than mukti, or liberation. Thus bhakti is the stage
after liberation. Unless one is liberated one cannot engage the senses in the service of
the Lord. When the senses are engaged either in material activities of sense gratification
or in the activities of the Vedic injunctions, there is some motive, but when the same
senses are engaged in the service of the Lord and there is no motive, that is called
animittā and is the natural inclination of the mind. The conclusion is that when the
mind, without being deviated either by Vedic injunctions or by material activities, is
fully engaged in Kṛṣṇa consciousness, or devotional service to the Supreme Personality
of Godhead, it is far better than the most aspired—for liberation from material
entanglement.

SB 3.25.33

TEXT 33

जरयत्याशु या कोश निर्गीर्ममनलो यथा ॥ ३३ ॥

jarayaty āśu yā kośam
nigirṇam analo yathā

SYNONYMS
TRANSLATION

Bhakti, devotional service, dissolves the subtle body of the living entity without separate effort, just as fire in the stomach digests all that we eat.

PURPORT

Bhakti is in a far higher position than mukti because a person's endeavor to get liberation from the material entanglement is automatically served in devotional service. The example is given here that the fire in the stomach can digest whatever we eat. If the digestive power is sufficient, then whatever we can eat will be digested by the fire in the stomach. Similarly, a devotee does not have to try separately to attain liberation. That very service to the Supreme Personality of Godhead is the process of his liberation because to engage oneself in the service of the Lord is to liberate oneself from material entanglement. Śrī Bilvamaṅga-la Ṭhākura explained this position very nicely. He said, "If I have unflinching devotion unto the lotus feet of the Supreme Lord, then mukti, or liberation, serves me as my maidservant. Mukti, the maidservant, is always ready to do whatever I ask." For a devotee, liberation is no problem at all. Liberation takes place without separate endeavor. Bhakti, therefore, is far better than mukti or the impersonalist position. The impersonalists undergo severe penances and austerities to attain mukti, but the bhakta, simply by engaging himself in the bhakti process, especially in chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, immediately develops control over the tongue by engaging it in chanting, and accepting the remnants of foodstuff offered to the Personality of Godhead. As soon as the tongue is controlled, naturally all other senses are controlled automatically. Sense control is the perfection of the yoga principle, and one's liberation begins immediately as soon as he engages himself in the service of the Lord. It is confirmed by Kapiladeva that bhakti, or devotional service, is garīyasī, more glorious than siddhi, liberation.

TEXT 34

नैकात्मां मे स्मृहयन्ति केचिन्

SB 3.25.34
naikātmatāṁ me sprḥayanti kecit
mat-pāda-sevābhiratā mad-ihāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi

SYNONYMS

na—never; eka-ātmatām—merging into oneness; me—My; sprḥayanti—they desire; kecit—any; mat-pāda-sevā—the service of My lotus feet; abhiratāḥ—engaged in; mat-ihāḥ—endeavoring to attain Me; ye—those who; anyonyataḥ—mutually; bhāgavatāḥ—pure devotees; prasajya—assembling; sabhājayante—glorify; mama—My; pauruṣāṇi—glorious activities.

TRANSLATION

A pure devotee, who is attached to the activities of devotional service and who always engages in the service of My lotus feet, never desires to become one with Me. Such a devotee, who is unflinchingly engaged, always glorifies My pastimes and activities.

PURPORT

There are five kinds of liberation stated in the scriptures. One is to become one with the Supreme Personality of Godhead, or to forsake one's individuality and merge into the Supreme Spirit. This is called ekātmatāṁ. A devotee never accepts this kind of liberation. The other four liberations are: to be promoted to the same planet as God (Vaikuṇṭha), to associate personally with the Supreme Lord, to achieve the same opulence as the Lord and to attain the same bodily features as the Supreme Lord. A pure devotee, as will be explained by Kapila Muni, does not aspire for any of the five liberations. He especially despises as hellish the idea of becoming one with the Supreme Personality of Godhead. Śrī Prabhodhānanda Sarasvatī, a great devotee of Lord Caitanya, said, kaivalyaṁ narakāyate: "The happiness of becoming one with the Supreme Lord, which is aspired for by the Māyāvādīs, is considered hellish." That oneness is not for

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pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead but that ultimately there is no personality; they say that since the Absolute Truth is impersonal, one can imagine a personal form of the impersonal Absolute Truth for the time being, but as soon as one becomes liberated the worship stops. That is the theory put forward by the Māyāvāda philosophy. Actually the impersonalists do not merge into the existence of the Supreme Person but into His personal bodily luster, which is called the brahmajyoti. Although that brahmajyoti is not different from His personal body, that sort of oneness (merging into the bodily luster of the Personality of Godhead) is not accepted by a pure devotee because the devotees engage in greater pleasure than the so-called pleasure of merging into His existence. The greatest pleasure is to serve the Lord. Devotees are always thinking about how to serve Him; they are always designing ways and means to serve the Supreme Lord, even in the midst of the greatest obstacles of material existence.

The Māyāvādīs accept the description of the pastimes of the Lord as stories, but actually they are not stories; they are historical facts. Pure devotees accept the narrations of the pastimes of the Lord not as stories but as Absolute Truth. The words mama paurusāni are significant. Devotees are very much attached to glorifying the activities of the Lord, whereas the Māyāvādīs cannot even think of these activities. According to them the Absolute Truth is impersonal. Without personal existence, how can there be activity? The impersonalists take the activities mentioned in the Śrīmad-Bhāgavatam, Bhagavad-gītā and other Vedic literatures as fictitious stories, and therefore they interpret them most mischievously. The have no idea of the Personality of Godhead. They unnecessarily poke their noses into the scripture and interpret it in a deceptive way in order to mislead the innocent public. The activities of Māyāvādīs are very dangerous to the public, and therefore Lord Caitanya warned us never to hear from any Māyāvādī about any scripture. They will spoil the entire process, and the person hearing them will never be able to come to the path of devotional service to attain the highest perfection, or will be able to do so only after a very long time.

It is clearly stated by Kapila Muni that bhakti activities, or activities in devotional service, are transcendental to mukti. This is called pañcama-puruṣārtha. Generally, people engage in the activities of religion, economic development and sense gratification, and ultimately they work with an idea that they are going to become one with the Supreme Lord (mukti). But bhakti is transcendental to all these activities. The Śrīmad-Bhāgavatam, therefore, begins by stating that all kinds of pretentious religiosity is completely eradicated from the Bhāgavatam. Ritualistic activities for economic
development and sense gratification and, after frustration in sense gratification, the desire to become one with the Supreme Lord, are all completely rejected in the Bhāgavatam. The Bhāgavatam is especially meant for the pure devotees, who always engage in Kṛṣṇa consciousness, in the activities of the Lord, and always glorify these transcendental activities. Pure devotees worship the transcendental activities of the Lord in Vṛndāvana, Dwārapāla and Mathurā as they are narrated in the Śrīmad-Bhāgavatam and other purāṇas. The Māyāvādī philosophers completely reject them as stories, but actually they are great and worshipable subject matters and thus are relishable only for devotees. That is the difference between a Māyāvādī and a pure devotee.

TEXT 35

पश्यन्ति ते मे रूचिराण्यम् सन्तः
प्रसन्तवक्राण्यलोचनानि ।
रूपाणि दिव्यानि वरप्रदानि
साकं वाचं स्मृहणीयां वदन्ति ॥ ३५ ॥

paśyanti te me rucirāṇy amba santaḥ
prasanna-vakṭarunā-locanāni
rūpāṇi divyāṇi vara-pradāṇi
sākam vācam spṛhaṇīyāṁ vadanti

SYNONYMS
paśyanti—see; te—they; me—My; rucirāṇi—beautiful; amba—O mother; santaḥ—devotees; prasanna—smiling; vaktra—face; aruṇa—like the morning sun; locanāni—eyes; rūpāṇi—forms; divyāṇi—transcendental; vara-pradāṇi—benevolent; sākam—with Me; vācam—words; spṛhaṇīyāṁ—favorable; vadanti—they speak.

TRANSLATION
O My mother, My devotees always see the smiling face of My form, with eyes like the rising morning sun. They like to see My various transcendental forms, which are all benevolent, and they also talk favorably with Me.

SB 3.25.35
Māyāvādīs and atheists accept the forms of the Deities in the temple of the Lord as idols, but devotees do not worship idols. They directly worship the Personality of Godhead in His arcā incarnation. Arcā refers to the form which we can worship in our present condition. Actually, in our present state it is not possible to see God in His spiritual form because our material eyes and senses cannot conceive of a spiritual form. We cannot even see the spiritual form of the individual soul. When a man dies we cannot see how the spiritual form leaves the body. That is the defect of our material senses. In order to be seen by our material senses, the Supreme Personality of Godhead accepts a favorable form which is called arcā-vigraha. This arcā-vigraha, sometimes called the arcā incarnation, is not different from Him. Just as the Supreme Personality of Godhead accepts various incarnations, He takes on forms made out of matter—clay, wood, metal and jewels.

There are many śāstric injunctions which give instructions for carving forms of the Lord. These forms are not material. If God is all-pervading, then He is also in the material elements. There is no doubt about it. But the atheists think otherwise. Although they preach that everything is God, when they go to the temple and see the form of the Lord, they deny that He is God. According to their own theory, everything is God. Then why is the Deity not God? Actually, they have no conception of God. The devotees' vision, however, is different; their vision is smeared with love of God. As soon as they see the Lord in His different forms, the devotees become saturated with love, for they do not find any difference between the Lord and His form in the temple, as do the atheists. The smiling face of the Deity in the temple is beheld by the devotees as transcendental and spiritual, and the decoration of the body of the Lord is very much appreciated by the devotees. It is the duty of the spiritual master to teach how to decorate the Deity in the temple, how to cleanse the temple and how to worship the Deity. There are different procedures and rules and regulations which are followed in temples of Viṣṇu, and devotees go there and see the Deity, the vigraha, and spiritually enjoy the form because all of the Deities are benevolent. The devotees express their minds before the Deity, and in many instances the Deity also gives answers. But one must be a very elevated devotee in order to be able to speak with the Supreme Lord. Sometimes the Lord informs the devotee through dreams. These exchanges of feelings between the Deity and the devotee are not understandable by atheists, but actually the devotee enjoys them. Kapila Muni is explaining how the devotees see the decorated body and face of the Deity and how they speak with Him in devotional service.
TEXT 36

Upon seeing the charming forms of the Lord, smiling and attractive, and hearing His very pleasing words, the pure devotee almost loses all other consciousness. His senses are freed from all other engagements, and he becomes absorbed in devotional service. Thus in spite of his unwillingness, he attains liberation without separate endeavor.

PURPORT

There are three divisions of devotees—first-class, second-class and third-class. Even the third-class devotees are liberated souls. It is explained in this verse that although they do not have knowledge, simply by seeing the beautiful decoration of the Deity in the temple, the devotee is absorbed in thought of Him and loses all other consciousness. Simply by fixing oneself in Krṣṇa consciousness, engaging the senses in the service of the Lord, one is imperceptibly liberated. This is also confirmed in Bhagavad-gītā. Simply by discharging uncontaminated devotional service as prescribed in the scriptures, one
becomes equal to Brahman. In *Bhagavad-gītā* it is said, *brahma-bhūyāya kalpate* [Bg. 14.26] This means that the living entity in his original state is Brahman because he is part and parcel of the Supreme Brahman. But simply because of his forgetfulness of his real nature as an eternal servitor of the Lord, he is overwhelmed and captured by māyā. His forgetfulness of his real constitutional position is māyā. Otherwise he is eternally Brahman.

When one is trained to become conscious of his position, he understands that he is the servitor of the Lord. "Brahman" refers to a state of self-realization. Even the third-class devotee—who is not advanced in knowledge of the Absolute Truth but simply offers obeisances with great devotion, thinks of the Lord, sees the Lord in the temple and brings forth flowers and fruits to offer to the Deity—becomes imperceptibly liberated. *Śraddhayānvitāḥ*: with great devotion the devotees offer worshipful respects and paraphernalia to the Deity. The Deities of Rādhā and Kṛṣṇa, Lakṣmī and Nārāyaṇa, and Rāma and Sītā are very attractive to devotees, so much so that when they see the statue decorated in the temple of the Lord they become fully absorbed in thought of the Lord. That is the state of liberation. In other words, it is confirmed herewith that even a third-class devotee is in the transcendental position, above those who are trying for liberation by speculation or by other methods. Even great impersonalists like Śukadeva Gosvāmī and the four Kumāras were attracted by the beauty of the Deities in the temple, by the decorations and by the aroma of *tulasī* offered to the Lord, and they became devotees. Even though they were in the liberated state, instead of remaining impersonalists they were attracted by the beauty of the Lord and became devotees. Here the word *vilāsa* is very important. *Vilāsa* refers to the activities or pastimes of the Lord. It is a prescribed duty in temple worship that not only should one visit the temple to see the Deity nicely decorated, but at the same time he should hear the recitation of *Śrīmad-Bhāgavatam*, *Bhagavad-gītā* or some similar literature, which is regularly recited in the temple. It is the system in Vṛndāvana that in every temple there is recitation of the śāstras. Even third-class devotees who have no literary knowledge or no time to read *Śrīmad-Bhāgavatam* or *Bhagavad-gītā* get the opportunity to hear about the pastimes of the Lord. In this way their minds may remain always absorbed in the thought of the Lord—His form, His activities and His transcendental nature. This state of Kṛṣṇa consciousness is a liberated stage. Lord Caitanya, therefore, recommended five important processes in the discharge of devotional service: (1) to chant the holy names of the Lord, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, (2) to associate with devotees and serve them as far as possible, (3) to hear *Śrīmad-Bhāgavatam*, (4) to see the decorated temple and the Deity and, if
possible, (5) to live in a place like Vṛndāvana or Mathurā. These five items alone can help a devotee achieve the highest perfectional stage. This is confirmed in Bhagavad-gītā and here in the Śrīmad-Bhāgavatam. That third-class devotees can also imperceptibly achieve liberation is accepted in all Vedic literatures.

TEXT 37

अथो किभृति मम मायाविनस्ता-
मैश्चर्यमय्यमाननुप्रवत्तम।
श्रीयं भागवती बास्यहथन्ति भद्रं
परस्य में तेश्श्रुवते तु लोके॥ ३७ ॥

ātho vibhūtiṁ mama māyāvinas tāṁ
aiśvaryam aśṭāṅgam anupravṛttam
śriyam bhāgavatīṁ vāspṛhayanti bhadṛāṁ
parasya me te 'śnunvate tu loke

SYNONYMS

ātho—then; vibhūtim—opulence; mama—of Me; māyāvinah—of the Lord of māyā;
tām—that; aiśvaryam—mystic perfection; aśṭa-āṅgam—consisting of eight parts;
anupravṛttam—following; śriyam—splendor; bhāgavatīṁ—of the kingdom of God; vā—or; aspṛhayanti—they do not desire; bhadṛāṁ—blissful; parasya—of the Supreme Lord;
me—of Me; te—those devotees; aśnunvate—enjoy; tu—but; loke—in this life.

TRANSLATION

Thus because he is completely absorbed in thought of Me, the devotee does not desire even the highest benediction obtainable in the upper planetary systems, including Satyaloka. He does not desire the eight material perfections obtained from mystic yoga, nor does he desire to be elevated to the kingdom of God. Yet even without desiring them, the devotee enjoys, even in this life, all the offered benedictions.

PURPORT

The vibhūti, or opulences, offered by māyā are of many varieties. We have experience of
different varieties of material enjoyment even on this planet, but if one is able to promote himself to higher planets like Candraloka, the sun or, still higher, Maharloka, Janaloka and Tapoloka, or even ultimately the highest planet, which is inhabited by Brahmā and is called Satyaloka, there are immense possibilities for material enjoyment. For example, the duration of life on higher planets is far, far greater than on this planet. It is said that on the moon the duration of life is such that our six months are equal to one day. We cannot even imagine the duration of life on the highest planet. It is stated in Bhagavad-gītā that Brahmā's twelve hours are inconceivable even to our mathematicians. These are all descriptions of the external energy of the Lord, or māyā. Besides these, there are other opulences which the yogīs can achieve by their mystic power. They are also material. A devotee does not aspire for all these material pleasures, although they are available to him simply by wishing. By the grace of the Lord, a devotee can achieve wonderful success simply by willing, but a real devotee does not like that. Lord Caitanya Mahāprabhu has taught that one should not desire material opulence or material reputation, nor should one try to enjoy material beauty; one should simply aspire to be absorbed in the devotional service of the Lord, even if one does not get liberation but has to continue the process of birth and death unlimitedly. Actually, however, to one who engages in Kṛṣṇa consciousness, liberation is already guaranteed. Devotees enjoy all the benefits of the higher planets and the Vaikuṇṭha planets also. It is especially mentioned here, bhāgavatim bhadrām. In the Vaikuṇṭha planets everything is eternally peaceful, yet a pure devotee does not even aspire to be promoted there. But still he gets that advantage; he enjoys all the facilities of the material and spiritual worlds, even during the present life-span.

TEXT 38

Na karhīcin mat-pārāḥ sānta-rūpe
nānksyaṇti no me 'nimīṣo leḍhi hetih
yeśām aham priya ātmā sutaḥ ca
sakhā guruḥ suhīdo daivam īṣṭam

SB 3.25.38
SYNONYMS

na—not; karhicit—ever; mat-parah—My devotees; santarupa—O mother; nakshanti—will lose; no—not; me—My; animishah—time; ledhah—destroys; hetih—weapon; yesham—of whom; aham—I; priyah—dear; atmah—self; sutarah—son; ca—and; sakah—friend; guruh—preceptor; suhrdah—benefactor; daivam—Deity; istam—chosen.

TRANSLATION

The Lord continued: My dear mother, devotees who receive such transcendental opulences are never bereft of them; neither weapons nor the change of time can destroy such opulences. Because the devotees accept Me as their friend, their relative, their son, preceptor, benefactor and Supreme Deity, they cannot be deprived of their possessions at any time.

PURPORT

It is stated in Bhagavad-gita that one may elevate himself to the higher planetary systems, even up to Brahmalaoka, by dint of pious activities, but when the effects of such pious activities are finished, one again comes back to this earth to begin a new life of activities. Thus even though one is promoted to the higher planetary system for enjoyment and a long duration of life, still that is not a permanent settlement. But as far as the devotees are concerned, their assets—the achievement of devotional service and the consequent opulence of Vaikuntha, even on this planet—are never destroyed. In this verse Kapiladeva addresses His mother as santarupa, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaikuntha atmosphere, which is called santarupa because it is in the mode of pure goodness, undisturbed by the modes of passion and ignorance. Once one is fixed in the devotional service of the Lord, his position of transcendental service cannot be destroyed, and the pleasure and service simply increase unlimitedly. For the devotees engaged in Krishna consciousness, in the Vaikuntha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaikuntha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaikuntha planets. Here our activities are controlled by different demigods; even if we move our hand and leg, the action is controlled by the demigods. But in the Vaikuntha atmosphere there is no influence of the demigods or of time; therefore there is no question of destruction. When the time element is present, there is the certainty of
destruction, but when there is no time element—past, present or future—then everything is eternal. Therefore this verse uses the words na naṅkṣyanti, indicating that the transcendental opulences will never be destroyed.

The reason for freedom from destruction is also described. The devotees accept the Supreme Lord as the most dear personality and reciprocate with Him in different relationships. They accept the Supreme Personality of Godhead as the dearmost friend, the dearmost relative, the dearmost son, the dearmost preceptor, the dearmost well-wisher or the dearmost Deity. The Lord is eternal; therefore any relationship in which we accept Him is also eternal. It is clearly confirmed herein that the relationships cannot be destroyed, and therefore the opulences of those relationships are never destroyed. Every living entity has the propensity to love someone. We can see that if someone has no object of love, he generally directs his love to a pet animal like a cat or a dog. Thus the eternal propensity for love in all living entities is always searching for a place to reside. From this verse we can learn that we can love the Supreme Personality of Godhead as our dearmost object—as a friend, as a son, as a preceptor or as a well-wisher—and there will be no cheating and no end to such love. We shall eternally enjoy the relationship with the Supreme Lord in different aspects. A special feature of this verse is the acceptance of the Supreme Lord as the supreme preceptor. Bhagavad-gītā was spoken directly by the Supreme Lord, and Arjuna accepted Kṛṣṇa as guru, or spiritual master. Similarly, we should accept only Kṛṣṇa as the supreme spiritual master. Kṛṣṇa, of course, means Kṛṣṇa and His confidential devotees; Kṛṣṇa is not alone. When we speak of Kṛṣṇa, "Kṛṣṇa" means Kṛṣṇa in His name, in His form, in His qualities, in His abode and in His associates. Kṛṣṇa is never alone, for the devotees of Kṛṣṇa are not impersonalists. For example, a king is always associated with his secretary, his commander, his servant and so much paraphernalia. As soon as we accept Kṛṣṇa and His associates as our preceptors, no ill effects can destroy our knowledge. In the material world the knowledge which we acquire may change because of the influence of time, but nevertheless the conclusions received from Bhagavad-gītā, directly from the speeches of the Supreme Lord, Kṛṣṇa, can never change. There is no use interpreting Bhagavad-gītā; it is eternal.

Kṛṣṇa, the Supreme Lord, should be accepted as one's best friend. He will never cheat. He will always give His friendly advice and friendly protection to the devotee. If Kṛṣṇa is accepted as a son, He will never die. Here we have a very loving son or child, but the father and mother, or those who are affectionate towards him, always hope, "May my son not die." But Kṛṣṇa actually never will die. Therefore those who accept Kṛṣṇa, or the Supreme Lord, as their son will never be bereft of their son. In many instances devotees
have accepted the Deity as a son. In Bengal there are many such instances, and even after the death of the devotee, the Deity performs the śrāddha ceremony for the father. The relationship is never destroyed. People are accustomed to worship different forms of demigods, but in Bhagavad-gītā such a mentality is condemned; therefore one should be intelligent enough to worship only the Supreme Personality of Godhead in His different forms such as Lakṣmī-Nārāyaṇa, Śitā-Rāma and Rādhā-Kṛṣṇa. Thus one will never be cheated. By worshiping the demigods one may elevate himself to the higher planets, but during the dissolution of the material world, the deity and the abode of the deity will be destroyed. But one who worships the Supreme Personality of Godhead is promoted to the Vaikuṇṭha planets, where there is no influence of time, destruction or annihilation. The conclusion is that the time influence cannot act upon devotees who have accepted the Supreme Personality of Godhead as everything.

**TEXTS 39-40**

**SB 3.25.39, SB 3.25.40, SB 3.25.39-40**

इमं लोकं तथैवामुमत्रात्मानमुभयायिनम्
आत्मानमु चेह ये रायः पशवो गृहाः
बिसृज्य सर्वात्मानाय च विद्यतोमुखम्
भजन्त्यान्यन्याय भक्तया तामुत्योरतिपारे

imam lokam tathaivāmum
ātmānam ubhayāyinam
ātmānam anu ye ceha
ye rāyah paśavo gṛhāḥ
visṛjya sarvān anyāmś ca
mām evaṁ viśvato-mukham
bhajanty ananyayā bhaktyā
tāṁ mṛtyor atipāraye

**SYNONYMS**

imam—this; lokam—world; tathā—accordingly; eva—certainly; amum—that world; ātmānam—the subtle body; ubhaya—in both; aynam—traveling; ātmānam—the body; anu—in relationship with; ye—those who; ca—also; iha—in this world; ye—that which; rāyah—wealth; paśavaḥ—cattle; gṛhāḥ—houses; visṛjya—having given up; sarvān—all;

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anyān—other; ca—and; mām—Me; evam—thus; viśvataḥ-mukham—the all-pervading Lord of the universe; bhajanti—they worship; ananyayā—unflinching; bhaktyā—by devotional service; tān—them; mṛtyoḥ—of death; atipāraye—I take to the other side.

TRANSLATION

Thus the devotee who worships Me, the all-pervading Lord of the universe, in unflinching devotional service, gives up all aspirations to be promoted to heavenly planets or to become happy in this world with wealth, children, cattle, home or anything in relationship with the body. I take him to the other side of birth and death.

PURPORT

Unflinching devotional service, as described in these two verses, means engaging oneself in full Kṛṣṇa consciousness, or devotional service, accepting the Supreme Lord as all in all. Since the Supreme Lord is all-inclusive, if anyone worships Him with unflinching faith, he has automatically achieved all other opulences and performed all other duties. The Lord promises herein that He takes His devotee to the other side of birth and death. Lord Caitanya, therefore, recommended that one who aspires to go beyond birth and death should have no material possessions. This means that one should not try to be happy in this world or to be promoted to the heavenly world, nor should he try for material wealth, children, houses or cattle.

How liberation is imperceptibly achieved by a pure devotee and what the symptoms are have been explained. For the conditioned soul there are two statuses of living. One status is in this present life, and the other is our preparation for the next life. If I am in the mode of goodness then I may be preparing for promotion to the higher planets, if I am in the mode of passion then I shall remain here in a society where activity is very prominent, and if I am in the mode of ignorance I may be degraded to animal life or a lower grade of human life. But for a devotee there is no concern for this life or the next life because in any life he does not desire elevation in material prosperity or a high-grade or low-grade life. He prays to the Lord, "My dear Lord, it does not matter where I am born, but let me be born, even as an ant, in the house of a devotee." A pure devotee does not pray to the Lord for liberation from this material bondage. Actually, the pure devotee never thinks that he is fit for liberation. Considering his past life and his mischievous activities, he thinks that he is fit to be sent to the lowest region of hell. If in this life I am trying to become a devotee, this does not mean that in my many past lives I was one-hundred-percent pious. That is not possible. A devotee, therefore, is always
conscious of his real position. Only by his full surrender to the Lord, by the Lord's grace, are his sufferings made shorter. As stated in Bhagavad-gītā, "Surrender unto Me, and I will give you protection from all kinds of sinful reaction." That is His mercy. But this does not mean that one who has surrendered to the lotus feet of the Lord has committed no misdeeds in his past life. A devotee always prays, "For my misdeeds, may I be born again and again, but my only prayer is that I may not forget Your service." The devotee has that much mental strength, and he prays to the Lord: "May I be born again and again, but let me be born in the home of Your pure devotee so that I may again get a chance to develop myself."

A pure devotee is not anxious to elevate himself in his next birth. He has already given up that sort of hope. In any life in which one is born, as a householder, or even as an animal, one must have some children, some resources or some possessions, but a devotee is not anxious to possess anything. He is satisfied with whatever is obtainable by God's grace. He is not at all attached to improving his social status or improving the status of education of his children. He is not neglectful—he is dutiful—but he does not spend too much time on the upliftment of temporary household or social life. He fully engages in the service of the Lord, and for other affairs he simply spares as much time as absolutely necessary (yathārham upayuñjataḥ). Such a pure devotee does not care for what is going to happen in the next life or in this life; he does not care even for family, children or society. He fully engages in the service of the Lord in Kṛṣṇa consciousness. It is stated in Bhagavad-gītā that without the knowledge of the devotee, the Lord arranges for His devotee to be immediately transferred to His transcendental abode just after leaving his body. After quitting his body he does not go into the womb of another mother. The ordinary common living entity, after death, is transferred to the womb of another mother, according to his karma, or activities, to take another type of body. But as far as the devotee is concerned, he is at once transferred to the spiritual world in the association of the Lord. That is the Lord's special mercy. How it is possible is explained in the following verses. Because He is all-powerful, the Lord can do anything and everything. He can excuse all sinful reactions. He can immediately transfer a person to Vaikuṇṭhaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

TEXT 41

नान्यत्र मद्गवतं प्रधानपुरुषेश्वरात् ।

SB 3.25.41
nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānāṁ
bhayaṁ tīvram nivartate

SYNONYMS

na—not; anyatra—otherwise; mat—than Myself; bhagavataḥ—the Supreme Personality of Godhead; pradhāna-puruṣa-īśvarāt—the Lord of both prakṛti and puruṣa; ātmanaḥ—the soul; sarva-bhūtānām—of all living beings; bhayaṁ—fear; tīvram—terrible; nivartate—is forsaken.

TRANSLATION

The terrible fear of birth and death can never be forsaken by anyone who resorts to any shelter other than Myself, for I am the almighty Lord, the Supreme Personality of Godhead, the original source of all creation, and also the Supreme Soul of all souls.

PURPORT

It is indicated herein that the cycle of birth and death cannot be stopped unless one is a pure devotee of the Supreme Lord. It is said, harim vinā na mṛtim taranti. One cannot surpass the cycle of birth and death unless one is favored by the Supreme Personality of Godhead. The same concept is confirmed herewith: one may take to the system of understanding the Absolute Truth by one's own imperfect sensory speculation, or one may try to realize the self by the mystic yoga process; but whatever one may do, unless he comes to the point of surrendering to the Supreme Personality of Godhead, no process can give him liberation. One may ask if this means that those who are undergoing so much penance and austerity by strictly following the rules and regulations are endeavoring in vain. The answer is given by Śrīmad-Bhāgavatam (10.2.32): ye ’nye ’ravindaṅka vimuktā-māninaḥ. Lord Brahmā and other demigods prayed to the Lord when Kṛṣṇa was in the womb of Devakī: "My dear lotus-eyed Lord, there are persons who are puffed up with the thought that they have become liberated or one with God or have become God, but in spite of thinking in such a puffed-up way, their intelligence is not laudable. They are less intelligent." It is stated that their intelligence, whether high
or low, is not even purified. In purified intelligence a living entity cannot think otherwise than to surrender. Bhagavad-gītā, therefore, confirms that purified intelligence arises in the person of a very wise man. Bahūnāṁ janmanāṁ ante jñānavān māṁ prapadyate [Bg. 7.19]. After many, many births, one who is actually advanced in intelligence surrenders unto the Supreme Lord.

Without the surrendering process, one cannot achieve liberation. The Bhāgavatam says, "Those who are simply puffed up, thinking themselves liberated by some nondevotional process, are not polished or clear in intelligence, for they have not yet surrendered unto You. In spite of executing all kinds of austerities and penances or even arriving at the brink of spiritual realization in Brahman realization, they think that they are in the effulgence of Brahman, but actually, because they have no transcendental activities, they fall down to material activities." One should not be satisfied simply with knowing that one is Brahman. He must engage himself in the service of the Supreme Brahman; that is bhakti. The engagement of Brahman should be the service of Parabrahman. It is said that unless one becomes Brahman one cannot serve Brahman. The Supreme Brahman is the Supreme Personality of Godhead, and the living entity is also Brahman. Without realization that he is Brahman, spirit soul, an eternal servitor of the Lord, if one simply thinks that he is Brahman, his realization is only theoretical. He has to realize and at the same time engage himself in the devotional service of the Lord; then he can exist in the Brahman status. Otherwise he falls down.

The Bhāgavatam says that because nondevotees neglect the transcendental loving service of the lotus feet of the Personality of Godhead, their intelligence is not sufficient, and therefore these persons fall down. The living entity must have some activity. If he does not engage in the activity of transcendental service, he must fall down to material activity. As soon as one falls down to material activity, there is no rescue from the cycle of birth and death. It is stated here by Lord Kapila, "Without My mercy" (nānyatra mad bhagavataḥ). The Lord is stated here to be Bhagavān, the Supreme Personality of Godhead, indicating that He is full of all opulences and is therefore perfectly competent to deliver one from the cycle of birth and death. He is also called pradhāna because He is the Supreme. He is equal to everyone, but to one who surrenders to Him He is especially favorable. It is also confirmed in Bhagavad-gītā that the Lord is equal to everyone; no one is His enemy and no one is His friend. But to one who surrenders unto Him, He is especially inclined. By the grace of the Lord, simply by surrendering unto Him one can get out of this cycle of birth and death. Otherwise, one may go on in many, many lives and may many times attempt other processes for liberation.
TEXT 42

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt
varṣatīndro dahaty agnir
mṛtyuṣ carati mad-bhayāt

SYNONYMS

mat-bhayāt—out of fear of Me; vāti—blows; vātaḥ—wind; ayam—this; sūryaḥ—the sun;
tapati—shines; mat-bhayāt—out of fear of Me; varṣati—showers rain; indraḥ—Indra;
dahati—burns; agniḥ—fire; mṛtyuḥ—death; carati—goes; mat-bhayāt—out of fear of Me.

TRANSLATION

It is because of My supremacy that the wind blows, out of fear of Me; the sun shines out of fear of Me, and the lord of the clouds, Indra, sends forth showers out of fear of Me. Fire burns out of fear of Me, and death goes about taking its toll out of fear of Me.

PURPORT

The Supreme Personality of Godhead, Kṛṣṇa, says in Bhagavad-gītā that the natural laws being enacted are correct in all activities because of His superintendence. No one should think that nature is working automatically, without superintendence. The Vedic literature says that the clouds are controlled by the demigod Indra, heat is distributed by the sun-god, the soothing moonlight is distributed by Candra, and the air is blowing under the arrangement of the demigod Vāyu. But above all these demigods, the Supreme Personality of Godhead is the chief living entity. Nityo nityānāṁ cetanaś cetanānām (Kaṭha Upaniṣad 2.2.13). The demigods are also ordinary living entities, but due to their faithfulness—their devotional service attitude—they have been promoted to such posts. These different demigods, or directors, such as Candra, Varuṇa and Vāyu, are called adhikāri-devatā. The demigods are departmental heads. The government of the Supreme
Lord consists not only of one planet or two or three; there are millions of planets and millions of universes. The Supreme Personality of Godhead has a huge government, and He requires assistants. The demigods are considered His bodily limbs. These are the descriptions of Vedic literature. Under these circumstances, the sun-god, the moon-god, the fire-god and the air-god are working under the direction of the Supreme Lord. It is confirmed in the Bhagavad-gītā, mayādhyakṣena prakṛtiḥ sūyate sa-carācaram [Bg. 9.10]. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed punctually and regularly.

One who has taken shelter of the Supreme Personality of Godhead is completely protected from all other influences. He no longer serves or is obliged to anyone else. Of course he is not disobedient to anyone, but his full power of thought is absorbed in the service of the Lord. The statements by the Supreme Personality of Godhead Kapila that under His direction the air is blowing, the fire is burning and the sun is giving heat are not sentimental. The impersonalist may say that the Bhāgavatam devotees create and imagine someone as the Supreme Personality of Godhead and assign qualifications to Him; but actually it is neither imagination nor an imposition of artificial power in the name of Godhead. In the Vedas it is said, bhiṣāsmād vātāḥ pavate/bhiṣodeti sūryaḥ: "By fear of the Supreme Lord the wind-god and the sun-god are acting." Bhiṣāsmād agniṣ candraḥ ca/mṛtyur dhāvati pañcamaḥ: "Agni, Indra and Mṛtyu are also acting under His direction." These are the statements of the Vedas.

TEXT 43

jñāna-vairāgya-yuktena
bhakti-yogena yogināḥ
kṣemāya pāda-mūlaṁ me
praviṣānty akuto-bhayam

SYNONYMS

jñāna—with knowledge; vairāgya—and renunciation; yuktena—equipped; bhakti-yogena—by devotional service; yogināḥ—the yogīs; kṣemāya—for eternal benefit; pāda-mūlaṁ—feet; me—My; praviṣānti—take shelter of; akuto-bhayam—without fear.
TRANSLATION

The yogīs, equipped with transcendental knowledge and renunciation and engaged in devotional service for their eternal benefit, take shelter of My lotus feet, and since I am the Lord, they are thus eligible to enter into the kingdom of Godhead without fear.

PURPORT

One who actually wants to be liberated from the entanglement of this material world and go back home, back to Godhead, is actually a mystic yogī. The words explicitly used here are yuktena bhakti-yogena. Those yogīs, or mystics, who engage in devotional service are the first-class yogīs. The first-class yogīs, as described in Bhagavad-gītā, are those who are constantly thinking of the Lord, the Supreme Personality of Godhead, Kṛṣṇa. These yogīs are not without knowledge and renunciation. To become a bhakti-yogī means to automatically attain knowledge and renunciation. That is the consequent result of bhakti-yoga. In the Bhāgavatam, First Canto, Second Chapter, it is also confirmed that one who engages in the devotional service of Vāsudeva, Kṛṣṇa, has complete transcendental knowledge and renunciation, and there is no explanation for these attainments. Ahaitukī—without reason, they come. Even if a person is completely illiterate, the transcendental knowledge of the scriptures is revealed unto him simply because of his engagement in devotional service. That is also stated in the Vedic literature. To anyone who has full faith in the Supreme Personality of Godhead and the spiritual master, all the import of the Vedic literatures is revealed. He does not have to seek separately; the yogīs who engage in devotional service are full in knowledge and renunciation. If there is a lack of knowledge and renunciation, it is to be understood that one is not in full devotional service. The conclusion is that one cannot be sure of entrance into the spiritual realm—in either the impersonal brahmajyoti effulgence of the Lord or the Vaikuṇṭha planets within that Brahman effulgence—unless he is surrendered unto the lotus feet of the Supreme Lord. The surrendered souls are called akuto-bhaya. They are doubtless and fearless, and their entrance into the spiritual kingdom is guaranteed.

TEXT 44

एतावानेव लोकेस्मिन् पुंशः निःश्रेयसोदयः ।
तीन्नेन भक्तियोगेन मनो मय्यपितं स्थिरम् ॥ ४४ ॥

SB 3.25.44
etāvān eva loke 'smin
puṁsāṁ niḥśreyasodayaḥ
tīvrena bhakti-yogena
mano mayy arpitaṁ sthiram

SYNONYMS
etāvān eva—only so far; loke asmin—in this world; puṁsāṁ—of men; niḥśreyasa—final perfection of life; udayaḥ—the attainment of; tīvrena—intense; bhakti-yogena—by practice of devotional service; manah—mind; mayi—in Me; arpitaṁ—fixed; sthiram—steady.

TRANSLATION
Therefore persons whose minds are fixed on the Lord engage in the intensive practice of devotional service. That is the only means for attainment of the final perfection of life.

PURPORT
Here the words mano mayy arpitaṁ, which mean "the mind being fixed on Me," are significant. One should fix his mind on the lotus feet of Kṛṣṇa or His incarnation. To be fixed steadily in that freedom is the way of liberation. Ambarīṣa Mahārāja is an example. He fixed his mind on the lotus feet of the Lord, he spoke only on the pastimes of the Lord, he smelled only the flowers and tulasī offered to the Lord, he walked only to the temple of the Lord, he engaged his hands in cleansing the temple, he engaged his tongue in tasting the foodstuff offered to the Lord, and he engaged his ears for hearing the great pastimes of the Lord. In that way all his senses were engaged. First of all, the mind should be engaged at the lotus feet of the Lord, very steadily and naturally. Because the mind is the master of the senses, when the mind is engaged, all the senses become engaged. That is bhakti-yoga. Yoga means controlling the senses. The senses cannot be controlled in the proper sense of the term; they are always agitated. This is true also with a child—how long can he be forced to sit down silently? It is not possible. Even Arjuna said, caṅcalaṁ hi manah kṛṣṇa: [Bg. 6.34] "The mind is always agitated." The best course is to fix the mind on the lotus feet of the Lord. Mano mayy arpitaṁ sthiram. If one seriously engages in Kṛṣṇa consciousness, that is the highest perfectional stage. All Kṛṣṇa conscious activities are on the highest perfectional level of human life.
26. Fundamental Principles of Material Nature

TEXT 1

Śrī-bhagavān uvāca
atha te sampravakṣyāmi
tattvānāṁ lakṣaṇāṁ prthak
yat viditvā vimucyeta
puruṣāḥ prākṛtair guṇaiḥ

SYNONYMS
śrī-bhagavān uvāca—the Personality of Godhead said; atha—now; te—to you; sampravakṣyāmi—I shall describe; tattvānāṁ—of the categories of the Absolute Truth; lakṣaṇāṁ—the distinctive features; prthak—one by one; yat—which; viditvā—knowing; vimucyeta—one can be released; puruṣāḥ—any person; prākṛtaiḥ—of the material nature; guṇaiḥ—from the modes.

TRANSLATION

The Personality of Godhead, Kapila, continued: My dear mother, now I shall describe unto you the different categories of the Absolute Truth, knowing which any person can be released from the influence of the modes of material nature.

PURPORT
As stated in Bhagavad-gītā, one can understand the Supreme Personality of Godhead, the Absolute Truth, only through devotional service (bhaktyā mām abhijānāti [Bg. 18.55]). As stated in the Bhāgavatam, the object of devotional service is mām, Kṛṣṇa. And, as explained in the Caitanya-caritāmṛta, to understand Kṛṣṇa means to understand Kṛṣṇa in His personal form with His internal energy, His external energy, His expansions and His incarnations. There are many diverse departments of knowledge in understanding Kṛṣṇa. Sāṅkhya philosophy is especially meant for persons who are conditioned by this material world. It is generally understood by the paramparā system, or by disciplic succession, to be the science of devotional service. Preliminary studies of devotional service have already been explained. Now the analytical study of devotional service will be explained by the Lord, who says that by such an analytical study, one becomes freed from the modes of material nature. The same assertion is confirmed in Bhagavad-gītā. Tato mām tattvato jñātvā: by understanding the Lord according to various categories, one can become eligible to enter into the kingdom of God. This is also explained here. By understanding the science of devotional service in Sāṅkhya philosophy, one can become free from the modes of material nature. The eternal self, after becoming freed from the spell of material nature, becomes eligible to enter into the kingdom of God. As long as one has even a slight desire to enjoy or lord it over material nature, there is no chance of his being freed from the influence of nature's material modes. Therefore, one has to understand the Supreme Personality of Godhead analytically, as explained in the Sāṅkhya system of philosophy by Lord Kapiladeva.

TEXT 2

জ্ঞানঃ নিঃশ্রেয়সার্থায় পুরুষস্যাত্মদর্শনম্
যদাহুর্঵র্ণ্যে তত্ত্বদয়িত্বমেতদনম্

jñānam niḥśreyasārthāya
puruṣasyātma-darśanam
yad āḥur varṇaye tat te
ḥṛdaya-granthi-bhedanam

SYNONYMS

jñānam—knowledge; niḥśreyasa-arthāya—for the ultimate perfection; puruṣasya—of a man; ātma-darśanam—self-realization; yat—which; āḥuh—they said; varṇaye—I shall
TRANSLATION

Knowledge is the ultimate perfection of self-realization. I shall explain that knowledge unto you by which the knots of attachment to the material world are cut.

PURPORT

It is said that by proper understanding of the pure self, or by self-realization, one can be freed from material attachment. Knowledge leads one to attain the ultimate perfection of life and to see oneself as he is. The Śvetāsvatara Upaniṣad (3.8) also confirms this. Tam eva viditvāti-mṛtyum eti: simply by understanding one's spiritual position, or by seeing oneself as he is, one can be freed from material entanglement. In various ways, the seeing of oneself is described in the Vedic literatures, and it is confirmed in the Bhāgavatam (puruṣasya ātma-darśanam) that one has to see oneself and know what he is. As Kapiladeva explains to His mother, this "seeing" can be done by hearing from the proper authoritative source. Kapiladeva is the greatest authority because He is the Personality of Godhead, and if someone accepts whatever is explained as it is, without interpretation, then he can see himself.

Lord Caitanya explained to Sanātana Gosvāmī the real constitutional position of the individual. He said directly that each and every individual soul is eternally a servitor of Kṛṣṇa. Jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa': [Cc. Madhya 20.108] every individual soul is eternally a servitor. When one is fixed in the understanding that he is part and parcel of the Supreme Soul and that his eternal position is to serve in association with the Supreme Lord, he becomes self-realized. This position of rightly understanding oneself cuts the knot of material attraction (hrdaya-granthi-bhedanam). Due to false ego, or false identification of oneself with the body and the material world, one is entrapped by māyā, but as soon as one understands that he is qualitatively the same substance as the Supreme Lord because he belongs to the same category of spirit soul, and that his perpetual position is to serve, one attains ātma-darśanam and hrdaya-granthi-bhedanam, self-realization. When one can cut the knot of attachment to the material world, his understanding is called knowledge. Ātma-darśanam means to see oneself by knowledge; therefore, when one is freed from the false ego by the cultivation of real knowledge, he sees himself, and that is the ultimate necessity of human life. The soul is thus isolated from the entanglement of the twenty-four categories of material nature. Pursuit of the
systematic philosophic process called Sāṅkhya is called knowledge and self-revelation.

TEXT 3

अनादिरात्मा पुरुषो निरुपन: प्रकृते: परः ॥
प्रत्ययधामा स्वयंज्योतिर्विन्द्रं येन समन्वितम् ॥ ३ ॥

anādir ātmā puruṣo
nirguṇah prakṛteḥ parah
pratyag-dhāmā svayam-jyotir
viśvam yena samanvitam

SYNONYMS
anādiḥ—without a beginning; ātmā—the Supreme Soul; puruṣaḥ—the Personality of Godhead; nirguṇah—transcendental to the material modes of nature; prakṛteḥ parah—beyond this material world; pratyag-dhāmā—perceivable everywhere; svayam-jyotih—self-effulgent; viśvam—the entire creation; yena—by whom; samanvitam—is maintained.

TRANSLATION

The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning. He is transcendental to the material modes of nature and beyond the existence of this material world. He is perceivable everywhere because He is self-effulgent, and by His self-effulgent luster the entire creation is maintained.

PURPORT

The Supreme Personality of Godhead is described as being without beginning. He is puruṣa, the Supreme Spirit. puruṣa means "person." When we think of a person in our present experience, that person has a beginning. This means that he has taken birth and that there is a history from the beginning of his life. But the Lord is particularly mentioned here as anādi, beginningless. If we examine all persons, we will find that everyone has a beginning, but when we approach a person who has no beginning, He is the Supreme Person. That is the definition given in the Brahma-saṁhitā. Īśvarah paramah kṛṣṇah: [Bs. 5.1] the Supreme Personality of Godhead is Kṛṣṇa, the supreme
controller; He is without beginning, and He is the beginning of everyone. This definition is found in all Vedic literatures.

The Lord is described as the soul, or spirit. What is the definition of spirit? Spirit is perceivable everywhere. Brahman means "great." His greatness is perceived everywhere. And what is that greatness? Consciousness. We have personal experience of consciousness, for it is spread all over the body; in every hair follicle of our body we can feel consciousness. This is individual consciousness. Similarly, there is superconsciousness. The example can be given of a small light and the sunlight. The sunlight is perceived everywhere, even within the room or in the sky, but the small light is experienced within a specific limit. Similarly, our consciousness is perceived within the limit of our particular body, but the superconsciousness, or the existence of God, is perceived everywhere. He is present everywhere by His energy. It is stated in the Viṣṇu Purāṇa that whatever we find, anywhere and everywhere, is the distribution of the energy of the Supreme Lord. In Bhagavad-gītā also it is confirmed that the Lord is all-pervading and exists everywhere by His two kinds of energy, one spiritual and the other material. Both the spiritual and material energies are spread everywhere, and that is the proof of the existence of the Supreme Personality of Godhead.

The existence of consciousness everywhere is not temporary. It is without beginning, and because it is without beginning, it is also without end. The theory that consciousness develops at a certain stage of material combination is not accepted herein, for the consciousness which exists everywhere is said to be without beginning. The materialistic or atheistic theory stating that there is no soul, that there is no God and that consciousness is the result of a combination of matter is not acceptable. Matter is not beginningless; it has a beginning. As this material body has a beginning, the universal body does also. And as our material body has begun on the basis of our soul, the entire gigantic universal body has begun on the basis of the Supreme Soul. The Vedānta-sūtra says, janmādy asya [SB 1.1.1]. This entire material exhibition—its creation, its growth, its maintenance and its dissolution—is an emanation from the Supreme Person. In Bhagavad-gītā also, the Lord says, "I am the beginning, the source of birth of everything."

The Supreme Personality of Godhead is described here. He is not a temporary person, nor does He have a beginning. He is without a cause, and He is the cause of all causes. paraḥ means "transcendental," "beyond the creative energy." The Lord is the creator of the creative energy. We can see that there is a creative energy in the material world, but He is not under this energy. He is prakṛti-paraḥ, beyond this energy. He is not subjected to the threefold miseries created by the material energy because He is beyond it. The
modes of material nature do not touch Him. It is explained here, svayam-jyotiḥ: He is light Himself. We have experience in the material world of one light's being a reflection of another, just as moonlight is a reflection of the sunlight. Sunlight is also the reflection of the brahmajyoti. Similarly, brahmajyoti, the spiritual effulgence, is a reflection of the body of the Supreme Lord. This is confirmed in the Brahma-samhitā: yasya prabhā prabhavataḥ [Bs. 5.40]. The brahmajyoti, or Brahman effulgence, is due to His bodily luster. Therefore it is said here, svayam-jyotiḥ: He Himself is light. His light is distributed in different ways, as the brahmajyoti, as sunlight and as moonlight. Bhagavad-gītā confirms that in the spiritual world there is no need of sunlight, moonlight or electricity. The Upaniṣads also confirm this; because the bodily luster of the Supreme Personality of Godhead is sufficient to illuminate the spiritual world, there is no need of sunlight, moonlight or any other light or electricity. This self-illumination also contradicts the theory that the spirit soul, or the spiritual consciousness, develops at a certain point in material combination. The term svayam-jyotiḥ indicates that there is no tinge of anything material or any material reaction. It is confirmed here that the concept of the Lord's all-pervasiveness is due to His illumination everywhere. We have experience that the sun is situated in one place, but the sunlight is diffused all around for millions and millions of miles. That is our practical experience. Similarly, although the supreme light is situated in His personal abode, Vaikuṇṭha or Vṛndāvana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected by the sun globe, and the sunlight is reflected by the moon globe. Thus although He is situated in His own abode, His light is distributed all over the spiritual and material worlds. The Brahma-samhitā (5.37) confirms this. Goloka eva nivasaty akhilatma-bhūtaḥ: He is living in Goloka, but still He is present all over the creation. He is the Supersoul of everything, the Supreme Personality of Godhead, and He has innumerable transcendental qualities. It is also concluded that although He is undoubtedly a person, He is not a puruṣa of this material world. Māyāvādī philosophers cannot understand that beyond this material world there can be a person; therefore they are impersonalists. But it is explained very nicely here that the Personality of Godhead is beyond material existence.

TEXT 4

स एष प्रकृति सूक्ष्मां दैवी गुणमयी विभुः ।
यदुच्छयेयोपगतामभ्यपद्धत तीलया ॥ ४ ॥
sa eṣa prakṛtim sūkṣmāṁ
daiviṁ guṇamayīṁ vibhuḥ
yadṛcchayaiṁopagatāṁ
abhyaṁpaḍyata lilayā

SYNONYMS

saḥ eṣaḥ—that same Supreme Personality of Godhead; prakṛtim—material energy; sūkṣmāṁ—subtle; daiviṁ—related to Viṣṇu; guṇamayīṁ—invested with the three modes of material nature; vibhuḥ—the greatest of the great; yadṛcchayā—of His own will; iva—quite; upagatāṁ—obtained; abhyaṁpaḍyata—He accepted; lilayā—as His pastime.

TRANSLATION

As His pastime, that Supreme Personality of Godhead, the greatest of the great, accepted the subtle material energy, which is invested with three material modes of nature and which is related with Viṣṇu.

PURPORT

In this verse the word guṇamayīṁ is very significant. Daiviṁ means "the energy of the Supreme Personality of Godhead," and guṇamayīṁ means "invested with the three modes of material nature." When the material energy of the Supreme Personality of Godhead appears, this guṇamayīṁ energy acts as a manifestation of the energies of the three modes; it acts as a covering. The energy emanated from the Supreme Personality of Godhead manifests in two ways—as an emanation from the Supreme Lord and as a covering of the Lord's face. In Bhagavad-gītā it is said that because the whole world is illusioned by the three modes of material nature, the common conditioned soul, being covered by such energy, cannot see the Supreme Personality of Godhead. The example of a cloud is very nicely given. All of a sudden there may appear a big cloud in the sky. This cloud is perceived in two ways. To the sun the cloud is a creation of its energy, but to the ordinary common man in the conditioned state, it is a covering to the eyes; because of the cloud, the sun cannot be seen. It is not that the sun is actually covered by the cloud; only the vision of the ordinary being is covered. Similarly, although māyā cannot cover the Supreme Lord, who is beyond māyā, the material energy covers the ordinary living entities. Those conditioned souls who are covered are individual living
entities, and He from whose energy mâyā is created is the Supreme Personality of Godhead.
In another place in the Śrīmad-Bhāgavatam, in the First Canto, Seventh Chapter, it is stated that Vyāsadeva, by his spiritual vision, saw the Supreme Lord and the material energy standing behind Him. This indicates that material energy cannot cover the Lord, just as darkness cannot cover the sun. Darkness can cover a jurisdiction which is very insignificant in comparison to that of the sun. Darkness can cover a small cave, but not the open sky. Similarly, the covering capacity of the material energy is limited and cannot act on the Supreme Personality of Godhead, who is therefore called vibhu. As the appearance of a cloud is accepted by the sun, so the appearance of the material energy at a certain interval is accepted by the Lord. Although His material energy is utilized to create the material world, this does not mean that He is covered by that energy. Those who are covered by the material energy are called conditioned souls. The Lord accepts the material energy for His material pastimes in creation, maintenance and dissolution. But the conditioned soul is covered; he cannot understand that beyond this material energy there is the Supreme Personality of Godhead, who is the cause of all causes, just as a less intelligent person cannot understand that beyond the covering of the clouds there is bright sunshine.

SB 3.26.5

TEXT 5

guṇaiḥ—by the threefold modes; vicitrāḥ—variegated; srjatīṁ—creating; sa-rūpāḥ—with forms; prakṛtim—material nature; prajāḥ—living entities; vilokyā—having seen; mumuhe—was illusioned; sadyah—at once; saḥ—the living entity; iha—in this world; jñāna-gūhayā—by the knowledge-covering feature.

SYNONYMS
TRANSLATION

Divided into varieties by her threefold modes, material nature creates the forms of the living entities, and the living entities, seeing this, are illusioned by the knowledge—covering feature of the illusory energy.

PURPORT

Material energy has the power to cover knowledge, but this covering cannot be applied to the Supreme Personality of Godhead. It is applicable only to the praṇāh, or those who are born with material bodies, the conditioned souls. The different kinds of living entities vary according to the modes of material nature, as explained in Bhagavad-gītā and other Vedic literature. In Bhagavad-gītā (7.12) it is very nicely explained that although the modes of goodness, passion and ignorance are born of the Supreme Personality of Godhead, He is not subject to them. In other words, the energy emanating from the Supreme Personality of Godhead cannot act on Him; it acts on the conditioned souls, who are covered by the material energy. The Lord is the father of all living entities because He impregnates material energy with the conditioned souls. Therefore, the conditioned souls get bodies created by the material energy, whereas the father of the living entities is aloof from the three modes.

It is stated in the previous verse that the material energy was accepted by the Supreme Personality of Godhead in order that He might exhibit pastimes for the living entities who wanted to enjoy and lord it over the material energy. This world was created through the material energy of the Lord for the so-called enjoyment of such living entities. Why this material world was created for the sufferings of the conditioned souls is a very intricate question. There is a hint in the previous verse in the word līlayā, which means "for the pastimes of the Lord." The Lord wants to rectify the enjoying temperament of the conditioned souls. It is stated in Bhagavad-gītā that no one is the enjoyer but the Supreme Personality of Godhead. This material energy is created, therefore, for anyone who pretends to enjoy. An example can be cited here that there is no necessity for the government's creation of a separate police department, but because it is a fact that some of the citizens will not accept the state laws, a department to deal with criminals is necessary. There is no necessity, but at the same time there is a necessity. Similarly, there was no necessity to create this material world for the sufferings of the conditioned souls, but at the same time there are certain living entities, known as nitya-baddha, who are eternally conditioned. We say that they have been conditioned from time immemorial because no one can trace out when the living entity,
the part and parcel of the Supreme Lord, became rebellious against the supremacy of the Lord.

It is a fact that there are two classes of men—those who are obedient to the laws of the Supreme Lord and those who are atheists or agnostics, who do not accept the existence of God and who want to create their own laws. They want to establish that everyone can create his own laws or his own religious path. Without tracing out the beginning of the existence of these two classes, we can take it for granted that some of the living entities revolted against the laws of the Lord. Such entities are called conditioned souls, for they are conditioned by the three modes of material nature. Therefore the words guṇāir vicītrāḥ are used here.

In this material world there are 8,400,000 species of life. As spirit souls, they are all transcendental to this material world. Why, then, do they exhibit themselves in different stages of life? The answer is given here: they are under the spell of the three modes of material nature. Because they were created by the material energy, their bodies are made of the material elements. Covered by the material body, the spiritual identity is lost, and therefore the word mumuhe is used here, indicating that they have forgotten their own spiritual identity. This forgetfulness of spiritual identity is present in the jīvas, or souls, who are conditioned, being subject to be covered by the energy of material nature. Jñāna-gūhayā is another word used. Gūhā means "covering." Because the knowledge of the minute conditioned souls is covered, they are exhibited in so many species of life. It is said in the Śrīmad-Bhāgavatam, Seventh Chapter, First Canto, "The living entities are illusioned by the material energy." In the Vedas also it is stated that the eternal living entities are covered by different modes and that they are called tricolored—red, white and blue—living entities. Red is the representation of the mode of passion, white is the representation of the mode of goodness, and blue is the representation of the mode of ignorance. These modes of material nature belong to the material energy, and therefore the living entities under these different modes of material nature have different kinds of material bodies. Because they are forgetful of their spiritual identities, they think the material bodies to be themselves. To the conditioned soul, "me" means the material body. This is called moha, or bewilderment. It is repeatedly said in the Katha Upaniṣad that the Supreme Personality of Godhead is never affected by the influence of material nature. It is, rather, the conditioned souls, or the minute infinitesimal parts and parcels of the Supreme, who are affected by the influence of material nature and who appear in different bodies under the material modes.

SB 3.26.6
TEXT 6

एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान ॥
कर्मसु क्रियमाणेषु गुणारूपमनि निन्येते ॥ ६ ॥

evām pariḥbhidyānena
kartaṭtvam prakṛteḥ pumān
karmas kriyamāṇeṣu
guṇair ātmani manyate

SYNONYMS

evam—in this way; para—other; abhidhyānena—by identification; kartaṭtvam—the performance of activities; prakṛteḥ—of the material nature; pumān—the living entity; karmas kriyamāṇeṣu—while the activities are being performed; guṇaiḥ—by the three modes; ātmani—to himself; manyate—he considers.

TRANSLATION

Because of his forgetfulness, the transcendental living entity accepts the influence of material energy as his field of activities, and thus actuated, he wrongly applies the activities to himself.

PURPORT

The forgetful living entity can be compared to a man who is under the influence of disease and has become mad or to a man haunted by ghosts, who acts without control and yet thinks himself to be in control. Under the influence of material nature, the conditioned soul becomes absorbed in material consciousness. In this consciousness, whatever is done under the influence of the material energy is accepted by the conditioned soul as self-actuated. Actually, the soul in his pure state of existence should be in Kṛṣṇa consciousness. When a person is not acting in Kṛṣṇa consciousness, he is understood to be acting in material consciousness. Consciousness cannot be killed, for the symptom of the living entity is consciousness. The material consciousness simply has to be purified. One becomes liberated by accepting Kṛṣṇa, or the Supreme Lord, as master and by changing the mode of consciousness from material consciousness to Kṛṣṇa consciousness.
TEXT 7

तदस्य संसूतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।
भवत्वकर्तुरीशस्य साक्षिणो निर्वृत्तात्मनः ॥ ७ ॥

tad asya samsārij bandhah
pāra-tantryam ca tat-krtaṁ
bhavaty akartur īṣasya
sākṣiṇo nirvṛtātmanah

SYNONYMS

tat—from the misconception; asya—of the conditioned soul; saṁśṛtiḥ—conditioned life;
bandhah—bondage; pāra-tantryam—dependence; ca—and; tat-krtaṁ—made by that;
bhavati—is; akartuṁ—of the nondoer; īṣasya—independent; sākṣiṇah—the witness;
nirvṛta-ātmanaḥ—joyful by nature.

TRANSLATION

Material consciousness is the cause of one's conditional life, in which conditions are
enforced upon the living entity by the material energy. Although the spirit soul does not
do anything and is transcendental to such activities, he is thus affected by conditional life.

PURPORT

The Māyāvādī philosopher, who does not differentiate between the Supreme Spirit and
the individual spirit, says that the conditional existence of the living entity is his līlā, or
pastime. But the word "pastime" implies employment in the activities of the Lord. The
Māyāvādīs misuse the word and say that even if the living entity has become a stool-
eating hog, he is also enjoying his pastimes. This is a most dangerous interpretation.
Actually the Supreme Lord is the leader and maintainer of all living entities. His
pastimes are transcendental to any material activity. Such pastimes of the Lord cannot
be dragged to the level of the conditional activities of the living entities. In conditional
life the living entity actually remains as if a captive in the hands of material energy.
Whatever the material energy dictates, the conditioned soul does. He has no
responsibility; he is simply the witness of the action, but he is forced to act in that way
due to his offense in his eternal relationship with Kṛṣṇa. Lord Kṛṣṇa therefore says in Bhagavad-gītā that māyā, His material energy, is so forceful that it is insurmountable. But if a living entity simply understands that his constitutional position is to serve Kṛṣṇa and he tries to act on this principle, then however conditioned he may be, the influence of māyā immediately vanishes. This is clearly stated in Bhagavad-gītā, Seventh Chapter: Kṛṣṇa takes charge of anyone who surrenders to Him in helplessness, and thus the influence of māyā, or conditional life, is removed.

The spirit soul is actually sac-cid-ānanda [Bs. 5.1]—eternal, full of bliss and full of knowledge. Under the clutches of māyā, however, he suffers from continued birth, death, disease and old age. One has to be serious to cure this condition of material existence and transfer himself to Kṛṣṇa consciousness, for thus his long suffering may be mitigated without difficulty. In summary, the suffering of the conditioned soul is due to his attachment to material nature. This attachment should thus be transferred from matter to Kṛṣṇa.

**TEXT 8**

कार्यकारणकर्तर्त्वे कारण प्रकृति विदुः ।
भोक्तुः सुखः खानां पुरुषं प्रकृते षः परम् ॥ ८ ॥

kārya-kāraṇa-kartātve
kāraṇam prakṛtim viduh
bhoktṛte sukha-duḥkhānāṁ
puruṣam prakṛteḥ param

**SYNONYMS**

kārya—the body; kāraṇa—the senses; kartātve—regarding the demigods; kāraṇam—the cause; prakṛtim—material nature; viduh—the learned understand; bhoktṛte—regarding the perception; sukha—of happiness; duḥkhānāṁ—and of distress; puruṣam—the spirit soul; prakṛteḥ—to material nature; param—transcendental.

**TRANSLATION**

The cause of the conditioned soul's material body and senses, and the senses' presiding deities, the demigods, is the material nature. This is understood by learned men. The
feelings of happiness and distress of the soul, who is transcendental by nature, are caused by the spirit soul himself.

PURPORT

In Bhagavad-gītā it is said that when the Lord descends to this material world, He comes as a person by His own energy, ātma-māyā. He is not forced by any superior energy. He comes by His own will, and this can be called His pastime, or līlā. But here it is clearly stated that the conditioned soul is forced to take a certain type of body and senses under the three modes of material nature. That body is not received according to his own choice. In other words, a conditioned soul has no free choice; he has to accept a certain type of body according to his karma. But when there are bodily reactions as felt in happiness and distress, it is to be understood that the cause is the spirit soul himself. If he so desires, the spirit soul can change this conditional life of dualities by choosing to serve Kṛṣṇa. The living entity is the cause of his own suffering, but he can also be the cause of his eternal happiness. When he wants to engage in Kṛṣṇa consciousness, a suitable body is offered to him by the internal potency, the spiritual energy of the Lord, and when he wants to satisfy his senses, a material body is offered. Thus it is his free choice to accept a spiritual body or a material body, but once the body is accepted he has to enjoy or suffer the consequences. The Māyāvādī philosopher's presentation is that the living entity enjoys his pastimes by accepting the body of a hog. This theory is not acceptable, however, because the word "pastime" implies voluntary acceptance for enjoyment. Therefore this interpretation is most misleading. When there is enforced acceptance for suffering, it is not a pastime. The Lord's pastimes and the conditioned living entity's acceptance of karmic reaction are not on the same level.

TEXT 9

devaḥūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇaṁ puruṣottama
brūhi kāraṇyayo

SB 3.26.9
Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies, for both of these are the causes of this manifest and unmanifest creation.

PURPORT

Prakṛti, or material nature, is connected with both the Supreme Lord and the living entities, just as a woman is connected with her husband as a wife and with her children as a mother. In Bhagavad-gītā the Lord says that He impregnates mother nature with children, living entities, and thereafter all species of living entities become manifest. The relationship of all living entities with material nature has been explained. Now an understanding of the relationship between material nature and the Supreme Lord is sought by Devahūti. The product of that relationship is stated to be the manifest and unmanifest material world. The unmanifest material world is the subtle mahat-tattva, and from that mahat-tattva the material manifestation has emerged. In the Vedic literatures it is said that by the glance of the Supreme Lord the total material energy is impregnated, and then everything is born of material nature. It is also confirmed in the Ninth Chapter of Bhagavad-gītā that under His glance, adhyakṣena—under His direction and by His will—nature is working. It is not that nature works blindly. After understanding the position of the conditioned souls in relation to material nature, Devahūti wanted to know how nature works under the direction of the Lord and what the relationship is between the material nature and the Lord. In other words, she wanted to learn the characteristics of the Supreme Lord in relation to the material nature.

The relationship of the living entities with matter and that of the Supreme Lord with matter are certainly not on the same level, although the Māyāvādīs may interpret it in
that way. When it is said that the living entities are bewildered, the Māyāvādī philosophers ascribe this bewilderment to the Supreme Lord. But that is not applicable. The Lord is never bewildered. That is the difference between personalists and impersonalists. Devahūti is not unintelligent. She has enough intelligence to understand that the living entities are not on the level of the Supreme Lord. Because the living entities are infinitesimal, they become bewildered or conditioned by material nature, but this does not mean that the Supreme Lord is also conditioned or bewildered. The difference between the conditioned soul and the Lord is that the Lord is the Lord, the master of material nature, and He is therefore not subject to its control. He is controlled neither by spiritual nature nor by material nature. He is the supreme controller Himself, and He cannot be compared to the ordinary living entities, who are controlled by the laws of material nature.

Two words used in this verse are sat and asat. The cosmic manifestation is asat—it does not exist—but the material energy of the Supreme Lord is sat, or ever existing. Material nature is ever existing in its subtle form as the energy of the Lord, but it sometimes manifests this nonexistent or temporarily existent nature, the cosmos. An analogy may be made with the father and mother: the mother and the father exist, but sometimes the mother begets children. Similarly, this cosmic manifestation, which comes from the unmanifest material nature of the Supreme Lord, sometimes appears and again disappears. But the material nature is ever existing, and the Lord is the supreme cause for both the subtle and gross manifestations of this material world.

TEXT 10

श्रीभगवानुवाच

यत्त्रिभुगमयं नित्यं सदसदात्मकम् ॥

प्रधानं प्रकृतिं प्राहुरविशेषं विशेषक्तं ॥ १० ॥

śrī-bhagavān uvāca
yat tat tri-guṇam avyaktam
nityaṁ sad-asad-ātmakam
pradhānāṁ prakṛtiṁ prāhur
aviśeṣaṁ viśeṣavat

SYNONYMS
śrī-bhagavān uvāca—the Supreme Personality of Godhead said; yat—now further; tat—that; tri-guṇam—combination of the three modes; avyaktam—unmanifested; nityam—eternal; sat-asat-ātmakam—consisting of cause and effect; pradhānam—the pradhāna; prakṛtim-prakṛti; prāhuḥ—they call; avišeṣam—undifferentiated; višeṣa-vat—possessing differentiation.

TRANSLATION

The Supreme Personality of Godhead said: The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhāna. It is called prakṛti when in the manifested stage of existence.

PURPORT

The Lord points out material nature in its subtle stage, which is called pradhāna, and He analyzes this pradhāna. The explanation of pradhāna and prakṛti is that pradhāna is the subtle, undifferentiated sum total of all material elements. Although they are undifferentiated, one can understand that the total material elements are contained therein. When the total material elements are manifested by the interaction of the three modes of material nature, the manifestation is called prakṛti. Impersonalists say that Brahman is without variegatedness and without differentiation. One may say that pradhāna is the Brahman stage, but actually the Brahman stage is not pradhāna. Pradhāna is distinct from Brahman because in Brahman there is no existence of the material modes of nature. One may argue that the mahat-tattva is also different from pradhāna because in the mahat-tattva there are manifestations. The actual explanation of pradhāna, however, is given here: when the cause and effect are not clearly manifested (avyakta), the reaction of the total elements does not take place, and that stage of material nature is called pradhāna. Pradhāna is not the time element because in the time element there are actions and reactions, creation and annihilation. Nor is it the jīva, or marginal potency of living entities, or designated, conditioned living entities, because the designations of the living entities are not eternal. One adjective used in this connection is nitya, which indicates eternality. Therefore the condition of material nature immediately previous to its manifestation is called pradhāna.

SB 3.26.11

TEXT 11

पद्धभि: पद्धभिब्रह्म चतुर्भिर्मिर्द्धभिमिस्सथा ।
pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-viṁśatikāṁ
gaṇāṁ prādhānikāṁ viduḥ

SYNONYMS
pañcabhiḥ—with the five (gross elements); pañcabhiḥ—the five (subtle elements); brahma—Brahman; caturbhiḥ—the four (internal senses); daśabhiḥ—the ten (five senses for gathering knowledge and five organs of action); tathā—in that way; etat—this; catuh-viṁśatikam—consisting of twenty-four elements; gaṇam—aggregate; prādhānikam—comprising the pradhāna; viduḥ—they know.

TRANSLATION
The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the pradhāna.

PURPORT
According to Bhagavad-gītā, the sum total of the twenty-four elements described herein is called the yonir mahad brahma. The sum total of the living entities is impregnated into this yonir mahad brahma, and they are born in different forms, beginning from Brahmā down to the insignificant ant. In the Śrīmad-Bhāgavatam and other Vedic literatures, the sum total of the twenty-four elements, pradhāna, is also described as yonir mahad brahma; it is the source of the birth and subsistence of all living entities.

TEXT 12
mahā-bhūtāni pañcaiva
bhūr āpo 'gnir marun nabhaḥ
tan-mātrāṇi ca tāvanti
gandhādini matāni me

SYNONYMS
mahā-bhūtāni—the gross elements; pāṇca—five; eva—exactly; bhūḥ—earth; āpaḥ—water; agniḥ—fire; marut—air; nabhaḥ—ether; tat-mātrāṇi—the subtle elements; ca—also; tāvanti—so many; gandha-ādīni—smell and so on (taste, color, touch and sound); matāni—considered; me—by Me.

TRANSLATION
There are five gross elements, namely earth, water, fire, air and ether. There are also five subtle elements: smell, taste, color, touch and sound.

TEXT 13

SYNONYMS
indriyāṇi daśa śrotram
tvak dṛg rasana-nāsikāḥ
vāk karau caraṇau meḍhram
pāyuḥ daśama ucyate

TRANSLATION
The senses for acquiring knowledge and the organs for action number ten, namely the
auditory sense, the sense of taste, the tactile sense, the sense of sight, the sense of smell, the active organ for speaking, the active organs for working, and those for traveling, generating and evacuating.

TEXT 14

manentih pratyaharabhijñānātmanātmakam
chaturātyaktyate bheda vṛkṣaṇam

mano buddhir ahaṅkāras
cittam ity antar-ātmakam
caturdhā lakṣyate bhedo
vṛttyā lakṣaṇa-rūpayā

SYNONYMS

manah—the mind; buddhiḥ—intelligence; ahaṅkāraḥ—ego; cittam—consciousness; iti—thus; antah-ātmakam—the internal, subtle senses; catuḥ-dhā—having four aspects; lakṣyate—is observed; bhedaḥ—the distinction; vṛttyā—by their functions; lakṣaṇa-rūpayā—representing different characteristics.

TRANSLATION

The internal, subtle senses are experienced as having four aspects, in the shape of mind, intelligence, ego and contaminated consciousness. Distinctions between them can be made only by different functions, since they represent different characteristics.

PURPORT

The four internal senses, or subtle senses, described herein are defined by different characteristics. When pure consciousness is polluted by material contamination and when identification with the body becomes prominent, one is said to be situated under false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. Consciousness polluted by material contamination is called ahaṅkāra.
etāvān eva saṅkhyāto
brahmaṇaḥ sa-guṇasya ha
sanniveśo mayā prokto
yah kālāḥ paṇca-viṁśakāḥ

SYNONYMS
etāvān—so much; eva—just; saṅkhyātaḥ—enumerated; brahmaṇaḥ—of Brahman; sa-guṇasya—with material qualities; ha—indeed; sanniveśaḥ—arrangement; mayā—by Me; proktaḥ—spoken; yah—which; kālāḥ—time; paṇca-viṁśakāḥ—the twenty-fifth.

TRANSLATION
All these are considered the qualified Brahman. The mixing element, which is known as time, is counted as the twenty-fifth element.

PURPORT
According to the Vedic version there is no existence beyond Brahman. Sarvaṁ khalv idaṁ brahma (Chāndogya Upaniṣad 3.14.1). It is stated also in the Viṣṇu Purāṇa that whatever we see is parasya brahmaṇaḥ śaktiḥ; everything is an expansion of the energy of the Supreme Absolute Truth, Brahman. When Brahman is mixed with the three qualities goodness, passion and ignorance, there results the material expansion, which is sometimes called saṅgaṇa Brahman and which consists of these twenty-five elements. In the nirgaṇa Brahman, where there is no material contamination, or in the spiritual world, the three modes—goodness, passion and ignorance—are not present. Where nirgaṇa Brahman is found, simple unalloyed goodness prevails. Saṅgaṇa Brahman is described by the Śaṅkhya system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

TEXT 16

Prābhāvḥ pauruṣaḥ prāhuḥ: kālāmekāḥ yato bhavam.

SB 3.26.16

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prabhāvam pauruṣam prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyuṣah

SYNONYMS
prabhāvam—the influence; pauruṣam—of the Supreme Personality of Godhead; prāhuḥ—they have said; kālam—the time factor; eke—some; yataḥ—from which; bhayam—fear; ahaṅkāra-vimūḍhasya—deluded by false ego; kartuḥ—of the individual soul; prakṛtim—material nature; īyuṣah—having contacted.

TRANSLATION
The influence of the Supreme Personality of Godhead is felt in the time factor, which causes fear of death due to the false ego of the deluded soul who has contacted material nature.

PURPORT
The living entity's fear of death is due to his false ego of identifying with the body. Everyone is afraid of death. Actually there is no death for the spirit soul, but due to our absorption in the identification of body as self, the fear of death develops. It is also stated in the Śrīmad-Bhāgavatam (11.2.37), bhayam dvitiyābhiniveṣataḥ syāt. Dvitiya refers to matter, which is beyond spirit. Matter is the secondary manifestation of spirit, for matter is produced from spirit. Just as the material elements described are caused by the Supreme Lord, or the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called dvitiya, or "the second." One who is absorbed in this second element or second exhibition of the spirit is afraid of death. When one is fully convinced that he is not his body, there is no question of fearing death, since the spirit soul does not die.
If the spirit soul engages in the spiritual activities of devotional service, he is completely freed from the platform of birth and death. His next position is complete spiritual freedom from a material body. The fear of death is the action of the kāla, or the time factor, which represents the influence of the Supreme Personality of Godhead. In other
words, time is destructive. Whatever is created is subject to destruction and dissolution, which is the action of time. Time is a representation of the Lord, and it reminds us also that we must surrender unto the Lord. The Lord speaks to every conditioned soul as time. He says in Bhagavad-gītā that if someone surrenders unto Him, then there is no longer any problem of birth and death. We should therefore accept the time factor as the Supreme Personality of Godhead standing before us. This is further explained in the following verse.

**TEXT 17**

प्रकृतेगुणसाम्यस्य निर्विशेषस्य मानवि ।
चेष्टा यतः स भगवान् कारुः इत्यपलक्षितः ॥ १७ ॥

prakṛter guṇa-sāmyasya
nirviśeṣasya māṇavi
cēṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ

**SYNONYMS**

prakṛteḥ—of material nature; guṇa-sāmyasya—without interaction of the three modes; nirviśeṣasya—without specific qualities; māṇavi—O daughter of Manu; cēṣṭā—movement; yataḥ—from whom; saḥ—He; bhagavān—the Supreme Personality of Godhead; kāla—time; iti—thus; upalakṣitaḥ—is designated.

**TRANSLATION**

My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead, from whom the creation begins as a result of the agitation of the neutral, unmanifested nature.

**PURPORT**

The unmanifested state of material nature, pradhāna, is being explained. The Lord says that when the unmanifested material nature is agitated by the glance of the Supreme Personality of Godhead, it begins to manifest itself in different ways. Before this agitation, it remains in the neutral state, without interaction by the three modes of
material nature. In other words, material nature cannot produce any variety of manifestations without the contact of the Supreme Personality of Godhead. This is very nicely explained in Bhagavad-gītā. The Supreme Personality of Godhead is the cause of the products of material nature. Without His contact, material nature cannot produce anything.

In the Caitanya-caritāmṛta also, a very suitable example is given in this connection. Although the nipples on a goat's neck appear to be breast nipples, they do not give milk. Similarly, material nature appears to the material scientist to act and react in a wonderful manner, but in reality it cannot act without the agitator, time, who is the representation of the Supreme Personality of Godhead. When time agitates the neutral state of material nature, material nature begins to produce varieties of manifestations. Ultimately it is said that the Supreme Personality of Godhead is the cause of creation. As a woman cannot produce children unless impregnated by a man, material nature cannot produce or manifest anything unless it is impregnated by the Supreme Personality of Godhead in the form of the time factor.

TEXT 18

अन्तः पुरुषश्चेष्टारूपेण कालरूपेण यो बहि: ।
समन्वेत्येष तत्वानां भगवानात्मममययाः ॥ १८ ॥

antah puruṣa-rūpeṇa
kāla-rūpeṇa yo baiḥ
samanvety eṣa sattvānāṁ
bhagavān ātma-māyayā
t
SYNONYMS

antah—within; puruṣa-rūpeṇa—in the form of Supersoul; kāla-rūpeṇa—in the form of time; yaḥ—He who; baiḥ—without; samanvetti—exists; eṣaḥ—He; sattvānāṁ—of all living entities; bhagavān—the Supreme Personality of Godhead; ātma-māyayā—by His potencies.

TRANSLATION

By exhibiting His potencies, the Supreme Personality of Godhead adjusts all these
different elements, keeping Himself within as the Supersoul and without as time.

**PURPORT**

Here it is stated that within the heart the Supreme Personality of Godhead resides as the Supersoul. This situation is also explained in *Bhagavad-gītā*: the Supersoul rests beside the individual soul and acts as a witness. This is also confirmed elsewhere in the Vedic literature: two birds are sitting on the same tree of the body; one is witnessing, and the other is eating the fruits of the tree. This puruṣa, or Paramātmā, who resides within the body of the individual soul, is described in *Bhagavad-gītā* (13.23) as the *upadraṣṭā*, witness, and the *anumantā*, sanctioning authority. The conditioned soul engages in the happiness and distress of the particular body given him by the arrangement of the external energy of the Supreme Lord. But the supreme living being, or the Paramātmā, is different from the conditioned soul. He is described in *Bhagavad-gītā* as maheśvara, or the Supreme Lord. He is Paramātmā, not jīvātmā. Paramātmā means the Supersoul, who is sitting by the side of the conditioned soul just to sanction his activities. The conditioned soul comes to this material world in order to lord it over material nature. Since one cannot do anything without the sanction of the Supreme Lord, He lives with the jīva soul as witness and sanction-giver. He is also bhoktā; He gives maintenance and sustenance to the conditioned soul. Since the living entity is constitutionally part and parcel of the Supreme Personality of Godhead, the Lord is very affectionate to the living entities. Unfortunately, when the living entity is bewildered or illusioned by the external energy, he becomes forgetful of his eternal relationship with the Lord, but as soon as he becomes aware of his constitutional position, he is liberated. The minute independence of the conditioned soul is exhibited by his marginal position. If he likes, he can forget the Supreme Personality of Godhead and come into the material existence with a false ego to lord it over material nature, but if he likes he can turn his face to the service of the Lord. The individual living entity is given that independence. His conditional life is ended and his life becomes successful as soon as he turns his face to the Lord, but by misusing his independence he enters into material existence. Yet the Lord is so kind that, as Supersoul, He always remains with the conditioned soul. The concern of the Lord is neither to enjoy nor to suffer from the material body. He remains with the jīva simply as sanction-giver and witness so that the living entity can receive the results of his activities, good or bad. Outside the body of the conditioned soul, the Supreme Personality of Godhead remains
as the time factor. According to the Sāṅkhya system of philosophy, there are twenty-five elements. The twenty-four elements already described plus the time factor make twenty-five. According to some learned philosophers, the Supersoul is included to make a total of twenty-six elements.

TEXT 19

दैवात्क्षुभित्धर्मिन्यां स्वस्यां योनौ परः पुमान्।
आधत्व वीर्य सासुत भजत्त्वं हिरण्मयम्॥ १९ ॥

daivāt kṣubhita-dharminyāṁ
svasyām yonau paraḥ pumān
ādhatta vīryaṁ sāsūta
mahat-tattvam hiraṇmayam

SYNONYMS
daivāt—by the destiny of the conditioned souls; kṣubhita—agitated; dharminyāṁ—whose equilibrium of the modes; svasyām—His own; yonau—in the womb (material nature); paraḥ pumān—the Supreme Personality of Godhead; ādhatta—impregnated; vīryaṁ—semen (His internal potency); sā—she (material nature); asūta—delivered; mahat-tattvam—the sum total of cosmic intelligence; hiraṇmayam—known as Hiraṇmaya.

TRANSLATION

After the Supreme Personality of Godhead impregnates material nature with His internal potency, material nature delivers the sum total of the cosmic intelligence, which is known as Hiraṇmaya. This takes place in material nature when she is agitated by the destinations of the conditioned souls.

PURPORT

This impregnation of material nature is described in Bhagavad-gītā, Fourteenth Chapter, verse 3. Material nature's primal factor is the mahat-tattva, or breeding source of all varieties. This part of material nature, which is called pradhāna as well as Brahman, is impregnated by the Supreme Personality of Godhead and delivers varieties of living
entities. Material nature in this connection is called Brahman because it is a perverted reflection of the spiritual nature. It is described in the Viṣṇu Purāṇa that the living entities belong to the spiritual nature. The potency of the Supreme Lord is spiritual, and the living entities, although they are called marginal potency, are also spiritual. If the living entities were not spiritual, this description of impregnation by the Supreme Lord would not be applicable. The Supreme Lord does not put His semen into that which is not spiritual, but it is stated here that the Supreme Person puts His semen into material nature. This means that the living entities are spiritual by nature. After impregnation, material nature delivers all kinds of living entities, beginning from the greatest living creature, Lord Brahmā, down to the insignificant ant, in all varieties of form. In Bhagavad-gītā (14.4) material nature is clearly mentioned as sarva-yoniṣu. This means that of all varieties of species—demigods, human beings, animals, birds and beasts (whatever is manifested)—material nature is the mother, and the Supreme Personality of Godhead is the seed-giving father. Generally it is experienced that the father gives life to the child but the mother gives its body; although the seed of life is given by the father, the body develops within the womb of the mother. Similarly, the spiritual living entities are impregnated into the womb of material nature, but the body, being supplied by material nature, takes on many different species and forms of life. The theory that the symptoms of life are manifest by the interaction of the twenty-four material elements is not supported here. The living force comes directly from the Supreme Personality of Godhead and is completely spiritual. Therefore, no material scientific advancement can produce life. The living force comes from the spiritual world and has nothing to do with the interaction of the material elements.

TEXT 20

विष्क्रमतामत्वं व्यत्त्वन्तु कूटस्थो जगद्धकुरः ।
स्त्रेषुसापित्तीन्द्रमात्मप्रस्वपाणं तमः ॥ २० ॥

viśvam ātma-gataṁ vyañjan
kūta-stho jagad-ankurah
sva-tejasāpibat tīvram
ātma-pravāpanām tamaḥ

SB 3.26.20
SYNONYMS

viśvam—the universe; ātma-gatam—contained within itself; vyājan—manifesting; kūṭa-sthah—unchangeable; jagat-aṅkurah—the root of all cosmic manifestations; svatejasā—by its own effulgence; apiśat—swallowed; tivram—dense; ātma-prasvāpanam—which had covered the mahat-tattva; tamah—darkness.

TRANSLATION

Thus, after manifesting variegatedness, the effulgent mahat-tattva, which contains all the universes within itself, which is the root of all cosmic manifestations and which is not destroyed at the time of annihilation, swallows the darkness that covered the effulgence at the time of dissolution.

PURPORT

Since the Supreme Personality of Godhead, is ever existing, all-blissful and full of knowledge, His different energies are also ever existing in the dormant stage. Thus when the mahat-tattva was created, it manifested the material ego and swallowed up the darkness which covered the cosmic manifestation at the time of dissolution. This idea can be further explained. A person at night remains inactive, covered by the darkness of night, but when he is awakened in the morning, the covering of night, or the forgetfulness of the sleeping state, disappears. Similarly, when the mahat-tattva appears after the night of dissolution, the effulgence is manifested to exhibit the variegatedness of this material world.

TEXT 21

yat tat sattva-guṇam svacchāṁ
śāntaṁ bhagavataḥ padam
yad āhur vāsudevākhyam
cittāṁ tan mahad-ātmakam

SYNONYMS
yat—which; tat—that; sattva-guṇam—the mode of goodness; svaccham—clear; sāṇṭam—sober; bhagavataḥ—of the Personality of Godhead; padam—the status of understanding; yat—which; āhuḥ—is called; vāsudeva-ākhyam—by the name vāsudeva; cittam—consciousness; tat—that; mahat-ātmakam—manifest in the mahat-tattva.

TRANSLATION

The mode of goodness, which is the clear, sober status of understanding the Personality of Godhead and which is generally called vāsudeva, or consciousness, becomes manifest in the mahat-tattva.

PURPORT

The vāsudeva manifestation, or the status of understanding the Supreme Personality of Godhead, is called pure goodness, or śuddha-sattva. In the śuddha-sattva status there is no infringement of the other qualities, namely passion and ignorance. In the Vedic literature there is mention of the Lord’s expansion as the four Personalities of Godhead—Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. Here in the reappearance of the mahat-tattva the four expansions of Godhead occur. He who is seated within as Supersoul expands first as Vāsudeva. The vāsudeva stage is free from infringement by material desires and is the status in which one can understand the Supreme Personality of Godhead, or the objective which is described in the Bhagavad-gītā as abhuta. This is another feature of the mahat-tattva. The vāsudeva expansion is also called Kṛṣṇa consciousness, for it is free from all tinges of material passion and ignorance. This clear state of understanding helps one to know the Supreme Personality of Godhead. The vāsudeva status is also explained in Bhagavad-gītā as kṣetra-jñā, which refers to the knower of the field of activities as well as the Superknower. The living being who has occupied a particular type of body knows that body, but the Superknower, Vāsudeva, knows not only a particular type of body but also the field of activities in all the different varieties of bodies. In order to be situated in clear consciousness, or Kṛṣṇa consciousness, one must worship Vāsudeva. Vāsudeva is Kṛṣṇa alone. When Kṛṣṇa, or Viṣṇu, is alone, without the accompaniment of His internal energy, He is Vāsudeva. When He is accompanied by His internal potency, He is called Dvārakādhiśa. To have clear consciousness, or Kṛṣṇa consciousness, one has to worship Vāsudeva. It is also explained in Bhagavad-gītā that after many, many births one surrenders to Vāsudeva. Such a great soul is very rare.

In order to get release from the false ego, one has to worship Saṅkarṣaṇa. Saṅkarṣaṇa is
also worshiped through Lord Śiva; the snakes which cover the body of Lord Śiva are representations of Saṅkarṣaṇa, and Lord Śiva is always absorbed in meditation upon Saṅkarṣaṇa. One who is actually a worshiper of Lord Śiva as a devotee of Saṅkarṣaṇa can be released from false, material ego. If one wants to get free from mental disturbances, one has to worship Aniruddha. For this purpose, worship of the moon planet is also recommended in the Vedic literature. Similarly, to be fixed in one's intelligence one has to worship Pradyumna, who is reached through the worship of Brahmā. These matters are explained in Vedic literature.

TEXT 22

svacchatvam avikāritvam
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇām proktām
yathāpām prakṛtih parā

SYNONYMS
svacchatvam—clarity; avikāritvam—freedom from all distraction; śāntatvam—serenity;
iti—thus; cetasaḥ—of consciousness; vṛttibhiḥ—by characteristics; lakṣaṇām—traits;
proktām—called; yathā—as; apām—of water; prakṛtih—natural state; parā—pure.

TRANSLATION
After the manifestation of the mahat-tattva, these features appear simultaneously. As water in its natural state, before coming in contact with earth, is clear, sweet and unruffled, so the characteristic traits of pure consciousness are complete serenity, clarity, and freedom from distraction.

PURPORT
The pure status of consciousness, or Kṛṣṇa consciousness, exists in the beginning; just after creation, consciousness is not polluted. The more one becomes materially contaminated, however, the more consciousness becomes obscured. In pure
consciousness one can perceive a slight reflection of the Supreme Personality of Godhead. As in clear, unagitated water, free from impurities, one can see everything clearly, so in pure consciousness, or Kṛṣṇa consciousness, one can see things as they are. One can see the reflection of the Supreme Personality of Godhead, and one can see his own existence as well. This state of consciousness is very pleasing, transparent and sober. In the beginning, consciousness is pure.

**TEXTS 23-24**

mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata
vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇāṁ ca
bhūtānāṁ mahatām api

**SYNONYMS**

mahat-tattvāt—from the mahat-tattva; vikurvāṇāt—undergoing a change; bhagavat-vīrya-sambhavāt—evolved from the Lord's own energy; kriyā-śaktiḥ—endowed with active power; ahaṅkāraḥ—the material ego; tri-vidhaḥ—of the three kinds; samapadyata—sprang up; vaikārikas—material ego in transformed goodness; taijasaḥ—material ego in passion; ca—and; tāmasaḥ—material ego in ignorance; ca—also; yataḥ—from which; bhavaḥ—the origin; manasaḥ—of the mind; ca—and; indriyāṇāṁ—of the senses for perception and action; ca—and; bhūtānāṁ mahatām—of the five gross elements; api—also.

**TRANSLATION**
The material ego springs up from the mahat-tattva, which evolved from the Lord's own energy. The material ego is endowed predominantly with active power of three kinds—good, passionate and ignorant. It is from these three types of material ego that the mind, the senses of perception, the organs of action, and the gross elements evolve.

**PURPORT**

In the beginning, from clear consciousness, or the pure state of Kṛṣṇa consciousness, the first contamination sprang up. This is called false ego, or identification of the body as self. The living entity exists in the natural state of Kṛṣṇa consciousness, but he has marginal independence, and this allows him to forget Kṛṣṇa. Originally, pure Kṛṣṇa consciousness exists, but because of misuse of marginal independence there is a chance of forgetting Kṛṣṇa. This is exhibited in actual life; there are many instances in which someone acting in Kṛṣṇa consciousness suddenly changes. In the *Upaniṣads* it is stated, therefore, that the path of spiritual realization is just like the sharp edge of a razor. The example is very appropriate. One shaves his cheeks with a sharp razor very nicely, but as soon as his attention is diverted from the activity, he immediately cuts his cheek because he mishandles the razor.

Not only must one come to the stage of pure Kṛṣṇa consciousness, but one must also be very careful. Any inattentiveness or carelessness may cause falldown. This falldown is due to false ego. From the status of pure consciousness, the false ego is born because of misuse of independence. We cannot argue about why false ego arises from pure consciousness. Factually, there is always the chance that this will happen, and therefore one has to be very careful. False ego is the basic principle for all material activities, which are executed in the modes of material nature. As soon as one deviates from pure Kṛṣṇa consciousness, he increases his entanglement in material reaction. The entanglement of materialism is the material mind, and from this material mind, the senses and material organs become manifest.

**TEXT 25**

\[
\text{sahasra-śirasam sākṣād}
\]

\[
yam anantaṁ pracākṣate
\]
saṅkarṣaṇākhyam puruṣāṁ
bhūtendriya-manomayam

SYNONYMS

sahasra-śirasam—with a thousand heads; sākṣāt—directly; yam—whom; anantam—Ananta; pracākṣate—they all; saṅkarṣaṇā-ākhyam—Saṅkarṣaṇa by name; puruṣam—the Supreme Personality of Godhead; bhūta—the gross elements; indriya—the senses; manah-mayam—consisting of the mind.

TRANSLATION

The threefold ahaṅkāra, the source of the gross elements, the senses and the mind, is identical with them because it is their cause. It is known by the name of Saṅkarṣaṇa, who is directly Lord Ananta with a thousand heads.

TEXT 26

kartaṇtvāṁ karṇatvāṁ ca
kāryatvāṁ ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ

SYNONYMS

kartaṇtvāṁ—being the doer; karāṇatvāṁ—being the instrument; ca—and; kāryatvāṁ—being the effect; ca—and; iti—thus; lakṣaṇam—characteristic; śānta—serene; ghora—active; vimūḍhatvam—being dull; iti—thus; vā—or; syāt—may be; ahaṅkṛteḥ—of the false ego.

TRANSLATION

This false ego is characterized as the doer, as an instrument and as an effect. It is further characterized as serene, active or dull according to how it is influenced by the modes of
goodness, passion and ignorance.

PURPORT

Ahaṅkāra, or false ego, is transformed into the demigods, the controlling directors of material affairs. As an instrument, the false ego is represented as different senses and sense organs, and as the result of the combination of the demigods and the senses, material objects are produced. In the material world we are producing so many things, and this is called advancement of civilization, but factually the advancement of civilization is a manifestation of the false ego. By false ego all material things are produced as objects of enjoyment. One has to cease increasing artificial necessities in the form of material objects. One great ācārya, Narottama dāsa Ṭhākura, has lamented that when one deviates from pure consciousness of Vāsudeva, or Kṛṣṇa consciousness, he becomes entangled in material activities. The exact words he uses are, sat-saṅga chādi' kainu asate vilāsa/ te-kārane lāgila ye karma-bandha-phāṇa: "I have given up the pure status of consciousness because I wanted to enjoy in the temporary, material manifestation; therefore I have been entangled in the network of actions and reactions."

TEXT 27

vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyaṁ
vartate kāma-sambhavaḥ

SYNONYMS

vaikārikā—from the false ego of goodness; vikurvāṇāḥ—undergoing transformation; manaḥ—the mind; tattvam—principle; ajāyata—evolved; yat—whose; saṅkalpa—thoughts; vikalpābhyaṁ—and by reflections; vartate—happens; kāma-sambhavaḥ—the rise of desire.

TRANSLATION
From the false ego of goodness, another transformation takes place. From this evolves the mind, whose thoughts and reflections give rise to desire.

PURPORT

The symptoms of the mind are determination and rejection, which are due to different kinds of desires. We desire that which is favorable to our sense gratification, and we reject that which is not favorable to sense gratification. The material mind is not fixed, but the very same mind can be fixed when engaged in the activities of Kṛṣṇa consciousness. Otherwise, as long as the mind is on the material platform, it is hovering, and all this rejection and acceptance is asat, temporary. It is stated that he whose mind is not fixed in Kṛṣṇa consciousness must hover between acceptance and rejection. However advanced a man is in academic qualifications, as long as he is not fixed in Kṛṣṇa consciousness he will simply accept and reject and will never be able to fix his mind on a particular subject matter.

TEXT 28

yad vidur hy aniruddhākhyām
hrṣikāṇām adhiśvaram
śāradendivarasyām svēm
samrādhyām yogibhiḥ śanaiḥ

SYNONYMS

yat—which mind; viduḥ—is known; hi—indeed; aniruddha-ākhyam—by the name Aniruddha; hrṣikāṇām—of the senses; adhiśvaram—the supreme ruler; śārada—autumnal; indīvara—like a blue lotus; svēm—bluish; samrādhyām—who is found; yogibhiḥ—by the yogīś; śanaiḥ—gradually.

TRANSLATION

The mind of the living entity is known by the name of Lord Aniruddha, the supreme ruler of the senses. He possesses a bluish-black form resembling a lotus flower growing in
the autumn. He is found slowly by the yogīs.

PURPORT

The system of yoga entails controlling the mind, and the Lord of the mind is Aniruddha. It is stated that Aniruddha is four-handed, with Sudarśana cakra, conchshell, club and lotus flower. There are twenty-four forms of Viṣṇu, each differently named. Among these twenty-four forms, Saṅkarṣaṇa, Aniruddha, Pradyumna and Vāsudeva are depicted very nicely in the Caitanya-caritāmṛta, where it is stated that Aniruddha is worshiped by the yogīs. Meditation upon voidness is a modern invention of the fertile brain of some speculator. Actually the process of yoga meditation, as prescribed in this verse, should be fixed upon the form of Aniruddha. By meditating on Aniruddha one can become free from the agitation of acceptance and rejection. When one's mind is fixed upon Aniruddha, one gradually becomes God-realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of yoga.

TEXT 29

तैजसात् बिकूर्वणाद बुद्धितत्त्वमभूतसति ।
द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥ २९ ॥

taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphurāṇa-vijñānam
indriyāṇām anugrahaḥ

SYNONYMS

taijasāt—from the false ego in passion; tu—then; vikurvāṇāt—undergoing transformation; buddhi—intelligence; tattvam—principle; abhūt—took birth; sati—O virtuous lady; dravya—objects; sphurāṇa—coming into view; vijñānam—ascertaining; indriyāṇām—to the senses; anugrahaḥ—giving assistance.

TRANSLATION

By transformation of the false ego in passion, intelligence takes birth, O virtuous lady. The functions of intelligence are to help in ascertaining the nature of objects when they
come into view, and to help the senses.

PURPORT

Intelligence is the discriminating power to understand an object, and it helps the senses make choices. Therefore intelligence is supposed to be the master of the senses. The perfection of intelligence is attained when one becomes fixed in the activities of Kṛṣṇa consciousness. By the proper use of intelligence one's consciousness is expanded, and the ultimate expansion of consciousness is Kṛṣṇa consciousness.

TEXT 30

Doubt, misapprehension, correct apprehension, memory and sleep, as determined by their different functions, are said to be the distinct characteristics of intelligence.

PURPORT

Doubt is one of the important functions of intelligence; blind acceptance of something does not give evidence of intelligence. Therefore the word saṁśaya is very important; in order to cultivate intelligence, one should be doubtful in the beginning. But doubting is
not very favorable when information is received from the proper source. In Bhagavad-gītā the Lord says that doubting the words of the authority is the cause of destruction. As described in the Patañjali yoga system, pramāṇa-viparyaya-vikalpa-nidra-smṛtyaḥ. By intelligence only one can understand things as they are. By intelligence only can one understand whether or not he is the body. The study to determine whether one's identity is spiritual or material begins in doubt. When one is able to analyze his actual position, the false identification with the body is detected. This is viparyāsa. When false identification is detected, then real identification can be understood. Real understanding is described here as niṣcayāḥ, or proved experimental knowledge. This experimental knowledge can be achieved when one has understood the false knowledge. By experimental or proved knowledge, one can understand that he is not the body but spirit soul.

Smṛti means "memory," and svāpa means "sleep." Sleep is also necessary to keep the intelligence in working order. If there is no sleep, the brain cannot work nicely. In Bhagavad-gītā it is especially mentioned that persons who regulate eating, sleeping and other necessities of the body in the proper proportion become very successful in the yoga process. These are some of the aspects of the analytical study of intelligence as described in both the Patañjali yoga system and the Sāṅkhya philosophy system of Kapiladeva in Śrīmad-Bhāgavatam.

TEXT 31

tàijasānīndriyāny eva
kriyā-jñāna-vibhāgaśah
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā

SYNONYMS

taijasāni—produced from egoism in the mode of passion; indriyāni—the senses; eva—certainly; kriyā—action; jñāna—knowledge; vibhāgaśah—according to; prāṇasya—of the vital energy; hi—indeed; kriyā-śaktiḥ—the senses of action; buddheḥ—of the intelligence; vijñāna-śaktitā—the senses for acquiring knowledge.
TRANSLATION

Egoism in the mode of passion produces two kinds of senses—the senses for acquiring knowledge and the senses of action. The senses of action depend on the vital energy, and the senses for acquiring knowledge depend on intelligence.

PURPORT

It has been explained in the previous verses that mind is the product of ego in goodness and that the function of the mind is acceptance and rejection according to desire. But here intelligence is said to be the product of ego in passion. That is the distinction between mind and intelligence; mind is a product of egoism in goodness, and intelligence is a product of egoism in passion. The desire to accept something and reject something is a very important factor of the mind. Since mind is a product of the mode of goodness, if it is fixed upon the Lord of the mind, Aniruddha, then the mind can be changed to Kṛṣṇa consciousness. It is stated by Narottama dāsa Ṭhākura that we always have desires. Desire cannot be stopped. But if we transfer our desires to please the Supreme Personality of Godhead, that is the perfection of life. As soon as the desire is transferred to lording it over material nature, it becomes contaminated by matter. Desire has to be purified. In the beginning, this purification process has to be carried out by the order of the spiritual master, since the spiritual master knows how the disciple's desires can be transformed into Kṛṣṇa consciousness. As far as intelligence is concerned, it is clearly stated here that it is a product of egoism in passion. By practice one comes to the point of the mode of goodness, and by surrendering or fixing the mind upon the Supreme Personality of Godhead, one becomes a very great personality, or mahātmā. In Bhagavad-gītā it is clearly said, sa mahātmā sudurlabhaḥ: "Such a great soul is very rare." In this verse it is clear that both kinds of senses, the senses for acquiring knowledge and the senses for action, are products of egoism in the mode of passion. And because the sense organs for activity and for acquiring knowledge require energy, the vital energy, or life energy, is also produced by egoism in the mode of passion. We can actually see, therefore, that those who are very passionate can improve in material acquisition very quickly. It is recommended in the Vedic scriptures that if one wants to encourage a person in acquiring material possessions, one should also encourage him in sex life. We naturally find that those who are addicted to sex life are also materially advanced because sex life or passionate life is the impetus for the material advancement of civilization. For those who want to make spiritual advancement, there is almost no existence of the mode of passion. Only the mode of goodness is prominent. We find that
those who engage in Kṛṣṇa consciousness are materially poor, but one who has eyes can see who is the greater. Although he appears to be materially poor, a person in Kṛṣṇa consciousness is not actually a poor man, but the person who has no taste for Kṛṣṇa consciousness and appears to be very happy with material possessions is actually poor. Persons infatuated by material consciousness are very intelligent in discovering things for material comforts, but they have no access to understanding the spirit soul and spiritual life. Therefore, if anyone wants to advance in spiritual life, he has to come back to the platform of purified desire, the purified desire for devotional service. As stated in the Nārada-pancarātra, engagement in the service of the Lord when the senses are purified in Kṛṣṇa consciousness is called pure devotion.

TEXT 32

तामसाच विकुर्वाणादृग्भवविद्विषोदितितात् ।
शब्दमात्रमभूतस्मातभ्रोट्तु शब्दगम् ॥ ३२ ॥

tāmasāc ca vikurvāṇād
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotām tu śabdagam

SYNONYMS
tāmasāt—from egoism in ignorance; ca—and; vikurvāṇāt—undergoing transformation; bhagavat-vīrya—by the energy of the Supreme Personality of Godhead; coditāt—impelled; śabda-mātram—the subtle element sound; abhūt—was manifested; tasmāt—from that; nabhaḥ—ether; śrotām—the sense of hearing; tu—then; śabda-gam—which catches sound.

TRANSLATION

When egoism in ignorance is agitated by the sex energy of the Supreme Personality of Godhead, the subtle element sound is manifested, and from sound come the ethereal sky and the sense of hearing.

PURPORT
It appears from this verse that all the objects of our sense gratification are the products of egoism in ignorance. It is understood from this verse that by agitation of the element of egoism in ignorance, the first thing produced was sound, which is the subtle form of ether. It is stated also in the *Vedānta-sūtra* that sound is the origin of all objects of material possession and that by sound one can also dissolve this material existence. *Anāvṛttiḥ śabdāt* means "liberation by sound." The entire material manifestation began from sound, and sound can also end material entanglement, if it has a particular potency. The particular sound capable of doing this is the transcendental vibration Hare Kṛṣṇa. Our entanglement in material affairs has begun from material sound. Now we must purify that sound in spiritual understanding. There is sound in the spiritual world also. If we approach that sound, then our spiritual life begins, and the other requirements for spiritual advancement can be supplied. We have to understand very clearly that sound is the beginning of the creation of all material objects for our sense gratification. Similarly, if sound is purified, our spiritual necessities also are produced from sound.

Here it is said that from sound the ether became manifested and that the air became manifested from ether. How the ethereal sky comes from sound, how the air comes from sky and how fire comes from air will be explained later on. Sound is the cause of the sky, and sky is the cause of ātma, the ear. The ear is the first sense for receiving knowledge. One must give aural reception to any knowledge one wants to receive, either material or spiritual. Therefore ātma is very important. The Vedic knowledge is called ātma; knowledge has to be received by hearing. By hearing only can we have access to either material or spiritual enjoyment.

In the material world, we manufacture many things for our material comfort simply by hearing. They are already there, but just by hearing, one can transform them. If we want to build a very high skyscraper, this does not mean that we have to create it. The materials for the skyscraper—wood, metal, earth, etc.—are already there, but we make our intimate relationship with those already created material elements by hearing how to utilize them. Modern economic advancement for creation is also a product of hearing, and similarly one can create a favorable field of spiritual activities by hearing from the right source. Arjuna was a gross materialist in the bodily conception of life and was suffering from the bodily concept very acutely. But simply by hearing, Arjuna became a spiritualized, Kṛṣṇa conscious person. Hearing is very important, and that hearing is produced from the sky. By hearing only can we make proper use of that which already exists. The principle of hearing to properly utilize preconceived materials is applicable to spiritual paraphernalia as well. We must hear from the proper spiritual source.
TEXT 33

अर्थाश्रययतम शब्दस्य द्रष्टिरात्मकमेव च
तन्मात्रत्वं च नमस्ते रक्षणं कवयो विदुः: ॥ ३३ ॥

arthāśrayatvam śabdasya
draṣṭur liṅgatvam eva ca
tan-māтратvam ca nabhaso
lakṣaṇam kavayo viduḥ

SYNONYMS

arthā-āśrayatvam—that which conveys the meaning of an object; śabdasya—of sound;
draṣṭuh—of the speaker; liṅgatvam—that which indicates the presence; eva—also; ca—and;
tan-māтратvam—the subtle element; ca—and; nabhasah—of ether; lakṣaṇam—definition;
kavayaḥ—learned persons; viduḥ—know.

TRANSLATION

Persons who are learned and who have true knowledge define sound as that which conveys the idea of an object, indicates the presence of a speaker screened from our view and constitutes the subtle form of ether.

PURPORT

It is very clear herein that as soon as we speak of hearing, there must be a speaker; without a speaker there is no question of hearing. Therefore the Vedic knowledge, which is known as śruti, or that which is received by hearing, is also called apauruṣa. Apauruṣa means "not spoken by any person materially created." It is stated in the beginning of Śrīmad-Bhāgavatam, tene brahma hṛḍā. The sound of Brahman, or Veda, was first impregnated into the heart of Brahmā, the original learned man (ādi-kavaye). How did he become learned? Whenever there is learning, there must be a speaker and the process of hearing. But Brahmā was the first created being. Who spoke to him? Since no one was there, who was the spiritual master to give knowledge? He was the only living creature; therefore the Vedic knowledge was imparted within his heart by the Supreme Personality of Godhead, who is seated within everyone as Paramātmā. Vedic
knowledge is understood to be spoken by the Supreme Lord, and therefore it is free from the defects of material understanding. Material understanding is defective. If we hear something from a conditioned soul, it is full of defects. All material and mundane information is tainted by illusion, error, cheating and imperfection of the senses. Because Vedic knowledge was imparted by the Supreme Lord, who is transcendental to material creation, it is perfect. If we receive that Vedic knowledge from Brahmä in disciplic succession, then we receive perfect knowledge.

Every word we hear has a meaning behind it. As soon as we hear the word "water," there is a substance—water—behind the word. Similarly, as soon as we hear the word "God," there is a meaning to it. If we receive that meaning and explanation of "God" from God Himself, then it is perfect. But if we speculate about the meaning of "God," it is imperfect. Bhagavad-gītā, which is the science of God, is spoken by the Personality of Godhead Himself. This is perfect knowledge. Mental speculators or so-called philosophers who are researching what is actually God will never understand the nature of God. The science of God has to be understood in disciplic succession from Brahmä, who was first instructed about knowledge of God by God Himself. We can understand the knowledge of God by hearing Bhagavad-gītā from a person authorized in the disciplic succession.

When we speak of seeing, there must be form. By our sense perception, the beginning experience is the sky. Sky is the beginning of form. And from the sky, other forms emanate. The objects of knowledge and sense perception begin, therefore, from the sky.

TEXT 34

ভূতানাং ছিদ্রদাত্তত্বং বহির্ন্তরমেব চ।
প্রাণেন্দ্রিয়ত্বান্তং নমস্তো বৃত্তিলক্ষণম্ ॥ ৩৪ ॥

bhūtānām chidra-dāttvam
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvaṁ
nabhaso vṛtti-lakṣaṇam

SYNONYMS

bhūtānām—of all living entities; chidra-dāttvam—the accommodation of room; baiḥ—external; antaram—internal; eva—also; ca—and; prāṇa—of the vital air; indriya—the
senses; ātma—and the mind; dhīṣṇyatvam—being the field of activities; nabhasaḥ—of the ethereal element; vṛtti—activities; lakṣanam—characteristics.

**TRANSLATION**

The activities and characteristics of the ethereal element can be observed as accommodation for the room for the external and internal existences of all living entities, namely the field of activities of the vital air, the senses and the mind.

**PURPORT**

The mind, the senses and the vital force, or living entity, have forms, although they are not visible to the naked eye. Form rests in subtle existence in the sky, and internally it is perceived as the veins within the body and the circulation of the vital air. Externally there are invisible forms of sense objects. The production of the invisible sense objects is the external activity of the ethereal element, and the circulation of vital air and blood is its internal activity. That subtle forms exist in the ether has been proven by modern science by transmission of television, by which forms or photographs of one place are transmitted to another place by the action of the ethereal element. That is very nicely explained here. This verse is the potential basis of great scientific research work, for it explains how subtle forms are generated from the ethereal element, what their characteristics and actions are, and how the tangible elements, namely air, fire, water and earth, are manifested from the subtle form. Mental activities, or psychological actions of thinking, feeling and willing, are also activities on the platform of ethereal existence. The statement in *Bhagavad-gītā* that the mental situation at the time of death is the basis of the next birth is also corroborated in this verse. Mental existence transforms into tangible form as soon as there is an opportunity due to contamination or development of the gross elements from subtle form.

**TEXT 35**

नभसः शब्दत्त्वतीत्वात्कालगत्या विकुर्वति: ।
स्यशःभवत्ततो वायुस्त्वक्ष्यर्त्वस्त्व च सम्रहः ॥ ३५ ॥

*nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ*
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahah

SYNONYMS

nabhasah—from ether; śabda-tanmātrāt—which evolves from the subtle element sound; kāla-gatyā—under the impulse of time; vikurvataḥ—undergoing transformation; sparśāḥ—the subtle element touch; abhavat—evolved; tataḥ—thence; vāyuḥ—air; tvak—the sense of touch; sparśasya—of touch; ca—and; saṅgrahāḥ—perception.

TRANSLATION

From ethereal existence, which evolves from sound, the next transformation takes place under the impulse of time, and thus the subtle element touch and thence the air and sense of touch become prominent.

PURPORT

In the course of time, when the subtle forms are transformed into gross forms, they become the objects of touch. The objects of touch and the tactile sense also develop after this evolution in time. Sound is the first sense object to exhibit material existence, and from the perception of sound, touch perception evolves and from touch perception the perception of sight. That is the way of the gradual evolution of our perceptive objects.

TEXT 36

mṛdutvāṁ kāthinatvāṁ ca
śaityam uṣṇatvam eva ca
etat sparśasya sparśatvāṁ
tan-mātratvāṁ nabhasvataḥ

SYNONYMS
**TRANSLATION**

Softness and hardness and cold and heat are the distinguishing attributes of touch, which is characterized as the subtle form of air.

**PURPORT**

Tangibility is the proof of form. In actuality, objects are perceived in two different ways. They are either soft or hard, cold or hot, etc. This tangible action of the tactile sense is the result of the evolution of air, which is produced from the sky.

**TEXT 37**

चालनं व्यूहनं प्राप्तिनेतृत्वं द्रव्यशब्दयोः ।
सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्ष्णम् ॥ ३७ ॥

cālanam vyūhanam prāptir
netṛtvam dravya-śabdayoḥ
sarvendriyāṇāṃ ātmatvam
vāyoh karmaḥbhilakṣaṇam

**SYNONYMS**

cālanam—moving; vyūhanam—mixing; prāptih—allowing approach; netṛtvam—carrying; dravya-śabdayoḥ—particles of substances and sound; sarva-indriyāṇāṃ—of all the senses; ātmatvam—providing for the proper functioning; vāyoh—of air; karma—by actions; abhilakṣaṇam—the distinct characteristics.

**TRANSLATION**

The action of the air is exhibited in movements, mixing, allowing approach to the objects of sound and other sense perceptions, and providing for the proper functioning of all other senses.
PURPORT

We can perceive the action of the air when the branches of a tree move or when dry leaves on the ground collect together. Similarly, it is only by the action of the air that a body moves, and when the air circulation is impeded, many diseases result. Paralysis, nervous breakdowns, madness and many other diseases are actually due to an insufficient circulation of air. In the Ṛṣi-vedic system these diseases are treated on the basis of air circulation. If from the beginning one takes care of the process of air circulation, such diseases cannot take place. From the Ṛṣi-veda as well as from the Śrīmad-Bhāgavatam it is clear that so many activities are going on internally and externally because of air alone, and as soon as there is some deficiency in the air circulation, these activities cannot take place. Here it is clearly stated, netṛtvam dravya-śabdāyoh. Our sense of proprietorship over action is also due to the activity of the air. If the air circulation is stifled, we cannot approach a place after hearing. If someone calls us, we hear the sound because of the air circulation, and we approach that sound or the place from which the sound comes. It is clearly said in this verse that these are all movements of the air. The ability to detect odors is also due to the action of the air.

TEXT 38

vāyoṣ ca sparśa-tanmātrād
rūpam daiveritād abhūt
samutthitam tatas tejaḥ
cakṣuḥ rūpopalambhanam

SYNONYMS

vāyoḥ—from air; ca—and; sparśa-tanmātrāt—which evolves from the subtle element touch; rūpaḥ—form; daiva-īritāt—according to destiny; abhūt—evolved; samutthitam—arose; tataḥ—from that; tejaḥ—fire; cakṣuḥ—sense of sight; rūpaḥ—color and form; upalambhanam—perceiving.

TRANSLATION
By interactions of the air and the sensations of touch, one receives different forms according to destiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

PURPORT

Because of destiny, the touch sensation, the interactions of air, and the situation of the mind, which is produced of the ethereal element, one receives a body according to his previous activities. Needless to say, a living entity transmigrates from one form to another. His form changes according to destiny and by the arrangement of a superior authority which controls the interaction of air and the mental situation. Form is the combination of different types of sense perception. Predestined activities are the plans of the mental situation and the interaction of air.

TEXT 39

dravyākṛṣṭitvam guṇatā vṛtyāśātuṣṭāvam eva ca
tejastvam tejasah sādhvi
rūpa-mātrasya vṛttayaḥ

SYNONYMS

dravya—of an object; ākṛṣṭitvam—dimension; guṇatā—quality; vyakti-saṁsthātvam—individuality; eva—also; ca—and; tejastvam—effulgence; tejasah—of fire; sādhvi—O virtuous lady; rūpa-mātrasya—of the subtle element form; vṛttayaḥ—the characteristics.

TRANSLATION

My dear mother, the characteristics of form are understood by dimension, quality and individuality. The form of fire is appreciated by its effulgence.

PURPORT
Every form that we appreciate has its particular dimensions and characteristics. The quality of a particular object is appreciated by its utility. But the form of sound is independent. Forms which are invisible can be understood only by touch; that is the independent appreciation of invisible form. Visible forms are understood by analytical study of their constitution. The constitution of a certain object is appreciated by its internal action. For example, the form of salt is appreciated by the interaction of salty tastes, and the form of sugar is appreciated by the interaction of sweet tastes. Tastes and qualitative constitution are the basic principles in understanding the form of an object.

TEXT 40

\text{ dyotanam} \ p\acana \ p\anam } \\
\text{ adanam } \ hima-mardanam } \\
\text{ tejaso } \ r\ttaya \ t \ et\ah } \\
\text{ so\shanam } \ k\sut \ t\tri \ eva \ ca \\

SYNONYMS

\text{ dyotanam}—illumination; \ p\acana—cooking, digesting; \ p\anam—drinking; \ adanam—eating; \ hima-mardanam—destroying cold; \ tejaso—of fire; \ r\ttaya—functions; \ tu—indeed; \ et\ah—these; \ so\shanam—evaporating; \ k\sut—hunger; \ t\tri—thirst; \ eva—also; \ ca—and.

TRANSLATION

Fire is appreciated by its light and by its ability to cook, to digest, to destroy cold, to evaporate, and to give rise to hunger, thirst, eating and drinking.

PURPORT

The first symptoms of fire are distribution of light and heat, and the existence of fire is also perceived in the stomach. Without fire we cannot digest what we eat. Without digestion there is no hunger and thirst or power to eat and drink. When there is insufficient hunger and thirst, it is understood that there is a shortage of fire within the
stomach, and the Āyur-vedic treatment is performed in connection with the fire element, *agni-māṇḍyam*. Since fire is increased by the secretion of bile, the treatment is to increase bile secretion. The Āyur-vedic treatment thus corroborates the statements in *Śrīmad-Bhāgavatam*. The characteristic of fire in subduing the influence of cold is known to everyone. Severe cold can always be counteracted by fire.

TEXT 41

रुपांत्रादिकुर्वाणात्यथे केवलोद्धितात् । ।
रसांतत्रमभूतास्माद्मो जिह्वा रसग्रहः ॥ ४१ ॥

rupa-mātrāḥ vikurvāṇāt
tejaso daiva-coditāt
rasa-mātram abhūt tasmād
ambho jīhvā rasa-grahah

SYNONYMS

rupa-mātrāḥ—which evolves from the subtle element form; vikurvāṇāt—undergoing transformation; tejasāḥ—from fire; daiva-coditāt—under a superior arrangement; rasa-mātram—the subtle element taste; abhūt—became manifested; tasmād—from that; ambhaḥ—water; jīhvā—the sense of taste; rasa-grahah—which perceives taste.

TRANSLATION

By the interaction of fire and the visual sensation, the subtle element taste evolves under a superior arrangement. From taste, water is produced, and the tongue, which perceives taste, is also manifested.

PURPORT

The tongue is described here as the instrument for acquiring knowledge of taste. Because taste is a product of water, there is always saliva on the tongue.

TEXT 42

कषायो मधुरस्तिक्षः कदमु इति नैकथा ।
**SYNONYMS**

kaśāyo madhuras tiktaḥ  
kaṭv amla iti naikadhā  
bhaṭṭikānāṁ vikāreṇa  
rasa eko vibhidyate

**TRANSLATION**

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

**TEXT 43**

kledanam piṇḍanam tṛptih  
prāṇanāpyāyanondanam  
tāpāpanodo bhūyastvam  
ambhaso vṛttayas tv imāḥ

**SYNONYMS**

kledanam—moistening; piṇḍanam—coagulating; tṛptih—causing satisfaction; prāṇana—maintaining life; āpyāyana—refreshing; undanam—softening; tāpa—heat; apanodah—driving away; bhūyastvam—being in abundance; ambhasaḥ—of water; vṛttayah—the characteristic functions; tu—in fact; imāḥ—these.
TRANSLATION

The characteristics of water are exhibited by its moistening other substances, coagulating various mixtures, causing satisfaction, maintaining life, softening things, driving away heat, incessantly supplying itself to reservoirs of water, and refreshing by slaking thirst.

PURPORT

Starvation can be mitigated by drinking water. It is sometimes found that if a person who has taken a vow to fast takes a little water at intervals, the exhaustion of fasting is at once mitigated. In the Vedas it is also stated, āpomayah prāṇah: "Life depends on water." With water, anything can be moistened or dampened. Flour dough can be prepared with a mixture of water. Mud is made by mixing earth with water. As stated in the beginning of Śrīmad-Bhāgavatam, water is the cementing ingredient of different material elements. If we build a house, water is actually the constituent in making the bricks. Fire, water and air are the exchanging elements for the entire material manifestation, but water is most prominent. Also, excessive heat can be reduced simply by pouring water on the heated field.

TEXT 44

rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
prthvī ghrāṇas tu gandhagāḥ

SYNONYMS

rasa-mātrāt—which evolves from the subtle element taste; vikurvāṇāt—undergoing transformation; ambhasah—from water; daiva-coditāt—by a superior arrangement; gandha-mātram—the subtle element odor; abhūt—became manifest; tasmāt—from that; prthvī—earth; ghrāṇah—the olfactory sense; tu—in fact; gandha-gaḥ—which perceives aromas.
TRANSLATION

Due to the interaction of water with the taste perception, the subtle element odor evolves under superior arrangement. Thence the earth and the olfactory sense, by which we can variously experience the aroma of the earth, become manifest.

TEXT 45

\textit{karambha-pūti-saurabhya-sāntogrāmlādibhiḥ prthak} \\
\textit{dravyāvaya-vaiṣamyād gandha eko vibhidyate}

SYNONYMS

karambha—mixed; pūti—offensive; saurabhya—fragrant; sānta—mild; ugra—strong, pungent; amla—acid; ādibhiḥ—and so on; prthak—separately; dravya—of substance; avayava—of portions; vaiṣamyāt—according to diversity; gandhaḥ—odor; ekaḥ—one; vibhidyate—is divided.

TRANSLATION

Odor, although one, becomes many—as mixed, offensive, fragrant, mild, strong, acidic and so on—according to the proportions of associated substances.

PURPORT

Mixed smell is sometimes perceived in foodstuffs prepared from various ingredients, such as vegetables mixed with different kinds of spices and asafoetida. Bad odors are perceived in filthy places, good smells are perceived from camphor, menthol and similar other products, pungent smells are perceived from garlic and onions, and acidic smells are perceived from turmeric and similar sour substances. The original aroma is the odor emanating from the earth, and when it is mixed with different substances, this odor appears in different ways.
TEXT 46

bhāvanam brahmaṇaḥ sthānam
dhāraṇaṃ sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
prthivī-vṛtti-lakṣaṇam

SYNONYMS

bhāvanam—modeling forms; brahmaṇaḥ—of the Supreme Brahman; sthānam—constructing places of residence; dhāraṇaṃ—containing substances; sat-viśeṣaṇam—distinguishing the open space; sarva—all; sattva—of existence; guṇa—qualities; udbhedaḥ—the place for manifestation; prthivī—of earth; vṛtti—of the functions; lakṣaṇam—the characteristics.

TRANSLATION

The characteristics of the functions of earth can be perceived by modeling forms of the Supreme Brahman, by constructing places of residence, by preparing pots to contain water, etc. In other words, the earth is the place of sustenance for all elements.

PURPORT

Different elements, such as sound, sky, air, fire and water, can be perceived in the earth. Another feature of the earth especially mentioned here is that earth can manifest different forms of the Supreme Personality of Godhead. By this statement of Kapila's it is confirmed that the Supreme Personality of Godhead, Brahman, has innumerable forms, which are described in the scriptures. By manipulation of earth and its products, such as stone, wood and jewels, these forms of the Supreme Lord can be present before our eyes. When a form of Lord Kṛṣṇa or Lord Viṣṇu is manifested by presentation of a statue made of earth, it is not imaginary. The earth gives shape to the Lord's forms as described in the scriptures.

In the Brahma-samhitā there is description of Lord Kṛṣṇa's lands, the variegatedness of
the spiritual abode, and the forms of the Lord playing a flute with His spiritual body. All these forms are described in the scriptures, and when they are thus presented they become worshipable. They are not imaginary as the Māyāvāda philosophy says. Sometimes the word bhāvana is misinterpreted as "imagination." But bhāvana does not mean "imagination," it means giving actual shape to the description of Vedic literature. Earth is the ultimate transformation of all living entities and their respective modes of material nature.

TEXT 47

नभोगुणविशेषोऽयथं तत्र्च्येदातमुच्यते ।
वायोर्गुणविशेषोऽयथं तत्स्पर्शनं विदुः ॥ ४७ ॥

nabho-guṇa-viśeṣo 'ṛtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'ṛtho
yasya tat sparśanam viduḥ

SYNONYMS

nabhā-guṇa-viśeṣah— the distinctive characteristic of sky (sound); arthāḥ—object of perception; yasya—whose; tat—that; śrotram—the auditory sense; ucyate—is called; vāyoh guṇa-viśeṣah—the distinctive characteristic of air (touch); arthāḥ—object of perception; yasya—whose; tat—that; sparśanam—the tactile sense; viduḥ—they know.

TRANSLATION

The sense whose object of perception is sound is called the auditory sense, and that whose object of perception is touch is called the tactile sense.

PURPORT

Sound is one of the qualifications of the sky and is the subject matter for hearing. Similarly, touch is the qualification of the air and is the subject of the touch sensation.

TEXT 48
SYNONYMS

tej-guna-visesa 'rtha
yasya tca caksur ucyate
ambho-guna-visesa 'rtha
yasya tad rasanaam viduh
bhume guna-visesa 'rtha
yasya sa ghrana ucyate

TRANSLATION

The sense whose object of perception is form, the distinctive characteristic of fire, is the sense of sight. The sense whose object of perception is taste, the distinctive characteristic of water, is known as the sense of taste. Finally, the sense whose object of perception is odor, the distinctive characteristic of earth, is called the sense of smell.
bhūmāv evopalakṣyate

SYNONYMS

parasya—of the cause; dṛṣyate—is observed; dharmaḥ—the characteristics; hi—indeed; aparasmin—in the effect; samanvayāt—in order; atah—hence; viśeṣaḥ—the distinctive characteristic; bhāvānām—of all the elements; bhūmau—in earth; eva—alone; upalakṣyate—is observed.

TRANSLATION

Since the cause exists in its effect as well, the characteristics of the former are observed in the latter. That is why the peculiarities of all the elements exist in the earth alone.

PURPORT

Sound is the cause of the sky, sky is the cause of the air, air is the cause of fire, fire is the cause of water, and water is the cause of earth. In the sky there is only sound; in the air there are sound and touch; in the fire there are sound, touch and form; in water there are sound, touch, form and taste; and in the earth there are sound, touch, form, taste and smell. Therefore earth is the reservoir of all the qualities of the other elements. Earth is the sum total of all other elements. The earth has all five qualities of the elements, water has four qualities, fire has three, air has two, and the sky has only one quality, sound.

TEXT 50

एतान्यसंहत्य यदा महदादीनि सप्त वै ।
कालकर्मगुणोपेतो जगददिरुपाविशत् ॥ ५० ॥

etāny asaṁhatya yadā
mahad-ādini sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviṣat

SYNONYMS
etāni—these; asamḥatyā—being unmixed; yadā—when; mahat-ādīni—the mahat-tattva, false ego and five gross elements; sapta—all together seven; vai—in fact; kāla—time; karma—work; guṇa—and the three modes of material nature; upetaḥ—accompanied by; jagat-ādiḥ—the origin of creation; upāviṣat—entered.

TRANSLATION

When all these elements were unmixed, the Supreme Personality of Godhead, the origin of creation, along with time, work, and the qualities of the modes of material nature, entered into the universe with the total material energy in seven divisions.

PURPORT

After stating the generation of the causes, Kapiladeva speaks about the generation of the effects. At that time when the causes were unmixed, the Supreme Personality of Godhead, in His feature of Garbhodakaśāyī Viṣṇu, entered within each universe. Accompanying Him were all of the seven primary elements—the five material elements, the total energy (mahat-tattva) and the false ego. This entrance of the Supreme Personality of Godhead involves His entering even the atoms of the material world. This is confirmed in the Brahma-saṁhitā (5.35): anḍāntara-stha-paramāṇu-cayāntara-stham. He is not only within the universe, but within the atoms also. He is within the heart of every living entity. Garbhodakaśāyī Viṣṇu, the Supreme Personality of Godhead, entered into everything.

TEXT 51

तत्स्तेनावृद्धिभ्यो युक्तेभ्यो युक्तेपर्यं नतः सत्त्वं विनिवर्त्तनम् ।
उत्थितं पूर्वो यस्मादुदद्विषृद्धसौ विराद् ॥ ५१ ॥

tatas tenānuviddhebhhyo
yuktebhyo 'ṇḍam acetanam
utthitam puruṣo yasmād
udatiṣṭhad asau virāt

SYNONYMS

tataḥ—then; tena—by the Lord; anuviddhebhyaḥ—from these seven principles, roused
into activity; yuktebhyaḥ—united; anādām—an egg; acetanam—unintelligent; utthitam—arose; puruṣāḥ—Cosmic Being; yasmāt—from which; udatiṣṭhad—appeared; asau—that; virāṭ—celebrated.

**TRANSLATION**

From these seven principles, roused into activity and united by the presence of the Lord, an unintelligent egg arose, from which appeared the celebrated Cosmic Being.

**PURPORT**

In sex life, the combination of matter from the parents, which involves emulsification and secretion, creates the situation whereby a soul is received within matter, and the combination of matter gradually develops into a complete body. The same principle exists in the universal creation: the ingredients were present, but only when the Lord entered into the material elements was matter actually agitated. That is the cause of creation. We can see this in our ordinary experience. Although we may have clay, water and fire, the elements take the shape of a brick only when we labor to combine them. Without the living energy, there is no possibility that matter can take shape. Similarly, this material world does not develop unless agitated by the Supreme Lord as the virāṭ-puruṣa. Yasmād udatiṣṭhad asau virāṭ: by His agitation, space was created, and the universal form of the Lord also manifested therein.

**TEXT 52**

एतद्वर्तदिक्षितम् क्रमविद्वृद्धिः सः     \| ।
तोयादिभिः परिवृत्ति प्रधाननावृत्तादिबिः ।
यत्र लोकविरुध्दवारं रूपं भगवतो हरे । ५२ ॥

etad anādām viṣeṣākhyam
krama-vṛddhair daśottaraih
toyādibhiḥ parivrtaṁ
pradhānenāvṛtair bahiḥ
yatra loka-viṣāno 'yaṁ
rūpam bhagavato hareḥ

SB 3.26.52
SYNONYMS

etat—this; anḍam—egg; višeṣa-ākhyam—called višeṣa; krama—one after another; 
vṛddhaiḥ—increased; daśa—ten times; uttaraiḥ—greater; toya-ādibhiḥ—by water and so on; 
parivṛtam—enveloped; pradhāṇena—by pradhāna; āvṛtaiḥ—covered; bahiḥ—on the outside; 
yatra—where; loka-vitānaḥ—the extension of the planetary systems; ayam—this; rūpam—form; bhagavataḥ—of the Supreme Personality of Godhead; hareḥ—of Lord Hari.

TRANSLATION

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts.

PURPORT

This universe, or the universal sky which we can visualize with its innumerable planets, is shaped just like an egg. As an egg is covered by a shell, the universe is also covered by various layers. The first layer is water, the next is fire, then air, then sky, and the ultimate holding crust is pradhāna. Within this egglike universe is the universal form of the Lord as the virāṭ-puruṣa. All the different planetary situations are parts of His body. This is already explained in the beginning of Śrīmad-Bhāgavatam, Second Canto. The planetary systems are considered to form different bodily parts of that universal form of the Lord. Persons who cannot directly engage in the worship of the transcendental form of the Lord are advised to think of and worship this universal form. The lowest planetary system, Pātāla, is considered to be the sole of the Supreme Lord, and the earth is considered to be the belly of the Lord. Brahmaloka, or the highest planetary system, where Brahmā lives, is considered to be the head of the Lord.

This virāṭ-puruṣa is considered an incarnation of the Lord. The original form of the Lord is Kṛṣṇa, as confirmed in Brahma-saṁhitā: ādi-puruṣa. The virāṭ-puruṣa is also puruṣa, but He is not ādi-puruṣa. The ādi-puruṣa is Kṛṣṇa. Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahah/ anādir ādir govindaḥ [Bs. 5.1]. In Bhagavad-gītā Kṛṣṇa is also accepted as the ādi-puruṣa, the original. Kṛṣṇa says, "No one is greater than I." There are innumerable expansions of the Lord, and all of them are puruṣas, or enjoyers, but
neither the virāṭ-puruṣa nor the puruṣa-avatarāras—Kāraṇodakaśayī Viṣṇu, Garbhodakaśayī Viṣṇu and Kṣīrodakaśayī Viṣṇu—nor any of the many other expansions, is the original. In each universe there are Garbhodakaśayī Viṣṇu, the virāṭ-puruṣa and Kṣīrodakaśayī Viṣṇu. The active manifestation of the virāṭ-puruṣa is described here. persons who are in the lower grade of understanding regarding the Supreme Personality of Godhead may think of the universal form of the Lord, for that is advised in the Bhāgavatam.

The dimensions of the universe are estimated here. The outer covering is made of layers of water, air, fire, sky, ego and mahat-tattva, and each layer is ten times greater than the one previous. The space within the hollow of the universe cannot be measured by any human scientist or anyone else, and beyond the hollow there are seven coverings, each one ten times greater than the one preceding it. The layer of water is ten times greater than the diameter of the universe, and the layer of fire is ten times greater than that of water. Similarly, the layer of air is ten times greater than that of fire. These dimensions are all inconceivable to the tiny brain of a human being.

It is also stated that this description is of only one egglike universe. There are innumerable universes besides this one, and some of them are many, many times greater. It is considered, in fact, that this universe is the smallest; therefore the predominating superintendent, or Brahmā, has only four heads for management. In other universes, which are far greater than this one, Brahmā has more heads. In the Caitanya-caritāmṛta it is stated that all these Brahmās were called one day by Lord Kṛṣṇa on the inquiry of the small Brahmā, who, after seeing all the larger Brahmās, was thunderstruck. That is the inconceivable potency of the Lord. No one can measure the length and breadth of God by speculation or by false identification with God. These attempts are symptoms of lunacy.

TEXT 53

hiranmayād aṇḍa-kośād
utthāya salile ṣayāt
tam āviṣya mahā-devo
bahudhā nirbibheda kham

SB 3.26.53
SYNONYMS

hiranmayat—golden; aŋga-kośāt—from the egg; utthāya—arising; salile—on the water; śayāt—lying; tam—in it; āviśya—having entered; mahā-devah—the Supreme Personality of Godhead; bahudhā—in many ways; nirbibheda—divided; kham— apertures.

TRANSLATION

The Supreme Personality of Godhead, the virāṭ-puruṣa, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

SB 3.26.54

TEXT 54

निरभिधयतास्य प्रथमं मुखं वाणी ततोभवत्।
वाण्या वहिरथो नासे प्राणोत्तो ग्राण एतयोः॥ ५४ ॥

nirabhidyatāsya prathamam
mukham vāṇī tato 'bhavat
vāṇyā vahnir atho nāse
prāṇoto ghrāṇa etayoḥ

SYNONYMS

nirabhidyata—appeared; asya—of Him; prathamam—first of all; mukham—a mouth; vāṇī—the organ of speech; tataḥ—then; abhavat—came forth; vāṇyā—with the organ of speech; vahnīḥ—the god of fire; athaḥ—then; nāse—the two nostrils; prāṇa—the vital air; utaḥ—joined; ghrāṇaḥ—the olfactory sense; etayoḥ—in them.

TRANSLATION

First of all a mouth appeared in Him, and then came forth the organ of speech, and with it the god of fire, the deity who presides over that organ. Then a pair of nostrils appeared, and in them appeared the olfactory sense, as well as prāṇa, the vital air.

PURPORT

With the manifestation of speech, fire also became manifested, and with the
manifestation of nostrils the vital air, the breathing process and the sense of smell also became manifested.

TEXT 55

ग्राणाद्गृहिते चक्षुरेतयोः ||
तस्मात्सूयों न्याब्धिदेता कणों श्रोत्रेण ततो दिश: || ५५ ||

ghrāṇād vāyur abhidyetām
aksāni caṣur etayoh
tasmāt sūryo nyabhidyetām
karṇau śrotram tato diśaḥ

SYNONYMS
ghrāṇāt—from the olfactory sense; vāyuḥ—the wind-god; abhidyetām—appeared;
aksāni—the two eyes; caṣuḥ—the sense of sight; etayoh—in them; tasmāt—from that;
sūryaḥ—the sun-god; nyabhidyetām—appeared; karṇau—the two ears; śrotram—the auditory sense; tataḥ—from that; diśaḥ—the deities presiding over the directions.

TRANSLATION

In the wake of the olfactory sense came the wind-god, who presides over that sense. Thereafter a pair of eyes appeared in the universal form, and in them the sense of sight. In the wake of this sense came the sun-god, who presides over it. Next there appeared in Him a pair of ears, and in them the auditory sense and in its wake the Dig-devatās, or the deities who preside over the directions.

PURPORT

The appearance of different bodily parts of the Lord's universal form and the appearance of the presiding deities of those bodily parts is being described. As in the womb of a mother a child gradually grows different bodily parts, so in the universal womb the universal form of the Lord gives rise to the creation of various paraphernalia. The senses appear, and over each of them there is a presiding deity. It is corroborated by this statement of Śrīmad-Bhāgavatam, and also by Brahma-saṁhitā, that the sun appeared after the appearance of the eyes of the universal form of the Lord. The sun is
dependent on the eyes of the universal form. The Brahma-samhitā also says that the sun is the eye of the Supreme Personality of Godhead, Kṛṣṇa. Yac-cakṣur eṣa savitā. Savitā means "the sun." The sun is the eye of the Supreme Personality of Godhead. Actually, everything is created by the universal body of the Supreme Godhead. Material nature is simply the supplier of materials. The creation is actually done by the Supreme Lord, as confirmed in Bhagavad-gītā (9.10). Mayādhyakṣena prakṛtiḥ sūyate sa-carācaram: "Under My direction does material nature create all moving and nonmoving objects in the cosmic creation."

TEXT 56

निर्बिभेद विराजस्त्वग्रोम्यम्...वादयस्तत: ।
तत् ओषधियश्रासनं शिश्रं निर्बिभिदे ततः ॥ ५६ ॥

nirbibheda virājas tvag-
roma-śmaśrv-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnam nirbibhide tataḥ

SYNONYMS

nirbibheda—appeared; virājaḥ—of the universal form; tvak—skin; roma—hair; śmaśru—beard, mustache; ādayaḥ—and so on; tataḥ—then; tataḥ—thereupon; oṣadhayaḥ—the herbs and drugs; ca—and; āsan—appeared; śiśnam—genitals; nirbibhide—appeared; tataḥ—after this.

TRANSLATION

Then the universal form of the Lord, the virāt-puruṣa, manifested His skin, and thereupon the hair, mustache and beard appeared. After this all the herbs and drugs became manifested, and then His genitals also appeared.

PURPORT

The skin is the site of the touch sensation. The demigods who control the production of herbs and medicinal drugs are the deities presiding over the tactile sense.
TEXT 57

रेतस्तस्मादाप आसतिरिणित वै गुदम्।
गुददपानोपणानां मुस्तुत्प्रेक्षकमयतः॥ ५७ ॥

retaḥ—semen; tasmāt—from that; āpaḥ—the god who presides over the waters; āsan—appeared; nirabhidyata—was manifested; vai—indeed; gudam—an anus; gudāt—from the anus; āpānāḥ—the organ of defecation; āpānāt—from the organ of defecation; ca—and; mṛtyuḥ—death; loka-bhayam-karāḥ—causing fear throughout the universe.

SYNONYMS

TRANSLATION

After this, semen (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organs of defecation and thereupon the god of death, who is feared throughout the universe.

PURPORT

It is understood herewith that the faculty to discharge semen is the cause of death. Therefore, yogīs and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semen. The more one can restrain the discharge of semen, the more one can be aloof from the problem of death. There are many yogīs living up to three hundred or seven hundred years by this process, and in the Bhāgavatam it is clearly stated that discharging semen is the cause of horrible death. The more one is addicted to sexual enjoyment, the more susceptible he is to a quick death.

TEXT 58

हस्तौं च निरिमिशेतां बर्तं ताम्यां ततः स्वराद् ।

SB 3.26.58
Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the virāṭ-puruṣa.

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the virāṭ-puruṣa.

SYNONYMS

hastau—the two hands; ca—and; nirabhidyetām—were manifested; balam—power; tābhyām—from them; tataḥ—thereafter; svarāt—Lord Indra; pādau—the two feet; ca—and; nirabhidyetām—became manifested; gatiḥ—the process of movement; tābhyām—from them; tataḥ—then; hariḥ—Lord Viṣṇu.

TRANSLATION

Thereafter the two hands of the universal form of the Lord became manifested, and with them the power of grasping and dropping things, and after that Lord Indra appeared. Next the legs became manifested, and with them the process of movement, and after that Lord Viṣṇu appeared.

PURPORT

The deity presiding over the hands is Indra, and the presiding deity of movement is the Supreme Personality of Godhead, Viṣṇu. Viṣṇu appeared on the appearance of the legs of the virāṭ-puruṣa.

TEXT 59

nādyo 'syā nirabhidyanta
tābhya lohitam ābhṛtam
nadyas tataḥ samabhavann
udaram nirabhidyata
SYNONYMS

nāḍyaḥ—the veins; asya—of the universal form; nirabhidyanta—became manifested;
tāḥyaḥ—from them; lohitam—blood; ābhṛtam—was produced; nadyah—the rivers;
tataḥ—from that; samabhavan—appeared; udaram—the stomach; nirabhidyata—
became manifested.

TRANSLATION

The veins of the universal body became manifested and thereafter the red corpuscles, or
blood. In their wake came the rivers (the deities presiding over the veins), and then
appeared an abdomen.

PURPORT

Blood veins are compared to rivers; when the veins were manifested in the universal
form, the rivers in the various planets were also manifested. The controlling deity of the
rivers is also the controlling deity of the nervous system. In Āyur-vedic treatment, those
who are suffering from the disease of nervous instability are recommended to take a
bath by dipping into a flowing river.

TEXT 60

क्षुपिपासे तत: स्या तं समुद्रस्वत्योत्पूर्वत ।
अथाय हदयं भिन्न हदयान्मन उत्थितम् ॥ ६० ॥

kṣut-pipāse tataḥ syātaṁ
samudras tv etayor abhūt
athaṁ sya hṛdayaṁ bhinnam
hṛdayāṁ mana utthitam

SYNONYMS

kṣut-pipāse—hunger and thirst; tataḥ—then; syātaṁ—appeared; samudraḥ—the ocean;
tu—then; etayoh—in their wake; abhūt—appeared; atha—then; asya—of the universal
form; hṛdayam—a heart; bhinnam—appeared; hṛdayāt—from the heart; manah—the
mind; utthitam—appeared.
TRANSLATION

Next grew feelings of hunger and thirst, and in their wake came the manifestation of the oceans. Then a heart became manifest, and in the wake of the heart the mind appeared.

PURPORT

The ocean is considered to be the presiding deity of the abdomen, where the feelings of hunger and thirst originate. When there is an irregularity in hunger and thirst, one is advised, according to Āyur-vedic treatment, to take a bath in the ocean.

TEXT 61

\[
\text{manasaś candramā jāto} \\
\text{buddhir buddher girāṁ patiḥ} \\
\text{ahāṅkāras tato rudraś} \\
\text{cittam caityas tato 'bhavat}
\]

SYNONYMS

\begin{itemize}
  \item manasaḥ—from the mind;
  \item candramāḥ—the moon;
  \item jātaḥ—appeared;
  \item buddhiḥ—intelligence;
  \item buddheḥ—from intelligence;
  \item girāṁ patiḥ—the lord of speech (Brahmā);
  \item ahāṅkāraḥ—false ego;
  \item tataḥ—then;
  \item rudraḥ—Lord Śiva;
  \item cittam—consciousness;
  \item caityaḥ—the deity presiding over consciousness;
  \item abhavat—appeared.
\end{itemize}

TRANSLATION

After the mind, the moon appeared. Intelligence appeared next, and after intelligence, Lord Brahmā appeared. Then the false ego appeared and then Lord Śiva, and after the appearance of Lord Śiva came consciousness and the deity presiding over consciousness.

PURPORT

The moon appeared after the appearance of mind, and this indicates that the moon is the presiding deity of mind. Similarly, Lord Brahmā, appearing after intelligence, is the
presiding deity of intelligence, and Lord Śiva, who appears after false ego, is the
presiding deity of false ego. In other words, it is indicated that the moon-god is in the
mode of goodness, whereas Lord Brahmā is in the mode of passion and Lord Śiva is in
the mode of ignorance. The appearance of consciousness after the appearance of false
ego indicates that, from the beginning, material consciousness is under the mode of
ignorance and that one therefore has to purify himself by purifying his consciousness.
This purificatory process is called Kṛṣṇa consciousness. As soon as the consciousness is
purified, the false ego disappears. Identification of the body with the self is called false
identification, or false ego. Lord Caitanya confirms this in His Śikṣāstaka. He states that
the first result of chanting the mahā-mantra, Hare Kṛṣṇa, is that dirt is cleared from the
consciousness, or the mirror of the mind, and then at once the blazing fire of material
existence is over. The blazing fire of material existence is due to false ego, but as soon as
the false ego is removed, one can understand his real identity. At that point he is
actually liberated from the clutches of māyā. As soon as one is freed from the clutches of
false ego, his intelligence also becomes purified, and then his mind is always engaged
upon the lotus feet of the Supreme Personality of Godhead.

The Supreme Personality of Godhead appeared on the full-moon day as Gauracandra, or
the spotless transcendental moon. The material moon has spots on it, but on the
transcendental moon, Gauracandra, there are no spots. In order to fix the purified mind
in the service of the Supreme Lord, one has to worship the spotless moon, Gauracandra.
Those who are materially passionate or those who want to exhibit their intelligence for
material advancement in life are generally worshipers of Lord Brahmā, and persons who
are in the gross ignorance of identifying with the body worship Lord Śiva. Materialists
like Hiranyakāśipu and Rāvāna are worshipers of Lord Brahmā or Lord Śiva, but
Prahlāda and other devotees in the service of Kṛṣṇa consciousness worship the Supreme
Lord, the Personality of Godhead.
SYNONYMS

ete—these; hi—indeed; abhyutthitāḥ—manifested; devāḥ—demigods; na—not; eva—at all; asya—of the virāṭ-puruṣa; utthāpane—in waking; aśakān—were able; punah—again; āviviśuḥ—they entered; khāni—the apertures of the body; tam—Him; utthāpayitum—to awaken; kramāt—one after another.

TRANSLATION

When the demigods and presiding deities of the various senses were thus manifested, they wanted to wake their origin of appearance. But upon failing to do so, they reentered the body of the virāṭ-puruṣa one after another in order to wake Him.

PURPORT

In order to wake the sleeping Deity-controller within, one has to rechannel the sense activities from concentration on the outside to concentration inside. In the following verses, the sense activities which are required to wake the virāṭ-puruṣa will be explained very nicely.

TEXT 63

vahniḥ vācā mukham bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ

SYNONYMS

vahniḥ—the god of fire; vācā—with the organ of speech; mukham—the mouth; bheje—entered; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa; ghrāṇena—with the olfactory sense; nāsike—into His two nostrils; vāyuh—the god of
the winds; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa.

TRANSLATION

The god of fire entered His mouth with the organ of speech, but the virāṭ-puruṣa could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the virāṭ-puruṣa refused to be awakened.

TEXT 64

अक्षिणी चक्षुषादित्यो नोदतिष्ठतं विराट् ।
श्रोत्रेण कर्णों च दिशो नोदतिष्ठतं विराट् ॥ ६४ ॥

aksīṇī caksuṣādityo
nodatiṣṭhat tadā virāṭ
śrotreṇa karnau ca diśo
nodatiṣṭhat tadā virāṭ

SYNONYMS

aksīṇī—His two eyes; caksuṣā—with the sense of sight; ādityah—the sun-god; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa; śrotreṇa—with the sense of hearing; karnau—His two ears; ca—and; diśaḥ—the deities presiding over the directions; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa.

TRANSLATION

The sun-god entered the eyes of the virāṭ-puruṣa with the sense of sight, but still the virāṭ-puruṣa did not get up. Similarly, the predominating deities of the directions entered through His ears with the sense of hearing, but still He did not get up.

TEXT 65

तत्च रोमभिरोष्यो नोदतिष्ठतं विराट् ।
रेतसा शिश्रमापस्तु नोदतिष्ठतं विराट् ॥ ६५ ॥
tvacaṁ romabhir oṣadhyaḥ
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ

SYNONYMS
tvacaṁ—the skin of the virāṭ-puruṣa; romabhiḥ—with the hair on the body; oṣadhyaḥ—the deities presiding over the herbs and plants; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa; retasā—with the faculty of procreation; śiśnam—the organ of generation; āpaḥ—the water-god; tu—then; na—not; udatiṣṭhat—did arise; tadā—then; virāṭ—the virāṭ-puruṣa.

TRANSLATION
The predominating deities of the skin, herbs and seasoning plants entered the skin of the virāṭ-puruṣa with the hair of the body, but the Cosmic Being refused to get up even then. The god predominating over water entered His organ of generation with the faculty of procreation, but the virāṭ-puruṣa still would not rise.

SB 3.26.66

gudam mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastau indro balenaiva
nodatiṣṭhat tadā virāṭ

SYNONYMS
gudam—His anus; mṛtyuḥ—the god of death; apānena—with the organ of defecation; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa; hastau—the two hands; indraḥ—Lord Indra; balena—with their power to grasp and drop things; eva—indeed; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa.
The god of death entered His anus with the organ of defecation, but the virāṭ-puruṣa could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the virāṭ-puruṣa would not get up even then.

**TEXT 67**

**SYNONYMS**

**TRANSLATION**

Lord Viṣṇu entered His feet with the faculty of locomotion, but the virāṭ-puruṣa refused to stand up even then. The rivers entered His blood vessels with the blood and the power of circulation, but still the Cosmic Being could not be made to stir.

**TEXT 68**

kṣūṭ-tyādbhyaṁ udaram sindhur
nodatiṣṭhat tadā virāṭ
hṛdayaṁ manasā candro
nodatiṣṭhat tadā virāṭ

SYNONYMS
kṣut-trāṭhyāṁ—with hunger and thirst; udaram—His abdomen; sindhuḥ—the ocean or ocean-god; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa; hṛdayaṁ—His heart; manasā—with the mind; candraḥ—the moon-god; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa.

TRANSLATION
The ocean entered His abdomen with hunger and thirst, but the Cosmic Being refused to rise even then. The moon-god entered His heart with the mind, but the Cosmic Being would not be roused.

SB 3.26.69

TEXT 69

buddhyā buddhyā buddhyā buddhyā
brahmāpi brahmāpi brahmāpi brahmāpi
hṛdayaṁ hṛdayaṁ hṛdayaṁ hṛdayaṁ
nodatiṣṭhat nodatiṣṭhat nodatiṣṭhat nodatiṣṭhat
kadā kadā kadā kadā
virāṭ virāṭ virāṭ virāṭ

SYNONYMS
buddhyā—with intelligence; brahmā—Lord Brahmā; api—also; hṛdayaṁ—His heart; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa; rudraḥ—Lord Śiva; abhimatyā—with the ego; hṛdayaṁ—His heart; na—not; udatiṣṭhat—did arise; tadā—even then; virāṭ—the virāṭ-puruṣa.

TRANSLATION
Brahmā also entered His heart with intelligence, but even then the Cosmic Being could
not be prevailed upon to get up. Lord Rudra also entered His heart with the ego, but even then the Cosmic Being did not stir.

TEXT 70

चित्तेन हृदयं चैत्यः क्षेत्रजः प्राविश्वययः ।
विराट तदैव पुरुषः सलिलादुदतिष्ठत ॥ ७० ॥

cittena हृदयम caityah
kṣetra-jñāḥ prāviṣad yadā
virāṭ tadaiva puṇuṣah
salilād udatiṣṭhata

SYNONYMS

cittena—along with reason, consciousness; hṛdayam—the heart; caityah—the deity presiding over consciousness; kṣetra-jñāḥ—the knower of the field; prāviṣat—entered; yadā—when; virāṭ—the virāṭ-puruṣa; tada—then; eva—just; puṇuṣah—the Cosmic Being; salilāt—from the water; udatiṣṭhata—arose.

TRANSLATION

However, when the inner controller, the deity presiding over consciousness, entered the heart with reason, at that very moment the Cosmic Being arose from the causal waters.

TEXT 71

यथा प्रसुतां पुरुषं प्राणेन्द्रियमनोधियः ।
प्रभवति विना येन नोत्सापितायत्मोजसा ॥ ७१ ॥

yathā prasuptāṁ puṇuṣaṁ
prāṇendriya-mano-dhiyaḥ
prabhavanti vinā yena
notthāpayitum ojasā

SYNONYMS
yathā—just as; prasuptam—sleeping; puruṣam—a man; prāṇa—the vital air; indriya—the senses for working and recording knowledge; manāḥ—the mind; dhiyāḥ—the intelligence; prabhavanti—are able; vinā—without; yena—whom (the Supersoul); na—not; utthāpayitum—to arouse; ojasā—by their own power.

TRANSLATION

When a man is sleeping, all his material assets—namely the vital energy, the senses for recording knowledge, the senses for working, the mind and the intelligence—cannot arouse him. He can be aroused only when the Supersoul helps him.

PURPORT

The explanation of Sāṅkhya philosophy is described here in detail in the sense that the virāt-puruṣa, or the universal form of the Supreme Personality of Godhead, is the original source of all the various sense organs and their presiding deities. The relationship between the virāt-puruṣa and the presiding deities or the living entities is so intricate that simply by exercising the sense organs, which are related to their presiding deities, the virāt-puruṣa cannot be aroused. It is not possible to arouse the virāt-puruṣa or to link with the Supreme Absolute Personality of Godhead by material activities. Only by devotional service and detachment can one perform the process of linking with the Absolute.

TEXT 72

\[
\text{tam asmin pratyag-ātmānam } \\
\text{dhiyā yoga-pravṛttayā } \\
\text{bhaktyā viraktyā jñānena } \\
\text{vivicyātmani cintayet}
\]

SYNONYMS

tam—upon Him; asmin—in this; pratyak-ātmānam—the Supersoul; dhiyā—with the mind; yoga-pravṛttayā—engaged in devotional service; bhaktyā—through devotion;
viraktyā—through detachment; jñānena—through spiritual knowledge; vivicya—considering carefully; ātmani—in the body; cintayet—one should contemplate.

TRANSLATION

Therefore, through devotion, detachment and advancement in spiritual knowledge acquired through concentrated devotional service, one should contemplate that Supersoul as present in this very body although simultaneously apart from it.

PURPORT

One can realize the Supersoul within oneself. He is within one's body but apart from the body, or transcendental to the body. Although sitting in the same body as the individual soul, the Supersoul has no affection for the body, whereas the individual soul does. One has to detach himself, therefore, from this material body, by discharging devotional service. It is clearly mentioned here (bhaktyā) that one has to execute devotional service to the Supreme. As it is stated in the First Canto, Second Chapter, of Śrīmad-Bhāgavatam (1.2.7), vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ. When Vāsudeva, the all-pervading Viṣṇu, the Supreme Personality of Godhead, is served in completely pure devotion, detachment from the material world immediately begins. The purpose of Sāṅkhya is to detach oneself from material contamination. This can be achieved simply by devotional service to the Supreme Personality of Godhead. When one is detached from the attraction of material prosperity, one can actually concentrate his mind upon the Supersoul. As long as the mind is distracted towards the material, there is no possibility of concentrating one's mind and intelligence upon the Supreme Personality of Godhead or His partial representation, Supersoul. In other words, one cannot concentrate one's mind and energy upon the Supreme unless one is detached from the material world. Following detachment from the material world, one can actually attain transcendental knowledge of the Absolute Truth. As long as one is entangled in sense enjoyment, or material enjoyment, it is not possible to understand the Absolute Truth. This is also confirmed in Bhagavad-gītā (18.54). One who is freed from material contamination is joyful and can enter into devotional service, and by devotional service he can be liberated. In the Śrīmad-Bhāgavatam, First Canto, it is stated that one becomes joyful by discharging devotional service. In that joyful attitude, one can understand the science of God, or Kṛṣṇa consciousness; otherwise it is not possible. The analytical study of the elements of material nature and the concentration of the mind upon the Supersoul are
the sum and substance of the Sāṅkhya philosophical system. The perfection of this sāṅkhya-yoga culminates in devotional service unto the Absolute Truth.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled “Fundamental Principles of Material Nature.”

27. Understanding Material Nature

TEXT 1

श्रीभगवानुवाच प्रकृतिस्योषष्टि पुरुषो नाज्यते प्राकृतैःपुरुषः
अविकारादकर्तुव्यात्तिनिर्माणत्वानिमोऽविनिर्गुतः jalārkavat

SYNONYMS

śrī-bhagavān uvāca—The Personality of Godhead said; prakṛti-sthaḥ—residing in the material body; api—although; puruṣah—the living entity; na—not; ajyate—is affected; prakṛtair—of material nature; guṇaiḥ—by the modes; avikārāt—from being without change; akarṇatvāt—by freedom from proprietorship; nirguṇatvāt—from being unaffected by the qualities of material nature; jala—on water; arkavat—like the sun.

TRANSLATION

The Personality of Godhead Kapila continued: When the living entity is thus unaffected by the modes of material nature, because he is unchanging and does not claim
proprietorship, he remains apart from the reactions of the modes, although abiding in a material body, just as the sun remains aloof from its reflection on water.

**PURPORT**

In the previous chapter Lord Kapiladeva has concluded that simply by beginning the discharge of devotional service one can attain detachment and transcendental knowledge for understanding the science of God. Here the same principle is confirmed. A person who is detached from the modes of material nature remains just like the sun reflected on water. When the sun is reflected on water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, *vāsudeve bhagavati bhakti-yogaḥ prayojitah* (SB 1.2.7): when one engages fully in the activities of devotional service, *bhakti-yoga*, he becomes just like the sun reflected on water. Although a devotee appears to be in the material world, actually he is in the transcendental world. As the reflection of the sun appears to be on the water but is many millions of miles away from the water, so one engaged in the *bhakti-yoga* process is *nirguṇa*, or unaffected by the qualities of material nature. *Avikāra* means "without change." It is confirmed in *Bhagavad-gītā* that each and every living entity is part and parcel of the Supreme Lord, and thus his eternal position is to cooperate or to dovetail his energy with the Supreme Lord. That is his unchanging position. As soon as he employs his energy and activities for sense gratification, this change of position is called *vikāra*. Similarly, even in this material body, when he practices devotional service under the direction of the spiritual master, he comes to the position which is without change because that is his natural duty. As stated in the *Śrīmad-Bhāgavatam*, liberation means reinstatement in one's original position. The original position is one of rendering service to the Lord (*bhakti-yogena, bhaktyā*). When one becomes detached from material attraction and engages fully in devotional service, that is changlessness. *Akartātvāt* means not doing anything for sense gratification. When one does something at his own risk, there is a sense of proprietorship and therefore a reaction, but when one does everything for Kṛṣṇa, there is no proprietorship over the activities. By changlessness and by not claiming the proprietorship of activities, one can immediately situate himself in the transcendental position in which one is not touched by the modes of material nature, just as the reflection of the sun is unaffected by the water.

**TEXT 2**

SB 3.27.2
When the soul is under the spell of material nature and false ego, identifying his body as the self, he becomes absorbed in material activities, and by the influence of false ego he thinks that he is the proprietor of everything.

PURPORT

Actually the conditioned soul is forced to act under the pressure of the modes of material nature. The living entity has no independence. When he is under the direction of the Supreme Personality of Godhead he is free, but when, under the impression that he is satisfying his senses, he engages in sense gratificatory activities, he is actually under the spell of material nature. In *Bhagavad-gītā* it is said, *prakṛteḥ kriyamāṇāni*: [Bg. 3.27] one acts according to the particular modes of nature he has acquired. Guṇa refers to the qualities of nature. He is under the qualities of nature, but he falsely thinks that he is the proprietor. This false sense of proprietorship can be avoided simply by engaging oneself in devotional service under the direction of the Supreme Lord or His bona fide representative. Arjuna, in *Bhagavad-gītā*, was trying to accept for himself the responsibility for killing his grandfather and teacher in the fight, but he became freed from that proprietorship of action when he acted under the direction of Kṛṣṇa. He fought, but he was actually freed from the reactions of fighting, although in the
beginning, when he was nonviolent, unwilling to fight, the entire responsibility was upon him. That is the difference between liberation and conditioning. A conditioned soul may be very good and act in the mode of goodness, but still he is conditioned under the spell of material nature. A devotee, however, acts completely under the direction of the Supreme Lord. Thus his actions may not appear to be of a very high quality to the common man, but the devotee has no responsibility.

TEXT 3

तेन सांसारपदवीमवशोष्येत्यनिर्वृत्तः ||
प्रासरिकैः कर्मदोषैः सदस्मिश्रयोनिषु || ३ ||

tena saṁśāra-padavīm
avaśo 'bhety anirvṛtaḥ
prāsaṅgikaiḥ karma-dōṣaiḥ
sad-asan-miśra-yoniṣu

SYNONYMS

tena—by this; saṁśāra—of repeated birth and death; padavīm—the path; avaśaḥ—helplessly; abhyeti—he undergoes; anirvṛtaḥ—discontented; prāsaṅgikaiḥ—resulting from association with material nature; karma-dōṣaiḥ—by faulty actions; sat—good; asat—bad; miśra—mixed; yoniṣu—in different species of life.

TRANSLATION

The conditioned soul therefore transmigrates into different species of life, higher and lower, because of his association with the modes of material nature. Unless he is relieved of material activities, he has to accept this position because of his faulty work.

PURPORT

Here the word karma-dōṣaiḥ means "by faulty actions." This refers to any activity, good or bad, performed in this material world—they are all contaminated, faulty actions because of material association. The foolish conditioned soul may think that he is offering charity by opening hospitals for material benefit or by opening an educational institution for material education, but he does not know that all such work is also faulty
because it will not give him relief from the process of transmigration from one body to another. It is clearly stated here, *sad-asan-miśra-yonīsu*. This means that one may take birth in a very high family or he may take his birth in higher planets, among the demigods, for his so-called pious activities in the material world. But this work is also faulty because it does not give liberation. To take birth in a nice place or a high family does not mean that one avoids undergoing the material tribulations, the pangs of birth, death, old age and disease. A conditioned soul under the spell of material nature cannot understand that any action he performs for sense gratification is faulty and that only his activities in devotional service to the Lord can give him release from the reaction of faulty activities. Because he does not cease such faulty activities, he has to change to different bodies, some high and some low. That is called *saṁśāra-pada-vīm*, which means this material world, from which there is no release. One who desires material liberation has to turn his activities to devotional service. There is no alternative.

**TEXT 4**

अर्थे द्विविद्यमानेषपि संसुरित्ते निवर्तते ।
ध्यातो विष्णुनास्त्य स्वप्नेनार्थाय यथा ॥ ४ ॥

*arthe hy avidyamāne ‘pi
saṁśṛtir na nivartate
dhyāyato viṣayān asya
svapne ‘narthāgamo yathā*

**SYNONYMS**

*arthe—real cause; hi—certainly; avidyamāne—not existing; api—although; saṁśṛtih—the material existential condition; na—not; nivartate—does cease; dhyāyataḥ—contemplating; viṣayān—objects of the senses; asya—of the living entity; svapne—in a dream; anartha—of disadvantages; āgamaḥ—arrival; yathā—like.

**TRANSLATION**

Actually a living entity is transcendental to material existence, but because of his mentality of lording it over material nature, his material existential condition does not cease, and just as in a dream, he is affected by all sorts of disadvantages.
The example of a dream is very appropriate. Due to different mental conditions, in dreams we are put into advantageous and disadvantageous positions. Similarly, the spirit soul has nothing to do with this material nature, but because of his mentality of lording it over, he is put into the position of conditional existence.

Conditional existence is described here as *dhyāyato viṣayān asya*. Viṣaya means "an object of enjoyment." As long as one continues to think that he can enjoy material advantages, he is in conditioned life, but as soon as he comes to his senses, he develops the knowledge that he is not the enjoyer, for the only enjoyer is the Supreme Personality of Godhead. As confirmed in *Bhagavad-gītā* (5.29), He is the beneficiary for all the results of sacrifices and penances (*bhoktārām yajña-tapasām*), and He is the proprietor of all the three worlds (*sarva-loka-maheśvaram*). He is the actual friend of all living entities. But instead of leaving proprietorship, enjoyment and the actual position as the friend of all living entities to the Supreme Personality of Godhead, we claim that we are the proprietors, the enjoyers and the friends. We perform philanthropic work, thinking that we are the friends of human society. Someone may proclaim himself to be a very good national worker, the best friend of the people and of the country, but actually he cannot be the greatest friend of everyone. The only friend is Kṛṣṇa. One should try to raise the consciousness of the conditioned soul to the platform of understanding that Kṛṣṇa is his actual friend. If one makes friendship with Kṛṣṇa, one will never be cheated, and he will get all help needed. Arousing this consciousness of the conditioned soul is the greatest service, not posing oneself as a great friend of another living entity. The power of friendship is limited. Although one claims to be a friend, he cannot be a friend unlimitedly. There are an unlimited number of living entities, and our resources are limited; therefore we cannot be of any real benefit to the people in general. The best service to the people in general is to awaken them to Kṛṣṇa consciousness so that they may know that the supreme enjoyer, the supreme proprietor and the supreme friend is Kṛṣṇa. Then this illusory dream of lording it over material nature will vanish.

**SB 3.27.5**

**TEXT 5**

अत एव शनैःशितं प्रसङ्कमस्तां पथि ।
भक्तियोगेन तीन्द्रेण विरस्या च नचेदद्वाम् ॥ ५ ॥
ata eva śanaiś cittām
purasaktam asatām pathi
bhakti-yogena tīvreṇa
viraktyā ca nayed vaśam

SYNONYMS

atah eva—therefore; śanaiḥ—gradually; cittam—mind, consciousness; prasaktam—attached; asatām—of material enjoyments; pathi—on the path; bhakti-yogena—by devotional service; tīvreṇa—very serious; viraktyā—without attachment; ca—and; nayet—he must bring; vaśam—under control.

TRANSLATION

It is the duty of every conditioned soul to engage his polluted consciousness, which is now attached to material enjoyment, in very serious devotional service with detachment. Thus his mind and consciousness will be under full control.

PURPORT

The process of liberation is very nicely explained in this verse. The cause of one's becoming conditioned by material nature is his thinking himself the enjoyer, the proprietor or the friend of all living entities. This false thinking is a result of contemplation on sense enjoyment. When one thinks that he is the best friend to his countrymen, to society or to humanity and he engages in various nationalistic, philanthropic and altruistic activities, all that is just so much concentration on sense gratification. The so-called national leader or humanist does not serve everyone; he serves his senses only. That is a fact. But the conditioned soul cannot understand this because he is bewildered by the spell of material nature. It is therefore recommended in this verse that one engage very seriously in the devotional service of the Lord. This means that one should not think that he is the proprietor, benefactor, friend or enjoyer. He should always be cognizant that the real enjoyer is Kṛṣṇa, the Supreme Personality of Godhead; that is the basic principle of bhakti-yoga. One must be firmly convinced of these three principles: one should always think that Kṛṣṇa is the proprietor, Kṛṣṇa is the enjoyer and Kṛṣṇa is the friend. Not only should he understand these principles himself, but he should try to convince others and propagate Kṛṣṇa consciousness. As soon as one engages in such serious devotional service of the Lord, naturally the
propensity to falsely claim lordship over material nature disappears. That detachment is called vairāgya. Instead of being absorbed in so-called material lordship, one engages in Kṛṣṇa consciousness; that is control of consciousness. The yoga process necessitates controlling the senses. Yoga indriya-saṁyamaḥ. Since the senses are always active, their activities should be engaged in devotional service—one cannot stop their activities. If one wants to artificially stop the activities of the senses, his attempt will be a failure. Even the great yogī Viśvāmitra, who was trying to control his senses by the yoga process, fell victim to the beauty of Menakā. There are many such instances. Unless one's mind and consciousness are fully engaged in devotional service, there is always the opportunity for the mind to become occupied with desires for sense gratification. One particular point mentioned in this verse is very significant. It is said here, prasaktam asatāṁ pathi: the mind is always attracted by asat, the temporary, material existence. Because we have been associated with material nature since time immemorial, we have become accustomed to our attachment to this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. Sa vai manah kṛṣṇa-padāravindayoḥ [SB 9.4.18]. One has to fix the mind at the lotus feet of Kṛṣṇa; then everything will be very nice. Thus the seriousness of bhakti-yoga is stressed in this verse.

TEXT 6

Yamādibhir yoga-pathair
abhyaśaṁ śraddhāyānvitaḥ
mayi bhāvena satyena
mat-kathā-śravaṇena ca

SYNONYMS

yama-ādibhiḥ—beginning with yama; yoga-pathaiḥ—by the yoga system; abhyasan—practicing; śraddhāyā anvitaḥ—with great faith; mayi—unto Me; bhāvena—with devotion; satyena—unalloyed; mat-kathā—stories about Me; śravaṇena—by hearing; ca—and.

TRANSLATION
One has to become faithful by practicing the controlling process of the yoga system and must elevate himself to the platform of unalloyed devotional service by chanting and hearing about Me.

**PURPORT**

Yoga is practiced in eight different stages: yama, niyama, āsana, ānātma-yāma, ānyayāra, dhāraṇā, dhyāna and samādhi. Yama and niyama mean practicing the controlling process by following strict regulations, and āsana refers to the sitting postures. These help raise one to the standard of faithfulness in devotional service. The practice of yoga by physical exercise is not the ultimate goal; the real end is to concentrate and to control the mind and train oneself to be situated in faithful devotional service.

Bhāvena, or bhāva, is a very important factor in the practice of yoga or in any spiritual process. Bhāva is explained in Bhagavad-gītā (10.8). Budhā bhāva-samanvitāḥ: one should be absorbed in the thought of love of Kṛṣṇa. When one knows that Kṛṣṇa, the Supreme Personality of Godhead, is the source of everything and that everything emanates from Him (aḥam sarvasya prabhavah [Bg. 10.8]), then one understands the Vedānta aphorism janmādy asya yataḥ [SB 1.1.1] (“the original source of everything”), and then he can become absorbed in bhāva, or the preliminary stage of love of Godhead.

Rūpa Gosvāmī explains very nicely in Bhakti-rasāmṛta-sindhu how this bhāva, or preliminary stage of love of God, is achieved. He states that one first of all has to become faithful (śraddhayānvitaḥ). Faith is attained by controlling the senses, either by yoga practice, following the rules and regulations and practicing the sitting postures, or by engaging directly in bhakti-yoga, as recommended in the previous verse. Of the nine different items of bhakti-yoga, the first and foremost is to chant and hear about the Lord. That is also mentioned here. Mat-kathā-śravaṇena ca. One may come to the standard of faithfulness by following the rules and regulations of the yoga system, and the same goal can be achieved simply by chanting and hearing about the transcendental activities of the Lord. The word ca is significant. Bhakti-yoga is direct, and the other process is indirect. But even if the indirect process is taken, there is no success unless one comes fully to the direct process of hearing and chanting the glories of the Lord. Therefore the word satyena is used here. In this connection Svāmī Śrīdhara comments that satyena means niṣkapaṭena, "without duplicity." The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the Supreme. This is duplicity, kaṇṭa. The Bhāgavatam does not allow this duplicity. In the beginning of Śrīmad-Bhāgavatam it is clearly stated, paramo
nirmatsarāṇām: [SB 1.1.2] "This treatise Śrīmad-Bhāgavatam is meant for those who are completely free from envy." The same point is again stressed here. Unless one is completely faithful to the Supreme Personality of Godhead and engages himself in the process of hearing and chanting the glories of the Lord, there is no possibility for liberation.

**TEXT 7**

निर्मत्सराणं निवेदितानां प्रसरं ततः
ब्रह्मचर्येण मौनेन स्वाधर्मेन बलियसः

**SB 3.27.7**

sarva-bhūta-samatvena
nirvairēṇāprasaṅgataṁ
brahma-caryeṇa maunena
sva-dharmeṇa baliyasā

**SYNONYMS**
sarva—all; bhūta—living entities; samatvena—by seeing equally; nirvaiṛēṇa—without enmity; aprasaṅgataṁ—without intimate connections; brahma-caryeṇa—by celibacy; maunena—by silence; sva-dharmeṇa—by one's occupation; baliyasā—by offering the result.

**TRANSLATION**

In executing devotional service, one has to see every living entity equally, without enmity towards anyone yet without intimate connections with anyone. One has to observe celibacy, be grave and execute his eternal activities, offering the results to the Supreme Personality of Godhead.

**PURPORT**

A devotee of the Supreme Personality of Godhead who seriously engages in devotional service is equal to all living entities. There are various species of living entities, but a devotee does not see the outward covering; he sees the inner soul inhabiting the body. Because each and every soul is part and parcel of the Supreme Personality of Godhead, he does not see any difference. That is the vision of a learned devotee. As explained in
Bhagavad-gītā, a devotee or a learned sage does not see any difference between a learned brāhmaṇa, a dog, an elephant or a cow because he knows that the body is the outer covering only and that the soul is actually part and parcel of the Supreme Lord. A devotee has no enmity towards any living entity, but that does not mean that he mixes with everyone. That is prohibited. Aprasangataḥ means "not to be in intimate touch with everyone." A devotee is concerned with his execution of devotional service, and he should therefore mix with devotees only, in order to advance his objective. He has no business mixing with others, for although he does not see anyone as his enemy, his dealings are only with persons who engage in devotional service.

A devotee should observe the vow of celibacy. Celibacy does not necessitate that one be absolutely free from sex life; satisfaction with one's wife is permitted also under the vow of celibacy. The best policy is to avoid sex life altogether. That is preferable. Otherwise, a devotee can get married under religious principles and live peacefully with a wife.

A devotee should not speak needlessly. A serious devotee has no time to speak of nonsense. He is always busy in Kṛṣṇa consciousness. Whenever he speaks, he speaks about Kṛṣṇa. Mauna means "silence." Silence does not mean that one should not speak at all, but that he should not speak of nonsense. He should be very enthusiastic in speaking about Kṛṣṇa. Another important item described here is sva-dharmeṇa, or being exclusively occupied in one's eternal occupation, which is to act as the eternal servitor of the Lord, or to act in Kṛṣṇa consciousness. The next word, baliyāsā, means "offering the results of all activities to the Supreme Personality of Godhead." A devotee does not act on his personal account for sense gratification. Whatever he earns, whatever he eats and whatever he does, he offers for the satisfaction of the Supreme Personality of Godhead.

TEXT 8

SB 3.27.8

yadṛcchayopalabdhena
santuṣṭo mita-bhuṅ muniḥ
vivikta-śaranāḥ śānto
maitṛah karuṇa ātmavān
SYNONYMS

yadṛcchayā—without difficulty; upalabdhena—with what is obtained; santuṣṭañ—a satisfied; mita—little; bhuk—eating; munih—thoughtful; vivikta-śaraṇah—living in a secluded place; śaṅtaḥ—peaceful; maitraḥ—friendly; karuṇah—compassionate; ātma-vān—self-possessed, self-realized.

TRANSLATION

For his income a devotee should be satisfied with what he earns without great difficulty. He should not eat more than what is necessary. He should live in a secluded place and always be thoughtful, peaceful, friendly, compassionate and self-realized.

PURPORT

Everyone who has accepted a material body must maintain the necessities of the body by acting or earning some livelihood. A devotee should only work for such income as is absolutely necessary. He should be satisfied always with such income and should not endeavor to earn more and more simply to accumulate the unnecessary. A person in the conditioned state who has no money is always found working very hard to earn some with the object of lording it over material nature. Kapiladeva instructs that we should not endeavor hard for things which may come automatically, without extraneous labor. The exact word used in this connection, yadṛcchayā, means that every living entity has a predestined happiness and distress in his present body; this is called the law of karma. It is not possible that simply by endeavors to accumulate more money a person will be able to do so, otherwise almost everyone would be on the same level of wealth. In reality everyone is earning and acquiring according to his predestined karma. According to the Bhāgavatam conclusion, we are sometimes faced with dangerous or miserable conditions without endeavoring for them, and similarly we may have prosperous conditions without endeavoring for them. We are advised to let these things come as predestined. We should engage our valuable time in prosecuting Kṛṣṇa consciousness. In other words, one should be satisfied by his natural condition. If by predestination one is put into a certain condition of life which is not very prosperous in comparison to another's position, one should not be disturbed. He should simply try to utilize his valuable time to advance in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness does not depend on any materially prosperous or distressed condition; it is free from the conditions imposed by material life. A very poor man can execute Kṛṣṇa consciousness as effectively as a very
rich man. One should therefore be very satisfied with his position as offered by the Lord. Another word here is mita-bhuk. This means that one should eat only as much as necessary to maintain the body and soul together. One should not be gluttonous to satisfy the tongue. Grains, fruits, milk and similar foods are allotted for human consumption. One should not be excessively eager to satisfy the tongue and eat that which is not meant for humanity. Particularly, a devotee should eat only prasāda, or food which is offered to the Personality of Godhead. His position is to accept the remnants of those foodstuffs. Innocent foods like grains, vegetables, fruits, flowers and milk preparations are offered to the Lord, and therefore there is no scope for offering foods which are in the modes of passion and ignorance. A devotee should not be greedy. It is also recommended that the devotee should be muni, or thoughtful; he should always think of Kṛṣṇa and how to render better service to the Supreme Personality of Godhead. That should be his only anxiety. As a materialist is always thoughtful about improving his material condition, a devotee's thoughts should always be engaged in improving his condition in Kṛṣṇa consciousness; therefore he should be a muni.

The next item recommended is that a devotee should live in a secluded place. Generally a common man is interested in pounds, shillings and pence, or materialistic advancement in life, which is unnecessary for a devotee. A devotee should select a place of residence where everyone is interested in devotional service. Generally, therefore, a devotee goes to a sacred place of pilgrimage where devotees live. It is recommended that he live in a place where there is no large number of ordinary men. It is very important to live in a secluded place (vivikta-śarana). The next item is śānta, or peacefulness. The devotee should not be agitated. He should be satisfied with his natural income, eat only as much as he needs to keep his health, live in a secluded place and always remain peaceful. Peace of mind is necessary for prosecuting Kṛṣṇa consciousness.

The next item is maitra, friendliness. A devotee should be friendly to everyone, but his intimate friendship should be with devotees only. With others he should be official. He may say, "Yes, sir, what you say is all right," but he is not intimate with them. A devotee should, however, have compassion for persons who are innocent, who are neither atheistic nor very much advanced in spiritual realization. A devotee should be compassionate towards them and instruct them as far as possible in making advancement in Kṛṣṇa consciousness. A devotee should always remain ātmavān, or situated in his spiritual position. He should not forget that his main concern is to make advancement in spiritual consciousness, or Kṛṣṇa consciousness, and he should not ignorantly identify himself with the body or the mind. Ātmā means the body or the mind, but here the word ātmavān especially means that one should be self-possessed. He
should always remain in the pure consciousness that he is spirit soul and not the material body or the mind. That will make him progress confidently in Kṛṣṇa consciousness.

TEXT 9

sānubandhe ca dehe 'sminn
akurvann asat-āgraham
jñānena dṛṣṭa-tattvena
prakṛteḥ puruṣasya ca

SYNONYMS
sa-anubandhe—with bodily relationships; ca—and; dehe—towards the body; asmin—this; akurvan—not doing; asat-āgraham—bodily concept of life; jñānena—through knowledge; dṛṣṭa—having seen; tattvena—the reality; prakṛteḥ—of matter; puruṣasya—of spirit; ca—and.

TRANSLATION

One's seeing power should be increased through knowledge of spirit and matter, and one should not unnecessarily identify himself with the body and thus become attracted by bodily relationships.

PURPORT

The conditioned souls are eager to identify with the body and consider that the body is "myself" and that anything in relationship with the body or possessions of the body is "mine." In Sanskrit this is called aham-mamatā, and it is the root cause of all conditional life. A person should see things as the combination of matter and spirit. He should distinguish between the nature of matter and the nature of spirit, and his real identification should be with spirit, not with matter. By this knowledge, one should avoid the false, bodily concept of life.
TEXT 10

निवृत्तबुद्धचक्स्यानो दूरीभूतान्यदर्शनः ।
उपलभ्यात्मनात्मानं चक्षुषेवार्कमात्मदुःक् ॥ १० ॥

nivṛtta-buddhy-avasthāno
dūri-bhūtānya-darśanaḥ
upalabhyātmanātmānam
caṅṣuṣevārkam ātma-dṛk

SYNONYMS

nivṛtta—transcended; buddhi-avasthānaḥ—the stages of material consciousness; dūri-
bhūta—far off; anya—other; darśanaḥ—conceptions of life; upalabhya—having realized;
ātmanā—by his purified intellect; ātmānam—his own self; caṅṣuṣā—with his eyes; īva—as;
arkam—the sun; ātma-dṛk—the self-realized.

TRANSLATION

One should be situated in the transcendental position, beyond the stages of material
consciousness, and should be aloof from all other conceptions of life. Thus realizing
freedom from false ego, one should see his own self just as he sees the sun in the sky.

PURPORT

Consciousness acts in three stages under the material conception of life. When we are
awake, consciousness acts in a particular way, when we are asleep it acts in a different
way, and when we are in deep sleep, consciousness acts in still another way. To become
Kṛṣṇa conscious, one has to become transcendental to these three stages of
consciousness. Our present consciousness should be freed from all perceptions of life
other than consciousness of Kṛṣṇa, the Supreme Personality of Godhead. This is called
dūri-bhūtānya-darśanaḥ, which means that when one attains perfect Kṛṣṇa
consciousness he does not see anything but Kṛṣṇa. In the Caitanya-caritāmṛta it is said
that the perfect devotee may see many movable and immovable objects, but in
everything he sees that the energy of Kṛṣṇa is acting. As soon as he remembers the
energy of Kṛṣṇa, he immediately remembers Kṛṣṇa in His personal form. Therefore in all
his observations he sees Kṛṣṇa only. In the Brahma-samhitā (5.38) it is stated that when
one's eyes are smeared with love of Kṛṣṇa (premānjana-cchurita), he always sees Kṛṣṇa, outside and inside. This is confirmed here; one should be freed from all other vision, and in that way he is freed from the false egoistic identification and sees himself as the eternal servitor of the Lord. Cakṣuṣevārkam: as we can see the sun without a doubt, one who is fully developed in Kṛṣṇa consciousness sees Kṛṣṇa and His energy. By this vision one becomes ātma-dṛk, or self-realized. When the false ego of identifying the body with the self is removed, actual vision of life is perceivable. The senses, therefore, also become purified. Real service of the Lord begins when the senses are purified. One does not have to stop the activities of the senses, but the false ego of identifying with the body has to be removed. Then the senses automatically become purified, and with purified senses one can actually discharge devotional service.

TEXT 11

mukta-liṅgam sad-ābhāsam
asati pratipadyate
sato bandhum asac-cakṣuh
sarvānusyūtam advayam

SYNONYMS

mukta-liṅgam—transcendental; sat-ābhāsam—manifest as a reflection; asati—in the false ego; pratipadyate—he realizes; sataḥ bandhum—the support of the material cause; asat-cakṣuh—the eye (revealer) of the illusory energy; sarva-anusyūtam—entered into everything; advayam—without a second.

TRANSLATION

A liberated soul realizes the Absolute Personality of Godhead, who is transcendental and who is manifest as a reflection even in the false ego. He is the support of the material cause and He enters into everything. He is absolute, one without a second, and He is the eyes of the illusory energy.
A pure devotee can see the presence of the Supreme Personality of Godhead in everything materially manifested. He is present there only as a reflection, but a pure devotee can realize that in the darkness of material illusion the only light is the Supreme Lord, who is its support. It is confirmed in Bhagavad-gītā that the background of the material manifestation is Lord Kṛṣṇa. And, as confirmed in the Brahma-saṁhitā, Kṛṣṇa is the cause of all causes. In the Brahma-saṁhitā it is stated that the Supreme Lord, by His partial or plenary expansion, is present not only within this universe and each and every universe, but in every atom, although He is one without a second. The word advayam, "without a second," which is used in this verse, indicates that although the Supreme Personality of Godhead is represented in everything, including the atoms, He is not divided. His presence in everything is explained in the next verse.

SB 3.27.12

The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.

TEXT 12

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते ।
स्वाभासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥ १२ ॥

yathā jala-stha ābhāsaḥ
sthala-sthenāvadṛśyate
svābhāsena tathā sūryo
jala-sthena divi sthitāḥ

SYNONYMS
yathā—as; jala-sthaḥ—situated on water; ābhāsaḥ—a reflection; sthala-sthena—situated on the wall; avadṛśyate—is perceived; sva-ābhāsena—by its reflection; tathā—in that way; sūryaḥ—the sun; jala-sthena—situated on the water; divi—in the sky; sthitāḥ—situated.

TRANSLATION
The presence of the Supreme Lord can be realized just as the sun is realized first as a reflection on water, and again as a second reflection on the wall of a room, although the sun itself is situated in the sky.
PURPORT

The example given herewith is perfect. The sun is situated in the sky, far, far away from the surface of the earth, but its reflection can be seen in a pot of water in the corner of a room. The room is dark, and the sun is far away in the sky, but the sun's reflection on the water illuminates the darkness of the room. A pure devotee can realize the presence of the Supreme Personality of Godhead in everything by the reflection of His energy. In the Viṣṇu Purāṇa it is stated that as the presence of fire is understood by heat and light, so the Supreme Personality of Godhead, although one without a second, is perceived everywhere by the diffusion of His different energies. It is confirmed in the Īsopaniṣad that the presence of the Lord is perceived everywhere by the liberated soul, just as the sunshine and the reflection can be perceived everywhere although the sun is situated far away from the surface of the globe.

TEXT 13

एवं त्रिवृद्धधारा भूतेत्तिर्यमनोमयेऽः I
स्वाभासैर्ज्ञिक्षितोऽणेन सदाभासने सत्यद्यः II १३ II

evam trivṛṇa-ahaṅkāro
bhūtendriya-manomayaiḥ
svābhāsair lakṣitā 'nena
sad-ābhāsena satya-dṛk

SYNONYMS

evam—thus; tri-vṛṇ—the threefold; ahaṅkāraḥ—false ego; bhūta-indriya-manaḥ-
mayaiḥ—consisting of body, senses and mind; sva-ābhāsaiḥ—by its own reflections;
lakṣitaḥ—is revealed; anena—by this; sat-ābhāsena—by a reflection of Brahman; satya-
dṛk—the self-realized soul.

TRANSLATION

The self-realized soul is thus reflected first in the threefold ego and then in the body,
senses and mind.

PURPORT
The conditioned soul thinks, "I am this body," but a liberated soul thinks, "I am not this body. I am spirit soul." This "I am" is called ego, or identification of the self. "I am this body" or "Everything in relationship to the body is mine" is called false ego, but when one is self-realized and thinks that he is an eternal servitor of the Supreme Lord, that identification is real ego. One conception is in the darkness of the threefold qualities of material nature—goodness, passion and ignorance—and the other is in the pure state of goodness, called śuddha-sattva or vāsudeva. When we say that we give up our ego, this means that we give up our false ego, but real ego is always present. When one is reflected through the material contamination of the body and mind in false identification, he is in the conditional state, but when he is reflected in the pure stage he is called liberated. The identification of oneself with one's material possessions in the conditional stage must be purified, and one must identify himself in relationship with the Supreme Lord. In the conditioned state one accepts everything as an object of sense gratification, and in the liberated state one accepts everything for the service of the Supreme Lord. Kṛṣṇa consciousness, devotional service, is the actual liberated stage of a living entity. Otherwise, both accepting and rejecting on the material platform or in voidness or impersonalism are imperfect conditions for the pure soul.

By the understanding of the pure soul, called satya-dṛk, one can see everything as a reflection of the Supreme Personality of Godhead. A concrete example can be given in this connection. A conditioned soul sees a very beautiful rose, and he thinks that the nice aromatic flower should be used for his own sense gratification. This is one kind of vision. A liberated soul, however, sees the same flower as a reflection of the Supreme Lord. He thinks, "This beautiful flower is made possible by the superior energy of the Supreme Lord; therefore it belongs to the Supreme Lord and should be utilized in His service." These are two kinds of vision. The conditioned soul sees the flower for his own enjoyment, and the devotee sees the flower as an object to be used in the service of the Lord. In the same way, one can see the reflection of the Supreme Lord in one's own senses, mind and body—in everything. With that correct vision, one can engage everything in the service of the Lord. It is stated in the Bhakti-rasāmṛta-sindhu that one who has engaged everything—his vital energy, his wealth, his intelligence and his words—in the service of the Lord, or who desires to engage all these in the service of the Lord, no matter how he is situated, is to be considered a liberated soul, or satya-dṛk. Such a man has understood things as they are.

TEXT 14

SB 3.27.14
bhūta-sūkṣmaṇḍriya-manabuddhyādiśv iha nidrayā
līneṣv asati ṣas tatra
vinidro nirahaṅkriyaḥ

SYNONYMS
bhūta—the material elements; sūkṣma—the objects of enjoyment; indriya—the material senses; manah—mind; buddhi—intelligence; ādiśv—and so on; iha—here; nidrayā—by sleep; līneṣv—merged; asati—in the unmanifest; yah—who; tatra—there; vinidraḥ—awake; nirahaṅkriyaḥ—freed from false ego.

TRANSLATION
Although a devotee appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, he is understood to be awake and to be freed from the false ego.

PURPORT
The explanation by Rūpa Gosvāmī in the Bhakti-rasāmṛta-sindhu of how a person can be liberated even in this body is more elaborately explained in this verse. The living entity who has become satya-dṛk, who realizes his position in relationship with the Supreme Personality of Godhead, may remain apparently merged in the five elements of matter, the five material sense objects, the ten senses and the mind and intelligence, but still he is considered to be awake and to be freed from the reaction of false ego. Here the word līna is very significant. The Māyāvādī philosophers recommend merging in the impersonal effulgence of Brahman; that is their ultimate goal, or destination. That merging is also mentioned here. But in spite of merging, one can keep his individuality. The example given by Jīva Gosvāmī is that a green bird that enters a green tree appears to merge in the color of greenness, but actually the bird does not lose its individuality. Similarly, a living entity merged either in the material nature or in the spiritual nature does not give up his individuality. Real individuality is to understand oneself to be the eternal servitor of the Supreme Lord. This information is received from the mouth of
Lord Caitanya. He said clearly, upon the inquiry of Sanātana Gosvāmī, that a living entity is the servitor of Kṛṣṇa eternally. Kṛṣṇa also confirms in Bhagavad-gītā that the living entity is eternally His part and parcel. The part and parcel is meant to serve the whole. This is individuality. It is so even in this material existence, when the living entity apparently merges in matter. His gross body is made up of five elements, his subtle body is made of mind, intelligence, false ego and contaminated consciousness, and he has five active senses and five knowledge-acquiring senses. In this way he merges in matter. But even while merged in the twenty-four elements of matter, he can keep his individuality as the eternal servitor of the Lord. Either in the spiritual nature or in the material nature, such a servitor is to be considered a liberated soul. That is the explanation of the authorities, and it is confirmed in this verse.

TEXT 15

manyamānas tadātmānam

anaśto naśťavan mṛśā
daśte āhaṅkarane draṣṭā

naṣṭa-vitta āturaḥ

SYNONYMS

manyamānaḥ—thinking; tadā—then; ātmānam—himself; anaśṭaḥ—although not lost; naṣṭa-vat—as lost; mṛśā—falsely; naṣṭe ahaṅkaraṇe—because of the disappearance of the ego; draṣṭā—the seer; naṣṭa-vittaḥ—one who has lost his fortune; iva—like; āturah—distressed.

TRANSLATION

The living entity can vividly feel his existence as the seer, but because of the disappearance of the ego during the state of deep sleep, he falsely takes himself to be lost, like a man who has lost his fortune and feels distressed, thinking himself to be lost.

PURPORT
Only in ignorance does a living entity think that he is lost. If by attainment of knowledge he comes to the real position of his eternal existence, he knows that he is not lost. An appropriate example is mentioned herein: naṣṭa-vitta ivāturaḥ. A person who has lost a great sum of money may think that he is lost, but actually he is not lost-only his money is lost. But due to his absorption in the money or identification with the money, he thinks that he is lost. Similarly, when we falsely identify with matter as our field of activities, we think that we are lost, although actually we are not. As soon as a person is awakened to the pure knowledge of understanding that he is an eternal servitor of the Lord, his own real position is revived. A living entity can never be lost. When one forgets his identity in deep sleep, he becomes absorbed in dreams, and he may think himself a different person or may think himself lost. But actually his identity is intact. This concept of being lost is due to false ego, and it continues as long as one is not awakened to the sense of his existence as an eternal servitor of the Lord. The Māyāvādī philosophers' concept of becoming one with the Supreme Lord is another symptom of being lost in false ego. One may falsely claim that he is the Supreme Lord, but actually he is not. This is the last snare of māyā's influence upon the living entity. To think oneself equal with the Supreme Lord or to think oneself to be the Supreme Lord Himself is also due to false ego.

TEXT 16

एवं प्रत्यक्षमुस्त्यासात्मानं प्रतिपद्यते ।
साहान्त्वक्ष्य क्रियास्य योज्यस्यान्मुग्रहः ॥ १६ ॥

evam prayavamṛṣyāsāv
ātmānam pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthanam anugrahaḥ

SYNONYMS

evam—thus; prayavamṛṣya—after understanding; asau—that person; ātmānam—his self; pratipadyate—realizes; sa-ahaṅkārasya—accepted under false ego; dravyasya—of the situation; yah—who; avasthanam—resting place; anugrahah—the manifester.

TRANSLATION
When, by mature understanding, one can realize his individuality, then the situation he accepts under false ego becomes manifest to him.

**PURPORT**

The Māyāvādī philosophers' position is that at the ultimate issue the individual is lost, everything becomes one, and there is no distinction between the knower, the knowable and knowledge. But by minute analysis we can see that this is not correct. Individuality is never lost, even when one thinks that the three different principles, namely the knower, the knowable and knowledge, are amalgamated or merged into one. The very concept that the three merge into one is another form of knowledge, and since the perceiver of the knowledge still exists, how can one say that the knower, knowledge and knowable have become one? The individual soul who is perceiving this knowledge still remains an individual. Both in material existence and in spiritual existence the individuality continues; the only difference is in the quality of the identity. In the material identity, the false ego acts, and because of false identification, one takes things to be different from what they actually are. That is the basic principle of conditional life. Similarly, when the false ego is purified, one takes everything in the right perspective. That is the state of liberation.

It is stated in the Īśopaniṣad that everything belongs to the Lord. Īśāvāsyam idam sarvam [Īśo mantra I]. Everything exists on the energy of the Supreme Lord. This is also confirmed in Bhagavad-gītā. Because everything is produced of His energy and exists on His energy, the energy is not different from Him—but still the Lord declares, "I am not there." When one clearly understands one's constitutional position, everything becomes manifest. False egoistic acceptance of things conditions one, whereas acceptance of things as they are makes one liberated. The example given in the previous verse is applicable here: due to absorption of one's identity in his money, when the money is lost he thinks that he is also lost. But actually he is not identical with the money, nor does the money belong to him. When the actual situation is revealed, we understand that the money does not belong to any individual person or living entity, nor is it produced by man. Ultimately the money is the property of the Supreme Lord, and there is no question of its being lost. But as long as one falsely thinks, "I am the enjoyer," or "I am the Lord," this concept of life continues, and one remains conditioned. As soon as this false ego is eliminated, one is liberated. As confirmed in the Bhāgavatam, situation in one's real constitutional position is called mukti, or liberation.

SB 3.27.17
TEXT 17

Devaḥūti-rūpāch
Puruṣā prakṛtiḥ brāhmaṇa vimuṇcati karhicit
Anyonyāpāśrayatvāt ca
Nityatvād anayoh prabho

SYNONYMS

Devaḥūtiṁ uvača—Devaḥūti said; puruṣam—the spirit soul; prakṛtiḥ—material nature; brāhmaṇa—O brāhmaṇa; na—not; vimuṇcati—does release; karhicit—at any time; anyonyā—to one another; apāśrayatvāt—from attraction; ca—and; nityatvāt—from eternality; anayoh—of them both; prabho—O my Lord.

TRANSLATION

Śrī Devaḥūti inquired: My dear brāhmaṇa, does material nature ever give release to the spirit soul? Since one is attracted to the other eternally, how is their separation possible?

PURPORT

Devaḥūti, the mother of Kapiladeva, here makes her first inquiry. Although one may understand that spirit soul and matter are different, their actual separation is not possible, either by philosophical speculation or by proper understanding. The spirit soul is the marginal potency of the Supreme Lord, and matter is the external potency of the Lord. The two eternal potencies have somehow or other been combined, and since it is so difficult to separate one from the other, how is it possible for the individual soul to become liberated? By practical experience one can see that when the soul is separated from the body, the body has no real existence, and when the body is separated from the soul one cannot perceive the existence of the soul. As long as the soul and the body are combined, we can understand that there is life. But when they are separated, there is no manifested existence of the body or the soul. This question asked by Devaḥūti of
Kapiladeva is more or less impelled by the philosophy of voidism. The voidists say that consciousness is a product of a combination of matter and that as soon as the consciousness is gone, the material combination dissolves, and therefore there is ultimately nothing but voidness. This absence of consciousness is called nirvāṇa in Māyāvāda philosophy.

**TEXT 18**

\[
yathā gandhasya bhūmeṣ ca
na bhāvo vyatirekataḥ
apām rasasya ca yathā
tathā buddheḥ parasya ca
\]

SYNONYMS

yathā—as; gandhasya—of aroma; bhūmeḥ—of earth; ca—and; na—no; bhāvaḥ—existence; vyatirekataḥ—separate; apām—of water; rasasya—of taste; ca—and; yathā—as; tathā—so; buddheḥ—of intelligence; parasya—of consciousness, spirit; ca—and.

TRANSLATION

As there is no separate existence of the earth and its aroma or of water and its taste, there cannot be any separate existence of intelligence and consciousness.

PURPORT

The example is given here that anything material has an aroma. The flower, the earth—everything—has an aroma. If the aroma is separated from the matter, the matter cannot be identified. If there is no taste to water, the water has no meaning; if there is no heat in the fire, the fire has no meaning. Similarly, when there is want of intelligence, spirit has no meaning.
SYNONYMS

akartuḥ—of the passive performer, the nondoer; karma-bandhaḥ—bondage to fruitive activities; ayam—this; puruṣasya—of the soul; yat-āśrayah—caused by attachment to the modes; guṇeṣu—while the modes; satsu—are existing; prakṛteḥ—of material nature; kaivalyam—freedom; teṣu—those; ataḥ—hence; katham—how.

TRANSLATION

Hence even though he is the passive performer of all activities, how can there be freedom for the soul as long as material nature acts on him and binds him?

PURPORT

Although the living entity desires freedom from the contamination of matter, he is not given release. Actually, as soon as a living entity puts himself under the control of the modes of material nature, his acts are influenced by the qualities of material nature, and he becomes passive. It is confirmed in Bhagavad-gītā, prakṛteḥ kriyamāṇāni guṇaiḥ: [Bg. 3.27] the living entity acts according to the qualities or modes of material nature. He falsely thinks that he is acting, but unfortunately he is passive. In other words, he has no opportunity to get out of the control of material nature because it has already conditioned him. In Bhagavad-gītā it is also stated that it is very difficult to get out of the clutches of material nature. One may try in different ways to think that everything is void in the ultimate issue, that there is no God and that even if the background of everything is spirit, it is impersonal. This speculation may go on, but actually it is very difficult to get out of the clutches of material nature. Devahūti poses the question that although one may speculate in many ways, where is liberation as long as one is under the spell of material nature? The answer is also found in Bhagavad-gītā (7.14): only one who has surrendered himself unto the lotus feet of the Supreme Lord Kṛṣṇa (mām eva ye
prapadyante) can be freed from the clutches of māyā. Since Devahūti is gradually coming to the point of surrender, her questions are very intelligent. How can one be liberated? How can one be in a pure state of spiritual existence as long as he is strongly held by the modes of material nature? This is also an indication to the false meditator. There are many so-called meditators who think, "I am the Supreme Spirit Soul. I am conducting the activities of material nature. Under my direction the sun is moving and the moon is rising." They think that by such contemplation or meditation they can become free, but it is seen that just three minutes after finishing such nonsensical meditation, they are immediately captured by the modes of material nature. Immediately after his high-sounding meditation, a "meditator" becomes thirsty and wants to smoke or drink. He is under the strong grip of material nature, yet he thinks that he is already free from the clutches of māyā. This question of Devahūti's is for such a person who falsely claims that he is everything, that ultimately everything is void, and that there are no sinful or pious activities. These are all atheistic inventions. Actually, unless a living entity surrenders unto the Supreme Personality of Godhead as instructed in Bhagavad-gītā, there is no liberation or freedom from the clutches of māyā.

**TEXT 20**

<table>
<thead>
<tr>
<th>kvacit tattvāvamarśena</th>
</tr>
</thead>
<tbody>
<tr>
<td>nivṛttam bhayam ulbaṇam</td>
</tr>
<tr>
<td>anivṛttā-nimittatvāt</td>
</tr>
<tr>
<td>punah pratyavatiṣṭhate</td>
</tr>
</tbody>
</table>

**SYNONYMS**

kvacit—in a certain case; tattva—the fundamental principles; avamarśena—by reflecting upon; nivṛttam—avoided; bhayam—fear; ulbaṇam—great; anivṛttā—not ceased; nimittatvāt—since the cause; punah—again; pratyavatiṣṭhate—it appears.

**TRANSLATION**

SB 3.27.20
Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, it may still appear again, since its cause has not ceased.

PURPORT

Material bondage is caused by putting oneself under the control of matter because of the false ego of lording it over material nature. Bhagavad-gītā (7.27) states, icchā-dveṣa-samutthena. Two kinds of propensities arise in the living entity. One propensity is icchā, which means desire to lord it over material nature or to be as great as the Supreme Lord. Everyone desires to be the greatest personality in this material world. Dveṣa means "envy." When one becomes envious of Kṛṣṇa, or the Supreme Personality of Godhead, one thinks, "Why should Kṛṣṇa be the all and all? I'm as good as Kṛṣṇa." These two items, desire to be the Lord and envy of the Lord, are the beginning cause of material bondage. As long as a philosopher, salvationist or voidist has some desire to be supreme, to be everything, or to deny the existence of God, the cause remains, and there is no question of his liberation.

Devahūti very intelligently says, "One may theoretically analyze and say that by knowledge he has become freed, but actually, as long as the cause exists, he is not free." Bhagavad-gītā confirms that after performing such speculative activities for many, many births, when one actually comes to his real consciousness and surrenders unto the Supreme Lord, Kṛṣṇa, then the fulfillment of his research in knowledge is actually achieved. There is a gulf of difference between theoretical freedom and actual freedom from material bondage. The Bhāgavatam (10.14.4) says that if one gives up the auspicious path of devotional service and simply tries to know things by speculation, one wastes his valuable time (kliśyanti ye kevala-bodha-labdhaye). The result of such a labor of love is simply labor; there is no other result. The labor of speculation is ended only by exhaustion. The example is given that there is no benefit in husking the skin of an empty paddy; the rice is already gone. Similarly, simply by the speculative process one cannot be freed from material bondage, for the cause still exists. One has to nullify the cause, and then the effect will be nullified. This is explained by the Supreme Personality of Godhead in the following verses.

TEXT 21

श्रीभगवानुबाच
अनिमित्तनिमित्तेन स्वधम्मेणामल्लतमनः ।
SYNONYMS

śrī-bhagavān uvāca—The Supreme Personality of Godhead said; animitta-nimittena—without desiring the fruits of activities; sva-dharmeśā—by executing one's prescribed duties; amala-ātmanā—with a pure mind; tīrayā—serious; mayi—unto Me; bhaktyā—by devotional service; ca—and; śruta—hearing; sambhṛtayā—endowed with; ciram—for a long time.

TRANSLATION

The Supreme Personality of Godhead said: One can get liberation by seriously discharging devotional service unto Me and thereby hearing for a long time about Me or from Me. By thus executing one's prescribed duties, there will be no reaction, and one will be freed from the contamination of matter.

PURPORT

Śrīdhara Svāmī comments in this connection that by association with material nature alone one does not become conditioned. Conditional life begins only after one is infected by the modes of material nature. If someone is in contact with the police department, that does not mean that he is a criminal. As long as one does not commit criminal acts, even though there is a police department, he is not punished. Similarly, the liberated soul is not affected, although he is in the material nature. Even the Supreme Personality of Godhead is supposed to be in association with material nature when He descends, but He is not affected. One has to act in such a way that in spite of being in the material nature He is not affected by contamination. Although the lotus flower is in association with water, it does not mix with the water. That is how one has to live, as described here by the Personality of Godhead Kapiladeva (animitta-nimittena sva-dharmeśāmalātmanā).
One can be liberated from all adverse circumstances simply by seriously engaging in devotional service. How this devotional service develops and becomes mature is explained here. In the beginning one has to perform his prescribed duties with a clean mind. Clean consciousness means Krishna consciousness. One has to perform his prescribed duties in Krishna consciousness. There is no necessity of changing one's prescribed duties; one simply has to act in Krishna consciousness. In discharging Krishna conscious duties, one should determine whether, by his professional or occupational duties, Krishna, the Supreme Personality of Godhead, is satisfied. In another place in the Bhagavatam it is said, *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam:* [SB 1.2.13] everyone has some prescribed duties to perform, but the perfection of such duties will be reached only if the Supreme Personality of Godhead, Hari, is satisfied by such actions. For example, Arjuna's prescribed duty was to fight, and the perfection of his fighting was tested by the satisfaction of Krishna. Krishna wanted him to fight, and when he fought for the satisfaction of the Lord, that was the perfection of his professional devotional duty. On the other hand, when, contrary to the wish of Krishna, he was not willing to fight, that was imperfect. If one wants to perfect his life, he should discharge his prescribed duties for the satisfaction of Krishna. One must act in Krishna consciousness, for such action will never produce any reaction (*animitta-nimittena*). This is also confirmed in Bhagavad-gita. *Yajñarthat karmaṇo 'nyatra:* all activities should be performed simply for Yajña, or the satisfaction of Viṣṇu. Anything done otherwise, without the satisfaction of Viṣṇu, or Yajña, produces bondage, so here it is also prescribed by Kapila Muni that one can transcend material entanglement by acting in Krishna consciousness, which means seriously engaging in devotional service. This serious devotional service can develop by hearing for long periods of time. Chanting and hearing is the beginning of the process of devotional service. One should associate with devotees and hear from them about the Lord's transcendental appearance, activities, disappearance, instructions, etc. There are two kinds of śruti, or scripture. One is spoken by the Lord, and the other is spoken about the Lord and His devotees. Bhagavad-gita is the former and Śrīmad-Bhāgavatam the latter. One must hear these scriptures repeatedly from reliable sources in order to become fixed in serious devotional service. Through engagement in such devotional service, one becomes freed from the contamination of māyā. It is stated in the Śrīmad-Bhāgavatam that hearing about the Supreme Personality of Godhead cleanses the heart of all contamination caused by the influence of the three modes of material nature. By continuous, regular hearing, the effects of the contamination of lust and greed to enjoy or lord it over material nature diminish, and when lust and greed
diminish, one then becomes situated in the mode of goodness. This is the stage of Brahman realization, or spiritual realization. In this way one becomes fixed on the transcendental platform. Remaining fixed on the transcendental platform is liberation from material entanglement.

TEXT 22

ज्ञानेन दृष्टत्त्वेन वैराग्येन बलीयसा ।
तपोयुक्तेन योगेन तीन्तेनात्मसमाधिना ॥ २२ ॥

jñānena dṛṣṭa-tattvena
vairāgyena baliyasā
tapo-yuktena yogena
tīvrenātma-samādhinā

SYNONYMS

jñānena—in knowledge; dṛṣṭa-tattvena—with vision of the Absolute Truth;
vairāgyena—with renunciation; baliyasā—very strong; tapaḥ-yuktena—by engagement in austerity; yogena—by mystic yoga; tīvere—firmly fixed; ātma-samādhiṇā—by self-absorption.

TRANSLATION

This devotional service has to be performed strongly in perfect knowledge and with transcendental vision. One must be strongly renounced and must engage in austerity and perform mystic yoga in order to be firmly fixed in self-absorption.

PURPORT

Devotional service in Kṛṣṇa consciousness cannot be performed blindly due to material emotion or mental concoction. It is specifically mentioned here that one has to perform devotional service in full knowledge by visualizing the Absolute Truth. We can understand about the Absolute Truth by evolving transcendental knowledge, and the result of such transcendental knowledge will be manifested by renunciation. That renunciation is not temporary or artificial, but is very strong. It is said that development of Kṛṣṇa consciousness is exhibited by proportionate material detachment, or vairāgya. If
one does not separate himself from material enjoyment, it is to be understood that he is not advancing in Kṛṣṇa consciousness. Renunciation in Kṛṣṇa consciousness is so strong that it cannot be deviated by any attractive illusion. One has to perform devotional service in full tapasya, austerity. One should fast on the two Ekādaśī days, which fall on the eleventh day of the waxing and waning moon, and on the birthdays of Lord Kṛṣṇa, Lord Rāma and Caitanya Mahāprabhu. There are many such fasting days. Yogena means "by controlling the senses and mind." Yoga indriya-saṁyamaḥ. Yogena implies that one is seriously absorbed in the self and is able, by development of knowledge, to understand his constitutional position in relationship with the Superself. In this way one becomes fixed in devotional service, and his faith cannot be shaken by any material allurement.

TEXT 23

prakṛtiḥ puṛuṣasyeha
dahyamānā tv ahaṛ-niśam
tiro-bhavitri śanakair
agner yonir ivāraṇiḥ

SYNONYMS

prakṛtiḥ—the influence of material nature; puṛuṣasya—of the living entity; iha—here; dahyamānā—being consumed; tu—but; ahaṛ-niśam—day and night; tiro-bhavitri—disappearing; śanakaiḥ—gradually; agneḥ—of fire; yonih—the cause of appearance; iva—as; arañiḥ—wooden sticks.

TRANSLATION

The influence of material nature has covered the living entity, and thus it is as if the living entity were always in a blazing fire. But by the process of seriously discharging devotional service, this influence can be removed, just as wooden sticks which cause a fire are themselves consumed by it.

PURPORT

SB 3.27.23
Fire is conserved in wooden sticks, and when circumstances are favorable, the fire is ignited. But the wooden sticks which are the cause of the fire are also consumed by the fire if it is properly dealt with. Similarly, the living entity's conditional life of material existence is due to his desire to lord it over material nature and due to his envy of the Supreme Lord. Thus his main diseases are that he wants to be one with the Supreme Lord or he wants to become the lord of material nature. The karmīs try to utilize the resources of material nature and thus become its lord and enjoy sense gratification, and the jñānīs, the salvationists, who have become frustrated in enjoying the material resources, want to become one with the Supreme Personality of Godhead or merge into the impersonal effulgence. These two diseases are due to material contamination. Material contamination can be consumed by devotional service because in devotional service these two diseases, namely the desire to lord it over material nature and the desire to become one with the Supreme Lord, are absent. Therefore the cause of material existence is at once consumed by the careful discharge of devotional service in Kṛṣṇa consciousness.

A devotee in full Kṛṣṇa consciousness appears superficially to be a great karmī, always working, but the inner significance of the devotee's activities is that they are meant for the satisfaction of the Supreme Lord. This is called bhakti, or devotional service. Arjuna was apparently a fighter but when by his fighting he satisfied the senses of Lord Kṛṣṇa, he became a devotee. Since a devotee also engages in philosophical research to understand the Supreme Person as He is, his activities may thus appear to be like those of a mental speculator, but actually he is trying to understand the spiritual nature and transcendental activities. Thus although the tendency for philosophical speculation exists, the material effects of fruitive activities and empiric speculation do not, because this activity is meant for the Supreme Personality of Godhead.

TEXT 24

भुक्कम्भोगा परित्यक्ता दृष्टदोषा च नित्यशः ।
नेश्वरस्याधुभूर्म धते स्वे महिमि स्थितस्य च ॥ २४ ॥

bhukta-bhogā parityaktā
dṛṣṭa-doṣā ca nityaśaḥ
neśvarasyāsubham dhatte
sve mahimni sthitasya ca
SYNONYMS

bhukta—enjoyed; bhogā—enjoyment; parityaktā—given up; drṣṭa—discovered; doṣā—faultiness; ca—and; nityaśah—always; na—not; īśvarasya—of the independent; aśubham—harm; dhatte—she inflicts; sve mahimni—in his own glory; sthitasya—situated; ca—and.

TRANSLATION

By discovering the faultiness of his desiring to lord it over material nature and by therefore giving it up, the living entity becomes independent and stands in his own glory.

PURPORT

Because the living entity is not actually the enjoyer of the material resources, his attempt to lord it over material nature is, at the ultimate issue, frustrated. As a result of frustration, he desires more power than the ordinary living entity and thus wants to merge into the existence of the supreme enjoyer. In this way he develops a plan for greater enjoyment.

When one is actually situated in devotional service, that is his independent position. Less intelligent men cannot understand the position of the eternal servant of the Lord. Because the word "servant" is used, they become confused; they cannot understand that this servitude is not the servitude of this material world. To be the servant of the Lord is the greatest position. If one can understand this and can thus revive one's original nature of eternal servitorship of the Lord, one stands fully independent. A living entity's independence is lost by material contact. In the spiritual field he has full independence, and therefore there is no question of becoming dependent upon the three modes of material nature. This position is attained by a devotee, and therefore he gives up the tendency for material enjoyment after seeing its faultiness.

The difference between a devotee and an impersonalist is that an impersonalist tries to become one with the Supreme so that he can enjoy without impediment, whereas a devotee gives up the entire mentality of enjoying and engages in the transcendental loving service of the Lord. That is his constitutional glorified position. At that time he is īśvara, fully independent. The real īśvara or īśvaraḥ pārmaḥ, the supreme īśvara, or supreme independent, is Kṛṣṇa. The living entity is īśvara only when engaged in the service of the Lord. In other words, transcendental pleasure derived from loving service to the Lord is actual independence.
TEXT 25

yathā hy apratibuddhasya
prasvāpo bahu-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate

SYNONYMS

yathā—as; hi—indeed; apratibuddhasya—of one who is sleeping; prasvāpaḥ—the dream; bahu-anartha-bhṛt—bearing many inauspicious things; saḥ eva—that very dream; pratibuddhasya—of one who is awake; na—not; vai—certainly; mohāya—for bewildering; kalpate—is capable.

TRANSLATION

In the dreaming state one's consciousness is almost covered, and one sees many inauspicious things, but when he is awakened and fully conscious, such inauspicious things cannot bewilder him.

PURPORT

In the condition of dreaming, when one's consciousness is almost covered, one may see many unfavorable things which cause disturbance or anxiety, but upon awakening, although he remembers what happened in the dream, he is not disturbed. Similarly the position of self-realization, or understanding of one's real relationship with the Supreme Lord, makes one completely satisfied, and the three modes of material nature, which are the cause of all disturbances, cannot affect him. In contaminated consciousness one sees everything to be for his own enjoyment, but in pure consciousness, or Krṣṇa consciousness, he sees that everything exists for the enjoyment of the supreme enjoyer. That is the difference between the dream state and wakefulness. The state of contaminated consciousness is compared to dream consciousness, and Krṣṇa consciousness is compared to the awakened stage of life. Actually, as stated in Bhagavad-
gītā, the only absolute enjoyer is Kṛṣṇa. One who can understand that Kṛṣṇa is the proprietor of all the three worlds and that He is the friend of everyone is peaceful and independent. As long as a conditioned soul does not have this knowledge, he wants to be the enjoyer of everything; he wants to become a humanitarian or philanthropist and open hospitals and schools for his fellow human beings. This is all illusion, for one cannot benefit anyone by such material activities. If one wishes to benefit his fellow brother, he must awaken his dormant Kṛṣṇa consciousness. The Kṛṣṇa conscious position is that of pratibuddha, which means "pure consciousness."

TEXT 26

एवं विदिततत्त्वस्य प्रकृतिर्मिनि मानसम् ।
युक्तो नापकुरुत्त आत्मारामस्य कर्मिचित् ॥ २६ ॥

evam vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit

SYNONYMS

evam—thus; vidita-tattvasya—to one who knows the Absolute Truth; prakṛtiḥ—material nature; mayi—on Me; mānasam—the mind; yuñjataḥ—fixing; na—not; apakurute—can do harm; ātma-ārāmasya—to one who rejoices in the self; karhicit—at any time.

TRANSLATION

The influence of material nature cannot harm an enlightened soul, even though he engages in material activities, because he knows the truth of the Absolute, and his mind is fixed on the Supreme Personality of Godhead.

PURPORT

Lord Kapila says that mayi mānasam, a devotee whose mind is always fixed upon the lotus feet of the Supreme Personality of Godhead, is called ātmārāma or vidita-tattva. Ātmārāma means "one who rejoices in the self," or "one who enjoys in the spiritual atmosphere." Ātmā, in the material sense, means the body or the mind, but when
referring to one whose mind is fixed on the lotus feet of the Supreme Lord, ātmārāma means "one who is fixed in spiritual activities in relationship with the Supreme Soul." The Supreme Soul is the Personality of Godhead, and the individual soul is the living entity. When they engage in reciprocation of service and benediction, the living entity is said to be in the ātmārāma position. This ātmārāma position can be attained by one who knows the truth as it is. The truth is that the Supreme Personality of Godhead is the enjoyer and that the living entities are meant for His service and enjoyment. One who knows this truth, and who tries to engage all resources in the service of the Lord, escapes all material reactions and influences of the modes of material nature.

An example may be cited in this connection. Just as a materialist engages in constructing a big skyscraper, a devotee engages in constructing a big temple for Viṣṇu. Superficially, the skyscraper constructor and temple constructor are on the same level, for both are collecting wood, stone, iron and other building materials. But the person who constructs a skyscraper is a materialist, and the person who constructs a temple of Viṣṇu is ātmārāma. The materialist tries to satisfy himself in relation to his body by constructing a skyscraper, but the devotee tries to satisfy the Superself, the Supreme Personality of Godhead, by constructing the temple. Although both are engaged in the association of material activities, the devotee is liberated, and the materialist is conditioned. This is because the devotee, who is constructing the temple, has fixed his mind upon the Supreme Personality of Godhead, but the nondevotee, who is constructing the skyscraper, has his mind fixed in sense gratification. If, while performing any activity, even in material existence, one's mind is fixed upon the lotus feet of the Personality of Godhead, one will not be entangled or conditioned. The worker in devotional service, in full Kṛṣṇa consciousness, is always independent of the influence of material nature.

TEXT 27

यदैवमध्यात्मरम: कारणं बहुजननं।
सर्वच जात्वैराग्य आब्रह्मभुवनान्युनि: ॥ २७ ॥

yadaivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ābrahma-bhuvanān munīḥ
SYNONYMS

yadā—when; evam—thus; adhyātma-rataḥ—engaged in self-realization; kālena—for many years; bahu-janmanā—for many births; sarvatra—everywhere; jāta-vairāgyaḥ—detachment is born; ā-brahma-bhuvanāt—up to Brahma-loka; muniḥ—a thoughtful person.

TRANSLATION

When a person thus engages in devotional service and self-realization for many, many years and births, he becomes completely reluctant to enjoy any one of the material planets, even up to the highest planet, which is known as Brahma-loka; he becomes fully developed in consciousness.

PURPORT

Anyone engaged in devotional service to the Supreme Personality of Godhead is known as a devotee, but there is a distinction between pure devotees and mixed devotees. A mixed devotee engages in devotional service for the spiritual benefit of being eternally engaged in the transcendental abode of the Lord in full bliss and knowledge. In material existence, when a devotee is not completely purified, he expects material benefit from the Lord in the form of relief from material miseries, or he wants material gain, advancement in knowledge of the relationship between the Supreme Personality of Godhead and the living entity, or knowledge as to the real nature of the Supreme Lord. When a person is transcendental to these conditions, he is called a pure devotee. He does not engage himself in the service of the Lord for any material benefit or for understanding of the Supreme Lord. His one interest is that he loves the Supreme Personality of Godhead, and he spontaneously engages in satisfying Him.

The highest example of pure devotional service is that of the gopīs in Vrndāvana. They are not interested in understanding Kṛṣṇa, but only in loving Him. That platform of love is the pure state of devotional service. Unless one is advanced to this pure state of devotional service, there is a tendency to desire elevation to a higher material position. A mixed devotee may desire to enjoy a comfortable life on another planet with a greater span of life, such as on Brahma-loka. These are material desires, but because a mixed devotee engages in the service of the Lord, ultimately, after many, many lives of material enjoyment, he undoubtedly develops Kṛṣṇa consciousness, and the symptom of this Kṛṣṇa consciousness is that he is no longer interested in any sort of materially elevated
life. He does not even aspire to become a personality like Lord Brahmā.

**TEXTS 28-29**

mad-bhaktaḥ pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasam sva-saṁsthamam
kaivaḷyākhyam mad-aśrayam

prāpnotihāṇjasā dhīraḥ
sva-dṛśā cchīnna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame

**SYNONYMS**

mat-bhaktā—My devotee; pratibuddha-arthaḥ—self-realized; mat-prasādena—by My causeless mercy; bhūyasā—unlimited; niḥśreyasam—the ultimate perfectional goal; sva-saṁsthamam—his abode; kaivaḷya-ākhyam—called kaivaḷya; mat-aśrayam—under My protection; prāpnoti—attains; iha—in this life; aṇjasā—truly; dhīroha—steady; sva-dṛśā—by knowledge of the self; chinna-saṁśayaḥ—freed from doubts; yat—to that abode; gatvā—having gone; na—never; nivarteta—comes back; yogī—the mystic devotee; liṅgāt—from the subtle and gross material bodies; vinirgame—after departing.

**TRANSLATION**

My devotee actually becomes self-realized by My unlimited causeless mercy, and thus, when freed from all doubts, he steadily progresses towards his destined abode, which is directly under the protection of My spiritual energy of unadulterated bliss. That is the ultimate perfectional goal of the living entity. After giving up the present material body, the mystic devotee goes to that transcendental abode and never comes back.
PURPORT

Actual self-realization means becoming a pure devotee of the Lord. The existence of a devotee implies the function of devotion and the object of devotion. Self-realization ultimately means to understand the Personality of Godhead and the living entities; to know the individual self and the reciprocal exchanges of loving service between the Supreme Personality of Godhead and the living entity is real self-realization. This cannot be attained by the impersonalists or other transcendentalists; they cannot understand the science of devotional service. Devotional service is revealed to the pure devotee by the unlimited causeless mercy of the Lord. This is especially spoken of here by the Lord—*mat-prasādena,* "by My special grace." This is also confirmed in *Bhagavad-gītā.* Only those who engage in devotional service with love and faith receive the necessary intelligence from the Supreme Personality of Godhead so that gradually and progressively they can advance to the abode of the Personality of Godhead. *Niḥśreyasa* means "the ultimate destination." *Sva-saṁsthāna* indicates that the impersonalists have no particular place to stay. The impersonalists sacrifice their individuality so that the living spark can merge into the impersonal effulgence emanating from the transcendental body of the Lord, but the devotee has a specific abode. The planets rest in the sunshine, but the sunshine itself has no particular resting place. When one reaches a particular planet, then he has a resting place. The spiritual sky, which is known as *kaivalya,* is simply blissful light on all sides, and it is under the protection of the Supreme Personality of Godhead. As stated in *Bhagavad-gītā* (14.27), *brahmaṇo hi pratiṣṭhāham:* the impersonal Brahman effulgence rests on the body of the Supreme Personality of Godhead. In other words, the bodily effulgence of the Supreme Personality of Godhead is *kaivalya,* or impersonal Brahman. In that impersonal effulgence there are spiritual planets, which are known as Vaikuṇṭhas, chief of which is Krṣṇaloka. Some devotees are elevated to the Vaikuṇṭha planets, and some are elevated to the planet Krṣṇaloka. According to the desire of the particular devotee, he is offered a particular abode, which is known as *sva-saṁsthāna,* his desired destination. By the grace of the Lord, the self-realized devotee engaged in devotional service understands his destination even while in the material body. He therefore performs his devotional activities steadily, without doubting, and after quitting his material body he at once reaches the destination for which he has prepared himself. After reaching that abode, he never comes back to this material world. The words *liṅgād vinirgame,* which are used here, mean "after being freed from the two kinds of material bodies, subtle and gross." The subtle body is made of mind, intelligence,
false ego and contaminated consciousness, and the gross body is made of five elements—earth, water, fire, air and ether. When one is transferred to the spiritual world, he gives up both the subtle and gross bodies of this material world. He enters the spiritual sky in his pure, spiritual body and is stationed in one of the spiritual planets. Although the impersonalists also reach that spiritual sky after giving up the subtle and gross material bodies, they are not placed in the spiritual planets; as they desire, they are allowed to merge in the spiritual effulgence emanating from the transcendental body of the Lord. The word *sva-saṁsthānam* is also very significant. As a living entity prepares himself, so he attains his abode. The impersonal Brahman effulgence is offered to the impersonalists, but those who want to associate with the Supreme Personality of Godhead in His transcendental form as Nārāyaṇa in the Vaikuṇṭhas, or with Kṛṣṇa in Kṛṣṇaloka, go to those abodes, wherefrom they never return.

**TEXT 30**

\[\text{yadā na yogopacitāsu ceto} \]
\[\text{māyāsu siddhasya viṣajjate ‘ṅga} \]
\[\text{ananya-hetuṣu atha me gatiḥ syād} \]
\[\text{ātyantikī yatra na mṛtyu-hāsaḥ} \]

**SYNONYMS**

*yadā*—when; *na*—not; *yoga-upacitāsu*—to powers developed by *yoga*; *cetaḥ*—the attention; *māyāsu*—manifestations of *māyā*; *siddhasya*—of a perfect *yogī*; *viṣajjate*—is attracted; *aṅga*—My dear mother; *ananya-hetuṣu*—having no other cause; *atha*—then; *me*—to Me; *gatiḥ*—his progress; *syāt*—becomes; *ātyantikī*—unlimited; *yatra*—where; *na*—not; *mṛtyu-hāsaḥ*—power of death.

**TRANSLATION**

When a perfect *yogī*’s attention is no longer attracted to the by-products of mystic
powers, which are manifestations of the external energy, his progress towards Me becomes unlimited, and thus the power of death cannot overcome him.

**PURPORT**

Yogīs are generally attracted to the by-products of mystic yogic power, for they can become smaller than the smallest or greater than the greatest, achieve anything they desire, have power even to create a planet, or bring anyone they like under their subjection. Yogīs who have incomplete information of the result of devotional service are attracted by these powers, but these powers are material; they have nothing to do with spiritual progress. As other material powers are created by the material energy, mystic yogic powers are also material. A perfect yogī mind is not attracted by any material power, but is simply attracted by unalloyed service to the Supreme Lord. For a devotee, the process of merging into the Brahman effulgence is considered to be hellish, and yogic power or the preliminary perfection of yogic power, to be able to control the senses, is automatically achieved. As for elevation to higher planets, a devotee considers this to be simply hallucinatory. A devotee's attention is concentrated only upon the eternal loving service of the Lord, and therefore the power of death has no influence over him. In such a devotional state, a perfect yogī can attain the status of immortal knowledge and bliss.

_Thus end the Bhaktivedanta purports of the Third Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Understanding Material Nature."_
The Personality of Godhead said: My dear mother, O daughter of the King, now I shall explain to you the system of yoga, the object of which is to concentrate the mind. By practicing this system one can become joyful and progressively advance towards the path of the Absolute Truth.

PURPORT

The yoga process explained by Lord Kapiladeva in this chapter is authorized and standard, and therefore these instructions should be followed very carefully. To begin, the Lord says that by yoga practice one can make progress towards understanding the Absolute Truth, the Supreme Personality of Godhead. In the previous chapter it has been clearly stated that the desired result of yoga is not to achieve some wonderful mystic power. One should not be at all attracted by such mystic power, but should attain progressive realization on the path of understanding the Supreme Personality of Godhead. This is also confirmed in Bhagavad-gītā, which states in the last verse of the Sixth Chapter that the greatest yogī is he who constantly thinks of Kṛṣṇa within himself, or he who is Kṛṣṇa conscious.

It is stated here that by following the system of yoga one can become joyful. Lord Kapila, the Personality of Godhead, who is the highest authority on yoga, here explains the yoga system known as aṣṭāṅga-yoga, which comprises eight different practices, namely yama, niyama, āsana, prāṇāyāma, ānāhāra, dhāraṇā, dhyāna and samādhi. By all these stages
of practice one must realize Lord Viṣṇu, who is the target of all yoga. There are so-called yoga practices in which one concentrates the mind on voidness or on the impersonal, but this is not approved by the authorized yoga system as explained by Kapiladeva. Even Patañjali explains that the target of all yoga is Viṣṇu. Aṣṭāṅga-yoga is therefore part of Vaiṣṇava practice because its ultimate goal is realization of Viṣṇu. The achievement of success in yoga is not acquisition of mystic power, which is condemned in the previous chapter, but, rather, freedom from all material designations and situation in one's constitutional position. That is the ultimate achievement in yoga practice.

TEXT 2

स्वयन्तर्धम्मचारणं शरणवा विध्यमाण्ड निवर्तनम्।
दैवालल्लेन सन्तोषं आत्मवित्तरणार्चनम्॥ २ ॥

sva-dharma-ācaraṇaṁ ṣaktyā
vidharmāc ca nivartanam
daivā labdhena santoṣa
ātmavic-caraṇārcanam

SYNONYMS

sva-dharma-ācaraṇaṁ—executing one's prescribed duties; ṣaktyā—to the best of one's ability; vidharmā—unauthorized duties; ca—and; nivartanam—avoiding; daivāt—by the grace of the Lord; labdhena—with what is achieved; santoṣaḥ—satisfied; ātma-vit—of the self-realized soul; caraṇaḥ—the feet; arcanam—worshiping.

TRANSLATION

One should execute his prescribed duties to the best of his ability and avoid performing duties not allotted to him. One should be satisfied with as much gain as he achieves by the grace of the Lord, and one should worship the lotus feet of a spiritual master.

PURPORT

In this verse there are many important words which could be very elaborately explained, but we shall briefly discuss the important aspects of each. The final statement is ātmavic-caraṇārcanam. Ātma-vit means a self-realized soul or bona fide spiritual master. Unless
one is self-realized and knows what his relationship with the Supersoul is, he cannot be a bona fide spiritual master. Here it is recommended that one should seek out a bona fide spiritual master and surrender unto him (arcanam), for by inquiring from and worshiping him one can learn spiritual activities.

The first recommendation is sva-dharmācaranam. As long as we have this material body there are various duties prescribed for us. Such duties are divided by a system of four social orders: brāhmaṇa, kṣatriya, vaiṣya and śūdra. These particular duties are mentioned in the śāstra, and particularly in Bhagavad-gītā. Sva-dharmācaranam means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of his ability. One should not accept another's duty. If one is born in a particular society or community, he should perform the prescribed duties for that particular division. If, however, one is fortunate enough to transcend the designation of birth in a particular society or community by being elevated to the standard of spiritual identity, then his sva-dharma, or duty, is solely that of serving the Supreme Personality of Godhead. The actual duty of one who is advanced in Kṛṣṇa consciousness is to serve the Lord. As long as one remains in the bodily concept of life, he may act according to the duties of social convention, but if one is elevated to the spiritual platform, he must simply serve the Supreme Lord; that is the real execution of sva-dharma.

TEXT 3

ग्राम्यधर्मनिवृत्तिः मोक्षधर्मरतितस्तथा ||
मितमेध्यादनं श्रव्यद्विनितक्षेमसेवनम् ॥ ३ ॥

grāmya-dharma-nivṛttiś ca
mokṣa-dharma-ratis tathā
mita-medhyādanam śāsvad
vivikta-kṣema-sevanam

SYNONYMS

grāmya—conventional; dharma—religious practice; nivṛttiḥ—ceasing; ca—and;
mokṣa—for salvation; dharma—religious practice; ratiḥ—being attracted to; tathā—in that way; mita—little; medhya—pure; adanam—eating; śaśvat—always; vivikta—secluded; kṣema—peaceful; sevanam—dwelling.
TRANSLATION

One should cease performing conventional religious practices and should be attracted to those which lead to salvation. One should eat very frugally and should always remain secluded so that he can achieve the highest perfection of life.

PURPORT

It is recommended herein that religious practice for economic development or the satisfaction of sense desires should be avoided. Religious practices should be executed only to gain freedom from the clutches of material nature. It is stated in the beginning of Śrīmad-Bhāgavatam that the topmost religious practice is that by which one can attain to the transcendental devotional service of the Lord, without reason or cause. Such religious practice is never hampered by any impediments, and by its performance one actually becomes satisfied. Here this is recommended as mokṣa-dharma, religious practice for salvation, or transcendence of the clutches of material contamination. Generally people execute religious practices for economic development or sense gratification, but that is not recommended for one who wants to advance in yoga.

The next important phrase is mita-medhyādanam, which means that one should eat very frugally. It is recommended in the Vedic literatures that a yogī eat only half what he desires according to his hunger. If one is so hungry that he could devour one pound of foodstuffs, then instead of eating one pound, he should consume only half a pound and supplement this with four ounces of water; one fourth of the stomach should be left empty for passage of air in the stomach. If one eats in this manner, he will avoid indigestion and disease. The yogī should eat in this way, as recommended in the Śrīmad-Bhāgavatam and all other standard scriptures. The yogī should live in a secluded place, where his yoga practice will not be disturbed.

TEXT 4

अहिंसा सत्यस्तेयं यावदर्थपरिग्रहः ॥
ब्रह्मचर्य तपः शौचं स्वाभ्यायं: पुरुषार्चनम् ॥ ४ ॥

ahimsā satyam asteyam
yāvad-artha-parigrahaḥ
brahmacaryam tapah śaucam

SB 3.28.4
svādhyāyaḥ puruṣārcanam

SYNONYMS

ahiṁsā—nonviolence; satyam—truthfulness; asteyam—refraining from theft; yāvat-artha—as much as necessary; parigrahaḥ—possessing; brahmacaryam—celibacy; tapaḥ—austerity; śaucam—cleanliness; sva-adhyāyaḥ—study of the Vedas; puruṣa-arcanam—worship of the Supreme Personality of Godhead.

TRANSLATION

One should practice nonviolence and truthfulness, should avoid thieving and be satisfied with possessing as much as he needs for his maintenance. He should abstain from sex life, perform austerity, be clean, study the Vedas and worship the supreme form of the Supreme Personality of Godhead.

PURPORT

The word puruṣārcanam in this verse means worshiping the Supreme Personality of Godhead, especially the form of Lord Kṛṣṇa. In Bhagavad-gītā it is confirmed by Arjuna that Kṛṣṇa is the original puruṣa, or Personality of Godhead, puruṣaṁ śāsvatam. Therefore in yoga practice one not only must concentrate his mind on the person of Kṛṣṇa, but must also worship the form or Deity of Kṛṣṇa daily.

A brahmacārī practices celibacy, controlling his sex life. One cannot enjoy unrestricted sex life and practice yoga; this is rascaldom. So-called yogīs advertise that one can go on enjoying as one likes and simultaneously become a yogī, but this is totally unauthorized. It is very clearly explained here that one must observe celibacy. Brahmacyaram means that one leads his life simply in relationship with Brahman, or in full Kṛṣṇa consciousness. Those who are too addicted to sex life cannot observe the regulations which will lead them to Kṛṣṇa consciousness. Sex life should be restricted to persons who are married. A person whose sex life is restricted in marriage is also called a brahmacārī.

The word asteyam is also very important for a yogī. Asteyam means "to refrain from theft." In the broader sense, everyone who accumulates more than he needs is a thief. According to spiritual communism, one cannot possess more than he needs for his personal maintenance. That is the law of nature. Anyone who accumulates more money or more possessions than he needs is called a thief, and one who simply accumulates
wealth without spending for sacrifice or for worship of the Personality of Godhead is a great thief.

_Svādhyaṭā_ means "reading the authorized Vedic scriptures." Even if one is not Kṛṣṇa conscious and is practicing the _yoga_ system, he must read standard Vedic literatures in order to understand. Performance of _yoga_ alone is not sufficient. Narottama dāsa Ṭhākura, a great devotee and _ācārya_ in the Gauḍīya Vaiṣṇava-sampradāya, says that all spiritual activities should be understood from three sources, namely saintly persons, standard scriptures and the spiritual master. These three guides are very important for progress in spiritual life. The spiritual master prescribes standard literature for the prosecution of the _yoga_ of devotional service, and he himself speaks only from scriptural reference. Therefore reading standard scriptures is necessary for executing _yoga_. Practicing _yoga_ without reading the standard literatures is simply a waste of time.

**TEXT 5**

_mānaṁ sād-āsana-jayāḥ_

_sthairyaṁ pṛāṇa-jayāḥ śānaṁ_

_pratyāhāraś cendriyāṇāṁ_

_viṣayāṁ manasā hṛdi_

**SYNONYMS**

_mānaṁ—silence; sāt—good; āsana—yogic postures; jayāḥ—controlling; sthairyaṁ—steadiness; pṛāṇa-jayāḥ—controlling the vital air; śānaṁ—gradually; pratyāhāraḥ—withdrawal; ca—and; indriyāṇām—of the senses; viṣayāt—from the sense objects; manasā—with the mind; hṛdi—on the heart.

**TRANSLATION**

One must observe silence, acquire steadiness by practicing different yogic postures, control the breathing of the vital air, withdraw the senses from sense objects and thus concentrate the mind on the heart.


**PURPORT**

The yogic practices in general and *hatha-yoga* in particular are not ends in themselves; they are means to the end of attaining steadiness. First one must be able to sit properly, and then the mind and attention will become steady enough for practicing yoga. Gradually, one must control the circulation of vital air, and with such control he will be able to withdraw the senses from sense objects. In the previous verse it is stated that one must observe celibacy. The most important aspect of sense control is controlling sex life. That is called *brahmacarya*. By practicing the different sitting postures and controlling the vital air, one can control and restrain the senses from unrestricted sense enjoyment.

**TEXT 6**

sva-dhisnyanam eka-deSe
manasa prana-dharanam
vaikuntha-lilabhidhyana
samadhana tathaItmana

**SYNONYMS**

*sva-dhisnyanam*—within the vital air circles; *eka-deSe*—in one spot; *manasa*—with the mind; *prana*—the vital air; *dharanam*—fixing; *vaikuntha-lilah*—on the pastimes of the Supreme Personality of Godhead; *abhidhyana*—concentration; *samadhana*—samadhi; *tatha*—thus; *atmana*—of the mind.

**TRANSLATION**

Fixing the vital air and the mind in one of the six circles of vital air circulation within the body, thus concentrating one’s mind on the transcendental pastimes of the Supreme Personality of Godhead, is called samadhi, or samadhana, of the mind.

**PURPORT**

There are six circles of vital air circulation within the body. The first circle is within the
belly, the second circle is in the area of the heart, the third is in the area of the lungs, the fourth is on the palate, the fifth is between the eyebrows, and the highest, the sixth circle, is above the brain. One has to fix his mind and the circulation of the vital air and thus think of the transcendental pastimes of the Supreme Lord. It is never mentioned that one should concentrate on the impersonal or void. It is clearly stated, *vaikunṭha-lilā*. *Lilā* means "pastimes." Unless the Absolute Truth, the Personality of Godhead, has transcendental activities, where is the scope for thinking of these pastimes? It is through the processes of devotional service, chanting and hearing of the pastimes of the Supreme Personality of Godhead, that one can achieve this concentration. As described in the *Śrīmad-Bhāgavatam*, the Lord appears and disappears according to His relationships with different devotees. The Vedic literatures contain many narrations of the Lord's pastimes, including the Battle of Kurukṣetra and historical facts relating to the life and precepts of devotees like Prahlāda Mahārāja, Dhruva Mahārāja and Ambariṣa Mahārāja. One need only concentrate his mind on one such narration and become always absorbed in its thought. Then he will be in *samādhi*. *Samādhi* is not an artificial bodily state; it is the state achieved when the mind is virtually absorbed in thoughts of the Supreme Personality of Godhead.

**TEXT 7**

एतैर अन्यायः प athibhir
mano duṣṭam asat-patham
buddhyā yuñjita śanakair
jita-prāṇo hy atandritaḥ

SYNONYMS

*etaiḥ*—by these; *anyaiḥ*—by other; *ca*—and; *pathibhiḥ*—processes; *manah*—the mind; *duṣṭam*—contaminated; *asat-patham*—on the path of material enjoyment; *buddhyā*—by the intelligence; *yuñjita*—one must control; *śanakaiḥ*—gradually; *jita-prāṇaḥ*—the life air being fixed; *hi*—indeed; *atandritaḥ*—alert.

**TRANSLATION**
By these processes, or any other true process, one must control the contaminated, unbridled mind, which is always attracted by material enjoyment, and thus fix himself in thought of the Supreme Personality of Godhead.

PURPORT

Etair anyaiś ca. The general yoga process entails observing the rules and regulations, practicing the different sitting postures, concentrating the mind on the vital circulation of the air and then thinking of the Supreme Personality of Godhead in His Vaikuṇṭha pastimes. This is the general process of yoga. This same concentration can be achieved by other recommended processes, and therefore anyaiś ca, other methods, also can be applied. The essential point is that the mind, which is contaminated by material attraction, has to be bridled and concentrated on the Supreme Personality of Godhead. It cannot be fixed on something void or impersonal. For this reason, so-called yoga practices of voidism and impersonalism are not recommended in any standard yoga-śāstra. The real yogī is the devotee because his mind is always concentrated on the pastimes of Lord Kṛṣṇa. Therefore Kṛṣṇa consciousness is the topmost yoga system.

TEXT 8

श्रुचौ देशे प्रतिष्ठाय विजितासन आसनम् ।
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्येत् ॥ ५ ॥

śucau deśe pratiṣṭhāpya
vijitāśana āsanam
tasmin svasti samāsīna
ṛju-kāyaḥ samabhyaṣet

SYNONYMS

śucau deśe—in a sanctified place; pratiṣṭhāpya—after placing; vijita-āsanah—controlling the sitting postures; āsanam—a seat; tasmin—in that place; svasti samāsīnaḥ—sitting in an easy posture; ṛju-kāyaḥ—keeping the body erect; samabhyaṣet—one should practice.

TRANSLATION

After controlling one's mind and sitting postures, one should spread a seat in a secluded
and sanctified place, sit there in an easy posture, keeping the body erect, and practice breath control.

**PURPORT**

Sitting in an easy posture is called svasti samāśīnah. It is recommended in the yoga scripture that one should put the soles of the feet between the two thighs and ankles and sit straight; that posture will help one to concentrate his mind on the Supreme Personality of Godhead. This very process is also recommended in Bhagavad-gītā, Sixth Chapter. It is further suggested that one sit in a secluded, sanctified spot. The seat should consist of deerskin and kuśa grass, topped with cotton.

**TEXT 9**

प्राणस्य शोधयेन्मार्ग पूरकुम्भकरेचकेः।
प्रतिकूलेन वा चिरं यथा स्थिरमचानलम्॥ ९ ॥

prānasya śodhayet mārgam
pūra-kumbhaka-recakaiḥ
pratikūlena vā cittam
yathā sthiram acaṅcalam

**SYNONYMS**

prānasya—of vital air; śodhayet—one should clear; mārgam—the passage; pūra-kumbhaka-recakaiḥ—by inhaling, retaining and exhaling; pratikūlena—by reversing; vā—or; cittam—the mind; yathā—so that; sthiram—steady; acaṅcalam—free from disturbances.

**TRANSLATION**

The yogī should clear the passage of vital air by breathing in the following manner: first he should inhale very deeply, then hold the breath in, and finally exhale. Or, reversing the process, the yogi can first exhale, then hold the breath outside, and finally inhale. This is done so that the mind may become steady and free from external disturbances.

**PURPORT**
These breathing exercises are performed to control the mind and fix it on the Supreme Personality of Godhead. *Sa vai manah kṛṣṇa-padāravindayoḥ:* [SB 9.4.18] the devotee Ambariṣa Mahārāja fixed his mind on the lotus feet of Kṛṣṇa twenty-four hours a day. The process of Kṛṣṇa consciousness is to chant Hare Kṛṣṇa and to hear the sound attentively so that the mind is fixed upon the transcendental vibration of Kṛṣṇa's name, which is nondifferent from Kṛṣṇa the personality. The real purpose of controlling the mind by the prescribed method of clearing the passage of the life air is achieved immediately if one fixes his mind directly on the lotus feet of Kṛṣṇa. The *ḥatha-yoga* system, or breathing system, is especially recommended for those who are very absorbed in the concept of bodily existence, but one who can perform the simple process of chanting Hare Kṛṣṇa can fix the mind more easily.

Three different activities are recommended for clearing the passage of breath: *pūraka, kumbhaka* and *recaka.* Inhaling the breath is called *pūraka,* sustaining it within is called *kumbhaka,* and finally exhaling it is called *recaka.* These recommended processes can also be performed in the reverse order. After exhaling, one can keep the air outside for some time and then inhale. The nerves through which inhalation and exhalation are conducted are technically called *iḍā* and *piṅgalā.* The ultimate purpose of clearing the *iḍā* and *piṅgalā* passages is to divert the mind from material enjoyment. As stated in *Bhagavad-gītā,* one's mind is his enemy, and one's mind is also his friend; its position varies according to the different dealings of the living entity. If we divert our mind to thoughts of material enjoyment, then our mind becomes an enemy, and if we concentrate our mind on the lotus feet of Kṛṣṇa, then our mind is a friend. By the yoga system of *pūraka, kumbhaka* and *recaka* or by directly fixing the mind on the sound vibration of Kṛṣṇa or on the form of Kṛṣṇa, the same purpose is achieved. In *Bhagavad-gītā* it is said that one must practice the breathing exercise (*abhyaṣa-yoga-yuktena* [*Bg. 8.8*]). By virtue of these processes of control, the mind cannot wander to external thoughts (*cetasā nānya-gāminā*). Thus one can fix his mind constantly on the Supreme Personality of Godhead and can attain (*yāti*) Him.

Practicing the yoga system of exercise and breath control is very difficult for a person in this age, and therefore Lord Caitanya recommended, *kīrtanīyah sadā hariḥ:* [Cc. Ādi 17.31] one should always chant the holy name of the Supreme Lord, Kṛṣṇa, because Kṛṣṇa is the most suitable name of the Supreme Personality of Godhead. The name Kṛṣṇa and the Supreme Person Kṛṣṇa are nondifferent. Therefore, if one concentrates his mind on hearing and chanting Hare Kṛṣṇa, the same result is achieved.

**TEXT 10**
SYNONYMS

manah—the mind; acirāt—soon; syāt—can be; virajam—free from disturbances; jita-
svāsasya—whose breathing is controlled; yoginah—of the yogi; vāyu-ag nibhyām—by air
and fire; yathā—just as; loham—gold; dhmātam—fanned; tyajati—becomes freed from;
vai—certainly; malam—impurity.

TRANSLATION

The yogīs who practice such breathing exercises are very soon freed from all mental
disturbances, just as gold, when put into fire and fanned with air, becomes free from all
impurities.

PURPORT

This process of purifying the mind is also recommended by Lord Caitanya; He says that
one should chant Hare Kṛṣṇa. He says further, param vijayate: "All glories to Śrī Kṛṣṇa
saṅkīrtana!" All glories are given to the chanting of the holy names of Kṛṣṇa because as
soon as one begins this process of chanting, the mind becomes purified. Ceto-darpana-
mārjanam: [Cc. Antya 20.12] by chanting the holy name of Kṛṣṇa one is cleansed of the
dirt that accumulates in the mind. One can purify the mind either by the breathing
process or by the chanting process, just as one can purify gold by putting it in a fire and
fanning it with a bellows.

TEXT 11

SB 3.28.11
prāṇāyāmaṁ dair dhōṣaṁ
dhāraṇābhīḥ ca kilbiṣaṁ
pratyāhāreṇa saṁsargān
dhyānenānīśvarān guṇān

SYNONYMS

prāṇāyāmāy—by practice of prāṇāyāma; dair— one can eradicate; doṣaṁ—contaminations; dhāraṇābhīḥ—by concentrating the mind; ca—and; kilbiṣaṁ—sinful activities; pratyāhāreṇa—by restraining the senses; saṁsargān—material association; dhyānena—by meditating; anīśvarān guṇān—the modes of material nature.

TRANSLATION

By practicing the process of prāṇāyāma, one can eradicate the contamination of his physiological condition, and by concentrating the mind one can become free from all sinful activities. By restraining the senses one can free himself from material association, and by meditating on the Supreme Personality of Godhead one can become free from the three modes of material attachment.

PURPORT

According to Āyu-r-vedic medical science the three items kapha, pitta and vāyu (phlegm, bile and air) maintain the physiological condition of the body. Modern medical science does not accept this physiological analysis as valid, but the ancient Āyu-r-vedic process of treatment is based upon these items. Āyu-r-vedic treatment concerns itself with the cause of these three elements, which are mentioned in many places in the Bhāgavatam as the basic conditions of the body. Here it is recommended that by practicing the breathing process of prāṇāyāma one can be released from contamination created by the principal physiological elements, by concentrating the mind one can become free from sinful activities, and by withdrawing the senses one can free himself from material association.

Ultimately, one has to meditate on the Supreme Personality of Godhead in order to be elevated to the transcendental position where he is no longer affected by the three modes of material nature. It is also confirmed in Bhagavad-gītā that one who engages himself in unalloyed devotional service at once becomes transcendental to the three modes of material nature and immediately realizes his identification with Brahman. Sa
guṇān samatīyatān brahma-bhūyāya kalpate [Bg. 14.26]. For every item in the yoga system there is a parallel activity in bhakti-yoga, but the practice of bhakti-yoga is easier for this age. What was introduced by Lord Caitanya is not a new interpretation. Bhakti-yoga is a feasible process that begins with chanting and hearing. Bhakti-yoga and other yogas have as their ultimate goal the same Personality of Godhead, but one is practical, and the others are difficult. One has to purify his physiological condition by concentration and by restraint of the senses; then he can fix his mind upon the Supreme Personality of Godhead. That is called samādhi.

TEXT 12

Yada manaḥ svam virajam
yogena susamāhitam
kāṣṭhāṁ bhagavato dhyāyet
sva-nāsāgrāvalokanaḥ

SYNONYMS

yadā—when; manah—the mind; svam—own; virajam—purified; yogena—by yoga practice; su-samāhitam—controlled; kāṣṭhāṁ—the plenary expansion; bhagavataḥ—of the Supreme Personality of Godhead; dhyāyet—one should meditate upon; sva-nāsāagra—the tip of one's nose; avalokanaḥ—looking at.

TRANSLATION

When the mind is perfectly purified by this practice of yoga, one should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead.

PURPORT

It is clearly mentioned here that one has to meditate upon the expansion of Viṣṇu. The word kaṣṭhāṁ refers to Paramātmā, the expansion of the expansion of Viṣṇu. Bhagavataḥ refers to Lord Viṣṇu, the Supreme Personality of Godhead. The Supreme Godhead is...
Kṛṣṇa; from Him comes the first expansion, Baladeva, and from Baladeva come Saṅkarṣaṇa, Aniruddha and many other forms, followed by the puruṣa-avatāras. As mentioned in the previous verses (puruṣārcanam), this puruṣa is represented as the Paramātmā, or Supersoul. A description of the Supersoul, upon whom one must meditate, will be given in the following verses. In this verse it is clearly stated that one must meditate by fixing the vision on the tip of the nose and concentrating one's mind on the kalā, or the plenary expansion, of Viṣṇu.

TEXT 13

prasanna-vadanāmbhojām
padma-garbharuṇekṣaṇam
nilotpala-dala-śyāmaṁ
śaṅkha-cakra-gadā-dharam

SYNONYMS

prasanna—cheerful; vadana—countenance; ambhojā—lotuslike; padma-garbha—the interior of a lotus; aruṇa—ruddy; īkṣaṇam—with eyes; nila-uptala—blue lotus; dala—petals; śyāmaṁ—swarthy; śaṅkha—conch; cakra—discus; gadā—club; dharam—bearing.

TRANSLATION

The Supreme Personality of Godhead has a cheerful, lotuslike countenance with ruddy eyes like the interior of a lotus and a swarthy body like the petals of a blue lotus. He bears a conch, discus and mace in three of His hands.

PURPORT

It is definitely recommended herein that one concentrate his mind upon the form of Viṣṇu. There are twelve different forms of Viṣṇu, which are described in Teachings of Lord Caitanya. One cannot concentrate his mind on anything void or impersonal; the mind should be fixed on the personal form of the Lord, whose attitude is cheerful, as
described in this verse. Bhagavad-gītā states that meditation on the impersonal or void features is very troublesome to the meditator. Those who are attached to the impersonal or void features of meditation have to undergo a difficult process because we are not accustomed to concentrating our minds upon anything impersonal. Actually such concentration is not even possible. Bhagavad-gītā also confirms that one should concentrate his mind on the Personality of Godhead.

The color of the Personality of Godhead, Kṛṣṇa, is described here as nilotpala-dala, meaning that it is like that of a lotus flower with petals tinted blue and white. People always ask why Kṛṣṇa is blue. The color of the Lord has not been imagined by an artist. It is described in authoritative scripture. In the Brahma-saṁhitā also, the color of Kṛṣṇa's body is compared to that of a bluish cloud. The color of the Lord is not poetical imagination. There are authoritative descriptions in the Brahma-saṁhitā, Śrīmad-Bhāgavatam, Bhagavad-gītā and many of the purāṇas of the Lord's body, His weapons and all other paraphernalia. The Lord's appearance is described here as padma-garbhārunekṣaṇam. His eyes resemble the inside of a lotus flower, and in His four hands He holds the four symbols: conchshell, discus, mace and lotus.

TEXT 14

lasat-pankaja-kiñjalka-pītā-kauśeya-vāsasam
śrīvatsa-vakṣasam bhrājat
kaustubhāmukta-kandharam

SYNONYMS

lasat—shining; pānkaja—of a lotus; kiñjalka—filaments; pītā—yellow; kauśeya—silk cloth; vāsasam—whose garment; śrīvatsa—bearing the mark of Śrīvatsa; vakṣasam—breast; bhrājat—brilliant; kaustubha—Kaustubha gem; āmukta—put on; kandharam—His neck.

TRANSLATION
His loins are covered by a shining cloth, yellowish like the filaments of a lotus. On His breast He bears the mark of Śrīvatsa, a curl of white hair. The brilliant Kaustubha gem is suspended from His neck.

**PURPORT**

The exact color of the garment of the Supreme Lord is described as saffron-yellow, just like the pollen of a lotus flower. The Kaustubha gem hanging on His chest is also described. His neck is beautifully decorated with jewels and pearls. The Lord is full in six opulences, one of which is wealth. He is very richly dressed with valuable jewels which are not visible within this material world.

**TEXT 15**

मत्ताद्विरेफकलया परीतं वनालया ।
परार्ध्यहारवल्यकितांगदानन्पुरम् ॥ १५ ॥

**SYNONYMS**

- matta—intoxicated;
- dvi-repha—with bees;
- kalayā—humming;
- parītam—garlanded;
- vana-mālayā—with a garland of forest flowers;
- parārdhya—priceless;
- hāra—pearl necklace;
- valaya—bracelets;
- kirīṭa—a crown;
- aṅgada—armlets;
- nūpuram—anklets.

**TRANSLATION**

He also wears around His neck a garland of attractive sylvan flowers, and a swarm of bees, intoxicated by its delicious fragrance, hums about the garland. He is further superbly adorned with a pearl necklace, a crown and pairs of armlets, bracelets and anklets.

**PURPORT**
From this description it appears that the flower garland of the Supreme Personality of Godhead is fresh. Actually, in Vaikuṇṭha, or the spiritual sky, there is nothing but freshness. Even the flowers picked from the trees and plants remain fresh, for everything in the spiritual sky retains its originality and does not fade. The fragrance of the flowers picked from the trees and made into garlands does not fade, for both the trees and the flowers are spiritual. When the flower is taken from the tree, it remains the same; it does not lose its aroma. The bees are equally attracted to the flowers whether they are on the garland or on the trees. The significance of spirituality is that everything is eternal and inexhaustible. Everything taken from everything remains everything, or, as has been stated, in the spiritual world one minus one equals one, and one plus one equals one. The bees hum around the fresh flowers, and their sweet sound is enjoyed by the Lord. The Lord's bangles, necklace, crown and anklets are all bedecked with invaluable jewels. Since the jewels and pearls are spiritual, there is no material calculation of their value.

TEXT 16

काण्चि-गुणोलस-चरौि  हङ्दयमोहोजविष्टरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥ १६ ॥

kāṇcī-gunollasac-chronim
hṛdayāmbhoja-viṣṭaram
darśanīyatamam śāntam
mano-nayana-vardhanam

SYNONYMS
kāṇcī—girdle; guṇa—quality; ullasat—brilliant; śroṇim—His loins and hips; hṛdaya—heart; ambhoja—lotus; viṣṭaram—whose seat; darśanīya-tamam—most charming to look at; śāntam—serene; manaḥ—minds, hearts; nayana—eyes; vardhanam—gladdening.

TRANSLATION

His loins and hips encircled by a girdle, He stands on the lotus of His devotee's heart. He is most charming to look at, and His serene aspect gladdens the eyes and souls of the devotees who behold Him.
PURPORT

The word *darśanīyatam*, which is used in this verse, means that the Lord is so beautiful that the devotee-yogi does not wish to see anything else. His desire to see beautiful objects is completely satisfied by the sight of the Lord. In the material world we want to see beauty, but the desire is never satisfied. Because of material contamination, all the propensities we feel in the material world are ever unsatisfied. But when our desires to see, hear, touch, etc., are dovetailed for the satisfaction of the Supreme Personality of Godhead, they are on the level of the topmost perfection.

Although the Supreme Personality of Godhead in His eternal form is so beautiful and pleasing to the heart of the devotee, He does not attract the impersonalists, who want to meditate on His impersonal aspect. Such impersonal meditation is simply fruitless labor. The actual yogīs, with half-closed eyes, fix on the form of the Supreme Personality of Godhead, not upon anything void or impersonal.

TEXT 17

अपीच्यदर्शनं शक्तिसर्वलोकमनस्कृतम् ।
सन्तं वयसि कैशोरे भृत्यानुग्रहकारतम् ॥ १७ ॥

*apīcya-darśanam śaśvat*

*sarva-loka-namaskṛtam*

*santaṁ vayasi kaiśore*

*bhṛtyānugraha-kātaram*

SYNONYMS

*apīcya-darśanam*—very beautiful to see; *śaśvat*—eternal; *sarva-loka*—by all the inhabitants of every planet; *namaḥ-kṛtam*—worshipable; *santaṁ*—situated; *vayasi*—in youth; *kaiśore*—in boyhood; *bhṛtya*—upon His devotee; *anugraha*—to bestow blessings; *kātaram*—eager.

TRANSLATION

The Lord is eternally very beautiful, and He is worshipable by all the inhabitants of every planet. He is ever youthful and always eager to bestow His blessing upon His devotees.
The word sarva-loka-namaskṛtam means that He is worshipable by everyone on every planet. There are innumerable planets in the material world and innumerable planets in the spiritual world as well. On each planet there are innumerable inhabitants who worship the Lord, for the Lord is worshipable by all but the impersonalists. The Supreme Lord is very beautiful. The word śaśvat is significant. It is not that He appears beautiful to the devotees but is ultimately impersonal. Śaśvat means "ever existing." That beauty is not temporary. It is ever existing—He is always youthful. In the Brahma-saṁhitā (5.33) it is also stated: advaitam acyutam anādim ananta-rūpam ādyam purāṇa-puruṣam nava-yauvanam ca. The original person is one without a second, yet He never appears old; He always appears as ever fresh as a blooming youth.

The Lord's facial expression always indicates that He is ready to show favor and benediction to the devotees; for the nondevotees, however, He is silent. As stated in Bhagavad-gītā, although He acts equally to everyone because He is the Supreme Personality of Godhead and because all living entities are His sons, He is especially inclined to those engaged in devotional service. The same fact is confirmed here: He is always anxious to show favor to the devotees. Just as the devotees are always eager to render service unto the Supreme Personality of Godhead, the Lord is also very eager to bestow benediction upon the pure devotees.

TEXT 18

kīrtanya-tīrtha-yaśasam
punya-śloka-yaśaskaram
dhyāyed devam samagrāṅgaṁ
yāvan na cyavate manah

SYNONYMS

kīrtanya—worth singing; tīrtha-yaśasam—the glories of the Lord; punya-śloka—of the devotees; yaśaḥ-karam—enhancing the glory; dhyāyet—one should meditate; devam—upon the Lord; samagra-aṅgam—all the limbs; yāvat—as much as; na—not; cyavate—
The glory of the Lord is always worth singing, for His glories enhance the glories of His devotees. One should therefore meditate upon the Supreme Personality of Godhead and upon His devotees. One should meditate on the eternal form of the Lord until the mind becomes fixed.

PURPORT

One has to fix his mind on the Supreme Personality of Godhead constantly. When one is accustomed to thinking of one of the innumerable forms of the Lord—Kṛṣṇa, Viṣṇu, Rāma, Nārāyaṇa, etc.—he has reached the perfection of yoga. This is confirmed in the Brahma-saṁhitā: a person who has developed pure love for the Lord, and whose eyes are smeared with the ointment of transcendental loving exchange, always sees within his heart the Supreme Personality of Godhead. The devotees especially see the Lord in the beautiful blackish form of Śyāmasundara. That is the perfection of yoga. This yoga system should be continued until the mind does not vacillate for a moment. Oṁ tad viṣṇoḥ paramāṁ padaṁ sadā paśyanti sūrayah: the form of Viṣṇu is the highest individuality and is always visible to sages and saintly persons.

The same purpose is served when a devotee worships the form of the Lord in the temple. There is no difference between devotional service in the temple and meditation on the form of the Lord, since the form of the Lord is the same whether He appears within the mind or in some concrete element. There are eight kinds of forms recommended for the devotees to see. The forms may be made out of sand, clay, wood or stone, they may be contemplated within the mind or made of jewels, metal or painted colors, but all the forms are of the same value. It is not that one who meditates on the form within the mind sees differently from one who worships the form in the temple. The Supreme Personality of Godhead is absolute, and there is therefore no difference between the two. The impersonalists, who desire to disregard the eternal form of the Lord, imagine some round figure. They especially prefer the omkāra, which also has form. In Bhagavad-gītā it is stated that omkāra is the letter form of the Lord. Similarly, there are statue forms and painting forms of the Lord.

Another significant word in this verse is puṇya-śloka-yaśaskaram. The devotee is called puṇya-śloka. As one becomes purified by chanting the holy name of the Lord, so one can become purified simply by chanting the name of a holy devotee. The pure devotee of the
Lord and the Lord Himself are nondifferent. It is sometimes feasible to chant the name of a holy devotee. This is a very sanctified process. Lord Caitanya was once chanting the holy names of the gopīs when His students criticized Him: "Why are You chanting the names of the gopīs? Why not 'Kṛṣṇa'?" Lord Caitanya was irritated by the criticism, and so there was some misunderstanding between Him and His students. He wanted to chastise them for desiring to instruct Him on the transcendental process of chanting. The beauty of the Lord is that the devotees who are connected with His activities are also glorified. Arjuna, Prahlāda, Janaka Mahārāja, Bali Mahārāja and many other devotees were not even in the renounced order of life, but were householders. Some of them, such as Prahlāda Mahārāja and Bali Mahārāja, were born of demoniac families. Prahlāda Mahārāja's father was a demon, and Bali Mahārāja was the grandson of Prahlāda Mahārāja, but still they have become famous because of their association with the Lord. Anyone who is eternally associated with the Lord is glorified with the Lord. The conclusion is that a perfect yogī should always be accustomed to seeing the form of the Lord, and unless the mind is fixed in that way, he should continue practicing yoga.

TEXT 19

स्थितं ब्रजन्तमालीनं शयानं वा गुहाशयम् ।
प्रेक्षणीयेहितं ध्येयेच्छुद्दभेवेन चेतसा ॥ १९ ॥

sthitaṁ vrajantam āsīnaṁ
dyāyena ceṭasa

SYNONYMS

sthitam—standing; vrajantam—moving; āsīnam—sitting; śayānam—lying down; vā—or; guhā-āśayam—the Lord dwelling in the heart; prekṣaṇīyehitam dhyāyec

TRANSLATION

Thus always merged in devotional service, the yogī visualizes the Lord standing, moving, lying down or sitting within him, for the pastimes of the Supreme Lord are always
beautiful and attractive.

**PURPORT**

The process of meditating on the form of the Supreme Personality of Godhead within oneself and the process of chanting the glories and pastimes of the Lord are the same. The only difference is that hearing and fixing the mind on the pastimes of the Lord is easier than visualizing the form of the Lord within one's heart because as soon as one begins to think of the Lord, especially in this age, the mind becomes disturbed, and due to so much agitation, the process of seeing the Lord within the mind is interrupted. When there is sound vibrated praising the transcendental pastimes of the Lord, however, one is forced to hear. That hearing process enters into the mind, and the practice of yoga is automatically performed. For example, even a child can hear and derive the benefit of meditating on the pastimes of the Lord simply by listening to a reading from the Bhāgavatam that describes the Lord as He is going to the pasturing ground with His cows and friends. Hearing includes applying the mind. In this age of Kali-yuga, Lord Caitanya has recommended that one should always engage in chanting and hearing Bhagavad-gītā. The Lord also says that the mahātmās, or great souls, always engage in the process of chanting the glories of the Lord, and just by hearing, others derive the same benefit. Yoga necessitates meditation on the transcendental pastimes of the Lord, whether He is standing, moving, lying down, etc.

**TEXT 20**

**SYNONYMS**

tasmī labdha-padam cittaṁ
sarvāvaya-samsthitam
vilakṣyaikatārā samyujyād
 ānge bhagavato muniḥ

**tasmin**—on the form of the Lord; **labdha-padam**—fixed; **cittam**—the mind; **sarva**—all; **avayava**—limbs; **samsthitam**—fixed upon; **vilakṣya**—having distinguished; **ekatra**—in
one place; saṁyujyāt—should fix the mind; aṅge—on each limb; bhagavataḥ—of the Lord; muniḥ—the sage.

**TRANSLATION**

In fixing his mind on the eternal form of the Lord, the yogī should not take a collective view of all His limbs, but should fix the mind on each individual limb of the Lord.

**PURPORT**

The word muni is very significant. Muni means one who is very expert in mental speculation or in thinking, feeling and willing. He is not mentioned here as a devotee or yogī. Those who try to meditate on the form of the Lord are called munis, or less intelligent, whereas those who render actual service to the Lord are called bhakti-yogīs. The thought process described below is for the education of the muni. In order to convince the yogī that the Absolute Truth, or Supreme Personality of Godhead, is never impersonal at any time, the following verses prescribe observing the Lord in His personal form, limb after limb. To think of the Lord as a whole may sometimes be impersonal; therefore, it is recommended here that one first think of His lotus feet, then His ankles, then the thighs, then the waist, then the chest, then the neck, then the face and so on. One should begin from the lotus feet and gradually rise to the upper limbs of the transcendental body of the Lord.

**TEXT 21**

**SYNONYMS**

sañcintayed bhagavataś carañāravindam
vajrānkuśa-dhvaja-saroruha-lāñchanādhyam
uttuṅga-rakta-vilasan-nakha-cakrāvala-
 jyotsnābhir āhata-mahad-dhṛdayāndhakāram

**SYNONYMS**
The devotee should first concentrate his mind on the Lord's lotus feet, which are adorned with the marks of a thunderbolt, a goad, a banner and a lotus. The splendor of their beautiful ruby nails resembles the orb of the moon and dispels the thick gloom of one's heart.

PURPORT

The Māyāvādī says that because one is unable to fix his mind on the impersonal existence of the Absolute Truth, one can imagine any form he likes and fix his mind on that imaginary form; but such a process is not recommended here. Imagination is always imagination and results only in further imagination. A concrete description of the eternal form of the Lord is given here. The Lord's sole is depicted with distinctive lines resembling a thunderbolt, a flag, a lotus flower and a goad. The luster of His toenails, which are brilliantly prominent, resembles the light of the moon. If a yogī looks upon the marks of the Lord's sole and on the blazing brilliance of His nails, then he can be freed from the darkness of ignorance in material existence. This liberation is not achieved by mental speculation, but by seeing the light emanating from the lustrous toenails of the Lord. In other words, one has to fix his mind first on the lotus feet of the Lord if he wants to be freed from the darkness of ignorance in material existence.
yac-chauca-niśṛta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivāḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-niśṛta-vajram
dhyāyec ciram bhagavataś caraṇāravindam

SYNONYMS
yat—the Lord's lotus feet; śauca—washing; niśṛta—gone forth; sarit-pravara—of the Ganges; udakena—by the water; tīrthena—holy; mūrdhni—on his head; adhikṛtena—borne; śivah—Lord Śiva; śivah—auspicious; abhūt—became; dhyātuḥ—of the meditator; manaḥ—in the mind; šamala-śaila—the mountain of sin; niśṛta—hurled; vajram—thunderbolt; dhyāyet—one should meditate; ciram—for a long time; bhagavataḥ—of the Lord; caraṇa-aravindam—on the lotus feet.

TRANSLATION
The blessed Lord Śiva becomes all the more blessed by bearing on his head the holy waters of the Ganges, which has its source in the water that washed the Lord's lotus feet. The Lord's feet act like thunderbolts hurled to shatter the mountain of sin stored in the mind of the meditating devotee. One should therefore meditate on the lotus feet of the Lord for a long time.

PURPORT
In this verse the position of Lord Śiva is specifically mentioned. The impersonalist suggests that the Absolute Truth has no form and that one can therefore equally imagine the form of Viṣṇu or Lord Śiva or the goddess Durgā or their son Gaṇeśa. But actually the Supreme Personality of Godhead is the supreme master of everyone. In the Caitanya-caritāmṛta (Ādi 5.142) it is said, ekale iśvara kṛṣṇa, ara saba bhṛtya: the Supreme Lord is Kṛṣṇa, and everyone else, including Lord Śiva and Lord Brahmā—not to mention other demigods—is a servant of Kṛṣṇa. The same principle is described here. Lord Śiva is important because he is holding on his head the holy Ganges water, which has its origin in the foot-wash of Lord Viṣṇu. In the Hari-bhakti-vilāsa, by Sanātana Gosvāmī, it is said that anyone who puts the Supreme Lord and the demigods, including Lord Śiva and Lord Brahmā, on the same level, at once becomes a pāṣaṇḍi, or atheist. We should never consider that the Supreme Lord Viṣṇu and the demigods are on an equal footing.
Another significant point of this verse is that the mind of the conditioned soul, on account of its association with the material energy from time immemorial, contains heaps of dirt in the form of desires to lord it over material nature. This dirt is like a mountain, but a mountain can be shattered when hit by a thunderbolt. Meditating on the lotus feet of the Lord acts like a thunderbolt on the mountain of dirt in the mind of the yogi. If a yogi wants to shatter the mountain of dirt in his mind, he should concentrate on the lotus feet of the Lord and not imagine something void or impersonal. Because the dirt has accumulated like a solid mountain, one must meditate on the lotus feet of the Lord for quite a long time. For one who is accustomed to thinking of the lotus feet of the Lord constantly, however, it is a different matter. The devotees are so fixed on the lotus feet of the Lord that they do not think of anything else. Those who practice the yoga system must meditate on the lotus feet of the Lord for a long time after following the regulative principles and thereby controlling the senses.

It is specifically mentioned here, bhagavataś caraṇāravindam: one has to think of the lotus feet of the Lord. The Māyāvādīs imagine that one can think of the lotus feet of Lord Śiva or Lord Brahmā or the goddess Durgā to achieve liberation, but this is not so. Bhagavataḥ is specifically mentioned. Bhagavataḥ means "of the Supreme Personality of Godhead, Viṣṇu," and no one else. Another significant phrase in this verse is śivaḥ śivo 'bhūt. By his constitutional position, Lord Śiva is always great and auspicious, but since he has accepted on his head the Ganges water, which emanated from the lotus feet of the Lord, he has become even more auspicious and important. The stress is on the lotus feet of the Lord. A relationship with the lotus feet of the Lord can even enhance the importance of Lord Śiva, what to speak of other, ordinary living entities.

**TEXT 23**

jahūdvyaṁ jalajalocanayo jananyā
lakṣmyākhilasya sura-vanditayo vidhātuḥ ।
urvōṁīhāya kara-pallava-rociśā yat
samlālitāṁ hṛdi vibhoro abhavasya kuryāt ॥ २३ ॥

jānu-dvayaṁ jalajalocanayo jananyā
lakṣmyākhilasya sura-vanditayo vidhātuḥ
urvōṁīhāya kara-pallava-rociśā yat
samlālitāṁ hṛdi vibhoro abhavasya kuryāt

SB 3.28.23
SYNONYMS

jānu-dvayam—up to the knees; jalaja-locanayā—lotus-eyed; jananyā—mother; lakṣmyā—by Lakṣmī; akhilasya—of the entire universe; sura-vanditayā—worshiped by the demigods; vidhātuḥ—of Brahmā; ārvōḥ—at the thighs; nidhāya—having placed; kara-pallava-rociśā—with her lustrous fingers; yat—which; samlālitam—massaged; hṛdi—in the heart; vibhōḥ—of the Lord; abhavasya—transcendental to material existence; kuryāt—one should meditate.

TRANSLATION

The yogī should fix in his heart the activities of Lakṣmī, the goddess of fortune, who is worshiped by all demigods and is the mother of the supreme person, Brahmā. She can always be found massaging the legs and thighs of the transcendental Lord, very carefully serving Him in this way.

PURPORT

Brahmā is the appointed lord of the universe. Because his father is Garbhodakaśāyī Viṣṇu, Lakṣmī, the goddess of fortune, is automatically his mother. Lakṣmījī is worshiped by all demigods and by the inhabitants of other planets as well. Human beings are also eager to receive favor from the goddess of fortune. Lakṣmī is always engaged in massaging the legs and thighs of the Supreme Personality of Godhead Nārāyaṇa, who is lying on the ocean of Garbha within the universe. Brahmā is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahmā takes his birth from the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakaśāyī Viṣṇu, and Brahmā is born there. Therefore Lakṣmījī's massaging of the thighs of the Lord should not be taken as the behavior of an ordinary wife. The Lord is transcendental to the behavior of the ordinary male and female. The word abhavasya is very significant, for it indicates that He could produce Brahmā without the assistance of the goddess of fortune.

Since transcendental behavior is different from mundane behavior, it should not be taken that the Lord receives service from His wife just as a demigod or human being might receive service from his wife. It is advised here that the yogī always keep this picture in his heart. The devotee always thinks of this relationship between Lakṣmī and Nārāyaṇa; therefore he does not meditate on the mental plane as impersonalists and voidists do.
Bhava means "one who accepts a material body," and abhava means "one who does not accept a material body but descends in the original, spiritual body." Lord Nārāyaṇa is not born of anything material. Matter is generated from matter, but He is not born of matter. Brahmā is born after the creation, but since the Lord existed before the creation, the Lord has no material body.

TEXT 24

SB 3.28.24

ूरु सुपर्णभुजयोरधिशोभमाना-
वोजोनिधि अतसिकाकुसामावभासौ ।
व्यालम्बीपीतवर्वाससि वर्तमान- ॥ २४ ॥
काँशीकलापरिरभ्म नितम्बबिभ्म् ॥

ूरु suparna-bhujayor adhi śobhamānāv
ojo-nidhī atasikā-kusuma-vabhāsau
vyālambi-pīta-vara-vāsasi vartamāna-
kāṇcī-kalāpa-parirambhi nitamba-bimbam

SYNONYMS

ूरु—the two thighs; suparna—of Garuḍa; bhujayoh—the two shoulders; adhi—on;
śobhamānau—beautiful; ojaḥ-nidhī—the storehouse of all energy; atasikā-kusuma—of
the linseed flower; avabhāsau—like the luster; vyālambi—extending down; pīta—yellow;
vara—exquisite; vāsasi—on the cloth; vartamāna—being; kāṇcī-kalāpa—by a girdle;
parirambhi—encircled; nitamba-bimbam—His rounded hips.

TRANSLATION

Next, the yogi should fix his mind in meditation on the Personality of Godhead's thighs, the storehouse of all energy. The Lord's thighs are whitish blue, like the luster of the linseed flower, and appear most graceful when the Lord is carried on the shoulders of Garuḍa. Also the yogi should contemplate His rounded hips, which are encircled by a girdle that rests on the exquisite yellow silk cloth that extends down to His ankles.

PURPORT
The Personality of Godhead is the reservoir of all strength, and His strength rests on the thighs of His transcendental body. His whole body is full of opulences: all riches, all strength, all fame, all beauty, all knowledge and all renunciation. The yogi is advised to meditate upon the transcendental form of the Lord, beginning from the soles of the feet and then gradually rising to the knees, to the thighs, and finally arriving at the face. The system of meditating on the Supreme Personality of Godhead begins from His feet. The description of the transcendental form of the Lord is exactly represented in the arcā-vigraha, the statue in the temples. Generally, the lower part of the body of the statue of the Lord is covered with yellow silk. That is the Vaikuṇṭha dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the yogi has so many transcendental objectives on which to meditate, there is no reason for his meditating on something imaginary, as is the practice of the so-called yogīs whose objective is impersonal.

TEXT 25

नाभि-ह्रदम् भुवनकोशगुहोदरस्त्रं
यत्रात्मयोनिधिन्याखिलोक्तकपद्यम्।
व्यूढं हरिमण्डिलस्तनयोरमुष्य
ध्ययेद् द्वयं विशदहारमयूक्तगौरम्॥ २५ ॥

nābhi-hradam bhuvana-kośa-guhodara-stham
yatrātma-yoni-dhiṣaṇākhila-loka-padmam
vyūḍham harin-maṇi-vṛṣa-stanayor amuṣya
dhyāyed dvayam viṣada-hāra-mayūkha-gauram

SYNONYMS

nābhi-hradam—the navel lake; bhuvana-kośa—of all the worlds; guhā—the foundation; udara—on the abdomen; stham—situated; yatra—where; ātma-yoni—of Brahmā; dhiṣaṇa—residence; akhila-loka—containing all planetary systems; padmam—lotus; vyūḍham—sprang up; harin-maṇi—like emeralds; vṛṣa—most exquisite; stanayoh—of nipples; amuṣya—of the Lord; dhyāyet—he should meditate on; dvayam—the pair; viṣada—white; hāra—of pearl necklaces; mayūkha—from the light; gauram—whitish.

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TRANSLATION

The yogī should then meditate on His moonlike navel in the center of His abdomen. From His navel, which is the foundation of the entire universe, sprang the lotus stem containing all the different planetary systems. The lotus is the residence of Brahmā, the first created being. In the same way, the yogī should concentrate his mind on the Lord's nipples, which resemble a pair of most exquisite emeralds and which appear whitish because of the rays of the milk-white pearl necklaces adorning His chest.

PURPORT

The yogī is advised next to meditate upon the navel of the Lord, which is the foundation of all material creation. Just as a child is connected to his mother by the umbilical cord, so the first-born living creature, Brahmā, by the supreme will of the Lord, is connected to the Lord by a lotus stem. In the previous verse it was stated that the goddess of fortune, Lakṣmī, who engages in massaging the legs, ankles and thighs of the Lord, is called the mother of Brahmā, but actually Brahmā is born from the abdomen of the Lord, not from the abdomen of his mother. These are inconceivable conceptions of the Lord, and one should not think materially, "How can the father give birth to a child?" It is explained in the Brahma-saṁhitā that each limb of the Lord has the potency of every other limb; because everything is spiritual, His parts are not conditioned. The Lord can see with His ears. The material ear can hear but cannot see, but we understand from the Brahma-saṁhitā that the Lord can also see with His ears and hear with His eyes. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahmā holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord. Any creative function in the universe always has a direct connecting link with the Lord. The necklace of pearls which decorates the upper portion of the Lord's body is also spiritual, and therefore the yogī is advised to gaze at the whitish luster of the pearls decorating His chest.

TEXT 26

वक्षोपधिवासमृष्कस्त्य महाविभूते:  
पुंसां मनोन्यन्तरितमद्धानम्।  
कण्ठे च कौस्तुभमणेर्द्यभूषणार्थं  

SB 3.28.26
vakṣo 'dhivāsam rśabhasya mahā-vibhūteḥ
puṃsām mano-nayana-nirvṛtim ādadhānam
kaṇṭham ca kaustubha-mañeṣ adhibhūṣaṇārtham
kuryān manasy akhila-loka-namaskṛtasya

SYNONYMS
vakṣaḥ—the chest; adhivāsam—the abode; rśabhasya—of the Supreme Personality of Godhead; mahā-vibhūteḥ—of Mahā-Lakṣmī; puṃsām—of persons; manah—to the mind; nayana—to the eyes; nirvṛtim—transcendental pleasure; ādadhānam—bestowing; kaṇṭham—the neck; ca—also; kaustubha-mañeṣ—of the Kaustubha gem; adhibhūṣaṇārtham—which enhances the beauty; kuryāt—he should meditate on; manasi—in the mind; akhila-loka—by the entire universe; namaskṛtasya—who is adored.

TRANSLATION
The yogī should then meditate on the chest of the Supreme Personality of Godhead, the abode of goddess Mahā-Lakṣmī. The Lord's chest is the source of all transcendental pleasure for the mind and full satisfaction for the eyes. The yogī should then imprint on his mind the neck of the Personality of Godhead, who is adored by the entire universe. The neck of the Lord serves to enhance the beauty of the Kaustubha gem, which hangs on His chest.

PURPORT
In the Upaniṣads it is said that the various energies of the Lord are working to create, destroy and maintain. These inconceivable varieties of energy are stored in the bosom of the Lord. As people generally say, God is all-powerful. That prowess is represented by Mahā-Lakṣmī, the reservoir of all energies, who is situated on the bosom of the transcendental form of the Lord. The yogī who can meditate perfectly on that spot on the transcendental form of the Lord can derive many material powers, which comprise the eight perfections of the yoga system.
It is stated herein that the beauty of the neck of the Lord enhances the beauty of the Kaustubha gem rather than vice versa. The gem itself becomes more beautiful because it is situated on the neck of the Lord. A yogī is therefore recommended to meditate upon
the Lord's neck. The Lord's transcendental form can either be meditated upon in the
mind or placed in a temple in the form of a statue and decorated in such a way that
everyone can contemplate it. Temple worship, therefore, is meant for persons who are
not so advanced that they can meditate upon the form of the Lord. There is no
difference between constantly visiting the temple and directly seeing the transcendental
form of the Lord; they are of equal value. The advantageous position of the yogi is that
he can sit anywhere in a solitary place and meditate upon the form of the Lord. A less
advanced person, however, has to go to the temple, and as long as he does not go to the
temple he is unable to see the form of the Lord. Either by hearing, seeing or meditating,
the objective is the transcendental form of the Lord; there is no question of voidness or
impersonalism. The Lord can bestow the blessings of transcendental pleasure upon
either the visitor of the temple, the meditator-yogi or one who hears about the Lord's
transcendental form from scriptures like the Śrīmad-Bhāgavatam or Bhagavad-gītā.
There are nine processes for executing devotional service, of which smaraṇam, or
meditation, is one. Yogīs take advantage of the process of smaraṇam, whereas bhakti-
yogīs take special advantage of the process of hearing and chanting.

TEXT 27

बाहुं तं तत्करसरोरहराजंसम् ||

SYNONYMS

bāhūṁ—-the arms; ca—and; mandara-gireḥ—of Mount Mandara; parivartanena—by the
revolving; nirnikta—polished; bāhu-valayān—the arm ornaments; adhiloka-pālān—the
source of the controllers of the universe; sañcintayet—one should meditate on; daśa-
śata-aram—the Sudarśana disc (ten hundred spokes); asahya-tejāḥ—dazzling luster;
TRANSLATION

The yogi should further meditate upon the Lord's four arms, which are the source of all the powers of the demigods who control the various functions of material nature. Then the yogi should concentrate on the polished ornaments, which were burnished by Mount Mandara as it revolved. He should also duly contemplate the Lord's discus, the Sudarśana cakra, which contains one thousand spokes and a dazzling luster, as well as the conch, which looks like a swan in His lotuslike palm.

PURPORT

All departments of law and order emanate from the arms of the Supreme Personality of Godhead. The law and order of the universe is directed by different demigods, and it is here said to emanate from the Lord's arms. Mandara Hill is mentioned here because when the ocean was churned by the demons on one side and the demigods on the other, Mandara Hill was taken as the churning rod. The Lord in His tortoise incarnation became the pivot for the churning rod, and thus His ornaments were polished by the turning of Mandara Hill. In other words, the ornaments on the arms of the Lord are as brilliant and lustrous as if they had been polished very recently. The wheel in the hand of the Lord, called the Sudarśana cakra, has one thousand spokes. The yogi is advised to meditate upon each of the spokes. He should meditate upon each and every one of the component parts of the transcendental form of the Lord.
SYNONYMS

kaumodakēm—the club named Kaumodaki; bhagavataḥ—of the Personality of Godhead; dayitām—very dear; smareta—one should remember; digdhām—smeared; arāti—of the enemies; bhaṭa—soldiers; śoṇita-kardamena—with the bloodstains; mālām—the garland; madhuvrata—of bumblebees; varūtha—of a swarm; girā—with the sound; upaghuṣṭām—surrounded; caityasya—of the living entity; tattvam—principle, truth; amalam—pure; maṇim—the pearl necklace; asya—of the Lord; kaṇṭhe—on the neck.

TRANSLATION

The yogī should meditate upon His club, which is named Kaumodakī and is very dear to Him. This club smashes the demons, who are always inimical soldiers, and is smeared with their blood. One should also concentrate on the nice garland on the neck of the Lord, which is always surrounded by bumblebees, with their nice buzzing sound, and one should meditate upon the pearl necklace on the Lord's neck, which is considered to represent the pure living entities who are always engaged in His service.

PURPORT

The yogī must contemplate the different parts of the transcendental body of the Lord. Here it is stated that the constitutional position of the living entities should be understood. There are two kinds of living entities mentioned here. One is called the arāti. They are averse to understanding the pastimes of the Supreme Personality of Godhead. For them, the Lord appears with His hand clutching the terrible mace, which is always smeared with bloodstains from His killing of demons. Demons are also sons of the Supreme Personality of Godhead. As stated in Bhagavad-gītā, all the different species of living entities are sons of the Supreme Personality of Godhead. There are, however, two classes of living entities, who act in two different ways. The Supreme Lord keeps on His neck those living entities who are pure, as one protects the jewels and pearls on the bosom and neck of one's body. Those living entities in pure Kṛṣṇa consciousness are symbolized by the pearls on His neck. Those who are demons and are inimical towards the pastimes of the Supreme Personality of Godhead are punished by His mace, which is always smeared with the blood of such fallen living entities. The club of the Lord is very dear to Him because He uses this instrument to smash the bodies of
the demons and mix their blood. As mud is kneaded with water and earth, so the earthly bodies of the enemies of the Lord, or the atheists, are smashed by the club of the Lord, which becomes muddied with the blood of such demons.

**TEXT 29**

bhṛtyānukampita-dhiyeh grhīta-mūrteḥ
saṅcintayed bhagavato vadanāravindam
yad visphuran-makara-kuṇḍala-valgiteṇa
vidyotitāmala-kapolam udāra-nāsam

**SYNONYMS**

bhṛtya—for the devotees; anukampita-dhiyā—out of compassion; iha—in this world; grhīta-mūrteḥ—who presents different forms; saṅcintayed—one should meditate on; bhagavataḥ—of the Personality of Godhead; vadana—countenance; aravindam—lotuslike; yat—which; visphuran—glittering; makara—alligator-shaped; kuṇḍala—of His earrings; valgiteṇa—by the oscillation; vidyotīta—illuminated; amala—crystal clear; kapolam—His cheeks; udāra—prominent; nāsam—His nose.

**TRANSLATION**

The yogī should then meditate on the lotuslike countenance of the Lord, who presents His different forms in this world out of compassion for the anxious devotees. His nose is prominent, and His crystal-clear cheeks are illuminated by the oscillation of His glittering alligator-shaped earrings.

**PURPORT**

The Lord descends to the material world out of His deep compassion for His devotees. There are two reasons for the Lord's appearance or incarnation in the material world.
Whenever there is a discrepancy in the discharge of religious principles and there is prominence of irreligion, the Lord descends for the protection of the devotees and the destruction of the nondevotees. When He appears, His main purpose is to give solace to His devotees. He does not have to come Himself to destroy the demons, for He has many agents; even the external energy, māyā, has sufficient strength to kill them. But when He comes to show compassion to His devotees, He kills the nondevotees as a matter of course.

The Lord appears in the particular form loved by a particular type of devotee. There are millions of forms of the Lord, but they are one Absolute. As stated in the Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam: [Bs. 5.33] all the different forms of the Lord are one, but some devotees want to see Him in the form of Rādhā and Krṣṇa, others prefer Him as Sītā and Rāmacandra, others would see Him as Lakṣmī-Nārāyaṇa, and others want to see Him as four-handed Nārāyaṇa, Vāsudeva. The Lord has innumerable forms, and He appears in a particular form as preferred by a particular type of devotee. A yogī is advised to meditate upon the forms that are approved by devotees. A yogī cannot imagine a form for meditation. Those so-called yogīs who manufacture a circle or target are engaged in nonsense. Actually, a yogī must meditate upon the form of the Supreme Personality of Godhead that has been experienced by the Lord's pure devotees. Yogī means devotee. Yogīs who are not actually pure devotees should follow in the footsteps of devotees. It is especially mentioned here that the yogī should meditate upon the form which is thus approved; he cannot manufacture a form of the Lord.

**TEXT 30**

yac chri-nilketam alibhiù parisevyamānam
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhiksipad abja-netram
dhyāyen manomayam atandrita ullahsad-bhru

**SYNONYMS**
yat—which face of the Lord; śrī-niketam—a lotus; alibhiḥ—by bees; parisevyamānam—surrounded; bhūtyā—by elegance; svayā—its; kuṭila—curly; kuntala—of hair; vṛndā—by a multitude; juṣṭam—adorned; mīna—of fish; dvaya—a pair; āśrayam—dwelling; adhikṣipat—putting to shame; abja—a lotus; netram—having eyes; dhyāyet—one should meditate on; manah-mayam—formed in the mind; atandritaḥ—attentive; ullasat—dancing; bhru—having eyebrows.

TRANSLATION

The yogi then meditates upon the beautiful face of the Lord, which is adorned with curly hair and decorated by lotuslike eyes and dancing eyebrows. A lotus surrounded by swarming bees and a pair of swimming fish would be put to shame by its elegance.

PURPORT

One important statement here is dhyāyen manomayam. Manomayam is not imagination. Impersonalists think that the yogī can imagine any form he likes, but, as stated here, the yogī must meditate upon the form of the Lord which is experienced by devotees. Devotees never imagine a form of the Lord. They are not satisfied by something imaginary. The Lord has different eternal forms; each devotee likes a particular form and thus engages himself in the service of the Lord by worshiping that form. The Lord's form is depicted in different ways according to scriptures. As already discussed, there are eight kinds of representations of the original form of the Lord. These representations can be produced by the use of clay, stone, wood, paint, sand, etc., depending upon the resources of the devotee. Manomayam is a carving of the form of the Lord within the mind. This is included as one of the eight different carvings of the form of the Lord. It is not imagination. Meditation on the actual form of the Lord may be manifested in different manners, but one should not conclude that one has to imagine a form. There are two comparisons in this verse: first the Lord's face is compared to a lotus, and then His black hair is compared to humming bees swarming around the lotus, and His two eyes are compared to two fish swimming about. A lotus flower on the water is very beautiful when surrounded by humming bees and fish. The Lord's face is self-sufficient and complete. His beauty defies the natural beauty of a lotus.

TEXT 31

SB 3.28.31
tasyāvalokam adhikam kṛpayātighora-tāpa-trayopaśamanāya nisṛṣṭam ākṣnoḥ
snigdha-smitānugunitam vipula-prasādam
dhyāyec ciram vipula-bhāvanayā guhāyām

SYNONYMS
tasya—of the Personality of Godhead; avalokam—glances; adhikam—frequent;
kṛpayā—with compassion; atighora—most fearful; tāpa-traya—threefold agonies;
upaśamanāya—soothing; nisṛṣṭam—cast; ākṣnoḥ—from His eyes; snigdha—loving;
smita—smiles; anugunitam—accompanied by; vipula—abundant; prasādam—full of
grace; dhyāyet—he should contemplate; ciram—for a long time; vipula—full;
bhāvanayā—with devotion; guhāyām—in the heart.

TRANSLATION
The yogīs should contemplate with full devotion the compassionate glances frequently
cast by the Lord's eyes, for they soothe the most fearful threefold agonies of His devotees.
His glances, accompanied by loving smiles, are full of abundant grace.

PURPORT
As long as one is in conditional life, in the material body, it is natural that he will suffer
from anxieties and agonies. One cannot avoid the influence of material energy, even
when one is on the transcendental plane. Sometimes disturbances come, but the agonies
and anxieties of the devotees are at once mitigated when they think of the Supreme
Personality of Godhead in His beautiful form or the smiling face of the Lord. The Lord
bestows innumerable favors upon His devotee, and the greatest manifestation of His
grace is His smiling face, which is full of compassion for His pure devotees.
SYNONYMS

hāsam— the smile; hareḥ— of Lord Śrī Hari; avanata— bowed; akhila— all; loka— for persons; tīvra-śoka— caused by intense grief; aśru-sāgara— the ocean of tears; viśoṣaṇaṁ— drying up; ati-udāram— most benevolent; sammohanāya— for charming; racitam— manifested; nija-māyayā— by His internal potency; asya— His; bhrū-maṇḍalam— arched eyebrows; muni-kṛte— for the good of the sages; makara-dhīajasya— of the sex-god.

TRANSLATION

A yogī should similarly meditate on the most benevolent smile of Lord Śrī Hari, a smile which, for all those who bow to Him, dries away the ocean of tears caused by intense grief. The yogī should also meditate on the Lord’s arched eyebrows, which are manifested by His internal potency in order to charm the sex-god for the good of the sages.

PURPORT

The entire universe is full of miseries, and therefore the inhabitants of this material universe are always shedding tears out of intense grief. There is a great ocean of water made from such tears, but for one who surrenders unto the Supreme Personality of Godhead, the ocean of tears is at once dried up. One need only see the charming smile of the Supreme Lord. In other words, the bereavement of material existence immediately subsides when one sees the charming smile of the Lord. It is stated in this verse that the charming eyebrows of the Lord are so fascinating that
they cause one to forget the charms of sense attraction. The conditioned souls are shackled to material existence because they are captivated by the charms of sense gratification, especially sex life. The sex-god is called Makara-dhvaja. The charming brows of the Supreme Personality of Godhead protect the sages and devotees from being charmed by material lust and sex attraction. Yāmūnācārya, a great ācārya, said that ever since he had seen the charming pastimes of the Lord, the charms of sex life had become abominable for him, and the mere thought of sex enjoyment would cause him to spit and turn his face. Thus if anyone wants to be aloof from sex attraction, he must see the charming smile and fascinating eyebrows of the Supreme Personality of Godhead.

**TEXT 33**

*dhyānāyaṇam praḥsitaṁ bahulaḥdharoṣṭha-
bhāṣāraṇāyita-tanu-dvija-paṅkti*

dhyāyet svadeha-kuhare 'vasitasya viṣṇor
bhaktyārdrayārpita-manā na prāthag didṛkṣet

**SYNONYMS**

dhyāna-ayanam—easily meditated upon; praḥsitaṁ—the laughter; bahula—abundant; adhara-oṣṭha—of His lips; bhāsa—by the splendor; aruṇāyita—rendered rosy; tanu—small; dvija—teeth; kunda-paṅkti—like a row of jasmine buds; dhyāyet—he should meditate upon; sva-deha-kuhare—in the core of his heart; avasitasya—who resides; viṣṇoḥ—of Viṣṇu; bhaktyā—with devotion; ārdrayā—steeped in love; arpita-manāḥ—his mind being fixed; na—not; prāthak—anything else; didṛkṣet—he should desire to see.

**TRANSLATION**

With devotion steeped in love and affection, the yogī should meditate within the core of his heart upon the laughter of Lord Viṣṇu. The laughter of Viṣṇu is so captivating that it can be easily meditated upon. When the Supreme Lord is laughing, one can see His small
teeth, which resemble jasmine buds rendered rosy by the splendor of His lips. Once devoting his mind to this, the yogi should no longer desire to see anything else.

**PURPORT**

It is recommended that the yogi visualize the laughter of the Lord after studying His smile very carefully. These particular descriptions of meditation on the smile, laughter, face, lips and teeth all indicate conclusively that God is not impersonal. It is described herein that one should meditate on the laughter or smiling of Viṣṇu. There is no other activity that can completely cleanse the heart of the devotee. The exceptional beauty of the laughter of Lord Viṣṇu is that when He smiles His small teeth, which resemble the buds of jasmine flowers, at once become reddish, reflecting His rosy lips. If the yogi is able to place the beautiful face of the Lord in the core of his heart, he will be completely satisfied. In other words, when one is absorbed in seeing the beauty of the Lord within himself, the material attraction can no longer disturb him.

**TEXT 34**

evam harau bhagavati pratilabdha-bhāvo
bhaktyā dravad-dhṛdaya utpulakāh pramodāt
autkaṇṭhyā-bāṣpa-kalayā muhur ardyamānas
		
tac cāpi citta-baḍiṣam śanakair viyuṅkте

**SYNONYMS**

evam—thus; harau—towards Lord Hari; bhagavati—the Personality of Godhead; pratilabdha—developed; bhāvaḥ—pure love; bhaktyā—by devotional service; dravat—melting; hṛdayaḥ—his heart; utpulakāḥ—experiencing standing of the hairs of the body; pramodāt—from excessive joy; autkaṇṭhyā—occasioned by intense love; bāṣpa-kalayā—by a stream of tears; muhuḥ—constantly; ardyamānaḥ—being afflicted; ca—and; api—even; citta—the mind; baḍiṣam—hook; śanakaiḥ—gradually; viyuṅkte—
withdraws.

TRANSLATION

By following this course, the yogī gradually develops pure love for the Supreme Personality of Godhead, Hari. In the course of his progress in devotional service, the hairs on his body stand erect through excessive joy, and he is constantly bathed in a stream of tears occasioned by intense love. Gradually, even the mind, which he used as a means to attract the Lord, as one attracts a fish to a hook, withdraws from material activity.

PURPORT

Here it is clearly mentioned that meditation, which is an action of the mind, is not the perfect stage of samādhi, or absorption. In the beginning the mind is employed in attracting the form of the Supreme Personality of Godhead, but in the higher stages there is no question of using the mind. A devotee becomes accustomed to serving the Supreme Lord by purification of his senses. In other words, the yoga principles of meditation are required as long as one is not situated in pure devotional service. The mind is used to purify the senses, but when the senses are purified by meditation, there is no need to sit in a particular place and try to meditate upon the form of the Lord. One becomes so habituated that he automatically engages in the personal service of the Lord. When the mind forcibly is engaged upon the form of the Lord, this is called nirbīja-yoga, or lifeless yoga, for the yogī does not automatically engage in the personal service of the Lord. But when he is constantly thinking of the Lord, that is called sabīja-yoga, or living yoga. One has to be promoted to the platform of living yoga.

One should engage in the service of the Lord twenty-four hours a day, as confirmed in the Brahma-saūhitā. The stage of premāṇjana-cchurita can be attained by developing complete love. When one's love for the Supreme Personality of Godhead in devotional service is fully developed, one always sees the Lord, even without artificially meditating on His form. His vision is divine because he has no other engagement. At this stage of spiritual realization it is not necessary to engage the mind artificially. Since the meditation recommended in the lower stages is a means to come to the platform of devotional service, those already engaged in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Kṛṣṇa consciousness.

TEXT 35
When the mind is thus completely freed from all material contamination and detached from material objectives, it is just like the flame of a lamp. At that time the mind is actually dovetailed with that of the Supreme Lord and is experienced as one with Him because it is freed from the interactive flow of the material qualities.

PURPORT

In the material world the activities of the mind are acceptance and rejection. As long as the mind is in material consciousness, it must be forcibly trained to accept meditation on the Supreme Personality of Godhead, but when one is actually elevated to loving the Supreme Lord, the mind is automatically absorbed in thought of the Lord. In such a position a yogī has no other thought than to serve the Lord. This dovetailing of the mind with the desires of the Supreme Personality of Godhead is called nirvāṇa, or making the mind one with the Supreme Lord.
The best example of nirvāṇa is cited in Bhagavad-gītā. In the beginning the mind of Arjuna deviated from Kṛṣṇa's. Kṛṣṇa wanted Arjuna to fight, but Arjuna did not want to, so there was disagreement. But after hearing Bhagavad-gītā from the Supreme Personality of Godhead, Arjuna dovetailed his mind with Kṛṣṇa's desire. This is called oneness. This oneness, however, did not cause Arjuna and Kṛṣṇa to lose their individualities. The Māyāvādī philosophers cannot understand this. They think that oneness necessitates loss of individuality. Actually, however, we find in Bhagavad-gītā that individuality is not lost. When the mind is completely purified in love of Godhead, the mind becomes the mind of the Supreme Personality of Godhead. The mind at that time does not act separately, nor does it act without inspiration to fulfill the desire of the Lord. The individual liberated soul has no other activity. prati-nirvāṇa-pravāhaḥ.

In the conditioned state the mind is always engaged in activity impelled by the three modes of the material world, but in the transcendental stage, the material modes cannot disturb the mind of the devotee. The devotee has no other concern than to satisfy the desires of the Lord. That is the highest stage of perfection, called nirvāṇa or nirvāṇa-mukti. At this stage the mind becomes completely free from material desire. Yathārciḥ. Arciḥ means "flame." When a lamp is broken or the oil is finished, we see that the flame of the lamp goes out. But according to scientific understanding, the flame is not extinguished; it is conserved. This is conservation of energy. Similarly, when the mind stops functioning on the material platform, it is conserved in the activities of the Supreme Lord. The Māyāvādī philosophers' conception of cessation of the functions of the mind is explained here: cessation of the mental functions means cessation of activities conducted under the influence of the three modes of material nature.

TEXT 36

so 'py etayā caramayā manaso nivṛttyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman viśhnta upalabdha-parātma-kāṣṭhaḥ

SB 3.28.36
SYNONYMS

saḥ—the yogī; api—moreover; etayā—by this; caramāya—ultimate; manasaḥ—of the mind; nivṛttaya—by cessation of material reaction; tasmin—in his; mahimni—ultimate glory; avasīña—situated; sukha-duḥkhā-bāhyā—outside of happiness and distress; hetutvaḥ—the cause; api—indeed; asati—a product of ignorance; kartara—in the false ego; duḥkhayaḥ—of pleasure and pain; yat—which; sva-ātman—to his own self; vidhatte—he attributes; upalabdha—realized; para-ātma—of the Personality of Godhead; kāsthah—the highest truth.

TRANSLATION

Thus situated in the highest transcendental stage, the mind ceases from all material reaction and becomes situated in its own glory, transcendental to all material conceptions of happiness and distress. At that time the yogī realizes the truth of his relationship with the Supreme Personality of Godhead. He discovers that pleasure and pain as well as their interactions, which he attributed to his own self, are actually due to the false ego, which is a product of ignorance.

PURPORT

Forgetfulness of one's relationship with the Supreme Personality of Godhead is a product of ignorance. By yoga practice one can eradicate this ignorance of thinking oneself independent of the Supreme Lord. One's actual relationship is eternally that of love. The living entity is meant to render transcendental loving service to the Lord. Forgetfulness of that sweet relationship is called ignorance, and in ignorance one is impelled by the three material modes of nature to think himself the enjoyer. When the devotee's mind is purified and he understands that his mind has to be dovetailed with the desires of the Supreme Personality of Godhead, he has attained the perfectional, transcendental stage, which is beyond the perception of material distress and happiness. As long as one acts on his own account, he is subject to all the material perceptions of so-called happiness and distress. Actually there is no happiness. Just as there is no happiness in any of the activities of a madman, so in material activities the mental concoctions of happiness and distress are false. Actually everything is distress. When the mind is dovetailed to act according to the desire of the Lord, one has attained the transcendental stage. The desire to lord it over material nature is the cause of ignorance, and when that desire is completely extinguished and the desires are
dovetailed with those of the Supreme Lord, one has reached the perfectional stage. *Upalabdha-parātma-kāśthaḥ.* *Upalabdha* means "realization." Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. *Nivṛttyaḥ* means that the living entity keeps his individuality; oneness means that he realizes happiness in the happiness of the Supreme Lord. In the Supreme Lord there is nothing but happiness. *Ānandamayo 'bhyaśāt:* the Lord is by nature full of transcendental happiness. In the liberated stage, oneness with the Supreme Lord means that one has no realization other than happiness. But the individual still exists, otherwise this word *upalabdha,* indicating individual realization of transcendental happiness, would not have been used.

**TEXT 37**

> dehaṁ ca taṁ na caramaḥ sthitam utthitaṁ vā  
> siddho vipaśyati yato 'dhyagamat svarūpam  
> daivād upetam atha daiva-vaśād apetāṁ  
> vāso yathā parikṛtaṁ madirā-madāndhaḥ

**SYNONYMS**

*dehaṁ*—material body; *ca*—and; *tam*—that; *na*—not; *caramaḥ*—last; *sthitam*—sitting; *utthitaṁ*—rising; *vā*—or; *siddhaḥ*—the realized soul; *vipaśyati*—can conceive; *yataḥ*—because; *adhyagamat*—he has achieved; *sva-rūpam*—his real identity; *daivāt*—according to destiny; *upetam*—arrived; *atha*—moreover; *daiva-vaśāt*—according to destiny; *apetāṁ*—departed; *vāsaḥ*—clothing; *yathā*—as; *parikṛtaṁ*—put on; *madirā-madāndhaḥ*—one who is blinded by intoxication.

**TRANSLATION**

Because he has achieved his real identity, the perfectly realized soul has no conception of how the material body is moving or acting, just as an intoxicated person cannot
understand whether or not he has clothing on his body.

PURPORT

This stage of life is explained by Rūpa Gosvāmī in his Bhakti-rasāmṛta-sindhu. A person whose mind is completely dovetailed with the desire of the Supreme Personality of Godhead, and who engages one hundred percent in the service of the Lord, forgets his material bodily demands.

TEXT 38


dehe ‘pi daiva-vaṣagaù khalu karma yāvat
svārambhakam pratisamīkṣata eva sāsuḥ
tam sa-prapañcam adhirūḍha-samādhi-yogaḥ
svāpnam punar na bhajate pratibuddha-vastuḥ

SYNONYMS

dehaḥ—the body; api—moreover; daiva-vaṣa-gaḥ—under the control of the Personality of Godhead; khalu—indeed; karma—activities; yāvat—as much as; sva-ārambhakam—begun by himself; pratisamīkṣate—continues to function; eva—certainly; sa-asuḥ—along with the senses; tam—the body; sa-prapañcam—with its expansions; adhirūḍha-samādhi-yogaḥ—being situated in samādhi by yoga practice; svāpnam—born in a dream; punaḥ—again; na—not; bhajate—he does accept as his own; pratibuddha—awake; vastuḥ—to his constitutional position.

TRANSLATION

The body of such a liberated yogi, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. The liberated devotee, being awake to his constitutional position and thus situated in
samādhi, the highest perfeclional stage of yoga, does not accept the by-products of the material body as his own. Thus he considers his bodily activities to be like the activities of a body in a dream.

**PURPORT**

The following questions may be posed. As long as the liberated soul is in contact with the body, why don't the bodily activities affect him? Doesn't he actually become contaminated by the action and reaction of material activities? In answer to such questions, this verse explains that the material body of a liberated soul is taken charge of by the Supreme Personality of Godhead. It is not acting due to the living force of the living entity; it is simply acting as a reaction to past activities. Even after being switched off, an electric fan moves for some time. That movement is not due to the electric current, but is a continuation of the last movement; similarly, although a liberated soul appears to be acting just like an ordinary man, his actions are to be accepted as the continuation of past activities. In a dream one may see himself expanded through many bodies, but when awake he can understand that those bodies were all false. Similarly, although a liberated soul has the by-products of the body-children, wife, house, etc.—he does not identify himself with those bodily expansions. He knows that they are all products of the material dream. The gross body is made of the gross elements of matter, and the subtle body is made of mind, intelligence, ego and contaminated consciousness. If one can accept the subtle body of a dream as false and not identify oneself with that body, then certainly an awake person need not identify with the gross body. As one who is awake has no connection with the activities of the body in a dream, an awakened, liberated soul has no connection with the activities of the present body. In other words, because he is acquainted with his constitutional position, he never accepts the bodily concept of life.

**TEXT 39**

**SB 3.28.39**

yathā putrāc ca vittāc ca
prthāṁ martyah pratīyate
apy ātmatvenābhimatād

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dehädeh puruśas tathā

SYNONYMS
yathā—as; putrāt—from a son; ca—and; vittāt—from wealth; ca—also; prthak—differently; martyāḥ—a mortal man; pratīyate—is understood; api—even; ātmatvena—by nature; abhimatāt—for which one has affection; deha-ādeh—from his material body, senses and mind; puruṣāḥ—the liberated soul; tathā—similarly.

TRANSLATION
Because of great affection for family and wealth, one accepts a son and some money as his own, and due to affection for the material body, one thinks that it is his. But actually, as one can understand that his family and wealth are different from him, the liberated soul can understand that he and his body are not the same.

PURPORT
The status of real knowledge is explained in this verse. There are many children, but we accept some children as our sons and daughters because of our affection for them, although we know very well that these children are different from us. Similarly, because of great affection for money, we accept some amount of wealth in the bank as ours. In the same way, we claim that the body is ours because of affection for it. I say that it is "my" body. I then extend that possessive concept and say, "It is my hand, my leg," and further, "It is my bank balance, my son, my daughter." But actually I know that the son and the money are separate from me. It is the same with the body; I am separate from my body. It is a question of understanding, and the proper understanding is called pratibuddha. By obtaining knowledge in devotional service, or Kṛṣṇa consciousness, one can become a liberated soul.

TEXT 40

yatholemuṣṭikṣṇiritāśraddhāmādhyam śvasyadhau

SB 3.28.40

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apy ātmatvenābhimatād
yathāgniḥ prthag ulmukāt

SYNONYMS
yathā—as; ulmukāt—from the flames; visphuliṅgāt—from the sparks; dhāmāt—from the smoke; vā—or; api—even; sva-sambhavāt—produced from itself; api—although; ātmatvena—by nature; abhimatāt—intimately connected; yathā—as; agniḥ—the fire; prthak—different; ulmukāt—from the flames.

TRANSLATION
The blazing fire is different from the flames, from the sparks and from the smoke, although all are intimately connected because they are born from the same blazing wood.

PURPORT
Although the blazing firewood, the sparks, the smoke and the flame cannot stay apart because each of them is part and parcel of the fire, still they are different from one another. A less intelligent person accepts the smoke as fire, although fire and smoke are completely different. The heat and light of the fire are separate, although one cannot differentiate fire from heat and light.

TEXT 41
bhūtendriyāntāḥ-karanaḥ
drāñāṇāḥ jīva-saṁjñītāḥ
ātmā tathā prthag draṣṭā
bhagavān brahma-saṁjñītaḥ

SYNONYMS
bhūta—the five elements; indriya—the senses; antah-karanaḥ—from the mind; pradhānāt—from the pradhāna; jīva-saṁjñītāḥ—from the jīva soul; ātmā—the
Paramātma; tathā—so; prthak—different; draṣṭā—the seer; bhagavān—the Personality of Godhead; brahma-samjñītaḥ—called Brahman.

TRANSLATION

The Supreme Personality of Godhead, who is known as Parambrahma, is the seer. He is different from the jīva soul, or individual living entity, who is combined with the senses, the five elements and consciousness.

PURPORT

A clear conception of the complete whole is given herewith. The living entity is different from the material elements, and the supreme living entity, the Personality of Godhead, who is the creator of the material elements, is also different from the individual living entity. This philosophy is propounded by Lord Caitanya as acintya-bhedābheda-tattva. Everything is simultaneously one with and different from everything else. The cosmic manifestation created by the Supreme Lord by His material energy is also simultaneously different and nondifferent from Him. The material energy is nondifferent from the Supreme Lord, but at the same time, because that energy is acting in a different way, it is different from Him. Similarly, the individual living entity is one with and different from the Supreme Lord. This "simultaneously one and different" philosophy is the perfect conclusion of the Bhāgavata school, as confirmed here by Kapiladeva.

Living entities are compared to the sparks of a fire. As stated in the previous verse, fire, flame, smoke and firewood are combined together. Here the living entity, the material elements and the Supreme Personality of Godhead are combined together. The exact position of the living entities is just like that of the sparks of a fire; they are part and parcel. The material energy is compared to the smoke. The fire is also part and parcel of the Supreme Lord. In the Viṣṇu Purāṇa it is said that whatever we can see or experience, either in the material or spiritual world, is an expansion of the different energies of the Supreme Lord. As fire distributes its light and heat from one place, the Supreme Personality of Godhead distributes His different energies all over His creation. The four principles of the Vaiṣṇava philosophic doctrine are śuddha-advaita (purified oneness), dvaita-advaita (simultaneous oneness and difference), viśiṣṭa-advaita and dvaita. All four principles of Vaiṣṇava philosophy are based on the thesis of Śrīmad-Bhāgavatam explained in these two verses.

SB 3.28.42
TEXT 42

sarva-bhūteṣu cātmānaṁ
sarva-bhūtāni cātmāni
ākṣetānanya-bhāvena
bhūteṣv iva tad-ātmām

SYNONYMS
sarva-bhūteṣu—in all manifestations; ca—and; ātmānam—the soul; sarva-bhūtāni—all manifestations; ca—also; ātmani—in the Supreme Spirit; ākṣeta—he should see; ananya-bhāvena—with equal vision; bhūteṣu—in all manifestations; iva—as; tat-ātmām—the nature of itself.

TRANSLATION
A yogi should see the same soul in all manifestations, for all that exists is a manifestation of different energies of the Supreme. In this way the devotee should see all living entities without distinction. That is realization of the Supreme Soul.

PURPORT
As stated in the Brahma-saṁhitā, not only does the Supreme Soul enter each and every universe, but He enters even the atoms. The Supreme Soul is present everywhere in the dormant stage, and when one can see the presence of the Supreme Soul everywhere, one is liberated from material designations.
The word sarva-bhūteṣu is to be understood as follows. There are four different divisions of species-living entities which sprout from the earth, living entities born of fermentation or germination, living entities which come from eggs and living entities which come from the embryo. These four divisions of living entities are expanded in 8,400,000 species of life. A person who is freed from material designations can see the same quality of spirit present everywhere or in every manifested living entity. Less intelligent men think that plants and grass grow out of the earth automatically, but one who is actually intelligent and has realized the self can see that this growth is not
automatic; the cause is the soul, and the forms come out in material bodies under different conditions. By fermentation in the laboratory many germs are born, but this is due to the presence of the soul. The material scientist thinks that eggs are lifeless, but that is not a fact. From Vedic scripture we can understand that living entities in different forms are generated under different conditions. Birds evolve from eggs, and beasts and human beings are born from the embryo. The perfect vision of the yogi or devotee is that he sees the presence of the living entity everywhere.

TEXT 43

स्वयोनिषु यथा ज्योतिःस्य नाना प्रतीयते ।
योनिनां गुणवेष्टत्तथात्मा प्रक्ष्वौ स्थितः ॥ ४३ ॥

sva-yoniṣu yathā jyotiḥ
ekaṁ nānā pratīyate
yoninām guṇa-vaiṣamyāt
tathātmā prakṛtau sthitah

SYNONYMS
sva-yoniṣu—in forms of wood; yathā—as; jyotiḥ—fire; ekaṁ—one; nānā—differently; pratīyate—is exhibited; yoninām—of different wombs; guṇa-vaiṣamyāt—from the different conditions of the modes; tathā—so; ātmā—the spirit soul; prakṛtau—in the material nature; sthitah—situated.

TRANSLATION
As fire is exhibited in different forms of wood, so, under different conditions of the modes of material nature, the pure spirit soul manifests itself in different bodies.

PURPORT
It is to be understood that the body is designated. Prakṛti is an interaction by the three modes of material nature, and according to these modes, someone has a small body, and someone has a very large body. For example, the fire in a big piece of wood appears very big, and in a stick the fire appears small. Actually, the quality of fire is the same everywhere, but the manifestation of material nature is such that according to the fuel,
the fire appears bigger and smaller. Similarly, the soul in the universal body, although of
the same quality, is different from the soul in the smaller body.
The small particles of soul are just like sparks of the larger soul. The greatest soul is the
Supersoul, but the Supersoul is quantitatively different from the small soul. The
Supersoul is described in the Vedic literature as the supplier of all necessities of the
smaller soul (nityo nityānām). One who understands this distinction between the
Supersoul and the individual soul is above lamentation and is in a peaceful position.
When the smaller soul thinks himself quantitatively as big as the larger soul, he is under
the spell of māyā, for that is not his constitutional position. No one can become the
greater soul simply by mental speculation.
The smallness or greatness of different souls is described in the Varāha Purāṇa as
svāṁśa-vibhinnaṁśa. The svāṁśa soul is the Supreme Personality of Godhead, and the
vibhinnaṁśa souls, or small particles, are eternally small particles, as confirmed in
Bhagavad-gītā (mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ [Bg. 15.7]). The small living
entities are eternally part and parcel, and therefore it is not possible for them to be
quantitatively as great as the Supersoul.

TEXT 44

तस्मादिद्मां स्वां प्रकृतिं दैवी सदसत्तमिकाम् ।
दुर्विभाव्यं पराभाव्यं स्वरूपेणावतिष्ठते ॥ ४४ ॥

tasmād imām svāṁ prakṛtim
daivīṁ sad-asad-ātmikāṁ
durvibhāvyāṁ parābhāvyā
sva-rūpeṇāvatiṣṭhate

SYNONYMS

tasmāt—thus; imām—this; svāṁ—own; prakṛtim—material energy; daivīṁ—divine; sat-
asat-ātmikāṁ—consisting of cause and effect; durvibhāvyāṁ—difficult to understand;
parābhāvyā—after conquering; sva-rūpeṇa—in the self-realized position; avatiṣṭhate—he
remains.

TRANSLATION

SB 3.28.44

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Thus the yogi can be in the self-realized position after conquering the insurmountable spell of māyā, who presents herself as both the cause and effect of this material manifestation and is therefore very difficult to understand.

PURPORT

It is stated in Bhagavad-gītā that the spell of māyā, which covers the knowledge of the living entity, is insurmountable. However, one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can conquer this seemingly insurmountable spell of māyā. Here also it is stated that the daivī prakṛti, or the external energy of the Supreme Lord, is durvibhāvyā, very difficult to understand and very difficult to conquer. One must, however, conquer this insurmountable spell of māyā, and this is possible, by the grace of the Lord, when God reveals Himself to the surrendered soul. It is also stated here, svarūpenāvatiṣṭhate. Svarūpa means that one has to know that he is not the Supreme Soul, but rather, part and parcel of the Supreme Soul; that is self-realization. To think falsely that one is the Supreme Soul and that one is all-pervading is not svarūpa. This is not realization of his actual position. The real position is that one is part and parcel. It is recommended here that one remain in that position of actual self-realization. In Bhagavad-gītā this understanding is defined as Brahman realization. After Brahman realization, one can engage in the activities of Brahman. As long as one is not self-realized, he engages in activities based on false identification with the body. When one is situated in his real self, then the activities of Brahman realization begin. The Māyāvādī philosophers say that after Brahman realization, all activities stop, but that is not actually so. If the soul is so active in its abnormal condition, existing under the covering of matter, how can one deny its activity when free? An example may be cited here. If a man in a diseased condition is very active, how can one imagine that when he is free from the disease he will be inactive? Naturally the conclusion is that when one is free from all disease his activities are pure. It may be said that the activities of Brahman realization are different from those of conditional life, but that does not stop activity. This is indicated in Bhagavad-gītā (18.54): after one realizes oneself to be Brahman, devotional service begins. Mad-bhaktim labhate parāṃ: [Bg. 18.54] after Brahman realization, one can engage in the devotional service of the Lord. Therefore devotional service of the Lord is activity in Brahman realization. For those who engage in devotional service there is no spell of māyā, and their situation is all-perfect. The duty of the living entity, as a part and parcel of the whole, is to render devotional service to the whole. That is the ultimate perfection of life.
Thus end the Bhaktivedanta purports of the Third Canto, Twenty-eighth Chapter, of the Śrīmad-Bhāgavatam, entitled “Lord Kapila's Instructions on the Execution of Devotional Service.”

29. Explanation of Devotional Service by Lord Kapila

TEXTS 1-2

-devahūtir uvāca
lakṣaṇam mahad-ādināṁ
prakṛteḥ puruṣasya ca
svarūpam lakṣyate 'miśāṁ
yena tat-pāramārthikam

yathā sāṅkhya-yeṣu kathitam
yan-mūlam tat pracaksate
bhakti-yogasya me mārgam

brūhi vistaraśaḥ prabho

SYNONYMS

devahūtiḥ uvāca—Devahūti said; lakṣaṇam—symptoms; mahat-ādināṁ—of the mahat-tattva and so on; prakṛteḥ—of material nature; puruṣasya—of the spirit; ca—and; svarūpam—the nature; lakṣyate—is described; amīśāṁ—of those; yena—by which; tat-pāramārthikam—the true nature of them; yathā—as; sāṅkhya-yeṣu—in Sāṅkhya philosophy; kathitam—is explained; yat—of which; mūlam—ultimate end; tat—that;
pracakṣate—they call; bhakti-yogasya—of devotional service; me—to me; mārgam—the path; brūhi—please explain; vistaraśaḥ—at length; prabho—my dear Lord Kapila.

TRANSLATION

Devahūti inquired: My dear Lord, You have already very scientifically described the symptoms of the total material nature and the characteristics of the spirit according to the Sāṅkhya system of philosophy. Now I shall request You to explain the path of devotional service, which is the ultimate end of all philosophical systems.

PURPORT

In this Twenty-ninth Chapter, the glories of devotional service are elaborately explained, and the influence of time on the conditioned soul is also described. The purpose of elaborately describing the influence of time is to detach the conditioned soul from his material activities, which are considered to be simply a waste of time. In the previous chapter, material nature, the spirit and the Supreme Lord, or Supersoul, are analytically studied, and in this chapter the principles of bhakti-yoga, or devotional service—the execution of activities in the eternal relationship between the living entities and the Personality of Godhead—are explained.

Bhakti-yoga, devotional service, is the basic principle of all systems of philosophy; all philosophy which does not aim for devotional service to the Lord is considered merely mental speculation. But of course bhakti-yoga with no philosophical basis is more or less sentiment. There are two classes of men. Some consider themselves intellectually advanced and simply speculate and meditate, and others are sentimental and have no philosophical basis for their propositions. Neither of these can achieve the highest goal of life—or, if they do, it will take them many, many years. Vedic literature therefore suggests that there are three elements—namely the Supreme Lord, the living entity and their eternal relationship—and the goal of life is to follow the principles of bhakti, or devotional service, and ultimately attain to the planet of the Supreme Lord in full devotion and love as an eternal servitor of the Lord.

Sāṅkhya philosophy is the analytical study of all existence. One has to understand everything by examining its nature and characteristics. This is called acquirement of knowledge. But one should not simply acquire knowledge without reaching the goal of life or the basic principle for acquiring knowledge-bhakti-yoga. If we give up bhakti-yoga and simply busy ourselves in the analytical study of the nature of things as they are, then the result will be practically nil. It is stated in the Bhāgavatam that such engagement is
something like husking a paddy. There is no use beating the husk if the grain has already been removed. By the scientific study of material nature, the living entity and the Supersoul, one has to understand the basic principle of devotional service to the Lord.

TEXT 3

virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁśṛtih

SYNONYMS

virāgaḥ—detached; yena—by which; puruṣaḥ—a person; bhagavan—my dear Lord; sarvataḥ—completely; bhavet—may become; ācakṣva—please describe; jīva-lokasya—for the people in general; vividhāḥ—manifold; mama—for myself; saṁśṛtih—repetition of birth and death.

TRANSLATION

Devahūti continued: My dear Lord, please also describe in detail, both for me and for people in general, the continual process of birth and death, for by hearing of such calamities we may become detached from the activities of this material world.

PURPORT

In this verse the word saṁśṛtih is very important. Śreyāḥ-ṛti means the prosperous path of advancement towards the Supreme Personality of Godhead, and saṁśṛti means the continued journey on the path of birth and death towards the darkest region of material existence. People who have no knowledge of this material world, God and their actual intimate relationship with Him are actually going to the darkest region of material existence in the name of progress in the material advancement of civilization. To enter the darkest region of material existence means to enter into a species of life other than the human species. Ignorant men do not know that after this life they are completely
under the grip of material nature and will be offered a life which may not be very congenial. How a living entity gets different kinds of bodies will be explained in the next chapter. This continual change of bodies in birth and death is called *saṁsāra*. Devahūti requests her glorious son, Kapila Muni, to explain about this continued journey to impress upon the conditioned souls that they are undergoing a path of degradation by not understanding the path of *bhakti-yoga*, devotional service.

**TEXT 4**

**SB 3.29.4**

काल्यंकरणपराशरे परिष्ठ च परस्य तेः । ।
स्वरूपं बत्र कुवृत्ति यद्वेवः कृपानं जनः ॥ ४ ॥

\[ kālasyeśvara-rūpasya pareṣāṁ ca parasya te svarūpaṁ bata kurvanti yad-dheoḥ kuśalam janāḥ \]

**SYNONYMS**

- *kālasya*—of time; *iśvara-rūpasya*—a representation of the Lord; *pareṣāṁ*—of all others; *ca*—and; *parasya*—the chief; *te*—of You; *svarūpaṁ*—the nature; *bata*—oh; *kurvanti*—perform; *yat-hetoḥ*—by whose influence; *kuśalam*—pious activities; *janāḥ*—people in general.

**TRANSLATION**

Please also describe eternal time, which is a representation of Your form and by whose influence people in general engage in the performance of pious activities.

**PURPORT**

However ignorant one may be regarding the path of good fortune and the path down to the darkest region of ignorance, everyone is aware of the influence of eternal time, which devours all the effects of our material activities. The body is born at a certain time, and immediately the influence of time acts upon it. From the date of the birth of the body, the influence of death is also acting; the advancement of age entails the influence of time on the body. If a man is thirty or fifty years old, then the influence of
time has already devoured thirty or fifty years of the duration of his life.
Everyone is conscious of the last stage of life, when he will meet the cruel hands of
death, but some consider their age and circumstances, concern themselves with the
influence of time and thus engage in pious activities so that in the future they will not
be put into a low family or an animal species. Generally, people are attached to sense
enjoyment and so aspire for life on the heavenly planets. Therefore, they engage
themselves in charitable or other pious activities, but actually, as stated in Bhagavad-
-gitā, one cannot get relief from the chain of birth and death even if he goes to the
highest planet, Brahmāloka, because the influence of time is present everywhere within
this material world. In the spiritual world, however, the time factor has no influence.

TEXT 5

lokasya mithyābhimater acaksuṣaś
ciram prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsiḥ kila yoga-bhāskaraḥ

SYNONYMS

lokasya—of the living entities; mithyā-abhimateḥ—deluded by false ego; acaksuṣaś—blind;
ciram—for a very long time; prasuptasya—sleeping; tamasi—in darkness;
anāśraye—without shelter; śrāntasya—fatigued; karmasu—to material activities;
anuviddhayā—attached; dhiyā—with the intelligence; tvam—You; āvirāsiḥ—have
appeared; kila—indeed; yoga—of the yoga system; bhāskaraḥ—the sun.

TRANSLATION

My dear Lord, You are just like the sun, for You illuminate the darkness of the
conditional life of the living entities. Because their eyes of knowledge are not open, they
are sleeping eternally in that darkness without Your shelter, and therefore they are falsely
engaged by the actions and reactions of their material activities, and they appear to be very fatigued.

PURPORT

It appears that Śrīmatī Devahūti, the glorious mother of Lord Kapiladeva, is very compassionate for the regrettable condition of people in general, who, not knowing the goal of life, are sleeping in the darkness of illusion. It is the general feeling of the Vaiṣṇava, or devotee of the Lord, that he should awaken them. Similarly, Devahūti is requesting her glorious son to illuminate the lives of the conditioned souls so that their most regrettable conditional life may be ended. The Lord is described herein as yoga-bhāskara, the sun of the system of all yoga. Devahūti has already requested her glorious son to describe bhakti-yoga, and the Lord has described bhakti-yoga as the ultimate yoga system.

Bhakti-yoga is the sunlike illumination for delivering the conditioned souls, whose general condition is described here. They have no eyes to see their own interests. They do not know that the goal of life is not to increase the material necessities of existence, because the body will not exist more than a few years. The living beings are eternal, and they have their eternal need. If one engages only in caring for the necessities of the body, not caring for the eternal necessities of life, then he is part of a civilization whose advancement puts the living entities in the darkest region of ignorance. Sleeping in that darkest region, one does not get any refreshment, but, rather, gradually becomes fatigued. He invents many processes to adjust this fatigued condition, but he fails and thus remains confused. The only path for mitigating his fatigue in the struggle for existence is the path of devotional service, or the path of Kṛṣṇa consciousness.

TEXT 6

Maitreya uvāca

इति मातुर्ववः श्लक्ष्ण प्रतिनन्द्य महामुनि: ।
आबभाशे कुरुश्रेष्ठ प्रीतस्तां करुणार्द्विदि: ॥ ६ ॥

maitreya uvāca
iti mātur vacaḥ ślakṣṇaṁ
pratinandya mahā-muniḥ
ābabhāśe kuru-śreṣṭha

SB 3.29.6
SYNONYMS

maitreyaḥ uvāca—Maitreya said; iti—thus; mātuḥ—of His mother; vacaḥ—the words; ślakṣṇam—gentle; pratinandya—welcoming; mahā-muniḥ—the great sage Kapila; ābhabhāse—spoke; kuru-śreṣṭha—O best among the Kurus, Vidura; prītaḥ—pleased; tām—to her; karuṇā—with compassion; arditaḥ—moved.

TRANSLATION

Śrī Maitreya said: O best amongst the Kurus, the great sage Kapila, moved by great compassion and pleased by the words of His glorious mother, spoke as follows.

PURPORT

Lord Kapila was very satisfied by the request of His glorious mother because she was thinking not only in terms of her personal salvation but in terms of all the fallen conditioned souls. The Lord is always compassionate towards the fallen souls of this material world, and therefore He comes Himself or sends His confidential servants to deliver them. Since He is perpetually compassionate towards them, if some of His devotees also become compassionate towards them, He is very pleased with the devotees. In Bhagavad-gītā it is clearly stated that persons who are trying to elevate the condition of the fallen souls by preaching the conclusion of Bhagavad-gītā—namely, full surrender unto the Personality of Godhead—are very dear to Him. Thus when the Lord saw that His beloved mother was very compassionate towards the fallen souls, He was pleased, and He also became compassionate towards her.

TEXT 7

śrī-bhagavān uvāca
bhakti-yogo bahu-vidho
mārgair bhāmini bhāvyate
svabhāva-guṇa-mārgeṇa
pumṣāṁ bhāvo vibhidyate

SYNONYMS
śrī-bhagavān uvāca—the Personality of Godhead replied; bhakti-yogah—devotional service; bahu-vidhaḥ—multifarious; mārgaiḥ—with paths; bhāmini—O noble lady; bhāvyate—is manifest; svabhāva—nature; guṇa—qualities; mārgeṇa—in terms of behavior; pumṣāṁ—of the executives; bhāvaḥ—the appearance; vibhidyate—is divided.

TRANSLATION
Lord Kapila, the Personality of Godhead, replied: O noble lady, there are multifarious paths of devotional service in terms of the different qualities of the executor.

PURPORT
Pure devotional service in Kṛṣṇa consciousness is one because in pure devotional service there is no demand from the devotee to be fulfilled by the Lord. But generally people take to devotional service with a purpose. As stated in Bhagavad-gītā, people who are not purified take to devotional service with four purposes. A person who is distressed because of material conditions becomes a devotee of the Lord and approaches the Lord for mitigation of his distress. A person in need of money approaches the Lord to ask for some improvement in his monetary condition. Others, who are not in distress or in need of monetary assistance but are seeking knowledge in order to understand the Absolute Truth, also take to devotional service, and they inquire into the nature of the Supreme Lord. This is very nicely described in Bhagavad-gītā (7.16). Actually the path of devotional service is one without a second, but according to the devotees' condition, devotional service appears in multifarious varieties, as will be nicely explained in the following verses.

TEXT 8

abhisandhäya yo hiśsäm  
dsrambhä bhitratravaham maty kiuryata tamas: || 5 ||

SB 3.29.8

abhisandhäya yo hiśsäm
SYNONYMS

abhisandha—having in view; yaḥ—he who; hīṃsā—violence; dambam—pride; mātsaryam—envy; eva—indeed; vā—or; saṁrambiḥ—angry; bhinna—separate; dṛk—whose vision; bhāvam—devotional service; mayi—to Me; kuryāt—may do; saḥ—he; tāmasaḥ—in the mode of ignorance.

TRANSLATION

Devotional service executed by a person who is envious, proud, violent and angry, and who is a separatist, is considered to be in the mode of darkness.

PURPORT

It has already been stated in the Śrīmad-Bhāgavatam, First Canto, Second Chapter, that the highest, most glorious religion is the attainment of causeless, unmotivated devotional service. In pure devotional service, the only motive should be to please the Supreme Personality of Godhead. That is not actually a motive; that is the pure condition of the living entity. In the conditioned stage, when one engages in devotional service, he should follow the instruction of the bona fide spiritual master in full surrender. The spiritual master is the manifested representation of the Supreme Lord because he receives and presents the instructions of the Lord, as they are, by disciplic succession. It is described in Bhagavad-gītā that the teachings therein should be received by disciplic succession, otherwise there is adulteration. To act under the direction of a bona fide spiritual master with a motive to satisfy the Supreme Personality of Godhead is pure devotional service. But if one has a motive for personal sense gratification, his devotional service is manifested differently. Such a man may be violent, proud, envious and angry, and his interests are separate from the Lord's. One who approaches the Supreme Lord to render devotional service, but who is proud of his personality, envious of others or vengeful, is in the mode of anger. He thinks that he is the best devotee. Devotional service executed in this way is not pure; it is mixed and is of the lowest grade, tāmasaḥ. Śrīla Viśvanātha Cakravartī Thākura advises that a Vaiṣṇava who is not of good character should be avoided. A Vaiṣṇava is one who has
taken the Supreme Personality of Godhead as the ultimate goal of life, but if one is not pure and still has motives, then he is not a Vaiṣṇava of the first order of good character. One may offer his respects to such a Vaiṣṇava because he has accepted the Supreme Lord as the ultimate goal of life, but one should not keep company with a Vaiṣṇava who is in the mode of ignorance.

TEXT 9

बिषयानमिसन्धाय यश ऐश्वर्यमेव वा ।
अर्चादायचेवयो मां पुल्यभावः स राजसः ॥ ९ ॥

viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo māṁ
prthag-bhāvaḥ sa rājasah

SYNONYMS

viṣayān—sense objects; abhisandhāya—aiming at; yaśaḥ—fame; aiśvaryam—opulence; eva—indeed; vā—or; arcā-ādau—in worship of the Deity and so on; arcayet—may worship; yah—he who; māṁ—Me; prthak-bhāvaḥ—a separatist; saḥ—he; rājasah—in the mode of passion.

TRANSLATION

The worship of Deities in the temple by a separatist, with a motive for material enjoyment, fame and opulence, is devotion in the mode of passion.

PURPORT

The word "separatist" must be understood carefully. The Sanskrit words in this connection are bhinna-dṛk and prthak-bhāvaḥ. A separatist is one who sees his interest as separate from that of the Supreme Lord. Mixed devotees, or devotees in the modes of passion and ignorance, think that the interest of the Supreme Lord is supplying the orders of the devotee; the interest of such devotees is to draw from the Lord as much as possible for their sense gratification. This is the separatist mentality. Actually, pure devotion is explained in the previous chapter: the mind of the Supreme Lord and the
mind of the devotee should be dovetailed. A devotee should not wish anything but to execute the desire of the Supreme. That is oneness. When the devotee has an interest or will different from the interest of the Supreme Lord, his mentality is that of a separatist. When the so-called devotee desires material enjoyment, without reference to the interest of the Supreme Lord, or he wants to become famous or opulent by utilizing the mercy or grace of the Supreme Lord, he is in the mode of passion.

Māyāvādis, however, interpret this word "separatist" in a different way. They say that while worshiping the Lord, one should think himself one with the Supreme Lord. This is another adulterated form of devotion within the modes of material nature. The conception that the living entity is one with the Supreme is in the mode of ignorance. Oneness is actually based on oneness of interest. A pure devotee has no interest but to act on behalf of the Supreme Lord. When one has even a tinge of personal interest, his devotion is mixed with the three modes of material nature.

TEXT 10

कर्मनिह्वर्मुद्गिश्य परस्मिन् वा तदर्पणम्।
यज्ञेद्यव्यमिति वा पुरुषभावः स सात्विकः॥ १० ॥

karma-nirhāram uddiśya
parasmin vā tad-arpaṇam
yajet yaṣṭavyam iti vā
prthak-bhāvah sa sāttvikah

SYNONYMS

karma—fruitive activities; nirhāram—freeing himself from; uddiśya—with the purpose of; parasmin—to the Supreme Personality of Godhead; vā—or; tat-arpaṇam—offering the result of activities; yajet—may worship; yaṣṭavyam—to be worshiped; iti—thus; vā—or; prthak-bhāvah—separatist; saḥ—he; sāttvikah—in the mode of goodness.

TRANSLATION

When a devotee worships the Supreme Personality of Godhead and offers the results of his activities in order to free himself from the inebrieties of fruitive activities, his devotion is in the mode of goodness.
The brāhmaṇas, kṣatriyas, vaiśyas and śūdras, along with the brahmacārīs, grhaṇasthas, vānapraṣṭhas and sannyāsīs, are the members of the eight divisions of varṇas and āśramas, and they have their respective duties to perform for the satisfaction of the Supreme Personality of Godhead. When such activities are performed and the results are offered to the Supreme Lord, they are called karmārpanam, duties performed for the satisfaction of the Lord. If there is any inebriety or fault, it is atoned for by this offering process. But if this offering process is in the mode of goodness rather than in pure devotion, then the interest is different. The four āśramas and the four varṇas act for some benefit in accordance with their personal interests. Therefore such activities are in the mode of goodness; they cannot be counted in the category of pure devotion. Pure devotional service as described by Rūpa Gosvāmī is free from all material desires. Anyābhilāṣīta-śūnyam [Cc. Madhya 19.167]. There can be no excuse for personal or material interest. Devotional activities should be transcendental to fruitive activities and empiric philosophical speculation. Pure devotional service is transcendental to all material qualities.

Devotional service in the modes of ignorance, passion and goodness can be divided into eighty-one categories. There are different devotional activities, such as hearing, chanting, remembering, worshiping, offering prayer, rendering service and surrendering everything, and each of them can be divided into three qualitative categories. There is hearing in the mode of passion, in the mode of ignorance and in the mode of goodness. Similarly, there is chanting in the mode of ignorance, passion and goodness, etc. Three multiplied by nine equals twenty-seven, and when again multiplied by three it becomes eighty-one. One has to transcend all such mixed materialistic devotional service in order to reach the standard of pure devotional service, as explained in the next verses.

**TEXTS 11-12**

mad-guṇa-śruti-mātreṇa

mad-guṇa-śruti-mātreṇa

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mayi sarva-guhāsaye
mano-gatir avicchinnā
yathā gaṅgāmbhāso 'mbudhau

lakṣaṇām bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS
mat—of Me; guṇa—qualities; śruti—by hearing; mātreṇa—just; mayi—towards Me;
sarva-guhā-āśaye—residing in everyone's heart; manah-gatiḥ—the heart's course;
avicchinnā—continuous; yathā—as; gaṅgā—of the Ganges; ambhasaḥ—of the water;
ambudhau—towards the ocean; lakṣaṇām—the manifestation; bhakti-yogasya—of
devotional service; nirguṇasya—unadulterated; hi—indeed; udāhṛtam—exhibited;
ahaitukī—causeless; avyavahitā—not separated; yā—which; bhaktiḥ—devotional
service; puruṣa-uttame—towards the Supreme Personality of Godhead.

TRANSLATION

The manifestation of unadulterated devotional service is exhibited when one's mind is at
once attracted to hearing the transcendental name and qualities of the Supreme
Personality of Godhead, who is residing in everyone's heart. Just as the water of the
Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted
by any material condition, flows towards the Supreme Lord.

PURPORT

The basic principle of this unadulterated, pure devotional service is love of Godhead.
Mad-guṇa-śruti-mātreṇa means "just after hearing about the transcendental qualities of
the Supreme Personality of Godhead." These qualities are called nirguṇa. The Supreme
Lord is uncontaminated by the modes of material nature; therefore He is attractive to
the pure devotee. There is no need to practice meditation to attain such attraction; the
pure devotee is already in the transcendental stage, and the affinity between him and
the Supreme Personality of Godhead is natural and is compared to the Ganges water
flowing towards the sea. The flow of the Ganges water cannot be stopped by any
condition; similarly, a pure devotee's attraction for the transcendental name, form and
pastimes of the Supreme Godhead cannot be stopped by any material condition. The word *avicchinnā*, "without interruptions," is very important in this connection. No material condition can stop the flow of the devotional service of a pure devotee. The word *ahaitukī* means "without reason." A pure devotee does not render loving service to the Personality of Godhead for any cause or for any benefit, material or spiritual. This is the first symptom of unalloyed devotion. *Anyābhilāṣitā-śūnyam:* [Cc. Madhya 19.167] he has no desire to fulfill by rendering devotional service. Such devotional service is meant for the *puruṣottama*, the Supreme Personality, and not for anyone else. Sometimes pseudodevotees show devotion to many demigods, thinking the forms of the demigods to be the same as the Supreme Personality of Godhead's form. It is specifically mentioned herein, however, that *bhakti*, devotional service, is meant only for the Supreme Personality of Godhead, Nārāyaṇa, Viṣṇu, or Kṛṣṇa, not for anyone else.

*Avyavahītā* means "without cessation." A pure devotee must engage in the service of the Lord twenty-four hours a day, without cessation; his life is so molded that at every minute and every second he engages in some sort of devotional service to the Supreme Personality of Godhead. Another meaning of the word *avyavahītā* is that the interest of the devotee and the interest of the Supreme Lord are on the same level. The devotee has no interest but to fulfill the transcendental desire of the Supreme Lord. Such spontaneous service unto the Supreme Lord is transcendental and is never contaminated by the material modes of nature. These are the symptoms of pure devotional service, which is free from all contamination of material nature.

**TEXT 13**

sālokya-sārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
diyamānañ na grññanti
vinā mat-sevāṁ janāḥ

**SYNONYMS**

sālokya—living on the same planet; sārṣṭi—having the same opulence; sāmīpya—to be a
personal associate; sārūpya—having the same bodily features; ekatvam—oneness; api—also; uta—even; diyamānam—being offered; na—not; gṛhṇanti—do accept; vinā—without; mat—My; sevanam—devotional service; janāḥ—pure devotees.

TRANSLATION

A pure devotee does not accept any kind of liberation—sālokya, sāṛṭi, sāmīpya, sārūpya or ekatva—even though they are offered by the Supreme Personality of Godhead.

PURPORT

Lord Caitanya teaches us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the Śikṣāṭaka, He prays to the Lord: "O Lord, I do not wish to gain from You any wealth, nor do I wish to have a beautiful wife, nor do I wish to have many followers. All I want from You is that in life after life I may remain a pure devotee at Your lotus feet." There is a similarity between the prayers of Lord Caitanya and the statements of Śrīmad-Bhāgavatam. Lord Caitanya prays, "in life after life," indicating that a devotee does not even desire the cessation of birth and death. The yogīs and empiric philosophers desire cessation of the process of birth and death, but a devotee is satisfied to remain even in this material world and execute devotional service.

It is clearly stated herein that a pure devotee does not desire ekatva, oneness with the Supreme Lord, as desired by the impersonalists, the mental speculators and the meditators. To become one with the Supreme Lord is beyond the dream of a pure devotee. Sometimes he may accept promotion to the Vaikuṇṭha planets to serve the Lord there, but he will never accept merging into the Brahman effulgence, which he considers worse than hellish. Such ekatva, or merging into the effulgence of the Supreme Lord, is called kaivalya, but the happiness derived from kaivalya is considered by the pure devotee to be hellish. The devotee is so fond of rendering service to the Supreme Lord that the five kinds of liberation are not important to him. If one is engaged in pure transcendental loving service to the Lord, it is understood that he has already achieved the five kinds of liberation.

When a devotee is promoted to the spiritual world, Vaikuṇṭha, he receives four kinds of facilities. One of these is sālokya, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable Vaikuṇṭha planets, and the chief planet is Kṛṣṇaloka. Just as within the material universe the chief planet is the sun, in the spiritual world the chief planet is Kṛṣṇaloka.
From Kṛṣṇaloka, the bodily effulgence of Lord Kṛṣṇa is distributed not only to the spiritual world but to the material world as well; it is covered by matter, however, in the material world. In the spiritual world there are innumerable Vaikuṇṭha planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such Vaikuṇṭha planet to live with the Supreme Personality of Godhead. In sārṣṭi liberation the opulence of the devotee is equal to the opulence of the Supreme Lord. Sāmīpya means to be a personal associate of the Supreme Lord. In sārūpya liberation the bodily features of the devotee are exactly like those of the Supreme Person but for two or three symptoms found exclusively on the transcendental body of the Lord. Śrīvatsa, for example, the hair on the chest of the Lord, particularly distinguishes Him from His devotees.

A pure devotee does not accept these five kinds of spiritual existence, even if they are offered, and he certainly does not hanker after material benefits, which are all insignificant in comparison with spiritual benefits. When Prahlāda Mahārāja was offered some material benefit, he stated: "My Lord, I have seen that my father achieved all kinds of material benefits, and even the demigods were afraid of his opulence, but still, in a second, You have finished his life and all his material prosperity." For a devotee there is no question of desiring any material or spiritual prosperity. He simply aspires to serve the Lord. That is his highest happiness.

TEXT 14

sa eva bhakti-yogākhya
ātyantika udāhṛtaḥ
yenaativrajya tri-guṇam
mad-bhāvāyopapadyate

SYNONYMS

sah—this; eva—indeed; bhakti-yoga—devotional service; ākhyaḥ—called; ātyantikah—the highest platform; udāhṛtaḥ—explained; yena—by which; ativrajya—overcoming; tri-guṇam—the three modes of material nature; mat-bhāvāya—to My transcendental stage; upapadyate—one attains.

SB 3.29.14
TRANSLATION

By attaining the highest platform of devotional service, as I have explained, one can overcome the influence of the three modes of material nature and be situated in the transcendental stage, as is the Lord.

PURPORT

Śrīpāda Śaṅkarācārya, who is supposed to be the leader of the impersonalist school of philosophers, has admitted in the beginning of his comments on Bhagavad-gītā that Nārāyaṇa, the Supreme Personality of Godhead, is beyond the material creation; except for Him, everything is within the material creation. It is also confirmed in the Vedic literature that before the creation there was only Nārāyaṇa; neither Lord Brahmā nor Lord Śiva existed. Only Nārāyaṇa, or the Supreme Personality of Godhead, Viśṇu, or Kṛṣṇa, is always in the transcendental position, beyond the influence of material creation.

The material qualities of goodness, passion and ignorance cannot affect the position of the Supreme Personality of Godhead; therefore He is called nirguṇa (free from all tinges of material qualities). Here the same fact is confirmed by Lord Kapila: one who is situated in pure devotional service is transcendently situated, as is the Lord. Just as the Lord is unaffected by the influence of the material modes, so too are His pure devotees. One who is not affected by the three modes of material nature is called a liberated soul, or brahma-bhūta soul [SB 4.30.20]. Brahma-bhūtaḥ prasannātmā [Bg. 18.54] is the stage of liberation. Aham brahmāsmi: "I am not this body." This is applicable only to the person who constantly engages in the devotional service of Kṛṣṇa and is thus in the transcendental stage; he is above the influence of the three modes of material nature.

It is the misconception of the impersonalists that one can worship any imaginary form of the Lord, or Brahman, and at the end merge in the Brahman effulgence. Of course, to merge into the bodily effulgence (Brahman) of the Supreme Lord is also liberation, as explained in the previous verse. Ekatva is also liberation, but that sort of liberation is never accepted by any devotee, for qualitative oneness is immediately attained as soon as one is situated in devotional service. For a devotee, that qualitative equality, which is the result of impersonal liberation, is already attained; he does not have to try for it separately. It is clearly stated here that simply by pure devotional service one becomes qualitatively as good as the Lord Himself.

TEXT 15

SB 3.29.15
niṣeṣvinānimittaṇa
sva-dharmena mahīyasā
kriyā-yogena śastena
nātihiṃsreṇa nityaśah

SYNONYMS
niṣeṣvitaṇa—executed; animittaṇa—without attachment to the result; sva-dharmena—by one's prescribed duties; mahīyasā—glorious; kriyā-yogena—by devotional activities; śastena—auspicious; na—without; atihiṃsreṇa—excessive violence; nityaśah—regularly.

TRANSLATION
A devotee must execute his prescribed duties, which are glorious, without material profit. Without excessive violence, one should regularly perform one's devotional activities.

PURPORT
One has to execute his prescribed duties according to his social position as a brāhmaṇa, kṣatriya, vaiśya or śūdra. The prescribed duties of the four classes of men in human society are also described in Bhagavad-gītā. The activities of brāhmaṇas are to control the senses and to become simple, clean, learned devotees. The kṣatriyas have the spirit for ruling, they are not afraid on the battlefield, and they are charitable. The vaiśyas, or the mercantile class of men, trade in commodities, protect cows and develop agricultural produce. The śūdras, or laborer class, serve the higher classes because they themselves are not very intelligent.

From every position, as confirmed in Bhagavad-gītā, sva-karmanā tam abhyarcyā: [Bg. 18.46] one can serve the Supreme Lord by performing one's prescribed duty. It is not that only the brāhmaṇas can serve the Supreme Lord and not the śūdras. Anyone can serve the Supreme Lord by performing his prescribed duties under the direction of a spiritual master, or representative of the Supreme Personality of Godhead. No one should think that his prescribed duties are inferior. A brāhmaṇa can serve the Lord by using his intelligence, and the kṣatriya can serve the Supreme Lord by using his military arts, just
as Arjuna served Kṛṣṇa. Arjuna was a warrior; he had no time to study Vedānta or other highly intellectual books. The damsels in Vrajadhāma were girls born of the vaiśya class, and they engaged in protecting cows and producing agriculture. Kṛṣṇa's foster father, Nanda Mahārāja, and his associates were all vaiśyas. They were not at all educated, but they could serve Kṛṣṇa by loving Him and by offering everything to Him. Similarly, there are many instances in which caṇḍālas, or those lower than śūdras, have served Kṛṣṇa. Also, the sage Vidura was considered a śūdra because his mother happened to be śūdra. There are no distinctions, for it is declared by the Lord in Bhagavad-gītā that anyone engaged specifically in devotional service is elevated to the transcendental position without a doubt. Everyone's prescribed duty is glorious if it is performed in devotional service of the Lord, without desire for profit. Such loving service must be performed without reason, without impediment, and spontaneously. Kṛṣṇa is lovable, and one has to serve Him in whatever capacity one can. That is pure devotional service. Another significant phrase in this verse is nāṭihiṁsreṇa ("with minimum violence or sacrifice of life"). Even if a devotee has to commit violence, it should not be done beyond what is necessary. Sometimes the question is put before us: "You ask us not to eat meat, but you are eating vegetables. Do you think that is not violence?" The answer is that eating vegetables is violence, and vegetarians are also committing violence against other living entities because vegetables also have life. Nondevotees are killing cows, goats and so many other animals for eating purposes, and a devotee, who is vegetarian, is also killing. But here, significantly, it is stated that every living entity has to live by killing another entity; that is the law of nature. Jīvo jīvasya jīvanam: one living entity is the life for another living entity. But for a human being, that violence should be committed only as much as necessary.

A human being is not to eat anything which is not offered to the Supreme Personality of Godhead. Yajña-śiṣṭāśinaḥ santaḥ: one becomes freed from all sinful reactions by eating foodstuffs which are offered to Yajña, the Supreme Personality of Godhead. A devotee therefore eats only prasāda, or foodstuffs offered to the Supreme Lord, and Kṛṣṇa says that when a devotee offers Him foodstuffs from the vegetable kingdom, with devotion, He eats that. A devotee is to offer to Kṛṣṇa foodstuffs prepared from vegetables. If the Supreme Lord wanted foodstuffs prepared from animal food, the devotee could offer this, but He does not order to do that.

We have to commit violence; that is a natural law. We should not, however, commit violence extravagantly, but only as much as ordered by the Lord. Arjuna engaged in the art of killing, and although killing is, of course, violence, he killed the enemy simply on Kṛṣṇa's order. In the same way, if we commit violence as it is necessary, by the order of
the Lord, that is called nātiḥiṁsā. We cannot avoid violence, for we are put into a conditional life in which we have to commit violence, but we should not commit more violence than necessary or than ordered by the Supreme Personality of Godhead.

TEXT 16

mad-dhiñëya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgamena ca

SYNONYMS

mat—My; dhiñëya—statue; darśana—seeing; sparśa—touching; pūjā—worshiping; stuti—praying to; abhivandanaiḥ—by offering obeisances; bhūteṣu—in all living entities; mat—of Me; bhāvanayā—with thought; sattvena—by the mode of goodness; asaṅgamena—with detachment; ca—and.

TRANSLATION

The devotee should regularly see My statues in the temple, touch My lotus feet and offer worshipable paraphernalia and prayer. He should see in the spirit of renunciation, from the mode of goodness, and see every living entity as spiritual.

PURPORT

Temple worship is one of the duties of a devotee. It is especially recommended for neophytes, but those who are advanced should not refrain from temple worship. There is a distinction in the manner a neophyte and an advanced devotee appreciate the Lord's presence in the temple. A neophyte considers the arcā-vigraha (the statue of the Lord) to be different from the original Personality of Godhead; he considers it a representation of the Supreme Lord in the form of a Deity. But an advanced devotee accepts the Deity in the temple as the Supreme Personality of Godhead. He does not see any difference between the original form of the Lord and the statue, or arcā form of the
Lord, in the temple. This is the vision of a devotee whose devotional service is in the highest stage of bhāva, or love of Godhead, whereas a neophyte's worship in the temple is a matter of routine duty.

Temple Deity worship is one of the functions of a devotee. He goes regularly to see the Deity nicely decorated, and with veneration and respect he touches the lotus feet of the Lord and presents offerings of worship, such as fruits, flowers and prayers. At the same time, to advance in devotional service, a devotee should see other living entities as spiritual sparks, parts and parcels of the Supreme Lord. A devotee is to offer respect to every entity that has a relationship with the Lord. Because every living entity originally has a relationship with the Lord as part and parcel, a devotee should try to see all living entities on the same equal level of spiritual existence. As stated in Bhagavad-gītā, a pañḍita, one who is learned, sees equally a very learned brāhmaṇa, a śūdra, a hog, a dog and a cow. He does not see the body, which is only an outward dress. He does not see the dress of a brāhmaṇa, or that of a cow or of a hog. He sees the spiritual spark, part and parcel of the Supreme Lord. If a devotee does not see every living entity as part and parcel of the Supreme Lord, he is considered prākṛta-bhakta, a materialistic devotee. He is not completely situated on the spiritual platform; rather, he is in the lowest stage of devotion. He does, however, show all respect to the Deity.

Although a devotee sees all living entities on the level of spiritual existence, he is not interested in associating with everyone. Simply because a tiger is part and parcel of the Supreme Lord does not mean that we embrace him because of his spiritual relationship with the Supreme Lord. We must associate only with persons who have developed Kṛṣṇa consciousness.

We should befriend and offer special respect to persons who are developed in Kṛṣṇa consciousness. Other living entities are undoubtedly part and parcel of the Supreme Lord, but because their consciousness is still covered and not developed in Kṛṣṇa consciousness, we should renounce their association. It is said by Viśvanātha Cakravartī Thākura that even if one is a Vaiṣṇava, if he is not of good character his company should be avoided, although he may be offered the respect of a Vaiṣṇava. Anyone who accepts Viṣṇu as the Supreme Personality of Godhead is accepted as a Vaiṣṇava, but a Vaiṣṇava is expected to develop all the good qualities of the demigods.

The exact meaning of the word sattvena is given by Śrīdharā Svāmī as being synonymous with dhairyena, or patience. One must perform devotional service with great patience. One should not give up the execution of devotional service because one or two attempts have not been successful. One must continue. Śrī Rūpa Gosvāmī also confirms that one should be very enthusiastic and execute devotional service with patience and
confidence. Patience is necessary for developing the confidence that "Kṛṣṇa will certainly accept me because I am engaging in devotional service." One has only to execute service according to the rules and regulations to insure success.

TEXT 17

mahatāṁ bahu-mānena
dīnānām anukampayā
maitṛyā caivātma-tulyeṣu
yamena niyamena ca

SYNONYMS

mahatāṁ—to the great souls; bahu-mānena—with great respect; dīnānām—to the poor; anukampayā—with compassion; maitṛyā—with friendship; ca—also; eva—certainly; ātma-tulyeṣu—to persons who are equals; yamena—with control of the senses; niyamena—with regulation; ca—and.

TRANSLATION

The pure devotee should execute devotional service by giving the greatest respect to the spiritual master and the ācāryas. He should be compassionate to the poor and make friendship with persons who are his equals, but all his activities should be executed under regulation and with control of the senses.

PURPORT

In Bhagavad-gītā, Thirteenth Chapter, it is clearly stated that one should execute devotional service and advance on the path of spiritual knowledge by accepting the ācārya. Ācāryopāsanam: one should worship an ācārya, a spiritual master who knows things as they are. The spiritual master must be in the disciplic succession from Kṛṣṇa. The predecessors of the spiritual master are his spiritual master, his grand spiritual master, his great-grand spiritual master and so on, who form the disciplic succession of ācāryas.
It is recommended herewith that all the ācāryas be given the highest respect. It is stated, guruṣu nara-matiḥ. Guruṣu means "unto the ācāryas," and nara-matiḥ means "thinking like a common man." To think of the Vaiṣṇavas, the devotees, as belonging to a particular caste or community, to think of the ācāryas as ordinary men or to think of the Deity in the temple as being made of stone, wood or metal, is condemned. Niyamena: one should offer the greatest respect to the ācāryas according to the standard regulations. A devotee should also be compassionate to the poor. This does not refer to those who are poverty-stricken materially. According to devotional vision, a man is poor if he is not in Kṛṣṇa consciousness. A man may be very rich materially, but if he is not Kṛṣṇa conscious, he is considered poor. On the other hand, many ācāryas, such as Rūpa Gosvāmī and Sanātana Gosvāmī, used to live beneath trees every night. Superficially it appeared that they were poverty-stricken, but from their writings we can understand that in spiritual life they were the richest personalities.

A devotee shows compassion to those poor souls who are wanting in spiritual knowledge by enlightening them in order to elevate them to Kṛṣṇa consciousness. That is one of the duties of a devotee. He should also make friendship with persons who are on an equal level with himself or who have the same understanding that he does. For a devotee, there is no point in making friendships with ordinary persons; he should make friendship with other devotees so that by discussing among themselves, they may elevate one another on the path of spiritual understanding. This is called iṣṭa-goṣṭhi.

In Bhagavad-gītā there is reference to bodhayantah parasparam, "discussing among themselves." Generally pure devotees utilize their valuable time in chanting and discussing various activities of Lord Kṛṣṇa or Lord Caitanya amongst themselves. There are innumerable books, such as the purāṇas, Mahābhārata, Bhāgavatam, Bhagavad-gītā and Upaniṣads, which contain countless subjects for discussion among two devotees or more. Friendship should be cemented between persons with mutual interests and understanding. Such persons are said to be sva jāti, "of the same caste." The devotee should avoid a person whose character is not fixed in the standard understanding; even though he may be a Vaiṣṇava, or a devotee of Kṛṣṇa, if his character is not correctly representative, then he should be avoided. One should steadily control the senses and the mind and strictly follow the rules and regulations, and he should make friendship with persons of the same standard.

TEXT 18

आध्यात्मिकानुश्रवणान्तरामसंहीर्तनाच मे ।

SB 3.29.18
A devotee should always try to hear about spiritual matters and should always utilize his time in chanting the holy name of the Lord. His behavior should always be straightforward and simple, and although he is not envious but friendly to everyone, he should avoid the company of persons who are not spiritually advanced.

In order to advance in spiritual understanding, one has to hear from authentic sources about spiritual knowledge. One can understand the reality of spiritual life by following strict regulative principles and by controlling the senses. To have control it is necessary that one be nonviolent and truthful, refrain from stealing, abstain from sex life and possess only that which is absolutely necessary for keeping the body and soul together. One should not eat more than necessary, he should not collect more paraphernalia than necessary, he should not talk unnecessarily with common men, and he should not follow the rules and regulations without purpose. He should follow the rules and regulations so that he may actually make advancement.

There are eighteen qualifications mentioned in Bhagavad-gītā, among which is simplicity. One should be without pride; one should not demand unnecessary respect from others, and one should be nonviolent. Amānitvam adambhitvam ahiṃsā [Bg. 13.8]. One should be very tolerant and simple, one should accept the spiritual master, and one should control the senses. These are mentioned here and in Bhagavad-gītā as well. One
should hear from authentic sources how to advance in spiritual life; such instructions should be taken from the ācārya and should be assimilated. It is especially mentioned here, nāma-saṅkīrtanāc ca: one should chant the holy names of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—either individually or with others. Lord Caitanya has given special stress to chanting of these holy names of the Lord as the basic principle of spiritual advancement. Another word used here is ārjavena, meaning "without diplomacy." A devotee should not make plans out of self-interest. Of course, preachers sometimes have to make some plan to execute the mission of the Lord under proper guidance, but regarding personal self-interest, a devotee should always be without diplomacy, and he should avoid the company of persons who are not advancing in spiritual life. Another word is ārya. Āryans are persons who are advancing in knowledge of Kṛṣṇa consciousness as well as in material prosperity. The difference between the Āryan and non-Āryan, the sura and asura, is in their standards of spiritual advancement. Association with persons who are not spiritually advanced is forbidden. Lord Caitanya advised, asat-saṅga-tyāga: one should avoid persons who are attached to the temporary. Asat is one who is too materially attached, who is not a devotee of the Lord and who is too attached to women or enjoyable material things. Such a person, according to Vaiṣṇava philosophy, is a persona non grata. A devotee should not be proud of his acquisitions. The symptoms of a devotee are meekness and humility. Although spiritually very advanced, he will always remain meek and humble, as Kaviṛśa Gosvāmī and all the other Vaiṣṇavas have taught us by personal example. Caitanya Mahāprabhu taught that one should be humbler than the grass on the street and more tolerant than the tree. One should not be proud or falsely puffed up. In this way one will surely advance in spiritual life.

TEXT 19

mad-dharmaṇo guṇair etaiḥ
parisamśuddha āśayaḥ
puruṣasyāṁśasābhhyeti
śruta-mātra-guṇam hi mām

SB 3.29.19
SYNONYMS

mat-dharma—of My devotee; guñaih—with the attributes; etaih—these; parisamśuddhah—completely purified; āśayah—consciousness; puruṣasya—of a person; aňjasā—instantly; abhyeti—approaches; śruta—by hearing; mātra—simply; guñam—quality; hi—certainly; mām—Me.

TRANSLATION

When one is fully qualified with all these transcendental attributes and his consciousness is thus completely purified, he is immediately attracted simply by hearing My name or hearing of My transcendental quality.

PURPORT

In the beginning of this instruction, the Lord explained to His mother that mad-guñ-a-śruti-mātreṇa, simply by hearing of the name, quality, form, etc., of the Supreme Personality of Godhead, one is immediately attracted. A person becomes fully qualified with all transcendental qualities by following the rules and regulations, as recommended in different scriptures. We have developed certain unnecessary qualities by material association, and by following the above process we become free from that contamination. To develop transcendental qualities, as explained in the previous verse, one must become free from these contaminated qualities.

TEXT 20

yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evāṁ yoga-ratam ceta
ātmānam avikāri yat

SYNONYMS

yathā—as; vāta—of air; rathah—the chariot; ghrāṇam—sense of smell; āvṛṅkte—
catches; *gandhaḥ*—aroma; *āśayāt*—from the source; *evam*—similarly; *yoga-ratam*—engaged in devotional service; *cetaḥ*—consciousness; *ātmānam*—the Supreme Soul; *avikāri*—unchanging; *yat*—which.

**TRANSLATION**

As the chariot of air carries an aroma from its source and immediately catches the sense of smell, similarly, one who constantly engages in devotional service, in Kṛṣṇa consciousness, can catch the Supreme Soul, who is equally present everywhere.

**PURPORT**

As a breeze carrying a pleasant fragrance from a garden of flowers at once captures the organ of smell, so one's consciousness, saturated with devotion, can at once capture the transcendental existence of the Supreme Personality of Godhead, who, in His Paramātmā feature, is present everywhere, even in the heart of every living being. It is stated in *Bhagavad-gītā* that the Supreme Personality of Godhead is *kṣetra jña*, present within this body, but He is also simultaneously present in every other body. Since the individual soul is present only in a particular body, he is altered when another individual soul does not cooperate with him. The Supersoul, however, is equally present everywhere. Individual souls may disagree, but the Supersoul, being equally present in every body, is called unchanging, or *avikāri*. The individual soul, when fully saturated with Kṛṣṇa consciousness, can understand the presence of the Supersoul. It is confirmed in *Bhagavad-gītā* that (*bhaktyā mām abhijānāti* [Bg. 18.55]) a person saturated with devotional service in full Kṛṣṇa consciousness can understand the Supreme Personality of Godhead, either as Supersoul or as the Supreme Person.

**TEXT 21**

aham sarvesu bhūteṣu
bhūtātmāvasthitāḥ sadā
tam avajñāya māṁ martyah
kurute 'rcā-vidambanam

**SB 3.29.21**
SYNONYMS

aham—I; sarvesu—in all; bhūteṣu—living entities; bhūta-ātmā—the Supersoul in all beings; avasthitah—situated; sadā—always; tam—that Supersoul; avajñāya—disregarding; mām—Me; martyah—a mortal man; kurute—performs; arcā—of worship of the Deity; viḍambanam—imitation.

TRANSLATION

I am present in every living entity as the Supersoul. If someone neglects or disregards that Supersoul everywhere and engages himself in the worship of the Deity in the temple, that is simply imitation.

PURPORT

In purified consciousness, or Kṛṣṇa consciousness, one sees the presence of Kṛṣṇa everywhere. If, therefore, one only engages in Deity worship in the temple and does not consider other living entities, then he is in the lowest grade of devotional service. One who worships the Deity in the temple and does not show respect to others is a devotee on the material platform, in the lowest stage of devotional service. A devotee should try to understand everything in relationship with Kṛṣṇa and try to serve everything in that spirit. To serve everything means to engage everything in the service of Kṛṣṇa. If a person is innocent and does not know his relationship with Kṛṣṇa, an advanced devotee should try to engage him in the service of Kṛṣṇa. One who is advanced in Kṛṣṇa consciousness can engage not only the living being but everything in the service of Kṛṣṇa.

TEXT 22

yo māṁ sarvesu bhūteṣu
dsantam ātmānam īśvaram
hitvārcāṁ bhajate maudhyād
bhasmany eva juhoti saḥ

SB 3.29.22
SYNONYMS

yah—one who; mām—Me; sarveṣu—in all; bhūteṣu—living entities; santam—being present; ātmānam—the Paramātmā; īśwaram—the Supreme Lord; hitvā—disregarding; arcām—the Deity; bhajate—worships; mauḍhyāt—because of ignorance; bhasmani—into ashes; eva—only; juhoti—offers oblations; saḥ—he.

TRANSLATION

One who worships the Deity of Godhead in the temples but does not know that the Supreme Lord, as Paramātmā, is situated in every living entity's heart, must be in ignorance and is compared to one who offers oblations into ashes.

PURPORT

It is stated clearly herein that the Supreme Personality of Godhead, in His plenary expansion of Supersoul, is present in all living entities. The living entities have 8,400,000 different kinds of bodies, and the Supreme Personality of Godhead is living in every body both as the individual soul and as the Supersoul. Since the individual soul is part and parcel of the Supreme Lord, in that sense the Lord is living in every body, and, as Supersoul, the Lord is also present as a witness. In both cases the presence of God in every living entity is essential. Therefore persons who profess to belong to some religious sect but who do not feel the presence of the Supreme Personality of Godhead in every living entity, and everywhere else, are in the mode of ignorance.

If, without this preliminary knowledge of the Lord's omnipresence, one simply attaches himself to the rituals in a temple, church or mosque, it is as if he were offering butter into ashes rather than into the fire. One offers sacrifices by pouring clarified butter into a fire and chanting Vedic mantras, but even if there are Vedic mantras and all conditions are favorable, if the clarified butter is poured on ashes, then such a sacrifice will be useless. In other words, a devotee should not ignore any living entity. The devotee must know that in every living entity, however insignificant he may be, even in an ant, God is present, and therefore every living entity should be kindly treated and should not be subjected to any violence. In modern civilized society, slaughterhouses are regularly maintained and supported by a certain type of religious principle. But without knowledge of the presence of God in every living entity, any so-called advancement of human civilization, either spiritual or material, is to be understood as being in the mode of ignorance.
TEXT 23

_SENTENCE_1_

SYNONYMS

dviṣataḥ—of one who is envious; para-kāye—towards the body of another; mām—unto Me; mānino—offering respect; bhīnna-darśinaḥ—of a separatist; bhūteṣu—towards living entities; baddha-vairasya—of one who is inimical; na—not; manah—the mind; śāntim—peace; ṝcchati—attains.

TRANSLATION

One who offers Me respect but is envious of the bodies of others and is therefore a separatist never attains peace of mind, because of his inimical behavior towards other living entities.

PURPORT

In this verse, two phrases, bhūteṣu baddha-vairasya ("inimical towards others") and dviṣataḥ para-kāye ("envious of another's body"), are significant. One who is envious of or inimical towards others never experiences any happiness. A devotee's vision, therefore, must be perfect. He should ignore bodily distinctions and should see only the presence of the part and parcel of the Supreme Lord, and the Lord Himself in His plenary expansion as Supersoul. That is the vision of a pure devotee. The bodily expression of a particular type of living entity is always ignored by the devotee. It is expressed herein that the Lord is always eager to deliver the conditioned souls, who have been encaged within material bodies. Devotees are expected to carry the message or desire of the Lord to such conditioned souls and enlighten them with Kṛṣṇa consciousness. Thus they may be elevated to transcendental, spiritual life, and the
mission of their lives will be successful. Of course this is not possible for living entities who are lower than human beings, but in human society it is feasible that all living entities can be enlightened with Kṛṣṇa consciousness. Even living entities who are lower than human can be raised to Kṛṣṇa consciousness by other methods. For example, Śivānanda Sena, a great devotee of Lord Caitanya, delivered a dog by feeding him prasāda. Distribution of prasāda, or remnants of foodstuffs offered to the Lord, even to the ignorant masses of people and to animals, gives such living entities the chance for elevation to Kṛṣṇa consciousness. Factually it happened that the same dog, when met by Lord Caitanya at Puri, was liberated from the material condition.

It is especially mentioned here that a devotee must be free from all violence (jīvāhimsā). Lord Caitanya has recommended that a devotee not commit violence to any living entity. Sometimes the question is raised that since vegetables also have life and devotees take vegetable foodstuffs, isn’t that violence? Firstly, however, taking some leaves, twigs or fruit from a tree or plant does not kill the plant. Besides that, jīvāhimsā means that since every living entity has to pass through a particular type of body according to his past karma, although every living entity is eternal, he should not be disturbed in his gradual evolution. A devotee has to execute the principles of devotional service exactly as they are, and he must know that however insignificant a living entity may be, the Lord is present within him. A devotee must realize this universal presence of the Lord.

TEXT 24

AHAM UCCĀVACAIR DRAVYAIH KRIYAYOTPANNAYĀNAΓHE
NAIVA TUSYE 'RCITO 'RCĀYĀM BHŪTA-GRĀMĀVAMĀNILAH

SYNONYMS

aham—I; ucca-avacaiḥ—with various; dravyaiḥ—paraphernalia; kriyayā—by religious rituals; utpannayā—accomplished; anaghe—O sinless mother; na—not; eva—certainly; tusye—am pleased; arcitāḥ—worshiped; arcāyām—in the Deity form; bhūta-grāma—to other living entities; avamānilah—with those who are disrespectful.
TRANSLATION

My dear Mother, even if he worships with proper rituals and paraphernalia, a person who is ignorant of My presence in all living entities never pleases Me by the worship of My Deities in the temple.

PURPORT

There are sixty-four different prescriptions for worship of the Deity in the temple. There are many items offered to the Deity, some valuable and some less valuable. It is prescribed in Bhagavad-gītā: "If a devotee offers Me a small flower, a leaf, some water or a little fruit, I will accept it." The real purpose is to exhibit one's loving devotion to the Lord; the offerings themselves are secondary. If one has not developed loving devotion to the Lord and simply offers many kinds of foodstuffs, fruits and flowers without real devotion, the offering will not be accepted by the Lord. We cannot bribe the Personality of Godhead. He is so great that our bribery has no value. Nor has He any scarcity; since He is full in Himself, what can we offer Him? Everything is produced by Him. We simply offer to show our love and gratitude to the Lord.

This gratitude and love for God is exhibited by a pure devotee, who knows that the Lord lives in every living entity. As such, temple worship necessarily includes distribution of prasāda. It is not that one should create a temple in his private apartment or private room, offer something to the Lord, and then eat. Of course, that is better than simply cooking foodstuffs and eating without understanding one's relationship with the Supreme Lord; people who act in this manner are just like animals. But the devotee who wants to elevate himself to the higher level of understanding must know that the Lord is present in every living entity, and, as stated in the previous verse, one should be compassionate to other living entities. A devotee should worship the Supreme Lord, be friendly to persons who are on the same level and be compassionate to the ignorant. One should exhibit his compassion for ignorant living entities by distributing prasāda. Distribution of prasāda to the ignorant masses of people is essential for persons who make offerings to the Personality of Godhead.

Real love and devotion is accepted by the Lord. Many valuable foodstuffs may be presented to a person, but if the person is not hungry, all such offerings are useless for him. Similarly, we may offer many valuable items to the Deity, but if we have no real sense of devotion and no real sense of the Lord's presence everywhere, then we are lacking in devotional service; in such a state of ignorance, we cannot offer anything acceptable to the Lord.
TEXT 25

अर्जोदार्चयेततावदीक्षरं मा स्वकर्मकृत् ॥
यावनेवेद स्वहदि सर्वभूतेष्वस्थितम् ॥ २५ ॥

arcādāv arcayet tāvad
iśvaram māṁ sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣv avasthitam

SYNONYMS

arcā-ādau—beginning with worship of the Deity; arcayet—one should worship; tāvat—so long; iśvaram—the Supreme Personality of Godhead; māṁ—Me; sva—his own; karma—prescribed duties; kṛt—performing; yāvat—as long as; na—not; veda—he realizes; sva-hṛdi—in his own heart; sarva-bhūteṣu—in all living entities; avasthitam—situated.

TRANSLATION

Performing his prescribed duties, one should worship the Deity of the Supreme Personality of Godhead until one realizes My presence in his own heart and in the hearts of other living entities as well.

PURPORT

Worship of the Deity of the Supreme Personality of Godhead is prescribed herewith even for persons who are simply discharging their prescribed duties. There are prescribed duties for the different social classes of men—the brāhmaṇas, the vaiśyas, the kṣatriyas and the śūdras—and for the different āśramas-brahmacarya, grhaṇa, vānapraṣṭha and sannyāsa. One should worship the Deity of the Lord until one appreciates the presence of the Lord in every living entity. In other words, one should not be satisfied simply by discharging his duties properly; he must realize his relationship and the relationship of all other living entities with the Supreme Personality of Godhead. If he does not understand this, then even though he discharges his prescribed duties properly, it is to be understood that he is simply laboring without profit.
The word *sva-karma-kṛt* in this verse is very significant. *Sva-karma-kṛt* is one who engages in discharging his prescribed duties. It is not that one who has become a devotee of the Lord or who engages in devotional service should give up his prescribed duties. No one should be lazy under the plea of devotional service. One has to execute devotional service according to his prescribed duties. *Sva-karma-kṛt* means that one should discharge the duties prescribed for him without neglect.

**TEXT 26**

आत्मनः परस्यापि याः करोत्तत्तरोदरम् ।
तस्य भिन्नदृशो मृत्युविद्यद्धे भयमुत्त्वणम् ॥ २६ ॥

<table>
<thead>
<tr>
<th><em>atmanaḥ ca parasyāpi</em></th>
<th><em>yāḥ karoty antarodaram</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>of himself; and; of another; also; one who; discriminates; between; the body; of him; having a differential outlook; as death; I cause; fear; great.</td>
<td></td>
</tr>
</tbody>
</table>

**SYNONYMS**

**TRANSLATION**

As the blazing fire of death, I cause great fear to whoever makes the least discrimination between himself and other living entities because of a differential outlook.

**PURPORT**

There are bodily differentiations among all varieties of living entities, but a devotee should not distinguish between one living entity and another on such a basis; a devotee's outlook should be that both the soul and Supersoul are equally present in all varieties of living entities.

**TEXT 27**

620
atha mām sarva-bhūteṣu
bhūta-ātmānam kṛtālayam
arhayed dāna-mānābhyām
maitryābhinnena cakṣuṣā

SYNONYMS
atha—therefore; mām—Me; sarva-bhūteṣu—in all creatures; bhūta-ātmānam—the Self in all beings; kṛtālayam—abiding; arhayet—one should propitiate; dāna-mānābhyām—through charity and respect; maitryā—through friendship; abhinnena—equal; cakṣuṣā—by viewing.

TRANSLATION
Therefore, through charitable gifts and attention, as well as through friendly behavior and by viewing all to be alike, one should propitiate Me, who abide in all creatures as their very Self.

PURPORT
It should not be misunderstood that because the Supersoul is dwelling within the heart of a living entity, the individual soul has become equal to Him. The equality of the Supersoul and the individual soul is misconceived by the impersonalist. Here it is distinctly mentioned that the individual soul should be recognized in relationship with the Supreme Personality of Godhead. The method of worshiping the individual soul is described here as either giving charitable gifts or behaving in a friendly manner, free from any separatist outlook. The impersonalist sometimes accepts a poor individual soul as being daridra-nārāyaṇa, meaning that Nārāyaṇa, the Supreme Personality of Godhead, has become poor. This is a contradiction. The Supreme Personality of Godhead is full in all opulences. He can agree to live with a poor soul or even with an animal, but this does not make Him poor.

There are two Sanskrit words used here, māna and dāna. Māna indicates a superior, and dāna indicates one who gives charitable gifts or is compassionate towards an inferior.
We cannot treat the Supreme Personality of Godhead as an inferior who is dependent on our charitable gifts. When we give charity, it is to a person who is inferior in his material or economic condition. Charity is not given to a rich man. Similarly, it is explicitly stated here that māna, respect, is offered to a superior, and charity is offered to an inferior. The living entities, according to different results of frutitive activities, may become rich or poor, but the Supreme Personality of Godhead is unchangeable; He is always full in six opulences. Treating a living entity equally does not mean treating him as one would treat the Supreme Personality of Godhead. Compassion and friendliness do not necessitate falsely elevating someone to the exalted position of the Supreme Personality of Godhead. We should not, at the same time, misunderstand that the Supersoul situated in the heart of an animal like a hog and the Supersoul situated in the heart of a learned brāhmaṇa are different. The Supersoul in all living entities is the same Supreme Personality of Godhead. By His omnipotency, He can live anywhere, and He can create His Vaikuṇṭha situation everywhere. That is His inconceivable potency. Therefore, when Nārāyaṇa is living in the heart of a hog, He does not become a hog-Nārāyaṇa. He is always Nārāyaṇa and is unaffected by the body of the hog.

**TEXT 28**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>Pāli</th>
</tr>
</thead>
<tbody>
<tr>
<td>jīvāḥ  śreṣṭhāḥ hy ajivānāṁ</td>
<td>tataḥ prāṇa-bhṛtaḥ śubhe</td>
</tr>
<tr>
<td>tataḥ sa-cittāḥ pravarās</td>
<td>tataś cendriya-vṛttayaḥ</td>
</tr>
</tbody>
</table>

**SYNONYMS**

jīvāḥ—living entities; śreṣṭhāḥ—better; hi—indeed; ajivānāṁ—than inanimate objects; tataḥ—than them; prāṇa-bhṛtaḥ—entities with life symptoms; śubhe—O blessed mother; tataḥ—than them; sa-cittāḥ—entities with developed consciousness; pravarāḥ—better; tataḥ—than them; ca—and; indriya-vṛttayaḥ—those with sense perception.

**TRANSLATION**

SB 3.29.28
Living entities are superior to inanimate objects, O blessed mother, and among them, living entities who display life symptoms are better. Animals with developed consciousness are better than them, and better still are those who have developed sense perception.

PURPORT

In the previous verse it was explained that living entities should be honored by charitable gifts and friendly behavior, and in this verse and in the following verses, the description of different grades of living entities is given so that one can know when to behave friendly and when to give charity. For example, a tiger is a living entity, part and parcel of the Supreme Personality of Godhead, and the Supreme Lord is living in the heart of the tiger as Supersoul. But does this mean that we have to treat the tiger in a friendly manner? Certainly not. We have to treat him differently, giving him charity in the form of prasāda. The many saintly persons in the jungles do not treat the tigers in a friendly way, but they supply prasāda foodstuffs to them. The tigers come, take the food and go away, just as a dog does. According to the Vedic system, a dog is not allowed to enter the house. Because of their uncleanness, cats and dogs are not allowed within the apartment of a gentleman, but are so trained that they stand outside. The compassionate householder will supply prasāda to the dogs and cats, who eat outside and then go away. We must treat the lower living entities compassionately, but this does not mean that we have to treat them in the same way we treat other human beings. The feeling of equality must be there, but the treatment should be discriminating. Just how discrimination should be maintained is given in the following six verses concerning the different grades of living conditions.

The first division is made between dead, stonelike matter and the living organism. A living organism is sometimes manifested even in stone. Experience shows that some hills and mountains grow. This is due to the presence of the soul within that stone. Above that, the next manifestation of the living condition is development of consciousness, and the next manifestation is the development of sense perception. In the Mokṣa-dharma section of the Mahābhārata it is stated that trees have developed sense perception; they can see and smell. We know by experience that trees can see. Sometimes in its growth a large tree changes its course of development to avoid some hindrances. This means that a tree can see, and according to Mahābhārata, a tree can also smell. This indicates the development of sense perception.
TEXT 29

तत्रापि स्यांविद्धिः प्रवरा रसवेदिनः ।
तेभ्यो गन्धविदः श्रेष्ठाः सङ्कविदो वरा: ॥ २९ ॥

tatrāpi sparśa-vedibhyah
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

SYNONYMS

tatra—among them; api—moreover; sparśa-vedibhyaḥ—than those perceiving touch;
pravarāḥ—better; rasa-vedinaḥ—those perceiving taste; tebhyah—than them; gandha-
vidaḥ—those perceiving smell; śreṣṭhāḥ—better; tataḥ—than them; śabda-vidaḥ—those
perceiving sound; varāḥ—better.

TRANSLATION

Among the living entities who have developed sense perception, those who have
developed the sense of taste are better than those who have developed only the sense of
touch. Better than them are those who have developed the sense of smell, and better still
are those who have developed the sense of hearing.

PURPORT

Although Westerners accept that Darwin first expounded the doctrine of evolution, the
science of anthropology is not new. The development of the evolutionary process was
known long before from the Bhāgavatam, which was written five thousand years ago. There
are records of the statements of Kapila Muni, who was present almost in the
beginning of the creation. This knowledge has existed since the Vedic time, and all
these sequences are disclosed in Vedic literature; the theory of gradual evolution or
anthropology is not new to the Vedas.

It is said here that amongst the trees there are also evolutionary processes; the different
kinds of trees have touch perception. It is said that better than the trees are the fish
because fish have developed the sense of taste. Better than the fish are the bees, who
have developed the sense of smell, and better than them are the serpents because
serpents have developed the sense of hearing. In the darkness of night a snake can find its eatables simply by hearing the frog's very pleasant cry. The snake can understand, "There is the frog," and he captures the frog simply because of its sound vibration. This example is sometimes given for persons who vibrate sounds simply for death. One may have a very nice tongue that can vibrate sound like the frogs, but that kind of vibration is simply calling death. The best use of the tongue and of sound vibration is to chant Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. That will protect one from the hands of cruel death.

TEXT 30

रुपभेदविद्वस्त्र ततश्रोभयतोदतः ॥
तेषां बहुपदा: श्रेष्ठश्चतुष्पादस्ततो द्विपातः ॥ ३० ॥

rūpa-bheda-vidas tatra
tataḥ cobhayato-dataḥ
teṣām bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt

SYNONYMS

rūpa-bheda—distinctions of form; vidāḥ—those who perceive; tatra—than them; tataḥ—than them; ca—and; ubhayataḥ—in both jaws; dataḥ—those with teeth; teṣām—of them; bahu-padāḥ—those who have many legs; śreṣṭhāḥ—better; catuḥ-pādaḥ—four-legged; tataḥ—than them; dvi-pāt—two-legged.

TRANSLATION

Better than those living entities who can perceive sound are those who can distinguish between one form and another. Better than them are those who have developed upper and lower sets of teeth, and better still are those who have many legs. Better than them are the quadrupeds, and better still are the human beings.

PURPORT

It is said that certain birds, such as crows, can distinguish one form from another. Living entities that have many legs, like the wasp, are better than plants and grasses, which
have no legs. Four-legged animals are better than many-legged living entities, and better than the animals is the human being, who has only two legs.

**TEXT 31**

ततो वर्णश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
ब्राह्मणेष्किं वेदजो द्व्यर्थोधिक्षधिकस्ततः ॥ ३१ ॥

tato varṇāś ca catvāras
tēṣāṁ brāhmaṇa uttamaḥ
brāhmaṇeṣu api veda-jño
hy artha-jño 'bhyadhikas tataḥ

**SYNONYMS**
tataḥ—among them; varṇāḥ—classes; ca—and; catvārah—four; teṣām—of them; brāhmaṇaḥ—a brāhmaṇa; uttamaḥ—best; brāhmaṇeṣu—among the brāhmaṇas; api—moreover; veda—the Vedas; jñāḥ—one who knows; hi—certainly; artha—the purpose; jñāḥ—one who knows; abhyadhikāḥ—better; tataḥ—than him.

**TRANSLATION**

Among human beings, the society which is divided according to quality and work is best, and in that society, the intelligent men, who are designated as brāhmaṇas, are best. Among the brāhmaṇas, one who has studied the Vedas is the best, and among the brāhmaṇas who have studied the Vedas, one who knows the actual purport of Veda is the best.

**PURPORT**

The system of four classifications in human society according to quality and work is very scientific. This system of brāhmaṇas, kṣatriyas, vaiśyas and śūdras has now become vitiated as the present caste system in India, but it appears that this system has been current a very long time, since it is mentioned in Śrīmad-Bhāgavatam and Bhagavad-gītā. Unless there is such a division of the social orders in human society, including the intelligent class, the martial class, the mercantile class and the laborer class, there is always confusion as to who is to work for what purpose. A person trained to the stage of
understanding the Absolute Truth is a brähmana, and when such a brähmana is veda jña, he understands the purpose of Veda. The purpose of Veda is to understand the Absolute. One who understands the Absolute Truth in three phases, namely Brahman, Paramātmā and Bhagavān, and who understands the term Bhagavān to mean the Supreme Personality of Godhead, is considered to be the best of the brähmanas, or a Vaiṣṇava.

TEXT 32

अर्थजातसंशयच्छेता तत्: श्रेयान् स्वकर्मकृत्।
मुक्तसरस्तो भूयानस्तो धर्ममात्मन:॥ 32 ॥

artha-jñāt saṁśaya-chettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgas tato bhūyān
adogdhā dharmam ātmanaḥ

SYNONYMS

artha-jñāt—than one who knows the purpose of the Vedas; saṁśaya—doubts; chettā—one who cuts off; tataḥ—than him; śreyān—better; sva-karma—his prescribed duties; kṛt—one who executes; mukta-saṅgaḥ—liberated from material association; tataḥ—than him; bhūyān—better; adogdhā—not executing; dharmam—devotional service; ātmanaḥ—for himself.

TRANSLATION

Better than the brähmaṇa who knows the purpose of the Vedas is he who can dissipate all doubts, and better than him is one who strictly follows the brahminical principles. Better than him is one who is liberated from all material contamination, and better than him is a pure devotee, who executes devotional service without expectation of reward.

PURPORT

Artha jña brähmaṇa refers to one who has made a thorough analytical study of the Absolute Truth and who knows that the Absolute Truth is realized in three different phases, namely Brahman, Paramātmā and Bhagavān. If someone not only has this knowledge but is able to clear all doubts if questioned about the Absolute Truth, he is
considered better. Further, there may be a learned brāhmaṇa-Vaiṣṇava who can explain clearly and eradicate all doubts, but if he does not follow the Vaiṣṇava principles, then he is not situated on a higher level. One must be able to clear all doubts and simultaneously be situated in the brahminical characteristics. Such a person, who knows the purpose of the Vedic injunctions, who can employ the principles laid down in the Vedic literatures and who teaches his disciples in that way, is called an ācārya. The position of an ācārya is that he executes devotional service with no desire for elevation to a higher position of life.

The highest perfectional brāhmaṇa is the Vaiṣṇava. A Vaiṣṇava who knows the science of the Absolute Truth but is not able to preach such knowledge to others is described as being in the lower stage, one who not only understands the principles of the science of God but can also preach is in the second stage, and one who not only can preach but who also sees everything in the Absolute Truth and the Absolute Truth in everything is in the highest class of Vaiṣṇavas. It is mentioned here that a Vaiṣṇava is already a brāhmaṇa; in fact, the highest stage of brahminical perfection is reached when one becomes a Vaiṣṇava.

TEXT 33

\begin{verse}
\text{tasmān mayy aṁarpitaśeṣa-}\\ \text{kriyārthātmā nirantarāḥ}\\ \text{mayy aṁarpitaṁ manah puṁsa}\\ \text{mayi sannyāṣṭa-karmaṇāḥ}\\ \text{na paśyāmi paṁḥ bhūtaṁ}\\ \text{akartuḥ sama-darśanāt}
\end{verse}

SYNONYMS

tasmā—than him; mayi—unto Me; arpita—offered; aśeṣa—all; kriyā—actions; artha—wealth; ātmā—life, soul; nirantarāḥ—without cessation; mayi—unto Me; arpita—offered; ātmanāḥ—whose mind; puṁsaḥ—than a person; mayi—unto Me; sannyāṣṭa—dedicated; karmaṇāḥ—whose activities; na—not; paśyāmi—I see; paṁḥ—greater;
bhūtam—living entity; akartuh—without proprietorship; sama—same; darśanāt—whose vision.

TRANSLATION

Therefore I do not find a greater person than he who has no interest outside of Mine and who therefore engages and dedicates all his activities and all his life—everything—unto Me without cessation.

PURPORT

In this verse the word sama-darśanāt means that he no longer has any separate interest; the devotee's interest and the Supreme Personality of Godhead's interest are one. For example, Lord Caitanya, in the role of a devotee, also preached the same philosophy. He preached that Kṛṣṇa is the worshipful Lord, the Supreme Personality of Godhead, and that the interest of His pure devotees is the same as His own. Sometimes Māyāvādī philosophers, due to a poor fund of knowledge, define the word sama-darśanāt to mean that a devotee should see himself as one with the Supreme Personality of Godhead. This is foolishness. When one thinks himself one with the Supreme Personality of Godhead, there is no question of serving Him. When there is service, there must be a master. Three things must be present for there to be service: the master, the servant and the service. Here it is clearly stated that he who has dedicated his life, all his activities, his mind and his soul—everything—for the satisfaction of the Supreme Lord, is considered to be the greatest person. The word akartuh means "without any sense of proprietorship." Everyone wants to act as the proprietor of his actions so that he can enjoy the result. A devotee, however, has no such desire; he acts because the Personality of Godhead wants him to act in a particular way. He has no personal motive. When Lord Caitanya preached Kṛṣṇa consciousness, it was not with the purpose that people would call Him Kṛṣṇa, the Supreme Personality of Godhead; rather, He preached that Kṛṣṇa is the Supreme Personality of Godhead and should be worshiped as such. A devotee who is a most confidential servant of the Lord never does anything for his personal account, but does everything for the satisfaction of the Supreme Lord. It is clearly stated, therefore, mayi sannyasta-karmanāḥ: the devotee works, but he works for the Supreme. It is also stated, mayy arpitātmanāḥ: "He gives his mind unto Me." These are the qualifications of a devotee, who, according to this verse, is accepted as the highest of all human beings.

SB 3.29.34
TEXT 34

manasaitāni bhūtāni
praṇamed bahu-mānayan
iśvara jīva-kalayā
praviṣṭo bhagavān iti

SYNONYMS

manasā—with the mind; etāni—to these; bhūtāni—living entities; praṇamet—he offers respects; bahu-mānayan—showing regard; iśvaraḥ—the controller; jīva—of the living entities; kalayā—by His expansion as the Supersoul; praviṣṭah—has entered; bhagavān—the Supreme Personality of Godhead; iti—thus.

TRANSLATION

Such a perfect devotee offers respects to every living entity because he is under the firm conviction that the Supreme Personality of Godhead has entered the body of every living entity as the Supersoul, or controller.

PURPORT

A perfect devotee, as described above, does not make the mistake of thinking that because the Supreme Personality of Godhead as Paramātmā has entered into the body of every living entity, every living entity has become the Supreme Personality of Godhead. This is foolishness. Suppose a person enters into a room; that does not mean that the room has become that person. Similarly, that the Supreme Lord has entered into each of the 8,400,000 particular types of material bodies does not mean that each of these bodies has become the Supreme Lord. Because the Supreme Lord is present, however, a pure devotee accepts each body as the temple of the Lord, and since the devotee offers respect to such temples in full knowledge, he gives respect to every living entity in relationship with the Lord. Māyāvādī philosophers wrongly think that because the Supreme Person has entered the body of a poor man, the Supreme Lord has become daridra-nārāyaṇa, or poor Nārāyaṇa. These are all blasphemous statements of atheists.
TEXT 35

भक्तियोगश्च योगश्च मया मानव्युद्दीरिति: ।
ययोरेकतरेणैव पुरुष: पुरुषं व्रजेत् ॥ ३५ ॥

bhakti-yogaś ca yogaś ca
mayā mānavy udīritaḥ
yayor ekataraṇaiva
puruṣah puruṣam vrajet

SYNONYMS

bhakti-yogah—devotional service; ca—and; yogah—mystic yoga; ca—also; mayā—by Me; mānavi—O daughter of Manu; udīritaḥ—described; yayoh—of which two; ekataraṇa—by either one; eva—alone; puruṣah—a person; puruṣam—the Supreme Person; vrajet—can achieve.

TRANSLATION

My dear mother, O daughter of Manu, a devotee who applies the science of devotional service and mystic yoga in this way can achieve the abode of the Supreme Person simply by that devotional service.

PURPORT

Herein the Supreme Personality of Godhead Kapiladeva perfectly explains that the mystic yoga system, consisting of eight different kinds of yoga activities, has to be performed with the aim of coming to the perfectional stage of bhakti-yoga. It is not acceptable for one to be satisfied simply by practicing the sitting postures and thinking himself complete. By meditation one must attain the stage of devotional service. As previously described, a yogī is advised to meditate on the form of Lord Viṣṇu from point to point, from the ankles to the legs to the knees to the thighs to the chest to the neck, and in this way gradually up to the face and then to the ornaments. There is no question of impersonal meditation. When, by meditation on the Supreme Personality of Godhead in all detail, one comes to
the point of love of God, that is the point of bhakti-yoga, and at that point he must actually render service to the Lord out of transcendental love. Anyone who practices yoga and comes to the point of devotional service can attain the Supreme Personality of Godhead in His transcendental abode. Here it is clearly stated, puruṣaḥ puruṣāṁ vṛajet: the puruṣa, the living entity, goes to the Supreme Person. The Supreme Personality of Godhead and the living entity are qualitatively one; both are defined as puruṣa. The quality of puruṣa exists both in the Supreme Godhead and in the living entity. puruṣa means "enjoyer," and the spirit of enjoyment is present both in the living entity and in the Supreme Lord. The difference is that the quantity of enjoyment is not equal. The living entity cannot experience the same quantity of enjoyment as the Supreme Personality of Godhead. An analogy may be made with a rich man and a poor man: the propensity for enjoyment is present in both, but the poor man cannot enjoy in the same quantity as the rich man. When the poor man dovetails his desires with those of the rich man, however, and when there is cooperation between the poor man and the rich man, or between the big and the small man, then the enjoyment is shared equally. That is like bhakti-yoga. puruṣaḥ puruṣāṁ vṛajet: when the living entity enters into the kingdom of God and cooperates with the Supreme Lord by giving Him enjoyment, he enjoys the same facility or the same amount of pleasure as the Supreme Personality of Godhead. On the other hand, when the living entity wants to enjoy by imitating the Supreme Personality of Godhead, his desire is called māyā, and it puts him in the material atmosphere. A living entity who wants to enjoy on his personal account and not cooperate with the Supreme Lord is engaged in materialistic life. As soon as he dovetails his enjoyment with the Supreme Personality of Godhead, he is engaged in spiritual life. An example may be cited here: The different limbs of the body cannot enjoy life independently; they must cooperate with the whole body and supply food to the stomach. In so doing, all the different parts of the body enjoy equally in cooperation with the whole body. That is the philosophy of acintya-bhedābheda, simultaneous oneness and difference. The living entity cannot enjoy life in opposition to the Supreme Lord; he has to dovetail his activities with the Lord by practicing bhakti-yoga.

It is said herein that one can approach the Supreme Personality of Godhead by either the yoga process or the bhakti-yoga process. This indicates that factually there is no difference between yoga and bhakti-yoga because the target of both is Viṣṇu. In the modern age, however, a yoga process has been manufactured which aims at something void and impersonal. Actually, yoga means meditation on the form of Lord Viṣṇu. If the yoga practice is actually performed according to the standard direction, there is no difference between yoga and bhakti-yoga.
TEXT 36

एतद्रुगतो रूपं ब्रह्मणः परमात्मनः ।
परं प्रधानं पुरुषं दैवं कर्मविचेष्टितम् ॥ ३६ ॥

etad bhagavato rūpam
brahmaṇaḥ paramātmanāḥ
param pradhānam puruṣāṁ
daivam karma-viceṣṭitam

SYNONYMS

etat—this; bhagavataḥ—of the Supreme Personality of Godhead; rūpam—form;
brahmaṇaḥ—of Brahman; parama-ātmanāḥ—of Paramātma; param—transcendental;
pradhānam—chief; puruṣam—personality; daivam—spiritual; karma-viceṣṭitam—whose activities.

TRANSLATION

This puruṣa whom the individual soul must approach is the eternal form of the Supreme Personality of Godhead, who is known as Brahman and Paramātma. He is the transcendental chief personality, and His activities are all spiritual.

PURPORT

In order to distinguish the personality whom the individual soul must approach, it is described herein that this puruṣa, the Supreme Personality of Godhead, is the chief amongst all living entities and is the ultimate form of the impersonal Brahman effulgence and Paramātma manifestation. Since He is the origin of the Brahman effulgence and Paramātma manifestation, He is described herewith as the chief personality. It is confirmed in the Kaṭha Upaniṣad, nityo nityānāṁ: there are many eternal living entities, but He is the chief maintainer. This is confirmed in Bhagavad-gītā also, where Lord Kṛṣṇa says, aham sarvasya prabhavaḥ: [Bg. 10.8] "I am the origin of everything, including the Brahman effulgence and Paramātma manifestation." His activities are transcendental, as confirmed in Bhagavad-gītā. Janma karma ca me divyam: [Bg. 4.9] the activities and the appearance and disappearance of the Supreme Personality
of Godhead are transcendental; they are not to be considered material. Anyone who knows this fact—that the appearance, disappearance and activities of the Lord are beyond material activities or material conception—is liberated. *Yo vetti tattvataḥ/ tyaktvā deham punar janma:* [Bg. 4.9] such a person, after quitting his body, does not come back again to this material world, but goes to the Supreme Person. It is confirmed here, *puruṣaḥ puruṣāṁ vrajet:* the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

**TEXT 37**

रूपभेदास्पदं दिव्यं काल इत्यभिधीयते ।
भूतानं महदादीनां यतो भिन्नदुशां भयम् ॥ ३७ ॥

```
rūpa-bhedāspadāṁ divyāṁ
kāla ity abhidhiyate
bhūtānāṁ mahad-ādīnāṁ
yato bhīna-ḍṛśāṁ bhayam
```

**SYNONYMS**

- *rūpa-bhedā*—of the transformation of forms; *āspadam*—the cause; *divyām*—divine;
- *kālaḥ*—time; *iti*—thus; *abhidhiyate*—is known; *bhūtānām*—of living entities; *mahat-ādīnāṁ*—beginning with Lord Brahmā; *yataḥ*—because of which; *bhīna-ḍṛśām*—with separate vision; *bhayam*—fear.

**TRANSLATION**

The time factor, who causes the transformation of the various material manifestations, is another feature of the Supreme Personality of Godhead. Anyone who does not know that time is the same Supreme Personality is afraid of the time factor.

**PURPORT**

Everyone is afraid of the activities of time, but a devotee who knows that the time factor is another representation or manifestation of the Supreme Personality of Godhead has nothing to fear from the influence of time. The phrase *rūpa-bhedāspadam* is very significant. By the influence of time, so many forms are changing. For example, when a
child is born his form is small, but in the course of time that form changes into a larger
form, the body of a boy, and then the body of a young man. Similarly, everything is
changed and transformed by the time factor, or by the indirect control of the Supreme
Personality of Godhead. Usually, we do not see any difference between the body of a
child and the body of a boy or young man because we know that these changes are due
to the action of the time factor. There is cause for fear for a person who does not know
how time acts.

TEXT 38

yo 'ntaḥ praviśya bhūtāni
bhūtaṁ atty akhilāśrayah
sa viṣṇu-ākhyo 'dhiyajño 'sau
kālaḥ kalayatāṁ prabhuḥ

SYNONYMS

yah—He who; antaḥ—within; praviśya—entering; bhūtāni—living entities; bhūtaṁ—by
living entities; atti—annihilates; akhila—of everyone; āśrayah—the support; saḥ—He;
viṣṇu—Viṣṇu; ākhyah—named; adhiyajñoḥ—the enjoyer of all sacrifices; asau—that;
kālaḥ—time factor; kalayatāṁ—of all masters; prabhuḥ—the master.

TRANSLATION

Lord Viṣṇu, the Supreme Personality of Godhead, who is the enjoyer of all sacrifices, is
the time factor and the master of all masters. He enters everyone's heart, He is the
support of everyone, and He causes every being to be annihilated by another.

PURPORT

Lord Viṣṇu, the Supreme Personality of Godhead, is clearly described in this passage. He
is the supreme enjoyer, and all others are working as His servants. As stated in the
Caitanya caritāmṛta (Ādi 5.14), ekale īśvara krṣṇa: the only Supreme Lord is Viṣṇu. Āra
saba bhṛtya: all others are His servants. Lord Brahmā, Lord Śiva and other demigods are
all servants. The same Viṣṇu enters everyone's heart as Paramātmā, and He causes the annihilation of every being through another being.

TEXT 39

न चास्य कक्षिद्धियतो न देश्यो न च बान्धवः।
आविश्यत्प्रमत्तोस्म प्रमत्तं जनमन्तकृतः॥ ३९ ॥

na cāsyā kaścid dayito
na dvesyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattam janam anta-kṛt

SYNONYMS

na—not; ca—and; asya—of the Supreme Personality of Godhead; kaścit—anyone; dayitaḥ—dear; na—not; dvesyaḥ—enemy; na—not; ca—and; bāndhavaḥ—friend; āviśati—approaches; apramattaḥ—attentive; asau—He; pramattam—inattentive; janam—persons; anta-kṛt—the destroyer.

TRANSLATION

No one is dear to the Supreme Personality of Godhead, nor is anyone His enemy or friend. But He gives inspiration to those who have not forgotten Him and destroys those who have.

PURPORT

Forgetfulness of one's relationship with Lord Viṣṇu, the Supreme Personality of Godhead, is the cause of one's repeated birth and death. A living entity is as eternal as the Supreme Lord, but due to his forgetfulness he is put into this material nature and transmigrates from one body to another, and when the body is destroyed, he thinks that he is also destroyed. Actually, this forgetfulness of his relationship with Lord Viṣṇu is the cause of his destruction. Anyone who revives his consciousness of the original relationship receives inspiration from the Lord. This does not mean that the Lord is someone's enemy and someone else's friend. He helps everyone; one who is not bewildered by the influence of material energy is saved, and one who is bewildered is
destroyed. It is said, therefore, *harim vinā na mṛtim taranti*: no one can be saved from the repetition of birth and death without the help of the Supreme Lord. It is therefore the duty of all living entities to take shelter of the lotus feet of Viṣṇu and thus save themselves from the cycle of birth and death.

**TEXT 40**

यद्राभाद्रति वातोऽयं सूर्यस्तपति यद्राभात् ।
यद्राभाद्रति देवो भगणो भाति यद्राभात् ॥ ४० ॥

*yad-bhayād vati vāto 'yam
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bha-gaṇo bhāti yad-bhayāt*

**SYNONYMS**

yat—of whom (the Supreme Personality of Godhead); bhayāt—out of fear; vāti—blows; vātah—the wind; ayam—this; sūryah—sun; tapati—shines; yat—of whom; bhayāt—out of fear; yat—of whom; bhayāt—out of fear; varṣate—sends rains; devaḥ—the god of rain; bha-gaṇah—the host of heavenly bodies; bhāti—shine; yat—of whom; bhayāt—out of fear.

**TRANSLATION**

Out of fear of the Supreme Personality of Godhead the wind blows, out of fear of Him the sun shines, out of fear of Him the rain pours forth showers, and out of fear of Him the host of heavenly bodies shed their luster.

**PURPORT**

The Lord states in *Bhagavad-gītā, mayādhyakṣena prakṛtiḥ sūyate*: [Bg. 9.10] "Nature is working under My direction." The foolish person thinks that nature is working automatically, but such an atheistic theory is not supported in the Vedic literature. Nature is working under the superintendence of the Supreme Personality of Godhead. That is confirmed in *Bhagavad-gītā*, and we also find here that the sun shines under the direction of the Lord, and the cloud pours forth showers of rain under the direction of
the Lord. All natural phenomena are under superintendence of the Supreme Personality of Godhead, Viṣṇu.

**TEXT 41**

यद्वन्सपतयो भीता लुताश्वीषधिभिः सह ||
स्वे स्वे कालेभिग्रह्निन्ति पुष्पाणि च फलानि च || ४१ ||

yat—because of whom; vanah-patayah—the trees; bhītā—fearful; latāḥ—creepers; ca—and; oṣadhibhiḥ—herbs; saha—with; sve sve kāle—each in its own season; abhigrhaṇanti—bear; puṣpāṇi—flowers; ca—and; phalāni—fruits; ca—also.

**SYNONYMS**

**TRANSLATION**

Out of fear of the Supreme Personality of Godhead the trees, creepers, herbs and seasonal plants and flowers blossom and fructify, each in its own season.

**PURPORT**

As the sun rises and sets and the seasonal changes ensue at their appointed times by the superintendence of the Supreme Personality of Godhead, so the seasonal plants, flowers, herbs and trees all grow under the direction of the Supreme Lord. It is not that plants grow automatically, without any cause, as the atheistic philosophers say. Rather, they grow in pursuance of the supreme order of the Supreme Personality of Godhead. It is confirmed in the Vedic literature that the Lord's diverse energies are working so nicely that it appears that everything is being done automatically.

**TEXT 42**

स्ववत्ति सरितो भीता नेत्सर्वत्व्युदिर्यतः ||
sravanti sarito bhītā
notsarpaty udadhir yataḥ
tagir indhe sa-giribhir
bhūr na majjati yad-bhayāt

SYNONYMS

sravanti—flow; saritaḥ—rivers; bhītāḥ—fearful; na—not; utsarpati—overflows; udadhiḥ—the ocean; yataḥ—because of whom; agniḥ—fire; indhe—burns; sa-giribhiḥ—with its mountains; bhūḥ—the earth; na—not; majjati—sinks; yat—of whom; bhayāt—out of fear.

TRANSLATION

Out of fear of the Supreme Personality of Godhead the rivers flow, and the ocean never overflows. Out of fear of Him only does fire burn and does the earth, with its mountains, not sink in the water of the universe.

PURPORT

We can understand from the Vedic literature that this universe is half filled with water, on which Garbhodakaśāyi Viṣṇu is lying. From His abdomen a lotus flower has grown, and within the stem of that lotus flower all the different planets exist. The material scientist explains that all these different planets are floating because of the law of gravity or some other law; but the actual lawmaker is the Supreme Personality of Godhead. When we speak of law, we must understand that there must be a lawmaker. The material scientists can discover laws of nature, but they are unable to recognize the lawmaker. From Śrīmad-Bhāgavatam and Bhagavad-gītā we can know who the lawmaker is: the lawmaker is the Supreme Personality of Godhead.

It is said here that the planets do not sink. Since they are floating under the order or energy of the Supreme Godhead, they do not fall down into the water which covers half the universe. All the planets are heavy, with their various mountains, seas, oceans, cities, palaces and buildings, and yet they are floating. It is understood from this passage that all the other planets that are floating in the air have oceans and mountains similar to those on this planet.
TEXT 43

nabho dadāti śvasatām
padaṁ yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam

SYNONYMS

nabhaḥ—the sky; dadāti—gives; śvasatām—to the living entities; padam—abode; yat—of whom (the Supreme Personality of Godhead); niyamāt—under the control; adaḥ—that; lokam—the universe; sva-deham—own body; tanute—expands; mahān—the mahat-tattva; saptabhiḥ—with the seven (layers); āvṛtam—covered.

TRANSLATION

Subject to the control of the Supreme Personality of Godhead, the sky allows outer space to accommodate all the various planets, which hold innumerable living entities. The total universal body expands with its seven coverings under His supreme control.

PURPORT

It is understood from this verse that all the planets in outer space are floating, and they all hold living entities. The word śvasatām means "those who breathe," or the living entities. In order to accommodate them, there are innumerable planets. Every planet is a residence for innumerable living entities, and the necessary space is provided in the sky by the supreme order of the Lord. It is also stated here that the total universal body is increasing. It is covered by seven layers, and as there are five elements within the universe, so the total elements, in layers, cover the outside of the universal body. The first layer is of earth, and it is ten times greater in size than the space within the universe; the second layer is water, and that is ten times greater than the earthly layer; the third covering is fire, which is ten times greater than the water covering. In this way each layer is ten times greater than the previous one.
TEXT 44

guṇābhimānino devāḥ
sargādiśv asya yad-bhayāt
vartante 'nuyugam yeśāṁ
vaśa etac carācaram

SYNONYMS

guṇa— the modes of material nature; abhimāninaḥ— in charge of; devāḥ— the demigods;
sarga-ādiśu— in the matter of creation and so on; asya— of this world; yat-bhayāt— out
of fear of whom; vartante— carry out functions; anuyugam— according to the yugas;
yeśāṁ— of whom; vaśe— under the control; etat— this; cara-acaram— everything
animate and inanimate.

TRANSLATION

Out of fear of the Supreme Personality of Godhead, the directing demigods in charge of
the modes of material nature carry out the functions of creation, maintenance and
destruction; everything animate and inanimate within this material world is under their
control.

PURPORT

The three modes of material nature, namely goodness, passion and ignorance, are under
the control of three deities—Brahmā, Viṣṇu and Lord Śiva. Lord Viṣṇu is in charge of
the mode of goodness, Lord Brahmā is in charge of the mode of passion, and Lord Śiva is
in charge of the mode of ignorance. Similarly, there are many other demigods in charge
of the air department, the water department, the cloud department, etc. Just as the
government has many different departments, so, within this material world, the
government of the Supreme Lord has many departments, and all these departments
function in proper order out of fear of the Supreme Personality of Godhead. Demigods
are undoubtedly controlling all matter, animate and inanimate, within the universe, but
above them the supreme controller is the Personality of Godhead. Therefore in the Brahma-saṁhitā it is said, īśvarah paramah kṛṣṇah [Bs. 5.1]. Undoubtedly there are many controllers in the departmental management of this universe, but the supreme controller is Kṛṣṇa.

There are two kinds of dissolutions. One kind of dissolution takes place when Brahmā goes to sleep during his night, and the final dissolution takes place when Brahmā dies. As long as Brahmā does not die, creation, maintenance and destruction are actuated by different demigods under the superintendence of the Supreme Lord.

**TEXT 45**

सोंन्तोष्टन्तकरः कालेकनादिरादिकुट्कृद्व्यः।
जनं जनेन जनयन्मायायन्मृत्युनान्तकम् ॥ ४५ ॥

so ‘nanto ‘nta-karaḥ kālo
‘nādir ādi-kṛt avyayaḥ
janaṁ janena janayan
mārayan mṛtyunāntakam

**SYNONYMS**

sah—that; anantah—endless; anta-karaḥ—destroyer; kālaḥ—time; anādiḥ—without beginning; ādi-kṛt—the creator; avyayaḥ—not liable to change; janam—persons; janena—by persons; janayan—creating; mārayan—destroying; mṛtyunā—by death; antakam—the lord of death.

**TRANSLATION**

The eternal time factor has no beginning and no end. It is the representative of the Supreme Personality of Godhead, the maker of the criminal world. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja.

**PURPORT**

By the influence of eternal time, which is a representative of the Supreme Personality of
Godhead, the father begets a son, and the father dies by the influence of cruel death. But by time's influence, even the lord of cruel death is killed. In other words, all the demigods within the material world are temporary, like ourselves. Our lives last for one hundred years at the most, and similarly, although their lives may last for millions and billions of years, the demigods are not eternal. No one can live within this material world eternally. The phenomenal world is created, maintained and destroyed by the finger signal of the Supreme Personality of Godhead. Therefore a devotee does not desire anything in this material world. A devotee desires only to serve the Supreme Personality of Godhead. This servitude exists eternally; the Lord exists eternally, His servitor exists eternally, and the service exists eternally.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "Explanation of Devotional Service by Lord Kapila."

30. Description by Lord Kapila of Adverse Fruitive Activities

SB 3.30.1

TEXT 1

कपिल उवाच
तस्यैवत स्या जनो नूनं नायं वेदोरुविक्रमम्।
काल्यमानोऽपि बलिनो वायोरिव घनावलिः॥ ९ ॥

kapila uvāca
tasyaitasya jano nūnāṁ
nāyaṁ vedoru-vikramam
kālyamāno 'pi balino
vāyor iva ghanāvaliḥ

SYNONYMS

kapilaḥ uvāca—Lord Kapila said; tasya etasya—of this very time factor; janaḥ—person; nūnam—certainly; na—not; ayam—this; veda—knows; uru-vikramam—the great
strength; kālyamānaḥ—being carried off; api—although; balinaḥ—powerful; vāyoḥ—of the wind; iva—like; ghana—of clouds; āvaliḥ—a mass.

**TRANSLATION**

The Personality of Godhead said: As a mass of clouds does not know the powerful influence of the wind, a person engaged in material consciousness does not know the powerful strength of the time factor, by which he is being carried.

**PURPORT**

The great politician-panḍita named Cāṇakya said that even one moment of time cannot be returned even if one is prepared to pay millions of dollars. One cannot calculate the amount of loss there is in wasting valuable time. Either materially or spiritually, one should be very alert in utilizing the time which he has at his disposal. A conditioned soul lives in a particular body for a fixed measurement of time, and it is recommended in the scriptures that within that small measurement of time one has to finish Kṛṣṇa consciousness and thus gain release from the influence of the time factor. But, unfortunately, those who are not in Kṛṣṇa consciousness are carried away by the strong power of time without their knowledge, as clouds are carried by the wind.

**TEXT 2**

\[
\text{yam yam artham upādatte} \\
duḥkhena sukha-hetave \\
tam tam dhunoti bhagavān \\
pumān chocati yat-krte
\]

**SYNONYMS**

yam yam—whatever; artham—object; upādatte—one acquires; duḥkhena—with difficulty; sukha-hetave—for happiness; tam tam—that; dhunoti—destroys; bhagavān—the Supreme Personality of Godhead; pumān—the person; šocati—laments; yat-krte—for which reason.
TRANSLATION

Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments.

PURPORT

The main function of the time factor, which is a representative of the Supreme Personality of Godhead, is to destroy everything. The materialists, in material consciousness, are engaged in producing so many things in the name of economic development. They think that by advancing in satisfying the material needs of man they will be happy, but they forget that everything they have produced will be destroyed in due course of time. From history we can see that there were many powerful empires on the surface of the globe that were constructed with great pain and great perseverance, but in due course of time they have all been destroyed. Still the foolish materialists cannot understand that they are simply wasting time in producing material necessities, which are destined to be vanquished in due course of time. This waste of energy is due to the ignorance of the mass of people, who do not know that they are eternal and that they have an eternal engagement also. They do not know that this span of life in a particular type of body is but a flash in the eternal journey. Not knowing this fact, they take the small flash of life to be everything, and they waste time in improving economic conditions.

TEXT 3

yat adhruvasya dehasya sa-anubandhasya durmatiù ।
ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रसूनि च ॥ ३ ॥

SYNONYMS

yat—because; adhruvasya—temporary; dehasya—of the body; sa-anubandhasya—with
that which is related; *durmatiḥ*—a misguided person; *dhruvāṇi*—permanent; *manyate*—thinks; *mohāt*—because of ignorance; *grha*—home; *kṣetra*—land; *vasūni*—wealth; *ca*—and.

**TRANSLATION**

The misguided materialist does not know that his very body is impermanent and that the attractions of home, land and wealth, which are in relationship to that body, are also temporary. Out of ignorance only, he thinks that everything is permanent.

**PURPORT**

The materialist thinks that persons engaged in Kṛṣṇa consciousness are crazy fellows wasting time by chanting Hare Kṛṣṇa, but actually he does not know that he himself is in the darkest region of craziness because of accepting his body as permanent. And, in relation to his body, he accepts his home, his country, his society and all other paraphernalia as permanent. This materialistic acceptance of the permanency of home, land, etc., is called the illusion of māyā. This is clearly mentioned here. *Mohād grha-kṣetra-vasūni*: out of illusion only does the materialist accept his home, his land and his money as permanent. Out of this illusion, the family life, national life and economic development, which are very important factors in modern civilization, have grown. A Kṛṣṇa conscious person knows that this economic development of human society is but temporary illusion. In another part of Śrīmad-Bhāgavatam, the acceptance of the body as oneself, the acceptance of others as kinsmen in relationship to this body and the acceptance of the land of one's birth as worshipable are declared to be the products of an animal civilization. When, however, one is enlightened in Kṛṣṇa consciousness, he can use these for the service of the Lord. That is a very suitable proposition. Everything has a relationship with Kṛṣṇa. When all economic development and material advancement are utilized to advance the cause of Kṛṣṇa consciousness, a new phase of progressive life arises.

**TEXT 4**

```sastra
Janātē bhav ētasmin yāṁ yāṁ yo nīmayuḥpravēty.
Tastāṁ tastāṁ स लम्बते निर्वृत्ति न विरज्जते ॥ ४ ॥
```

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SYNONYMS

*jantur vai bhava etasmin*
*yām yām yonim anuvrajet*
*tasyām tasyām sa labhate*
*nirvṛtim na virajyate*

TRANSLATION

The living entity, in whatever species of life he appears, finds a particular type of satisfaction in that species, and he is never averse to being situated in such a condition.

PURPORT

The satisfaction of the living entity in a particular type of body, even if it is most abominable, is called illusion. A man in a higher position may feel dissatisfaction with the standard of life of a lower-grade man, but the lower-grade man is satisfied in that position because of the spell of māyā, the external energy. Māyā has two phases of activities. One is called *prakṣepātmikā*, and the other is called *āvaraṇātmikā*. Āvaraṇātmikā means "covering," and *prakṣepātmikā* means "pulling down." In any condition of life, the materialistic person or animal will be satisfied because his knowledge is covered by the influence of māyā. In the lower grade or lower species of life, the development of consciousness is so poor that one cannot understand whether he is happy or distressed. This is called *āvaraṇātmikā*. Even a hog, who lives by eating stool, finds himself happy, although a person in a higher mode of life sees that the hog is eating stool. How abominable that life is!

TEXT 5

नरकस्थोषपि देहं वै न पुष्पांस्त्यकृमिमिच्छति।
नारक्यां निर्वृत्तौ सत्यं देवमायाविचित्रित: || ५ ||

naraka-stho 'pi deham vai

SB 3.30.5
na pūmāṁs tyaktum icchati
nārakyaṁ nirvṛtau satyāṁ
deva-māyā-vimohitaḥ

SYNONYMS

naraka—in hell; sthāḥ—situated; api—even; deham—body; vai—indeed; na—not; pumān—person; tyaktum—to leave; icchati—wishes; nārakyaṁ—hellish; nirvṛtau—enjoyment; satyāṁ—when existing; deva-māyā—by the illusory energy of Viṣṇu; vimohitaḥ—deluded.

TRANSLATION

The conditioned living entity is satisfied in his own particular species of life; while deluded by the covering influence of the illusory energy, he feels little inclined to cast off his body, even when in hell, for he takes delight in hellish enjoyment.

PURPORT

It is said that once Indra, the King of heaven, was cursed by his spiritual master, Bṛhaspati, on account of his misbehavior, and he became a hog on this planet. After many days, when Brahmā wanted to recall him to his heavenly kingdom, Indra, in the form of a hog, forgot everything of his royal position in the heavenly kingdom, and he refused to go back. This is the spell of māyā. Even Indra forgets his heavenly standard of life and is satisfied with the standard of a hog's life. By the influence of māyā the conditioned soul becomes so affectionate towards his particular type of body that if he is offered, "Give up this body, and immediately you will have a king's body," he will not agree. This attachment strongly affects all conditioned living entities. Lord Kṛṣṇa is personally canvassing, "Give up everything in this material world. Come to Me, and I shall give you all protection," but we are not agreeable. We think, "We are quite all right. Why should we surrender unto Kṛṣṇa and go back to His kingdom?" This is called illusion, or māyā. Everyone is satisfied with his standard of living, however abominable it may be.

TEXT 6

आत्मजायासुतागारप्रशुद्रविणबन्धुषु ।

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SYNONYMS

ätma—body; jāyā—wife; suta—children; agāra—home; paśu—animals; dravīna—wealth; bandhuṣu—in friends; nirūḍha-mūla—deep-rooted; hṛdayaḥ—his heart; ātmānaṁ—he himself; bahu—highly; manyate—he thinks.

TRANSLATION

Such satisfaction with one's standard of living is due to deep-rooted attraction for body, wife, home, children, animals, wealth and friends. In such association, the conditioned soul thinks himself quite perfect.

PURPORT

This so-called perfection of human life is a concoction. Therefore, it is said that the materialist, however materially qualified he may be, is worthless because he is hovering on the mental plane, which will drag him again to the material existence of temporary life. One who acts on the mental plane cannot get promotion to the spiritual. Such a person is always sure to glide down again to material life. In the association of so-called society, friendship and love, the conditioned soul appears completely satisfied.

TEXT 7

sandahyamāna-sarvāṅga
esāṁ udvahanādhinā
karoty aviratam mūḍho
duritāni durāśayaḥ

SB 3.30.7
SYNONYMS
sandahyamāna—burning; sarva—all; aṅgaḥ—his limbs; eśām—these family members; udvahana—for maintaining; ādhina—with anxiety; karoti—he performs; aviratam—always; mūḍhaḥ—the fool; duritāni—sinful activities; durāśayaḥ—evil-minded.

TRANSLATION
Although he is always burning with anxiety, such a fool always performs all kinds of mischievous activities, with a hope which is never to be fulfilled, in order to maintain his so-called family and society.

PURPORT
It is said that it is easier to maintain a great empire than to maintain a small family, especially in these days, when the influence of Kali-yuga is so strong that everyone is harassed and full of anxieties because of accepting the false presentation of māyā’s family. The family we maintain is created by māyā; it is the perverted reflection of the family in Kṛṣṇaloka. In Kṛṣṇaloka there are also family, friends, society, father and mother; everything is there, but they are eternal. Here, as we change bodies, our family relationships also change. Sometimes we are in a family of human beings, sometimes in a family of demigods, sometimes a family of cats, or sometimes a family of dogs. Family, society and friendship are flickering, and so they are called asat. It is said that as long as we are attached to this asat, temporary, nonexisting society and family, we are always full of anxieties. The materialists do not know that the family, society and friendship here in this material world are only shadows, and thus they become attached. Naturally their hearts are always burning, but in spite of all inconvenience, they still work to maintain such false families because they have no information of the real family association with Kṛṣṇa.

TEXT 8
आक्षिप्तमेन्द्रियः कृणामस्तिनां च मायया ।
रहोरचित्तायातायेः शिश्वूनां कलन्धाविष्णाम् ॥ ॥

ākṣiptātmendriyāḥ strīnām
asatinām ca māyayā

SB 3.30.8
SYNONYMS

ākṣipta—charmed; ātma—heart; indriyah—his senses; strīnām—of women; asatīnām—false; ca—and; māyā—by māyā; rahaḥ—in a solitary place; racitayā—displayed; ālāpaiḥ—by the talking; śiśūnām—of the children; kala-bhāśīnām—with sweet words.

TRANSLATION

He gives heart and senses to a woman, who falsely charms him with māyā. He enjoys solitary embraces and talking with her, and he is enchanted by the sweet words of the small children.

PURPORT

Family life within the kingdom of illusory energy, māyā, is just like a prison for the eternal living entity. In prison a prisoner is shackled by iron chains and iron bars. Similarly, a conditioned soul is shackled by the charming beauty of a woman, by her solitary embraces and talks of so-called love, and by the sweet words of his small children. Thus he forgets his real identity.

In this verse the words strīnām asatīnām indicate that womanly love is just to agitate the mind of man. Actually, in the material world there is no love. Both the woman and the man are interested in their sense gratification. For sense gratification a woman creates an illusory love, and the man becomes enchanted by such false love and forgets his real duty. When there are children as the result of such a combination, the next attraction is to the sweet words of the children. The love of the woman at home and the talk of the children make one a secure prisoner, and thus he cannot leave his home. Such a person is termed, in Vedic language, a grhamedhī, which means "one whose center of attraction is home." Grhastha refers to one who lives with family, wife and children, but whose real purpose of living is to develop Kṛṣṇa consciousness. One is therefore advised to become a grhastha and not a grhamedhī. The grhastha's concern is to get out of the family life created by illusion and enter into real family life with Kṛṣṇa, whereas the grhamedhi's business is to repeatedly chain himself to so-called family life, in one life after another, and perpetually remain in the darkness of māyā.

SB 3.30.9
TEXT 9

गृहेशु कूटधर्मेशु दुःखतन्त्रेश्वतन्द्रितः ।
कुर्वन्दुःखप्रतिकारां सुखवन्नमन्यते गृहि ॥ ९ ॥

grheṣu kūṭa-dharmesu
duḥkha-tantreṣu atandritaḥ
kurvan duḥkha-pratikāram
sukhavan manyate gṛhi

SYNONYMS

grheṣu—in family life; kūṭa-dharmesu—involving the practice of falsehood; duḥkha-tantreṣu—spreading miseries; atandritaḥ—attentive; kurvan—doing; duḥkha-pratikāram—counteraction of miseries; sukha-vat—as happiness; manyate—thinks; gṛhi—the householder.

TRANSLATION

The attached householder remains in his family life, which is full of diplomacy and politics. Always spreading miseries and controlled by acts of sense gratification, he acts just to counteract the reactions of all his miseries, and if he can successfully counteract such miseries, he thinks that he is happy.

PURPORT

In Bhagavad-gītā the Personality of Godhead Himself certifies the material world as an impermanent place that is full of miseries. There is no question of happiness in this material world, either individually or in terms of family, society or country. If something is going on in the name of happiness, that is also illusion. Here in this material world, happiness means successful counteraction to the effects of distress. The material world is so made that unless one becomes a clever diplomat, his life will be a failure. Not to speak of human society, even the society of lower animals, the birds and bees, cleverly manages its bodily demands of eating, sleeping and mating. Human society competes nationally or individually, and in the attempt to be successful the entire human society becomes full of diplomacy. We should always remember that in spite of all diplomacy and all intelligence in the struggle for our existence, everything will end in a second by the
supreme will. Therefore, all our attempts to become happy in this material world are simply a delusion offered by māyā.

TEXT 10

अर्थेयारिपत्तैः पुरुषां हिंसयेतस्तत्तत्र तान् ।
पुष्णाति येषा पोषेण शोषभुग्यात्यथ: स्वयम् ॥ १० ॥

arthair āpāditair gurvyā
hiṁsayetas-tataś ca tān
puṣnāti yeṣāṁ poṣeṇa
śeṣa-bhug yāty adhāḥ svayam

SYNONYMS

arthai—by wealth; āpāditai—secured; gurvyā—great; hiṁsayā—by violence; itah-tataḥ—here and there; ca—and; tān—them (family members); puṣnāti—he maintains; yeṣāṁ—of whom; poṣeṇa—because of the maintenance; śeṣa—remnants; bhuk—eating; yāti—he goes; adhaḥ—downwards; svayam—himself.

TRANSLATION

He secures money by committing violence here and there, and although he employs it in the service of his family, he himself eats only a little portion of the food thus purchased, and he goes to hell for those for whom he earned the money in such an irregular way.

PURPORT

There is a Bengali proverb, "The person for whom I have stolen accuses me of being a thief." The family members, for whom an attached person acts in so many criminal ways, are never satisfied. In illusion an attached person serves such family members, and by serving them he is destined to enter into a hellish condition of life. For example, a thief steals something to maintain his family, and he is caught and imprisoned. This is the sum and substance of material existence and attachment to material society, friendship and love. Although an attached family man is always engaged in getting money by hook or by crook for the maintenance of his family, he cannot enjoy more than what he could consume even without such criminal activities. A man who eats eight ounces of
foodstuffs may have to maintain a big family and earn money by any means to support that family, but he himself is not offered more than what he can eat, and sometimes he eats the remnants that are left after his family members are fed. Even by earning money by unfair means, he cannot enjoy life for himself. That is called the covering illusion of māyā.

The process of illusory service to society, country and community is exactly the same everywhere; the same principle is applicable even to big national leaders. A national leader who is very great in serving his country is sometimes killed by his countrymen because of irregular service. In other words, one cannot satisfy his dependents by this illusory service, although one cannot get out of the service because servant is his constitutional position. A living entity is constitutionally part and parcel of the Supreme Being, but he forgets that he has to render service to the Supreme Being and diverts his attention to serving others; this is called māyā. By serving others he falsely thinks that he is master. The head of a family thinks of himself as the master of the family, or the leader of a nation thinks of himself as the master of the nation, whereas actually he is serving, and by serving māyā he is gradually going to hell. Therefore, a sane man should come to the point of Kṛṣṇa consciousness and engage in the service of the Supreme Lord, applying his whole life, all of his wealth, his entire intelligence and his full power of speaking.

TEXT 11

vārtāyām lupyamānāyām
ārabdhāyām punah punah
lobhābhibhūto niḥsattvāḥ
parārthe kurute sṛṇām

SYNONYMS
vārtāyām—when his occupation; lupyamānāyām—is hampered; ārabdhāyām—is undertaken; punah punah—again and again; lobha—by greed; abhībhūtaḥ—overwhelmed; niḥsattvāḥ—ruined; para-arthe—for the wealth of others; kurute sṛṇām—he longs.
When he suffers reverses in his occupation, he tries again and again to improve himself, but when he is baffled in all attempts and is ruined, he accepts money from others because of excessive greed.

**TEXT 12**

{kūṭum♭bha♭ra♭n♭āk♭la♭po \textit{mand♭bh♭ā♭y♭o \textit{v♭ṛ♭t♭h♭ō♭y♭ama♭h}}\textit{\ ŝ♭ri♭y♭ā \text{v♭hi♭n♭āh} \textit{k♭r♭p♭a♭n♭ō}}

{d♭h♭y♭y♭ān♭ ch♭v♭s♭i♭t♭i ♦ m♭ū♭d♭h♭a ♦ d♭h♭ī♭h}

**SYNONYMS**

kūṭum♭ba—his family; bhara♭n♭ā—in maintaining; ak♭l♭p♭a♭—unable; m♭a♭n♭d♭-bh♭ā♭g♭y♭a♭h—the unfortunate man; v♭ṛ♭t♭h♭ā—in vain; u♭d♭y♭a♭m♭a♭h—whose effort; ŝ♭ri♭y♭ā—beauty, wealth; v♭h♭i♭n♭āh—bereft of; k♭r♭p♭a♭n♭ō—wretched; d♭h♭y♭y♭ān♭—grieving; ś♭v♭s♭i♭t♭i—he sighs; m♭ū♭d♭h♭a—bewildered; d♭h♭ī♭h—his intelligence.

**TRANSLATION**

Thus the unfortunate man, unsuccessful in maintaining his family members, is bereft of all beauty. He always thinks of his failure, grieving very deeply.

**TEXT 13**

{ev♭a♭m ♦ s♭v♭a♭-b♭h♭a♭n♭ā♭k♭a♭l♭p♭a♭m ♦ t♭a♭t♭-k♭a♭l♭a♭t♭r♭ā♭d♭a♭y♭a♭s♭t♭a♭h♭a ♦ n♭ā♭d♭r♭i♭y♭a♭n♭t♭e ♦ y♭t♭h♭a♭p♭ū♭r♭v♭ō ♦ i♭w ♦ g♭o♭j♭r♭a♭m♭r♭m ♦ 13 ♦}

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Seeing him unable to support them, his wife and others do not treat him with the same respect as before, even as miserly farmers do not accord the same treatment to their old and worn-out oxen.

PURPORT

Not only in the present age but from time immemorial, no one has liked an old man who is unable to earn in the family. Even in the modern age, in some communities or states, the old men are given poison so that they will die as soon as possible. In some cannibalistic communities, the old grandfather is sportingly killed, and a feast is held in which his body is eaten. The example is given that a farmer does not like an old bull who has ceased to work. Similarly, when an attached person in family life becomes old and is unable to earn, he is no longer liked by his wife, sons, daughters and other kinsmen, and he is consequently neglected, what to speak of not being given respect. It is judicious, therefore, to give up family attachment before one attains old age and take shelter of the Supreme Personality of Godhead. One should employ himself in the Lord's service so that the Supreme Lord can take charge of him, and he will not be neglected by his so-called kinsmen.

TEXT 14

tatrāpy ajāta-nirvedo
bhriyamāṇah svayam bhṛtaiḥ
jarayopātta-vairūpyo
SYNONYMS

tatra—there; api—although; ajāta—not arisen; nirvedaḥ—aversion; bhriyamāṇaḥ—being maintained; svayam—by himself; bhṛtaīḥ—by those who were maintained; jarayā—by old age; upātta—obtained; vairūpyaḥ—deformation; maraṇaḥ—death; abhimukhaḥ—approaching; grhe—at home.

TRANSLATION

The foolish family man does not become averse to family life although he is maintained by those whom he once maintained. Deformed by the influence of old age, he prepares himself to meet ultimate death.

PURPORT

Family attraction is so strong that even if one is neglected by family members in his old age, he cannot give up family affection, and he remains at home just like a dog. In the Vedic way of life one has to give up family life when he is strong enough. It is advised that before getting too weak and being baffled in material activities, and before becoming diseased, one should give up family life and engage oneself completely in the service of the Lord for the remaining days of his life. It is enjoined, therefore, in the Vedic scriptures, that as soon as one passes fifty years of age, he must give up family life and live alone in the forest. After preparing himself fully, he should become a sannyāsī to distribute the knowledge of spiritual life to each and every home.

TEXT 15

आस्तेवमत्योपन्यस्तं गृहपाल इवाहरन ।
आमयायप्रदीपितापिरत्याहरोक्त्यचेत्तिः ॥ १५ ॥

äste ’vamatyopanyastam
grha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro ’lpa-ceṣṭitah

SB 3.30.15
SYNONYMS

äste—he remains; avamatyā—negligently; upanyastam—what is placed; grha-pālah—a
dog; iva—like; āharan—eating; āmayāvī—diseased; apradīpta-agnih—having dyspepsia;
alpa—little; āhāraḥ—eating; alpa—little; ceṣṭitaḥ—his activity.

TRANSLATION

Thus he remains at home just like a pet dog and eats whatever is so negligently given to
him. Afflicted with many illnesses, such as dyspepsia and loss of appetite, he eats only
very small morsels of food, and he becomes an invalid, who cannot work any more.

PURPORT

Before meeting death one is sure to become a diseased invalid, and when he is neglected
by his family members, his life becomes less than a dog's because he is put into so many
miserable conditions. Vedic literatures enjoin, therefore, that before the arrival of such
miserable conditions, one should leave home and die without the knowledge of his
family members. If a man leaves home and dies without his family's knowing, that is
considered to be a glorious death. But an attached family man wants his family members
to carry him in a great procession even after his death, and although he will not be able
to see how the procession goes, he still desires that his body be taken gorgeously in
procession. Thus he is happy without even knowing where he has to go when he leaves
his body for the next life.

TEXT 16

वायुनोत्क्रमतोत्तरः कफसंरद्धनाडिकः ।
कास्क्राक्षटात्यासः कष्टे घुरघुरायते ॥ १६ ॥

vāyunotkramatottārah
kapha-samruddha-nāḍikah
kāsa-śvāsa-kṛtāyāsah
kaṇṭhe ghura-ghurāyate

SYNONYMS
vāyunā—by air; utkramatā—bulging out; uttāraḥ—his eyes; kapha—with mucus; samruddha—congested; nādikāḥ—his windpipe; kāsa—coughing; śvāsa—breathing; kṛta—done; āyāsaḥ—difficulty; kaṅṭhe—in the throat; ghura-ghurāyate—he produces a sound like ghura-ghura.

TRANSLATION

In that diseased condition, one's eyes bulge due to the pressure of air from within, and his glands become congested with mucus. He has difficulty breathing, and upon exhaling and inhaling he produces a sound like ghura-ghura, a rattling within the throat.

TEXT 17

śayānaḥ pariśocadbhīḥ
parivētaḥ sva-bandhubhīḥ
vācyamāṇo 'pi na brūte
kāla-pāśa-vaśaṁ gataḥ

SYNONYMS
śayānaḥ—lying down; pariśocadbhīḥ—lamenting; parivētaḥ—surrounded; sva-bandhubhīḥ—by his relatives and friends; vācyamāṇaḥ—being urged to speak; api—although; na—not; brūte—he speaks; kāla—of time; pāśa—the noose; vaśaṁ—under the control of; gataḥ—gone.

TRANSLATION

In this way he comes under the clutches of death and lies down, surrounded by lamenting friends and relatives, and although he wants to speak with them, he no longer can because he is under the control of time.

PURPORT

For formality's sake, when a man is lying on his deathbed, his relatives come to him, and
sometimes they cry very loudly, addressing the dying man: "Oh, my father!" "Oh, my friend!" or "Oh, my husband!" In that pitiable condition the dying man wants to speak with them and instruct them of his desires, but because he is fully under the control of the time factor, death, he cannot express himself, and that causes him inconceivable pain. He is already in a painful condition because of disease, and his glands and throat are choked up with mucus. He is already in a very difficult position, and when he is addressed by his relatives in that way, his grief increases.

TEXT 18

�वं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः
प्रियते रुद्ता० स्वानामुरुवेदनवास्तव्यां

evaṁ kuṭumba-bharaṇe
vyāprātātmājiteṇḍriyaḥ
mriyate rudatāṁ svānāṁ
uru-vedanayāsta-dhiḥ

SYNONYMS

evam—thus; kuṭumba-bharaṇe—in maintaining a family; vyāprta—engrossed; ātmā—his mind; ajita—uncontrolled; indriyaḥ—his senses; mriyate—he dies; rudatāṁ—while crying; svānāṁ—his relatives; uru—great; vedanayā—with pain; asta—bereft of; dhiḥ—consciousness.

TRANSLATION

Thus the man, who engaged with uncontrolled senses in maintaining a family, dies in great grief, seeing his relatives crying. He dies most pathetically, in great pain and without consciousness.

PURPORT

In Bhagavad-gītā it is said that at the time of death one will be absorbed in the thoughts which he cultivated during his lifetime. A person who had no other idea than to properly maintain his family members must have family affairs in his last thoughts. That is the natural sequence for a common man. The common man does not know the destiny
of his life; he is simply busy in his flash of life, maintaining his family. At the last stage, no one is satisfied with how he has improved the family economic condition; everyone thinks that he could not provide sufficiently. Because of his deep family affection, he forgets his main duty of controlling the senses and improving his spiritual consciousness. Sometimes a dying man entrusts the family affairs to either his son or some relative, saying, "I am going. Please look after the family." He does not know where he is going, but even at the time of death he is anxious about how his family will be maintained. Sometimes it is seen that a dying man requests the physician to increase his life at least for a few years so that the family maintenance plan which he has begun can be completed. These are the material diseases of the conditioned soul. He completely forgets his real engagement—to become Kṛṣṇa conscious—and is always serious about planning to maintain his family, although he changes families one after another.

TEXT 19

yatamadutau tadapraptau
bhimausarabhasekshauna
sa dṛṣṭvā trasta-hṛdayaḥ
śakṛn-mūtraṁ vimuñcati

SYNONYMS

yatamadutau—two messengers of Yamarāja; tadā—at that time; prāpta—arrived; bhima—terrible; sa-rabhasa—full of wrath; iksana— their eyes; saḥ—he; dṛṣṭvā—seeing; trasta—frightened; hṛdayaḥ—his heart; śakṛt—stool; mūtra—urine; vimuñcati—he passes.

TRANSLATION

At death, he sees the messengers of the lord of death come before him, their eyes full of wrath, and in great fear he passes stool and urine.

PURPORT
There are two kinds of transmigration of a living entity after passing away from the present body. One kind of transmigration is to go to the controller of sinful activities, who is known as Yamarāja, and the other is to go to the higher planets, up to Vaikuṇṭha. Here Lord Kapila describes how persons engaged in activities of sense gratification to maintain a family are treated by the messengers of Yamarāja, called Yamadūtas. At the time of death the Yamadūtas become the custodians of those persons who have strongly gratified their senses. They take charge of the dying man and take him to the planet where Yamarāja resides. The conditions there are described in the following verses.

TEXT 20

यातनादेह आवृत्य पार्शैर्दृश्य गले बलात्।
नयतो दीर्घमद्वान दण्डवं राजभाष्य यथा॥ २०॥

yātanā—for punishment; dehe—his body; āvyāya—covering; pāśair—covering; baddhvā—binding; gale—by the neck; balāt—by force; nayataḥ—they lead; dirgham—long; adhvānam—distance; daṇḍyaṁ—a criminal; rāja-bhaṭāḥ—the king's soldiers; yathā—as.

SYNONYMS

TRANSLATION

As a criminal is arrested for punishment by the constables of the state, a person engaged in criminal sense gratification is similarly arrested by the Yamadūtas, who bind him by the neck with strong rope and cover his subtle body so that he may undergo severe punishment.

PURPORT

Every living entity is covered by a subtle and gross body. The subtle body is the covering of mind, ego, intelligence and consciousness. It is said in the scriptures that the
constables of Yamarāja cover the subtle body of the culprit and take him to the abode of Yamarāja to be punished in a way that he is able to tolerate. He does not die from this punishment because if he died, then who would suffer the punishment? It is not the business of the constables of Yamarāja to put one to death. In fact, it is not possible to kill a living entity because factually he is eternal; he simply has to suffer the consequences of his activities of sense gratification.

The process of punishment is explained in the *Caitanya-caritāmṛta*. Formerly the king's men would take a criminal in a boat in the middle of the river. They would dunk him by grasping a bunch of his hair and thrusting him completely underwater, and when he was almost suffocated, the king's constables would take him out of the water and allow him to breathe for some time, and then they would again dunk him in the water to suffocate. This sort of punishment is inflicted upon the forgotten soul by Yamarāja, as will be described in the following verses.

**TEXT 21**

_तयोऽनिर्भिन्नहृदयस्तर्जनार्जितवेपथौः ।
पथि श्रविष्ण्यमाण आर्तोऽध्यां स्वमनुस्मरनौ ॥ २१ ॥_

`tayor nirbhinna-hṛdayas
tarjanair jāta-vepathuḥ
pathi śvabhir bhakṣyamāṇa
ārto 'ghaṁ svam anusmaran`

**SYNONYMS**

tayoh—of the Yamadūtas; nirbhinna—broken; hṛdayaḥ—his heart; tarjanaiḥ—by the threatening; jāta—arisen; vepathuḥ—trembling; pathi—on the road; śvabhiḥ—by dogs; bhakṣyamāṇaḥ—being bitten; ārtaḥ—distressed; agham—sins; svam—his; anusmaran—remembering.

**TRANSLATION**

While carried by the constables of Yamarāja, he is overwhelmed and trembles in their hands. While passing on the road he is bitten by dogs, and he can remember the sinful activities of his life. He is thus terribly distressed.
It appears from this verse that while passing from this planet to the planet of Yamarāja, the culprit arrested by Yamarāja's constables meets many dogs, which bark and bite just to remind him of his criminal activities of sense gratification. It is said in Bhagavad-gītā that one becomes almost blind and is bereft of all sense when he is infuriated by the desire for sense gratification. He forgets everything. Kāmais tais tair hṛta jñānāḥ [Bg. 7.20]. One is bereft of all intelligence when he is too attracted by sense gratification, and he forgets that he has to suffer the consequences also. Here the chance for recounting his activities of sense gratification is given by the dogs engaged by Yamarāja. While we live in the gross body, such activities of sense gratification are encouraged even by modern government regulations. In every state all over the world, such activities are encouraged by the government in the form of birth control. Women are supplied pills, and they are allowed to go to a clinical laboratory to get assistance for abortions. This is going on as a result of sense gratification. Actually sex life is meant for begetting a good child, but because people have no control over the senses and there is no institution to train them to control the senses, the poor fellows fall victim to the criminal offenses of sense gratification, and they are punished after death as described in these pages of Śrīmad-Bhāgavatam.

TEXT 22

kṣut-tṛṭ-parīto 'rka-dava-analānilaiḥ
santapyamāṇaḥ pathi taptā-vāluke
kṛcchreṇa prṣṭhe kaśyā ca tāḍitaś
calaty aśakto 'pi nirāśramodake

SYNONYMS
kṣut-tṛṭ—by hunger and thirst; parītaḥ—afflicted; arka—sun; dava-anala—forest fires; anilaiḥ—by winds; santapyamāṇaḥ—being scorched; pathi—on a road; taptā-vāluke—of
hot sand; *kṛcchreṇa*—painfully; *prṣṭhe*—on the back; *kaśayā*—with a whip; *ca*—and; *tāḍitah*—beaten; *calatī*—he moves; *aśaktah*—unable; *api*—although; *nirāśrama-udake*—without shelter or water.

**TRANSLATION**

Under the scorching sun, the criminal has to pass through roads of hot sand with forest fires on both sides. He is whipped on the back by the constables because of his inability to walk, and he is afflicted by hunger and thirst, but unfortunately there is no drinking water, no shelter and no place for rest on the road.

**TEXT 23**

\[
\text{tatra tatra patañ chrānto} \\
\text{mūrcchitaù punar utthitaù} \\
\text{pathā pāpiyasā nītas} \\
\text{tarasā yama-sādanam}
\]

**SYNONYMS**

*tatra tatra*—here and there; *patan*—falling; *śrāntah*—fatigued; *mūrcchitaḥ*—unconscious; *punah*—again; *utthitaḥ*—risen; *patha*—by the road; *pāpiyasā*—very inauspicious; *nītaḥ*—brought; *tarasā*—quickly; *yama-sādanam*—to the presence of Yamarāja.

**TRANSLATION**

While passing on that road to the abode of Yamarāja, he falls down in fatigue, and sometimes he becomes unconscious, but he is forced to rise again. In this way he is very quickly brought to the presence of Yamarāja.

**TEXT 24**
SYNONYMS

yojananam —of yojana; sahastrani —thousands; navatim —ninety; nava —nine; ca —and; adhvanaḥ —from a distance; tribhīr —three; muhūrtaiḥ —within moments; dvābhyaṃ —two; vā —or; nītāḥ —brought; prāpnoti —he receives; yātanāḥ —punishments.

TRANSLATION

Thus he has to pass ninety-nine thousand yojanas within two or three moments, and then he is at once engaged in the torturous punishment which he is destined to suffer.

PURPORT

One yojana is calculated to be eight miles, and he has to pass along a road which is therefore as much as 792,000 miles. Such a long distance is passed over within a few moments only. The subtle body is covered by the constables so that the living entity can pass such a long distance quickly and at the same time tolerate the suffering. This covering, although material, is of such fine elements that material scientists cannot discover what the coverings are made of. To pass 792,000 miles within a few moments seems wonderful to the modern space travelers. They have so far traveled at a speed of 18,000 miles per hour, but here we see that a criminal passes 792,000 miles within a few seconds only, although the process is not spiritual but material.

TEXT 25
SYNONYMS

śādīpanam—setting on fire; sva-gātrāṇām—of his own limbs; veṣṭayitvā—having been surrounded; ulmuka-ādibhiḥ—by pieces of burning wood and so on; ātma-māṁsa—of his own flesh; adanam—eating; kva api—sometimes; sva-kṛttam—done by himself; parataḥ—by others; api—else; vā—or.

TRANSLATION

He is placed in the midst of burning pieces of wood, and his limbs are set on fire. In some cases he is made to eat his own flesh or have it eaten by others.

PURPORT

From this verse through the next three verses the description of punishment will be narrated. The first description is that the criminal has to eat his own flesh, burning with fire, or allow others like himself who are present there to eat. In the last great war, people in concentration camps sometimes ate their own stool, so there is no wonder that in the Yamasādāna, the abode of Yamarāja, one who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXT 26

SYNONYMS
His entrails are pulled out by the hounds and vultures of hell, even though he is still alive to see it, and he is subjected to torment by serpents, scorpions, gnats and other creatures that bite him.

TEXT 27

कृंतनं चावयवशो गाजादिभो भिदापनम् ।
पातनं गिरिश्रोत्रेभो रोढनं चाम्बुगटयोः ॥ २७ ॥

SYNONYMS

kṛntanam—cutting off; ca—and; avayavaśaḥ—limb by limb; gaja-ādibhyaḥ—by elephants and so on; bhidāpanam—tearing; pātanam—hurling down; giri—of hills; śṛṅgebhyāḥ—from the tops; roḍhanam—enclosing; ca—and; ambu-gartayoḥ—in water or in a cave.

TRANSLATION

Next his limbs are lopped off and torn asunder by elephants. He is hurled down from hilltops, and he is also held captive either in water or in a cave.

TEXT 28

यास्ताभिन्नान्यताभिन्ना रौरवाशान्त यातना: ॥
yās tāmisrāndha-tāmisrā
dauravādyāś ca yātanāḥ
bhūṅkte naro vā nārī vā
mithāḥ saṅgena nirmitāḥ

SYNONYMS

yāḥ—which; tāmisra—the name of a hell; andha-tāmisrāḥ—the name of a hell;
raurava—the name of a hell; ādyāḥ—and so on; ca—and; yātanāḥ—punishments;
bhūṅkte—undergoes; naraḥ—man; vā—or; nārī—woman; vā—or; mithāḥ—mutual;
saṅgena—by association; nirmitāḥ—caused.

TRANSLATION

Men and women whose lives were built upon indulgence in illicit sex life are put into many kinds of miserable conditions in the hells known as Tāmisra, Andha-tāmisra and Raurava.

PURPORT

Materialistic life is based on sex life. The existence of all the materialistic people, who are undergoing severe tribulation in the struggle for existence, is based on sex. Therefore, in the Vedic civilization sex life is allowed only in a restricted way; it is for the married couple and only for begetting children. But when sex life is indulged in for sense gratification illegally and illicitly, both the man and the woman await severe punishment in this world or after death. In this world also they are punished by virulent diseases like syphilis and gonorrhea, and in the next life, as we see in this passage of Śrīmad-Bhāgavatam, they are put into different kinds of hellish conditions to suffer. In Bhagavad-gītā, First Chapter, illicit sex life is also very much condemned, and it is said that one who produces children by illicit sex life is sent to hell. It is confirmed here in the Bhāgavatam that such offenders are put into hellish conditions of life in Tāmisra, Andha-tāmisra and Raurava.

TEXT 29
Lord Kapila continued: My dear mother, it is sometimes said that we experience hell or heaven on this planet, for hellish punishments are sometimes visible on this planet also.

PURPORT

Sometimes unbelievers do not accept these statements of scripture regarding hell. They disregard such authorized descriptions. Lord Kapila therefore confirms them by saying that these hellish conditions are also visible on this planet. It is not that they are only on the planet where Yamarāja lives. On the planet of Yamarāja, the sinful man is given the chance to practice living in the hellish conditions which he will have to endure in the next life, and then he is given a chance to take birth on another planet to continue his hellish life. For example, if a man is to be punished to remain in hell and eat stool and urine, then first of all he practices such habits on the planet of Yamarāja, and then he is given a particular type of body, that of a hog, so that he can eat stool and think that he is enjoying life. It is stated previously that in any hellish condition, the conditioned soul thinks he is happy. Otherwise, it would not be possible for him to suffer hellish life.

TEXT 30

EBW 30.30
SYNONYMS

evam—in this way; kutumbam—family; bibhrāṇaḥ—he who maintained; udaram—stomach; bharaḥ—he who maintained; eva—only; vā—or; visṛjya—after giving up; iha—here; ubhayam—both of them; pretya—after death; bhuṅkte—he undergoes; tat—of that; phalam—result; idṛśam—such.

TRANSLATION

After leaving this body, the man who maintained himself and his family members by sinful activities suffers a hellish life, and his relatives suffer also.

PURPORT

The mistake of modern civilization is that man does not believe in the next life. But whether he believes or not, the next life is there, and one has to suffer if one does not lead a responsible life in terms of the injunctions of authoritative scriptures like the Vedas and purāṇas. Species lower than human beings are not responsible for their actions because they are made to act in a certain way, but in the developed life of human consciousness, if one is not responsible for his activities, then he is sure to get a hellish life, as described herein.
bhūta-droheṇa yad bhṛtam

SYNONYMS

ekah—alone; prapadyate—he enters; dhvāntam—darkness; hitvā—after quitting; idam—this; sva—his; kalevaram—body; kuśala-itara—sin; pātheyah—his passage money; bhūta—to other living entities; droheṇa—by injury; yat—which body; bhṛtam—was maintained.

TRANSLATION

He goes alone to the darkest regions of hell after quitting the present body, and the money he acquired by envying other living entities is the passage money with which he leaves this world.

PURPORT

When a man earns money by unfair means and maintains his family and himself with that money, the money is enjoyed by many members of the family, but he alone goes to hell. A person who enjoys life by earning money or by envying another's life, and who enjoys with family and friends, will have to enjoy alone the resultant sinful reactions accrued from such violent and illicit life. For example, if a man secures some money by killing someone and with that money maintains his family, those who enjoy the black money earned by him are also partially responsible and are also sent to hell, but he who is the leader is especially punished. The result of material enjoyment is that one takes with him the sinful reaction only, and not the money. The money he earned is left in this world, and he takes only the reaction. In this world also, if a person acquires some money by murdering someone, the family is not hanged, although its members are sinfully contaminated. But the man who commits the murder and maintains his family is himself hanged as a murderer. The direct offender is more responsible for sinful activities than the indirect enjoyer. The great learned scholar Cāṇakya Paṇḍita says, therefore, that whatever one has in his possession had better be spent for the cause of sat, or the Supreme Personality of Godhead, because one cannot take his possessions with him. They remain here, and they will be lost. Either we leave the money or the money leaves us, but we will be separated. The best use of money as long as it is within our possession is to spend it to acquire Kṛṣṇa consciousness.
TEXT 32

daivenāsāditam tasya śamalam niraye pumān
bhūṅkte kuṭumbapaśasya hṛta-vitta ivāturaḥ

SYNONYMS

daivena—by the arrangement of the Supreme Personality of Godhead; āsāditam—obtained; tasya—his; śamalam—sinful reaction; niraye—in a hellish condition; pumān—the man; bhūṅkte—undergoes; kuṭumbapaśasya—of maintaining a family; hṛta-vitta—one whose wealth is lost; iva—like; āturaḥ—suffering.

TRANSLATION

Thus, by the arrangement of the Supreme Personality of Godhead, the maintainer of kinsmen is put into a hellish condition to suffer for his sinful activities, like a man who has lost his wealth.

PURPORT

The example set herein is that the sinful person suffers just like a man who has lost his wealth. The human form of body is achieved by the conditioned soul after many, many births and is a very valuable asset. Instead of utilizing this life to get liberation, if one uses it simply for the purpose of maintaining his so-called family and therefore performs foolish and unauthorized action, he is compared to a man who has lost his wealth and who, upon losing it, laments. When wealth is lost, there is no use lamenting, but as long as there is wealth, one has to utilize it properly and thereby gain eternal profit. It may be argued that when a man leaves his money earned by sinful activities, he also leaves his sinful activities here with his money. But it is especially mentioned herein that by superior arrangement (daivenāsāditam), although the man leaves behind him his sinfully earned money, he carries the effect of it. When a man steals some money, if he is caught
and agrees to return it, he is not freed from the criminal punishment. By the law of the state, even though he returns the money, he has to undergo the punishment. Similarly, the money earned by a criminal process may be left by the man when dying, but by superior arrangement he carries with him the effect, and therefore he has to suffer hellish life.

SB 3.30.33

TEXT 33

केवलेन ह्य अधर्मेन कुटुम्बाभरणोत्तुकः || याति जीवोन्यतात्मिनं चरमं तनस: पदम् || ३३ ||

kevalena hy adharman ca
kuṭumbara-bharaṇotsakah
yāti jīvo 'ndha-tāmīṣräm
caramam tamasah padam

SYNONYMS

kevalena—simply; hi—certainly; adharman—by irreligious activities; kuṭumbara—family; bharaṇa—to maintain; utsakah—eager; yāti—goes; jīvaḥ—a person; andha-tāmīṣrām—to Andha-tāmīṣra; caramam—ultimate; tamasah—of darkness; padam—region.

TRANSLATION

Therefore a person who is very eager to maintain his family and kinsmen simply by black methods certainly goes to the darkest region of hell, which is known as Andha-tāmīṣra.

PURPORT

Three words in this verse are very significant. Kevalena means "only by black methods," adharman means "unrighteous" or "irreligious," and kuṭumbara-bharaṇa means "family maintenance." Maintaining one's family is certainly the duty of a householder, but one should be eager to earn his livelihood by the prescribed method, as stated in the scriptures. In Bhagavad-gītā it is described that the Lord has divided the social system into four classifications of castes, or varṇas, according to quality and work. Apart from Bhagavad-gītā, in every society a man is known according to his quality and work. For example, when a man is constructing wooden furniture, he is called a carpenter, and a
man who works with an anvil and iron is called a blacksmith. Similarly, a man who is engaged in the medical or engineering fields has a particular duty and designation. All these human activities have been divided by the Supreme Lord into four varṇas, namely brāhmaṇa, kṣatriya, vaiśya and śūdra. In Bhagavad-gītā and in other Vedic literatures, the specific duties of the brāhmaṇa, kṣatriya, vaiśya and śūdra are mentioned.

One should work honestly according to his qualification. He should not earn his livelihood unfairly, by means for which he is not qualified. If a brāhmaṇa who works as a priest so that he may enlighten his followers with the spiritual way of life is not qualified as a priest, then he is cheating the public. One should not earn by such unfair means. The same is applicable to a kṣatriya or to a vaiśya. It is especially mentioned that the means of livelihood of those who are trying to advance in Kṛṣṇa consciousness must be very fair and uncomplicated. Here it is mentioned that he who earns his livelihood by unfair means (kevalena) is sent to the darkest hellish region. Otherwise, if one maintains his family by prescribed methods and honest means, there is no objection to one's being a family man.

TEXT 34

अधस्तान्तरलोकस्य याबतीयांतनादयः ।
क्रमशः समनुक्रम्य पुनरत्राब्रजेच्छुचिः ॥ 34 ॥

adhaṣṭān nara-lokasya
yāvatē rātanādayah
kramaśah samanukramya
punar atrāvrajec chuciḥ

SYNONYMS

adhaṣṭā—from below; nara-lokasya—human birth; yāvatē—as many; yātanā—punishments; ādayah—and so on; kramaśah—in a regular order; samanukramya—having gone through; punah—again; atra—here, on this earth; āvrajet—he may return; śuciḥ—pure.

TRANSLATION

Having gone through all the miserable, hellish conditions and having passed in a regular
order through the lowest forms of animal life prior to human birth, and having thus been purged of his sins, one is reborn again as a human being on this earth.

PURPORT

Just as a prisoner, who has undergone troublesome prison life, is set free again, the person who has always engaged in impious and mischievous activities is put into hellish conditions, and when he has undergone different hellish lives, namely those of lower animals like cats, dogs and hogs, by the gradual process of evolution he again comes back as a human being. In Bhagavad-gītā it is stated that even though a person engaged in the practice of the yoga system may not finish perfectly and may fall down for some reason or other, his next life as a human being is guaranteed. It is stated that such a person, who has fallen from the path of yoga practice, is given a chance in his next life to take birth in a very rich family or in a very pious family. It is interpreted that "rich family" refers to a big mercantile family because generally people who engage in trades and mercantile business are very rich. One who engaged in the process of self-realization, or connecting with the Supreme Absolute Truth, but fell short is allowed to take birth in such a rich family, or he is allowed to take birth in the family of pious brāhmaṇas; either way, he is guaranteed to appear in human society in his next life. It can be concluded that if someone is not willing to enter into hellish life, as in Tāmisra or Andha-tāmisra, then he must take to the process of Kṛṣṇa consciousness, which is the first-class yoga system, because even if one is unable to attain complete Kṛṣṇa consciousness in this life, he is guaranteed at least to take his next birth in a human family. He cannot be sent into a hellish condition. Kṛṣṇa consciousness is the purest life, and it protects all human beings from gliding down to hell to take birth in a family of dogs or hogs.

Thus end the Bhaktivedanta purports of the Third Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled "Description by Lord Kapila of Adverse Fruitive Activities."

31. Lord Kapila's Instructions on the Movements of the Living Entities

SB 3.31.1
TEXT 1

śrī-bhagavān uvāca
karmaṇā daiva-netrena
jantur dehopapattaye
striyāḥ praviṣṭa udaram
puṃso retaḥ-kaṇaśrayah

SYNONYMS
śrī-bhagavān uvāca—The Supreme Personality of Godhead said; karmaṇā—by the result of work; daiva-netrena—under the supervision of the Lord; jantur—the living entity; deha—a body; upapattaye—for obtaining; striyāḥ—of a woman; praviṣṭa—enters; udaram—the womb; puṃsaḥ—of a man; retaḥ—of semen; kaṇa—a particle; āśrayah—dwelling in.

TRANSLATION
The Personality of Godhead said: Under the supervision of the Supreme Lord and according to the result of his work, the living entity, the soul, is made to enter into the womb of a woman through the particle of male semen to assume a particular type of body.

PURPORT
As stated in the last chapter, after suffering different kinds of hellish conditions, a man comes again to the human form of body. The same topic is continued in this chapter. In order to give a particular type of human form to a person who has already suffered hellish life, the soul is transferred to the semen of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semen of the father into the mother's womb in order to produce a particular type of body. This process is applicable to all embodied living entities, but it is especially mentioned for the man who was transferred to the Andha-tāmisra hell. After suffering there, when he who has had many types of hellish bodies, like those of dogs and hogs, is to come again to the
human form, he is given the chance to take his birth in the same type of body from which he degraded himself to hell.

Everything is done by the supervision of the Supreme Personality of Godhead. Material nature supplies the body, but it does so under the direction of the Supersoul. It is said in Bhagavad-gītā that a living entity is wandering in this material world on a chariot made by material nature. The Supreme Lord, as Supersoul, is always present with the individual soul. He directs material nature to supply a particular type of body to the individual soul according to the result of his work, and the material nature supplies it. Here one word, retaḥ-kaṇāśrayah, is very significant because it indicates that it is not the semen of the man that creates life within the womb of a woman; rather, the living entity, the soul, takes shelter in a particle of semen and is then pushed into the womb of a woman. Then the body develops. There is no possibility of creating a living entity without the presence of the soul simply by sexual intercourse. The materialistic theory that there is no soul and that a child is born simply by material combination of the sperm and ovum is not very feasible. It is unacceptable.

TEXT 2

kalalam tv eka-rātreṇa
pañca-rātreṇa budbudam
daśāhena tu karkandhūḥ
peśy añḍam vā tataḥ param

SYNONYMS

kalalam—mixing of the sperm and ovum; tu—then; eka-rātreṇa—on the first night; pañca-rātreṇa—by the fifth night; budbudam—a bubble; daśā-ahena—in ten days; tu—then; karkandhūḥ—like a plum; peśi—a lump of flesh; añḍam—an egg; vā—or; tataḥ—thence; param—afterwards.

TRANSLATION

On the first night, the sperm and ovum mix, and on the fifth night the mixture ferments.
into a bubble. On the tenth night it develops into a form like a plum, and after that, it gradually turns into a lump of flesh or an egg, as the case may be.

**PURPORT**

The body of the soul develops in four different ways according to its different sources. One kind of body, that of the trees and plants, sprouts from the earth; the second kind of body grows from perspiration, as with flies, germs and bugs; the third kind of body develops from eggs; and the fourth develops from an embryo. This verse indicates that after emulsification of the ovum and sperm, the body gradually develops either into a lump of flesh or into an egg, as the case may be. In the case of birds it develops into an egg, and in the case of animals and human beings it develops into a lump of flesh.

**TEXT 3**

मासेन तु शिरो द्वाम्यां बाहुद्वायुःविग्रहः ।
नक्ष्योमस्तिचर्माणि लिङ्गचिद्वद्वेदविभि: ॥ ३ ॥

**SYNONYMS**

māsena—within a month; tu—then; śirah—a head; dvābhyaṁ—in two months; bāhu—arms; aṅghri—feet; ādi—and so on; aṅga—limbs; vigrahaḥ—form; nakha—nails; loma—body hair; asthi—bones; carmāṇi—and skin; liṅga—organ of generation; chidra—apertures; udbhavaḥ—appearance; tribhiḥ—within three months.

**TRANSLATION**

In the course of a month, a head is formed, and at the end of two months the hands, feet and other limbs take shape. By the end of three months, the nails, fingers, toes, body hair, bones and skin appear, as do the organ of generation and the other apertures in the body, namely the eyes, nostrils, ears, mouth and anus.
**TEXT 4**

चतुर्भर्त्तिर्दवः सत पञ्चभिः क्षुत-वद्वः ।
ष्टिर्जरायुणा वीतः कुशी भ्राम्यति दक्षिणे ॥ ४ ॥

caturbhir dhātavaḥ sapta
pañcabhiḥ kṣut-ṛṇ-udbhavaḥ
ṣaṇbhir jarāyuṇā vitaḥ
kukṣau bhrāmyati daksīne

**SYNONYMS**
caturbhīḥ—within four months; dhātavaḥ—ingredients; sapta—seven; pañcabhiḥ—within five months; kṣut-ṛṇ—of hunger and thirst; udbhavaḥ—appearance; ṣaṇbhīḥ—within six months; jarāyuṇā—by the amnion; vitaḥ—enclosed; kukṣau—in the abdomen; bhrāmyati—moves; daksīne—on the right side.

**TRANSLATION**

Within four months from the date of conception, the seven essential ingredients of the body, namely chyle, blood, flesh, fat, bone, marrow and semen, come into existence. At the end of five months, hunger and thirst make themselves felt, and at the end of six months, the fetus, enclosed by the amnion, begins to move on the right side of the abdomen.

**PURPORT**

When the body of the child is completely formed at the end of six months, the child, if he is male, begins to move on the right side, and if female, she tries to move on the left side.

**TEXT 5**

मातुर्ज्ञ्यात्रावनांध्रेयंद्रा दातुरस्मतेः ।
शेते विष्णून्तरयोगाः स जन्तुर्ज्ञतुस्माभवे ॥ ५ ॥
mātur jagdhānna-pānādyair
edhad-dhātur asammate
śete viṇ-mūtrayor garte
sa jantur jantu-sambhave

SYNONYMS

mātuḥ—of the mother; jagdha—taken; anna-pāna—by the food and drink; ādyaiḥ—and so on; edhat—increasing; dhātuḥ—the ingredients of his body; asammate—abominable; śete—remains; viṭ-mūtrayoh—of stools and urine; garte—in a hollow; saḥ—that; jantuḥ—fetus; jantu—of worms; sambhave—the breeding place.

TRANSLATION

Deriving its nutrition from the food and drink taken by the mother, the fetus grows and remains in that abominable residence of stools and urine, which is the breeding place of all kinds of worms.

PURPORT

In the Mārkaṇḍeya Purāṇa it is said that in the intestine of the mother the umbilical cord, which is known as āpyāyanī, joins the mother to the abdomen of the child, and through this passage the child within the womb accepts the mother's assimilated foodstuff. In this way the child is fed by the mother's intestine within the womb and grows from day to day. The statement of the Mārkaṇḍeya Purāṇa about the child's situation within the womb is exactly corroborated by modern medical science, and thus the authority of the purāṇas cannot be disproved, as is sometimes attempted by the Māyāvādī philosophers. Since the child depends completely on the assimilated foodstuff of the mother, during pregnancy there are restrictions on the food taken by the mother. Too much salt, chili, onion and similar food is forbidden for the pregnant mother because the child's body is too delicate and new for him to tolerate such pungent food. Restrictions and precautions to be taken by the pregnant mother, as enunciated in the smṛti scriptures of Vedic literature, are very useful. We can understand from the Vedic literature how much care is taken to beget a nice child in society. The garbhādhāna ceremony before sexual intercourse was compulsory for persons in the higher grades of society, and it is very scientific. Other processes recommended in the Vedic literature during pregnancy
are also very important. To take care of the child is the primary duty of the parents because if such care is taken, society will be filled with good population to maintain the peace and prosperity of the society, country and human race.

TEXT 6

\[ kṛmibhiḥ kṣata-sarvāṅgaḥ \]
\[ saukumāryāt pratikṣanam \]
\[ mūrcchāṁ āpnoty uru-kleṣas \]
\[ tatrāyaiḥ kṣudhitair muhuḥ \]

SYNONYMS

- \( kṛmibhiḥ \) —by worms;
- \( kṣata \) —bitten;
- \( sarva-aṅgaḥ \) —all over the body;
- \( saukumāryāt \) —because of tenderness;
- \( pratikṣanam \) —moment after moment;
- \( mūrcchām \) —unconsciousness;
- \( āpnoty \) —he obtains;
- \( uru-kleṣas \) —whose suffering is great;
- \( tatrāyaiḥ \) —being there (in the abdomen);
- \( kṣudhitaiḥ \) —hungry;
- \( muhuḥ \) —again and again.

TRANSLATION

Bitten again and again all over the body by the hungry worms in the abdomen itself, the child suffers terrible agony because of his tenderness. He thus becomes unconscious moment after moment because of the terrible condition.

PURPORT

The miserable condition of material existence is not only felt when we come out of the womb of the mother, but is also present within the womb. Miserable life begins from the moment the living entity begins to contact his material body. Unfortunately, we forget this experience and do not take the miseries of birth very seriously. In Bhagavad-gītā, therefore, it is specifically mentioned that one should be very alert to understand the specific difficulties of birth and death. Just as during the formation of this body we have to pass through so many difficulties within the womb of the mother, at the time of death there are also many difficulties. As described in the previous chapter, one has to
transmigrate from one body to another, and the transmigration into the bodies of dogs and hogs is especially miserable. But despite such miserable conditions, due to the spell of māyā we forget everything and become enamored by the present so-called happiness, which is described as actually no more than a counteraction to distress.

**TEXT 7**

![Image of Sanskrit text]

**SYNONYMS**

kaṭu—bitter; tīkṣṇa—pungent; uṣṇa—hot; lavana—salty; rūṣa—dry; amla—sour; ādibhiḥ—and so on; ulbaṇaiḥ—excessive; mārī-bhuktaiḥ—by foods eaten by the mother; upasṛṣṭaḥ—affected; sarvāṅgottita—over the body; uthita—arisen; vedanaḥ—pain.

**TRANSLATION**

Owing to the mother's eating bitter, pungent foodstuffs, or food which is too salty or too sour, the body of the child incessantly suffers pains which are almost intolerable.

**PURPORT**

All descriptions of the child's bodily situation in the womb of the mother are beyond our conception. It is very difficult to remain in such a position, but still the child has to remain. Because his consciousness is not very developed, the child can tolerate it, otherwise he would die. That is the benediction of māyā, who endows the suffering body with the qualifications for tolerating such terrible tortures.

**TEXT 8**

![Image of Sanskrit text]
SYNONYMS

ulbena—by the amnion; saṁvṛtas—enclosed; tasmin—in that place; antraiḥ—by the intestines; ca—and; bāhīḥ—outside; āvṛtaḥ—covered; āste—he lies; kṛtvā—having put; śirāḥ—the head; kukṣau—towards the belly; bhugna—bent; pṛṣṭha—back; śirāḥ-dharaḥ—neck.

TRANSLATION

Placed within the amnion and covered outside by the intestines, the child remains lying on one side of the abdomen, his head turned towards his belly and his back and neck arched like a bow.

PURPORT

If a grown man were put into such a condition as the child within the abdomen, completely entangled in all respects, it would be impossible for him to live even for a few seconds. Unfortunately, we forget all these sufferings and try to be happy in this life, not caring for the liberation of the soul from the entanglement of birth and death. It is an unfortunate civilization in which these matters are not plainly discussed to make people understand the precarious condition of material existence.

TEXT 9

akalpaḥ svāṅga-caṣṭāyāṁ
śakunța iva pāñjare
 tatra labdha-smṛtir daivāt
 karma janma-śatodbhavam
 smaran dīrgham anucchvāsām
 śarma kim nāma vindate

SYNONYMS

akalpaḥ—unable; sva-aṅga—his limbs; ceṣṭāyām—to move; śakunțah—a bird; iva—like; pāñjare—in a cage; tatra—there; labdha-smṛtih—having gained his memory; daivāt—by fortune; karma—activities; janma-śata-udbhavam—occurring during the last hundred births; smaran—remembering; dīrgham—for a long time; anucchvāsam—sighing; śarma—peace of mind; kim—what; nāma—then; vindate—can he achieve.

TRANSLATION

The child thus remains just like a bird in a cage, without freedom of movement. At that time, if the child is fortunate, he can remember all the troubles of his past one hundred births, and he grieves wretchedly. What is the possibility of peace of mind in that condition?

PURPORT

After birth the child may forget about the difficulties of his past lives, but when we are grown-up we can at least understand the grievous tortures undergone at birth and death by reading the authorized scriptures like Śrīmad-Bhāgavatam. If we do not believe in the scriptures, that is a different question, but if we have faith in the authority of such descriptions, then we must prepare for our freedom in the next life; that is possible in this human form of life. One who does not take heed of these indications of suffering in human existence is said to be undoubtedly committing suicide. It is said that this human form of life is the only means for crossing over the nescience of māyā, or material existence. We have a very efficient boat in this human form of body, and there is a very expert captain, the spiritual master; the scriptural injunctions are like favorable winds. If we do not cross over the ocean of the nescience of material existence in spite of all these facilities, then certainly we are all intentionally committing suicide.

TEXT 10

SB 3.31.10
Thus endowed with the development of consciousness from the seventh month after his conception, the child is tossed downward by the airs that press the embryo during the weeks preceding delivery. Like the worms born of the same filthy abdominal cavity, he cannot remain in one place.

PURPORT

At the end of the seventh month the child is moved by the bodily air and does not remain in the same place, for the entire uterine system becomes slackened before delivery. The worms have been described here as sodara. Sodara means "born of the same mother." Since the child is born from the womb of the mother and the worms are also born of fermentation within the womb of the same mother, under the circumstances the child and the worms are actually brothers. We are very anxious to establish universal brotherhood among human beings, but we should take into consideration that even the worms are our brothers, what to speak of other living entities. Therefore, we should be concerned about all living entities.
SYNONYMS

nāthamānaḥ—appealing; rṣīḥ—the living entity; bhītaḥ—frightened; saptā-vadhriḥ—bound by the seven layers; kṛta-añjaliḥ—with folded hands; stuvīṭa—prays; tam—to the Lord; viklavayā—faltering; vācā—with words; yena—by whom; udare—in the womb; ārpitāḥ—he was placed.

TRANSLATION

The living entity in this frightful condition of life, bound by seven layers of material ingredients, prays with folded hands, appealing to the Lord, who has put him in that condition.

PURPORT

It is said that when a woman is having labor pains she promises that she will never again become pregnant and suffer from such a severely painful condition. Similarly, when one is undergoing some surgical operation he promises that he will never again act in such a way as to become diseased and have to undergo medical surgery, or when one falls into danger, he promises that he will never again make the same mistake. Similarly, the living entity, when put into a hellish condition of life, prays to the Lord that he will never again commit sinful activities and have to be put into the womb for repeated birth and death. In the hellish condition within the womb, the living entity is very much afraid of being born again, but when he is out of the womb, when he is in full life and good health, he forgets everything and commits again and again the same sins for which he was put into that horrible condition of existence.

TEXT 12

SB 3.31.12
jantur uvāca

tasyopasannam avitum jagad icchayātta-
nānā-tanor bhuvi calac-caraṇāravindam
so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayam me
yenedṛśī gatir adarśya asato’nurūpā

SYNONYMS

jantuh uvāca—the human soul says; tasya—of the Supreme Personality of Godhead;
upasannam—having approached for protection; avitum—to protect; jagat—the
universe; icchāyā—by His own will; ātta-nānā-tanoḥ—who accepts various forms;
bhuvi—on the earth; calat—walking; caraṇa-aravindam—the lotus feet; saḥ aham—I
myself; vrajāmi—go; śaraṇam—unto the shelter; hi—indeed; akutaḥ-bhayam—giving
relief from all fear; me—for me; yena—by whom; idṛśī—such; gatiḥ—condition of life;
adarśi—was considered; asataḥ—impious; anurūpā—befitting.

TRANSLATION

The human soul says: I take shelter of the lotus feet of the Supreme Personality of
Godhead, who appears in His various eternal forms and walks on the surface of the world.
I take shelter of Him only, because He can give me relief from all fear and from Him I
have received this condition of life, which is just befitting my impious activities.

PURPORT

The word calac-caraṇāravindam refers to the Supreme Personality of Godhead, who
actually walks or travels upon the surface of the world. For example, Lord Rāmacandra
actually walked on the surface of the world, and Lord Kṛṣṇa also walked just like an
ordinary man. The prayer is therefore offered to the Supreme Personality of Godhead,
who descends to the surface of this earth, or any part of this universe, for the protection
of the pious and the destruction of the impious. It is confirmed in Bhagavad-gītā that when there is an increase of irreligion and discrepancies arise in the real religious activities, the Supreme Lord comes to protect the pious and kill the impious. This verse indicates Lord Kṛṣṇa.

Another significant point in this verse is that the Lord comes, icchayā, by His own will. As Kṛṣṇa confirms in Bhagavad-gītā, sambhāvāmy ātma-māyāya: [Bg. 4.6] "I appear at My will, by My internal potential power." He is not forced to come by the laws of material nature. It is stated here, icchayā: He does not assume any form, as the impersonalists think, because He comes at His own will, and the form in which He descends is His eternal form. As the Supreme Lord puts the living entity into the condition of horrible existence, He can also deliver him, and therefore one should seek shelter at the lotus feet of Kṛṣṇa. Kṛṣṇa demands, "Give up everything and surrender unto Me." And it is also said in Bhagavad-gītā that anyone who approaches Him does not come back again to accept a form in material existence, but goes back to Godhead, back home, never to return.

TEXT 13

Yaśtv ātra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāraṁ akhaṇḍa-bodham
ātapyamāna-hṛdaye 'vasitam namāmi

SYNONYMS

yah—who; tu—also; atra—here; baddha—bound; iva—as if; karmabhiḥ—by activities; āvṛta—covered; ātmā—the pure soul; bhūta—the gross elements; indriya—the senses; āśaya—the mind; mayīm—consisting of; avalambya—having fallen; māyāṁ—into māyā; āste—remains; viśuddham—completely pure; avikāram—without change; akhaṇḍa-bodham—possessed of unlimited knowledge; ātapyamāna—repentant; hṛdaye—
TRANSLATION

I, the pure soul, appearing now bound by my activities, am lying in the womb of my mother by the arrangement of māyā. I offer my respectful obeisances unto Him who is also here with me but who is unaffected and changeless. He is unlimited, but He is perceived in the repentant heart. To Him I offer my respectful obeisances.

PURPORT

As stated in the previous verse, the jīva soul says, "I take shelter of the Supreme Lord." Therefore, constitutionally, the jīva soul is the subordinate servitor of the Supreme Soul, the Personality of Godhead. Both the Supreme Soul and the jīva soul are sitting in the same body, as confirmed in the Upaniṣads. They are sitting as friends, but one is suffering, and the other is aloof from suffering.

In this verse it is said, viśuddham avikāram akhaṇḍa-bodham: the Supersoul is always sitting apart from all contamination. The living entity is contaminated and suffering because he has a material body, but that does not mean that because the Lord is also with him, He also has a material body. He is avikāram, changeless. He is always the same Supreme, but unfortunately the Māyāvādī philosophers, because of their impure hearts, cannot understand that the Supreme Soul, the Supersoul, is different from the individual soul. It is said here, ātapyamāna-hṛdaye 'vasitam: He is in the heart of every living entity, but He can be realized only by a soul who is repentant. The individual soul becomes repentant that he forgot his constitutional position, wanted to become one with the Supreme Soul and tried his best to lord it over material nature. He has been baffled, and therefore he is repentant. At that time, Supersoul, or the relationship between the Supersoul and the individual soul, is realized. As it is confirmed in Bhagavad-gītā, after many, many births the knowledge comes to the conditioned soul that Vāsudeva is great, He is master, and He is Lord. The individual soul is the servant, and therefore he surrenders unto Him. At that time he becomes a mahātmā, a great soul. Therefore, a fortunate living being who comes to this understanding, even within the womb of his mother, has his liberation assured.

TEXT 14

यः पद्मभूतरचिते रहितः शरीरे

SB 3.31.14
yaḥ pañca-bhūta-racite rahitah śarīre
cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham
tenāvikunṭha-mahimānam ṛṣim tam enaṁ
vande param prakṛti-pūrusayoh pumāṁsam

SYNONYMS

yaḥ—who; pañca-bhūta—five gross elements; racite—made of; rahitah—separated;
śarīre—in the material body; channaḥ—covered; ayathā—unfitly; indriya—senses;
guṇa—qualities; artha—objects of senses; cit—ego; ātmakah—consisting of; aham—I;
tenā—by a material body; avikuṇṭha-mahimānam—whose glories are unobscured; ṛṣim—
all-knowing; tam—that; enam—unto Him; vande—I offer obeisances; param—
transcendental; prakṛti—to material nature; pūrusayoh—to the living entities;
pumāṁsam—unto the Supreme Personality of Godhead.

TRANSLATION

I am separated from the Supreme Lord because of my being in this material body, which
is made of five elements, and therefore my qualities and senses are being misused,
although I am essentially spiritual. Because the Supreme Personality of Godhead is
transcendental to material nature and the living entities, because He is devoid of such a
material body, and because He is always glorious in His spiritual qualities, I offer my
obeisances unto Him.

PURPORT

The difference between the living entity and the Supreme Personality of Godhead is
that the living entity is prone to be subjected to material nature, whereas the Supreme
Godhead is always transcendental to material nature as well as to the living entities.
When the living entity is put into material nature, then his senses and qualities are
polluted, or designated. There is no possibility for the Supreme Lord to become
embodied by material qualities or material senses, for He is above the influence of
material nature and cannot possibly be put in the darkness of ignorance like the living entities. Because of His full knowledge, He is never subjected to the influence of material nature. Material nature is always under His control, and it is therefore not possible that material nature can control the Supreme Personality of Godhead. Since the identity of the living entity is very minute, he is prone to be subjected to material nature, but when he is freed from this material body, which is false, he attains the same, spiritual nature as the Supreme Lord. At that time there is no qualitative difference between him and the Supreme Lord, but because he is not so quantitatively powerful as to never be put under the influence of material nature, he is quantitatively different from the Lord.

The entire process of devotional service is to purify oneself of this contamination of material nature and put oneself on the spiritual platform, where he is qualitatively one with the Supreme Personality of Godhead. In the Vedas it is said that the living entity is always free. Asaṅgaḥ hy ayaṁ puruṣaḥ. The living entity is liberated. His material contamination is temporary, and his actual position is that he is liberated. This liberation is achieved by Kṛṣṇa consciousness, which begins from the point of surrender. Therefore it is said here, "I offer my respectful obeisances unto the Supreme Person."

TEXT 15

yan-māyayorū-guṇakarmānabhināsmin
sāṁsārīkē pāthī chārṣṭadāmbṁhreṇa
nabhyātmē: punaṁ y Psychicōttā lokā
yuktyā kaya mahānugraham antarēṇa

SYNONYMS

yat—of the Lord; māyāyā—by the māyā; uru-guṇa—arising from the great modes; karma—activities; nibandhane—with bonds; asmin—this; sāṁsārīke—of repeated birth and death; pāthi—on the path; carāṁs tad-abhīṣrāmeṇa

SB 3.31.15

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great pains; naṣṭa—lost; smṛtiḥ—memory; punaḥ—again; ayam—this living entity; 
prayāṇīta—may realize; lokam—his true nature; yuktā kayā—by what means; mahat-
anugraham—the mercy of the Lord; antareṇa—without.

TRANSLATION

The human soul further prays: The living entity is put under the influence of material 
nature and continues a hard struggle for existence on the path of repeated birth and 
death. This conditional life is due to his forgetfulness of his relationship with the 
Supreme Personality of Godhead. Therefore, without the Lord's mercy, how can he again 
engage in the transcendental loving service of the Lord?

PURPORT

The Māyāvādī philosophers say that simply by cultivation of knowledge by mental 
speculation, one can be liberated from the condition of material bondage. But here it is 
said one is liberated not by knowledge but by the mercy of the Supreme Lord. The 
knowledge the conditioned soul gains by mental speculation, however powerful it may 
be, is always too imperfect to approach the Absolute Truth. It is said that without the 
mercy of the Supreme Personality of Godhead one cannot understand Him or His actual 
form, quality and name. Those who are not in devotional service go on speculating for 
many, many thousands of years, but they are still unable to understand the nature of the 
Absolute Truth. 

One can be liberated in the knowledge of the Absolute Truth simply by the mercy of the 
Supreme Personality of Godhead. It is clearly said herein that our memory is lost 
because we are now covered by His material energy. Arguments may be put forward as to 
why we have been put under the influence of this material energy by the supreme will of 
the Lord. This is explained in Bhagavad-gītā, where the Lord says, "I am sitting in 
everyone's heart, and due to Me one is forgetful or one is alive in knowledge." The 
forgetfulness of the conditioned soul is also due to the direction of the Supreme Lord. A 
living entity misuses his little independence when he wants to lord it over material 
nature. This misuse of independence, which is called māyā, is always available, otherwise 
there would be no independence. Independence implies that one can use it properly or 
improperly. It is not static; it is dynamic. Therefore, misuse of independence is the cause 
of being influenced by māyā. 

Māyā is so strong that the Lord says that it is very difficult to surmount her influence. 
But one can do so very easily "if he surrenders unto Me." Mām eva ye prapadyante:
anyone who surrenders unto Him can overcome the influence of the stringent laws of material nature. It is clearly said here that a living entity is put under the influence of māyā by His will, and if anyone wants to get out of this entanglement, this can be made possible simply by His mercy.

The activities of the conditioned souls under the influence of material nature are explained here. Every conditioned soul is engaged in different types of work under the influence of material nature. We can see in the material world that the conditioned soul acts so powerfully that he is playing wonderfully in creating the so-called advancements of material civilization for sense gratification. But actually his position is to know that he is an eternal servant of the Supreme Lord. When he is actually in perfect knowledge, he knows that the Lord is the supreme worshipful object and that the living entity is His eternal servant. Without this knowledge, he engages in material activities; that is called ignorance.

TEXT 16

jñānam yad etad adadhāt katamaḥ sa deva-
stātvākālikāṁ sthirāchāretvānvarūntaṁ

tāṁ jīva-karma-padavīṁ anuvartamānāṁ

tāpa-trayopasamanāya vayaṁ bhajema

SYNONYMS

jñānam—knowledge; yat—which; etat—this; adadhāt—gave; katamaḥ—who other than; saḥ—that; devaḥ—the Personality of Godhead; trai-kālikam—of the three phases of time; sthira-careśu—in the inanimate and animate objects; anuvartita—dwelling; aṁśaḥ—His partial representation; tam—unto Him; jīva—of the jīva souls; karma-

padavīṁ—the path of fruitive activities; anuvartamānāḥ—who are pursuing; tāpa-

traya—from the threefold miseries; upaśamanāya—for getting free; vayaṁ—we; bhajema—must surrender.
TRANSLATION

No one other than the Supreme Personality of Godhead, as the localized Paramātmā, the partial representation of the Lord, is directing all inanimate and animate objects. He is present in the three phases of time—past, present and future. Therefore, the conditioned soul is engaged in different activities by His direction, and in order to get free from the threefold miseries of this conditional life, we have to surrender unto Him only.

PURPORT

When a conditioned soul is seriously anxious to get out of the influence of the material clutches, the Supreme Personality of Godhead, who is situated within him as Paramātmā, gives him this knowledge: "Surrender unto Me." As the Lord says in Bhagavad-gītā, "Give up all other engagements. Just surrender unto Me." It is to be accepted that the source of knowledge is the Supreme Person. This is also confirmed in Bhagavad-gītā. Mattaḥ smṛtir jñānam apohanam ca [Bg. 15.15]. The Lord says, "Through Me one gets real knowledge and memory, and one also forgets through Me." To one who wants to be materially satisfied or who wants to lord it over material nature, the Lord gives the opportunity to forget His service and engage in the so-called happiness of material activities. Similarly, when one is frustrated in lording it over material nature and is very serious about getting out of this material entanglement, the Lord, from within, gives him the knowledge that he has to surrender unto Him; then there is liberation.

This knowledge cannot be imparted by anyone other than the Supreme Lord or His representative. In the Caitanya-caritāmṛta Lord Caitanya instructs Rūpa Gosvāmī that the living entities wander in life after life, undergoing the miserable conditions of material existence. But when one is very anxious to get free from the material entanglement, he gets enlightenment through a spiritual master and Kṛṣṇa. This means that Kṛṣṇa as the Supersoul is seated within the heart of the living entity, and when the living entity is serious, the Lord directs him to take shelter of His representative, a bona fide spiritual master. Directed from within and guided externally by the spiritual master, one attains the path of Kṛṣṇa consciousness, which is the way out of the material clutches.

Therefore there is no possibility of one's being situated in his own position unless he is blessed by the Supreme Personality of Godhead. Unless he is enlightened with the supreme knowledge, one has to undergo the severe penalties of the hard struggle for existence in the material nature. The spiritual master is therefore the mercy
manifestation of the Supreme Person. The conditioned soul has to take direct
instruction from the spiritual master, and thus he gradually becomes enlightened to the
path of Kṛṣṇa consciousness. The seed of Kṛṣṇa consciousness is sown within the heart
of the conditioned soul, and when one hears instruction from the spiritual master, the
seed fructifies, and one's life is blessed.

TEXT 17

dehy anya-deha-vivare jaṭhara-gnināsṛg-
viṣ-mūtra-kūpa-patito bhṛṣa-tapta-dehaḥ
icchann ito vivasitum gaṇayan sva-māsān
nirvāsyate kṛpaṇa-dhīḥ bhagavan kadā nu

SYNONYMS

dehī—the embodied soul; anya-deha—of another body; vivare—in the abdomen;
jaṭhara—of the stomach; agninā—by the fire; asṛk—of blood; viṭ—stool; mūtra—and
urine; kūpa—in a pool; patītaḥ—fallen; bhṛṣa—strongly; tapta—scorched; dehaḥ—his
body; icchān—desiring; itaḥ—from that place; vivasitum—to get out; gaṇayan—
counting; svamāsān—his months; nirvāsyate—will be released; kṛpaṇa-dhīḥ—person of
miserly intelligence; bhagavan—O Lord; kadā—when; nu—indeed.

TRANSLATION

Fallen into a pool of blood, stool and urine within the abdomen of his mother, his own
body scorched by the mother's gastric fire, the embodied soul, anxious to get out, counts
his months and prays, "O my Lord, when shall I, a wretched soul, be released from this
confinement?"

PURPORT
The precarious condition of the living entity within the womb of his mother is described here. On one side of where the child is floating is the heat of gastric fire, and on the other side are urine, stool, blood and discharges. After seven months the child, who has regained his consciousness, feels the horrible condition of his existence and prays to the Lord. Counting the months until his release, he becomes greatly anxious to get out of the confinement. The so-called civilized man does not take account of this horrible condition of life, and sometimes, for the purpose of sense gratification, he tries to kill the child by methods of contraception or abortion. Unserious about the horrible condition in the womb, such persons continue in materialism, grossly misusing the chance of the human form of life.

The word krpaṇa-dhīḥ is significant in this verse. Dhī means "intelligence," and krpaṇa means "miserly." Conditional life is for persons who are of miserly intelligence or who do not properly utilize their intelligence. In the human form of life the intelligence is developed, and one has to utilize that developed intelligence to get out of the cycle of birth and death. One who does not do so is a miser, just like a person who has immense wealth but does not utilize it, keeping it simply to see. A person who does not actually utilize his human intelligence to get out of the clutches of māyā, the cycle of birth and death, is accepted as miserly. The exact opposite of miserly is udāra, "very magnanimous." A brāhmaṇa is called udāra because he utilizes his human intelligence for spiritual realization. He uses that intelligence to preach Kṛṣṇa consciousness for the benefit of the public, and therefore he is magnanimous.

TEXT 18

yenedṛśīṁ gatim asau daśa-māṣya iṣa
saṅgrāhitau puru-dayena bhavādṛśena
svenaiva tuṣyatau kṛtena sa dīna-nāthaḥ
ko nāma tat-prati vināñjalim asya kuryāt

SYNONYMS

SB 3.31.18

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TRANSLATION

My dear Lord, by Your causeless mercy I am awakened to consciousness, although I am only ten months old. For this causeless mercy of the Supreme Personality of Godhead, the friend of all fallen souls, there is no way to express my gratitude but to pray with folded hands.

PURPORT

As stated in Bhagavad-gītā, intelligence and forgetfulness are both supplied by the Supersoul sitting with the individual soul within the body. When He sees that a conditioned soul is very serious about getting out of the clutches of the material influence, the Supreme Lord gives intelligence internally as Supersoul and externally as the spiritual master, or, as an incarnation of the Personality of Godhead Himself, He helps by speaking instructions such as Bhagavad-gītā. The Lord is always seeking the opportunity to reclaim the fallen souls to His abode, the kingdom of God. We should always feel very much obliged to the Personality of Godhead, for He is always anxious to bring us into the happy condition of eternal life. There is no sufficient means to repay the Personality of Godhead for His act of benediction; therefore, we can simply feel gratitude and pray to the Lord with folded hands. This prayer of the child in the womb may be questioned by some atheistic people. How can a child pray in such a nice way in the womb of his mother? Everything is possible by the grace of the Lord. The child is put into such a precarious condition externally, but internally he is the same, and the Lord is there. By the transcendental energy of the Lord, everything is possible.

TEXT 19

पश्यत्यथं धिषण्या ननु सस्वाध्रं 
शारीरके दमश्चर्यर्षप: स्वदेहे ।

SB 3.31.19
SYNONYMS

paśyati—sees; ayam—this living entity; dhiṣaṇayā—with intelligence; nanu—only; sapta-vadhriḥ—bound by the seven layers of material coverings; śārirake—agreeable and disagreeable sense perceptions; dama-śarīrī—having a body for self-control; aparāḥ—another; sva-dehe—in his body; yat—by the Supreme Lord; srṣṭayā—endowed; āsam—was; tam—Him; aham—I; puruṣam—person; purāṇam—oldest; paśye—see; bahiḥ—outside; hṛdi—in the heart; ca—and; caityam—the source of the ego; iva—in deed; pratītam—recognized.

TRANSLATION

The living entity in another type of body sees only by instinct; he knows only the agreeable and disagreeable sense perceptions of that particular body. But I have a body in which I can control my senses and can understand my destination; therefore, I offer my respectful obeisances to the Supreme Personality of Godhead, by whom I have been blessed with this body and by whose grace I can see Him within and without.

PURPORT

The evolutionary process of different types of bodies is something like that of a fructifying flower. Just as there are different stages in the growth of a flower—the bud stage, the blooming stage and the full—fledged, grown-up stage of aroma and beauty—similarly, there are 8,400,000 species of bodies in gradual evolution, and there is systematic progress from the lower species of life to the higher. The human form of life is supposed to be the highest, for it offers consciousness for getting out of the clutches of birth and death. The fortunate child in the womb of his mother realizes his superior position and is thereby distinguished from other bodies. Animals in bodies lower than that of the human being are conscious only as far as their bodily distress and happiness
are concerned; they cannot think of more than their bodily necessities of life-eating, sleeping, mating and defending. But in the human form of life, by the grace of God, the consciousness is so developed that a man can evaluate his exceptional position and thus realize the self and the Supreme Lord.

The word *dama-śarīrī* means that we have a body in which we can control the senses and the mind. The complication of materialistic life is due to an uncontrolled mind and uncontrolled senses. One should feel grateful to the Supreme Personality of Godhead for having obtained such a nice human form of body, and one should properly utilize it. The distinction between an animal and a man is that the animal cannot control himself and has no sense of decency, whereas the human being has the sense of decency and can control himself. If this controlling power is not exhibited by the human being, then he is no better than an animal. By controlling the senses, or by the process of *yoga* regulation, one can understand the position of his self, the Supersoul, the world and their interrelation; everything is possible by controlling the senses. Otherwise, we are no better than animals.

Real self-realization by means of controlling the senses is explained herein. One should try to see the Supreme Personality of Godhead and one's own self also. To think oneself the same as the Supreme is not self-realization. Here it is clearly explained that the Supreme Lord is *anādi*, or *purāṇa*, and He has no other cause. The living entity is born of the Supreme Godhead as part and parcel. It is confirmed in the *Brahma-saṁhitā*, *anādir ādir govindaḥ*: [Bs. 5.1] Govinda, the Supreme person, has no cause. He is unborn. But the living entity is born of Him. As confirmed in *Bhagavad-gītā*, *mamaivāṁśaḥ*: both the living entity and the Supreme Lord are unborn, but it has to be understood that the supreme cause of the part and parcel is the Supreme Personality of Godhead. *Brahma-saṁhitā* therefore says that everything has come from the Supreme Personality of Godhead (*sarva-kāraṇa-kāraṇam* [Bs. 5.1]). The *Vedānta-sūtra* confirms this also.

*Janmādy asya yataḥ*: [SB 1.1.1] the Absolute Truth is the original source of everyone's birth. Kṛṣṇa also says in *Bhagavad-gītā*, *ahaṁ sarvasya prabhavaḥ*: [Bg. 10.8] "I am the source of birth of everything, including Brahmā and Lord Śiva and the living entities." This is self-realization. One should know that he is under the control of the Supreme Lord and not think that he is fully independent. Otherwise, why should he be put into conditional life?

**TEXT 20**

*सोधं वसन्नपि विभो बहुद:खवासं*
Therefore, my Lord, although I am living in a terrible condition, I do not wish to depart from my mother's abdomen to fall again into the blind well of materialistic life. Your external energy, called deva-māyā, at once captures the newly born child, and immediately false identification, which is the beginning of the cycle of continual birth and death, begins.

PURPORT

As long as the child is within the womb of his mother, he is in a very precarious and horrible condition of life, but the benefit is that he revives pure consciousness of his relationship with the Supreme Lord and prays for deliverance. But once he is outside the abdomen, when a child is born, māyā, or the illusory energy, is so strong that he is immediately overpowered into considering his body to be his self. Māyā means "illusion," or that which is actually not. In the material world, everyone is identifying with his body. This false egoistic consciousness of "I am this body" at once develops after the child comes out of the womb. The mother and other relatives are awaiting the child, and
as soon as he is born, the mother feeds him, and everyone takes care of him. The living entity soon forgets his position and becomes entangled in bodily relationships. The entire material existence is entanglement in this bodily conception of life. Real knowledge means to develop the consciousness of "I am not this body. I am spirit soul, an eternal part and parcel of the Supreme Lord." Real knowledge entails renunciation, or nonacceptance of this body as the self.

By the influence of māyā, the external energy, one forgets everything just after birth. Therefore the child is praying that he prefers to remain within the womb rather than come out. It is said that Śukadeva Gosvāmī, on this consideration, remained for sixteen years within the womb of his mother; he did not want to be entangled in false bodily identification. After cultivating such knowledge within the womb of his mother, he came out at the end of sixteen years and immediately left home so that he might not be captured by the influence of māyā. The influence of māyā is also explained in Bhagavad-gītā as insurmountable. But insurmountable māyā can be overcome simply by Kṛṣṇa consciousness. That is also confirmed in Bhagavad-gītā (7.14): mām eva ye prapadyante māyām etāṁ taranti te. Whoever surrenders unto the lotus feet of Kṛṣṇa can get out of this false conception of life. By the influence of māyā only, one forgets his eternal relationship with Kṛṣṇa and identifies himself with his body and the by-products of the body—namely wife, children, society, friendship and love. Thus he becomes a victim of the influence of māyā, and his materialistic life of continued birth and death becomes still more stringent.

TEXT 21

तस्मादं विगतविभा व उद्वरिष्य आत्मानां मात्रं तमसं सुहृदात्मनेव ।
भूयो यथा व्यसनेत्तदनेकर्णं मा मे भविष्यदुपसादितविष्णुपादः ॥ २१ ॥

tasmād ahaṁ vigata-viklava uddhariśya
ātmānam āśu tamasah suhṛdātmanaiva
bhūyo ētha vyasanam etad aneka-randhraṁ
mā me bhaviṣyad upasādita-viṣṇu-pādaḥ

SYNONYMS
tasmāt—therefore; aham—I; vigata—ceased; viklavaḥ—agitation; uddhāraṣye—shall deliver; ātmānam—myself; āśu—quickly; tamasah—from the darkness; suhṛdā ātmanā—with friendly intelligence; eva—indeed; bhūyaḥ—again; yathā—so that; vyasanam—plight; etat—this; aneka-randhram—entering many wombs; mā—not; me—my; bhaviṣyat—may occur; upasādita—placed (in my mind); viṣṇu-pādaḥ—the lotus feet of Lord Viṣṇu.

TRANSLATION

Therefore, without being agitated any more, I shall deliver myself from the darkness of nescience with the help of my friend, clear consciousness. Simply by keeping the lotus feet of Lord Viṣṇu in my mind, I shall be saved from entering into the wombs of many mothers for repeated birth and death.

PURPORT

The miseries of material existence begin from the very day when the spirit soul takes shelter in the ovum and sperm of the mother and father, they continue after he is born from the womb, and then they are further prolonged. We do not know where the suffering ends. It does not end, however, by one's changing his body. The change of body is taking place at every moment, but that does not mean that we are improving from the fetal condition of life to a more comfortable condition. The best thing is, therefore, to develop Kṛṣṇa consciousness. Here it is stated, upasādita-viṣṇu-pādaḥ. This means realization of Kṛṣṇa consciousness. One who is intelligent, by the grace of the Lord, and develops Kṛṣṇa consciousness, is successful in his life because simply by keeping himself in Kṛṣṇa consciousness, he will be saved from the repetition of birth and death. The child prays that it is better to remain within the womb of darkness and be constantly absorbed in Kṛṣṇa consciousness than to get out and again fall a victim to the illusory energy. The illusory energy acts within the abdomen as well as outside the abdomen, but the trick is that one should remain Kṛṣṇa conscious, and then the effect of such a horrible condition cannot act unfavorably upon him. In Bhagavad-gītā it is said that one's intelligence is his friend, and the same intelligence can also be his enemy. Here also the same idea is repeated: suhṛdātmanaiva, friendly intelligence. Absorption of intelligence in the personal service of Kṛṣṇa and full consciousness of Kṛṣṇa always are the path of self-realization and liberation. Without being unnecessarily agitated, if we take to the process of Kṛṣṇa consciousness by constantly chanting Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, the
cycle of birth and death can be stopped for good. It may be questioned herein how the child can be fully Kṛṣṇa conscious within the womb of the mother without any paraphernalia with which to execute Kṛṣṇa consciousness. It is not necessary to arrange for paraphernalia to worship the Supreme Personality of Godhead, Viṣṇu. The child wants to remain within the abdomen of its mother and at the same time wants to become free from the clutches of māyā. One does not need any material arrangement to cultivate Kṛṣṇa consciousness. One can cultivate Kṛṣṇa consciousness anywhere and everywhere, provided he can always think of Kṛṣṇa. The mahā-mantra, Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare, can be chanted even within the abdomen of one's mother. One can chant while sleeping, while working, while imprisoned in the womb or while outside. This Kṛṣṇa consciousness cannot be checked in any circumstance. The conclusion of the child's prayer is: "Let me remain in this condition; although it is very miserable, it is better not to fall a victim to māyā again by going outside."

SB 3.31.22

TEXT 22

कपिलो उवाच
एवं कृतमतिर्गि दशमास्त्रः स्तुवन्नस्यः ॥
सद्यः क्षिपत्याचीनं प्रसूत्यै सूतिमारुतः ॥ २२ ॥

kapila uvāca
evaṁ kṛta-matir garbhe
daśa-māśyaḥ stuvann ṛṣih
sadyah kṣipaty avācīnām
prasūtyai sūti-mārūtah

SYNONYMS

kapilah uvāca—Lord Kapila said; evam—thus; kṛta-matiḥ—desiring; garbhe—in the womb; daśa-māsyah—ten-month-old; stuvan—extolling; ṛṣih—the living entity; sadyah—at that very time; kṣipati—propels; avācīnām—turned downward; prasūtyai—for birth; sūti-mārūtah—the wind for childbirth.

TRANSLATION
Lord Kapila continued: The ten-month-old living entity has these desires even while in the womb. But while he thus extols the Lord, the wind that helps parturition propels him forth with his face turned downward so that he may be born.

TEXT 23

tena

SYNONYMS
tena—by that wind; avasṛṭaḥ—pushed downward; sahasā—suddenly; kṛtvā—turned; avāk—downward; śirah—his head; āturah—suffering; vinīṣkṛamati—he comes out; kṛcchreṇa—with great trouble; nirucchvāsah—breathless; hata—deprived of; smṛtiḥ—memory.

TRANSLATION

Pushed downward all of a sudden by the wind, the child comes out with great trouble, head downward, breathless and deprived of memory due to severe agony.

PURPORT

The word kṛcchreṇa means "with great difficulty." When the child comes out of the abdomen through the narrow passage, due to pressure there the breathing system completely stops, and due to agony the child loses his memory. Sometimes the trouble is so severe that the child comes Out dead or almost dead. One can imagine what the pangs of birth are like. The child remains for ten months in that horrible condition within the abdomen, and at the end of ten months he is forcibly pushed out. In Bhagavad-gītā the Lord points out that a person who is serious about advancement in spiritual consciousness should always consider the four pangs of birth, death, disease and old age. The materialist advances in many ways, but he is unable to stop these four
principles of suffering inherent in material existence.

**TEXT 24**

पतितो भूव्यसुर्क्षाम्: विषामूरिण चेत्तै ।
रोह्यति गते ज्ञाने विपरीतं गति गतः ॥ २४ ॥

*patito bhuvy asṛn-miśraḥ*
*viṣṭhā-bhūr iva ceṣṭate*
*rorūyati gate jñāne*
*viparītām gatīm gataḥ*

**SYNONYMS**

*patitah*—fallen; *bhuvī*—on the earth; *asṛk*—with blood; *miśraḥ*—smeared; *viṣṭhā-bhūḥ*—a worm; *iva*—like; *ceṣṭate*—he moves his limbs; *rorūyati*—cries loudly; *gate*—being lost; *jñāne*—his wisdom; *viparītām*—the opposite; *gatim*—state; *gataḥ*—gone to.

**TRANSLATION**

The child thus falls on the ground, smeared with stool and blood, and plays just like a worm germinated from the stool. He loses his superior knowledge and cries under the spell of māyā.

**TEXT 25**

परचछन्दं न विदुष वृष्माणो जनेन सः ॥
अनभिप्रेतामपतः प्रत्याक्ष्यात्मनीश्वरः ॥ २५ ॥

*para-cchandam na viduṣā*
*puşyamāno janena saḥ*
*anabhipretam āpannāḥ*
*pratyākhyaṭum aniśvaraḥ*

**SYNONYMS**
TRANSLATION

After coming out of the abdomen, the child is given to the care of persons who are unable to understand what he wants, and thus he is nursed by such persons. Unable to refuse whatever is given to him, he falls into undesirable circumstances.

PURPORT

Within the abdomen of the mother, the nourishment of the child was being carried on by nature's own arrangement. The atmosphere within the abdomen was not at all pleasing, but as far as the child's feeding was concerned, it was being properly done by the laws of nature. But upon coming out of the abdomen the child falls into a different atmosphere. He wants to eat one thing, but something else is given to him because no one knows his actual demand, and he cannot refuse the undesirables given to him. Sometimes the child cries for the mother's breast, but because the nurse thinks that it is due to pain within his stomach that he is crying, she supplies him some bitter medicine. The child does not want it, but he cannot refuse it. He is put in very awkward circumstances, and the suffering continues.

TEXT 26

SYNONYMS

śāyitaḥ—laid down; aśuci-paryaṅke—on a foul bed; jantuḥ—the child; sveda-ja—with creatures born from sweat; dūṣite—infested; na īśaḥ—incapable of; kaṇḍūyane—
scratching; aṅgānām—his limbs; āsana—sitting; utthāna—standing; ceṣṭane—or moving.

TRANSLATION

Laid down on a foul bed infested with sweat and germs, the poor child is incapable of scratching his body to get relief from its itching sensation to say nothing of sitting up, standing or even moving.

PURPORT

It should be noted that the child is born crying and suffering. After birth the same suffering continues, and he cries. Because he is disturbed by the germs in his foul bed, which is contaminated by his urine and stool, the poor child continues to cry. He is unable to take any remedial measure for his relief.

TEXT 27

तुदन्त्यामत्वचं दंशा मशका मत्कुणादयः ।
रुदान्तं विगतज्ञानं कुमयं क्रमिकं यथा ॥ २७ ॥

tudanti—they bite; āma-tvacam—the baby, whose skin is soft; daṁśāh—gnats; maṣakāḥ—mosquitoes; matkuṇā—bugs; ādayah—and other creatures; rudantam—crying; vigata—deprived of; jñānam—wisdom; kṛmayah—worms; kṛmikam—a worm; yathā—just as.

SYNONYMS

tudanti—they bite; āma-tvacam—the baby, whose skin is soft; daṁśāḥ—gnats; maṣakāḥ—mosquitoes; matkuṇā—bugs; ādayah—and other creatures; rudantam—crying; vigata—deprived of; jñānam—wisdom; kṛmayah—worms; kṛmikam—a worm; yathā—just as.

TRANSLATION

In his helpless condition, gnats, mosquitoes, bugs and other germs bite the baby, whose skin is tender, just as smaller worms bite a big worm. The child, deprived of his wisdom,
cries bitterly.

**PURPORT**

The word *vigata jñānam* means that the spiritual knowledge which the child developed in the abdomen is already lost to the spell of māyā. Owing to various kinds of disturbances and to being out of the abdomen, the child cannot remember what he was thinking of for his salvation. It is assumed that even if a person acquires some spiritually uplifting knowledge, circumstantially he is prone to forget it. Not only children but also elderly persons should be very careful to protect their sense of Kṛṣṇa consciousness and avoid unfavorable circumstances so that they may not forget their prime duty.

**TEXT 28**

इत्येवं शैशवं भुक्तां दुःखं पौगच्छदेव च ।
अलबधांसमस्त्वनादिद्वादमवः शुचार्पितः ॥ २८ ॥

*ity evam śaiśavam bhuktvā
duḥkham pauganḍam eva ca
alabdāhīṣpito 'jñānād
iddha-manyuḥ śucārpitaḥ*

**SYNONYMS**

*iti evam—in this way; śaiśavam—childhood; bhuktvā—having undergone; duḥkham—distress; pauganḍam—boyhood; eva—even; ca—and; alabha—not achieved; abhīṣpitaḥ—he whose desires; ajñānāt—due to ignorance; iddhā—kindled; manyuḥ—his anger; śucā—by sorrow; arpitāḥ—overcome.

**TRANSLATION**

In this way, the child passes through his childhood, suffering different kinds of distress, and attains boyhood. In boyhood also he suffers pain over desires to get things he can never achieve. And thus, due to ignorance, he becomes angry and sorry.

**PURPORT**
From birth to the end of five years of age is called childhood. After five years up to the end of the fifteenth year is called *pauganda*. At sixteen years of age, youth begins. The distresses of childhood are already explained, but when the child attains boyhood he is enrolled in a school which he does not like. He wants to play, but he is forced to go to school and study and take responsibility for passing examinations. Another kind of distress is that he wants to get some things with which to play, but circumstances may be such that he is not able to attain them, and he thus becomes aggrieved and feels pain. In one word, he is unhappy, even in his boyhood, just as he was unhappy in his childhood, what to speak of youth. Boys are apt to create so many artificial demands for playing, and when they do not attain satisfaction they become furious with anger, and the result is suffering.

TEXT 29

सह देहेन मानेन वर्धमानेन मन्युना ।
करोति विग्रहं कामी कामिष्णत्ताय चात्मनः ॥ २९ ॥

*saha dehena mānena
vardhamānena manyunā
karoti vigrahāṁ kāmi
kāmiṣv antāya cātmanaḥ*

SYNONYMS

saha—with; dehena—the body; mānena—with false prestige; vardhamānena—increasing; manyunā—on account of anger; karoti—he creates; vigraham—enmity; kāmi—the lusty person; kāmiṣu—towards other lusty people; antāya—for destruction; ca—and; ātmanaḥ—of his soul.

TRANSLATION

With the growth of the body, the living entity, in order to vanquish his soul, increases his false prestige and anger and thereby creates enmity towards similarly lusty people.

PURPORT

In *Bhagavad-gītā*, Third Chapter, verse 36, Arjuna inquired from Kṛṣṇa about the cause
of a living being's lust. It is said that a living entity is eternal and, as such, qualitatively one with the Supreme Lord. Then what is the reason he falls prey to the material and commits so many sinful activities by the influence of the material energy? In reply to this question, Lord Kṛṣṇa said that it is lust which causes a living entity to glide down from his exalted position to the abominable condition of material existence. This lust circumstantially changes into anger. Both lust and anger stand on the platform of the mode of passion. Lust is actually the product of the mode of passion, and in the absence of satisfaction of lust, the same desire transforms into anger on the platform of ignorance. When ignorance covers the soul, it is the source of his degradation to the most abominable condition of hellish life.

To raise oneself from hellish life to the highest position of spiritual understanding is to transform this lust into love of Kṛṣṇa. Śrī Narottama dāsa Ṭhākura, a great ācārya of the Vaiṣṇava sampradāya, said, kāma kṛṣṇa-karmārpane: due to our lust, we want many things for our sense gratification, but the same lust can be transformed in a purified way so that we want everything for the satisfaction of the Supreme Personality of Godhead.

Anger also can be utilized towards a person who is atheistic or who is envious of the Personality of Godhead. As we have fallen into this material existence because of our lust and anger, the same two qualities can be utilized for the purpose of advancing in Kṛṣṇa consciousness, and one can elevate himself again to his former pure, spiritual position. Śrīla Rūpa Gosvāmī has therefore recommended that because in material existence we have so many objects of sense gratification, which we need for the maintenance of the body, we should use all of them without attachment, for the purpose of satisfying the senses of Kṛṣṇa; that is actual renunciation.

TEXT 30

bhūtaiḥ pañcabhir ārabde
dhe dehy abudho 'sakṛt
aham mamety asad-grāhaḥ
karoti kumatir matim

SYNONYMS

SB 3.31.30
bhūtaiḥ—by material elements; pañcabhiḥ—five; ārabdhe—made; dehe—in the body; dehi—the living entity; abudhah—ignorant; asakṛt—constantly; aham—I; mama—mine; iti—thus; asat—nonpermanent things; grāhaḥ—accepting; karoti—he does; ku-matiḥ—being foolish; matim—thought.

TRANSLATION

By such ignorance the living entity accepts the material body, which is made of five elements, as himself. With this misunderstanding, he accepts nonpermanent things as his own and increases his ignorance in the darkest region.

PURPORT

The expansion of ignorance is explained in this verse. The first ignorance is to identify one's material body, which is made of five elements, as the self, and the second is to accept something as one's own due to a bodily connection. In this way, ignorance expands. The living entity is eternal, but because of his accepting nonpermanent things, misidentifying his interest, he is put into ignorance, and therefore he suffers material pangs.

TEXT 31

तदर्थां कुरुते कर्म यद्भद्धो याति सम्प्रतिः ।
यो नुयाति ददत्तो शमविद्याकर्मबन्धनः ॥ ३१ ॥

tat-arthaṁ kurute karma
yad-baddho yāti saṁśrīṁ
yo 'nuyāti dadat kleśam
avidyā-karma-bandhanaḥ

SYNONYMS

tat-arthaṁ—for the sake of the body; kurute—he performs; karma—actions; yad-baddhaḥ—bound by which; yāti—he goes; saṁśrīṁ—to repeated birth and death; yah—which body; anuyāti—follows; dadat—giving; kleśam—misery; avidyā—by ignorance; karma—by fruitive activities; bandhanaḥ—the cause of bondage.
TRANSLATION

For the sake of the body, which is a source of constant trouble to him and which follows him because he is bound by ties of ignorance and fruitive activities, he performs various actions which cause him to be subjected to repeated birth and death.

PURPORT

In Bhagavad-gītā it is said that one has to work to satisfy Yajña, or Viṣṇu, for any work done without the purpose of satisfying the Supreme Personality of Godhead is a cause of bondage. In the conditioned state a living entity, accepting his body as himself, forgets his eternal relationship with the Supreme Personality of Godhead and acts on the interest of his body. He takes the body as himself, his bodily expansions as his kinsmen, and the land from which his body is born as worshipable. In this way he performs all sorts of misconceived activities, which lead to his perpetual bondage in repetition of birth and death in various species.

In modern civilization, the so-called social, national and government leaders mislead people more and more, under the bodily conception of life, with the result that all the leaders, with their followers, are gliding down to hellish conditions birth after birth. An example is given in Śrīmad-Bhāgavatam. Andhā yathāndhair upaniyamānāḥ: [SB 7.5.31] when a blind man leads several other blind men, the result is that all of them fall down in a ditch. This is actually happening. There are many leaders to lead the ignorant public, but because every one of them is bewildered by the bodily conception of life, there is no peace and prosperity in human society. So-called yogīs who perform various bodily feats are also in the same category as such ignorant people because the hātha-yoga system is especially recommended for persons who are grossly implicated in the bodily conception. The conclusion is that as long as one is fixed in the bodily conception, he has to suffer birth and death.

TEXT 32

\[\text{yady asadbhiḥ pathi punah} \]
\[\text{śiśnodara-kṛtodyamaiḥ}\]

SB 3.31.32
ästhito ramate jantus
tamo vișati pūrvavat

SYNONYMS
yadi—if; asadbhiḥ—with the unrighteous; pathi—on the path; punaḥ—again; śiśna—for the genitals; udara—for the stomach; kṛta—done; udyamaḥ—whose endeavors; ästhitaḥ—associating; ramate—enjoys; jantuḥ—the living entity; tamaḥ—darkness; vișati—enters; pūrva-vat—as before.

TRANSLATION
If, therefore, the living entity again associates with the path of unrighteousness, influenced by sensually minded people engaged in the pursuit of sexual enjoyment and the gratification of the palate, he again goes to hell as before.

PURPORT
It has been explained that the conditioned soul is put into the Andha-tāmisra and Tāmisra hellish conditions, and after suffering there he gets a hellish body like the dog's or hog's. After several such births, he again comes into the form of a human being. How the human being is born is also described by Kapiladeva. The human being develops in the mother's abdomen and suffers there and comes out again. After all these sufferings, if he gets another chance in a human body and wastes his valuable time in the association of persons who are concerned with sexual life and palatable dishes, then naturally he again glides down to the same Andha-tāmisra and Tāmisra hells. Generally, people are concerned with the satisfaction of the tongue and the satisfaction of the genitals. That is material life. Material life means eat, drink, be merry and enjoy, with no concern for understanding one's spiritual identity and the process of spiritual advancement. Since materialistic people are concerned with the tongue, belly and genitals, if anyone wants to advance in spiritual life he must be very careful about associating with such people. To associate with such materialistic men is to commit purposeful suicide in the human form of life. It is said, therefore, that an intelligent man should give up such undesirable association and should always mix with saintly persons. When he is in association with saintly persons, all his doubts about the spiritual expansion of life are eradicated, and he makes tangible progress on the path of spiritual understanding. It is also sometimes found that people are very much addicted to a
particular type of religious faith. Hindus, Muslims and Christians are faithful in their particular type of religion, and they go to the church, temple or mosque, but unfortunately they cannot give up the association of persons who are too much addicted to sex life and satisfaction of the palate. Here it is clearly said that one may officially be a very religious man, but if he associates with such persons, then he is sure to slide down to the darkest region of hell.

TEXT 33

satyaṁ śaucam dayā maunam
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam

SYNONYMS

satyam—truthfulness; śaucam—cleanliness; dayā—mercy; maunam—gravity; buddhiḥ—intelligence; śrī—prosperity; hrīḥ—shyness; yaśaḥ—fame; kṣamā—forgiveness; śamaḥ—control of the mind; damo—control of the senses; bhagaḥ—fortune; ca—and; iti—thus; yat-saṅgāt—from association with whom; yāti saṅkṣayam—are destroyed.

TRANSLATION

He becomes devoid of truthfulness, cleanliness, mercy, gravity, spiritual intelligence, shyness, austerity, fame, forgiveness, control of the mind, control of the senses, fortune and all such opportunities.

PURPORT

Those who are too addicted to sex life cannot understand the purpose of the Absolute Truth, nor can they be clean in their habits, not to mention showing mercy to others. They cannot remain grave, and they have no interest in the ultimate goal of life. The ultimate goal of life is Kṛṣṇa, or Viṣṇu, but those who are addicted to sex life cannot understand that their ultimate interest is Kṛṣṇa consciousness. Such people have no
sense of decency, and even in public streets or public parks they embrace each other just like cats and dogs and pass it off in the name of love-making. Such unfortunate creatures can never become materially prosperous. Behavior like that of cats and dogs keeps them in the position of cats and dogs. They cannot improve any material condition, not to speak of becoming famous. Such foolish persons may even make a show of so-called yoga, but they are unable to control the senses and mind, which is the real purpose of yoga practice. Such people can have no opulence in their lives. In a word, they are very unfortunate.

TEXT 34

तेष्वशान्तेशु मूढेशु खण्डितात्मस्वसाधुं ।
सूर्य न कर्याचर्च्येशु योषित्क्षिक्रमायेशु च ॥ ३४ ॥

tेषु aśānteśu mūḍheśu
khaṇḍitātmasv asādhuṣu
saṅgaṁ na kuryāc chocyēṣu
yoṣit-krīḍā-mṛgeṣu ca

SYNONYMS
tेṣu—with those; aśānteṣu—coarse; mūḍheṣu—fools; khaṇḍita-ātmasu—bereft of self-realization; asādhuṣu—wicked; saṅgam—association; na—not; kuryāt—one should make; śocyēṣu—pitiable; yoṣit—of women; krīḍā-mṛgeṣu—dancing dogs; ca—and.

TRANSLATION

One should not associate with a coarse fool who is bereft of the knowledge of self-realization and who is no more than a dancing dog in the hands of a woman.

PURPORT

The restriction of association with such foolish persons is especially meant for those who are in the line of advancement in Kṛṣṇa consciousness. Advancement in Kṛṣṇa consciousness involves developing the qualities of truthfulness, cleanliness, mercy, gravity, intelligence in spiritual knowledge, simplicity, material opulence, fame, forgiveness, and control of the mind and the senses. All these qualities are to be
manifested with the progress of Kṛṣṇa consciousness, but if one associates with a śūdra, a foolish person who is like a dancing dog in the hands of a woman, then he cannot make any progress. Lord Caitanya has advised that any person who is engaged in Kṛṣṇa consciousness and who desires to pass beyond material nescience must not associate himself with women or with persons interested in material enjoyment. For a person seeking advancement in Kṛṣṇa consciousness, such association is more dangerous than suicide.

TEXT 35

na tathāsyā bhaven moho
bandhaś cānya-prasāṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgī-saṅgataḥ

SYNONYMS

na—not; tathā—in that manner; asya—of this man; bhavet—may arise; mohaḥ—infatuation; bandhāḥ—bondage; ca—and; anya-prasāṅgataḥ—from attachment to any other object; yoṣit-saṅgāt—from attachment to women; yathā—as; puṁsāḥ—of a man; yathā—as; tat-saṅgī—of men who are fond of women; saṅgataḥ—from the fellowship.

TRANSLATION

The infatuation and bondage which accrue to a man from attachment to any other object is not as complete as that resulting from attachment to a woman or to the fellowship of men who are fond of women.

PURPORT

Attachment to women is so contaminating that one becomes attached to the condition of material life not only by the association of women but by the contaminated association of persons who are too attached to them. There are many reasons for our conditional life in the material world, but the topmost of all such causes is the
association of women, as will be confirmed in the following stanzas.
In Kali-yuga, association with women is very strong. In every step of life, there is association with women. If a person goes to purchase something, the advertisements are full of pictures of women. The physiological attraction for women is very great, and therefore people are very slack in spiritual understanding. The Vedic civilization, being based on spiritual understanding, arranges association with women very cautiously. Out of the four social divisions, the members of the first order (namely *brahmacarya*), the third order (*vānaprastha*) and the fourth order (*sannyāsa*) are strictly prohibited from female association. Only in one order, the householder, is there license to mix with women under restricted conditions. In other words, attraction for woman's association is the cause of the material conditional life, and anyone interested in being freed from this conditional life must detach himself from the association of women.

**TEXT 36**

**SYNONYMS**

*prajā-patiḥ*—Lord Brahmā; *svām*—his own; *duhitaram*—daughter; *dṛṣṭvā*—having seen; *tad-rūpa*—by her charms; *dharṣitaḥ*—bewildered; *rohit-bhūtām*—to her in the form of a deer; *saḥ*—he; *anvadhāvat*—ran; *ṛkṣa-rūpī*—in the form of a stag; *hata*—bereft of; *trapāḥ*—shame.

**TRANSLATION**

At the sight of his own daughter, Brahmā was bewildered by her charms and shamelessly ran up to her in the form of a stag when she took the form of a hind.

**PURPORT**
Lord Brahmä's being captivated by the charms of his daughter and Lord Śiva's being captivated by the Mohini form of the Lord are specific instances which instruct us that even great demigods like Brahmä and Lord Śiva, what to speak of the ordinary conditioned soul, are captivated by the beauty of woman. Therefore, everyone is advised that one should not freely mix even with one's daughter or with one's mother or with one's sister, because the senses are so strong that when one becomes infatuated, the senses do not consider the relationship of daughter, mother or sister. It is best, therefore, to practice controlling the senses by performing bhakti-yoga, engaging in the service of Madana-mohana. Lord Kṛṣṇa's name is Madana-mohana, for He can subdue the god Cupid, or lust. Only by engaging in the service of Madana-mohana can one curb the dictates of Madana, Cupid. Otherwise, attempts to control the senses will fail.

TEXT 37

तत्सुरुङ्गुषष्कृष्णः को नरकणिदितथा: पुमान्।
ऋषि नारायणमुनि योधिन्येिह मायवा ॥ ३७ ॥

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
kо nv akhaṇḍita-dhiḥ pumān
ṛṣim nārāyaṇam īte
yoṣin-mayyeha māyā
tat—by Brahmā; sṛṣṭa-sṛṣṭa-sṛṣṭeṣu—amongst all living entities begotten; kah—who; nu—indeed; akhaṇḍita—not distracted; dhiḥ—his intelligence; pumān—male; ṛṣim—the sage; nārāyaṇam—Nārāyaṇa; īte—except; yoṣit-mayyā—in the form of a woman; iha—here; māyā—by māyā.

SYNONYMS

TRANSLATION

Amongst all kinds of living entities begotten by Brahmā, namely men, demigods and animals, none but the sage Nārāyaṇa is immune to the attraction of māyā in the form of woman.

PURPORT
The first living creature is Brahmā himself, and from him were created sages like Marīci, who in their turn created Kāśyapa Muni and others, and Kāśyapa Muni and the Manus created different demigods and human beings, etc. But there is none among them who is not attracted by the spell of māyā in the form of woman. Throughout the entire material world, beginning from Brahmā down to the small, insignificant creatures like the ant, everyone is attracted by sex life. That is the basic principle of this material world. Lord Brahmā's being attracted by his daughter is the vivid example that no one is exempt from sexual attraction to woman. Woman, therefore, is the wonderful creation of māyā to keep the conditioned soul in shackles.

TEXT 38

बलमे पश्य मायायः स्रीमय्या जयिनो दिशाम् ।
या करोति पदाक्रांतान् भूविज्ञभेनं केवलम् ॥ ३८ ॥

**SYNONYMS**

*balam*—the strength; *me*—My; *paśya*—behold; *māyāyāḥ*—of māyā; *strī-mayyāḥ*—in the shape of a woman; *jayināḥ*—conquerors; *diśām*—of all directions; *yā*—who; *karoti*—makes; *pada-ākrāntān*—following at her heels; *bhrūvi*—of her eyebrows; *jrmbheṇa*—by the movement; *kevalam*—merely.

**TRANSLATION**

Just try to understand the mighty strength of My māyā in the shape of woman, who by the mere movement of her eyebrows can keep even the greatest conquerors of the world under her grip.

**PURPORT**

There are many instances in the history of the world of a great conqueror's being captivated by the charms of a Cleopatra. One has to study the captivating potency of
woman, and man's attraction for that potency. From what source was this generated? According to *Vedānta-sūtra*, we can understand that everything is generated from the Supreme Personality of Godhead. It is enunciated there, *janmādy asya yataḥ* [*SB 1.1.1*]. This means that the Supreme Personality of Godhead, or the Supreme Person, Brahman, the Absolute Truth, is the source from whom everything emanates. The captivating power of woman, and man's susceptibility to such attraction, must also exist in the Supreme Personality of Godhead in the spiritual world and must be represented in the transcendental pastimes of the Lord.

The Lord is the Supreme Person, the supreme male. As a common male wants to be attracted by a female, that propensity similarly exists in the Supreme Personality of Godhead. He also wants to be attracted by the beautiful features of a woman. Now the question is, if He wants to be captivated by such womanly attraction, would He be attracted by any material woman? It is not possible. Even persons who are in this material existence can give up womanly attraction if they are attracted by the Supreme Brahman. Such was the case with Haridāsa Ṭhākura. A beautiful prostitute tried to attract him in the dead of night, but since he was situated in devotional service, in transcendental love of Godhead, Haridāsa Ṭhākura was not captivated. Rather, he turned the prostitute into a great devotee by his transcendental association. This material attraction, therefore, certainly cannot attract the Supreme Lord. When He wants to be attracted by a woman, He has to create such a woman from His own energy. That woman is Rādhārāṇī. It is explained by the Gosvāmīs that Rādhārāṇī is the manifestation of the pleasure potency of the Supreme Personality of Godhead. When the Supreme Lord wants to derive transcendental pleasure, He has to create a woman from His internal potency. Thus the tendency to be attracted by womanly beauty is natural because it exists in the spiritual world. In the material world it is reflected pervertedly, and therefore there are so many inebrieties.

Instead of being attracted by material beauty, if one is accustomed to be attracted by the beauty of Rādhārāṇī and Kṛṣṇa, then the statement of *Bhagavad-gītā*, *paraṁ drṣṭvā nivartate* [*Bg. 9.59*], holds true. When one is attracted by the transcendental beauty of Rādhā and Kṛṣṇa, he is no longer attracted by material feminine beauty. That is the special significance of Rādhā-Kṛṣṇa worship. That is testified to by Yāmūnācārya. He says, "Since I have become attracted by the beauty of Rādhā and Kṛṣṇa, when there is attraction for a woman or a memory of sex life with a woman, I at once spit on it, and my face turns in disgust." When we are attracted by Madana-mohana and the beauty of Kṛṣṇa and His consorts, then the shackles of conditioned life, namely the beauty of a material woman, cannot attract us.
TEXT 39

saṅgam na kuryāt pramadāsu jātu
yogasya pāram param ārurukṣuḥ
mat-sevāyā pratilabdhaṁ-lābho
vadanti yā niraya-dvāram asya

SYNONYMS
saṅgam—association; na—not; kuryāt—one should make; pramadāsu—with women; jātu—ever; yogasya—of yoga; pāram—culmination; param—topmost; ārurukṣuḥ—one who aspires to reach; mat-sevāyā—by rendering service unto Me; pratilabdha—obtained; ātmā-lābhaḥ—self-realization; vadanti—they say; yāḥ—which women; niraya—to hell; dvāram—the gateway; asya—of the advancing devotee.

TRANSLATION
One who aspires to reach the culmination of yoga and has realized his self by rendering service unto Me should never associate with an attractive woman, for such a woman is declared in the scripture to be the gateway to hell for the advancing devotee.

PURPORT
The culmination of yoga is full Kṛṣṇa consciousness. This is affirmed in Bhagavad-gītā: a person who is always thinking of Kṛṣṇa in devotion is the topmost of all yogīs. And in the Second Chapter of the First Canto of Śrīmad-Bhāgavatam, it is also stated that when one becomes freed from material contamination by rendering devotional service unto the Supreme Personality of Godhead, he can at that time understand the science of God.

Here the word pratilabdhaṁ-lābhaḥ occurs. Ātmā means "self," and lābha means "gain." Generally, conditioned souls have lost their ātmā, or self, but those who are
transcendentalists have realized the self. It is directed that such a self-realized soul who aspiries to the topmost platform of yogic perfection should not associate with young women. In the modern age, however, there are so many rascals who recommend that while one has genitals he should enjoy women as much as he likes, and at the same time he can become a yogī. In no standard yoga system is the association of women accepted. It is clearly stated here that the association of women is the gateway to hellish life. The association of woman is very much restricted in the Vedic civilization. Out of the four social divisions, the brahmacārī, vānaprastha and the sannyāśi—three orders—are strictly prohibited from the association of women; only the grāhasthas, or householders, are given license to have an intimate relationship with a woman, and that relationship is also restricted for begetting nice children. If, however, one wants to stick to continued existence in the material world, he may indulge in female association unrestrictedly.

TEXT 40

योपयाति शनैर्माया योषिदेवविनिर्मिता ।
तामीक्षेतात्मनो मृत्युं तुणेः कृपमिवावृतम् ॥ ४० ॥

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām ikṣetātmano mṛtyum
trṇaiḥ kūpam ivaṁrtam

SYNONYMS
yā—she who; upayāti—approaches; śanaiḥ—slowly; māyā—representation of māyā; yoṣit—woman; deva—by the Lord; vinirmitā—created; tām—her; ikṣeta—one must regard; ātmanah—of the soul; mṛtyum—death; trṇaiḥ—with grass; kūpam—a well; iva—like; āvṛtam—covered.

TRANSLATION
The woman, created by the Lord, is the representation of māyā, and one who associates with such māyā by accepting services must certainly know that this is the way of death, just like a blind well covered with grass.
Sometimes it happens that a rejected well is covered by grass, and an unwary traveler who does not know of the existence of the well falls down, and his death is assured. Similarly, association with a woman begins when one accepts service from her, because woman is especially created by the Lord to give service to man. By accepting her service, a man is entrapped. If he is not intelligent enough to know that she is the gateway to hellish life, he may indulge in her association very liberally. This is restricted for those who aspire to ascend to the transcendental platform. Even fifty years ago in Hindu society, such association was restricted. A wife could not see her husband during the daytime. Householders even had different residential quarters. The internal quarters of a residential house were for the woman, and the external quarters were for the man. Acceptance of service rendered by a woman may appear very pleasing, but one should be very cautious in accepting such service because it is clearly said that woman is the gateway to death, or forgetfulness of one's self. She blocks the path of spiritual realization.

TEXT 41

yāṁ manyate patim mohān
man-māyāṁ ṛṣabhāyatīṁ
strītvaṁ strī-saṅgataḥ prāpto
vittāpaya-grīha-pradam

SYNONYMS

yāṁ—which; manyate—she thinks; patim—her husband; mohāt—due to illusion; man-māyāṁ—My māyā; ṛṣabha—in the form of a man; āyatīṁ—coming; strītvaṁ—the state of being a woman; strī-saṅgataḥ—from attachment to a woman; prāpto—obtained; vittā—wealth; āpataya—progeny; grīha—house; pradam—bestowing.

TRANSLATION

A living entity who, as a result of attachment to a woman in his previous life, has been
endowed with the form of a woman, foolishly looks upon māyā in the form of a man, her husband, as the bestower of wealth, progeny, house and other material assets.

PURPORT

From this verse it appears that a woman is also supposed to have been a man in his (her) previous life, and due to his attachment to his wife, he now has the body of a woman. Bhagavad-gītā confirms this; a man gets his next life's birth according to what he thinks of at the time of death. If someone is too attached to his wife, naturally he thinks of his wife at the time of death, and in his next life he takes the body of a woman. Similarly, if a woman thinks of her husband at the time of death, naturally she gets the body of a man in the next life. In the Hindu scriptures, therefore, woman's chastity and devotion to man is greatly emphasized. A woman's attachment to her husband may elevate her to the body of a man in her next life, but a man's attachment to a woman will degrade him, and in his next life he will get the body of a woman. We should always remember, as it is stated in Bhagavad-gītā, that both the gross and subtle material bodies are dresses; they are the shirt and coat of the living entity. To be either a woman or a man only involves one's bodily dress. The soul in nature is actually the marginal energy of the Supreme Lord. Every living entity, being classified as energy, is supposed to be originally a woman, or one who is enjoyed. In the body of a man there is a greater opportunity to get out of the material clutches; there is less opportunity in the body of a woman. In this verse it is indicated that the body of a man should not be misused through forming an attachment to women and thus becoming too entangled in material enjoyment, which will result in getting the body of a woman in the next life. A woman is generally fond of household prosperity, ornaments, furniture and dresses. She is satisfied when the husband supplies all these things sufficiently. The relationship between man and woman is very complicated, but the substance is that one who aspires to ascend to the transcendental stage of spiritual realization should be very careful in accepting the association of a woman. In the stage of Kṛṣṇa consciousness, however, such restriction of association may be slackened because if a man's and woman's attachment is not to each other but to Kṛṣṇa, then both of them are equally eligible to get out of the material entanglement and reach the abode of Kṛṣṇa. As it is confirmed in Bhagavad-gītā, anyone who seriously takes to Kṛṣṇa consciousness—whether in the lowest species of life or a woman or of the less intelligent classes, such as the mercantile or laborer class—will go back home, back to Godhead, and reach the abode of Kṛṣṇa. A man should not be attached to a woman, nor should a woman be attached to a man. Both man and woman
should be attached to the service of the Lord. Then there is the possibility of liberation from material entanglement for both of them.

TEXT 42

तामात्मनो विजानीयात् त्वयात्त्वं त्वाग्रहात्मकम्।
देवोपसादितं मृत्युं मृद्योर्ग्यायनं यथा॥ ४२ ॥

tām ātmano vijānīyāt
paty-apatya-grhātmakam
daivopāsāditaṁ mṛtyum
mṛgayor gāyanam yathā

SYNONYMS

tām—the Lord's māyā; ātmanaḥ—of herself; vijānīyāt—she should know; pati—husband; apatya—children; grha—house; ātmakam—consisting of; daiva—by the authority of the Lord; upāsāditaṁ—brought about; mṛtyum—death; mṛgayoh—of the hunter; gāyanam—the singing; yathā—as.

TRANSLATION

A woman, therefore, should consider her husband, her house and her children to be the arrangement of the external energy of the Lord for her death, just as the sweet singing of the hunter is death for the deer.

PURPORT

In these instructions of Lord Kapiladeva it is explained that not only is woman the gateway to hell for man, but man is also the gateway to hell for woman. It is a question of attachment. A man becomes attached to a woman because of her service, her beauty and many other assets, and similarly a woman becomes attached to a man for his giving her a nice place to live, ornaments, dress and children. It is a question of attachment for one another. As long as either is attached to the other for such material enjoyment, the woman is dangerous for the man, and the man is also dangerous for the woman. But if the attachment is transferred to Kṛṣṇa, both of them become Kṛṣṇa conscious, and then marriage is very nice. Śrīla Rūpa Gosvāmī therefore recommends:
Man and woman should live together as householders in relationship with Kṛṣṇa, only for the purpose of discharging duties in the service of Kṛṣṇa. Engage the children, engage the wife and engage the husband, all in Kṛṣṇa conscious duties, and then all these bodily or material attachments will disappear. Since the via medium is Kṛṣṇa, the consciousness is pure, and there is no possibility of degradation at any time.

SB 3.31.43

Due to his particular type of body, the materialistic living entity wanders from one planet to another, following frutive activities. In this way, he involves himself in frutive activities and enjoys the result incessantly.

PURPORT
When the living entity is encaged in the material body, he is called \textit{jīva-bhūta}, and when he is free from the material body he is called \textit{brahma-bhūta} [SB 4.30.20]. By changing his material body birth after birth, he travels not only in the different species of life, but also from one planet to another. Lord Caitanya says that the living entities, bound up by frutious activities, are wandering in this way throughout the whole universe, and if by some chance or by pious activities they get in touch with a bona fide spiritual master, by the grace of Kṛṣṇa, then they get the seed of devotional service. After getting this seed, if one sows it within his heart and pours water on it by hearing and chanting, the seed grows into a big plant, and there are fruits and flowers which the living entity can enjoy, even in this material world. That is called the \textit{brahma-bhūta} stage. In his designated condition, a living entity is called materialistic, and upon being freed from all designations, when he is fully Kṛṣṇa conscious, engaged in devotional service, he is called liberated. Unless one gets the opportunity to associate with a bona fide spiritual master by the grace of the Lord, there is no possibility of one's liberation from the cycle of birth and death in the different species of life and through the different grades of planets.

\textbf{TEXT 44}

\begin{flushright}
\begin{tabular}[t]{c}
\textit{jīvo hy asyānugo deho} \\
\textit{bhūtedriya-manonāyak}
\end{tabular}
\end{flushright}

\begin{flushright}
\begin{tabular}[t]{c}
\textit{tan-nirodho 'syamaraṇam} \\
\textit{āvirbhaśas tu sambhavah}
\end{tabular}
\end{flushright}

\textbf{SYNONYMS}

\begin{itemize}
\item \textit{jīvah}—the living entity; \textit{hi}—indeed; \textit{asya}—of him; \textit{anugah}—suitable; \textit{deha}—body; \textit{bhūta}—gross material elements; \textit{indriya}—senses; \textit{mana}—mind; \textit{mayah}—made of; \textit{tat}—of the body; \textit{nirodha}—destruction; \textit{asya}—of the living entity; \textit{maranam}—death; \textit{āvirbhāvah}—manifestation; \textit{tu}—but; \textit{sambhavah}—birth.
\end{itemize}

\textbf{TRANSLATION}
In this way the living entity gets a suitable body with a material mind and senses, according to his fruitive activities. When the reaction of his particular activity comes to an end, that end is called death, and when a particular type of reaction begins, that beginning is called birth.

PURPORT

From time immemorial, the living entity travels in the different species of life and the different planets, almost perpetually. This process is explained in Bhagavad-gītā. Bhrāmayan sarva-bhūtāni yantrarūdhāni māyayā: [Bg. 18.61] under the spell of māyā, everyone is wandering throughout the universe on the carriage of the body offered by the material energy. Materialistic life involves a series of actions and reactions. It is a long film spool of actions and reactions, and one life-span is just a flash in such a reactionary show. When a child is born, it is to be understood that his particular type of body is the beginning of another set of activities, and when an old man dies, it is to be understood that one set of reactionary activities is finished. We can see that because of different reactionary activities, one man is born in a rich family, and another is born in a poor family, although both of them are born in the same place, at the same moment and in the same atmosphere. One who is carrying pious activity with him is given a chance to take his birth in a rich or pious family, and one who is carrying impious activity is given a chance to take birth in a lower, poor family. The change of body means a change to a different field of activities. Similarly, when the body of the boy changes into that of a youth, the boyish activities change into youthful activities.

It is clear that a particular body is given to the living entity for a particular type of activity. This process is going on perpetually, from a time which is impossible to trace out. Vaiṣṇava poets say, therefore, anādi karama-phale, which means that these actions and reactions of one's activity cannot be traced, for they may even continue from the last millennium of Brahmā's birth to the next millennium. We have seen the example in the life of Nārada Muni. In one millennium he was the son of a maidservant, and in the next millennium he became a great sage.

TEXTS 45-46

SB 3.31.45, SB 3.31.46, SB 3.31.45-46
dravyopalabdhi-sthānasya
dravyeṣāyogyaṭā yadā
tat pañcatvam aham-mānād
utpattir dravya-darśanam

yathākṣṇor dravyāvayava-
darśanāyogyaṭā yadā
tadaiva caṇṣuṣo draṣṭur
draṣṭṛtvāyogyaṭānayoḥ

SYNONYMS

dravya—of objects; upalabdhi—of perception; sthānasya—of the place; dravya—of objects; īkṣā—of perception; ayogyatā—incapability; yadā—when; tat—that; pañcatvam—death; aham-mānāt—from the misconception of "I"; utpattiḥ—birth; dravya—the physical body; darśanam—viewing; yathā—just as; akṣṇoh—of the eyes; dravya—of objects; avayava—parts; darśana—of seeing; ayogyaṭā—incapability; yadā—when; tadā—then; eva—indeed; caṇṣuṣah—of the sense of sight; draṣṭūḥ—of the seer; draṣṭṛtvā—of the faculty of seeing; ayogyaṭā—incapability; anayoḥ—of both of these.

TRANSLATION

When the eyes lose their power to see color or form due to morbid affliction of the optic nerve, the sense of sight becomes deadened. The living entity, who is the seer of both the eyes and the sight, loses his power of vision. In the same way, when the physical body, the place where perception of objects occurs, is rendered incapable of perceiving, that is known as death. When one begins to view the physical body as one's very self, that is called birth.

PURPORT

When one says, "I see," this means that he sees with his eyes or with his spectacles; he sees with the instrument of sight. If the instrument of sight is broken or becomes diseased or incapable of acting, then he, as the seer, also ceases to act. Similarly, in this
material body, at the present moment the living soul is acting, and when the material body, due to its incapability to function, ceases, he also ceases to perform his reactionary activities. When one's instrument of action is broken and cannot function, that is called death. Again, when one gets a new instrument for action, that is called birth. This process of birth and death is going on at every moment, by constant bodily change. The final change is called death, and acceptance of a new body is called birth. That is the solution to the question of birth and death. Actually, the living entity has neither birth nor death, but is eternal. As confirmed in Bhagavad-gītā, na hanyate hanyamāne śārīre: [Bg. 2.20] the living entity never dies, even after the death or annihilation of this material body.

TEXT 47

तस्मात् कार्यः सन्तासो न कार्पण्यं न सम्भ्रमः ।
बुद्धुषा जीवगतिः धीरो मुक्तसङ्गेरेदिह ॥ ४७ ॥

tasmānaḥ kāryaḥ santrāso
da kārpanyaṁ na sambhramah
buddhva jīva-gatim dhīro
mukta-saṅgaḥ caret iha

SYNONYMS

tasmāt—on account of death; na—not; kāryaḥ—should be done; santrāsah—horror; na—not; kārpanyaṁ—miserliness; na—not; sambhramah—eagerness for material gain; buddhva—realizing; jīva-gatim—the true nature of the living entity; dhīraḥ—steadfast; mukta-saṅgaḥ—free from attachment; caret—one should move about; iha—in this world.

TRANSLATION

Therefore, one should not view death with horror, nor have recourse to defining the body as soul, nor give way to exaggeration in enjoying the bodily necessities of life. Realizing the true nature of the living entity, one should move about in the world free from attachment and steadfast in purpose.
PURPORT

A sane person who has understood the philosophy of life and death is very upset upon hearing of the horrible, hellish condition of life in the womb of the mother or outside of the mother. But one has to make a solution to the problems of life. A sane man should understand the miserable condition of this material body. Without being unnecessarily upset, he should try to find out if there is a remedy. The remedial measures can be understood when one associates with persons who are liberated. It must be understood who is actually liberated. The liberated person is described in Bhagavad-gītā: one who engages in uninterrupted devotional service to the Lord, having surpassed the stringent laws of material nature, is understood to be situated in Brahman.

The Supreme Personality of Godhead is beyond the material creation. It is admitted even by impersonalists like Śaṅkarācārya that Nārāyaṇa is transcendental to this material creation. As such, when one actually engages in the service of the Lord in various forms, either Nārāyaṇa or Rādhā-Kṛṣṇa or Śītā-Rāma, he is understood to be on the platform of liberation. The Bhāgavatam also confirms that liberation means to be situated in one's constitutional position. Since a living entity is eternally the servitor of the Supreme Lord, when one seriously and sincerely engages in the transcendental loving service of the Lord, he is situated in the position of liberation. One should try to associate with a liberated person, and then the problems of life, namely birth and death, can be solved.

While discharging devotional service in full Kṛṣṇa consciousness, one should not be miserly. He should not unnecessarily show that he has renounced this world. Actually, renunciation is not possible. If one renounces his palatial building and goes to a forest, there is actually no renunciation, for the palatial building is the property of the Supreme Personality of Godhead and the forest is also the property of the Supreme Personality of Godhead. If he changes from one property to another, that does not mean that he renounces; he was never the proprietor of either the palace or the forest. Renunciation necessitates renouncing the false understanding that one can lord it over material nature. When one renounces this false attitude and renounces the puffed-up position that he is also God, that is real renunciation. Otherwise, there is no meaning of renunciation. Rūpa Gosvāmī advises that if one renounces anything which could be applied in the service of the Lord and does not use it for that purpose, that is called phalgu-vairāgya, insufficient or false renunciation. Everything belongs to the Supreme Personality of Godhead; therefore everything can be engaged in the service of the Lord; nothing should be used for one's sense gratification. That is real renunciation. Nor
should one unnecessarily increase the necessities of the body. We should be satisfied with whatever is offered and supplied by Kṛṣṇa without much personal endeavor. We should spend our time executing devotional service in Kṛṣṇa consciousness. That is the solution to the problem of life and death.

TEXT 48

सम्यग्दर्शनया बुद्धया योगवैराग्ययुक्तया ।
मायाविरिचि लोके चरैन्यथा कलेवरम् ॥ ४८ ॥

$samyag$-darśanayā buddhyā
yoga-vairāgya-yukta-yā
māyā-viracite loke
caren nyasya kalevaram

SYNONYMS

$samyak$-darśanayā—endowed with right vision; buddhyā—through reason; yoga—by devotional service; vairāgya—by detachment; yukta-yā—strengthened; māyā-viracite—arranged by māyā; loke—to this world; caret—one should move about; nyasya—relegating; kalevaram—the body.

TRANSLATION

Endowed with right vision and strengthened by devotional service and a pessimistic attitude towards material identity, one should relegate his body to this illusory world through his reason. Thus one can be unconcerned with this material world.

PURPORT

It is sometimes misunderstood that if one has to associate with persons engaged in devotional service, he will not be able to solve the economic problem. To answer this argument, it is described here that one has to associate with liberated persons not directly, physically, but by understanding, through philosophy and logic, the problems of life. It is stated here, $samyag$-darśanayā buddhyā: one has to see perfectly, and by intelligence and yogic practice one has to renounce this world. That renunciation can be achieved by the process recommended in the Second Chapter of the First Canto of
The devotee's intelligence is always in touch with the Supreme Personality of Godhead. His attitude towards the material existence is one of detachment, for he knows perfectly well that this material world is a creation of illusory energy. Realizing himself to be part and parcel of the Supreme Soul, the devotee discharges his devotional service and is completely aloof from material action and reaction. Thus at the end he gives up his material body, or the material energy, and as pure soul he enters the kingdom of God.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kapila’s Instructions on the Movements of the Living Entities.”

SB 3.32: Entanglement in Fruitive Activities

32. Entanglement in Fruitive Activities

TEXT 1

kapila uvāca
atha yo grha-medhīyān
dharmān evāvasan grhe
kāmam arthaḥ ca dharmaṁ svān
dogdhi bhūyaḥ piparti tān

SYNONYMS

kapilaḥ uvāca—Lord Kapila said; atha—now; yāḥ—the person who; grha-medhīyān—of the householders; dharmān—duties; eva—certainly; āvasan—living; grhe—at home; kāmam—sense gratification; arthaḥ—economic development; ca—and; dharmān—religious rituals; svān—his; dogdhi—enjoys; bhūyaḥ—again and again; piparti—
performs; tān—them.

TRANSLATION

The Personality of Godhead said: The person who lives in the center of household life derives material benefits by performing religious rituals, and thereby he fulfills his desire for economic development and sense gratification. Again and again he acts the same way.

PURPORT

There are two kinds of householders. One is called the grhamedhī, and the other is called the grhaṣṭha. The objective of the grhamedhī is sense gratification, and the objective of the grhaṣṭha is self-realization. Here the Lord is speaking about the grhamedhī, or the person who wants to remain in this material world. His activity is to enjoy material benefits by performing religious rituals for economic development and thereby ultimately satisfy the senses. He does not want anything more. Such a person works very hard throughout his life to become very rich and eat very nicely and drink. By giving some charity for pious activity he can go to a higher planetary atmosphere in the heavenly planets in his next life, but he does not want to stop the repetition of birth and death and finish with the concomitant miserable factors of material existence. Such a person is called a grhamedhī.

A grhaṣṭha is a person who lives with family, wife, children and relatives but has no attachment for them. He prefers to live in family life rather than as a mendicant or sannyāsī, but his chief aim is to achieve self-realization, or to come to the standard of Kṛṣṇa consciousness. Here, however, Lord Kapiladeva is speaking about the grhamedhīs, who have made their aim the materialistically prosperous life, which they achieve by sacrificial ceremonies, by charities and by good work. They are posted in good positions, and since they know that they are using up their assets of pious activities, they again and again perform activities of sense gratification. It is said by Prahlāda Mahārāja, punah punaś carvita-carvaṇānām: [SB 7.5.30] they prefer to chew the already chewed. Again and again they experience the material pangs, even if they are rich and prosperous, but they do not want to give up this kind of life.

TEXT 2

स चापि भणवद्यर्म्तकाममूढः परागमुखः ।

SB 3.32.2

735

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SYNONYMS

saḥ—he; ca api—moreover; bhagavat-dharmat—from devotional service; kāma-mūḍhaḥ—infatuated by lust; parāk-mukhaḥ—having the face turned away; yajate—worships; kratubhiḥ—with sacrificial ceremonies; devān—the demigods; pitṝn—the forefathers; ca—and; śraddhayā—with faith; anvitaḥ—endowed.

TRANSLATION

Such persons are ever bereft of devotional service due to being too attached to sense gratification, and therefore, although they perform various kinds of sacrifices and take great vows to satisfy the demigods and forefathers, they are not interested in Kṛṣṇa consciousness, devotional service.

PURPORT

In Bhagavad-gītā (7.20) it is said that persons who worship demigods have lost their intelligence: kāmais tais tair hṛta jñānāḥ. They are much attracted to sense gratification, and therefore they worship the demigods. It is, of course, recommended in the Vedic scriptures that if one wants money, health or education, then he should worship the various demigods. A materialistic person has manifold demands, and thus there are manifold demigods to satisfy his senses. The grhamedhīs, who want to continue a prosperous materialistic way of life, generally worship the demigods or the forefathers by offering pindaḥ, or respectful oblations. Such persons are bereft of Kṛṣṇa consciousness and are not interested in devotional service to the Lord. This kind of so-called pious and religious man is the result of impersonalism. The impersonalists maintain that the Supreme Absolute Truth has no form and that one can imagine any form he likes for his benefit and worship in that way. Therefore the grhamedhīs or materialistic men say that they can worship any form of a demigod as worship of the Supreme Lord. Especially amongst the Hindus, those who are meat-eaters prefer to worship goddess Kālī because it
is prescribed that one can sacrifice a goat before that goddess. They maintain that whether one worships the goddess Kālī or the Supreme Personality of Godhead Viṣṇu or any demigod, the destination is the same. This is first-class rascaldom, and such people are misled. But they prefer this philosophy. Bhagavad-gītā does not accept such rascaldom, and it is clearly stated that such methods are meant for persons who have lost their intelligence. The same judgment is confirmed here, and the word kāma-mūḍha, meaning one who has lost his sense or is infatuated by the lust of attraction for sense gratification, is used. Kāma-mūḍhas are bereft of Kṛṣṇa consciousness and devotional service and are infatuated by a strong desire for sense gratification. The worshipers of demigods are condemned both in Bhagavad-gītā and in Śrīmad-Bhāgavatam.

TEXT 3

तच्छ्रद्धयाक्रान्तमति: पितृदेवव्रत: पुमान् ।
गत्वा चान्द्रमसं लोकं सोमन: पुनरेष्यति ॥ ३ ॥

tac-chṛdāhayākṛānta-matiḥ
pitṛ-devavṛataḥ pumān
gatvā cāndramasam lokam
soma-pāh punar eṣyati

SYNONYMS

tat—to the demigods and forefathers; śraddhayā—with reverence; ākrānta—overcome;
matiḥ—his mind; pitṛ—to the forefathers; deva—to the demigods; vṛataḥ—his vow;
pumān—the person; gatvā—having gone; cāndramasam—to the moon; lokam—planet;
soma-pāḥ—drinking soma juice; punah—again; eṣyati—will return.

TRANSLATION

Such materialistic persons, attracted by sense gratification and devoted to the forefathers and demigods, can be elevated to the moon, where they drink an extract of the soma plant. They again return to this planet.

PURPORT

The moon is considered one of the planets of the heavenly kingdom. One can be
promoted to this planet by executing different sacrifices recommended in the Vedic literature, such as pious activities in worshiping the demigods and forefathers with rigidity and vows. But one cannot remain there for a very long time. Life on the moon is said to last ten thousand years according to the calculation of the demigods. The demigods' time is calculated in such a way that one day (twelve hours) is equal to six months on this planet. It is not possible to reach the moon by any material vehicle like a sputnik, but persons who are attracted by material enjoyment can go to the moon by pious activities. In spite of being promoted to the moon, however, one has to come back to this earth again when the merits of his works in sacrifice are finished. This is also confirmed in Bhagavad-gītā (9.21): te tām bhuktvā svarga-lokaṁ viśālam kṣīne puṇye martya-lokaṁ viśanti.

TEXT 4

यदा चाहीन्द्रश्यामा शेतेन्नातासनो हरि: ||
तदा लोका रुयं यान्ति त एते ग्रहेमेधिनाम || ४ ||

yadā cāhindra-sayyāyāṁ
śete 'nantāsano hariḥ
tadā lokā layaṁ yānti
ta ete gṛha-medhinām

SYNONYMS
yad—when; ca—and; ahi-indra—of the king of snakes; sayyāyāṁ—on the bed; śete—lies; ananta-āsanaḥ—He whose seat is Ananta Śeṣa; hariḥ—Lord Hari; tadā—then; lokāḥ—the planets; layam—unto dissolution; yānti—go; te ete—those very; gṛha-medhinām—of the materialistic householders.

TRANSLATION
All the planets of the materialistic persons, including all the heavenly planets, such as the moon, are vanquished when the Supreme Personality of Godhead, Hari, goes to His bed of serpents, which is known as Ananta Śeṣa.

PURPORT
The materially attached are very eager to promote themselves to the heavenly planets such as the moon. There are many heavenly planets to which they aspire just to achieve more and more material happiness by getting a long duration of life and the paraphernalia for sense enjoyment. But the attached persons do not know that even if one goes to the highest planet, Brahmaloka, destruction exists there also. In Bhagavad-gītā the Lord says that one can even go to the Brahmaloka, but still he will find the pangs of birth, death, disease and old age. Only by approaching the Lord's abode, the Vaikūṭhaloka, does one not take birth again in this material world. The grahamedhis, or materialistic persons, however, do not like to use this advantage. They would prefer to transmigrate perpetually from one body to another, or from one planet to another. They do not want the eternal, blissful life in knowledge in the kingdom of God.

There are two kinds of dissolutions. One dissolution takes place at the end of the life of Brahmā. At that time all the planetary systems, including the heavenly systems, are dissolved in water and enter into the body of Garbhodakaśāyī Viṣṇu, who lies on the Garbhodaka Ocean on the bed of serpents, called Śeṣa. In the other dissolution, which occurs at the end of Brahmā's day, all the lower planetary systems are destroyed. When Lord Brahmā rises after his night, these lower planetary systems are again created. The statement in Bhagavad-gītā that persons who worship the demigods have lost their intelligence is confirmed in this verse. These less intelligent persons do not know that even if they are promoted to the heavenly planets, at the time of dissolution they themselves, the demigods and all their planets will be annihilated. They have no information that eternal, blissful life can be attained.

TEXT 5

ये स्वाधर्मान्त्र दुह्यान्ति धीरा: कामाधितवे ।
निःसुरा न्यात्कर्माण्यः प्रशान्ता: शुद्धचेतसः ॥ ५ ॥

ye sva-dharmān na duhyanti
dhīrāḥ kāmārtha-hetave
niḥsaṅgā nyasta-karmāṇaḥ
praśāntaḥ śuddha-cetasaḥ

SYNONYMS

ye—those who; sva-dharmān—their own occupational duties; na—do not; duhyanti—
Those who are intelligent and are of purified consciousness are completely satisfied in Kṛṣṇa consciousness. Freed from the modes of material nature, they do not act for sense gratification; rather, since they are situated in their own occupational duties, they act as one is expected to act.

PURPORT

The first-class example of this type of man is Arjuna. Arjuna was a kṣatriya, and his occupational duty was to fight. Generally, kings fight to extend their kingdoms, which they rule for sense gratification. But as far as Arjuna is concerned, he declined to fight for his own sense gratification. He said that although he could get a kingdom by fighting with his relatives, he did not want to fight with them. But when he was ordered by Kṛṣṇa and convinced by the teachings of Bhagavad-gītā that his duty was to satisfy Kṛṣṇa, then he fought. Thus he fought not for his sense gratification but for the satisfaction of the Supreme Personality of Godhead. Persons who work at their prescribed duties, not for sense gratification but for gratification of the Supreme Lord, are called niḥsaṅga, freed from the influence of the modes of material nature. Nyasta-karmāṇah indicates that the results of their activities are given to the Supreme Personality of Godhead. Such persons appear to be acting on the platform of their respective duties, but such activities are not performed for personal sense gratification; rather, they are performed for the Supreme Person. Such devotees are called praśāntāḥ, which means "completely satisfied." Śuddha-cetasah means Kṛṣṇa conscious; their consciousness has become purified. In unpurified consciousness one thinks of himself as the Lord of the universe, but in purified consciousness one thinks himself the eternal servant of the Supreme Personality of Godhead. Putting oneself in that position of eternal servitorship to the Supreme Lord and working for Him perpetually, one actually becomes completely satisfied. As long as one works for his personal sense gratification, he will always be full of anxiety. That is the difference between ordinary consciousness and Kṛṣṇa consciousness.
TEXT 6

निवृत्तिधर्मनिरताः निर्माः निरहानक्ष्ठाः।
स्वधर्मप्तेः सत्वेः परिशुद्धेः चेताः॥ ६ ॥

nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
pariśuddhena cetasā

SYNONYMS
nivṛtti-dharma—in religious activities for detachment; niratāḥ—constantly engaged;
nirmamāḥ—without a sense of proprietorship; nirahaṅkṛtāḥ—without false egoism; sva-
-dharmā—by one's own occupational duties; āptena—executed; sattvena—by goodness;
pariśuddhena—completely purified; cetasā—by consciousness.

TRANSLATION

By executing one's occupational duties, acting with detachment and without a sense of
proprietorship or false egoism, one is posted in one's constitutional position by dint of
complete purification of consciousness, and by thus executing so-called material duties he
can easily enter into the kingdom of God.

PURPORT

Here the word nivṛtti-dharma-niratāḥ means "constantly engaging in executing religious
activities for detachment." There are two kinds of religious performances. One is called
pravṛtti-dharma, which means the religious activities performed by the gṛhamedhīs for
elevation to higher planets or for economic prosperity, the final aim of which is sense
gratification. Every one of us who has come to this material world has the sense of
overlordship. This is called pravṛtti. But the opposite type of religious performance,
which is called nivṛtti, is to act for the Supreme Personality of Godhead. Engaged in
devotional service in Kṛṣṇa consciousness, one has no proprietorship claim, nor is one
situated in the false egoism of thinking that he is God or the master. He always thinks
himself the servant. That is the process of purifying consciousness. With pure
consciousness only can one enter into the kingdom of God. Materialistic persons, in
their elevated condition, can enter any one of the planets within this material world, but all are subjected to dissolution over and over again.

TEXT 7

सूर्यं द्वारे ते याति पुरुषं विश्वं मुक्तम्।
परावराेण प्रकृतिमत्यत्वत्तमभावनम्॥ ७ ॥

sūrya-dvāreṇa te yānti
puruṣaṁ viśvato-mukham
parāvareśaṁ prakṛtim
asyotpatty-anta-bhāvanam

SYNONYMS
sūrya-dvāreṇa—through the path of illumination; te—they; yānti—approach; puruṣam—the Personality of Godhead; viśvataḥ-mukham—whose face is turned everywhere; para-avara-īśam—the proprietor of the spiritual and material worlds; prakṛtim—the material cause; asya—of the world; utpatti—of manifestation; anta—of dissolution; bhāvanam—the cause.

TRANSLATION
Through the path of illumination, such liberated persons approach the complete Personality of Godhead, who is the proprietor of the material and spiritual worlds and is the supreme cause of their manifestation and dissolution.

PURPORT
The word sūrya-dvāreṇa means "by the illuminated path," or through the sun planet. The illuminated path is devotional service. It is advised in the Vedas not to pass through the darkness, but to pass through the sun planet. It is also recommended here that by traversing the illuminated path one can be freed from the contamination of the material modes of nature; by that path one can enter into the kingdom where the completely perfect Personality of Godhead resides. The words puruṣaṁ viśvato-mukham mean the Supreme Personality of Godhead, who is all-perfect. All living entities other than the Supreme Personality of Godhead are very small, although they may be big by our
calculation. Everyone is infinitesimal, and therefore in the Vedas the Supreme Lord is called the supreme eternal amongst all eternals. He is the proprietor of the material and spiritual worlds and the supreme cause of manifestation. Material nature is only the ingredient because actually the manifestation is caused by His energy. The material energy is also His energy; just as the combination of father and mother is the cause of childbirth, so the combination of the material energy and the glance of the Supreme Personality of Godhead is the cause of the manifestation of the material world. The efficient cause, therefore, is not matter, but the Lord Himself.

TEXT 8

*dvi-parārdhāvasāne yah pralayo brahmaṇaś tu te tāvad adhyāśate lokaṁ parasya para-cintakah*  

SYNONYMS

*dvi-parārdha—two parārdhas; avasāne—at the end of; yah—which; pralayaḥ—death; brahmaṇaḥ—of Lord Brahmā; tu—indeed; te—they; tāvat—so long; adhyāśate—dwell; lokam—on the planet; parasya—of the Supreme; para-cintakah—thinking of the Supreme Personality of Godhead.

TRANSLATION

Worshipers of the Hiraṇyagarbha expansion of the Personality of Godhead remain within this material world until the end of two parārdhas, when Lord Brahmā also dies.

PURPORT

One dissolution is at the end of Brahmā's day, and one is at the end of Brahmā's life. Brahmā dies at the end of two parārdhas, at which time the entire material universe is dissolved. Persons who are worshipers of Hiraṇyagarbha, the plenary expansion of the Supreme Personality of Godhead Garbhodakaśāyī Viṣṇu, do not directly approach the
Supreme Personality of Godhead in Vaikuṇṭha. They remain within this universe on Satyaloka or other higher planets until the end of the life of Brahmā. Then, with Brahmā, they are elevated to the spiritual kingdom.

The words *parasya para-cintakāh* mean "always thinking of the Supreme Personality of Godhead," or being always Kṛṣṇa conscious. When we speak of Kṛṣṇa, this refers to the complete category of *viṣṇu-tattva*. Kṛṣṇa includes the three *puruṣa* incarnations, namely Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, as well as all the incarnations taken together. This is confirmed in the *Brahma-saṁhitā*. Rāmādi-mūrtiśu *kalā-niyamena tiṣṭhaṇa*: [Bs. 5.39] Lord Kṛṣṇa is perpetually situated with His many expansions, such as Rāma, Nṛsiṁha, Vāmana, Madhusūdana, Viṣṇu and Nārāyaṇa. He exists with all His plenary portions and the portions of His plenary portions, and each of them is as good as the Supreme Personality of Godhead. The words *parasya para-cintakāh* mean those who are fully Kṛṣṇa conscious. Such persons enter directly into the kingdom of God, the Vaikuṇṭha planets, or, if they are worshipers of the plenary portion Garbhodakaśāyī Viṣṇu, they remain within this universe until its dissolution, and after that they enter.

**TEXT 9**

*kṛṣmāṃbho-‘nalānila-viyan-mana-āndriyārthyaṁ-bhūtādibhiù pañcaviśāh pratisaṁjñihīrṣuñ avyākṛtam viśati yarhi guṇa-trayātmā kālam parākhyam anubhūya paraḥ svayambhūḥ*

**SYNONYMS**

*kṛṣma—earth; ambha—water; anala—fire; anila—air; viyat—ether; manaḥ—mind; āndriya—the senses; artha—the objects of the senses; bhūta—ego; ādibhiù—and so on; parivṛtam—covered by; pratisaṁjñihīrṣuñ—desiring to dissolve; avyākṛtam—the changeless spiritual sky; viśati—he enters; yarhi—at which time; guṇa-traya-ātmā—
consisting of the three modes; kālam—the time; para-ākhyaṁ—two parārdhas; anubhūya—after experiencing; paraḥ—the chief; svayambhūḥ—Lord Brahmā.

**TRANSLATION**

After experiencing the inhabitable time of the three modes of material nature, known as two parārdhas, Lord Brahmā closes the material universe, which is covered by layers of earth, water, air, fire, ether, mind, ego, etc., and goes back to Godhead.

**PURPORT**

The word avyākṛtam is very significant in this verse. The same meaning is stated in Bhagavad-gītā, in the word sanātana. This material world is vyākṛta, or subject to changes, and it finally dissolves. But after the dissolution of this material world, the manifestation of the spiritual world, the sanātana-dhāma, remains. That spiritual sky is called avyākṛta, that which does not change, and there the Supreme Personality of Godhead resides. When, after ruling over the material universe under the influence of the time element, Lord Brahmā desires to dissolve it and enter into the kingdom of God, others then enter with him.

**TEXT 10**

एवं परेत्य भगवन्तमनुष्यविद्या
ये योगिनो जिततर्न्मनसो विरागः ।
तेनैव साकमपूर्वं पुरुषं पुराणं
ब्रह्म प्रधानमुपप्यान्त्यगताभिमाना: ॥ १० ॥

evam paretya bhagavantam anupraviṣṭā
ye yogino jita-marun-manaso virāgāḥ
tenāvā sākam amṛtam puṣuṣāṁ puṭrāṇāṁ
brahma pradhānam upayānty agatābhimānāḥ

**SYNONYMS**

evam—thus; paretya—having gone a long distance; bhagavantam—Lord Brahmā; anupraviṣṭāḥ—entered; ye—those who; yoginah—yogīs; jita—controlled; marut—the
breathing; manasaḥ—the mind; virāgāḥ—detached; tena—with Lord Brahmā; eva—indeed; sākam—together; amṛtam—the embodiment of bliss; puṇaṣam—unto the Personality of Godhead; purāṇam—the oldest; brahma pradhānam—the Supreme Brahman; upayānti—they go; agata—not gone; abhimānāḥ—whose false ego.

**TRANSLATION**

The yogīs who become detached from the material world by practice of breathing exercises and control of the mind reach the planet of Brahmā, which is far, far away. After giving up their bodies, they enter into the body of Lord Brahmā, and therefore when Brahmā is liberated and goes to the Supreme Personality of Godhead, who is the Supreme Brahman, such yogīs can also enter into the kingdom of God.

**PURPORT**

By perfecting their yogic practice, yogīs can reach the highest planet, Brahmaloka, or Satyaloka, and after giving up their material bodies, they can enter into the body of Lord Brahmā. Because they are not directly devotees of the Lord, they cannot get liberation directly. They have to wait until Brahmā is liberated, and only then, along with Brahmā, are they also liberated. It is clear that as long as a living entity is a worshiper of a particular demigod, his consciousness is absorbed in thoughts of that demigod, and therefore he cannot get direct liberation, or entrance into the kingdom of God, nor can he merge into the impersonal effulgence of the Supreme Personality of Godhead. Such yogīs or demigod worshipers are subjected to the chance of taking birth again when there is again creation.

**TEXT 11**

atha tam sarva-bhūtānāṁ
hṛt-padmeṣu kṛtālayam
śrutānubhāvaṁ saraṇaṁ
vraja bhāvena bhāmini

SB 3.32.11
SYNONYMS

atha—therefore; tam—the Supreme Personality of Godhead; sarva-bhūtānām—of all living entities; hṛt-padmeṣu—in the lotus hearts; kṛta-ālayam—residing; śruta-anubhāvam—whose glories you have heard; śaṭaṇām—unto the shelter; vraja—go; bhāvena—by devotional service; bhāmini—My dear mother.

TRANSLATION

Therefore, My dear mother, by devotional service take direct shelter of the Supreme Personality of Godhead, who is seated in everyone's heart.

PURPORT

One can attain direct contact with the Supreme Personality of Godhead in full Kṛṣṇa consciousness and revive one's eternal relationship with Him as lover, as Supreme Soul, as son, as friend or as master. One can reestablish the transcendental loving relationship with the Supreme Lord in so many ways, and that feeling is true oneness. The oneness of the Māyāvādī philosophers and the oneness of Vaiṣṇava philosophers are different. The Māyāvādī and Vaiṣṇava philosophers both want to merge into the Supreme, but the Vaiṣṇavas do not lose their identities. They want to keep the identity of lover, parent, friend or servant.

In the transcendental world, the servant and master are one. That is the absolute platform. Although the relationship is servant and master, both the servant and the served stand on the same platform. That is oneness. Lord Kapila advised His mother that she did not need any indirect process. She was already situated in that direct process because the Supreme Lord had taken birth as her son. Actually, she did not need any further instruction because she was already in the perfectional stage. Kapiladeva advised her to continue in the same way. He therefore addressed His mother as bhāmini to indicate that she was already thinking of the Lord as her son. Devahūti is advised by Lord Kapila to take directly to devotional service, Kṛṣṇa consciousness, because without that consciousness one cannot become liberated from the clutches of māyā.

SB 3.32.12, SB 3.32.13, SB 3.32.14, SB 3.32.15, SB 3.32.12-15

TEXTS 12-15

अाद्यं स्थिरचराणं यो वेदगर्भं सहर्षिमि: ||
योगेश्वरं कुमाराध्यं सिद्धैयोगङ्गवर्तके: || १२ ||
ādyah sthira-carānāṁ yo
veda-garbhaḥ sahaṛṣibhiḥ
yogeśvaraiḥ kumārādyaiḥ
siddhair yoga-pravartakaiḥ

bheda-dṛṣṭyābhimānena
niḥsaṅgenāpi kar mano
kartaḥtvāt saguṇaṁ brahma
puruṣaṁ puruṣarṣabham

sa saṁsṛtya punah kāle
kāleneśvara-mūrtinā
jāte guṇa-vyatikare
yathā-pūrvaṁ prajāyate

aiśvaryāṁ pārameśṭhyāṁ ca
te 'pi dharma-vinirmitam
niśevya punar āyānti
guṇa-vyatikare sati

SYNONYMS

ādyah—the creator, Lord Brahmā; sthira-carānāṁ—of the immobile and mobile manifestations; yah—he who; veda-garbhaḥ—the repository of the Vedas; saha—along with; ṛṣibhiḥ—the sages; yoga-iśvaraḥ—with great mystic yogīs; kumāra-ādyaiḥ—the Kumāras and others; siddhair—with the perfected living beings; yoga-pravartakaiḥ—the authors of the yoga system; bheda-dṛṣṭyā—because of independent vision; abhimānena—by misconception; niḥsaṅgena—nonfruitive; api—although; kar mano—by their activities; kartaḥtvāt—from the sense of being a doer; sa-guṇaṁ—possessing spiritual
qualities; brahma—Brahman; puruṣam—the Personality of Godhead; puruṣa-ṛṣabham—the first puruṣa incarnation; saḥ—he; saṁśṛtya—having attained; punah—again; kāle—at the time; kālena—by time; īśvara-mūrtinā—the manifestation of the Lord; jāte guṇa-vyatikare—when the interaction of the modes arises; yathā—as; pūrvaḥ—previously; prajāyate—is born; aiśvarya—opulence; pārameśṭhyam—royal; ca—and; te—the sages; api—also; dharma—by their pious activities; vinirmitam—produced; niṣevya—having enjoyed; punah—again; āyanti—they return; guṇa-vyatikare sati—when the interaction of the modes takes place.

TRANSLATION

My dear mother, someone may worship the Supreme Personality of Godhead with a special self-interest, but even demigods such as Lord Brahmā, great sages such as Sanatkumāra and great munis such as Marīci have to come back to the material world again at the time of creation. When the interaction of the three modes of material nature begins, Brahmā, who is the creator of this cosmic manifestation and who is full of Vedic knowledge, and the great sages, who are the authors of the spiritual path and the yoga system, come back under the influence of the time factor. They are liberated by their nonfruitive activities and they attain the first incarnation of the puruṣa, but at the time of creation they come back in exactly the same forms and positions as they had previously.

PURPORT

That Brahmā becomes liberated is known to everyone, but he cannot liberate his devotees. Demigods like Brahmā and Lord Śiva cannot give liberation to any living entity. As it is confirmed in Bhagavad-gītā, only one who surrenders unto Kṛṣṇa, the Supreme Personality of Godhead, can be liberated from the clutches of māyā. Brahmā is called here ādyah sthira-carāṇām. He is the original, first-created living entity, and after his own birth he creates the entire cosmic manifestation. He was fully instructed in the matter of creation by the Supreme Lord. Here he is called veda-garbha, which means that he knows the complete purpose of the Vedas. He is always accompanied by such great personalities as Marīci, Kaśyapa and the seven sages, as well as by great mystic yogīs, the Kumāras and many other spiritually advanced living entities, but he has his own interest, separate from the Lord’s. Bheda-dṛṣṭyā means that Brahmā sometimes thinks that he is independent of the Supreme Lord, or he thinks of himself as one of the three equally independent incarnations. Brahmā is entrusted with creation, Viṣṇu...
maintains and Rudra, Lord Śiva, destroys. The three of them are understood to be incarnations of the Supreme Lord in charge of the three different material modes of nature, but none of them is independent of the Supreme Personality of Godhead. Here the word bheda-dṛṣṭyā occurs because Brahmā has a slight inclination to think that he is as independent as Rudra. Sometimes Brahmā thinks that he is independent of the Supreme Lord, and the worshiper also thinks that Brahmā is independent. For this reason, after the destruction of this material world, when there is again creation by the interaction of the material modes of nature, Brahmā comes back. Although Brahmā reaches the Supreme Personality of Godhead as the first puruṣa incarnation, Mahā-Viṣṇu, who is full with transcendental qualities, he cannot stay in the spiritual world.

The specific significance of his coming back may be noted. Brahmā and the great rṣis and the great master of yoga (Śiva) are not ordinary living entities; they are very powerful and have all the perfections of mystic yoga. But still they have an inclination to try to become one with the Supreme, and therefore they have to come back. In the Śrīmad-Bhāgavatam it is accepted that as long as one thinks that he is equal with the Supreme Personality of Godhead, he is not completely purified or knowledgeable. In spite of going up to the first puruṣa-avatāra, Mahā-Viṣṇu, after the dissolution of this material creation, such personalities again fall down or come back to the material creation.

It is a great falldown on the part of the impersonalists to think that the Supreme Lord appears within a material body and that one should therefore not meditate upon the form of the Supreme but should meditate instead on the formless. For this particular mistake, even the great mystic yogīs or great stalwart transcendentalists also come back again when there is creation. All living entities other than the impersonalists and monists can directly take to devotional service in full Kṛṣṇa consciousness and become liberated by developing transcendental loving service to the Supreme Personality of Godhead. Such devotional service develops in the degrees of thinking of the Supreme Lord as master, as friend, as son and, at last, as lover. These distinctions in transcendental variegatedness must always be present.

TEXT 16

येत्विहासकमनसः कर्मसु श्रद्धयान्वितः ।
कुर्वन्त्यप्रतिष्ठानि नित्यान्यपि च कृत्त्वशः ॥ १६ ॥

SB 3.32.16
ye tv ihāsakta-manasaḥ
karmasu śraddhayānvitāḥ
kurvanty apratiṣiddhāni
nityāny api ca kṛṣnaśaḥ

SYNONYMS
ye—those who; tu—but; iha—in this world; āsakta—addicted; manasaḥ—whose minds; karmasū—to fruitive activities; śraddhayā—with faith; anvitāḥ—endowed; kurvanti—perform; apratiṣiddhāni—with attachment to the result; nityāni—prescribed duties; api—certainly; ca—and; kṛṣnaśaḥ—repeatedly.

TRANSLATION
Persons who are too addicted to this material world execute their prescribed duties very nicely and with great faith. They daily perform all such prescribed duties with attachment to the fruitive result.

PURPORT
In this and the following six verses, the Śrīmad-Bhāgavatam criticizes persons who are too materially attached. It is enjoined in the Vedic scriptures that those who are attached to the enjoyment of material facilities have to sacrifice and undergo certain ritualistic performances. They have to observe certain rules and regulations in their daily lives to be elevated to the heavenly planets. It is stated in this verse that such persons cannot be liberated at any time. Those who worship demigods with the consciousness that each and every demigod is a separate God cannot be elevated to the spiritual world, what to speak of persons who are simply attached to duties for the upliftment of their material condition.

TEXT 17
rajasā kuṇṭha-manasaḥ
kāmātmāno 'jitendriyāḥ

SB 3.32.17


\[ \text{pit} \text{ī} \text{n } \text{yajant} \text{y } \text{anudin} \text{a} \text{m} \\
\text{grh} \text{e} \text{ṣ} \text{v } \text{abhiratāśay} \text{ā} \text{h} \]

**SYNONYMS**

\[ \text{rajasā—by the mode of passion; } \text{kun} \text{ṭh} \text{a—full of anxieties; } \text{manasāḥ—their minds; } \text{kām} \text{-} \text{ātmānāḥ—aspiring for sense gratification; } \text{ajī} \text{t} \text{a—uncontrolled; } \text{ind} \text{riyāḥ—their senses; } \text{pit} \text{ī} \text{n—the forefathers; } \text{yaj} \text{ānti—they worship; } \text{anudinam—every day; } \text{grh} \text{e} \text{ṣ} \text{u—in home life; } \text{abhirata—engaged; } \text{āśayāḥ—their minds.} \]

**TRANSLATION**

Such persons, impelled by the mode of passion, are full of anxieties and always aspire for sense gratification due to uncontrolled senses. They worship the forefathers and are busy day and night improving the economic condition of their family, social or national life.

**TEXT 18**

\[ \text{trai-vargikās } \text{te } \text{puruṣā } \\
\text{vimukhā hari-medhasāḥ } \\
\text{kathāyāṁ kathanīyoru-vikramasya madhudviśaḥ} \]

**SYNONYMS**

\[ \text{trai-vargikāḥ—interested in the three elevating processes; } \text{te—those; } \text{puruṣāḥ—persons; } \text{vimukhāḥ—not interested; } \text{hari-medhasāḥ—of Lord Hari; } \text{kathāyāṁ—in the pastimes; } \text{kathanīya—worth chanting of; } \text{uru-vikramasya—whose excellent prowess; } \text{madhu-dviśaḥ—the killer of the Madhu demon.} \]

**TRANSLATION**

Such persons are called trai-vargika because they are interested in the three elevating processes. They are averse to the Supreme Personality of Godhead, who can give relief to...
the conditioned soul. They are not interested in the Supreme Personality's pastimes, which are worth hearing because of His transcendental prowess.

**PURPORT**

According to Vedic thought, there are four elevating principles, namely religiosity, economic development, sense gratification and liberation. Persons who are simply interested in material enjoyment make plans to execute prescribed duties. They are interested in the three elevating processes of religious rituals, economic elevation and sense enjoyment. By developing their economic condition, they can enjoy material life. Materialistic persons, therefore, are interested in those elevating processes, which are called *trai-vargika*. *Trai* means "three"; *vargika* means "elevating processes." Such materialistic persons are never attracted by the Supreme Personality of Godhead. Rather, they are antagonistic towards Him.

The Supreme Personality of Godhead is here described as *hari-medhaḥ*, or "He who can deliver one from the cycle of birth and death." Materialistic persons are never interested in hearing about the marvelous pastimes of the Lord. They think that they are fictions and stories and that the Supreme Godhead is also a man of material nature. They are not fit for advancing in devotional service, or *Krṣṇa* consciousness. Such materialistic persons are interested in newspaper stories, novels and imaginary dramas. The factual activities of the Lord, such as Lord *Krṣṇa*'s acting in the Battle of Kurukṣetra, or the activities of the Pāṇḍavas, or the Lord's activities in Vṛndāvana or Dwārakā, are related in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, which are full of the activities of the Lord. But materialistic persons who engage in elevating their position in the material world are not interested in such activities of the Lord. They may be interested in the activities of a great politician or a great rich man of this world, but they are not interested in the transcendental activities of the Supreme Lord.

**TEXT 19**

नूनं दैवेन विहताय चाच्युतकथासुधाम् ।
हितवा श्रुण्वन्त्यसद्वादा: पुरीषिमिव विद्मुजः ॥ १९ ॥

\[ nūnāṁ daivena vihatā
gye cācyuta-kathā-sudhām
hitvā śṛṇvanty asad-gāthāḥ \]

SB 3.32.19
SYNONYMS

nūnam—certainly; daivena—by the order of the Lord; vihatāḥ—condemned; ye—those who; ca—also; acyuta—of the infallible Lord; kathā—stories; sudhām—nectar; hitvā—having given up; śṛṇvanti—they hear; asat-gāthāḥ—stories about materialistic persons; purīṣam—stool; iva—like; viṭ-bhujāḥ—stool-eaters (hogs).

TRANSLATION

Such persons are condemned by the supreme order of the Lord. Because they are averse to the nectar of the activities of the Supreme Personality of Godhead, they are compared to stool-eating hogs. They give up hearing the transcendental activities of the Lord and indulge in hearing of the abominable activities of materialistic persons.

PURPORT

Everyone is addicted to hearing of the activities of another person, whether a politician or a rich man or an imaginary character whose activities are created in a novel. There are so many nonsensical literatures, stories and books of speculative philosophy. Materialistic persons are very interested in reading such literature, but when they are presented with genuine books of knowledge like Śrīmad-Bhāgavatam, Bhagavad-gītā, Viṣṇu Purāṇa or other scriptures of the world, such as the Bible and Koran, they are not interested. These persons are condemned by the supreme order as much as a hog is condemned. The hog is interested in eating stool. If the hog is offered some nice preparation made of condensed milk or ghee, he won't like it; he would prefer obnoxious, bad-smelling stool, which he finds very relishable. Materialistic persons are considered condemned because they are interested in hellish activities and not in transcendental activities. The message of the Lord's activities is nectar, and besides that message, any information in which we may be interested is actually hellish.
dakṣiṇena pathāryamṇaḥ
pitr-lokaṁ vrajanti te
prajām anu prajāyante
śmaśānānta-kriyā-kṛtaḥ

SYNONYMS
dakṣiṇena—southern; pathā—by the path; aryamṇaḥ—of the sun; pitr-lokaṁ—to Pitṛloka; vrajanti—go; te—they; prajām—their families; anu—along with; prajāyante—they take birth; śmaśāna—the crematorium; anta—to the end; kriyā—fruitive activities; kṛtaḥ—performing.

TRANSLATION
Such materialistic persons are allowed to go to the planet called Pitṛloka by the southern course of the sun, but they again come back to this planet and take birth in their own families, beginning again the same fruitive activities from birth to the end of life.

PURPORT
In Bhagavad-gītā, Ninth Chapter, verse 21, it is stated that such persons are elevated to the higher planetary systems. As soon as their lifetimes of fruitive activity are finished, they return to this planet, and thus they go up and come down. Those who are elevated to the higher planets again come back into the same family for which they had too much attachment; they are born, and the fruitive activities continue again until the end of life. There are different prescribed rituals from birth until the end of life, and they are very much attached to such activities.

TEXT 21

तत्स्ते क्षीणसुकृताः पुनर्लोकमिमं सति ।
पतन्ति विवाह देवेः सदो विभ्रांशितोदयः ॥ २१ ॥

tatas te kṣīṇa-sukṛtāḥ
punar lokam imam sati
patanti vivaśā devaiḥ
sadyo vibhramśitodayāḥ
SYNONYMS

tataḥ—then; te—they; kṣīṇa—exhausted; su-kṛtāḥ—results of their pious activities; punah—again; lokam imam—to this planet; sati—O virtuous mother; patanti—fall; vivaśāḥ—helpless; devaiḥ—by higher arrangement; sadyah—suddenly; vibhramśīta—caused to fall; udayāḥ—their prosperity.

TRANSLATION

When the results of their pious activities are exhausted, they fall down by higher arrangement and again come back to this planet, just as any person raised to a high position sometimes all of a sudden falls.

PURPORT

It is sometimes found that a person elevated to a very high position in government service falls down all of a sudden, and no one can check him. Similarly, after finishing their period of enjoyment, foolish persons who are very much interested in being elevated to the position of president in higher planets also fall down to this planet. The distinction between the elevated position of a devotee and that of an ordinary person attracted to fruitive activities is that when a devotee is elevated to the spiritual kingdom he never falls down, whereas an ordinary person falls, even if he is elevated to the highest planetary system, Brahma-loka. It is confirmed in Bhagavad-gītā (ābrahma-bhuvanāl lokāḥ) that even if one is elevated to a higher planet, he has to come down again. But Kṛṣṇa confirms in Bhagavad-gītā (8.16), mām upetya tu kaunteya punar janma na vidyate: "Anyone who attains My abode never comes back to this conditioned life of material existence."

TEXT 22

तस्मात्त्वम् सर्वभावेन भजत्व परमेष्ठिनम् ।
तद्गृहाऩ्यया भक्तया भजनीयपदाम्बुजम् ॥ २२ ॥

tasmāt tvam sarva-bhāvena
bhajasva parameśthinam
tad-gunāśrayayā bhaktyā
bhajanīya-padāmbujam

SB 3.32.22

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SYNONYMS

tasmāt—therefore; tvam—you (Devahūti); sarva-bhāvena—with loving ecstasy; bhajasva—worship; parameṣṭhinam—the Supreme Personality of Godhead; tat-guṇa—the qualities of the Lord; āśrayayā—connected with; bhaktyā—by devotional service; bhajanīya—worshipable; pada-ambujam—whose lotus feet.

TRANSLATION

My dear mother, I therefore advise that you take shelter of the Supreme Personality of Godhead, for His lotus feet are worth worshiping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

PURPORT

The word parameṣṭhinam is sometimes used in connection with Brahmā. parameṣṭhi means "the supreme person." As Brahmā is the supreme person within this universe, Kṛṣṇa is the Supreme Personality in the spiritual world. Lord Kapiladeva advises His mother that she should take shelter of the lotus feet of the Supreme Personality of Godhead, Kṛṣṇa, because it is worthwhile. Taking shelter of demigods, even those in the highest positions, like Brahmā and Śiva, is not advised herein. One should take shelter of the Supreme Godhead.

Sarva-bhāvena means "in all-loving ecstasy." Bhāva is the preliminary stage of elevation before the attainment of pure love of Godhead. It is stated in Bhagavad-gītā, budhā bhāva-samanvitāḥ: [Bg. 10.8] one who has attained the stage of bhāva can accept the lotus feet of Lord Kṛṣṇa as worshipable. This is also advised here by Lord Kapila to His mother. Also significant in this verse is the phrase tad-guṇāśrayayā bhaktyā. This means that discharging devotional service unto Kṛṣṇa is transcendental; it is not material activity. This is confirmed in Bhagavad-gītā: those who engage in devotional service are accepted to be situated in the spiritual kingdom. Brahma-bhūyāya kalpate: [Bg. 14.26] they at once become situated in the transcendental kingdom.

Devotional service in full Kṛṣṇa consciousness is the only means for attaining the highest perfections of life for the human being. This is recommended herein by Lord Kapila to His mother. Bhakti is therefore nirguṇa, free from all tinges of material qualities. Although the discharge of devotional service appears to be like material activities, it is never saguṇa, or contaminated by material qualities. Tad-guṇāśrayayā means that Lord Kṛṣṇa's transcendental qualities are so sublime that there is no need to
divert one's attention to any other activities. His behavior with the devotees is so exalted that a devotee need not try to divert his attention to any other worship. It is said that the demoniac Pūtana came to kill Kṛṣṇa by poisoning Him, but because Kṛṣṇa was pleased to suck her breast, she was given the same position as His mother. Devotees pray, therefore, that if a demon who wanted to kill Kṛṣṇa gets such an exalted position, why should they go to anyone other than Kṛṣṇa for their worshipful attachment? There are two kinds of religious activities: one for material advancement and the other for spiritual advancement. By taking shelter under the lotus feet of Kṛṣṇa, one is endowed with both kinds of prosperity, material and spiritual. Why then should one go to any demigod?

TEXT 23

vāsudeve bhagavatī bhakti-yogā prayojitāḥ
janayaty āśu vairāgyam
jñānaṁ yad brahma-darśanam

SYNONYMS

vāsudeve—unto Kṛṣṇa; bhagavatī—the Personality of Godhead; bhakti-yogā—devotional service; prayojitāḥ—discharged; janayati—produces; āśu—very soon; vairāgyam—detachment; jñānaṁ—knowledge; yat—which; brahma-darśanam—self-realization.

TRANSLATION

Engagement in Kṛṣṇa consciousness and application of devotional service unto Kṛṣṇa make it possible to advance in knowledge and detachment, as well as in self-realization.

PURPORT

It is said by less intelligent men that bhakti-yoga, or devotional service, is meant for persons who are not advanced in transcendental knowledge and renunciation. But the
fact is that if one engages in the devotional service of the Lord in full Kṛṣṇa
consciousness, he does not have to attempt separately to practice detachment or to wait
for an awakening of transcendental knowledge. It is said that one who engages
unflinchingly in the devotional service of the Lord actually has all the good qualities of
the demigods develop in him automatically. One cannot discover how such good
qualities develop in the body of a devotee, but actually it happens. There is one instance
where a hunter was taking pleasure in killing animals, but after becoming a devotee he
was not prepared to kill even an ant. Such is the quality of a devotee.
Those who are very eager to advance in transcendental knowledge can engage
themselves in pure devotional service, without wasting time in mental speculation. For
arriving at the positive conclusions of knowledge in the Absolute Truth, the word
brahma-darśanam is significant in this verse. Brahma-darśanam means to realize or to
understand the Transcendence. One who engages in the service of Vāsudeva can
actually realize what Brahman is. If Brahman is impersonal, then there is no question of
darśanam, which means "seeing face to face." Darśanam refers to seeing the Supreme
Personality of Godhead, Vāsudeva. Unless the seer and the seen are persons, there is no
darśanam. Brahma-darśanam means that as soon as one sees the Supreme Personality of
Godhead, he can at once realize what impersonal Brahman is. A devotee does not need
to make separate investigations to understand the nature of Brahman. Bhagavad-gītā
also confirms this. Brahma-bhūyāya kalpate: [Bg. 14.26] a devotee at once becomes a self-
realized soul in the Absolute Truth.

TEXT 24

yadāsya cittam artheṣu
sameṣv indriya-ṝṛtibhiḥ
na vigṛhnāti vaiṣāmyāṁ
priyam aprīyam ity uta

SYNONYMS

yadā—when; asya—of the devotee; cittam—the mind; artheṣu—in the sense objects;
sameṣu—same; indriya-ṝṛtibhiḥ—by the activities of the senses; na—not; vigṛhnāti—
The exalted devotee's mind becomes equipoised in sensory activities, and he is transcendental to that which is agreeable and not agreeable.

The significance of advancement in transcendental knowledge and detachment from material attraction is exhibited in the personality of a highly advanced devotee. For him there is nothing agreeable or disagreeable because he does not act in any way for his personal sense gratification. Whatever he does, whatever he thinks, is for the satisfaction of the Personality of Godhead. Either in the material world or in the spiritual world, his equipoised mind is completely manifested. He can understand that in the material world there is nothing good; everything is bad due to its being contaminated by material nature. The materialists conclusions of good and bad, moral and immoral, etc., are simply mental concoction or sentiment. Actually there is nothing good in the material world. In the spiritual field everything is absolutely good. There is no inebriety in the spiritual varieties. Because a devotee accepts everything in spiritual vision, he is equipoised; that is the symptom of his being elevated to the transcendental position. He automatically attains detachment, vairāgya, then jñāna, knowledge, and then actual transcendental knowledge. The conclusion is that an advanced devotee dovetails himself in the transcendental qualities of the Lord, and in that sense he becomes qualitatively one with the Supreme Personality of Godhead.
SYNONYMS

sah—the pure devotee; tadā—then; eva—certainly; ātmanā—by his transcendental intelligence; ātmānam—himself; niḥsaṅgam—without material attachment; sama-darśanam—equipoised in vision; heya—to be rejected; upādeya—acceptable; rahitam—devoid of; ārūḍham—elevated; padam—to the transcendental position; ikṣate—he sees.

TRANSLATION

Because of his transcendental intelligence, the pure devotee is equipoised in his vision and sees himself to be uncontaminated by matter. He does not see anything as superior or inferior, and he feels himself elevated to the transcendental platform of being equal in qualities with the Supreme Person.

PURPORT

Perception of the disagreeable arises from attachment. A devotee has no personal attachment to anything; therefore for him there is no question of agreeable or disagreeable. For the service of the Lord he can accept anything, even though it may be disagreeable to his personal interest. In fact, he is completely free from personal interest, and thus anything agreeable to the Lord is agreeable to him. For example, for Arjuna at first fighting was not agreeable, but when he understood that the fighting was agreeable to the Lord, he accepted the fighting as agreeable. That is the position of a pure devotee. For his personal interest there is nothing which is agreeable or disagreeable; everything is done for the Lord, and therefore he is free from attachment and detachment. That is the transcendental stage of neutrality. A pure devotee enjoys life in the pleasure of the Supreme Lord.

TEXT 26

jñāna-mātram param brahma
paramātmeśvarah pumān
dṛśy-ādibhiḥ pṛthag bhāvair
bhagavān eka iṣyate

SB 3.32.26
SYNONYMS

jñāna—knowledge; mātram—only; param—transcendental; brahma—Brahman; parama-ātmā—Paramātmā; iśvaraḥ—the controller; pumān—Supersoul; dṛṣṭi-ādibhiḥ—by philosophical research and other processes; pṛthak bhāvaiḥ—according to different processes of understanding; bhagavān—the Supreme Personality of Godhead; ekaḥ—alone; īyate—is perceived.

TRANSLATION

The Supreme Personality of Godhead alone is complete transcendental knowledge, but according to the different processes of understanding He appears differently, either as impersonal Brahman, as Paramātmā, as the Supreme Personality of Godhead or as the puruṣa-avatāra.

PURPORT

The word dṛṣṭi-ādibhiḥ is significant. According to Jiva Gosvāmī, dṛṣṭi means jñāna, philosophical research. By different processes of philosophical research under different concepts, such as the process of jñāna-yoga, the same Bhagavān, or Supreme Personality of Godhead, is understood as impersonal Brahman. Similarly, by the eightfold yoga system He appears as the Paramātmā. But in pure Kṛṣṇa consciousness, or knowledge in purity, when one tries to understand the Absolute Truth, one realizes Him as the Supreme Person. The Transcendence is realized simply on the basis of knowledge. The words used here, paramātmesvarah pumān, are all transcendental, and they refer to Supersoul. Supersoul is also described as puruṣa, but the word Bhagavān directly refers to the Supreme Personality of Godhead, who is full of six opulences: wealth, fame, strength, beauty, knowledge and renunciation. He is the Personality of Godhead in different spiritual skies. The various descriptions of paramātma, iṣvara and pumān indicate that the expansions of the Supreme Godhead are unlimited. Ultimately, to understand the Supreme Personality of Godhead one has to accept bhakti-yoga. By executing jñāna-yoga or dhyāna-yoga one has to eventually approach the bhakti-yoga platform, and then Paramātmā, iṣvara, pumān, etc., are all clearly understood. It is recommended in the Second Canto of Śrīmad-Bhāgavatam that whether one is a devotee or fruitive actor or liberationist, if he is intelligent enough he should engage himself with all seriousness in the process of devotional service. It is also explained that whatever one desires which is obtainable by fruitive activities, even if
one wants to be elevated to higher planets, can be achieved simply by execution of devotional service. Since the Supreme Lord is full in six opulences, He can bestow any one of them upon the worshiper.

The one Supreme Personality of Godhead reveals Himself to different thinkers as the Supreme person or impersonal Brahman or Paramātmā. Impersonalists merge into the impersonal Brahman, but that is not achieved by worshiping the impersonal Brahman. If one takes to devotional service and at the same time desires to merge into the existence of the Supreme Lord, he can achieve that. If someone desires at all to merge into the existence of the Supreme, he has to execute devotional service.

The devotee can see the Supreme Lord face to face, but the jñānī, the empiric philosopher or yogī cannot. They cannot be elevated to the positions of associates of the Lord. There is no evidence in the scriptures stating that by cultivating knowledge or worshiping the impersonal Brahman one can become a personal associate of the Supreme Personality of Godhead. Nor by executing the yogic principles can one become an associate of the Supreme Godhead. Impersonal Brahman, being formless, is described as adṛśya because the impersonal effulgence of brahmajyoti covers the face of the Supreme Lord. Some yogīs see the four-handed Viṣṇu sitting within the heart, and therefore in their case also the Supreme Lord is invisible. Only for the devotees is the Lord visible. Here the statement dṛśy-ādibhiḥ is significant. Since the Supreme Personality of Godhead is both invisible and visible, there are different features of the Lord. The Paramātmā feature and Brahman feature are invisible, but the Bhagavān feature is visible. In the Viṣṇu Purāṇa this fact is very nicely explained. The universal form of the Lord and the formless Brahman effulgence of the Lord, being invisible, are superior features. The concept of the universal form is material, and the concept of impersonal Brahman is spiritual, but the highest spiritual understanding is the Personality of Godhead. The Viṣṇu Purāṇa states, viṣṇur brahma-svarūpeṇa svayam eva vyavasthitah: Brahman's real feature is Viṣṇu, or the Supreme Brahman is Viṣṇu. Svayam eva: that is His personal feature. The supreme spiritual conception is the Supreme Personality of Godhead. It is also confirmed in Bhagavad-gītā:  यद gatvā na nivartante tad dhāma paramam mama [Bg. 15.6]. That specific abode called paramam mama is the place from which, once one attains it, one does not return to this miserable, conditional life. Every place, every space and everything belongs to Viṣṇu, but where He personally lives is tad dhāma paramam, His supreme abode. One has to make one's destination the supreme abode of the Lord.

TEXT 27

SB 3.32.27
etāvān eva yogena
samagreṇaḥ yogināḥ
yujyate 'bhimato hy artho
yad asaṅgas tu kṛtsnaśaḥ

SYNONYMS
etāvān—of such a measure; eva—just; yogena—by yoga practice; samagreṇa—all; iha—in this world; yogināḥ—of the yogī; yujyate—is achieved; abhimataḥ—desired; hi—certainly; arthaḥ—purpose; yat—which; asaṅgaḥ—detachment; tu—indeed; kṛtsnaśaḥ—completely.

TRANSLATION
The greatest common understanding for all yogīs is complete detachment from matter, which can be achieved by different kinds of yoga.

PURPORT
There are three kinds of yoga, namely bhakti-yoga, jñāna-yoga and aṣṭāṅga-yoga. Devotees, jñānīs and yogīs all try to get out of the material entanglement. The jñānīs try to detach their sensual activities from material engagement. The jñāna-yogī thinks that matter is false and that Brahman is truth; he tries, therefore, by cultivation of knowledge, to detach the senses from material enjoyment. The aṣṭāṅga-yogīs also try to control the senses. The devotees, however, try to engage the senses in the service of the Lord. Therefore it appears that the activities of the bhaktas, devotees, are better than those of the jñānīs and yogīs. The mystic yogīs simply try to control the senses by practicing the eight divisions of yoga—yama, niyama, āsana, prāṇāyāma, pratyāhāra, etc.—and the jñānīs try by mental reasoning to understand that sense enjoyment is false. But the easiest and most direct process is to engage the senses in the service of the Lord.
The purpose of all yoga is to detach one's sense activities from this material world. The final aims, however, are different. Jñānīs want to become one with the Brahman...
effulgence, yogīs want to realize Paramātmā, and devotees want to develop Kṛṣṇa consciousness and transcendental loving service to the Lord. That loving service is the perfect stage of sense control. The senses are actually active symptoms of life, and they cannot be stopped. They can be detached only if there is superior engagement. As it is confirmed in Bhagavad-gītā, paramā drṣṭvā nivartate: [Bg. 9.59] the activities of the senses can be stopped if they are given superior engagements. The supreme engagement is engagement of the senses in the service of the Lord. That is the purpose of all yoga.

TEXT 28

(jñānam ekaṁ parācīnair  
indriyair brahma nirguṇam  
avabhāty artha-rūpeṇa  
bhrāntyā śabdādi-dharmiṇā)

SYNONYMS

jñānam—knowledge; ekaṁ—one; parācīnaiḥ—averse; indriyaiḥ—by the senses; brahma—the Supreme Absolute Truth; nirguṇam—beyond the material modes; avabhāti—appears; artha-rūpeṇa—in the form of various objects; bhrāntyā—mistakenly; śabda-ādi—sound and so on; dharmiṇā—endowed with.

TRANSLATION

Those who are averse to the Transcendence realize the Supreme Absolute Truth differently through speculative sense perception, and therefore, because of mistaken speculation, everything appears to them to be relative.

PURPORT

The Supreme Absolute Truth, the Personality of Godhead, is one, and He is spread everywhere by His impersonal feature. This is clearly expressed in Bhagavad-gītā. Lord Kṛṣṇa says, "Everything that is experienced is but an expansion of My energy." Everything is sustained by Him, but that does not mean that He is in everything. Sense
perceptions, such as aural perception of the sound of a drum, visual perception of a beautiful woman, or perception of the delicious taste of a milk preparation by the tongue, all come through different senses and are therefore differently understood. Therefore sensory knowledge is divided in different categories, although actually everything is one as a manifestation of the energy of the Supreme Lord. Similarly, the energies of fire are heat and illumination, and by these two energies fire can display itself in many varieties, or in diversified sense perception. Māyāvādī philosophers declare this diversity to be false. But Vaiṣṇava philosophers do not accept the different manifestations as false; they accept them as nondifferent from the Supreme Personality of Godhead because they are a display of His diverse energies.

The philosophy that the Absolute is true and this creation is false (brahma satyaṁ jagan mithyā) is not accepted by Vaiṣṇava philosophers. The example is given that although all that glitters is not gold, this does not mean that a glittering object is false. For example, an oyster shell appears to be golden. This appearance of golden hue is due only to the perception of the eyes, but that does not mean that the oyster shell is false. Similarly, by seeing the form of Lord Kṛṣṇa one cannot understand what He actually is, but this does not mean that He is false. The form of Kṛṣṇa has to be understood as it is described in the books of knowledge such as Brahma-saṁhitā. Īśvaraḥ paramah kṛṣṇah sac-cid-ānanda-vigrahaḥ [Bs. 5.1]: Kṛṣṇa, the Supreme Personality of Godhead, has an eternal, blissful spiritual body. By our imperfect sense perception we cannot understand the form of the Lord. We have to acquire knowledge about Him. Therefore it is said here, jñānam ekam. Bhagavad-gitā confirms that they are fools who, simply upon seeing Kṛṣṇa, consider Him a common man. They do not know the unlimited knowledge, power and opulence of the Supreme Personality of Godhead. Material sense speculation leads to the conclusion that the Supreme is formless. It is because of such mental speculation that the conditioned soul remains in ignorance under the spell of illusory energy. The Supreme Person has to be understood by the transcendental sound vibrated by Him in Bhagavad-gitā, wherein He says that there is nothing superior to Himself; the impersonal Brahman effulgence is resting on His personality. The purified, absolute vision of Bhagavad-gitā is compared to the River Ganges. Ganges water is so pure that it can purify even the asses and cows. But anyone who, disregarding the pure Ganges, wishes to be purified instead by the filthy water flowing in a drain, cannot be successful. Similarly, one can successfully attain pure knowledge of the Absolute only by hearing from the pure Absolute Himself.

In this verse it is clearly said that those who are averse to the Supreme Personality of Godhead speculate with their imperfect senses about the nature of the Absolute Truth.
The formless Brahman conception, however, can be received only by aural reception and not by personal experience. Knowledge is therefore acquired by aural reception. It is confirmed in the Vedānta-sūtra, śāstra-yonitvāt: one has to acquire pure knowledge from the authorized scriptures. So-called speculative arguments about the Absolute Truth are therefore useless. The actual identity of the living entity is his consciousness, which is always present while the living entity is awake, dreaming or in deep sleep. Even in deep sleep, he can perceive by consciousness whether he is happy or distressed. Thus when consciousness is displayed through the medium of the subtle and gross material bodies, it is covered, but when the consciousness is purified, in Kṛṣṇa consciousness, one becomes free from the entanglement of repeated birth and death.

When uncontaminated pure knowledge is uncovered from the modes of material nature, the actual identity of the living entity is discovered: he is eternally a servitor of the Supreme Personality of Godhead. The process of uncovering is like this: the rays of sunshine are luminous, and the sun itself is also luminous. In the presence of the sun, the rays illuminate just like the sun, but when the sunshine is covered by the spell of a cloud, or by māyā, then darkness, the imperfection of perception, begins. Therefore, to get out of the entanglement of the spell of nescience, one has to awaken his spiritual consciousness, or Kṛṣṇa consciousness, in terms of the authorized scriptures.

TEXT 29

yathā mahān aham-rūpas
tri-vṛt pañca-vidhāḥ svarāḥ
ekādaśa-vidhas tasya
vapuḥ anḍam jagad yataḥ

SYNONYMS

yathā—as; mahān—the mahat-tattva; aham-rūpaḥ—the false ego; tri-vṛt—the three modes of material nature; pañca-vidhāḥ—the five material elements; sva-rāḥ—the individual consciousness; ekādaśa-vidhaḥ—the eleven senses; tasya—of the living entity; vapuḥ—the material body; anḍam—the brahmāṇḍa; jagat—the universe; yataḥ—from which or from whom.
TRANSLATION

From the total energy, the mahat-tattva, I have manifested the false ego, the three modes of material nature, the five material elements, the individual consciousness, the eleven senses and the material body. Similarly, the entire universe has come from the Supreme Personality of Godhead.

PURPORT

The Supreme Lord is described as mahat-pada, which means that the total material energy, known as the mahat-tattva, is lying at His lotus feet. The origin or the total energy of the cosmic manifestation is the mahat-tattva. From the mahat-tattva all the other twenty-four divisions have sprung, namely the eleven senses (including the mind), the five sense objects, the five material elements, and then consciousness, intelligence and false ego. The Supreme Personality of Godhead is the cause of the mahat-tattva, and therefore, in one sense, because everything is an emanation from the Supreme Lord, there is no difference between the Lord and the cosmic manifestation. But at the same time the cosmic manifestation is different from the Lord. The word svarāt is very significant here. Svarāt means "independent." The Supreme Lord is independent, and the individual soul is also independent. Although there is no comparison between the two qualities of independence, the living entity is minutely independent, and the Supreme Lord is fully independent. As the individual soul has a material body made of five elements and the senses, the supreme independent Lord similarly has the gigantic body of the universe. The individual body is temporary; similarly, the entire universe, which is considered to be the body of the Supreme Lord, is also temporary, and both the individual and universal bodies are products of the mahat-tattva. One has to understand the differences with intelligence. Everyone knows that his material body has developed from a spiritual spark, and similarly the universal body has developed from the supreme spark, Supersoul. As the individual body develops from the individual soul, the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, the Supreme Soul is also conscious. But although there is a similarity between the consciousness of the Supreme Soul and the consciousness of the individual soul, the individual soul's consciousness is limited, whereas the consciousness of the Supreme Soul is unlimited. This is described in Bhagavad-gītā (13.3). Kṣetra-jñānā cāpi māṁ viddhi: the Supersoul is present in every field of activity, just as the individual soul is present in the individual body. Both of them are conscious. The difference is that the individual soul is conscious of the individual body only, whereas the Supersoul is
conscious of the total number of individual bodies.

**TEXT 30**

एतद्वै श्रद्धया भक्तया योगभ्यस्तेन नित्यः ।
समाहितात्मा निःसूरो विरक्तया परिपत्यति ॥ ३० ॥

etad vai śraddhayā bhaktyā
yogābhysena nityaśah
samāhitātmā niḥsaṅgo
viraktyā paripaśyati

**SYNONYMS**
etat—this; vai—certainly; śraddhayā—with faith; bhaktyā—by devotional service; yogabhysena—by practice of yoga; nityaśah—always; samāhita-ātmā—he whose mind is fixed; niḥsaṅgaḥ—aloof from material association; viraktyā—by detachment; paripaśyati—understands.

**TRANSLATION**

This perfect knowledge can be achieved by a person who is already engaged in devotional service with faith, steadiness and full detachment, and who is always absorbed in thought of the Supreme. He is aloof from material association.

**PURPORT**

The atheistic mystic practitioner of yoga cannot understand this perfect knowledge. Only persons who engage in the practical activities of devotional service in full Kṛṣṇa consciousness can become absorbed in full samādhi. It is possible for them to see and understand the actual fact of the entire cosmic manifestation and its cause. It is clearly stated here that this is not possible to understand for one who has not developed devotional service in full faith. The words samāhītātmā and samādhi are synonymous.

**TEXT 31**

इत्येतत्तथम् गुरुं ज्ञानं तद्भवाभादर्शनम् ।
SYNONYMS

iti—thus; etat—this; kathitam—described; gurvi—O respectful mother; jñānam—knowledge; tat—that; brahma—the Absolute Truth; darśanam—revealing; yena—by which; anubuddhyate—is understood; tattvam—the truth; prakṛteḥ—of matter; puruṣasya—of spirit; ca—and.

TRANSLATION

My dear respectful mother, I have already described the path of understanding the Absolute Truth, by which one can come to understand the real truth of matter and spirit and their relationship.

TEXT 32

jñāna-yogāḥ ca man-niṣṭho
nairguṇyaḥ bhakti-lakṣaṇāḥ
dvayar api eka evārtho
bhagavac-chabda-lakṣaṇāḥ

SYNONYMS

jñāna-yogāḥ—philosophical research; ca—and; mat-niṣṭhaḥ—directed towards Me; nairguṇyaḥ—free from the material modes of nature; bhakti—devotional service; lakṣaṇāḥ—named; dvayoh—of both; api—moreover; ekaḥ—one; eva—certainly; arthah—purpose; bhagavat—the Supreme Personality of Godhead; śabda—by the word;
Philosophical research culminates in understanding the Supreme Personality of Godhead. After achieving this understanding, when one becomes free from the material modes of nature, he attains the stage of devotional service. Either by devotional service directly or by philosophical research, one has to find the same destination, which is the Supreme Personality of Godhead.

It is said in Bhagavad-gītā that after many, many lives of philosophical research the wise man ultimately comes to the point of knowing that Vāsudeva, the Supreme Personality of Godhead, is everything, and therefore he surrenders unto Him. Such serious students in philosophical research are rare because they are very great souls. If by philosophical research one cannot come to the point of understanding the Supreme Person, then his task is not finished. His search in knowledge is still to be continued until he comes to the point of understanding the Supreme Lord in devotional service. The opportunity for direct touch with the Personality of Godhead is given in Bhagavad-gītā, where it is also said that those who take to other processes, namely the processes of philosophical speculation and mystic yoga practice, have much trouble. After many, many years of much trouble, a yogī or wise philosopher may come to Him, but his path is very troublesome, whereas the path of devotional service is easy for everyone. One can achieve the result of wise philosophical speculation simply by discharging devotional service, and unless one reaches the point of understanding the Personality of Godhead by his mental speculation, all his research work is said to be simply a labor of love. The ultimate destination of the wise philosopher is to merge in the impersonal Brahman, but that Brahman is the effulgence of the Supreme Person. The Lord says in Bhagavad-gītā (14.27), brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca: "I am the basis of the impersonal Brahman, which is indestructible and is the supreme bliss." The Lord is the supreme reservoir of all pleasure, including Brahman pleasure; therefore, one who has unflinching faith in the Supreme Personality of Godhead is said to be already realized in impersonal Brahman and Paramātmā.
A single object is appreciated differently by different senses due to its having different qualities. Similarly, the Supreme Personality of Godhead is one, but according to different scriptural injunctions He appears to be different.

Purport
It appears that by following the path of jñāna-yoga, or empiric philosophical speculation, one reaches the impersonal Brahman, whereas by executing devotional service in Kṛṣṇa consciousness one enriches his faith in and devotion to the Personality of Godhead. But it is stated here that both bhakti-yoga and jñāna-yoga are meant for reaching the same destination—the Personality of Godhead. By the process of jñāna-yoga the same Personality of Godhead appears to be impersonal. As the same object appears to be different when perceived by different senses, the same Supreme Lord appears to be impersonal by mental speculation. A hill appears cloudy from a distance, and one who does not know may speculate that the hill is a cloud. Actually, it is not a cloud; it is a big hill. One has to learn from authority that the sight of a cloud is not actually a cloud but a hill. If one makes a little more progress, then instead of a cloud he sees the hill and something green. When one actually approaches the hill, he will see many varieties. Another example is in perceiving milk. When we see milk, we see that it is white; when we taste it, it appears that milk is very palatable. When we touch milk, it appears very
cold; when we smell milk, it appears to have a very good flavor; and when we hear, we understand that it is called milk. Perceiving milk with different senses, we say that it is something white, something very delicious, something very aromatic, and so on. Actually, it is milk. Similarly, those who are trying to find the Supreme Godhead by mental speculation may approach the bodily effulgence, or the impersonal Brahman, and those who are trying to find the Supreme Godhead by yoga practice may find Him as the localized Supersoul, but those who are directly trying to approach the Supreme Truth by practice of bhakti-yoga can see Him face to face as the Supreme Person. Ultimately, the Supreme Person is the destination of all different processes. The fortunate person who, by following the principles of scriptures, becomes completely purified of all material contamination, surrenders unto the Supreme Lord as everything. Just as one can appreciate the real taste of milk with the tongue and not with the eyes, nostrils or ears, one can similarly appreciate the Absolute Truth perfectly and with all relishable pleasure only through one path, devotional service. This is also confirmed in Bhagavad-gītā. Bhaktyā mām abhijānāti: [Bg. 18.55] if one wants to understand the Absolute Truth in perfection, he must take to devotional service. Of course, no one can understand the Absolute Truth in all perfection. That is not possible for the infinitesimal living entities. But the highest point of understanding by the living entity is reached by discharge of devotional service, not otherwise.

By following various scriptural paths, one may come to the impersonal effulgence of the Supreme Personality of Godhead. The transcendental pleasure derived from merging with or understanding the impersonal Brahman is very extensive because Brahman is ananta. Tad brahma niṣkalaṁ anantam: brahmānanda is unlimited. But that unlimited pleasure can also be surpassed. That is the nature of the Transcendence. The unlimited can be surpassed also, and that higher platform is Kṛṣṇa. When one deals directly with Kṛṣṇa, the mellow and the humor relished by reciprocation of devotional service is incomparable, even with the pleasure derived from transcendental Brahman. Prabodhānanda Sarasvatī therefore says that kaivalya, the Brahman pleasure, is undoubtedly very great and is appreciated by many philosophers, but to a devotee, who has understood how to derive pleasure from exchanging devotional service with the Lord, this unlimited Brahman appears to be hellish. One should try, therefore, to transcend even the Brahman pleasure in order to approach the position of dealing with Kṛṣṇa face to face. As the mind is the center of all the activities of the senses, Kṛṣṇa is called the master of the senses, Hṛṣikeśa. The process is to fix the mind on Hṛṣikeśa, or Kṛṣṇa, as Mahārāja Ambarīṣa did (sa vai manah kṛṣṇa-padāravindayoḥ [SB 9.4.18]). Bhakti is the basic principle of all processes. Without bhakti, neither jñāna-yoga nor
aṅgā-yoga can be successful, and unless one approaches Kṛṣṇa, the principles of self-realization have no ultimate destination.

**TEXTS 34-36**

क्रियाक्रतुभिर्दानायस्यः तत्वाध्यायमर्मानि।
आत्मेन्द्रियजयेनापि सन्यासेन च कर्मणाम् ॥ ३४ ॥
योगेन विविधारोऽभियोगेन चैव हि ।
धर्मेणभयचिह्नेः च प्रबुद्धिविनिपत्तिमान् ॥ ३५ ॥
आत्मतत्वावधोधेन वैराग्येन दूढः च ।
ईयते भगवानेभि: सगुणो निर्गुणः स्वदुःक्क ॥ ३६ ॥

Kriyā—by fruitive activities; kratubhiḥ—by sacrificial performances; dānaiḥ—by charity; tapah—austerities; svādhyāya—study of Vedic literature; marśanaiḥ—and by philosophical research; ātmāndriya-jayena—by controlling the mind and senses; api—also; sannyāsena—by renunciation; ca—and; karmaṇām—of fruitive activities; yogena—by yoga practice; vividha-aṅgena—of different divisions; bhakti-yogena—by devotional service; ca—and; eva—certainly; hi—indeed; dharmena—by prescribed duties; ubhaya-cihnena—having both symptoms; yaḥ—which; pravṛtti—attachment;

SYNONYMS

kriyā—by fruitive activities; kratubhiḥ—by sacrificial performances; dānaiḥ—by charity; tapah—austerities; svādhyāya—study of Vedic literature; marśanaiḥ—and by philosophical research; ātmā-ndriya-jayena—by controlling the mind and senses; api—also; sannyāsena—by renunciation; ca—and; karmaṇām—of fruitive activities; yogena—by yoga practice; vividha-aṅgena—of different divisions; bhakti-yogena—by devotional service; ca—and; eva—certainly; hi—indeed; dharmena—by prescribed duties; ubhaya-cihnena—having both symptoms; yaḥ—which; pravṛtti—attachment;
nivṛtti-mān—containing detachment; ātma-tattva—the science of self-realization; avabodhena—by understanding; vairāgyena—by detachment; dṛḍhena—strong; ca—and; īyate—is perceived; bhagavān—the Supreme Personality of Godhead; ebhiḥ—by these; sa-guṇah—in the material world; nirguṇah—beyond the material modes; sva-dṛk—one who sees his constitutional position.

TRANSLATION

By performing fruitive activities and sacrifices, by distributing charity, by performing austerities, by studying various literatures, by conducting philosophical research, by controlling the mind, by subduing the senses, by accepting the renounced order of life and by performing the prescribed duties of one's social order; by performing the different divisions of yoga practice, by performing devotional service and by exhibiting the process of devotional service containing the symptoms of both attachment and detachment; by understanding the science of self-realization and by developing a strong sense of detachment, one who is expert in understanding the different processes of self-realization realizes the Supreme Personality of Godhead as He is represented in the material world as well as in transcendence.

PURPORT

As it is stated in the previous verse, one has to follow the principles of the scriptures. There are different prescribed duties for persons in the different social and spiritual orders. Here it is stated that performance of fruitive activities and sacrifices and distribution of charity are activities meant for persons who are in the householder order of society. There are four orders of the social system: brahmacarya, grāhastha, vānaprastha and sannyāsa. For the grāhasthas, or householders, performance of sacrifices, distribution of charity, and action according to prescribed duties are especially recommended. Similarly, austerity, study of Vedic literature, and philosophical research are meant for the vānaprasthas, or retired persons. Study of the Vedic literature from the bona fide spiritual master is meant for the brahmacārī, or student. Ātmendriya-jaya, control of the mind and taming of the senses, is meant for persons in the renounced order of life. All these different activities are prescribed for different persons so that they may be elevated to the platform of self-realization and from there to Kṛṣṇa consciousness, devotional service.

The words bhakti-yogena caiva hi mean that whatever is to be performed, as described in verse 34, whether yoga or sacrifice or fruitive activity or study of Vedic literature or
philosophical research or acceptance of the renounced order of life, is to be executed in bhakti-yoga. The words caiva hi, according to Sanskrit grammar, indicate that one must perform all these activities mixed with devotional service, otherwise such activities will not produce any fruit. Any prescribed activity must be performed for the sake of the Supreme Personality of Godhead. It is confirmed in Bhagavad-gītā (9.27), ğer karoṣī yad aśnāsi: "Whatever you do, whatever you eat, whatever you sacrifice, whatever austerities you undergo and whatever charities you give, the result should be given to the Supreme Lord." The word eva is added, indicating that one must execute activities in such a way. Unless one adds devotional service to all activities, he cannot achieve the desired result, but when bhakti-yoga is prominent in every activity, then the ultimate goal is sure. One has to approach the Supreme Personality of Godhead, Kṛṣṇa, as it is stated in Bhagavad-gītā: "After many, many births, one approaches the Supreme Person, Kṛṣṇa, and surrenders unto Him, knowing that He is everything." Also in Bhagavad-gītā, the Lord says, bhoktāraṁ yajña-tapasāṁ: [Bg. 5.29] "For anyone who is undergoing rigid austerity or for anyone performing different kinds of sacrifices, the beneficiary is the Supreme Personality of Godhead." He is the proprietor of all planets, and He is the friend of every living soul.

The words dharmeṇobhaya-cihnena mean that the bhakti-yoga process contains two symptoms, namely attachment for the Supreme Lord and detachment from all material affinities. There are two symptoms of advancement in the process of devotional service, just as there are two processes taking place while eating. A hungry man feels strength and satisfaction from eating, and at the same time he gradually becomes detached from eating any more. Similarly, with the execution of devotional service, real knowledge develops, and one becomes detached from all material activities. In no other activity but devotional service is there such detachment from matter and attachment for the Supreme. There are nine different processes to increase this attachment to the Supreme Lord: hearing, chanting, remembering, worshiping, serving the Lord, making friendship, praying, offering everything and serving the lotus feet of the Lord. The processes for increasing detachment from material affinities are explained in verse 36. One can achieve elevation to the higher planetary systems like the heavenly kingdom by executing one's prescribed duties and by performing sacrifices. When one is transcendental to such desires because of accepting the renounced order of life, he can understand the Brahman feature of the Supreme, and when one is able to see his real constitutional position, he sees all other processes and becomes situated in the stage of pure devotional service. At that time he can understand the Supreme Personality of Godhead, Bhagavān.
Understanding of the Supreme person is called ātma-tattva-avabodhena, which means "understanding of one's real constitutional position." If one actually understands one's constitutional position as an eternal servitor of the Supreme Lord, he becomes detached from the service of the material world. Everyone engages in some sort of service. If one does not know one's constitutional position, one engages in the service of his personal gross body or his family, society or country. But as soon as one is able to see his constitutional position (the word sva-dṛk means "one who is able to see"), he becomes detached from such material service and engages himself in devotional service. As long as one is in the modes of material nature and is performing the duties prescribed in the scriptures, he can be elevated to higher planetary systems, where the predominating deities are material representations of the Supreme Personality of Godhead, like the sun-god, the moon-god, the air-god, Brahmā and Lord Śiva. All the different demigods are material representations of the Supreme Lord. By material activities one can approach only such demigods, as stated in Bhagavad-gītā (9.25). Yānti deva-vratā devān: those who are attached to the demigods and who perform the prescribed duties can approach the abodes of the demigods. In this way, one can go to the planet of the Pitās, or forefathers. Similarly, one who fully understands the real position of his life adopts devotional service and realizes the Supreme Personality of Godhead.

TEXT 37

प्रावोचं भक्तियोगस्य स्वरूपं ते चतुर्विधम्।
कालस्य चाव्यक्षणते मन्तर्धावति जन्तुशु॥ ३७॥

prāvocam bhakti-yogasya
svārūpam te catuṛ-vidham
kālasya ca vyakta-gater
yo ‘ntardhāvati jantuṣu

SYNONYMS

prāvocam—explained; bhakti-yogasya—of devotional service; svārūpam—the identity; te—to you; catuṛ-vidham—in four divisions; kālasya—of time; ca—also; avyakta-gateḥ—the movement of which is imperceptible; yah—which; antardhāvati—chases; jantuṣu—the living entities.
TRANSLATION
My dear mother, I have explained to you the process of devotional service and its identity in four different social divisions. I have explained to you as well how eternal time is chasing the living entities, although it is imperceptible to them.

PURPORT
The process of bhakti-yoga, devotional service, is the main river flowing down towards the sea of the Absolute Truth, and all other processes mentioned are just like tributaries. Lord Kapila is summarizing the importance of the process of devotional service. Bhakti-yoga, as described before, is divided into four divisions, three in the material modes of nature and one in transcendence, which is untinged by the modes of material nature. Devotional service mixed with the modes of material nature is a means for material existence, whereas devotional service without desires for fruitive result and without attempts for empirical philosophical research is pure, transcendental devotional service.

TEXT 38

jīvasya saṁsṛtiḥ bahvīr
avidyā-karma-nirmitāḥ
yāsvaṁ āṅga praviśann ātmā
da veda gatim ātmanaḥ

SYNONYMS
jīvasya—of the living entity; saṁsṛtiḥ—courses of material existence; bahvīḥ—many; avidyā—in ignorance; karma—by work; nirmitāḥ—produced; yāsva—into which; āṅga—My dear mother; praviśan—entering; ātmā—the living entity; na—not; veda—understands; gatim—the movement; ātmanaḥ—of himself.

TRANSLATION
There are varieties of material existence for the living entity according to the work he
performs in ignorance or forgetfulness of his real identity. My dear mother, if anyone enters into that forgetfulness, he is unable to understand where his movements will end.

PURPORT

Once one enters into the continuation of material existence, it is very difficult to get out. Therefore the Supreme Personality of Godhead comes Himself or sends His bona fide representative, and He leaves behind scriptures like Bhagavad-gītā and Śrīmad-Bhāgavatam, so that the living entities hovering in the darkness of nescience may take advantage of the instructions, the saintly persons and the spiritual masters and thus be freed. Unless the living entity receives the mercy of the saintly persons, the spiritual master or Kṛṣṇa, it is not possible for him to get out of the darkness of material existence; by his own endeavor it is not possible.

TEXT 39

नैतत्त्विक्योपदिस्ते न निन्या नैव धर्मद्वजायः च।

SYNONYMS

na—not; etat—this instruction; khalāya—to the envious; upadiśet—one should teach; na—not; avinītāya—to the agnostic; karhicit—ever; na—not; stabdhāya—to the proud; na—not; bhinnāya—to the misbehaved; na—not; eva—certainly; dharma-dhvaigṛha—to the hypocrites; ca—also.

TRANSLATION

Lord Kapila continued: This instruction is not meant for the envious, for the agnostics or for persons who are unclean in their behavior. Nor is it for hypocrites or for persons who are proud of material possessions.

SB 3.32.39

SB 3.32.40
TEXT 40

न लोलुपायोपदिशेन गुहारूढचेतसे ।
नामकाय च मे जातु न मद्यकद्विषामपि ॥ ४० ॥

na lolupāyopadiśen
na gṛhāruḍha-cetase
nābhaktāya ca me jātu
na mad-bhakta-dviśām api

SYNONYMS

na—not; lolupāya—to the greedy; upadiśet—one should instruct; na—not; gṛha-āruḍha-cetase—to one who is too attached to family life; na—not; abhaktāya—to the nondevotee; ca—and; me—of Me; jātu—ever; na—not; mat—My; bhakta—devotees; dviśām—to those who are envious of; api—also.

TRANSLATION

It is not to be instructed to persons who are too greedy and too attached to family life, nor to persons who are nondevotees and who are envious of the devotees and of the Personality of Godhead.

PURPORT

Persons who are always planning to do harm to other living entities are not eligible to understand Kṛṣṇa consciousness and cannot enter into the realm of transcendental loving service to the Lord. Also, there are so-called disciples who become submissive to a spiritual master most artificially, with an ulterior motive. They also cannot understand what Kṛṣṇa consciousness or devotional service is. Persons who, due to being initiated by another sect of religious faith, do not find devotional service as the common platform for approaching the Supreme Personality of Godhead, also cannot understand Kṛṣṇa consciousness. We have experience that some students come to join us, but because of being biased in some particular type of faith, they leave our camp and become lost in the wilderness. Actually, Kṛṣṇa consciousness is not a sectarian religious faith; it is a teaching process for understanding the Supreme Lord and our relationship with Him. Anyone can join this movement without prejudice, but unfortunately there are persons
who feel differently. It is better, therefore, not to instruct the science of Kṛṣṇa consciousness to such persons.

Generally, materialistic persons are after some name, fame and material gain, so if someone takes to Kṛṣṇa consciousness for these reasons, he will never be able to understand this philosophy. Such persons take to religious principles as a social decoration. They admit themselves into some cultural institution for the sake of name only, especially in this age. Such persons also cannot understand the philosophy of Kṛṣṇa consciousness. Even if one is not greedy for material possessions but is too attached to family life, he also cannot understand Kṛṣṇa consciousness. Superficially, such persons are not very greedy for material possessions, but they are too attached to wife, children and family improvement. When a person is not contaminated by the above-mentioned faults yet at the ultimate issue is not interested in the service of the Supreme Personality of Godhead, or if he is a nondevotee, he also cannot understand the philosophy of Kṛṣṇa consciousness.

SB 3.32.41

TEXT 41

श्रद्धानाय भक्ताय विनीतायानसूयवे ।
भूतेषु कृतमैत्रया श्रृणांभिरताय च ॥ ४१ ॥

śraddadhānāya bhaktāya
vinītāyanasūyave
bhūteṣu kṛta-maitrāya
śuśṛṣābhiratāya ca

SYNONYMS

śraddadhānāya—faithful; bhaktāya—to the devotee; vinītāya—respectful; anasūyave—nonenvious; bhūteṣu—to all living entities; kṛta-maitrāya—friendly; śuśṛṣā—faithful service; abhiratāya—eager to render; ca—and.

TRANSLATION

Instruction should be given to the faithful devotee who is respectful to the spiritual master, nonenvious, friendly to all kinds of living entities and eager to render service with faith and sincerity.
TEXT 42

bhājārtavirāgāya
śānta-cittāya diyatām
nirmatsarāya śucaye
yasāhāṃ preyasāṃ priyāḥ

SYNONYMS

bhāīḥ—for what is outside; jāta-virāgāya—to him who has developed detachment; śānta-
cittāya—whose mind is peaceful; diyatām—let this be instructed; nirmatsarāya—
nonenvious; śucaye—perfectly cleansed; yasya—of whom; aham—I; preyasām—of all
that is very dear; priyāḥ—the most dear.

TRANSLATION

This instruction should be imparted by the spiritual master to persons who have taken
the Supreme Personality of Godhead to be more dear than anything, who are not envious
of anyone, who are perfectly cleansed and who have developed detachment for that which
is outside the purview of Kṛṣṇa consciousness.

PURPORT

In the beginning, no one can be elevated to the highest stage of devotional service. Here
bhakta means one who does not hesitate to accept the reformatory processes for
becoming a bhakta. In order to become a devotee of the Lord, one has to accept a
spiritual master and inquire from him about how to progress in devotional service. To
serve a devotee, to chant the holy name according to a certain counting method, to
worship the Deity, to hear Śrīmad-Bhāgavatam or Bhagavad-gītā from a realized person
and to live in a sacred place where devotional service is not disturbed are the first out of
sixty-four devotional activities for making progress in devotional service. One who has
accepted these five chief activities is called a devotee.

One must be prepared to offer the necessary respect and honor to the spiritual master.
He should not be unnecessarily envious of his Godbrothers. Rather, if a Godbrother is more enlightened and advanced in Kṛṣṇa consciousness, one should accept him as almost equal to the spiritual master, and one should be happy to see such Godbrothers advance in Kṛṣṇa consciousness. A devotee should always be very kind to the general public in instructing Kṛṣṇa consciousness because that is the only solution for getting out of the clutches of māyā. That is really humanitarian work, for it is the way to show mercy to other people who need it very badly. The word śuśrūṣābhiratāya indicates a person who faithfully engages in serving the spiritual master. One should give personal service and all kinds of comforts to the spiritual master. A devotee who does so is also a bona fide candidate for taking this instruction. The word bahir jāta-virāgāya means a person who has developed detachment from external and internal material propensities. Not only is he detached from activities which are not connected to Kṛṣṇa consciousness, but he should be internally averse to the material way of life. Such a person must be nonenvious and should think of the welfare of all living entities, not only of the human beings, but living entities other than human beings. The word śucaye means one who is cleansed both externally and internally. To become actually cleansed externally and internally, one should chant the holy name of the Lord, Hare Kṛṣṇa, or Viṣṇu, constantly.

The word diyatām means that knowledge of Kṛṣṇa consciousness should be offered by the spiritual master. The spiritual master must not accept a disciple who is not qualified; he should not be professional and should not accept disciples for monetary gains. The bona fide spiritual master must see the bona fide qualities of a person whom he is going to initiate. An unworthy person should not be initiated. The spiritual master should train his disciple in such a way so that in the future only the Supreme Personality of Godhead will be the dearmost goal of his life.

In these two verses the qualities of a devotee are fully explained. One who has actually developed all the qualities listed in these verses is already elevated to the post of a devotee. If one has not developed all these qualities, he still has to fulfill these conditions in order to become a perfect devotee.

TEXT 43

SB 3.32.43

य इदं श्रुण्यादम्भं श्रद्धया पुरुषं सकृत् ।
यो जाभिधत्ते मन्त्रोऽस होति पदवीं च मे ॥ ४३ ॥
ya idam śṛṇuyād amba
śraddhayā puruṣah sakṛt
yo vābhidhatte mac-cittah
sa hy eti padavīm ca me

SYNONYMS

yaḥ—he who; idam—this; śṛṇuyāt—may hear; amba—O mother; śraddhayā—with faith; puruṣah—a person; sakṛt—once; yaḥ—he who; vā—or; abhidhatte—repeats; mac-cittah—his mind fixed on Me; saḥ—he; hi—certainly; eti—attains; padavīm—abode; ca—and; me—My.

TRANSLATION

Anyone who once meditates upon Me with faith and affection, who hears and chants about Me, surely goes back home, back to Godhead.

Thus end the Bhaktivedanta purports of the Third Canto, Thirty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “Entanglement in Fruitive Activities.”

33. Activities of Kapila

TEXT 1

मैत्रेय उवाच
evam niśamya kapilasya vaco janitrī

maitreya uvāca
evam niśamya kapilasya vaco janitrī
sā kardamasya dayitā kila devahūtiḥ  
visrasta-moha-paṭalā tam abhipraṇamya  
tuṣṭāva tattva-viṣayāṅkita-siddhi-bhūmim

SYNONYMS

maitreyah uvāca—Maitreya said; evam—thus; niśamya—having heard; kapilasya—of Lord Kapila; vacaḥ—the words; janitrī—the mother; sā—she; kardamasya—of Kardama Muni; dayitā—the dear wife; kila—namely; devahūtiḥ—Devahūti; visrasta—freed from; moha-paṭalā—the covering of illusion; tam—unto Him; abhipraṇamya—having offered obeisances; tuṣṭāva—recited prayers; tattva—basic principles; viṣaya—in the matter of; aṅkita—the author; siddhi—of liberation; bhūmim—the background.

TRANSLATION

Śrī Maitreya said: Thus Devahūti, the mother of Lord Kapila and wife of Kardama Muni, became freed from all ignorance concerning devotional service and transcendental knowledge. She offered her obeisances unto the Lord, the author of the basic principles of the Sāṅkhya system of philosophy, which is the background of liberation, and she satisfied Him with the following verses of prayer.

PURPORT

The system of philosophy enunciated by Lord Kapila before His mother is the background for situation on the spiritual platform. The specific significance of this system of philosophy is stated herein as siddhi-bhūmim—it is the background of salvation. People who are suffering in this material world because they are conditioned by the material energy can easily get freedom from the clutches of matter by understanding the Sāṅkhya philosophy enunciated by Lord Kapila. By this system of philosophy, one can immediately become free, even though one is situated in this material world. That stage is called jīvan-mukti. This means that one is liberated even though one stays with his material body. That happened for Devahūti, the mother of Lord Kapila, and she therefore satisfied the Lord by offering her prayers. Anyone who understands the basic principle of Sāṅkhya philosophy is elevated in devotional service and becomes fully Kṛṣṇa conscious, or liberated, even within this material world.

TEXT 2

SB 3.33.2
devahūtir uvāca
atha api 'ntah-salile śayānam
bhūtendriyārthātma-mayaṁ vapuṣ te
guṇa-pravāham sad-aśeṣa-bijam
dadhyau svayaṁ yaj-jaṭharābja-jātah

SYNONYMS

devahūtih uvāca—Devahūti said; atha api—moreover; ajah—Lord Brahmā; antah-salile—in the water; śayānam—lying; bhūta—the material elements; indriya—the senses; artha—the sense objects; ātma—the mind; mayam—pervaded by; vapuḥ—body; te—Your; guṇa-pravāham—the source of the stream of the three modes of material nature; sat—manifest; aśeṣa—of all; bijam—the seed; dadhyau—meditated upon; svayam—himself; yat—of whom; jaṭhara—from the abdomen; abja—from the lotus flower; jātah—born.

TRANSLATION

Devahūti said: Brahmā is said to be unborn because he takes birth from the lotus flower which grows from Your abdomen while You lie in the ocean at the bottom of the universe. But even Brahmā simply meditated upon You, whose body is the source of unlimited universes.

PURPORT

Brahmā is also named Aja, "he who is unborn." Whenever we think of someone's birth, there must be a material father and mother, for thus one is born. But Brahmā, being the first living creature within this universe, was born directly from the body of the Supreme Personality of Godhead who is known as Garbhodakaśāyī Viṣṇu, the Viṣṇu
form lying down in the ocean at the bottom of the universe. Devahūti wanted to impress upon the Lord that when Brahmā wants to see Him, he has to meditate upon Him. "You are the seed of all creation," she said. "Although Brahmā was directly born from You, he still has to perform many years of meditation, and even then he cannot see You directly, face to face. Your body is lying within the vast water at the bottom of the universe, and thus You are known as Garbhodakaśāyī Viṣṇu."

The nature of the Lord's gigantic body is also explained in this verse. That body is transcendental, untouched by matter. Since the material manifestation has come from His body, His body therefore existed before the material creation. The conclusion is that the transcendental body of Viṣṇu is not made of material elements. The body of Viṣṇu is the source of all other living entities, as well as the material nature, which is also supposed to be the energy of that Supreme Personality of Godhead. Devahūti said, "You are the background of the material manifestation and all created energy; therefore Your delivering me from the clutches of māyā by explaining the system of Sāṅkhya philosophy is not so astonishing. But Your being born from my abdomen is certainly wonderful because although You are the source of all creation, You have so kindly taken birth as my child. That is most wonderful. Your body is the source of all the universe, and still You put Your body within the abdomen of a common woman like me. To me, that is most astonishing."

TEXT 3

स एव विश्वस्य भवान् विधते
गुणप्रवाहेण विभक्तनीयः ।
सर्गाद्विनीहोवितथाभिभिन्निधि
रात्रेष्ठरोप्तक्षसहरशक्तिः ॥ ३ ॥

sa eva viśvasya bhavān vidhatte
guna-pravāhena vibhakta-viryaḥ
sargādy aniho 'vitathābhisanḍhir
ātmeśvaro 'tarkya-sahasra-śaktiḥ

SYNONYMS

saḥ—that very person; eva—certainly; viśvasya—of the universe; bhavān—You;
vidhatte—carry on; guṇa-pravāhena—by the interaction of the modes; vibhakta—divided; vīryaḥ—Your energies; sarga-ādi—the creation and so on; anīhāḥ—the nondoe; avitatha—not futile; abhisandhiḥ—Your determination; ātma-īśvarah—the Lord of all living entities; atarkya—inconceivable; sahasra—thousands; śaktiḥ—possessing energies.

**TRANSLATION**

My dear Lord, although personally You have nothing to do, You have distributed Your energies in the interactions of the material modes of nature, and for that reason the creation, maintenance and dissolution of the cosmic manifestation take place. My dear Lord, You are self-determined and are the Supreme Personality of Godhead for all living entities. For them You created this material manifestation, and although You are one, Your diverse energies can act multifariously. This is inconceivable to us.

**PURPORT**

The statement made in this verse by Devahūti that the Absolute Truth has many diverse energies although He personally has nothing to do is confirmed in the Upaniṣads. There is no one greater than Him or on an equal level with Him, and everything is completely done by His energy, as if by nature. It is understood herein, therefore, that although the modes of material nature are entrusted to different manifestations like Brahmā, Viṣṇu and Śiva, each of whom is particularly invested with different kinds of power, the Supreme Lord is completely aloof from such activities. Devahūti is saying, "Although You personally are not doing anything, Your determination is absolute. There is no question of Your fulfilling Your will with the help of anyone else besides Yourself. You are, in the end, the Supreme Soul and the supreme controller. Your will, therefore, cannot be checked by anyone else." The Supreme Lord can check others' plans. As it is said, "Man proposes and God disposes." But when the Supreme Personality of Godhead proposes, that desire is under no one else's control. He is absolute. We are ultimately dependent on Him to fulfill our desires, but we cannot say that God's desires are also dependent. That is His inconceivable power. That which may be inconceivable for ordinary living entities is easily done by Him. And in spite of His being unlimited, He has subjected Himself to being known from the authoritative scriptures like the Vedic literatures. As it is said, śabda-mūlatvā: He can be known through the śabda-brahma, or Vedic literature.

Why is the creation made? Since the Lord is the Supreme Personality of Godhead for all
living entities, He created this material manifestation for those living entities who want to enjoy or lord it over material nature. As the Supreme Godhead, He arranges to fulfill their various desires. It is confirmed also in the Vedas, eko bahūnāṁ yo vidadhāti kāmān: the supreme one supplies the necessities of the many living entities. There is no limit to the demands of the different kinds of living entities, and the supreme one, the Supreme Personality of Godhead, alone maintains them and supplies them by His inconceivable energy.

TEXT 4

sa tvāṁ bhṛto me jaṭhareṇa nātha
kathāṁ nu yasyodara etad āsīt
viśvam yugānte vaṭa-patra ekaḥ
śete sma māyā-śisur anghrī-panic

SYNONYMS

saḥ—that very person; tvam—You; bhṛtaḥ—took birth; me jaṭhareṇa—by my abdomen; nātha—O my Lord; kathāṁ—how; nu—then; yasya—of whom; udare—in the belly; etat—this; āsīt—did rest; viśvam—universe; yuga-ante—at the end of the millennium; vaṭa-patre—on the leaf of a banyan tree; ekaḥ—alone; śete sma—You lay down; māyā—possessing inconceivable powers; śisur—a baby; anghri—Your toe; panic—licking.

TRANSLATION

As the Supreme Personality of Godhead, You have taken birth from my abdomen. O my Lord, how is that possible for the supreme one, who has in His belly all the cosmic manifestation? The answer is that it is possible, for at the end of the millennium You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot.
PURPORT

At the time of dissolution the Lord sometimes appears as a small baby lying on a leaf of a banyan tree, floating on the devastating water. Therefore Devahūti suggests, "Your lying down within the abdomen of a common woman like me is not so astonishing. You can lie down on the leaf of a banyan tree and float on the water of devastation as a small baby. It is not very wonderful, therefore, that You can lie down in the abdomen of my body. You teach us that those who are very fond of children within this material world and who therefore enter into marriage to enjoy family life with children can also have the Supreme Personality of Godhead as their child, and the most wonderful thing is that the Lord Himself licks His toe."

Since all the great sages and devotees apply all energy and all activities in the service of the lotus feet of the Lord, there must be some transcendental pleasure in the toes of His lotus feet. The Lord licks His toe to taste the nectar for which the devotees always aspire. Sometimes the Supreme Personality of Godhead Himself wonders how much transcendental pleasure is within Himself, and in order to taste His own potency, He sometimes takes the position of tasting Himself. Lord Caitanya is Kṛṣṇa Himself, but He appears as a devotee to taste the sweetness of the transcendental mellow in Himself which is tasted by Śrīmatī Rādhārāṇī, the greatest of all devotees.

SB 3.33.5

TEXT 5

त्वं देहतन्त्रः प्रशामाय पापमनां
निदेशमाजाः च विभों विभूतये ।
यथावत्तरस्तत्व सूक्ष्मादयः
स्तथायमम्यात्मपथोपलबध्ये ॥ ५ ॥

tvam deha-tantraḥ praśamāya pāpmanām
nideśa-bhājām ca vibho vibhūtaye
yathāvatārās tava sūkarādayas
tathāyam apy ātma-pathopaladbhaye

SYNONYMS

tvam—You; deha—this body; tantraḥ—have assumed; praśamāya—for the diminution; pāpmanām—of sinful activities; nideśa-bhājām—of instructions in devotion; ca—and;

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**TRANSLATION**

My dear Lord, You have assumed this body in order to diminish the sinful activities of the fallen and to enrich their knowledge in devotion and liberation. Since these sinful people are dependent on Your direction, by Your own will You assume incarnations as a boar and as other forms. Similarly, You have appeared in order to distribute transcendental knowledge to Your dependents.

**PURPORT**

In the previous verses, the general transcendental qualifications of the Supreme Personality of Godhead were described. Now the specific purpose of the Lord's appearance is also described. By His different energies He bestows different kinds of bodies upon the living entities, who are conditioned by their propensity to lord it over material nature, but in course of time these living entities become so degraded that they need enlightenment. It is stated in Bhagavad-gītā that whenever there are discrepancies in the discharge of the real purpose of this material existence, the Lord appears as an incarnation. The Lord's form as Kapila directs the fallen souls and enriches them with knowledge and devotion so that they may go back to Godhead. There are many incarnations of the Supreme Personality of Godhead, like those of the boar, the fish, the tortoise and the half-man half-lion. Lord Kapiladeva is also one of the incarnations of Godhead. It is accepted herein that Lord Kapiladeva appeared on the surface of the earth to give transcendental knowledge to the misguided conditioned souls.

**TEXT 6**

yamladhyayasya-vanunarjitarnde
yatamahat-tamasmarapada kacit
sadhodapite svanayo katyate
kun: punaste bhagvante darshane
dh., SB 3.33.6
yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyāḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt

SYNONYMS

yat—of whom (the Supreme Personality of Godhead); nāmadheya—the name; śravaṇa—hearing; anukīrtanāt—by chanting; yat—to whom; prahvaṇāt—by offering obeisances; yat—whom; smaraṇāt—by remembering; api—even; kvacit—at any time; śva-adaḥ—a dog-eater; api—even; sadyāḥ—immediately; savanāya—for performing Vedic sacrifices; kalpate—becomes eligible; kutaḥ—what to speak of; punaḥ—again; te—You; bhagavan—O Supreme Personality of Godhead; nu—then; darśanāt—by seeing face to face.

TRANSLATION

To say nothing of the spiritual advancement of persons who see the Supreme Person face to face, even a person born in a family of dog-eaters immediately becomes eligible to perform Vedic sacrifices if he once utters the holy name of the Supreme Personality of Godhead or chants about Him, hears about His pastimes, offers Him obeisances or even remembers Him.

PURPORT

Herein the spiritual potency of chanting, hearing or remembering the holy name of the Supreme Lord is greatly stressed. Rūpa Gosvāmī has discussed the sequence of sinful activities of the conditioned soul, and he has established, in Bhakti-rasāmṛta-sindhu, that those who engage in devotional service become freed from the reactions of all sinful activities. This is also confirmed in Bhagavad-gītā. The Lord says that He takes charge of one who surrenders unto Him, and He makes him immune to all reactions to sinful activities. If by chanting the holy name of the Supreme Personality of Godhead one becomes so swiftly cleared of all reactions to sinful activities, then what is to be said of those persons who see Him face to face?

Another consideration here is that persons who are purified by the process of chanting and hearing become immediately eligible to perform Vedic sacrifices. Generally, only a person who is born in a family of brāhmaṇas, who has been reformed by the ten kinds of
purificatory processes and who is learned in Vedic literature is allowed to perform the Vedic sacrifices. But here the word sadyaḥ, "immediately," is used, and Śrīdhara Svāmī also remarks that one can immediately become eligible to perform Vedic sacrifices. A person born in a family of the low caste which is accustomed to eat dogs is so positioned due to his past sinful activities, but by chanting or hearing once in pureness, or in an offenseless manner, he is immediately relieved of the sinful reaction. Not only is he relieved of the sinful reaction, but he immediately achieves the result of all purificatory processes. Taking birth in the family of a brāhmaṇa is certainly due to pious activities in one's past life. But still a child who is born in a family of a brāhmaṇa depends for his further reformation upon initiation into acceptance of a sacred thread and many other reformatory processes. But a person who chants the holy name of the Lord, even if born in a family of caṇḍālas, dog-eaters, does not need reformation. Simply by chanting Hare Kṛṣṇa, he immediately becomes purified and becomes as good as the most learned brāhmaṇa.

Śrīdhara Svāmī especially remarks in this connection, anena pūjyatvam lakṣyate. Some caste brāhmaṇas remark that by chanting Hare Kṛṣṇa, purification begins. Of course, that depends on the individual process of chanting, but this remark of Śrīdhara Svāmī's is completely applicable if one chants the holy name of the Lord without offense, for he immediately becomes more than a brāhmaṇa. As Śrīdhara Svāmī says, pūjyatvam: he immediately becomes as respectable as a most learned brāhmaṇa and can be allowed to perform Vedic sacrifices. If simply by chanting the holy name of the Lord one becomes sanctified instantly, then what can be said of those persons who see the Supreme Lord face to face and who understand the descent of the Lord, as Devahūti understands Kapiladeva.

Usually, initiation depends on the bona fide spiritual master, who directs the disciple. If he sees that a disciple has become competent and purified by the process of chanting, he offers the sacred thread to the disciple just so that he will be recognized as one-hundred-percent equal with a brāhmaṇa. This is also confirmed in the Hari-bhakti-vilāsa by Śrī Sanātana Gosvāmi: "As a base metal like bell metal can be changed into gold by a chemical process, any person can similarly be changed into a brāhmaṇa by dīkṣā-vidhāna, the initiation process".

It is sometimes remarked that by the chanting process one begins to purify himself and can take birth in his next life in a brāhmaṇa family and then be reformed. But at this present moment, even those who are born in the best brāhmaṇa families are not reformed, nor is there any certainty that they are actually born of brāhmaṇa fathers. Formerly the garbhādhāna reformatory system was prevalent, but at the present moment
there is no such garbhādhāna, or seed-giving ceremony. Under these circumstances, no one knows if a man is factually born of a brāhmaṇa father. Whether one has acquired the qualification of a brāhmaṇa depends on the judgment of the bona fide spiritual master. He bestows upon the disciple the position of a brāhmaṇa by his own judgment. When one is accepted as a brāhmaṇa in the sacred thread ceremony under the pāñcarātriKA system, then he is dvija, twice-born. That is confirmed by Sanātana Gosvāmī: dvijatvaṁ jāyate. By the process of initiation by the spiritual master, a person is accepted as a brāhmaṇa in his purified state of chanting the holy name of the Lord. He then makes further progress to become a qualified Vaiṣṇava, which means that the brahminical qualification is already acquired.

TEXT 7

अहो बत श्रापचोप्तो गरियान्
यज्ञिहाग्रे वर्तते नाम तुथम्।
तेपुत्तपस्ते जुहुवुः ससुरायो
ब्रह्मानूर्तुर्गुणन्ति ये ते स॥७॥

ahō bata śva-paco 'to gariyān
yat jihvā-gre vartate nāma tubhyam
tepuṣ tapaṣ te juhuvuḥ sasnuṛ āryā
brahmānucur nāma grṇanti ye te

SYNONYMS
ahō bata—oh, how glorious; śva-pacaḥ—a dog-eater; ataḥ—hence; gariyān—worshipable; yat—of whom; jihvā-agre—on the tip of the tongue; vartate—is; nāma—the holy name; tubhyam—unto You; tepuḥ tapaḥ—practiced austerities; te—they; juhuvuḥ—executed fire sacrifices; sasnuḥ—took bath in the sacred rivers; āryāḥ—Āryans; brahma anucurḥ—studied the Vedas; nāma—the holy name; grṇanti—accept; ye—they who; te—Your.

TRANSLATION
Oh, how glorious are they whose tongues are chanting Your holy name! Even if born in the families of dog-eaters, such persons are worshipable. Persons who chant the holy
name of Your Lordship must have executed all kinds of austerities and fire sacrifices and achieved all the good manners of the Āryans. To be chanting the holy name of Your Lordship, they must have bathed at holy places of pilgrimage, studied the Vedas and fulfilled everything required.

**PURPORT**

As it is stated in the previous verse, a person who has once offenselessly chanted the holy name of God becomes immediately eligible to perform Vedic sacrifices. One should not be astonished by this statement of Śrīmad-Bhāgavatam. One should not disbelieve or think, "How by chanting the holy name of the Lord can one become a holy man to be compared to the most elevated brāhmaṇa?" To eradicate such doubts in the minds of unbelievers, this verse affirms that the stage of chanting of the holy name of the Lord is not sudden, but that the chanters have already performed all kinds of Vedic rituals and sacrifices. It is not very astounding, for no one in this life can chant the holy name of the Lord unless he has passed all lower stages, such as performing the Vedic ritualistic sacrifices, studying the Vedas and practicing good behavior like that of the Āryans. All this must first have been done. Just as a student in a law class is to be understood to have already graduated from general education, anyone who is engaged in the chanting of the holy name of the Lord—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—must have already passed all lower stages. It is said that those who simply chant the holy name with the tip of the tongue are glorious. One does not even have to chant the holy name and understand the whole procedure, namely the offensive stage, offenseless stage and pure stage; if the holy name is sounded on the tip of the tongue, that is also sufficient. It is said herein that nāma, a singular number, one name, Kṛṣṇa or Rāma, is sufficient. It is not that one has to chant all the holy names of the Lord. The holy names of the Lord are innumerable, and one does not have to chant all the names to prove that he has already undergone all the processes of Vedic ritualistic ceremonies. If one chants once only, it is to be understood that he has already passed all the examinations, not to speak of those who are chanting always, twenty-four hours a day. It is specifically said here, tubhyam: "unto You only." One must chant God's name, not, as the Māyāvādī philosophers say, any name, such as a demigod's name or the names of God's energies. Only the holy name of the Supreme Lord will be effective. Anyone who compares the holy name of the Supreme Lord to the names of the demigods is called pāśaṇḍī, or an offender. The holy name has to be chanted to please the Supreme Lord, and not for any sense
gratification or professional purpose. If this pure mentality is there, then even though a person is born of a low family, such as a dog-eater's, he is so glorious that not only has he purified himself, but he is quite competent to deliver others. He is competent to speak on the importance of the transcendental name, just as Ṭhākura Haridāsa did. He was apparently born in a family of Muhammadans, but because he was chanting the holy name of the Supreme Lord offenselessly, Lord Caitanya empowered him to become the authority, or ācārya, of spreading the name. It did not matter that he was born in a family which was not following the Vedic rules and regulations. Caitanya Mahāprabhu and Advaita Prabhu accepted him as an authority because he was offenselessly chanting the name of the Lord. Authorities like Advaita Prabhu and Lord Caitanya immediately accepted that he had already performed all kinds of austerities, studied the Vedas and performed all sacrifices. That is automatically understood. There is a hereditary class of brāhmaṇas called the smārta-brāhmaṇas, however, who are of the opinion that even if such persons who are chanting the holy name of the Lord are accepted as purified, they still have to perform the Vedic rites or await their next birth in a family of brāhmaṇas so that they can perform the Vedic rituals. But actually that is not the case. Such a man does not need to wait for the next birth to become purified. He is at once purified. It is understood that he has already performed all sorts of rites. It is the so-called brāhmaṇas who actually have to undergo different kinds of austerities before reaching that point of purification. There are many other Vedic performances which are not described here. All such Vedic rituals have been already performed by the chanters of the holy name. The word juhuvuḥ means that the chanters of the holy name have already performed all kinds of sacrifices. Sasnuḥ means that they have already traveled to all the holy places of pilgrimage and taken part in purificatory activities at those places. They are called āryaḥ because they have already finished all these requirements, and therefore they must be among the Āryans or those who have qualified themselves to become Āryans. "Āryan" refers to those who are civilized, whose manners are regulated according to the Vedic rituals. Any devotee who is chanting the holy name of the Lord is the best kind of Āryan. Unless one studies the Vedas, one cannot become an Āryan, but it is automatically understood that the chanters have already studied all the Vedic literature. The specific word used here is anūcuḥ, which means that because they have already completed all those recommended acts, they have become qualified to be spiritual masters. The very word grñanti, which is used in this verse, means to be already established in the perfectional stage of ritualistic performances. If one is seated on the bench of a high-court and is giving judgment on cases, it means that he has already passed all legal exams
and is better than those who are engaged in the study of law or those expecting to study law in the future. In a similar way, persons who are chanting the holy name are transcendental to those who are factually performing the Vedic rituals and those who expect to be qualified (or, in other words, those who are born in families of brāhmaṇas but have not yet undergone the reformatory processes and who therefore expect to study the Vedic rituals and perform the sacrifices in the future).

There are many Vedic statements in different places saying that anyone who chants the holy name of the Lord becomes immediately freed from conditional life and that anyone who hears the holy name of the Lord, even though born of a family of dog-eaters, also becomes liberated from the clutches of material entanglement.

**TEXT 8**

tam tvām aham brahma param pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyam
sva-tejasā dhvasta-guṇa-pravāham
vande viṣṇum kapilam veda-garbham

**SYNONYMS**

tam—unto Him; tvām—You; aham—I; brahma—Brahman; param—supreme;
pumāṁsaṁ—the Supreme Personality of Godhead; pratyak-srotasi—turned inwards;
ātmani—in the mind; saṁvibhāvyam—meditated upon, perceived; sva-tejasā—by Your own potency; dhvasta—vanished; guṇa-pravāham—the influence of the modes of material nature; vande—I offer obeisances; viṣṇum—unto Lord Viṣṇu; kapilam—named Kapila; veda-garbham—the repository of the Vedas.

**TRANSLATION**

I believe, my Lord, that You are Lord Viṣṇu Himself under the name of Kapila, and You are the Supreme Personality of Godhead, the Supreme Brahman! The saints and sages,
being freed from all the disturbances of the senses and mind, meditate upon You, for by Your mercy only can one become free from the clutches of the three modes of material nature. At the time of dissolution, all the Vedas are sustained in You only.

PURPORT

Devahūti, the mother of Kapila, instead of prolonging her prayers, summarized that Lord Kapila was none other than Viṣṇu and that since she was a woman it was not possible for her to worship Him properly simply by prayer. It was her intention that the Lord be satisfied. The word pratyak is significant. In yogic practice, the eight divisions are yama, niyama, āsana, prānāyāma, pratyāhāra, dhāraṇā, dhyāna and samādhi. Pratyāhāra means to wind up the activities of the senses. The level of realization of the Supreme Lord evidenced by Devahūti is possible when one is able to withdraw the senses from material activities. When one is engaged in devotional service, there is no scope for his senses to be engaged otherwise. In such full Kṛṣṇa consciousness, one can understand the Supreme Lord as He is.

TEXT 9

maitreya uvāca
īdito bhagavān evam
kapilākhyāḥ paraḥ pumān
vācāvikalavayety āha
mātaram mātṛ-vatsalaḥ

SYNONYMS

maitreyah uvāca—Maitreya said; īditaḥ—praised; bhagavān—the Supreme Personality of Godhead; evam—thus; kapila-ākhyāḥ—named Kapila; paraḥ—supreme; pumān—person; vācā—with words; avikalayā—grave; iti—thus; āha—replied; mātaram—to His mother; mātṛ-vatsalaḥ—very affectionate to His mother.
TRANSLATION

Thus the Supreme Personality of Godhead Kapila, satisfied by the words of His mother, towards whom He was very affectionate, replied with gravity.

PURPORT

Since the Lord is all-perfect, His exhibition of affection for His mother was also complete. After hearing the words of His mother, He most respectfully, with due gravity and good manners, replied.

TEXT 10

kapila uvāca
mārgenaṁena mātas te
susevyaṇoditena me
āsthitena parāṁ kāṣṭhāṁ
acirād avarotsyasi

SYNONYMS

kapilaḥ uvāca—Lord Kapila said; mārgenaḥ—by the path; anena—this; mātaḥ—My dear mother; te—for you; su-sevyaḥ—very easy to execute; uditena—instructed; me—by Me; āsthitena—being performed; parāṁ—supreme; kāṣṭhāṁ—goal; acirāt—very soon; avarotsyasi—you will attain.

TRANSLATION

The Personality of Godhead said: My dear mother, the path of self-realization which I have already instructed to you is very easy. You can execute this system without difficulty, and by following it you shall very soon be liberated, even within your present body.
PURPORT

Devotional service is so perfect that simply by following the rules and regulations and executing them under the direction of the spiritual master, one is liberated, as it is said herein, from the clutches of māyā, even in this body. In other yogic processes, or in empiric philosophical speculation, one is never certain whether or not he is at the perfectional stage. But in the discharge of devotional service, if one has unflinching faith in the instruction of the bona fide spiritual master and follows the rules and regulations, he is sure to be liberated, even within this present body. Śrīla Rūpa Gosvāmī, in the Bhakti-rasāmṛta-sindhu, has also confirmed this. Īḥā yasya harer dāseye: regardless of where he is situated, anyone whose only aim is to serve the Supreme Lord under the direction of the spiritual master is called jīvan-mukta, or one who is liberated even with his material body. Sometimes doubts arise in the minds of neophytes about whether or not the spiritual master is liberated, and sometimes neophytes are doubtful about the bodily affairs of the spiritual master. The point of liberation, however, is not to see the bodily symptoms of the spiritual master. One has to see the spiritual symptoms of the spiritual master. Jīvan-mukta means that even though one is in the material body (there are still some material necessities, since the body is material), because one is fully situated in the service of the Lord, he should be understood to be liberated. Liberation entails being situated in one's own position. That is the definition in the Śrīmad-Bhāgavatam: muktir. .. svarūpeṇa vyavasthitiḥ [SB 2.10.6]. The svarūpā, or actual identity of the living entity, is described by Lord Caitanya. Jīvera ‘svarūpa’ haya-krṣṇera ‘nitya-dāsa’: [Cc. Madhya 20.108] the real identity of the living entity is that he is eternally a servitor of the Supreme Lord. If someone is one-hundred-percent engaged in the service of the Lord, he is to be understood as liberated. One must understand whether or not he is liberated by his activities in devotional service, not by other symptoms.

TEXT 11

śraddhatsvaṁtmanān mahāṁ jūṣṭaṁ yadhṛṣṭahavādibhīḥ: ॥
chena māmabhayāṁ yāya mṛtyumucchchhatyaṁtadbhīd: ॥ 94 ॥

śraddhatsvaitam mataṁ mahyaṁ
juṣṭaṁ yad brahma-vādibhiḥ
yena mām abhayāṁ yāya

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mṛtyum ṛcchanty atad-vidah

SYNONYMS
śraddhatsva—you may rest assured; etat—about this; matam—instruction; mahyam—My; juṣṭam—followed; yat—which; brahma-vādibhiḥ—by transcendentalists; yena—by which; mām—unto Me; abhayam—without fear; yāyāḥ—you shall reach; mṛtyum—death; ṛcchanti—attain; a-tat-vidāḥ—persons who are not conversant with this.

TRANSLATION
My dear mother, those who are actually transcendentalists certainly follow My instructions, as I have given them to you. You may rest assured that if you traverse this path of self-realization perfectly, surely you shall be freed from fearful material contamination and shall ultimately reach Me. Mother, persons who are not conversant with this method of devotional service certainly cannot get out of the cycle of birth and death.

PURPORT
Material existence is full of anxiety, and therefore it is fearful. One who gets out of this material existence automatically becomes free from all anxieties and fear. One who follows the path of devotional service enunciated by Lord Kapila is very easily liberated.

TEXT 12

maitreya uvāca
iti pradarṣya bhagavān
satīṁ tāṁ ātmano gatim
sva-mātrā brahma-vādinyā
kapilo 'numato yayau
SYNONYMS

maitreyah uvāca—Maitreya said; iti—thus; pradarśya—after instructing; bhagavān—the Supreme Personality of Godhead; satīm—venerable; tām—that; ātmanah—of self-realization; gatīm—path; sva-mātrā—from His mother; brahma-vādinyā—self-realized; kapilāḥ—Lord Kapila; anumataḥ—took permission; yayau—left.

TRANSLATION

Śrī Maitreya said: The Supreme Personality of Godhead Kapila, after instructing His beloved mother, took permission from her and left His home, His mission having been fulfilled.

PURPORT

The mission of the appearance of the Supreme Personality of Godhead in the form of Kapila was to distribute the transcendental knowledge of Sāṅkhya philosophy, which is full of devotional service. Having imparted that knowledge to His mother—and, through His mother, to the world—Kapiladeva had no more need to stay at home, so He took permission from His mother and left. Apparently He left home for spiritual realization, although He had nothing to realize spiritually because He Himself is the person to be spiritually realized. Therefore this is an example set by the Supreme Personality of Godhead while acting like an ordinary human being so that others might learn from Him. He could, of course, have stayed with His mother, but He indicated that there was no need to stay with the family. It is best to remain alone as a brahmacārī, sannyāsī or vānaprastha and cultivate Kṛṣṇa consciousness throughout one's whole life. Those who are unable to remain alone are given license to live in household life with wife and children, not for sense gratification but for cultivation of Kṛṣṇa consciousness.

TEXT 13

sā cāpi tanayoktena
yogādeśena yoga-yuk
tasminn āśrama āpiḍe

SB 3.33.13
sarasvatyāḥ samāhitā

SYNONYMS

śa—she; ca—and; api—also; tanaya—by her son; uktena—spoken; yoga-ādeśena—by the instruction on yoga; yoga-yuk—engaged in bhakti-yoga; tasmin—in that; āśrame—hermitage; āpīde—the flower crown; sarasvatyāḥ—of the Sarasvatī; samāhitā—fixed in samādhi.

TRANSLATION

As instructed by her son, Devahūti also began to practice bhakti-yoga in that very āśrama. She practiced samādhi in the house of Kardama Muni, which was so beautifully decorated with flowers that it was considered the flower crown of the River Sarasvatī.

PURPORT

Devahūti did not leave her house, because it is never recommended for a woman to leave her home. She is dependent. The very example of Devahūti was that when she was not married, she was under the care of her father, Svāyambhuva Manu, and then Svāyambhuva Manu gave her to Kardama Muni in charity. She was under the care of her husband in her youth, and then her son, Kapila Muni, was born. As soon as her son grew up, her husband left home, and similarly the son, after discharging His duty towards His mother, also left. She could also have left home, but she did not. Rather, she remained at home and began to practice bhakti-yoga as it was instructed by her great son, Kapila Muni, and because of her practice of bhakti-yoga, the entire home became just like a flower crown on the River Sarasvatī.

TEXT 14

abhīkṣṇāvagāhakapiśān  
jaṭilān kuṭilālakān  
ātmānāṁ cogra-tapasā  
bibhratī ciriṇāṁ kṛṣam

SB 3.33.14
SYNONYMS

abhiṣṇa—again and again; avagāha—by bathing; kapiśān—gray; jaṭilān—matted; kuṭila—curled; alakān—hair; ātmānam—her body; ca—and; ugra-tapāsā—by severe austerities; bibhratī—became; cīrīṇam—clothed in rags; kṛṣam—thin.

TRANSLATION

She began to bathe three times daily, and thus her curling black hair gradually became gray. Due to austerity, her body gradually became thin, and she wore old garments.

PURPORT

It is the practice of the yogi, brahmacārī, vānaprastha and sannyāsī to bathe at least three times daily—early in the morning, during noontime and in the evening. These principles are strictly followed even by some grhaṇas, especially brāhmaṇas, who are elevated in spiritual consciousness. Devahūti was a king's daughter and almost a king's wife also. Although Kardama Muni was not a king, by his yogic mystic power he accommodated Devahūti very comfortably in a nice palace with maidservants and all opulence. But since she had learned austerity even in the presence of her husband, there was no difficulty for her to be austere. Still, because her body underwent severe austerity after the departure of her husband and son, she became thin. To be too fat is not very good for spiritually advanced life. Rather, one should reduce because if one becomes fat it is an impediment to progress in spiritual understanding. One should be careful not to eat too much, sleep too much or remain in a comfortable position. Voluntarily accepting some penances and difficulties, one should take less food and less sleep. These are the procedures for practicing any kind of yoga, whether bhakti-yoga, jñāna-yoga or haṭha-yoga.

TEXT 15

prajāpateḥ kardamasya
tapo-yoga-vijṛmbhitam
sva-gārhasṭhyam anaupamyāṁ

SB 3.33.15
SYNONYMS

prajä-pateḥ—of the progenitor of mankind; kardamaśya—Kardama Muni; tapaḥ—by austerity; yoga—by yoga; vijrmbhitam—developed; sva-gārhaṣṭhyam—his home and household paraphernalia; anaupamyam—unequaled; prārthyam—enviable; vaimānikaiḥ—by the denizens of heaven; api—even.

TRANSLATION

The home and household paraphernalia of Kardama, who was one of the Prajāpatis, was developed in such a way, by dint of his mystic powers of austerity and yoga, that his opulence was sometimes envied by those who travel in outer space in airplanes.

PURPORT

The statement in this verse that Kardama Muni's household affairs were envied even by persons who travel in outer space refers to the denizens of heaven. Their airships are not like those we have invented in the modern age, which fly only from one country to another; their airplanes were capable of going from one planet to another. There are many such statements in the Śrīmad-Bhāgavatam from which we can understand that there were facilities to travel from one planet to another, especially in the higher planetary system, and who can say that they are not still traveling? The speed of our airplanes and space vehicles is very limited, but, as we have already studied, Kardama Muni traveled in outer space in an airplane which was like a city, and he journeyed to see all the different heavenly planets. That was not an ordinary airplane, nor was it ordinary space travel. Because Kardama Muni was such a powerful mystic yogī, his opulence was envied by the denizens of heaven.

TEXT 16

पयःफेननिम्बा: शय्या दान्ता रुक्मपरिच्छद्दा: ।
आसनानि च हैमानि सुस्पष्टत्तरणानि च ॥ १६ ॥

payah-phaṇa-nibhāḥ śayyā
dāntā rukma-paricchedāḥ
äsanāni ca haimāni
susparśāstaraṇāni ca

SYNONYMS
payāḥ—of milk; phena—the foam; nibhāḥ—resembling; śayyāḥ—beds; dāntāḥ—made of ivory; rukma—golden; paricchadāḥ—with covers; äsanāni—chairs and benches; ca—and; haimāni—made of gold; su-sparśa—soft to the touch; āstaraṇāni—cushions; ca—and.

TRANSLATION
The opulence of the household of Kardama Muni is described herein. The bedsheets and mattresses were all as white as the foam of milk, the chairs and benches were made of ivory and were covered by cloths of lace with golden filigree, and the couches were made of gold and had very soft pillows.

SB 3.33.17

TEXT 17

svaccha-sphaṭika-kudyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā ratna-saṁyutāḥ

SYNONYMS
svaccha—pure; sphaṭika—marble; kudyeṣu—on the walls; mahā-mārakateṣu—decorated with valuable emeralds; ca—and; ratna-pradīpāḥ—jewel lamps; ābhānti—shine; lalanāḥ—women; ratna—with jewelry; saṁyutāḥ—decorated.

TRANSLATION
The walls of the house were made of first-class marble, decorated with valuable jewels. There was no need of light, for the household was illuminated by the rays of these jewels.
The female members of the household were all amply decorated with jewelry.

PURPORT

It is understood from this statement that the opulences of household life were exhibited in valuable jewels, ivory, first-class marble, and furniture made of gold and jewels. The clothes are also mentioned as being decorated with golden filigree. Everything actually had some value. It was not like the furniture of the present day, which is cast in valueless plastic or base metal. The way of Vedic civilization is that whatever was used in household affairs had to be valuable. In case of need, such items of value could be exchanged immediately. Thus one's broken and unwanted furniture and paraphernalia would never be without value. This system is still followed by Indians in household affairs. They keep metal utensils and golden ornaments or silver plates and valuable silk garments with gold embroidery, and in case of need, they can have some money in exchange immediately. There are exchanges for the moneylenders and the householders.

TEXT 18

\begin{align*}
&
\text{গ্রহোদ্যানম কৃষুমিতে রম্য বহুমর্ত্রুমে: ||} \\
&
\text{কূঁজজ্ঞি হরামিধুনং গায়নমত্তমধুবরতম} \text{ || ১৫ ||} \\
&
\text{গ্রহোদ্যানম কৃষুমিতে রম্য বহুমর্ত্রুমে: ||} \\
&
\text{কূঁজজ্ঞি হরামিধুনং গায়নমত্তমধুবরতম} \text{ || ১৫ ||} \\
&
\text{গ্রহোদ্যানম—the household garden; kusumitai—} \\
&
\text{ramyam—beautiful; bahu-amara-drumaih—} \\
&
\text{kujad—singing; vihanga—of} \\
&
\text{mithunam—with pairs; gayat—humming; matta—intoxicated; madhu-vratam—} \\
&
\text{with bees.}
\end{align*}

SYNONYMS

The compound of the main household was surrounded by beautiful gardens, with sweet, fragrant flowers and many trees which produced fresh fruit and were tall and beautiful.
The attraction of such gardens was that singing birds would sit on the trees, and their chanting voices, as well as the humming sound of the bees, made the whole atmosphere as pleasing as possible.

TEXT 19

यत्र प्रविष्टमात्रां विकुञ्जानुचरा जगुः ।
वायामुत्पलगनिधियां कर्मेनोपलालितम् ॥ १९ ॥

yatram praviṣṭam ātmānaṁ
vibudhānucaṁ jaguḥ
vāpyām utpala-gandhinyāṁ
kardamenopalālitam

SYNONYMS

yatram—where; praviṣṭam—entered; ātmānam—unto her; vibudha-anucarāḥ—the associates of the denizens of heaven; jaguḥ—sang; vāpyām—in the pond; utpala—of lotuses; gandhinyāṁ—with the fragrance; kardamaṇa—by Kardama; upalālitam—treated with great care.

TRANSLATION

When Devahūti would enter that lovely garden to take her bath in the pond filled with lotus flowers, the associates of the denizens of heaven, the Gandharvas, would sing about Kardama's glorious household life. Her great husband, Kardama, gave her all protection at all times.

PURPORT

The ideal husband-and-wife relationship is very nicely described in this statement. Kardama Muni gave Devahūti all sorts of comforts in his duty as a husband, but he was not at all attached to his wife. As soon as his son, Kapiladeva, was grown up, Kardama at once left all family connection. Similarly, Devahūti was the daughter of a great king, Svāyambhuva Manu, and was qualified and beautiful, but she was completely dependent on the protection of her husband. According to Manu, women, the fair sex, should not have independence at any stage of life. In childhood a woman must be under the
protection of the parents, in youth she must be under the protection of the husband, and in old age she must be under the protection of the grown children. Devahūti demonstrated all these statements of the Manu-saṁhitā in her life: as a child she was dependent on her father, later she was dependent on her husband, in spite of her opulence, and she was later on dependent on her son, Kapiladeva.

TEXT 20

**हित्वा तद्रीपिततममप्यायक्षण्डल्योषिताभ्।**
**किन्निर्मकार वदनं पुत्रविष्टेषणातुराः॥ २० ॥**

hitvā tad īpsitamam
apy ākhaṇḍala-yoṣitām
kiṇcit cakāra vadanam
putra-viśleṣanāturā

**SYNONYMS**

hitvā—having given up; tat—that household; īpsita-tamam—most desirable; api—even; ākhaṇḍala-yoṣitām—by the wives of Lord Indra; kiṇcit cakāra vadanam—she wore a sorry look on her face; putra-viśleṣanā—by separation from her son; āturā—afflicted.

**TRANSLATION**

Although her position was unique from all points of view, saintly Devahūti, in spite of all her possessions, which were envied even by the ladies of the heavenly planets, gave up all such comforts. She was only sorry that her great son was separated from her.

**PURPORT**

Devahūti was not at all sorry at giving up her material comforts, but she was very much aggrieved at the separation of her son. It may be questioned here that if Devahūti was not at all sorry to give up the material comforts of life, then why was she sorry about losing her son? Why was she so attached to her son? The answer is explained in the next verse. He was not an ordinary son. Her son was the Supreme Personality of Godhead. One can give up material attachment, therefore, only when one has attachment for the Supreme Person. This is explained in Bhagavad-gitā. Paramā dṛṣṭvā nivartate [Bg. 9.59].
Only when one actually has some taste for spiritual existence can he be reluctant to follow the materialistic way of life.

TEXT 21

vanam pravrajite patyāv
apatya-virahāturā
jñāta-tattvāpy abhūn naṣṭe
vatse gaur iva vatsalā

SYNONYMS
vanam—to the forest; pravrajite patyau—when her husband left home; apatyā-viraha—by separation from her son; āturā—very sorry; jñāta-tattvā—knowing the truth; api—although; abhūt—she became; naṣṭe vatse—when her calf is lost; gauḥ—a cow; iva—like; vatsalā—affectionate.

TRANSLATION

Devahūti's husband had already left home and accepted the renounced order of life, and then her only son, Kapila, left home. Although she knew all the truths of life and death, and although her heart was cleansed of all dirt, she was very aggrieved at the loss of her son, just as a cow is affected when her calf dies.

PURPORT

A woman whose husband is away from home or has taken the renounced order of life should not be very sorry, because she still has the presence of her husband's representative, her son. It is said in the Vedic scriptures, ātmaiva putro jāyate: the husband's body is represented by the son. Strictly speaking, a woman is never widowed if she has a grown son. Devahūti was not very much affected while Kapila Muni was there, but upon His departure she was very afflicted. She grieved not because of her worldly relationship with Kardama Muni but because of her sincere love for the Personality of Godhead.
The example given here is that Devahūti became just like a cow who has lost her calf. A cow bereft of her calf cries day and night. Similarly, Devahūti was aggrieved, and she always cried and requested her friends and relatives, "Please bring my son home so that I may live. Otherwise, I shall die." This intense affection for the Supreme Personality of Godhead, although manifested as affection for one's son, is spiritually beneficial. Attachment for a material son obliges one to remain in material existence, but the same attachment, when transferred to the Supreme Lord, brings one elevation to the spiritual world in the association of the Lord.

Every woman can qualify herself as much as Devahūti and then can also have the Supreme Godhead as her son. If the Supreme Personality of Godhead can appear as the son of Devahūti, He can also appear as the son of any other woman, provided that woman is qualified. If one gets the Supreme Lord as a son, one can have the benefit of bringing up a nice son in this world and at the same time get promotion to the spiritual world to become the face-to-face associate of the Personality of Godhead.

TEXT 22

tam eva dhyāyatā devam
apatyam kapilam harim
babhūvācīrato vatsa
nihspṛhā tādrṣe grhe

SYNONYMS

tam—upon Him; eva—certainly; dhyāyatā—meditating; devam—divine; apatyam—son; kapilam—Lord Kapila; harim—the Supreme Personality of Godhead; babhūva—became; acirataḥ—very soon; vatsa—O dear Vidura; nihspṛhā—unattached; tādrṣe grhe—to such a home.

TRANSLATION

O Vidura, thus always meditating upon her son, the Supreme Personality of Godhead Kapiladeva, she very soon became unattached to her nicely decorated home.
Here is a practical example of how one can elevate oneself in spiritual advancement by Kṛṣṇa consciousness. Kapiladeva is Kṛṣṇa, and He appeared as the son of Devahūti. After Kapiladeva left home, Devahūti was absorbed in thought of Him, and thus she was always Kṛṣṇa conscious. Her constant situation in Kṛṣṇa consciousness enabled her to be detached from hearth and home.

Unless we are able to transfer our attachment to the Supreme Personality of Godhead, there is no possibility of becoming freed from material attachment. The Śrīmad-Bhāgavatam, therefore, confirms that it is not possible for one to become liberated by cultivation of empiric philosophical speculation. Simply knowing that one is not matter but spirit soul, or Brahman, does not purify one's intelligence. Even if the impersonalist reaches the highest platform of spiritual realization, he falls down again to material attachment because of not being situated in the transcendental loving service of the Supreme Lord.

The devotees adopt the devotional process, hearing about the Supreme Lord's pastimes and glorifying His activities and thereby always remembering His beautiful eternal form. By rendering service, becoming His friend or His servant and offering Him everything that one possesses, one is able to enter into the kingdom of God. As it is said in Bhagavad-gītā, tato māṁ tattvato jñātvā: after discharging pure devotional service, one can understand the Supreme Personality of Godhead in fact, and thus one becomes eligible to enter into His association in one of the spiritual planets.

TEXT 23

भ्यायति भगवद्वृथं यदाह भ्यानगोचरम् ।
सुतः प्रत्यज्ञतन्दनं समस्तव्यस्ततिन्तया ॥ २३ ॥

dhyāyatī bhagavad-rūpam
yad āha dhyāna-gocaram
sutaḥ prasanna-vadanam
samasta-vyasta-cintayā

SYNONYMS

dhyāyatī—meditating; bhagavat-rūpam—upon the form of the Supreme Personality of
Godhead; yat—which; āha—He instructed; dhyāna-gocaram—the object of meditation; sutah—her son; prasanna-vadanam—with a smiling face; samasta—on the whole; vyasta—on the parts; cintayā—with her mind.

TRANSLATION

Thereafter, having heard with great eagerness and in all detail from her son, Kapiladeva, the eternally smiling Personality of Godhead, Devahūti began to meditate constantly upon the Viṣṇu form of the Supreme Lord.

TEXTS 24-25

bhakti-pravāha-yogena
vairāgyena baliyasā
yuktānuṣṭhāna-jātena
jñānena brahma-hetunā
guṇa-viṣeṣaṇam

SYNONYMS

bhakti-pravāha-yogena—by continuous engagement in devotional service; vairāgyena—by renunciation; baliyasā—very strong; yuktānuṣṭhāna—by proper performance of duties; jātena—produced; jñānena—by knowledge; brahma-hetunā—due to realization of the Absolute Truth; guṇa-viṣeṣaṇam—distinctions.

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TRANSLATION

She did so with serious engagement in devotional service. Because she was strong in renunciation, she accepted only the necessities of the body. She became situated in knowledge due to realization of the Absolute Truth, her heart became purified, she became fully absorbed in meditation upon the Supreme Personality of Godhead, and all misgivings due to the modes of material nature disappeared.

TEXT 26

brhaµŋ vy avasthita-matir
bhagavaty ātmā-saṁśraye
nivṛttā-jīvāpattītvāt
kṣīṇa-kleśāpta-nirṛtiḥ

SYNONYMS

brahmaṇi—in Brahman; avasthita—situated; matiḥ—her mind; bhagavati—in the Supreme Personality of Godhead; ātmā-saṁśraye—residing in all living entities; nivṛttā—freed; jīva—of the jīva soul; āpattītvāt—from the unfortunate condition; kṣīṇa—disappeared; kleśa—material pangs; āpta—attained; nirṛtiḥ—transcendental bliss.

TRANSLATION

Her mind became completely engaged in the Supreme Lord, and she automatically realized the knowledge of the impersonal Brahman. As a Brahman-realized soul, she was freed from the designations of the materialistic concept of life. Thus all material pangs disappeared, and she attained transcendental bliss.

PURPORT

The previous verse states that Devahūti was already conversant with the Absolute Truth. It may be questioned why she was meditating. The explanation is that when one
theoretically discusses the Absolute Truth, he becomes situated in the impersonal concept of the Absolute Truth. Similarly, when one seriously discusses the subject matter of the form, qualities, pastimes and entourage of the Supreme Personality of Godhead, he becomes situated in meditation on Him. If one has complete knowledge of the Supreme Lord, then knowledge of the impersonal Brahman is automatically realized. The Absolute Truth is realized by the knower according to three different angles of vision, namely impersonal Brahman, localized Supersoul and ultimately the Supreme Personality of Godhead. If one is situated, therefore, in knowledge of the Supreme Person, this implies that one is already situated in the concept of the Supersoul and impersonal Brahman.

In Bhagavad-gītā it is said, brahma-bhūtaḥ prasannātmā [Bg. 18.54]. This means that unless one is freed from the material entanglement and situated in Brahman, there is no question of entering into the understanding of devotional service or engaging in Kṛṣṇa consciousness. One who is engaged in devotional service to Kṛṣṇa is understood to be already realized in the Brahman concept of life because transcendental knowledge of the Supreme Personality of Godhead includes knowledge of Brahman. This is confirmed in Bhagavad-gītā: Brahmano hi pratiṣṭhāham [Bg. 14.27]: the concept of the Personality of Godhead does not depend on Brahman. The Viṣṇu Purāṇa also confirms that one who has taken shelter of the all-auspicious Supreme Lord is already situated in the understanding of Brahman. In other words, one who is a Vaiśnava is already a brāhmaṇa.

Another significant point of this verse is that one has to observe the prescribed rules and regulations. As confirmed in Bhagavad-gītā, yuktāhāra-vihārasya. When one engages in devotional service in Kṛṣṇa consciousness, he still has to eat, sleep, defend and mate because these are necessities of the body. But he performs such activities in a regulated way. He has to eat kṛṣṇa-prasāda. He has to sleep according to regulated principles. The principle is to reduce the duration of sleep and to reduce eating, taking only what is needed to keep the body fit. In short, the goal is spiritual advancement, not sense gratification. Similarly, sex life must be reduced. Sex life is meant only for begetting Kṛṣṇa conscious children. Otherwise, there is no necessity for sex life. Nothing is prohibited, but everything is made yukta, regulated, with the higher purpose always in mind. By following all these rules and regulations of living, one becomes purified, and all misconceptions due to ignorance become nil. It is specifically mentioned here that the causes of material entanglement are completely vanquished.

The Sanskrit statement anartha-nivṛtti indicates that this body is unwanted. We are spirit soul, and there was never any need of this material body. But because we wanted
to enjoy the material body, we have this body, through the material energy, under the
direction of the Supreme Personality of Godhead. As soon as we are reestablished in our
original position of servitorship to the Supreme Lord, we begin to forget the necessities
of the body, and at last we forget the body.

Sometimes in a dream we get a particular type of body with which to work in the dream.
I may dream that I am flying in the sky or that I have gone into the forest or some
unknown place. But as soon as I am awake I forget all these bodies. Similarly, when one
is Kṛṣṇa conscious, fully devoted, he forgets all his changes of body. We are always
changing bodies, beginning at birth from the womb of our mother. But when we are
awakened to Kṛṣṇa consciousness, we forget all these bodies. The bodily necessities
become secondary, for the primary necessity is the engagement of the soul in real,
spiritual life. The activities of devotional service in full Kṛṣṇa consciousness are the
cause of our being situated in transcendence. The words bhagavatya ātma-samārāya
denote the Personality of Godhead as the Supreme Soul, or the soul of everyone. In
Bhagavad-gītā Kṛṣṇa says, bijam māṁ sarva-bhūtānām: [Bg. 7.10] "I am the seed of all
entities." By taking shelter of the Supreme Being by the process of devotional service,
one becomes fully situated in the concept of the Personality of Godhead. As described
by Kapila, mad-guna-śruti-mātreṇa: one who is fully Kṛṣṇa conscious, situated in the
Personality of Godhead, is immediately saturated with love of God as soon as he hears
about the transcendental qualities of the Lord.

Devahūti was fully instructed by her son, Kapiladeva, on how to concentrate her mind
on the Viṣṇu form in full detail. Following the instructions of her son in the matter of
devotional service, she contemplated the form of the Lord within herself with great
devotional love. That is the perfection of Brahman realization or the mystic yoga system
or devotional service. At the ultimate issue, when one is fully absorbed in thought of the
Supreme Lord and meditates on Him constantly, that is the highest perfection.
Bhagavad-gītā confirms that one who is always absorbed in such a way is to be
considered the topmost yogī.

The real purpose of all processes of transcendental realization—jñāna-yoga, dhyāna-yoga
or bhakti-yoga—is to arrive at the point of devotional service. If one endeavors simply to
achieve knowledge of the Absolute Truth or the Supersoul but has no devotional
service, he labors without gaining the real result. This is compared to beating the husks
of wheat after the grains have already been removed. Unless one understands the
Supreme Personality of Godhead to be the ultimate goal, it is valueless simply to
speculate or perform mystic yoga practice. In the aṣṭāṅga-yoga system, the seventh stage
of perfection is dhyāna. This dhyāna is the third stage in devotional service. There are
nine stages of devotional service. The first is hearing, and then comes chanting and then contemplating. By executing devotional service, therefore, one automatically becomes an expert jñānī and an expert yogī. In other words, jñāna and yoga are different preliminary stages of devotional service.

Devahūti was expert in accepting the real substance; she contemplated the form of Viśnū in detail as advised by her smiling son, Kapiladeva. At the same time, she was thinking of Kapiladeva, who is the Supreme Personality of Godhead, and therefore she completely perfected her austerities, penances and transcendental realization.

TEXT 27

नित्यारूढसमाधित्वात्परावृत्तगुणात्राम ।
न सस्मार तदात्मानं स्वप्ने दुष्पिद्विवृत्तिः ॥ २७ ॥

नित्यारूढः समाधित्वात् परावृत्तगुणात्राम
न सस्मार तदात्मानं स्वप्ने दुष्पिद्विवृत्तिः

SYNONYMS

nityā—eternal; ārūḍha—situated in; samādhitvāt—from trance; parāvṛttā—freed from; guṇa—of the modes of material nature; bhramā—illusion; na sasmāra—she did not remember; tadā—then; ātmānam—her material body; svapne—in a dream; drṣṭam—seen; iva—just as; utthitaḥ—one who has arisen.

TRANSLATION

Situated in eternal trance and freed from illusion impelled by the modes of material nature, she forgot her material body, just as one forgets his different bodies in a dream.

PURPORT

A great Vaiṣṇava said that he who has no remembrance of his body is not bound to material existence. As long as we are conscious of our bodily existence, it is to be understood that we are living conditionally, under the three modes of material nature. When one forgets his bodily existence, his conditional, material life is over. This
forgetfulness is actually possible when we engage our senses in the transcendental loving service of the Lord. In the conditional state, one engages his senses as a member of a family or as a member of a society or country. But when one forgets all such membership in material circumstances and realizes that he is an eternal servant of the Supreme Lord, that is actual forgetfulness of material existence.

This forgetfulness actually occurs when one renders service unto the Lord. A devotee no longer works with the body for sense gratification with family, society, country, humanity and so on. He simply works for the Supreme Personality of Godhead, Kṛṣṇa. That is perfect Kṛṣṇa consciousness.

A devotee always merges in transcendental happiness, and therefore he has no experience of material distresses. This transcendental happiness is called eternal bliss. According to the opinion of devotees, constant remembrance of the Supreme Lord is called samādhi, or trance. If one is constantly in trance, there is no possibility of his being attacked or even touched by the modes of material nature. As soon as one is freed from the contamination of the three material modes, he no longer has to take birth to transmigrate from one form to another in this material world.

SB 3.33.28

TEXT 28

समाद्धि किए तद्देहं परताः पोषोप्यकृतः श्राध्यसम्भवत् ।
बभौ मलैरवच्छठतः सधूम इव पावकः ॥ २८ ॥

tad-dehaḥ parataḥ poṣo
′py akṛṣaś cādhy-āsambhavāt
babhau malair avacchannah
sadhūma iva pāvakaḥ

SYNONYMS

tat-dehaḥ—her body; parataḥ—by others (the damsels created by Kardama); poṣah—maintained; api—although; akṛṣaḥ—not thin; ca—and; ādhi—anxiety; āsambhavāt—from not occurring; babhau—shone; malaiḥ—by dust; avacchannah—covered; sadhūmaḥ—surrounded with smoke; iva—like; pāvakaḥ—a fire.

TRANSLATION
Her body was being taken care of by the spiritual damsels created by her husband, Kardama, and since she had no mental anxiety at that time, her body did not become thin. She appeared just like a fire surrounded by smoke.

**PURPORT**

Because she was always in trance in transcendental bliss, the thought of the Personality of Godhead was always carefully fixed in her mind. She did not become thin, for she was taken care of by the celestial maidservants created by her husband. It is said, according to the Āyur-vedic medical science, that if one is free from anxieties he generally becomes fat. Devahūti, being situated in Kṛṣṇa consciousness, had no mental anxieties, and therefore her body did not become thin. It is customary in the renounced order of life that one should not take any service from a servant or maid, but Devahūti was being served by the celestial maidservants. This may appear to be against the spiritual concept of life, but just as fire is still beautiful even when surrounded by smoke, she looked completely pure although it seemed that she was living in a luxurious way.

**TEXT 29**

svāṅgaṁ tapo-yogamayaṁ
mukta-keśam gatāmbaram
daiva-guptam na bubudhe
vāsudeva-praviṣṭa-dhiḥ

**SYNONYMS**

sva-aṅgam—her body; tapaḥ—austerity; yoga—yoga practice; mayam—fully engaged in; mukta—loosened; keśam—her hair; gata—disarrayed; ambaram—her garments; daiva—by the Lord; guptam—protected; na—not; bubudhe—she was aware of; vāsudeva—in the Supreme Personality of Godhead; praviṣṭa—absorbed; dhiḥ—her thoughts.

**TRANSLATION**

Because she was always absorbed in the thought of the Supreme Personality of Godhead,
she was not aware that her hair was sometimes loosened or her garments were disarrayed.

PURPORT

In this verse the word daiva-guptam, "protected by the Supreme Personality of Godhead," is very significant. Once one surrenders unto the service of the Supreme Lord, the Lord takes charge of the maintenance of the devotee's body, and there is no need of anxiety for its protection. It is said in the Second Chapter, Second Canto, of Śrīmad-Bhāgavatam that a fully surrendered soul has no anxiety about the maintenance of his body. The Supreme Lord takes care of the maintenance of innumerable species of bodies; therefore, one who fully engages in His service will not go unprotected by the Supreme Lord. Devahūti was naturally unmindful of the protection of her body, which was being taken care of by the Supreme Person.

TEXT 30

एवं सा कपिलोक्तेन मार्गेनाचिरतः परम् ।
आत्मानं ब्रह्मनिर्वाणं भगवन्तमवाप ह ॥ ३० ॥

evam sā kapiloktena
mārgenaçirataḥ param
ātmānam brahma-nirvāṇam
bhagavantam avāpa ha

SYNONYMS

evam—thus; sā—she (Devahūti); kapila—by Kapila; uktena—instructed; mārgena—by the path; acirataḥ—soon; param—supreme; ātmānam—Supersoul; brahma—Brahman; nirvāṇam—cessation of materialistic existence; bhagavantam—the Supreme Personality of Godhead; avāpa—she achieved; ha—certainly.

TRANSLATION

My dear Vidura, by following the principles instructed by Kapila, Devahūti soon became liberated from material bondage, and she achieved the Supreme Personality of Godhead, as Supersoul, without difficulty.
Three words have been used in this connection to describe the achievement of Devahūti: ātmānam, brahma-nirvāṇam and bhagavantam. These refer to the gradual process of discovery of the Absolute Truth, mentioned herein as the bhagavantam. The Supreme Personality of Godhead resides in various Vaikuṇṭha planets. Nirvāṇa means to extinguish the pangs of material existence. When one is able to enter into the spiritual kingdom or into spiritual realization, one is automatically freed from material pangs. That is called brahma-nirvāṇa. According to Vedic scripture, nirvāṇa means cessation of the materialistic way of life. Ātmānam means realization of the Supersoul within the heart. Ultimately, the highest perfection is realization of the Supreme Personality of Godhead. It is to be understood that Devahūti entered the planet which is called Kapila Vaikuṇṭha. There are innumerable Vaikuṇṭha planets predominated by the expansions of Viṣṇu. All the Vaikuṇṭha planets are known by a particular name of Viṣṇu. As we understand from Brahma-saṁhitā, advaitam acyutam anādim ananta-rūpam [Bs. 5.33]. Ananta means "innumerable." The Lord has innumerable expansions of His transcendental form, and according to the different positions of the symbolical representations in His four hands, He is known as Nārāyaṇa, Pradyumna, Aniruddha, Vāsudeva, etc. There is also a Vaikuṇṭha planet known as Kapila Vaikuṇṭha, to which Devahūti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

TEXT 31

| tat | vīra—O brave Vidura; āsīt—was; puṇya-tamam—most sacred; kṣetram—place; trai-lokya—in the three worlds; viṣrutam—known; nāmnā—by the name; siddha- |

SYNONYMS
padam—Siddhapada; yatra—where; sā—she (Devahūti); samsiddhim—perfection; upeyaṣi—achieved.

**TRANSLATION**

The place where Devahūti achieved her perfection, my dear Vidura, is understood to be a most sacred spot. It is known all over the three worlds as Siddhapada.

**TEXT 32**

\[ \text{tasyās tad yoga-vidhuta-} \\
\text{mārtym mārtym abhūt sarit} \\
\text{srotasām pravarā saumya} \\
\text{siddhidā siddha-sevitā} \]

**SYNONYMS**

* tasyāḥ—of Devahūti; tat—that; yoga—by yoga practice; vidhuta—relinquished; 
* mārtym—material elements; mārtym—her mortal body; abhūt—became; sarit—a river; srotasām—of all rivers; pravarā—the foremost; saumya—O gentle Vidura; siddhi-
* dā—conferring perfection; siddha—by persons desiring perfection; sevitā—resorted to.

**TRANSLATION**

Dear Vidura, the material elements of her body have melted into water and are now a flowing river, which is the most sacred of all rivers. Anyone who bathes in that river also attains perfection, and therefore all persons who desire perfection go bathe there.

**TEXT 33**

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kapila 'pi mahā-yogī
bhagavān pitur āśramāt
mātaram samanujñāpya
prāg-udicīṃ diśam yayau

SYNONYMS

kapilaḥ—Lord Kapila; api—surely; mahā-yogī—the great sage; bhagavān—the Supreme Personality of Godhead; pituḥ—of His father; āśramāt—from the hermitage; mātaram—from His mother; samanujñāpya—having asked permission; prāg-udicīṃ—northeast; diśam—direction; yayau—He went.

TRANSLATION

My dear Vidura, the great sage Kapila, the Personality of Godhead, left His father’s hermitage with the permission of His mother and went towards the northeast.

SB 3.33.34

TEXT 34

siddha-cāraṇa-gandharvair
munibhiś cāpsaro-gañaiḥ
stūyamāṇaḥ samudreṇa
dattārhaṇa-niketanaḥ

SYNONYMS

siddha—by the Siddhas; cāraṇa—by the Cāraṇas; gandharvair—by the Gandharvas; munibhiḥ—by the munis; ca—and; apsarāḥ-gañaiḥ—by the Apsarās (damsels of the heavenly planets); stūyamāṇaḥ—being extolled; samudreṇa—by the ocean; datta—given; arhaṇa—oblations; niketanaḥ—place of residence.

TRANSLATION

While He was passing in the northern direction, all the celestial denizens known as
Cāraṇas and Gandharvas, as well as the munis and the damsels of the heavenly planets, prayed and offered Him all respects. The ocean offered Him oblations and a place of residence.

PURPORT

It is understood that Kapila Muni first went towards the Himalayas and traced the course of the River Ganges, and He again came to the delta of the Ganges at the sea now known as the Bay of Bengal. The ocean gave Him residence at a place still known as Gaṅgā-śāgara, where the River Ganges meets the sea. That place is called Gaṅgā-śāgara-tīrtha, and even today people gather there to offer respects to Kapiladeva, the original author of the Sāṅkhya system of philosophy. Unfortunately, this Sāṅkhya system has been misrepresented by an imposter who is also named Kapila, but that other system of philosophy does not tally with anything described in the Sāṅkhya of Kapila in the Śrīmad-Bhāgavatam.

TEXT 35

आस्ते योगं समास्थ्याः सांख्याचार्यं भिष्टन्तुः ।
त्रयाणां मयं लोकानां मुपशान्त्यं समाहितं ॥ ३५ ॥

äste yogam samāsthāya
sāṅkhya-cāaryair abhiṣṭutaḥ
trayānām api lokānām
upaśāntyai samāhitaḥ

SYNONYMS

äste—He remains; yogam—yoga; samāsthāya—having practiced; sāṅkhya—of the Sāṅkhya philosophy; cāaryaiḥ—by the great teachers; abhiṣṭutaḥ—worshiped; trayānām—three; api—certainly; lokānām—of the worlds; upaśāntyai—for the deliverance; samāhitaḥ—fixed in trance.

TRANSLATION

Even now Kapila Muni is staying there in trance for the deliverance of the conditioned souls in the three worlds, and all the ācāryas, or great teachers, of the system of Sāṅkhya

SB 3.33.35
philosophy are worshiping Him.

TEXT 36

एतत्रिगदितं तात यत्युक्तोश्च तवानं

कपिलस्य च संवादो देवहूत्याश्र्य पावनः ॥ ३६ ॥

etan nigaditaṁ tāta
yat prṣṭo 'haṁ tavānagha
kapilasya ca saṁvādo
devahūtyāś ca pāvanaḥ

SYNONYMS
etat—this; nigaditam—spoken; tāta—O dear Vidura; yat—which; prṣṭah—was asked; aham—I; tavā—by you; anagha—O sinless Vidura; kapilasya—of Kapila; ca—and; saṁvādaḥ—conversation; devahūtyāḥ—of Devahūti; ca—and; pāvanaḥ—pure.

TRANSLATION
My dear son, since you have inquired from me, I have answered. O sinless one, the descriptions of Kapiladeva and His mother and their activities are the purest of all pure discourses.
TEXT 37

𝑦 इदमनुश्रुणोति योशभिधते
कपिलमुनेर्मत्तमात्मयोगगुह्यम् ॥
भगवति कृत्यि: सुपण्डिकता-
वुपठभेषे भगवतपदारविन्दम् ॥ ३७ ॥

ya idam anuśrṇoti yo ‘bhidhatte
kapila-muner matam ātma-yoga-guhyam
bhagavati kṛta-dhiḥ suparna-ketau
upalabhate bhagavat-padāravindam

SYNONYMS

yaḥ—whoever; idam—this; anuśrṇoti—hears; yaḥ—whoever; abhidhatte—expounds; kapila-muneḥ—of the sage Kapila; matam—instructions; ātma-yoga—based on meditation on the Lord; guhyam—confidential; bhagavati—on the Supreme Personality of Godhead; kṛta-dhiḥ—having fixed his mind; suparna-ketau—who has a banner of Garuḍa; upalabhate—achieves; bhagavat—of the Supreme Lord; pada-aravindam—the lotus feet.

TRANSLATION

The description of the dealings of Kapiladeva and His mother is very confidential, and anyone who hears or reads this narration becomes a devotee of the Supreme Personality of Godhead, who is carried by Garuḍa, and he thereafter enters into the abode of the Supreme Lord to engage in the transcendental loving service of the Lord.

PURPORT

The narration of Kapiladeva and His mother, Devahūti, is so perfect and transcendental that even if one only hears or reads this description, he achieves the highest perfectional goal of life, for he engages in the loving service of the lotus feet of the Supreme Personality of Godhead. There is no doubt that Devahūti, who had the Supreme Lord as her son and who followed the instructions of Kapiladeva so nicely, attained the highest perfection of human life.
Thus end the Bhaktivedanta purports of the Third Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, entitled “Activities of Kapila.”

END OF THE THIRD CANTO