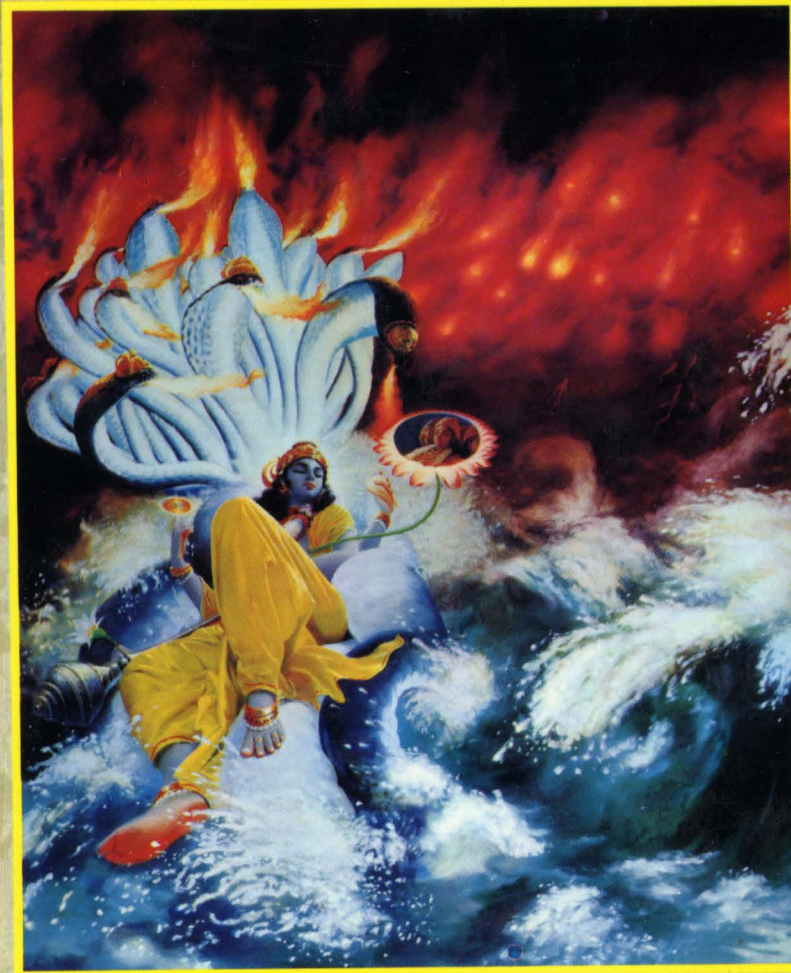


Śrīmad Bhāgavatam

Third Canto—Part Two



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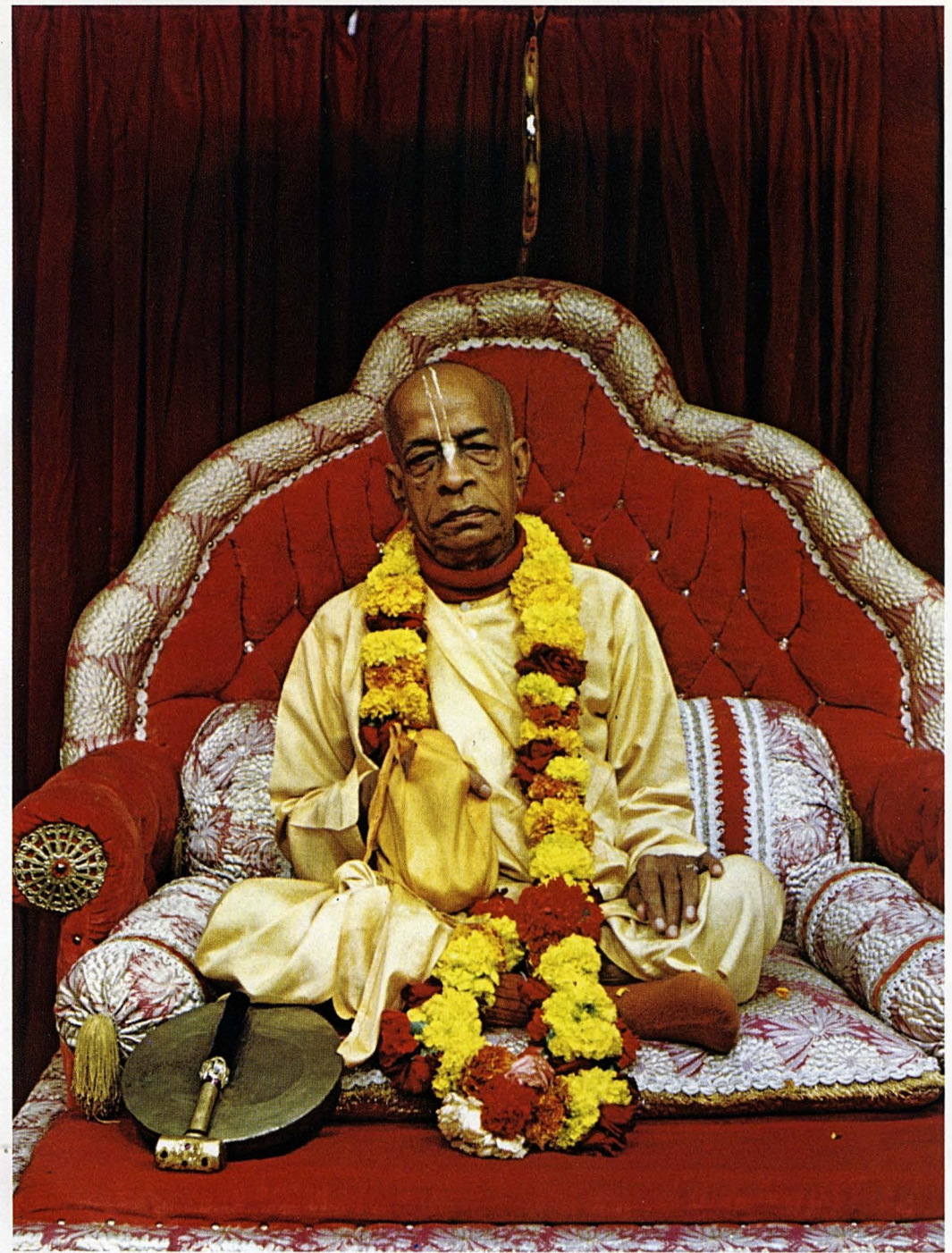
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Plate 2 "My devotees always see the smiling face of My form, with eyes like the rising morning sun." (p. 1044)



Plate 1 The Lord explained the path of the transcendentalists to His mother, Devahūti. (p. 1014)



Plate 3 The Supreme Personality of Godhead is the Supreme Soul. (p. 1064)



Plate 4 One should concentrate on the tip of the nose with half-closed eyes and see the form of the Supreme Personality of Godhead. (p. 1186)



Plate 5 Lakshmi, the goddess of fortune, can always be found massaging the legs and thighs of the Lord. (p. 1199)



Plate 6 The man with uncontrolled senses is arrested by the Yamadūtas at the time of death. (p. 1298)

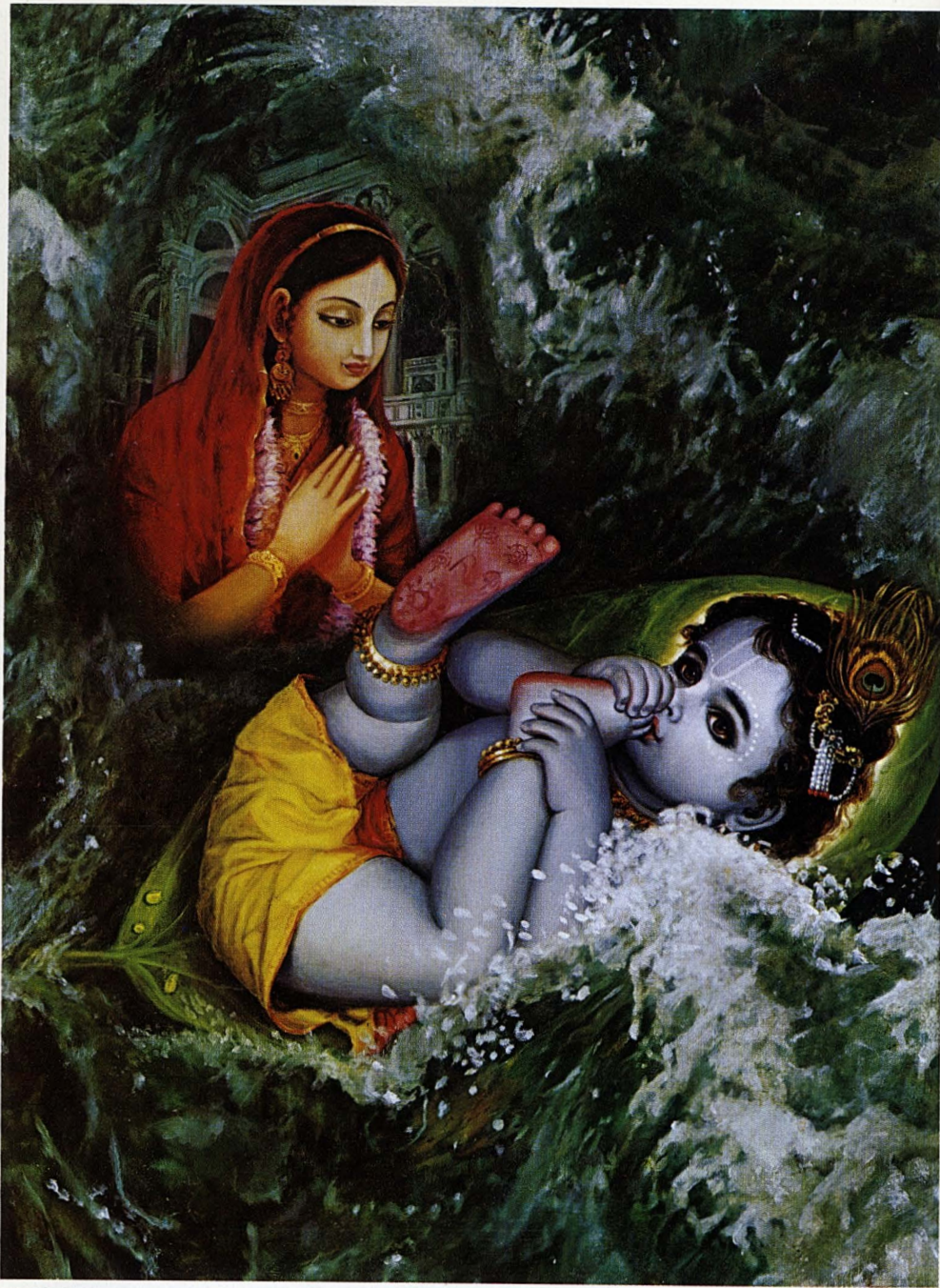


Plate 7 "At the end of the millenium, You lie down on a leaf of a banyan tree, and just like a small baby, You lick the toe of Your lotus foot." (p. 1420)

ALL GLORY TO ŚRĪ GURU AND GAURĀṄGA

Śrīmad-Bhāgavatam

of

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एवं विदिततत्त्वस्य प्रकृतिर्भयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥२६॥

*evaṁ vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit (p. 1166)*

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CHAPTER TWENTY-FIVE

The Glories of Devotional Service

TEXT 1

शौनक उवाच

कपिलस्तत्त्वसंख्याता भगवानात्ममायया ।

जातः स्वयमजः साक्षादात्मप्रज्ञप्तये नृणाम् ॥ १ ॥

śaunaka uvāca

kapilas tattva-saṅkhyātā

bhagavān ātma-māyayā

jātaḥ svayam ajaḥ sākṣād

ātma-prajñaptaye nṛṇām

śaunakaḥ uvāca—Śrī Śaunaka said; *kapilaḥ*—Lord Kapila; *tattva*—of the truth; *saṅkhyātā*—the expounder; *bhagavān*—the Supreme Personality of Godhead; *ātma-māyayā*—by His internal potency; *jātaḥ*—took birth; *svayam*—Himself; *ajaḥ*—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 His birth or appearance simply to appreciate and disseminate transcendental knowledge. Simply to understand that one is not matter but spirit soul (*aham 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, and that knowledge 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 *nṛṇām*, "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

न ह्यस्य वर्ष्मणः पुंसां वरिष्णः सर्वयोगिनाम् ।
विश्रुतौ श्रुतदेवस्य भूरि तृप्यन्ति मेऽसवः ॥ २ ॥

na hy asya varṣmaṇaḥ puṁsām
varimṇaḥ sarva-yoginām
viśrutau śruta-devasya
bhūri tṛpyanti me 'savaḥ

na—not; *hi*—indeed; *asya*—about Him; *varṣmaṇaḥ*—the greatest; *puṁsām*—among men; *varimṇaḥ*—the foremost; *sarva*—all; *yoginām*—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 bahūnām 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 puṁsām*: 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 *varimṇaḥ*, 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

यद्यद्विधत्ते भगवान् स्वच्छन्दात्माऽऽत्ममायया।
तानि मे श्रद्धानस्य कीर्तन्यानुकीर्तय ॥ ३ ॥

*yad yad vidhatte bhagavān
svacchandātmāma-māyayā
tāni me śraddadhānasya
kīrtanyāny anukīrtaya*

yat yat—whatever; *vidhatte*—He performs; *bhagavān*—the Personality of Godhead; *svacchanda-ātmā*—full of self-desire; *ātma-māyayā*—by His internal potency; *tāni*—all of them; *me*—to me; *śraddadhānasya*—faithful; *kīrtanyāni*—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 *anukīrtaya* is very significant. *Anukīrtaya* means to follow the description—not to create a concocted mental description, but to follow. Śaunaka Ṛṣi requested Sūta Gosvāmī to describe what he had actually heard from his spiritual master, Śukadeva Gosvāmī, about the transcendental pastimes which 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

सूत उवाच

द्वैपायनसखस्त्वेवं मैत्रेयो भगवांस्तथा ।
प्राहेदं विदुरं प्रीत आन्वीक्षिक्यां प्रचोदितः ॥ ४ ॥

*sūta uvāca
dvaipāyana-sakhas tv evaṁ
maitreyo bhagavāns tathā
prāhedam viduram prīta
ānvīkṣikyām pracoditaḥ*

sūtaḥ uvāca—Sūta Gosvāmī said; *dvaipāyana-sakhaḥ*—friend of Vyāsadeva; *tu*—then; *evaṁ*—thus; *maitreyaḥ*—Maitreya; *bhagavān*—worshipful; *tathā*—in that way; *prāha*—spoke; *idam*—this; *viduram*—to Vidura; *prītaḥ*—being pleased; *ānvīkṣikyām*—about transcendental knowledge; *pracoditaḥ*—being asked.

TRANSLATION

Śrī Sūta Gosvāmī said: The most powerful sage Maitreya was a friend of Vyāsadeva's. Thus being encouraged, Maitreya, pleased by Vidura's inquiry about transcendental knowledge, 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 Maitreya 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. Maitreya is addressed as *bhagavān* because he was spiritually far advanced. He was a personal friend of Dvaipāyana Vyāsadeva, who is a literary incarnation of the Lord. Maitreya was very pleased with the inquiries of Vidura because they were the inquiries of a bona fide advanced devotee. Thus Maitreya 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

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया ।
तस्मिन् बिन्दुसरेऽवात्सीद्भगवान् कपिलः किल ॥ ५ ॥

*maitreya uvāca
pitari prasthite 'raṇyam
mātuḥ priya-cikīrṣayā*

*tasmin bindusare 'vātsīd
bhagavān kapilaḥ kila*

maitreyaḥ uvāca—Maitreya said; *pitari*—when the father; *prasthite*—left; *araṇyam*—for the forest; *mātuḥ*—His mother; *priya-cikīṛṣayā*—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 in order to please His mother, Devahūti.

PURPORT

In the absence of the father it is the duty of the grown-up son to take charge of his mother and to serve her to the best of his capacity 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-up 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-up son.

TEXT 6

तमासीनमकर्माणं तच्चमार्गाग्रदर्शनम् ।
खसुतं देवहृत्याह धातुः संस्मरती वचः ॥ ६ ॥

*tam āsīnam akarmāṇam
tattva-mārgāgra-darśanam
sva-sutam devahūty āha
dhātuḥ saṁsmaratī vacaḥ*

tam—to Him (Kapila); *āsīnam*—seated; *akarmāṇam*—at leisure; *tattva*—of the Absolute Truth; *mārga-agra*—the ultimate goal; *darśanam*—who could show; *sva-sutam*—her son; *devahūti*—Devahūti; *āha*—said; *dhātuḥ*—of Brahmā; *saṁsmaratī*—remembering; *vacaḥ*—the words.

TRANSLATION

Devahūti remembered the words spoken to her by Brahmā. Seeing her son, Kapila, who could show the ultimate goal of the Absolute Truth, sitting at leisure, she questioned Him as follows.

TEXT 7

देवहृतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्षणात् ।
येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥ ७ ॥

*devahūtir uvāca
nirviṇṇā nitarāṁ bhūmann
asad-indriya-tarṣaṇāt
yena sambhāvya-mānena
prapannāndham tamaḥ prabho*

devahūtiḥ uvāca—Devahūti said; *nirviṇṇā*—disgusted; *nitarāṁ*—very; *bhūman*—O my Lord; *asad*—impermanent; *indriya*—of the senses; *tarṣaṇāt*—from agitation; *yena*—by which; *sambhāvya-mānena*—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 of 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-tarṣaṇāt* is significant. *Asat* means impermanent, temporary, and *indriya* means senses. Thus *asad-indriya-tarṣaṇāt* 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 *asad*. 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, then we have reached *sad-indriya*, or eternal sense activities. Eternal sensual activities are called devotional service, whereas temporary sensual 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.

TEXT 8

तस्य त्वं तमसोऽन्धस्य दुष्पारस्याद्य पारगम् ।
सच्चक्षुर्जन्मनामन्ते लब्धं मे त्वदनुग्रहात् ॥ ८ ॥

*tasya tvam tamaso 'ndhasya
duṣpārasyaādyā pāragam
sac-cakṣur janmanām ante
labdham me tvad-anugrahāt*

tasya—that; *tvam*—You; *tamasah*—ignorance; *andhasya*—darkness; *duṣpārasya*—difficult to cross; *adya*—now; *pāra-gam*—crossing over; *sat*—transcendental; *cakṣuḥ*—eye; *janmanām*—of births; *ante*—at the end; *labdham*—attained; *me*—my; *tvad-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 representa-

tive, 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* means 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, he can be taken to the side of light.

TEXT 9

य आद्यो भगवान् पुंसामीश्वरो वै भवान् किल ।
लोकस्य तमसान्धस्य चक्षुः सूर्य इवोदितः ॥ ९ ॥

*ya ādyo bhagavān puṁsām
īśvaro vai bhavān kila
lokasya tamasāndhasya
cakṣuḥ sūrya ivoditaḥ*

yaḥ—He who; *ādyah*—the origin; *bhagavān*—the Supreme Personality of Godhead; *puṁsām*—of all living entities; *īśvarah*—the Lord; *vai*—in fact; *bhavān*—You; *kila*—indeed; *lokasya*—of the universe; *tamasā*—by the darkness of ignorance; *andhasya*—blinded; *cakṣuḥ*—eye; *sūryah*—the sun; *iva*—like; *uditah*—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 *ādyā* means the origin of all living entities, and *puṁsām īśvara* means the Lord, or *īśvara*, of the living entities (*īśvarah paramaḥ kṛṣṇaḥ*). 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

अथ मे देव सम्मोहमपाक्रष्टं त्वमर्हसि ।

योऽवग्रहोऽहंमेतीत्येतस्मिन् योजितस्त्वया ॥१०॥

*atha me deva sammoham
apākraṣṭuṁ tvam arhasi
yo 'vagraho 'haṁ mameṭīty
etasmin yojitaḥ tvayā*

atha—now; *me*—my; *deva*—O Lord; *sammoham*—delusion; *apākraṣṭum*—to dispel; *tvam*—You; *arhasi*—be pleased; *yaḥ*—which; *avagrahaḥ*—misconception; *aham*—I; *mama*—mine; *iti*—thus; *iti*—thus; *etasmin*—in this; *yojitaḥ*—engaged; *tvayā*—by You.

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 get 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

तं त्वा गताहं शरणं शरण्यं
स्वभृत्यसंसारतरोः कुठारम् ।
जिज्ञासयाहं प्रकृतेः पूरुषस्य
नमामि सद्धर्मविदां वरिष्ठम् ॥११॥

*taṁ tvā gatāhaṁ śaraṇaṁ śaraṇyaṁ
sva-bhṛtya-saṁsāra-taroḥ kuṭhāram
jijñāsayaḥaṁ prakṛteḥ pūruṣasya
namāmi sad-dharma-vidāṁ varīṣṭham*

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; *kuṭhāram*—the axe; *jijñāsāyā*—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; *vidām*—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 axe 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

Sāṅkhya 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 axe 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 for 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 *śaraṇya*, 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-vidān 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

मैत्रेय उवाच

इति स्वमातुर्निरवद्यमीप्सितं
निशम्य पुंसामपवर्गवर्धनम् ।
धियाभिनन्द्यात्मवतां सतां गति-
र्बभाष ईषत्सितशोभिताननः ॥१२॥

maitreya uvāca

*iti sva-mātur niravadyam īpsitaṁ
niśamya puṁsām apavarga-varadhanam
dhiyābhinandyātmavatāṁ satāṁ gatiḥ
babhāṣa īṣat-smīta-śobhitānanaḥ*

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *sva-mātuḥ*—of His mother; *niravadyam*—uncontaminated; *īpsitam*—desire; *niśamya*—after hearing; *puṁsām*—of people; *apavarga*—cessation of bodily existence; *vardhanam*—increasing; *dhiyā*—mentally; *abhinandya*—having thanked; *ātmavatām*—interested in self-realization; *satām*—of the transcendentalists; *gatiḥ*—the path; *babhāṣe*—He explained; *iṣat*—slightly; *smita*—smiling; *śobhita*—beautiful; *ānanaḥ*—His face.

TRANSLATION

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-varadhanam*. 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, then 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 दुःखस्य च सुखस्य च ॥१३॥

śrī bhagavān uvāca
yoga ādh yātmikāḥ puṁsām
mato niḥśreyasāya me
atyantoparatir yatra
duḥkhasya ca sukhasya ca

śrī bhagavān uvāca—the Personality of Godhead said; *yogaḥ*—the *yoga* system; *ādh yātmikāḥ*—relating to the soul; *puṁsām*—of living entities; *mataḥ*—is approved; *niḥśreyasāya*—for the ultimate benefit; *me*—by Me; *atyanta*—complete; *uparatīḥ*—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 यमत्रोचं पुरानघे ।
ऋषीणां श्रोतुकामानां योगं सर्वाङ्गैपुणम् ॥१४॥

*tam imaṁ te pravakṣyāmi
yam avocaṁ purānaghe
ṛṣīṅāṁ śrotu-kāmānām
yogaṁ sarvāṅga-naipuṇam*

tam imam—that very; *te*—to you; *pravakṣyāmi*—I shall explain; *yam*—which; *avocaṁ*—I explained; *purā*—formerly; *anaghe*—O pious mother; *ṛṣīṅām*—to the sages; *śrotu-kāmānām*—eager to hear; *yogaṁ*—*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

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् ।
गुणेषु सक्तं बन्धाय रतं वा पुंसि मुक्तये ॥१५॥

*cetaḥ khalv asya bandhāya
muktaye cātmano matam
guṇeṣu saktam bandhāya
rataṁ vā puṁsi muktaye*

cetaḥ—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 *cetaḥ*, 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

अहंममाभिमानोत्थैः कामलोभादिभिर्मलैः ।
वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥१६॥

*ahaṁ mamābhimānotthaiḥ
kāma-lobhādibhir malaiḥ*

*vītaṁ yadā manaḥ śuddham
aduḥkham asukhaṁ samam*

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; *manaḥ*—the mind; *śuddham*—pure; *aduḥkham*—without distress; *asukham*—without happiness; *samam*—equiposed.

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* is 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*). One’s senses must be engaged in devotional service of 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.

TEXT 17

तदा पुरुष आत्मानं केवलं प्रकृतेः परम् ।
निरन्तरं स्वयंज्योतिरणिमानमखण्डितम् ॥१७॥

*tadā puruṣa ātmānaṁ
kevalaṁ prakṛteḥ param
nirantaraṁ svayaṁ-jyotir
aṇimānam akhaṇḍitam*

tadā—then; *puruṣaḥ*—the individual soul; *ātmānam*—himself; *kevalam*—pure; *prakṛteḥ param*—transcendental to material existence; *nirantaram*—nondifferent; *svayaṁ-jyotiḥ*—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 1/10,000 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. *Akhaṇḍitam* 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 its constitutional position, is qualitatively the same as the Supreme Spirit, but it is very infinitesimal.

TEXT 18

ज्ञानवैराग्ययुक्तेन भक्तियुक्तेन चात्मना ।
परिपश्यत्युदासीनं प्रकृतिं च हतौजसम् ॥१८॥

jñāna-vairāgya-yuktena
bhakti-yuktena cātmanā
paripaśyaty udāsīnam
prakṛtiṃ ca hataujasam

jñāna—knowledge; *vairāgya*—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. With-

out 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*: 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-bhaktiṃ labhate parām*, the real state of beginning devotional service. Similarly, it is confirmed in the *Nārada-pañcarātra* 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 भक्त्या भगवत्यखिलात्मनि ।
सदृशोऽस्ति शिवः पन्था योगिनां ब्रह्मसिद्धये ॥१९॥

na yujyamānayā bhaktyā
bhagavaty akhilātmani
sadṛśo 'sti śivaḥ panthā
yoginām brahma-siddhaye

na—not; *yujyamānayā*—being performed; *bhaktyā*—devotional service; *bhagavati*—towards the Supreme Personality of Godhead; *akhila-ātmani*—the Supersoul; *sadṛśaḥ*—like; *asti*—there is; *śivaḥ*—auspicious; *panthāḥ*—path; *yoginām*—of the yogīs; *brahma-siddhaye*—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, because that is the only auspicious path.

PURPORT

That knowledge and renunciation are never perfect unless joined by devotional service is explicitly explained here. *Na yujyamānāyā* 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-siddhaye* means to understand oneself to be different from matter, to understand oneself to be Brahman. The Vedic words are *aham brahmāsmi*. *Brahma-siddhi* 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, *śivaḥ panthā*: 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 because 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

प्रसङ्गमजरं पाशमात्मनः कवयो विदुः ।
स एव साधुषु कृतो मोक्षद्वारमपावृतम् ॥२०॥

prasaṅgam ajaram pāśam
ātmanah kavayo viduḥ
sa eva sādhuṣu kṛto
mokṣa-dvāram apāvṛtam

prasaṅgam—attachment; *ajaram*—strong; *pāśam*—entanglement; *ātmanah*—of the soul; *kavayaḥ*—learned men; *viduḥ*—know; *saḥ 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, that is 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*. 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*: 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-sevām dvāram āhur vimuktes tamo-dvāram yoṣitām saṅgi-saṅgam*. 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 (*Bhāg.* 5.5.2). 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*, then 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

तितिक्षवः कारुणिकाः सुहृदः सर्वदेहिनाम् ।

अजातशत्रवः शान्ताः साधवः साधुभूषणाः ॥२१॥

titikṣavaḥ kāruṇikāḥ
suhṛdaḥ sarva-dehinām

ajāta-śatravaḥ sātāḥ
sādhavaḥ sādhu-bhūṣaṇāḥ

titikṣavaḥ—tolerant; *kāruṇikāḥ*—merciful; *suhṛdaḥ*—friendly; *sarva-dehinām*—to all living entities; *ajāta-śatravaḥ*—inimical to none; *sātāḥ*—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 *kāruṇika*, 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 don't 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 market-places, 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 a material body. 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 transcendently. 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 the 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 *sāstras* 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 in the standard of transcendental realization.

TEXT 22

मय्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् ।
मत्कृते त्यक्तकर्माणस्त्यक्तस्वजनबान्धवाः ॥२२॥

mayy ananyena bhāvena
bhaktim kurvanti ye dṛḍhām
mat-kṛte tyakta-karmāṇas
tyakta-svajana-bāndhavāḥ

mayi—unto Me; *ananyena bhāvena*—with undeviated mind; *bhaktim*—devotional service; *kurvanti*—perform; *ye*—those who; *dṛḍhām*—staunch; *mat-kṛte*—for My sake; *tyakta*—renounced; *karmāṇaḥ*—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 dṛḍhām*. 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 sake of 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

मदाश्रयाः कथा मृष्टाः शृण्वन्ति कथयन्ति च ।
तपन्ति विविधास्तापा नैतान्मद्गतचेतसः ॥२३॥

mad-āśrayāḥ kathā mṛṣṭāḥ
śṛṇvanti kathayanti ca
tapanti vividhās tāpā
naitān mad-gata-cetasāḥ

mad-āśrayāḥ—about Me; *kathāḥ*—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; *cetasaḥ*—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 Ambarīṣa did not speak of anything but the pastimes of the Lord. *Vacāṁsi vaikunṭha-guṇānuvarṇane*. 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

त एते साधवः साध्वि सर्वसङ्गविवर्जिताः ।
सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गदोषहरा हि ते ॥२४॥

ta ete sādavaḥ sādhi
sarva-saṅga-vivarjitāḥ
saṅgas teṣu atha te prārthyāḥ
saṅga-doṣa-harā hi te

ta ete—those very; *sādavaḥ*—devotees; *sādhi*—virtuous lady; *sarva*—all; *saṅga*—attachments; *vivarjitāḥ*—freed from; *saṅgaḥ*—attachment; *teṣu*—unto them; *atha*—hence; *te*—by you; *prārthyāḥ*—must be sought; *saṅga-dosa*—

the pernicious effects of material attachment; *harāḥ*—counteractors of; *hi*—indeed; *te*—they.

TRANSLATION

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.

PURPORT

Kapila Muni herein advises His mother, Devahūti, that if she wants to be free from material attachment then she should increase her attachment for the *sādhus* or devotees who are completely freed from all material attachment. In *Bhagavad-gītā*, Fifteenth Chapter, fifth verse, it is stated who is qualified to enter into the kingdom of Godhead. It is said there, *nirmāna-mohā jīta-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-doṣāḥ*: 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 contami-

nation, 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 be benefited in spiritual advancement. By their words and instructions, he will be able to cut off his attachment to material existence.

TEXT 25

सतां प्रसङ्गान्मम वीर्यसंविदो
भवन्ति हृत्कर्णरसायनाः कथाः ।
तज्जोषणादाश्वपवर्गवर्त्मनि
श्रद्धा रतिर्भक्तिरनुक्रमिष्यति ॥२५॥

*satām prasaṅgān mama vīrya-samvido
bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ
taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati*

satām—of pure devotees; *prasaṅgāt*—through the association; *mama*—My; *vīrya*—wonderful activities; *samvidāḥ*—by discussion of; *bhavanti*—become; *hṛt*—to the heart; *karṇa*—to the ear; *rasa-ayanāḥ*—pleasing; *kathāḥ*—the stories; *tat*—of that; *joṣaṇāt*—by cultivation; *āśu*—quickly; *apavarga*—of

liberation; *vartmani*—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 they are fiction, 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, then his 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

भक्त्या पुमाञ्जातविराग ऐन्द्रियाद्
दृष्टश्रुतान्मद्रचनानुचिन्तया ।
चित्तस्य यत्तो ग्रहणे योगयुक्तो
यतिष्यते ऋजुभिर्योगमार्गैः ॥२६॥

*bhaktiyā pumān jāta-virāga aindriyād
dṛṣṭa-śrutān mad-racanānucintayā
cittasya yatto grahaṇe yoga-yukto
yatiṣyate rjubhir yoga-mārgaiḥ*

bhaktiyā—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; *yattaḥ*—engaged; *grahaṇe*—in the control; *yoga-yuktaḥ*—situated in devotional service; *yatiṣyate*—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 devo-

tee 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 allurements 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

असेवयायं प्रकृतेर्गुणानां
ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या
मां प्रत्यगात्मानमिहावरुन्धे ॥२७॥

*asevayāyaṁ prakṛter guṇānām
jñānena vairāgya-vijṛmbhitena
yogena mayy arpitayā ca bhaktiyā
mām pratyag-ātmānam ihāvarundhe*

asevayā—by not engaging in the service; *ayam*—this person; *prakṛteḥ-guṇānām*—of the modes of material nature; *jñānena*—by knowledge; *vairāgya*—with renunciation; *vijṛmbhitena*—developed; *yogena*—by practicing *yoga*; *mayi*—unto Me; *arpitayā*—fixed; *ca*—and; *bhaktiyā*—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 by 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

देवहृतिरुवाच

काचिस्वय्युचिता भक्तिः कीदृशी मम गोचरा ।

यया पदं ते निर्वाणमञ्जसान्वाश्रवा अहम् ॥२८॥

devahūtir uvāca
kācit tvayy ucitā bhaktiḥ
kīdṛśī mama gocarā
yayā padaṁ te nirvāṇam
aṅ jāśānvāśnavā aham

devahūtiḥ uvāca—Devahūti said; *kācit*—what; *tvayi*—unto You; *ucitā*—proper; *bhaktiḥ*—devotional service; *kīdṛśī*—what kind; *mama*—by me; *go-carā*—fit to be practiced; *yayā*—by which; *padam*—feet; *te*—Your; *nirvāṇam*—liberation; *aṅ jāśā*—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 to easily and immediately attain to 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 which is most suitable for different types of devotees is determined and fixed by the mercy of the spiritual master.

TEXT 29

यो योगो भगवद्भाषो निर्वाणात्मस्त्वयोदितः ।
कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥२९॥

yo yogo bhagavad-bāṣo
nirvāṇātmaṁs tvayoditaḥ
kīdṛśaḥ kati caṅgāni
yatas tattvāvabodhanam

yaḥ—which; *yogaḥ*—mystic *yoga* process; *bhagavat-bāṣaḥ*—aiming at the Supreme Personality of Godhead; *nirvāṇa-ātman*—O embodiment of *nirvāṇa*; *tvayā*—by You; *uditaḥ*—explained; *kīdṛśaḥ*—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 what the nature of that yoga system is. 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, after all, surrendering everything for the service of the Lord. The word *nirvāṇātman* 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 in 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*: upon going, one never comes back. *Tyaktvā dehaṃ punar janma naiti*: 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 questioned how the living entity falls down from the spiritual world to the material world. Here is the answer. Unless one is

elevated to the Vaikuṅṭha 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-bānaḥ*, is very significant. *Bānaḥ* 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 *bānaḥ*, 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.

TEXT 30

तदेतन्मे विजानीहि यथाहं मन्दधीहरे ।
सुखं बुद्धयेय दुर्बोधं योषा भवदनुग्रहात् ॥३०॥

tad etan me vijānīhi
yathāharṃ manda-dhīr hare
sukhaṃ buddhyeya durbodham
yoṣā bhavad-anugrahāt

tad etat—that same; *me*—to me; *vijānīhi*—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; *yoṣā*—a woman; *bhavad-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 he may be, then by the divine grace of the spiritual master everything is revealed. Viśvanātha Cakravartī Ṭhākura therefore says, *yasya prasādāt*, by the mercy of the spiritual master,

bhagavat-prasādaḥ, the mercy of the Supreme Personality of Godhead 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.

TEXT 31

मैत्रेय उवाच

विदित्वार्थं कपिलो मातुरित्थं
जातस्नेहो यत्र तन्वाभिजातः ।
तच्चाम्नायं यत्प्रवदन्ति सांख्यं
प्रोवाच वै भक्तिवितानयोगम् ॥३१॥

maitreya uvāca

viditvārtham kapilo mātur ittham
jāta-sneho yatra tanvābhijātaḥ
tattvāmnāyam yat pravadanti sāṅkhyam
provāca vai bhakti-vitāna-yogam

maitreyaḥ uvāca—Maitreya said; *viditvā*—having known; *artham*—purpose; *kapilaḥ*—Lord Kapila; *mātuḥ*—of His mother; *ittham*—thus; *jāta-snehaḥ*—became compassionate; *yatra*—upon her; *tanvā*—from her body; *abhijātaḥ*—born; *tattva-āmnāyam*—truths received by disciplic succession; *yat*—which; *pravadanti*—they call; *sāṅkhyam*—*sāṅkhya* philosophy; *provāca*—He described; *vai*—in fact; *bhakti*—devotional service; *vitāna*—spreading; *yogam*—mystic *yoga*.

TRANSLATION

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 *sāṅkhya* system of philosophy, which is a combination of devotional service and mystic realization, as received by disciplic succession.

TEXT 32

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् ।
सच्च एवैकमनसो वृत्तिः स्वाभाविकी तु या ।
अनिमिक्ता भागवती भक्तिः सिद्धेर्गरीयसी ॥३२॥

śrī bhagavān uvāca
devānām guṇa-liṅgānām
ānuśravika-karmaṇām
sattva evaika-manaso
vṛttiḥ svābhāvikī tu yā
animittā bhāgavatī
bhaktiḥ siddher garīyasī

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; *sattva*—unto the mind or unto the Lord; *eva*—only; *eka-manasaḥ*—of a man of undivided mind; *vṛttiḥ*—inclination; *svābhāvikī*—natural; *tu*—in fact; *yā*—which; *animittā*—without motive; *bhāgavatī*—to the Personality of Godhead; *bhaktiḥ*—devotional service; *siddheḥ*—than salvation; *garīyasī*—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, moon, Indra, etc.—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 *Ḥṛṣīkeśa*, 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 *ḥṛṣīka*, and the Supreme Personality of Godhead is called *Ḥṛṣīkeśa*. 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, that is called 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 *animitta* and is the natural inclination of the mind. The conclusion is that when the mind, without being deviated either to Vedic injunctions or 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.

TEXT 33

जरयत्याशु या कोशं निगीर्णमनलो यथा ॥३३॥

*jarayaty āśu yā kośam
nigīrṇam analo yathā*

jarayati—dissolves; *āśu*—quickly; *yā*—which; *kośam*—the subtle body; *nigīrṇam*—things eaten; *analaḥ*—fire; *yathā*—as.

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 encagement 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 doesn't 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 already liberation from material entanglement. Śrī Bilvamaṅgala 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

नैकात्मतां मे स्पृहयन्ति केचिन्-
मत्पादसेवाभिरता मदीहाः ।

येऽन्योन्यतो भागवताः प्रसज्य
सभाजयन्ते मम पौरुषाणि ॥३४॥

*naikātmātām me sprhayanti kecin-
mat-pāda-sevābhiratā mad-ihāḥ
ye 'nyonyato bhāgavatāḥ prasajya
sabhājayante mama pauruṣāṇi*

na—never; *eka-ātmātām*—merging into oneness; *me*—My; *sprhayanti*—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 *ekātmātām*. A devotee never accepts this kind of liberation. The other four liberations are to be promoted to the same planet as God, Vaikuṅṭha, 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 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 to by the Māyāvādīs, is considered to be hellish." That oneness is not for pure devotees.

There are many so-called devotees who think that in the conditioned state we may worship the Personality of Godhead, but 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 *brahmajyoti*. Although that *brahmajyoti* is not different from His personal body, that sort of oneness or 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 pauruṣāṇi* 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. They 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 Māyāvāda philosophy are very dangerous to the public, and therefore Lord Caitanya warned 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 *pañcamapurūṣārtha*. 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, Dvārakā 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 matter and thus are relishable only for devotees. That is the difference between a Māyāvādī and a pure devotee.

TEXT 35

पश्यन्ति ते मे रुचिराण्यम्ब सन्तः
 प्रसन्नवक्त्रारुणलोचनानि ।
 रूपाणि दिव्यानि वरप्रदानि
 साकं वाचं स्पृहणीयां वदन्ति ॥३५॥

*paśyanti te me rucirāṇy amba santaḥ
 prasanna-vaktrāruṇa-locanāni
 rūpāṇi divyāni vara-pradāni
 sākam vācam sprhaṇīyām vadanti*

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; *divyāni*—transcendental; *vara-pradāni*—benevolent; *sākam*—with Me; *vācam*—words; *sprhaṇīyām*—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.

PURPORT

Māyāvādīs and atheists accept the forms of the Deities in the temple of the Lord as idols, but the 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, so He takes on forms made out of matter—clay, wood, metal, jewels, etc.

There are many sāstric 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 very 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. 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

तैर्दर्शनीयावयवैरुदार-
 विलासहासेक्षितवामसूक्तैः ।

हतात्मनो हतप्राणांश्च भक्ति-
रनिच्छतो मे गतिमर्षीं प्रयुङ्क्ते ॥३६॥

*tair darśanīyāvayavair udāra-
vilāsa-hāsekṣita-vāma-sūktaiḥ
hṛtātmano hṛta-prāṇāṁś ca bhaktir
anicchato me gatim aṣwīm prayuṅkte*

taiḥ—by those forms; *darśanīya*—charming; *avayavaiḥ*—whose limbs; *udāra*—exalted; *vilāsa*—pastimes; *hāsa*—smiling; *ikṣita*—glances; *vāma*—pleasing; *sūktaiḥ*—whose delightful words; *hṛta*—captivated; *ātmanaḥ*—their minds; *hṛta*—captivated; *prāṇān*—their senses; *ca*—and; *bhaktiḥ*—devotional service; *anicchataḥ*—unwilling; *me*—My; *gatim*—abode; *aṣwīm*—subtle; *prayuṅkte*—secures.

TRANSLATION

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 gets 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 Kṛṣṇa 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*. 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* means 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 *sāstras*. 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 name 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 to 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 विभूतिं मम मायाविनस्ता-
मैश्वर्यमष्टाङ्गमनुप्रवृत्तम्
श्रियं भागवतीं वास्पृहयन्ति भद्रां
परस्य मे तेऽश्रुवते तु लोके ॥३७॥

*atho vibhūtiṁ mama māyāvinas tām
aiśvaryam aṣṭāṅgam anupravṛttam
śriyaṁ bhāgavatīṁ vāspṛhayanti bhadrāṁ
parasya me te 'śnuvate tu loke*

atho—then; *vibhūtim*—opulence; *mama*—of Me; *māyāvinas*—of the Lord of *māyā*; *tām*—that; *aiśvaryam*—mystic perfection; *aṣṭa-aṅgam*—consisting of eight parts; *anupravṛttam*—following; *śriyam*—splendor; *bhāgavatīm*—of the kingdom of God; *vā*—or; *asprhayanti*—they do not desire; *bhadrām*—blissful; *parasya*—of the Supreme Lord; *me*—of Me; *te*—those devotees; *aśnuvate*—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 Candra-loka, 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; he should simply aspire to be absorbed in the devotional service of the Lord, even if he 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 Vaikuṅṭha planets also. It is especially mentioned here, *bhāgavatīm bhadrām*. In the Vaikuṅṭha 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

न कर्हिचिन्मत्पराः शान्तरूपे
नङ्क्ष्यन्ति नो मेऽनिमिषो लेढि हेतिः ।
येषामहं प्रिय आत्मा सुतश्च
सखा गुरुः सुहृदो दैवमिष्टम् ॥३८॥

*na karhicin mat-parāḥ śānta-rūpe
nañkṣyanti no me 'nimiṣo leḍhi hetih
yeṣām ahaṁ priya ātmā sutaś ca
sakhā guruḥ suhr̥do daivam iṣṭam*

na—not; *karhicit*—ever; *mat-parāḥ*—My devotees; *śānta-rūpe*—O mother; *nañkṣyanti*—will lose; *no*—not; *me*—My; *animiṣaḥ*—time; *leḍhi*—destroys; *hetih*—weapon; *yeṣām*—of whom; *aham*—I; *priyaḥ*—dear; *ātmā*—self; *sutaḥ*—son; *ca*—and; *sakhā*—friend; *guruḥ*—preceptor; *suhṛdaḥ*—benefactor; *daivam*—Deity; *iṣṭam*—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-gītā* that one may elevate himself to the higher planetary systems, even up to Brahmaloḥa, 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 Vaiḥṇṭha, even on this planet—are never destroyed. In this verse Kapiladeva addresses His mother as *sānta-rūpā*, indicating that the opulences of devotees are fixed because devotees are eternally fixed in the Vaiḥṇṭha atmosphere, which is called *sānta-rūpa* 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 Kṛṣṇa consciousness, in the Vaiḥṇṭha atmosphere, there is no influence of time. In the material world the influence of time destroys everything, but in the Vaiḥṇṭha atmosphere there is no influence of time or of the demigods because there are no demigods in the Vaiḥṇṭha 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 Vaiḥṇṭha 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 dearest friend, the dearest relative, the dearest son, the dearest preceptor, the dearest well-wisher or the dearest 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, then generally he puts his love in 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 dearest 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* is 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 quality, in His abode, in His associates, etc. Kṛṣṇa is never alone because 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 performed 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, Sītā-Rāma and Rādhā-Kṛṣṇa. Thus he will never be cheated. By worshipping 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 Vaikuṅṭha planet 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

इमं लोकं तथैवाप्तुमात्मानमुभयायिनम् ।
 आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥३९॥
 विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् ।
 भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारये ॥४०॥

*imam lokam tathāivāmum
 ātmānam ubhayāyinaṁ
 ātmānam anu ye ceḥa
 ye rāyaḥ paśavo grhāḥ*

*visṛjya sarvān anyānś ca
 mām evaṁ viśvato-mukham
 bhajanti ananyayā bhaktyā
 tān mṛtyor atipāraye*

imam—this; *lokam*—world; *tathā*—accordingly; *eva*—certainly; *amum*—that world; *ātmānam*—the subtle body; *ubhaya*—in both; *ayinaṁ*—traveling; *ātmānam*—the body; *anu*—in relationship with; *ye*—those who; *ca*—also; *iha*—in this world; *ye*—that which; *rāyaḥ*—wealth; *paśavaḥ*—cattle; *grhāḥ*—houses; *visṛjya*—having given up; *sarvān*—all; *anyān*—other; *ca*—and; *mām*—Me; *evaṁ*—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, he 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 (*yathārtham upayūñjataḥ*). 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 Vaikuṅṭhaloka. That is the inconceivable power of the Supreme Personality of Godhead, who is favorably disposed to the pure devotees.

TEXT 41

नान्यत्र मद्भगवतः प्रधानपुरुषेश्वरात् ।
आत्मनः सर्वभूतानां भयं तीव्रं निवर्तते ॥४१॥

*nānyatra mad bhagavataḥ
pradhāna-puruṣeśvarāt
ātmanaḥ sarva-bhūtānām
bhayaṁ tīvraṁ nivartate*

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; *tīvraṁ*—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 śṛtiṁ 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 sensual 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 ’ravindākṣa vimukta-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. *Bahūnām janmanām ante jñānavān mām prapadyate*. 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 because 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 he 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, then that 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, he may go on in many, many lives and may many times attempt other processes for liberation.

TEXT 42

मद्भयाद्वाति वातोऽयं सूर्यस्तपति मद्भयात् ।
वर्षतीन्द्रो दहत्यग्निर्मृत्युश्चरति मद्भयात् ॥४२॥

mad-bhayād vāti vāto 'yaṁ
sūryas tapati mad-bhayāt

varṣatīndro dahaty agnir
mṛtyuś carati mad-bhayāt

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*—shows 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 nityānām cetanaś cetanānām*. 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*, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. The natural laws are being conducted under His superintendence. Because He is in the background, everything is being performed so 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, the sun is giving heat, etc., 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, *bhīṣāsmād vātaḥ pavate/ bhīṣodeti sūryaḥ*: “By fear of the Supreme Lord the wind-god and the sun-god are acting.” *Bhīṣāsmād agniś cendraś ca/ mṛtyur dhāvati pañcamaḥ*: “Agni, Indra, and Mṛtyu are also acting under His direction.” These are the statements of the *Vedas*.

TEXT 43

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः ।
क्षेमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥४३॥

jñāna-vairāgya-yuktena
bhakti-yogena yoginaḥ
kṣemāya pāda-mūlaṁ me
praviśanty akuto-bhayam

jñāna—with knowledge; *vairāgya*—and renunciation; *yuktena*—equipped; *bhakti-yogena*—by devotional service; *yoginaḥ*—the *yogīs*; *kṣemāya*—for eternal benefit; *pāda-mūlam*—feet; *me*—My; *praviśanti*—take shelter of; *akutaḥ-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 the 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 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, simply because of his engagement in devotional service, the transcendental knowledge of the scriptures is revealed unto him. 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 doesn't 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 he 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 Vaikuṅṭha 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 लोकेऽस्मिन् पुंसां निःश्रेयसोदयः ।
तीव्रेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥४४॥

etāvān eva loke 'smin
puṁsāṁ niḥśreyasodayaḥ
tīvreṇa bhakti-yogena
mano mayy arpitam sthiram

etāvān eva—only so far; *loke asmin*—in this world; *puṁsām*—of men; *niḥśreyasa*—final perfection of life; *udayaḥ*—the attainment of; *tīvreṇa*—intense; *bhakti-yogena*—by practice of devotional service; *manaḥ*—mind; *mayi*—in Me; *arpitam*—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 arpitam*, which mean “the mind being fixed on Me,” are significant. One should fix his mind on the lotus feet of Kṛṣṇa or any 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, *cañcalam hi manaḥ kṛṣṇa*: “The mind is always agitated.” The best course is to fix the mind on the lotus feet of the Lord. *Mano mayy arpitam 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.

Thus end the Bhaktivedanta purports of the Third Canto, Twenty-fifth Chapter, of the Śrīmad-Bhāgavatam, entitled “The Glories of Devotional Service.”

CHAPTER TWENTY-SIX

Fundamental Principles of Material Nature

TEXT 1

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् ।
यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥ १ ॥

śrī bhagavān uvāca
atha te sampravakṣyāmi
tattvānām lakṣaṇam pṛthak
yad viditvā vimucyeta
puruṣaḥ prakṛtaiḥ guṇaiḥ

śrī bhagavān uvāca—the Personality of Godhead said; *atha*—now; *te*—to you; *sampravakṣyāmi*—I shall describe; *tattvānām*—of the categories of the Absolute Truth; *lakṣaṇam*—the distinctive features; *pṛthak*—one by one; *yad*—which; *viditvā*—knowing; *vimucyeta*—one can be released; *puruṣaḥ*—any person; *prakṛtaiḥ*—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 (*bhaktiyā mām abhijānāti*). 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 māṁ 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

ज्ञानं निःश्रेयसार्थाय पुरुषस्यात्मदर्शनम् ।
यदाहुर्वर्णये तत्ते हृदयग्रन्थिभेदनम् ॥ २ ॥

jñānam niḥśreyasārthāya
puruṣasyātma-darśanam
yad āhur varṇaye tat te
hṛdaya-granthi-bhedanam

jñānam—knowledge; *niḥśreyasa-arthāya*—for the ultimate perfection; *puruṣasya*—of a man; *ātma-darśanam*—self-realization; *yat*—which; *āhuḥ*—they said; *varṇaye*—I shall explain; *tat*—that; *te*—to you; *hṛdaya*—in the heart; *granthi*—the knots; *bhedanam*—cuts.

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 *Śvetāśvatara 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'*: 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 understanding oneself rightly cuts the knot of material attraction (*hṛdaya-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, this is *ātma-darśanam* and *hṛdaya-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 निर्गुणः प्रकृतेः परः ।
प्रत्यग्धामा स्वयंज्योतिर्विद्मं येन समन्वितम् ॥ ३ ॥

*anādir ātmā puruṣo
nirguṇaḥ prakṛteḥ paraḥ
pratyag-dhāmā svayam-jyotir
viśvaṁ yena samanvitam*

anādir—without a beginning; *ātmā*—the Supreme Soul; *puruṣaḥ*—the Personality of Godhead; *nirguṇaḥ*—transcendental to the material modes of nature; *prakṛteḥ paraḥ*—beyond this material world; *pratyag-dhāmā*—perceivable everywhere; *svayam-jyotiḥ*—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*. *Īśvaraḥ paramaḥ kṛṣṇaḥ*: 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, so the universal body does also. And as our material body has begun on the basis of our soul, similarly, the entire gigantic universal body has begun on the basis of the Supreme Soul. The *Vedānta-sūtra* says, *janmādy asya*. 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 and 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-jyoti*: 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-saṁhitā*: *yasya prabhā prabhavataḥ*. The *brahmajyoti*, or Brahman effulgence, is due to His bodily luster. Therefore it is said here, *svayam-jyoti*: 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 *svayaṁ-jyoti* 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, Vaikuṅṭha or Vṛndāvana, His light is diffused not only in the spiritual world but beyond that. In the material world also, that light is reflected to 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-saṁhitā* confirms this (Bs. 5.37). *Goloka eva nivasaty akhilātma-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 प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः ।
यदृच्छयैवोपगतामभ्यपद्यत लीलया ॥ ४ ॥

sa eṣa prakṛtiṁ sūkṣmāṁ
daiṁvīm guṇamayīm vibhuḥ
yadṛcchayaivopagatām
abhyapadyata līlayā

saḥ eṣaḥ—that same Supreme Personality of Godhead; *prakṛtiṁ*—material energy; *sūkṣmām*—subtle; *daiṁvīm*—related to Viṣṇu; *guṇa-mayīm*—invested with the three modes of material nature; *vibhuḥ*—the greatest of the great;

yadṛcchayā—of His own will; *iva*—quite; *upagatām*—obtained; *abhyapadyata*—He accepted; *līlayā*—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 *guṇamayīm* is very significant. *Daiṁvīm* means “the energy of the Supreme Personality of Godhead,” and *guṇamayīm* means “invested with the three modes of material nature.” When the material energy of the Supreme Personality of Godhead appears, this *guṇamayīm* 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 the whole world is illusioned by the three modes of material nature, and thus 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 *māyā* 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 by his spiritual vision Vyāsadeva 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.

TEXT 5

गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः ।
विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥ ५ ॥

*guṇair vicitrāḥ sṛjatīm
sarūpāḥ prakṛtiṁ prajāḥ
vilokya mumuhe sadyaḥ
sa iha jñāna-gūhayā*

guṇaiḥ—by the threefold modes; *vicitrāḥ*—variegated; *sṛjatīm*—creating; *sa-rūpāḥ*—with forms; *prakṛtiṁ*—material nature; *prajāḥ*—living entities; *vilokya*—having seen; *mumuhe*—was illusioned; *sadyaḥ*—at once; *sah*—the living entity; *iha*—in this world; *jñāna-gūhayā*—by the knowledge-covering feature.

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 *prajāḥ*, 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 here 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 *guṇair vicitrāḥ* 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*, the conditioned souls who are subject to be covered by the energy of material nature. *Jñāna-gūhayā* is another word used. *Gūha* 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 tri-colored—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 *Kaṭha 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.

TEXT 6

एवं परामिध्यानेन कर्तृत्वं प्रकृतेः पुमान् ।
कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥ ६ ॥

*evam parābhidyānena
kartṛtvaṁ prakṛteḥ pumān
karmasu kriyamāṇeṣu
guṇair ātmani manyate*

evam—in this way; *para*—other; *abhidyānena*—by identification; *kartṛtvaṁ*—the doing of activities; *prakṛteḥ*—of the material nature; *pumān*

—the living entity; *karmasu kriyamāṇeṣu*—while the activities are being performed; *guṇaiḥ*—by the three modes; *ātmani*—to himself; *manyate*—he considers.

TRANSLATION

Due to 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 because 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 संसृतिर्बन्धः पारतन्त्र्यं च तत्कृतम् ।
भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥ ७ ॥

*tad asya saṁsṛtir bandhaḥ
pāra-tantryam ca tat-kṛtam
bhavaty akartur īśasya
sākṣiṇo nirvṛtātmanaḥ*

tat—from the misconception; *asya*—of the conditioned soul; *saṁsṛtiḥ*—conditioned life; *bandhaḥ*—bondage; *pāra-tantryam*—dependence; *ca*—and; *tat-kṛtam*—made by that; *bhavati*—is; *akartuḥ*—of the non-doer; *īśasya*—independent; *sākṣiṇaḥ*—the witness; *nirvṛta-ātmanaḥ*—joyful by nature.

TRANSLATION

Material consciousness is the cause of one's conditional life. Conditions are enforced upon the living entity by the material energy. Although he does not do anything and is transcendental to such activities, the spirit soul 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*—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

कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः ।
भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥ ८ ॥

kārya-kāraṇa-kartṛtve
kāraṇam prakṛtiṁ viduḥ
bhokṛtve sukha-duḥkhānām
puruṣam prakṛteḥ param

kārya—the body; *kāraṇa*—the senses; *kartṛtve*—regarding the demigods; *kāraṇam*—the cause; *prakṛtim*—material nature; *viduḥ*—the learned understand; *bhokṛtve*—regarding the perception; *sukha*—of happiness; *duḥkhānām*—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 or 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

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम ।

ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥ ९ ॥

*devahūtir uvāca
prakṛteḥ puruṣasyāpi
lakṣaṇam puruṣottama
brūhi kāraṇayor asya
sad-asac ca yad-ātmakam*

devahūtiḥ uvāca—Devahūti said; *prakṛteḥ*—of His energies; *puruṣasya*—of the Supreme Person; *api*—also; *lakṣaṇam*—characteristics; *puruṣa-uttama*—O Supreme Personality of Godhead; *brūhi*—kindly explain; *kāraṇayoḥ*—causes; *asya*—of this creation; *sat-asat*—manifest and unmanifest; *ca*—and; *yad-ātmakam*—consisting of which.

TRANSLATION

Devahūti said: O Supreme Personality of Godhead, kindly explain the characteristics of the Supreme Person and His energies because 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, *adhyakṣeṇa*—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 minute and 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

यत्तत्रिगुणमव्यक्तं नित्यं सदसदात्मकम् ।
प्रधानं प्रकृतिं प्राहुरविशेषं विशेषवत् ॥१०॥

śrī bhagavān uvāca
yat tat tri-guṇam avyaktam
nityam sad-asad-ātmakam
pradhānam prakṛtiṁ prāhur
aviśeṣam viśeṣavat

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-asad-ātmakam—consisting of cause and effect; pradhānam—the pradhāna; prakṛtim—prakṛti; prāhuḥ—they call; aviśeṣam—undifferentiated; viśeṣa-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 (avyaktam), the reaction of the total elements does not take place, and

that 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 eternity. Therefore the condition of material nature immediately previous to its manifestation is called pradhāna.

TEXT 11

पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा ।
एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ॥११॥

pañcabhiḥ pañcabhir brahma
caturbhir daśabhis tathā
etac catur-viṁśatikam
gaṇam prādhānikam viduḥ

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; etac—this; catuḥ-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 in 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

महाभूतानि पञ्चैव भूरापोऽग्निर्मरुन्नभः ।
तन्मात्राणि च तावन्ति गन्धादीनि मतानि मे ॥१२॥

*mahā-bhūtāni pañcaiva
bhūr āpo 'gnir marun nabhaḥ
tanmātrāṇi ca tāvanti
gandhādīni matāni me*

mahā-bhūtāni—the gross elements; *pañca*—five; *eva*—exactly; *bhūḥ*—earth; *āpaḥ*—water; *agniḥ*—fire; *marut*—air; *nabhaḥ*—ether; *tanmātrāṇi*—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

इन्द्रियाणि दश श्रोत्रं त्वग्दृशसननासिकाः ।
वाक्करौ चरणौ मेढ्रं पायुर्दशम उच्यते ॥१३॥

*indriyāṇi daśa śrotram
tvag dṛg-rasana-nāsikāḥ
vāk karau caraṇau meḍhram
pāyur daśama ucyate*

indriyāṇi—the senses; *daśa*—ten; *śrotram*—the sense of hearing; *tvak*—the sense of touch; *dṛk*—the sense of sight; *rasana*—the sense of taste; *nāsikāḥ*—the sense of smell; *vāk*—the organ of speech; *karau*—two hands; *caraṇau*—the organs for traveling (legs); *meḍhram*—the generative organ; *pāyuh*—the evacuating organ; *daśamaḥ*—the tenth; *ucyate*—is called.

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

मनो बुद्धिरहङ्कारश्चित्तमित्यन्तरात्मकम् ।
चतुर्धा लक्ष्यते भेदो वृत्त्या लक्षणरूपया ॥१४॥

*mano buddhir ahaṅkāras
cittam ity antarātmakam
caturdhā lakṣyate bhedo
vṛtṭyā lakṣaṇa-rūpayā*

manah—the mind; *buddhiḥ*—intelligence; *ahaṅkārah*—ego; *cittam*—consciousness; *iti*—thus; *antarātmakam*—the internal, subtle senses; *catur-dhā*—having four aspects; *lakṣyate*—is observed; *bhedah*—the distinction; *vṛtṭyā*—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 identification with the body becomes prominent, this is called false ego. Consciousness is the function of the soul, and therefore behind consciousness there is soul. When consciousness is polluted by material contamination, this is called *ahaṅkāra*.

TEXT 15

एतावानेव सङ्ख्यातो ब्रह्मणः सगुणस्य ह ।
सन्निवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१५॥

*etāvān eva saṅkhyāto
brahmaṇaḥ saguṇasya ha*

*sanniveśo mayā prokto
yaḥ kālaḥ pañca-vimśakaḥ*

etāvān—so much; *eva*—just; *saṅkhyātaḥ*—enumerated; *brahmaṇaḥ*—of Brahman; *sa-guṇasya*—with material qualities; *ha*—indeed; *sanniveśaḥ*—arrangement; *mayā*—by Me; *proktaḥ*—spoken; *yaḥ*—which; *kālaḥ*—time; *pañca-vimśakaḥ*—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* (Chānd. Up. 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 of goodness, passion and ignorance, there results the material expansion, which is sometimes called *saguṇa* Brahman and which consists of these twenty-five elements. In the *nirguṇa* Brahman, where there is no material contamination, or in the spiritual world, the three modes—goodness, passion and ignorance—are not present. Where *nirguṇa* Brahman is found, simple unalloyed goodness prevails. *Saguṇa* Brahman is described by the *sāṅkhya* system of philosophy as consisting of twenty-five elements, including the time factor (past, present and future).

TEXT 16

प्रभावं पौरुषं प्राहुः कालमेके यतो भयम् ।
अहङ्कारविमूढस्य कर्तुः प्रकृतिमीयुषः ॥१६॥

*prabhāvaṁ pauruṣaṁ prāhuḥ
kālam eke yato bhayam
ahaṅkāra-vimūḍhasya
kartuḥ prakṛtim īyuṣaḥ*

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; *īyuṣaḥ*—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* (Bhāg. 11.2.37), *bhayaṁ dvitīyābhiniweśataḥ syāt*. *Dvitīya* means 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, the Supreme Spirit, the body is also a product of the spirit soul. Therefore, the material body is called *dvitīya*, 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

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि ।
चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥१७॥

*prakṛter guṇa-sāmyasya
nirviśeṣasya mānavi
ceṣṭā yataḥ sa bhagavān
kāla ity upalakṣitaḥ*

prakṛteḥ—of material nature; *guṇa-sāmyasya*—without interaction of the three modes; *nirviśeṣasya*—without specific qualities; *mānavi*—O daughter of Manu; *ceṣṭā*—movement; *yataḥ*—from whom; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *kālaḥ*—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, then 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, similarly 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 पुरुषरूपेण कालरूपेण यो बहिः ।
समन्वेत्येष सत्त्वानां भगवानात्ममायया ॥१८॥

*antaḥ puruṣa-rūpeṇa
kāla-rūpeṇa yo bahiḥ
samanvety eṣa sattvānām
bhagavān ātma-māyayā*

antaḥ—within; *puruṣa-rūpeṇa*—in the form of Supersoul; *kāla-rūpeṇa*—in the form of time; *yaḥ*—He who; *bahiḥ*—without; *samanvety*—exists; *eṣaḥ*—He; *sattvānām*—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, then 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

दैवात्क्षुमितधर्मिण्यां स्वस्यां योनौ परः पुमान् ।
आभत वीर्यं सासृत महत्तत्त्वं हिरण्मयम् ॥१९॥

daiṅvāt kṣubhita-dharmiṅyāṃ
svasyāṃ yonau paraḥ pumān
ādhatta vīryaṃ sāsūta
mahat-tattvaṃ hiraṅmayam

daiṅvāt—by the destiny of the conditioned souls; *kṣubhita*—agitated; *dharmiṅyām*—whose equilibrium of the modes; *svasyām*—His own; *yonau*—in the womb (material nature); *paraḥ pumān*—the Supreme Personality of Godhead; *ādhatta*—impregnated; *vīryam*—semina (His internal potency); *sā*—she (material nature); *asūta*—delivered; *mahat-tattvam*—the sum total of cosmic intelligence; *hiraṅmayam*—known as Hiraṅmaya.

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 Hiraṅmaya. 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, third verse. 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 semina into that which is not spiritual, but it is stated here that the Supreme Person puts His semina 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 a 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

विश्वमात्मगतं व्यञ्जन् कूटस्थो जगदङ्कुरः ।
स्वतेजसापिबतीत्रिमात्स्यप्रस्वापनं तमः ॥२०॥

viśvam ātma-gataṁ vyañjan
kūṭastho jagad-aṅkuraḥ
sva-tejasāpibat tīvram
ātma-prasvāpanaṁ tamaḥ

viśvam—the universe; *ātma-gataṁ*—contained within itself; *vyañjan*—manifesting; *kūṭa-sthaḥ*—unchangeable; *jagat-aṅkuraḥ*—the root of all cosmic manifestations; *sva-tejasā*—by its own effulgence; *apibat*—swallowed up; *tīvram*—dense; *ātma-prasvāpanam*—which had covered the *mahat-tattva*; *tamaḥ*—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 up the darkness which 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

यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् ।
यदाहुर्वसुदेवाख्यं चित्तं तन्महदात्मकम् ॥२१॥

yat tat sattva-guṇaṁ svacchaṁ
śāntaṁ bhagavataḥ padam
yad āhur vāsudevākhyam
cittaṁ tan mahad-ātmakam

yat—which; *tat*—that; *sattva-guṇam*—the mode of goodness; *svaccham*—clear; *śāntam*—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 *adbhuta*. 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-jña*, which means 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 Dvārakādhīśa. 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

स्वच्छत्वमविकारित्वं शान्तत्वमिति चेतसः ।
वृत्तिभिर्लक्षणं प्रोक्तं यथापां प्रकृतिः परा ॥२२॥

*svacchatvam avikāritvaṁ
śāntatvam iti cetasaḥ
vṛttibhir lakṣaṇam proktaṁ
yathāpāṁ prakṛtiḥ parā*

svacchatvam—clarity; *avikāritvam*—freedom from all distraction; *śāntatvam*—serenity; *iti*—thus; *cetasaḥ*—of consciousness; *vṛttibhiḥ*—by characteristics; *lakṣaṇam*—traits; *proktaṁ*—called; *yathā*—as; *apām*—of water; *prakṛtiḥ*—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

महत्त्वाद्विकुर्वाणाद्भगवद्वीर्यसम्भवात् ।
क्रियाशक्तिरहङ्कारत्रिविधः समपद्यत ॥२३॥
वैकारिकस्तैजसश्च तामसश्च यतो भवः ।
मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥२४॥

*mahat-tattvād vikurvāṇād
bhagavad-vīrya-sambhavāt
kriyā-śaktir ahaṅkāras
tri-vidhaḥ samapadyata*

*vaikārikas taijasaś ca
tāmasaś ca yato bhavaḥ
manasaś cendriyāṇām ca
bhūtānām mahatām api*

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; *vaikārikaḥ*—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; *indriyāṇām*—of the senses for perception and action; *ca*—and; *bhūtānām mahatām*—of the five gross elements; *api*—also.

TRANSLATION

The material energy 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. From

these three types of material ego, the mind, the senses of perception and 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

सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते ।
सङ्कर्षणारूढं पुरुषं भूतेन्द्रियमनोमयम् ॥२५॥

*sahasra-śirasam sākṣād
yam anantam pracakṣate
saṅkarṣaṇākhyaṁ puruṣam
bhūtendriya-manomayam*

sahasra-śirasam—with a thousand heads; *sākṣāt*—directly; *yam*—whom; *anantam*—Ananta; *pracakṣate*—they call; *saṅkarṣaṇa-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 hence 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

कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् ।
शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः ॥२६॥

*karṭṛtvam karaṇatvaṁ ca
kāryatvaṁ ceti lakṣaṇam
śānta-ghora-vimūḍhatvam
iti vā syād ahaṅkṛteḥ*

karṭṛtvam—being the doer; *karaṇatvam*—being the instrument; *ca*—and; *kāryatvam*—being the effect; *ca*—also; *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 chāḍi' kainu asate vilāsa/ te-kāraṇe lāgila ye karma-bandha-phāṇisa*: "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

वैकारिकाद्विकुर्वाणान्मनस्तच्चमजायत ।
यत्सङ्कल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥२७॥

*vaikārikād vikurvāṇān
manas-tattvam ajāyata
yat-saṅkalpa-vikalpābhyām
vartate kāma-sambhavaḥ*

vaikārikāt—from the false ego of goodness; *vikurvāṇāt*—undergoing transformation; *manaḥ*—the mind; *tattvam*—principle; *ajāyata*—evolved; *yat*—whose; *saṅkalpa*—thoughts; *vikalpābhyām*—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

यद्विदुर्हनिरुद्धाख्यं हृषीकाणामधीश्वरम् ।
शारदेन्दीवरस्यामं संराज्यं योगिभिः शनैः ॥२८॥

*yad vidur hy aniruddhākhyam
hṛṣīkāṇām adhīśvaram
śāradendīvara-śyāmaṁ
samrādhyaṁ yogibhiḥ śanaiḥ*

yat—which mind; *viduḥ*—is known; *hi*—indeed; *aniruddha-ākhyam*—by the name Aniruddha; *hṛṣīkāṇām*—of the senses; *adhīśvaram*—the supreme ruler; *śārada*—autumnal; *indīvara*—like a blue lotus; *śyāmam*—bluish; *samrādhyaṁ*—who is found; *yogibhiḥ*—by the yogīs; *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 like a lotus flower growing in the autumn. He is found solely 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 Sudarāna *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 said 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, he gradually becomes God realized; he approaches the pure status of Kṛṣṇa consciousness, which is the ultimate goal of *yoga*.

TEXT 29

तैजसात्तु विकुर्वाणाद् बुद्धितत्त्वमभूत्सति ।
द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२९॥

*taijasāt tu vikurvāṇād
buddhi-tattvam abhūt sati
dravya-sphuraṇa-vijñānam
indriyāṇām anugrahaḥ*

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; *sphuraṇa*—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 to 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

संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च ।
स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥३०॥

*saṁśayo 'tha viparyāso
niścayaḥ smṛtir eva ca*

*svāpa ity ucyate buddher
lakṣaṇam vṛttitāḥ pṛthak*

saṁśayaḥ—doubt; *atha*—then; *viparyāsaḥ*—misapprehension; *niścayaḥ*—correct apprehension; *smṛtiḥ*—memory; *eva*—also; *ca*—and; *svāpaḥ*—sleep; *iti*—thus; *ucyate*—are said; *buddheḥ*—of intelligence; *lakṣaṇam*—characteristics; *vṛttitāḥ*—by their functions; *pṛthak*—different.

TRANSLATION

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-nidrā-smṛtayaḥ*. By intelligence 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 doubtfulness. 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 *niścayaḥ*, 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

तैजसानीन्द्रियाण्येव क्रियाज्ञानविभागशः ।
प्राणस्य हि क्रियाशक्तिर्बुद्धेर्विज्ञानशक्तिता ॥३१॥

*taijasānīndriyāṅy eva
kriyā-jñāna-vibhāgaśaḥ
prāṇasya hi kriyā-śaktir
buddher vijñāna-śaktitā*

taijasāni—produced from egoism in the mode of passion; *indriyāṅi*—the senses; *eva*—certainly; *kriyā*—action; *jñāna*—knowledge; *vibhāgaśaḥ*—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 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, therefore 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. If, therefore, 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-pañcarātra*, engagement in the service of the Lord when the senses are purified in Kṛṣṇa consciousness is called pure devotion.

TEXT 32

तामसाच्च विकुर्वाणाद्भगवद्दीर्घचोदितात् ।
शब्दमात्रमभूत्तस्मान्नमः श्रोत्रं तु शब्दगम् ॥३२॥

*tāmasāc ca vikurvāṇā
bhagavad-vīrya-coditāt
śabda-mātram abhūt tasmān
nabhaḥ śrotraṁ tu śabdagam*

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; *śrotram*—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 comes 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. *Anāvṛtīḥ 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 *śrotram*, 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 *śrotram* is very important. The Vedic knowledge is called *śruti*; 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

अथश्रयत्वं शब्दस्य द्रष्टुर्लिङ्गत्वमेव च ।
तन्मात्रत्वं च नमसो लक्षणं कवयो विदुः ॥३३॥

*arthāśrayatvaṁ śabdasya
draṣṭur liṅgatvam eva ca
tanmātratvaṁ ca nabhaso
lakṣaṇaṁ kavayo viduḥ*

artha-āśrayatvam—that which conveys the meaning of an object; *śabdasya*—of sound; *draṣṭuḥ*—of the speaker; *liṅgatvam*—that which indicates the presence; *eva*—also; *ca*—and; *tanmātratvam*—the subtle element; *ca*—and; *nabhasaḥ*—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 hṛdā*. The sound of Brahman, or *Veda*, was first impregnated in the heart of Brahmā, the original learned man (*ādīkavaye*). 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 Brahmā 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 Brahmā, 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

भूतानां छिद्रदातृत्वं बहिरन्तरमेव च ।
प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥३४॥

bhūtānām chidra-dātṛtvam
bahir antaram eva ca
prāṇendriyātma-dhiṣṇyatvam
nabhaso vṛtti-lakṣaṇam

bhūtārām—of all living entities; *chidra-dātṛtvam*—the accommodation of room; *bahir*—external; *antaram*—internal; *eva*—also; *ca*—and; *prāṇa*—of the vital air; *indriya*—the senses; *ātma*—and the mind; *dhiṣṇyatvam*—being the field of activities; *nabhasaḥ*—of the ethereal element; *vṛtti*—activities; *lakṣaṇam*—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 शब्दतन्मात्रात्कालगत्या विकुर्वतः ।

स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥३५॥

*nabhasaḥ śabda-tanmātrāt
kāla-gatyā vikurvataḥ
sparśo 'bhavat tato vāyus
tvak sparśasya ca saṅgrahaḥ*

nabhasaḥ—from ether; *śabda-tanmātrāt*—which evolves from the subtle element sound; *kāla-gatyā*—under the impulse of time; *vikurvataḥ*—undergoing transformation; *sparśaḥ*—the subtle element touch; *abhavat*—evolved; *tataḥ*—thence; *vāyuh*—air; *tvak*—the sense of touch; *sparśasya*—of touch; *ca*—and; *saṅgrahaḥ*—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

मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च ।

एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥३६॥

*mṛdutvaṁ kaṭhinatvaṁ ca
śaityam uṣṇatvam eva ca
etat sparśasya sparśatvaṁ
tanmātratvaṁ nabhasvataḥ*

mṛdutvam—softness; *kaṭhinatvam*—hardness; *ca*—and; *śaityam*—cold; *uṣṇatvam*—heat; *eva*—also; *ca*—and; *etat*—this; *sparśasya*—of the subtle element touch; *sparśatvam*—the distinguishing attributes; *tanmātratvam*—the subtle form; *nabhasvataḥ*—of air.

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 प्राप्तिर्नेतृत्वं द्रव्यशब्दयोः ।

सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥३७॥

*cālanam vyūhanam prāptir
netṛtvaṁ dravya-śabdayoḥ
sarvendriyāṇām ātmatvaṁ
vāyoḥ karmābhilakṣaṇam*

cālanam—moving; *vyūhanam*—mixing; *prāptiḥ*—allowing approach; *netṛtvaṁ*—carrying; *dravya-śabdayoḥ*—particles of substances and sound; *sarva-indriyāṇām*—of all the senses; *ātmatvaṁ*—providing for the proper functioning; *vāyoḥ*—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 Āyur-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 *Āyur 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, *netṛtvaṁ dravya-śabdayoḥ*. 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

वायोश्च स्पर्शतन्मात्राद्रूपं दैवेरितादभूत् ।
समुत्थितं ततस्तेजश्चक्षु रूपोपलम्भनम् ॥३८॥

*vāyoś ca sparśa-tanmātrād
rūpaṁ daiveritād abhūt
samutthitaṁ tatas tejaś
cakṣū rūpopalambhanam*

vāyoḥ—from air; *ca*—and; *sparśa-tanmātrāt*—which evolves from the subtle element touch; *rūpaṁ*—form; *daiva-īritāt*—according to destiny; *abhūt*—evolved; *samutthitam*—arose; *tataḥ*—from that; *tejaḥ*—fire; *cakṣuḥ*—sense of sight; *rūpa*—color and form; *upalambhanam*—perceiving.

TRANSLATION

Due to interactions of the air and the sensations of touch, one receives different forms according to predestiny. By evolution of such forms, there is fire, and the eye sees different forms in color.

PURPORT

Due to predestiny, 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 predestiny 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

द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च ।
तेजस्त्वं तेजसः साध्वि रूपमात्रस्य वृत्तयः ॥३९॥

*dravyākṛtitvaṁ guṇatā
vyakti-saṁsthātvam eva ca
tejastvaṁ tejasaḥ sādhwī
rūpa-mātrasya vṛttayah*

dravya—of an object; *ākṛtitvaṁ*—dimension; *guṇatā*—quality; *vyakti-saṁsthātvam*—individuality; *eva*—also; *ca*—and; *tejastvaṁ*—effulgence; *tejasaḥ*—of fire; *sādhwī*—O virtuous lady; *rūpa-mātrasya*—of the subtle element form; *vṛttayah*—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

द्योतनं पचनं पानमदनं हिममर्दनम् ।
तेजसो वृत्तयस्त्वेताः शोषणं क्षुत्तृडेव च ॥४०॥

*dyotanam pacanam panam
adanam hima-mardanam
tejaso vṛttayas tv etāḥ
śoṣaṇam kṣut tṛḍ eva ca*

dyotanam—illumination; *pacanam*—cooking, digesting; *panam*—drinking; *adanam*—eating; *hima-mardanam*—destroying cold; *tejasah*—of fire; *vṛttayaḥ*—functions; *tu*—indeed; *etāḥ*—these; *śoṣaṇam*—evaporating; *kṣut*—hunger; *tṛḍ*—thirst; *eva*—also; *ca*—and.

TRANSLATION

Fire is appreciated by its light and by its capacity 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-māndyam*. 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

रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् ।
रसमात्रमभूत्तसादम्भो जिह्वा रसग्रहः ॥४१॥

*rūpa-mātrād vikurvāṇāt
tejaso daiva-coditāt*

*rasa-mātram abhūt tasmād
ambho jihvā rasa-grahaḥ*

rūpa-mātrāt—which evolves from the subtle element form; *vikurvāṇāt*—undergoing transformation; *tejasah*—from fire; *daiva-coditāt*—under a superior arrangement; *rasa-mātram*—the subtle element taste; *abhūt*—became manifested; *tasmāt*—from that; *ambhaḥ*—water; *jihvā*—the sense of taste; *rasa-grahaḥ*—which perceive 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 मधुरस्तिक्तः कट्वम्ल इति नैकया ।
भौतिकानां विकारेण रस एको विभिद्यते ॥४२॥

*kaṣāyo madhuras tiktah
kaṭv amla iti naikadhā
bhautikānām vikāreṇa
rasa eko vibhidyate*

kaṣāyah—astringent; *madhuraḥ*—sweet; *tiktah*—bitter; *kaṭu*—pungent; *amlaḥ*—sour; *iti*—thus; *naika-dhā*—manifoldly; *bhautikānām*—of other substances; *vikāreṇa*—by transformation; *rasah*—the subtle element taste; *ekaḥ*—originally one; *vibhidyate*—is divided.

TRANSLATION

Although originally one, taste becomes manifold as astringent, sweet, bitter, pungent, sour and salty due to contact with other substances.

TEXT 43

क्लृदेनं पिण्डनं तृप्तिः प्राणनाप्यायनोन्दनम् ।
तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्वमाः ॥४३॥

*kledanam piṇḍanam trptiḥ
prāṇanāpyāyanondanam
tāpāpanodo bhūyastvam
ambhaso vṛttayas tv imāḥ*

kledanam—moistening; *piṇḍanam*—coagulating; *trptiḥ*—causing satisfaction; *prāṇana*—maintaining life; *āpyāyana*—refreshing; *undanam*—softening; *tāpa*—heat; *apanodaḥ*—driving away; *bhūyastvam*—being in abundance; *ambhasaḥ*—of water; *vṛttayaḥ*—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, *āpomayaḥ prāṇaḥ*. “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

रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् ।
गन्धमात्रमभूत्तस्मात्पृथ्वी घ्राणस्तु गन्धगः ॥४४॥

*rasa-mātrād vikurvāṇād
ambhaso daiva-coditāt
gandha-mātram abhūt tasmāt
pṛthvī ghrāṇas tu gandhagaḥ*

rasa-mātrāt—which evolves from the subtle element taste; *vikurvāṇāt*—undergoing transformation; *ambhasaḥ*—from water; *daiva-coditāt*—by a superior arrangement; *gandha-mātram*—the subtle element odor; *abhūt*—became manifest; *tasmāt*—from that; *pṛthvī*—earth; *ghrāṇaḥ*—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

करम्भपूतिसौरभ्यशान्तोग्राम्लादिमिः पृथक् ।
द्रव्यावयववैषम्याद्गन्ध एको विभिद्यते ॥४५॥

*karambha-pūti-saurabhya
śāntogrāmlādibhiḥ pṛthak
dravyāvayava-vaiṣamyād
gandha eko vibhidhate*

karambha—mixed; *pūti*—offensive; *saurabhya*—fragrant; *śānta*—mild; *ugra*—strong, pungent; *amla*—acid; *ādibhiḥ*—and so on; *pṛthak*—separately; *dravya*—of substance; *āvayava*—of portions; *vaiṣamyāt*—according to diversity; *gandhaḥ*—odor; *ekaḥ*—one; *vibhidhate*—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

asafetida. 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

भावनं ब्रह्मणः स्थानं धारणं सद्विशेषणम् ।
सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥४६॥

*bhāvanam brahmaṇaḥ sthānam
dhāraṇam sad-viśeṣaṇam
sarva-sattva-guṇodbhedaḥ
pṛthivī-vṛtti-lakṣaṇam*

bhāvanam—modeling forms; *brahmaṇaḥ*—of the Supreme Brahman; *sthānam*—constructing places of residence; *dhāraṇam*—containing substances; *sat-viśeṣaṇam*—distinguishing the open space; *sarva*—all; *sattva*—of existence; *guṇa*—qualities; *udbhedaḥ*—the place for manifestation; *pṛthivī*—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 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, jewel, etc., 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-saṁhitā* 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 to give 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

नभोगुणविशेषोऽर्थो यस्य तच्छ्रोत्रमुच्यते ।
वायुर्गुणविशेषोऽर्थो यस्य तत्स्पर्शनं विदुः ॥४७॥

*nabho-guṇa-viśeṣo 'rtho
yasya tac chrotram ucyate
vāyor guṇa-viśeṣo 'rtho
yasya tat sparśanam viduḥ*

nabhaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of sky (sound); *arthaḥ*—object of perception; *yasya*—whose; *tat*—that; *śrotram*—the auditory sense; *ucyate*—is called; *vāyoḥ guṇa-viśeṣaḥ*—the distinctive characteristic of air (touch); *arthaḥ*—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

तेजोगुणविशेषोऽर्थो यस्य तच्चक्षुरुच्यते ।
 अम्भोगुणविशेषोऽर्थो यस्य तद्रसनं विदुः ।
 भूमेर्गुणविशेषोऽर्थो यस्य स घ्राण उच्यते ॥४८॥

tejo-guṇa-viśeṣo 'rtho
yasya tac cakṣur ucyate
ambho-guṇa-viśeṣo 'rtho
yasya tad rasanam viduḥ
bhūmer guṇa-viśeṣo 'rtho
yasya sa ghrāṇa ucyate

tejaḥ-guṇa-viśeṣaḥ—the distinctive characteristic of fire (form); *arthaḥ*—object of perception; *yasya*—whose; *tac*—that; *cakṣuḥ*—the sense of sight; *ucyate*—is called; *ambhaḥ-guṇa-viśeṣaḥ*—the distinctive characteristic of water (taste); *arthaḥ*—object of perception; *yasya*—whose; *tac*—that; *rasanam*—the sense of taste; *viduḥ*—they know; *bhūmeḥ guṇa-viśeṣaḥ*—the distinctive characteristic of earth (odor); *arthaḥ*—object of perception; *yasya*—whose; *saḥ*—that; *ghrāṇaḥ*—the sense of smell; *ucyate*—is called.

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.

TEXT 49

परस्य दृश्यते धर्मो ह्यपरसिन् समन्वयात् ।
 अतो विशेषो भावानां भूमावेवोपलक्ष्यते ॥४९॥

parasya dṛśyate dharmo
hy aparasmin samanvayāt
ato viśeṣo bhāvānām
bhūmāv evopalakṣyate

parasya—of the cause; *dṛśyate*—is observed; *dharmāḥ*—the characteristics; *hi*—indeed; *aparasmin*—in the effect; *samanvayāt*—in order; *ataḥ*—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 is sound and touch; in the fire there is sound, touch and form; in water there is sound, touch, form and taste; and in the earth there is 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 जगदादिरुपाविशत् ॥५०॥

etāny asan̄hatya yadā
mahad-ādīni sapta vai
kāla-karma-guṇopeto
jagad-ādir upāviśat

etāni—these; *asan̄hatya*—being unmixed; *yadā*—when; *mahad-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; *jagad-ādīḥ*—the origin of creation; *upāviśat*—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* (Bs. 5.35): *aṅḍāntarastha-paramāṇu-cayāntarastham*. 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

ततस्तेनानुविद्धेभ्यो युक्तेभ्योऽण्डमचेतनम् ।
उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥५१॥

*tatas tenānuviddhebhyo
yuktebhyo 'ṅḍam acetanam
utthitam puruṣo yasmād
udatiṣṭhad asau virāt*

tataḥ—then; *tena*—by the Lord; *anuviddhebhyaḥ*—from these seven principles, roused into activity; *yuktebhyaḥ*—united; *aṅḍam*—an egg; *acetanam*—unintelligent; *utthitam*—arose; *puruṣaḥ*—Cosmic Being; *yasmāt*—from which; *udatiṣṭhat*—appeared; *asau*—that; *virāt*—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 *virāṭa-puruṣa*. *Yasmād udatiṣṭhad asau virāt*: by His agitation, space was created, and the universal form of the Lord also manifested therein.

TEXT 52

एतदण्डं विशेषाख्यं क्रमवृद्धैर्दशोत्तरैः ।
तोयादिभिः परिवृतं प्रधानेनावृत्तैर्बहिः ।
यत्र लोकवितानोऽयं रूपं भगवतो हरेः ॥५२॥

*etad aṅḍam viśeṣākhyam
krama-vṛddhair daśottaraiḥ
toyādibhiḥ parivṛtam
pradhānenāvṛtaiḥ bahiḥ
yatra loka-vitāno 'yam
rūpam bhagavato hareḥ*

etat—this; *aṅḍam*—egg; *viśeṣa-ākhyam*—called *viśeṣa*; *krama*—one after another; *vṛddhaiḥ*—increased; *daśa*—ten times; *uttaraiḥ*—greater; *toyā-ādibhiḥ*—by water and so on; *parivṛtam*—enveloped; *pradhānena*—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 skin, so 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 *virāṭa-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 *virāṭa-puruṣa* is considered an incarnation of the Lord. The original form of the Lord is *Kṛṣṇa*, as confirmed in *Brahma-saṁhitā*: “*ādi-puruṣa*.” The *virāṭa-puruṣa* is also *puruṣa*, but He is not *ādi-puruṣa*. The *ādi-puruṣa* is *Kṛṣṇa*. *Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ/ anādir ādir govindaḥ*. 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 *virāṭa-puruṣa* nor the *puruṣa-avatāras*—*Kāraṇodakaśāyī Viṣṇu*, *Garbhodakaśāyī Viṣṇu* and *Kṣīrodakaśāyī Viṣṇu*—nor any of the many other expansions, is the original. In each universe there is *Garbhodakaśāyī Viṣṇu*, the *virāṭa-puruṣa* and *Kṣīrodakaśāyī Viṣṇu*. The active manifestation of the *virāṭa-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 length 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

हिरण्मयादण्डकोशादुत्थाय सलिलेशयात् ।
तमाविश्य महादेवो बहुधा निर्विभेद खम् ॥५३॥

hiraṇmayād aṇḍa-kośād
utthāya salile śayāt
tam āviśya mahā-devo
bahudhā nirbibheda kham

hiraṇmayāt—golden; *aṇḍa-kośāt*—from the egg; *utthāya*—arising; *salile*—on the water; *śayāt*—lying; *tam*—in it; *āviśya*—having entered; *mahā-devaḥ*—the Supreme Personality of Godhead; *bahu-dhā*—in many ways; *nirbibheda*—divided; *kham*—apertures.

TRANSLATION

The Supreme Personality of Godhead, the *virāṭa-puruṣa*, situated Himself in that golden egg, which was lying on the water, and He divided it into many departments.

TEXT 54

निरभिद्यतास्य प्रथमं मुखं वाणी ततोऽभवत् ।
वाण्या वह्निरथो नासे प्राणोतो घ्राण एतयोः ॥५४॥

nirabhidyatāsyā prathamam
mukhaṁ vāṇī tato 'bhavāt

*vāṅyā vahnir atho nāse
prāṇoto ghrāṇa etayoḥ*

nirabhidya—appeared; *asya*—of Him; *prathamam*—first of all; *mukham*—a mouth; *vāṅī*—the organ of speech; *tataḥ*—then; *abhavat*—came forth; *vāṅyā*—with the organ of speech; *vahniḥ*—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 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

घ्राणाद्रायुरभिद्येतामक्षिणी चक्षुरेतयोः ।
तस्मात्सूर्यो न्यभिद्येतां कर्णौ श्रोत्रं ततो दिशः ॥५५॥

*ghrāṇād vāyur abhidyetām
akṣiṇī cakṣur etayoḥ
tasmāt sūryo nyabhidyetām
karṇau śrotram tato diśaḥ*

ghrāṇāt—from the olfactory sense; *vāyuḥ*—the wind-god; *abhidyetām*—appeared; *akṣiṇī*—the two eyes; *cakṣuḥ*—the sense of sight; *etayoḥ*—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 parts of the body of the universal form of the Lord 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-saṁhitā* 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*. *Mayādhyaḥkṣeṇa prakṛtiḥ sūyate sa-carācaram* (Bg.9.10): “Under My direction does material nature create all moving and nonmoving objects in the cosmic creation.”

TEXT 56

निर्बिभेद विराजस्त्वग्रोश्मश्रवादयस्ततः ।
तत ओषधयश्चासन् शिश्रं निर्बिभेदे ततः ॥५६॥

*nirbibheda virājas tvag-
roma-śmaśru-ādayas tataḥ
tata oṣadhayaś cāsan
śiśnam nirbibhede tataḥ*

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; *nirbibhede*—appeared; *tataḥ*—after this.

TRANSLATION

Then the universal form of the Lord, the *virāṭa-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 presiding deities over the tactile sense.

TEXT 57

रेतस्तस्मादाप आसन्निरभिद्यत वै गुदम् ।
गुदादपानोऽपानाच्च मृत्युलोकमयङ्करः ॥५७॥

*retas tasmād āpa āsan
nirabhidhyata vai gudam
gudād apāno 'pānāc ca
mṛtyur loka-bhayaṅkaraḥ*

retah—semina; *tasmāt*—from that; *āpah*—the god who presides over the waters; *āsan*—appeared; *nirabhidhyata*—was manifested; *vai*—indeed; *gudam*—an anus; *gudād*—from the anus; *apānah*—the organ of defecation; *apānāt*—from the organ of defecation; *ca*—and; *mṛtyuḥ*—death; *loka-bhayaṅkaraḥ*—causing fear throughout the universe.

TRANSLATION

After this, semina (the faculty of procreation) and the god who presides over the waters appeared. Next appeared an anus and then the organ of defecation and thereupon the god of death, who is feared throughout the universe.

PURPORT

It is understood herewith that the faculty to discharge semina is the cause of death. Therefore, *yogīs* and transcendentalists who want to live for greater spans of life voluntarily restrain themselves from discharging semina. The more one can restrain the discharge of semina, the more one can be aloof from the problem of death. There are many *yogīs* living up to 300 or 700 years by this process, and in the *Bhāgavatam* it is clearly

stated that discharging semina 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

हस्तौ च निरभिद्येतां बलं ताभ्यां तवः खराट् ।
पादौ च निरभिद्येतां गतिस्ताभ्यां ततो हरिः ॥५८॥

*hastau ca nirabhidyetām
balaṁ tābhyām tataḥ sva-rāṭ
pādau ca nirabhidyetām
gatis tābhyām tato hariḥ*

hastau—the two hands; *ca*—and; *nirabhidyetām*—were manifested; *balam*—power; *tābhyām*—from them; *tataḥ*—thereafter; *sva-rāṭ*—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 *virāṭa-puruṣa*.

TEXT 59

नाड्योऽस्य निरभिद्यन्त ताभ्यो लोहितमाभृतम् ।
नद्यस्ततः समभवन्नुदरं निरभिद्यत ॥५९॥

*nāḍyo 'sya nirabhidhyanta
tābhyo lohitaṁ ābhṛtam
nadyas tataḥ samabhavann
udaraṁ nirabhidhyata*

nāḍyaḥ—the veins; *asya*—of the universal form; *nirabhidyaṅta*—became manifested; *tābhyāḥ*—from them; *lohitaṁ*—blood; *ābhṛtaṁ*—was produced; *nadyāḥ*—the rivers; *tataḥ*—from that; *samabhavan*—appeared; *udaram*—the stomach; *nirabhidyaṅta*—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

क्षुत्पिपासे ततः स्यातां समुद्रस्त्वेतयोरभूत् ।
अथास्य हृदयं भिन्नं हृदयान्मन उत्थितम् ॥६०॥

kṣut-pipāse tataḥ syātām
samudras tv etayor abhūt
athāsya hṛdayaṁ bhinnam
hṛdayān mana utthitam

kṣut-pipāse—hunger and thirst; *tataḥ*—then; *syātām*—appeared; *samudraḥ*—the ocean; *tu*—then; *etayoḥ*—in their wake; *abhūt*—appeared; *atha*—then; *asya*—of the universal form; *hṛdayam*—a heart; *bhinnam*—appeared; *hṛdayāt*—from the heart; *manaḥ*—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

मनसश्चन्द्रमा जातो बुद्धिर्बुद्धेर्गिरां पतिः ।
अहङ्कारस्ततो रुद्रश्चित्तं चैत्यस्ततोऽभवत् ॥६१॥

manasaś candramā jāto
buddhir buddher girām patiḥ
ahaṅkāras tato rudraś
cittam caityas tato 'bhavat

manasaḥ—from the mind; *candramāḥ*—the moon; *jātaḥ*—appeared; *buddhiḥ*—intelligence; *buddheḥ*—from intelligence; *girām patiḥ*—the Lord of speech (Brahmā); *ahaṅkāraḥ*—false ego; *tataḥ*—then; *rudraḥ*—Lord Śiva; *cittam*—consciousness; *caityaḥ*—the deity presiding over consciousness; *tataḥ*—then; *abhavat*—appeared.

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 *Śikṣāṣṭaka*. 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 Hiraṇyakaśipu and Rāvaṇa are worshipers of Lord Brahmā or Lord Śiva, but Prahlāda, or devotees who are in the service of Kṛṣṇa consciousness, worship the Supreme Lord, the Personality of Godhead.

TEXT 62

एते ह्यभ्युत्थिता देवा नैवास्योत्थापनेऽशक्नु ।
पुनराधिविशुः खानि तमुत्थापयितुं क्रमात् ॥६२॥

*ete hy abhyutthitā devā
naivāsyotthāpane 'śakan
punar āviviśuḥ khāni
tam utthāpayitum kramāt*

ete—these; *hi*—indeed; *abhyutthitāḥ*—manifested; *devāḥ*—demigods; *na*—not; *eva*—at all; *asya*—of the *virāṭa-puruṣa*; *utthāpane*—in waking; *aśakan*—

were able; *punaḥ*—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 *virāṭa-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 *virāṭa-puruṣa* will be explained very nicely.

TEXT 63

वह्निर्वाचा मुखं भेजे नोदतिष्ठत्तदा विराट् ।
घ्राणेन नासिके वायुर्नोदतिष्ठत्तदा विराट् ॥६३॥

*vahnir vācā mukham bheje
nodatiṣṭhat tadā virāṭ
ghrāṇena nāsike vāyur
nodatiṣṭhat tadā virāṭ*

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 *virāṭa-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 *virāṭa-puruṣa*.

TRANSLATION

The god of fire entered His mouth with the organ of speech, but the *virāṭa-puruṣa* could not be aroused. Then the god of wind entered His nostrils with the sense of smell, but still the *virāṭa-puruṣa* refused to be awakened.

TEXT 64

अक्षिणी चक्षुषाऽऽदित्यो नोदतिष्ठत्तदा विराट् ।
श्रोत्रेण कर्णौ च दिशो नोदतिष्ठत्तदा विराट् ॥६४॥

*akṣiṇī cakṣuṣādityo
nodatiṣṭhat tadā virāṭ
śrotreṇa karṇau ca diśo
nodatiṣṭhat tadā virāṭ*

akṣiṇī—His two eyes; *cakṣuṣā*—with the sense of sight; *ādityaḥ*—the sun-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa*; *śrotreṇa*—with the sense of hearing; *karṇau*—His two ears; *ca*—and; *diśaḥ*—the deities presiding over the directions; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-puruṣa*.

TRANSLATION

The sun-god entered the eyes of the *virāṭa-puruṣa* with the sense of sight, but still the *virāṭa-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

त्वचं रोमभिरोषध्यो नोदतिष्ठत्तदा विराट् ।
रेतसा शिश्रमापस्तु नोदतिष्ठत्तदा विराट् ॥६५॥

*tvacāṁ romabhir oṣadhyo
nodatiṣṭhat tadā virāṭ
retasā śiśnam āpas tu
nodatiṣṭhat tadā virāṭ*

tvacāṁ—the skin of the *virāṭa-puruṣa*; *romabhiḥ*—with the hair on the body; *oṣadhyāḥ*—the deities presiding over the herbs and plants; *na*—not; *udatiṣṭhat*—did arise; *tadā*—then; *virāṭ*—the *virāṭa-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 *virāṭa-puruṣa*.

TRANSLATION

The predominating deities of the skin, herbs and seasoning plants entered the skin of the *virāṭa-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 *virāṭa-puruṣa* still would not rise.

TEXT 66

गुदं मृत्युरपानेन नोदतिष्ठत्तदा विराट् ।
हस्ताविन्द्रो बलेनैव नोदतिष्ठत्तदा विराट् ॥६६॥

*gudam mṛtyur apānena
nodatiṣṭhat tadā virāṭ
hastāv indro balenaiva
nodatiṣṭhat tadā virāṭ*

gudam—His anus; *mṛtyuḥ*—the god of death; *apānena*—with the organ of defecation; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-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 *virāṭa-puruṣa*.

TRANSLATION

The god of death entered His anus with the organ of defecation, but the *virāṭa-puruṣa* could not be spurred to activity. The god Indra entered the hands with their power of grasping and dropping things, but the *virāṭa-puruṣa* would not get up even then.

TEXT 67

विष्णुर्गत्यैव चरणौ नोदतिष्ठत्तदा विराट् ।
नाडीर्नद्यो लोहितेन नोदतिष्ठत्तदा विराट् ॥६७॥

*viṣṇur gatyāiva caraṇau
nodatiṣṭhat tadā virāṭ
nāḍīr nadyo lohiteṇa
nodatiṣṭhat tadā virāṭ*

viṣṇuḥ—Lord Viṣṇu; *gatyā*—with the faculty of locomotion; *eva*—indeed; *carāṇau*—His two feet; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāṭ*—the *virāṭa-puruṣa*; *nāḍīḥ*—His blood vessels; *nadyaḥ*—the rivers or

river-gods; *lohītena*—with the blood, with the power of circulation; *na*—not; *udatiṣṭhat*—did stir; *tadā*—even then; *virāt*—the *virāṭa-puruṣa*.

TRANSLATION

Lord Viṣṇu entered His feet with the faculty of locomotion, but the *virāṭa-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

क्षुत्तृड्भ्यामुदरं सिन्धुर्नोदतिष्ठत्तदा विराट् ।
हृदयं मनसा चन्द्रो नोदतिष्ठत्तदा विराट् ॥६८॥

*kṣut-tṛḍbhyām udaram sindhur
nodatiṣṭhat tadā virāt
hṛdayam manasā candro
nodatiṣṭhat tadā virāt*

kṣut-tṛḍbhyām—with hunger and thirst; *udaram*—His abdomen; *sindhuh*—the ocean or ocean-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāṭa-puruṣa*; *hṛdayam*—His heart; *manasā*—with the mind; *candraḥ*—the moon-god; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāṭa-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.

TEXT 69

बुद्ध्या ब्रह्मापि हृदयं नोदतिष्ठत्तदा विराट् ।
रुद्रोऽभिमत्या हृदयं नोदतिष्ठत्तदा विराट् ॥६९॥

*buddhyā brahmāpi hṛdayam
nodatiṣṭhat tadā virāt
rudro 'bhimatyā hṛdayam
nodatiṣṭhat tadā virāt*

buddhyā—with intelligence; *brahmā*—Lord Brahmā; *api*—also; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāṭa-puruṣa*; *rudraḥ*—Lord Śiva; *abhimatyā*—with the ego; *hṛdayam*—His heart; *na*—not; *udatiṣṭhat*—did arise; *tadā*—even then; *virāt*—the *virāṭa-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 क्षेत्रज्ञः प्राविशद्यदा ।
विराट् तदैव पुरुषः सलिलादुदतिष्ठत् ॥७०॥

*cittena hṛdayam caityaḥ
kṣetra-jñāḥ prāviśad yadā
virāt tadaiva puruṣaḥ
salilād udatiṣṭhata*

cittena—along with reason, consciousness; *hṛdayam*—the heart; *caityaḥ*—the deity presiding over consciousness; *kṣetra-jñāḥ*—the knower of the field; *prāviśat*—entered; *yadā*—when; *virāt*—the *virāṭa-puruṣa*; *tadā*—then; *eva*—just; *puruṣaḥ*—the Cosmic Being; *salilāt*—from the water; *udatiṣṭhata*—arose.

TRANSLATION

When, however, 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 प्रसुप्तं पुरुषं प्राणेन्द्रियमनोधियः ।
प्रभवन्ति विना येन नोत्थापयितुमोजसा ॥७१॥

*yathā prasuptam puruṣam
prāṇendriya-mano-dhiyaḥ*

*prabhavanti vinā yena
notthāpayitum ojasā*

yathā—just as; *prasuptam*—sleeping; *puruṣam*—a man; *prāṇa*—the vital air; *indriya*—the senses for working and recording knowledge; *manaḥ*—the mind; *dhiyaḥ*—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 *virāṭa-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 *virāṭa-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 *virāṭa-puruṣa* cannot be aroused. It is not possible to arouse the *virāṭa-puruṣa* or 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

तमस्मिन् प्रत्यगात्मानं धिया योगप्रवृत्तया ।
मत्तयाविरक्त्याज्ञानेन विविच्यात्मनि चिन्तयेत् ॥७२॥

*tam asmin pratyag-ātmānaṁ
dhiyā yoga-pravṛttayā
bhaktyā viraktyā jñānena
vivicyātmani cintayet*

tam—upon Him; *asmin*—in this; *pratyag-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* (*Bhāg.* 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, then 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 toward 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 his mind and energy upon the Supreme unless he 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 is 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 Bhaktivedānta purports of the Third Canto, Twenty-sixth Chapter, of the Śrīmad-Bhāgavatam, entitled "Fundamental Principles of Material Nature."

CHAPTER TWENTY-SEVEN

Understanding Material Nature

TEXT 1

श्रीभगवानुवाच

प्रकृतिस्योऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः ।

अविकारादकर्तृत्वाभिर्गुणत्वाज्जलार्कवत् ॥ १ ॥

śrī bhagavān uvāca
prakṛti-stho 'pi puruṣo
nājyate prākṛtair guṇaiḥ
avikārād akartṛtvān
nirguṇatvāj jalārkavat

śrī bhagavān uvāca—the Personality of Godhead said; *prakṛti-sthaḥ*—residing in the material body; *api*—although; *puruṣaḥ*—the living entity; *na*—not; *ajyate*—is affected; *prākṛtaiḥ*—of material nature; *guṇaiḥ*—by the modes; *avikārāt*—from being without change; *akartṛtvāt*—by freedom from proprietorship; *nirguṇatvāt*—from being unaffected by the qualities of material nature; *jala*—on water; *arka-vat*—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 reaction 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 the water. When the sun is reflected on the water, the movement of the water or the coolness or unsteadiness of the water cannot affect the sun. Similarly, *vāsudeve bhagavati bhakti-yogaḥ prayojitaḥ*: when one engages fully in the activities of devotional service, *bhakti-yoga*, he becomes just like the sun reflected on the 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 changes this position or employs his energy and activities for sense gratification, it 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 changelessness. *Akartṛtva* 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 changelessness 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

स एष यर्हि प्रकृतेर्गुणेष्वभिविषज्जते ।
अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥ २ ॥

sa eṣa yarhi prakṛter
guṇeṣu abhiviśajjate
ahaṅkriyā-vimūḍhātmā
kartāsmīty abhimanyate

saḥ—that very living entity; *eṣaḥ*—this; *yarhi*—when; *prakṛteḥ*—of material nature; *guṇeṣu*—in the modes; *abhiviśajjate*—is absorbed; *ahaṅkriyā*—by false ego; *vimūḍha*—bewildered; *ātmā*—the individual soul; *kartā*—the doer; *asmi*—I am; *iti*—thus; *abhimanyate*—he thinks.

TRANSLATION

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*. One acts according to the particular modes of nature he has acquired. *Guṇa* means 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 संसारपदवीमवशोऽभ्येत्यनिर्धृतः ।
प्रासङ्गिकैः कर्मदोषैः सदसन्मिश्रयोनिषु ॥ ३ ॥

tena saṁsāra-padaṁ
avaśo 'bhyety anirvṛtaḥ
prāsaṅgikaiḥ karma-doṣaiḥ
sad-asaṁ-miśra-yoniṣu

tena—by this; *saṁsāra*—of repeated birth and death; *padavīm*—the path; *avaśaḥ*—helplessly; *abhyeti*—he undergoes; *anirvṛtaḥ*—discontented; *prāsaṅgikaiḥ*—resulting from association with material nature; *karma-doṣaiḥ*—by faulty actions; *sat*—good; *asat*—bad; *miśra*—mixed; *yoniṣu*—in different species of life.

TRANSLATION

The conditioned soul therefore transmigrates in 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-doṣaiḥ* 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-asaṁ-miśra-yoniṣu*. 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 *saṁsāra-padaṁ*, 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 other alternative.

TEXT 4

अर्थे लविद्यमानेऽपि संसृतिर्न निवर्तते ।
 ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥ ४ ॥

arthe hy avidyamāne 'pi
saṁsṛtiḥ na nivartate
dhyāyato viṣayān asya
svapne 'narthāgamo yathā

arthe—real cause; *hi*—certainly; *avidyamāne*—not existing; *api*—although; *saṁsṛtiḥ*—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 to lord 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.

PURPORT

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 to lord 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, then 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* (Bg. 5.29), He is the beneficiary for all the results of sacrifices and penances (*bhoktāraṁ 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, he 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 is 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.

TEXT 5

अत एव शनैश्चित्तं प्रसक्तमसतां पथि ।
भक्तियोगेन तीव्रेण विरक्त्या च नयेदशम् ॥ ५ ॥

*ata eva śanaish cittam
prasaktam asatām pathi
bhakti-yogena tivreṇa
viraktyā ca nayed vaśam*

ata eva—therefore; *śanaish*—gradually; *cittam*—mind, consciousness; *prasaktam*—attached; *asatām*—of material enjoyments; *pathi*—on the path; *bhakti-yogena*—by devotional service; *tivreṇa*—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 anyone; 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 should engage very seriously in the devotional service of the Lord. This means that he 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-samyama*. 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, it 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 asatām 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 for this temporary material nature. The mind has to be fixed at the eternal lotus feet of the Supreme Lord. *Sa vai manaḥ kṛṣṇa-padāravindayoḥ*.

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

यमादिभिर्योगपथैरभ्यसञ् श्रद्धयान्वितः ।
मयि भावेन सत्येन मत्कथाश्रवणेन च ॥ ६ ॥

*yamādibhir yoga-pathair
abhyasañ śraddhayānvitah
mayi bhāvena satyena
mat-kathā-śravaṇena ca*

yama-ādibhiḥ—beginning with *yama*; *yoga-pathaiḥ*—by the *yoga* system; *abhyasan*—practicing; *śraddhayā anvitah*—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*, *prāṇāyāma*, *pratyāhāra*, *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 to 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-samanvitah*: 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 (*ahamī sarvasya prabhavaḥ*), then one understands the *Vedānta* aphorism *janmādy asya yataḥ* (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 (*śraddhayānvitah*). 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, *kapaṭa*. The *Bhāgavatam* does not allow this duplicity. In the beginning of *Śrīmad-Bhāgavatam* it is clearly stated, *paramo nirmatsarāṇām*: “This treatise of *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

सर्वभूतसमत्वेन निर्वैरेणाप्रसङ्गतः ।
ब्रह्मचर्येण मीनेन स्वधर्मेण बलीयसा ॥ ७ ॥

*sarva-bhūta-samatvena
nirvairēṇāprasaṅgataḥ
brahmacaryeṇa maunena
sva-dharmeṇa balīyasā*

sarva—all; *bhūta*—living entities; *samatvena*—by seeing equally; *nirvairēṇa*—without enmity; *aprasaṅgataḥ*—without intimate connections; *brahmacaryeṇa*—by celibacy; *maunena*—by silence; *sva-dharmeṇa*—by one’s occupation; *balīyasā*—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. *Aprasaṅgataḥ* 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, *balīyasā*, means “offering the result 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

यदृच्छयोपलब्धेन सन्तुष्टो मितभुङ् मूनिः ।
विविक्तशरणः शान्तो मैत्रः करुण आत्मवान् ॥ ८ ॥

yadṛcchayopalabdhenā
santuṣṭo mīta-bhuṅṅ muniḥ
vivikta-śaraṇaḥ śānto
maitraḥ karuṇa ātmavān

yadṛcchayā—without difficulty; *upalabdhenā*—with what is obtained; *santuṣṭaḥ*—satisfied; *mīta*—little; *bhuṅṅ*—eating; *muniḥ*—thoughtful; *vivikta-śaraṇaḥ*—living in a secluded place; *śāntaḥ*—peaceful; *maitraḥ*—friendly; *karuṇaḥ*—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 to be 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* con-

clusion, 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, so 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 (*vivikta-sāraṇa*) to live in a secluded place. The next item is *sānta*, 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

सानुबन्धे च देहेऽस्मिन्नकुर्वन्नसदाग्रहम् ।

ज्ञानेन दृष्टत्त्वेन प्रकृतेः पुरुषस्य च ॥ ९ ॥

*sānubandhe ca dehe 'sminn
akurvann asad-āgraham
jñānena dṛṣṭa-tattvena
prakṛteḥ puruṣasya ca*

sa-anubandhe—with bodily relationships; *ca*—and; *dehe*—towards the body; *asmin*—this; *akurvan*—not doing; *asad-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

निवृत्तबुद्धयवस्थानो दूरीभूतान्यदर्शनः ।
उपलभ्यात्मनाऽऽत्मानं चक्षुषेवार्कमात्मदृक् ॥१०॥

nivṛtta-buddhy-avasthāno
dūrībhūtānya-darśanaḥ
upalabhyātmanātmānaṁ
caḥṣuṣevārkam ātma-dṛk

nivṛtta—transcended; *buddhi-avasthānaḥ*—the stages of material consciousness; *dūrībhūta*—far off; *anya*—other; *darśanaḥ*—conceptions of life; *upalabhya*—having realized; *ātmanā*—by his purified intellect; *ātmanam*—his own self; *caḥṣuṣā*—with his eyes; *iva*—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 *dūrībhūtānya-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-saṁhitā* (Bs. 5.38) it is stated that (*premāñjana-cchurita*) when one's eyes are smeared with love of Kṛṣṇa, 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. *Caḥṣuṣevārkam*: as we can see the sun without a doubt, so 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, then 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 automatically the senses become purified, and with purified senses one can actually discharge devotional service.

TEXT 11

मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ।
सतो बन्धुमसच्चक्षुः सर्वानुस्यूतमद्रयम् ॥११॥

mukta-liṅgam sad-ābhāsam
asati pratipadyate
sato bandhum asac-caḥṣuḥ
sarvānusyūtam advayam

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-caḥṣuḥ*—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.

PURPORT

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.

TEXT 12

यथा जलस्थ आभासः स्थलस्थेनावदृश्यते ।
स्वामासेन तथा सूर्यो जलस्थेन दिवि स्थितः ॥१२॥

yathā jala-stha ābhāsaḥ
sthala-sthenāvadr̥śyate
svābhāsenā tathā sūryo
jala-sthena divi sthitaḥ

yathā—as; *jala-sthaḥ*—situated on water; *ābhāsaḥ*—a reflection; *sthala-sthena*—situated on the wall; *avadr̥śyate*—is perceived; *svābhāsenā*—by its reflection; *tathā*—in that way; *sūryaḥ*—the sun; *jala-sthena*—situated on the water; *divi*—in the sky; *sthitaḥ*—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 त्रिवृदहङ्कारो भूतेन्द्रियमनोमयैः ।
स्वामासैर्लक्षितोऽनेन सदाभासेन सत्यदृक् ॥१३॥

evam trivṛd-ahaṅkāro
bhūteṅdriya-manomayaiḥ
svābhāsair lakṣito 'nena
sad-ābhāsenā satya-dṛk

evam—thus; *tri-vṛt*—the threefold; *ahaṅkāraḥ*—false ego; *bhūta-indriya-manāḥ-mayaiḥ*—consisting of body, senses and mind; *svābhāsaiḥ*—by its own reflections; *lakṣitaḥ*—is revealed; *anena*—by this; *sat-ābhāsenā*—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 his 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

भूतसूक्ष्मेन्द्रियमनोबुद्ध्यादिविह निद्रया ।
लीनेष्वसति यस्तत्र विनिद्रो निरहंकियः ॥१४॥

*bhūta-sūkṣmendriya-mano-
buddhy-ādiṣv iha nidrayā
līneṣv asati yas tatra
vinidro nirahaṅkriyaḥ*

bhūta—the material elements; *sūkṣma*—the objects of enjoyment; *indriya*—the material senses; *manaḥ*—mind; *buddhi*—intelligence; *ādiṣu*—and so on; *iha*—here; *nidrayā*—by sleep; *līneṣu*—merged; *asati*—in the unmanifest; *yaḥ*—who; *tatra*—there; *vinidraḥ*—awake; *nirahaṅkriyaḥ*—freed from false ego.

TRANSLATION

Although he appears to be merged in the five material elements, the objects of material enjoyment, the material senses and material mind and intelligence, a devotee 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 the 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 who 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

मन्यमानस्तदाऽऽत्मानमनष्टो नष्टवन्मृषा ।
नष्टेऽहङ्कारेण द्रष्टा नष्टवित्त इवातुरः ॥१५॥

*manyamānas tadātmānam
anaṣṭo naṣṭavan mṛṣā
naṣṭe 'haṅkaraṇe draṣṭā
naṣṭa-vitta ivāturaḥ*

manyamānaḥ—thinking; *tadā*—then; *ātmānam*—himself; *anaṣṭaḥ*—although not lost; *naṣṭa-vat*—as lost; *mṛṣā*—falsely; *naṣṭe ahaṅkaraṇe*—because of the disappearance of the ego; *draṣṭā*—the seer; *naṣṭa-vittaḥ*—one who has lost his fortune; *iva*—like; *āturaḥ*—distressed.

TRANSLATION

Although the living entity can vividly feel his existence as the seer, still, 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, then 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, then 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 प्रत्यवमृश्यासावात्मानं प्रतिपद्यते ।
साहङ्कारस्य द्रव्यस्य योऽवस्थानमनुग्रहः ॥१६॥

*evaṁ pratyavamṛśyāsāv
ātmānaṁ pratipadyate
sāhaṅkārasya dravyasya
yo 'vasthānam anugrahaḥ*

evaṁ—thus; *pratyavamṛśya*—after understanding; *asau*—that person; *ātmānam*—his self; *pratipadyate*—realizes; *sa-ahaṅkārasya*—accepted under false ego; *dravyasya*—of the situation; *yaḥ*—who; *avasthānam*—resting place; *anugrahaḥ*—the manifest.

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 *Īsopaniṣad* that everything belongs to the Lord. *Īśāvāsyam idaṁ sarvaṁ*. 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.

TEXT 17

देवहृतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन्न विमुञ्चति कर्हिचित् ।
अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥१७॥

devahūtir uvāca
puruṣaṁ prakṛtir brahman
na vimuñcati karhicit

anyonyāpāśrayatvāc ca
nityatvād anayoḥ prabho

devahūtiḥ uvāca—Devahūti said; *puruṣam*—the spirit soul; *prakṛtiḥ*—material nature; *brahman*—O *brāhmaṇa*; *na*—not; *vimuñcati*—does release; *karhicit*—at any time; *anyonya*—to one another; *apāśrayatvāt*—from attraction; *ca*—and; *nityatvāt*—from eternality; *anayoḥ*—of them both; *prabho*—O my Lord.

TRANSLATION

Śrī Devahūti 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

Devahūti, 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 Devahūti 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

यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः ।
अर्पा रसस्य च यथा तथा बुद्धेः परस्य च ॥१८॥

*yathā gandhasya bhūmeś ca
na bhāvo vyatirekataḥ
apān rasasya ca yathā
tathā buddheḥ parasya ca*

yathā—as; *gandhasya*—of aroma; *bhūmeḥ*—of earth; *ca*—and; *na*—no; *bhāvaḥ*—existence; *vyatirekataḥ*—separate; *apān*—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, so 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.

TEXT 19

अकर्तुः कर्मबन्धोऽयं पुरुषस्य यदाश्रयः ।
गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥१९॥

. *akartuḥ karma-bandho 'yam
puruṣasya yad-āśrayaḥ
guṇeṣu satsu prakṛteḥ
kaivalyam teṣv ataḥ katham*

akartuḥ—of the passive performer, the non-doer; *karma-bandhaḥ*—bondage to fruitive activities; *ayam*—this; *puruṣasya*—of the soul; *yad-āśrayaḥ*—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*: 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* (Bg. 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

कचित् तत्त्वावमर्शेन निवृत्तं भयमुल्बणम् ।
अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥२०॥

kvacit tattvāvamarsēna
nivṛttam bhayam ulbaṇam
anivṛtta-nimittatvāt
punaḥ pratyavatiṣṭhate

kvacit—in a certain case; *tattva*—the fundamental principles; *avamarsēna*—by reflecting upon; *nivṛttam*—avoided; *bhayam*—fear; *ulbaṇam*—great; *anivṛtta*—not ceased; *nimittatvāt*—since the cause; *punaḥ*—again; *pratyavatiṣṭhate*—it appears.

TRANSLATION

Even if the great fear of bondage is avoided by mental speculation and inquiry into the fundamental principles, still it may 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* states (Bg. 7.27), *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, he 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, then 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* 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-labdhave*). 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 because 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

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना ।
तीव्रया मयि भक्त्या च श्रुतसम्भृतया चिरम् ॥२१॥

śrī bhagavān uvāca
animitta-nimittena
sva-dharmeṇāmālātmanā
tīvrayā mayi bhaktyā ca
śruta-sambhṛtayā ciram

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *animitta-nimittena*—without desiring the fruits of activities; *sva-dharmeṇa*—by executing one’s prescribed duties; *amala-ātmanā*—with a pure mind; *tīvrayā*—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 of 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-dharmeṇāmālātmanā*).

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 Kṛṣṇa consciousness. One has to perform his prescribed duties in Kṛṣṇa consciousness. There is no necessity of changing one's prescribed duties; one simply has to act in Kṛṣṇa consciousness. In discharging Kṛṣṇa conscious duties, one should determine whether, by his professional or occupational duties, Kṛṣṇa, the Supreme Personality of Godhead, is satisfied. In another place in the *Bhāgavatam* it is said, *svanuṣṭhitasya dharmasya saṁsiddhir hari-toṣaṇam*: 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 Kṛṣṇa. Kṛṣṇa 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 Kṛṣṇa, he was not willing to fight, that was imperfect.

If one wants to perfect his life, then he should discharge his prescribed duties for the satisfaction of Kṛṣṇa. One must act in Kṛṣṇa consciousness,

for such action will never produce any reaction (*animitta-nimittena*). This is also confirmed in *Bhagavad-gītā*. *Yajñārthāt 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 Kṛṣṇa 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 transcendental appearance, activities, disappearance, instructions, etc., of the Lord.

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-gītā* 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 दृष्टतत्त्वेन वैराग्येण बलीयसा ।

तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥२२॥

jñānena dṛṣṭa-tattvena
vairāgyeṇa baliyasā
tapo-yuktena yogena
tīvrenātmā-samādhinā

jñānena—in knowledge; *dṛṣṭa-tattvena*—with vision of the Absolute Truth; *vairāgyeṇa*—with renunciation; *baliyasā*—very strong; *tapo-yuktena*—by

engagement in austerity; *yogena*—by mystic *yoga*; *tīvreṇa*—firmly fixed; *ātma-samādhinā*—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-saniyama*. *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 he becomes fixed in devotional service, and his faith cannot be shaken by any material allurements.

TEXT 23

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् ।
तिरोमवित्री शनकैरग्नेर्योनिरिवारणिः ॥२३॥

*prakṛtiḥ puruṣasyeha
dahyamānā tv ahar-niśam*

*tiro-bhavitṛi śanakair
agner yonir ivāraṇiḥ*

prakṛtiḥ—the influence of material nature; *puruṣasya*—of the living entity; *iha*—here; *dahyamānā*—being consumed; *tu*—but; *ahar-niśam*—day and night; *tiraḥ-bhavitṛi*—disappearing; *śanakair*—gradually; *agneḥ*—of fire; *yonih*—the cause of appearance; *iva*—as; *araṇiḥ*—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

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 to 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

शुक्तभोगा परित्यक्ता दृष्टदोषा च नित्यशः ।
नेश्वरस्याशुभं धत्ते स्वे महिम्नि स्थितस्य च ॥२४॥

*bhukta-bhogā parityaktā
dṛṣṭa-doṣā ca nityaśaḥ
neśvarasyāśubham dhatte
sve mahimni sthitasya ca*

bhukta—enjoyed; *bhogā*—enjoyment; *parityaktā*—given up; *dṛṣṭa*—discovered; *doṣā*—faultiness; *ca*—and; *nityaśaḥ*—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, he 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 *īśvara-parama*, 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

यथा सप्रतिबुद्धस्य प्रस्वापो बह्वनर्थभृत् ।
स एव प्रतिबुद्धस्य न वै मोहाय कल्पते ॥२५॥

*yathā hy apratibuddhasya
prasvāpo bahv-anartha-bhṛt
sa eva pratibuddhasya
na vai mohāya kalpate*

yathā—as; *hi*—indeed; *apratibuddhasya*—of one who is sleeping; *prasvāpaḥ*—the dream; *bahv-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 Kṛṣṇa 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 Kṛṣṇa 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 he does not have this knowledge, a conditioned soul 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 प्रकृतिर्मयि मानसम् ।
युञ्जतो नापकुरुत आत्मारामस्य कर्हिचित् ॥२६॥

*evam vidita-tattvasya
prakṛtir mayi mānasam
yuñjato nāpakuruta
ātmārāmasya karhicit*

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; *ātmārāmasya*—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, that is called 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, similarly, a devotee engages in constructing a big temple to 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, he 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

यदैवमध्यात्मरतः कालेन बहुजन्मना ।
सर्वत्र जातवैराग्य आ ब्रह्मभुवनान्मुनिः ॥२७॥

*yadāivam adhyātma-rataḥ
kālena bahu-janmanā
sarvatra jāta-vairāgya
ā brahma-bhuvanān muniḥ*

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 Brahmaloaka; *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 Brahmaloaka; 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 Vṛndāvana. 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 Brahmaloaka. 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

मद्भक्तः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा ।
निःश्रेयसं स्वसंस्थानं कैवल्यार्ख्यं मदाश्रयम् ॥२८॥
प्राप्नोतीहाञ्जसा धीरः स्वदृशाच्छिन्नसंशयः ।
यद्गत्वा न निवर्तेत योगी लिङ्गाद्विनिर्गमे ॥२९॥

*mad-bhaktaḥ pratibuddhārtho
mat-prasādena bhūyasā
niḥśreyasaṁ sva-saṁsthānaṁ
kaivalyākhyam mad-āśrayam*

*prāpnotīhāñjasā dhīraḥ
sva-dṛśā cchinna-saṁśayaḥ
yad gatvā na nivarteta
yogī liṅgād vinirgame*

mad-bhaktaḥ—My devotee; *pratibuddha-arthāḥ*—self-realized; *mat-prasādena*—by My causeless mercy; *bhūyasā*—unlimited; *niḥśreyasaṁ*—the ultimate perfectional goal; *sva-saṁsthānam*—his abode; *kaivalya-ākhyam*—called *kaivalya*; *mat-āśrayam*—under My protection; *prāpnoti*—attains; *iha*—in this life; *añjasā*—truly; *dhīraḥ*—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* means 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*, *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 Vaikuṅṭhas, chief of which is Kṛṣṇaloka. Some devotees are elevated to the Vaikuṅṭha planets, and some are elevated to the planet of Kṛṣṇaloka. 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 Vaikuṅṭhas, or with Kṛṣṇa in Kṛṣṇaloka, go to those abodes, wherefrom they never return.

TEXT 30

यदा न योगोपचितासु चेतो
मायासु सिद्धस्य विषज्जतेऽङ्ग ।
अनन्यहेतुष्वथ मे गतिः स्याद्
आत्यन्तिकी यत्र न मृत्युहासः ॥३०॥

*yadā na yogopacitāsu ceto
māyāsu siddhasya viṣajjate 'ṅga
ananya-hetuṣv atha me gatiḥ syād
ātyantikī yatra na mṛtyu-hāsaḥ*

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, so mystic yogic powers are also material. A perfect *yogī*'s 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 *Bhaktivedānta purports of the Third Canto, Twenty-seventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Understanding Material Nature."*

CHAPTER TWENTY-EIGHT

Kapilā's Instructions on the Execution
of Devotional Service

TEXT 1

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सबीजस्य नृपात्मजे ।
मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥ १ ॥

śrī bhagavān uvāca
yogasya lakṣaṇam vākṣye
sabījasya nṛpātma-je
mano yenaiva vidhinā
prasannaṁ yāti sat-patham

śrī bhagavān uvāca—the Personality of Godhead said; *yogasya*—of the *yoga* system; *lakṣaṇam*—description; *vākṣye*—I shall explain; *sa-bījasya*—authorized; *nṛpa-ātma-je*—O daughter of the King; *manaḥ*—the mind; *yena*—by which; *eva*—certainly; *vidhinā*—by practice; *prasannaṁ*—joyful; *yāti*—attains; *sat-patham*—the path of the Absolute Truth.

TRANSLATION

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*, *pratyāhāra*, *dhāraṇā*, *dhyaṇa* 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

स्वधर्माचरणं शक्त्या विधर्माच्च निवर्तनम् ।
दैवाल्लब्धेन सन्तोष आत्मविच्चरणार्चनम् ॥ २ ॥

*sva-dharmācaraṇam śaktyā
vidharmāc ca nivartanam
daivāl labdhena santoṣa
ātmavic-caraṇārcanam*

sva-dharma-ācaraṇam—executing one's prescribed duties; *śaktyā*—to the best of one's ability; *vidharmāt*—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; *caraṇa*—the feet; *arcanam*—worshipping.

TRANSLATION

One should execute his prescribed duties to the best of his ability and avoid performing duties which are 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 (*arcanam*) surrender unto him, for by inquiring from and worshipping him one can learn spiritual activities.

The first recommendation is *sva-dharmācaraṇam*. 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*, *vaiśya* and *śūdra*. These particular duties are mentioned in the *sāstra*, and particularly in *Bhagavad-gītā*. *Sva-dharmācaraṇam* means that one must discharge the prescribed duties of his particular division of society faithfully and to the best of one's 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

ग्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा ।
मितमेध्यादनं शश्वद्विक्तक्षेमसेवनम् ॥ ३ ॥

*grāmya-dharma-nivṛttiś ca
mokṣa-dharma-ratis tathā*

*mita-medhyādanam śaśvad
vivikta-kṣema-sevanam*

grāmya—conventional; *dharma*—religious practice; *nivṛttiḥ*—ceasing; *ca*—and; *mokṣa*—for salvation; *dharma*—religious practice; *ratih*—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 for 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 सत्यमस्तेयं यावदर्थपरिग्रहः ।
ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥ ४ ॥

*ahiṁsā satyam asteyam
yāvat-artha-parigrahaḥ
brahmacaryam tapaḥ śaucam
svādhyāyaḥ puruṣārcanam*

ahiṁsā—nonviolence; *satyam*—truthfulness; *asteyam*—refraining from theft; *yāvat-artha*—as much as necessary; *parigrahaḥ*—possessing; *brahmacaryam*—celibacy; *tapaḥ*—austerity; *śaucam*—cleanliness; *svādhyāyaḥ*—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, *puruṣam śāśvatam*. Therefore in *yoga* practice one must not only 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. *Brahmacaryam* 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.

Svādhyaḥ 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

मौनं सदासनजयः स्थैर्यं प्राणजयः शनैः ।
प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥ ५ ॥

maunaṁ sad-āsana-jayaḥ
sthairyaṁ prāṇa-jayaḥ śanaīḥ
pratyaḥāraś cendriyāṇāṁ
viṣayān manasā hṛdi

maunam—silence; *sat*—good; *āsana*—yogic postures; *jayaḥ*—controlling; *sthairyam*—steadiness; *prāṇa-jayaḥ*—controlling the vital air; *śanaīḥ*—gradually; *pratyaḥārah*—withdrawal; *ca*—and; *indriyāṇām*—of the senses; *viṣyāt*—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 *haṭha-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

स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् ।
वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥ ६ ॥

svadhiṣṇyānām eka-deśe
manasā prāṇa-dhāraṇam
vaikuṇṭha-līlābhidyānaṁ
samādhānaṁ tathātmanaḥ

svadhiṣṇyānām—within the vital air circles; *eka-deśe*—in one spot; *manasā*—with the mind; *prāṇa*—the vital air; *dhāraṇam*—fixing; *vaikuṇṭha-līlā*—on the pastimes of the Supreme Personality of Godhead; *abhidyānam*—concentration; *samādhānam*—*samādhi*; *tathā*—thus; *ātmanaḥ*—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 *samādhi* or *samādhāna* 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, *vaikuṇṭha-līlā*. *Līlā* 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 Prahāda Mahārāja, Dhruva Mahārāja and Ambarīṣa 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

एतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् ।
बुद्ध्या युञ्जीत शनकैर्जितप्राणो ह्यतन्द्रितः ॥ ७ ॥

*etair anyaiś ca pathibhir
mano duṣṭam asat-patham
buddhyā yuñjīta śanakair
jīta-prāṇo hy atandritaḥ*

etaiḥ—by these; *anyaiḥ*—by other; *ca*—and; *pathibhiḥ*—processes; *manaḥ*—the mind; *duṣṭam*—contaminated; *asat-patham*—on the path of material enjoyment; *buddhyā*—by the intelligence; *yuñjīta*—one must control; *śanakaiḥ*—gradually; *jīta-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-sāstra*. 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

शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् ।
तस्मिन् स्वस्ति समासीन ऋजुकायः समभ्यसेत् ॥ ८ ॥

*śucau deśe pratiṣṭhāpya
vijitāsana āsanam
tasmin svasti samāsīna
ṛju-kāyaḥ samabhyaset*

śucau deśe—in a sanctified place; *pratiṣṭhāpya*—after placing; *vijitā-āsanāḥ*—controlling the sitting postures; *āsanam*—a seat; *tasmin*—in that place; *svasti samāsīnaḥ*—sitting in an easy posture; *ṛju-kāyaḥ*—keeping the body erect; *samabhyaset*—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 samāsīnaḥ*. 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 शोधयेन्मार्गं पूरकुम्भकरेचकैः ।
प्रतिकूलेन वा चित्तं यथा स्थिरमचञ्चलम् ॥ ९ ॥

prāṇasya śodhayen mārgam
pūra-kumbhaka-recakaiḥ
pratikūlena vā cittam
yathā sthiram acañcalam

prāṇasya—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; *acañcalam*—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 yogī 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 manaḥ kṛṣṇa-padāravindayoḥ*: the devotee Ambarīṣa 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 *haṭha-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 *īḍa* and *piṅgala*. The ultimate purpose of clearing the *īḍa* and *piṅgala* 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* (8.8) it is said that one must practice the breathing exercise (*abhyāsa-yoga-yuktena*). 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 of this age, and therefore Lord Caitanya recommended, *kīrtanīyaḥ sadā hariḥ*: 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

मनोऽचिरात्स्याद्विरजं जितश्वासस्य योगिनः ।
वाय्वग्निभ्यां यथा लोहं ध्मातं त्यजति वै मलम् ॥ १० ॥

mano 'cirāt syād virajam
jīta-svāsasya yoginaḥ

vāyu-agnibhyāṁ yathā lohaṁ
dhmātaraṁ tyajati vai malam

manaḥ—the mind; *acirāt*—soon; *syāt*—can be; *virajam*—free from disturbances; *jīta-śvāsasya*—whose breathing is controlled; *yoginaḥ*—of the *yogī*; *vāyu-agnibhyām*—by air and fire; *yathā*—just as; *loham*—gold; *dhmātaraṁ*—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, *paraṁ 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-darpaṇa-mārjanam*: 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

प्रणायामैर्दहेदोषान्धारणामिश्च किल्बिषान् ।
प्रत्याहारेण संसर्गान्चानेनानीश्वरान् गुणान् ॥११॥

prāṇāyāmair dahed doṣān
dhāraṇābhiś ca kilbiṣān
pratyaḥāreṇa saṁsargān
dhyānenāniśvarān guṇān

prāṇāyāmāiḥ—by practice of *prāṇāyāma*; *dahet*—one can eradicate; *doṣān*—contaminations; *dhāraṇābhiḥ*—by concentrating the mind; *ca*—and; *kilbiṣān*—sinful activities; *pratyaḥāreṇa*—by restraining the senses;

saṁsargān—material association; *dhyānena*—by meditating; *aniśvarān 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 Āyur-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 Āyur-vedic process of treatment is based upon these items. Āyur-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 samatīyātān brahma-bhūyāya kalpate*. 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 other is 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

यदा मनः स्वं विरजं योगेन सुसमाहितम् ।
काष्ठां भगवतो ध्यायेत्स्ववासाग्रचलोकनः ॥१२॥

*yadā manaḥ svam virajam
yogena susamāhitam
kāṣṭhām bhagavato dhyāyet
sva-nāsāgrāvalokanaḥ*

yadā—when; *manaḥ*—the mind; *svam*—own; *virajam*—purified; *yogena*—by *yoga* practice; *su-samāhitam*—controlled; *kāṣṭhām*—the plenary expansion; *bhagavataḥ*—of the Supreme Personality of Godhead; *dhyāyet*—one should meditate upon; *sva-nāsā-agra*—the tip of one's nose; *avalokanaḥ*—looking at.

TRANSLATION

When the mind is perfectly purified by this practice of *yoga*, then 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 *kāṣṭhām* 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 (*puruṣārcaṇam*), 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

प्रसन्नवदनाम्भोजं पद्मगर्भारुणेक्षणम् ।
नीलोत्पलदलत्रयाम् शङ्खचक्रगदाधरम् ॥१३॥

*prasanna-vadanāmbhojaṁ
padma-garbhāruṇekṣaṇam
nīlotpala-dala-śyāmaṁ
śaṅkha-cakra-gadā-dharam*

prasanna—cheerful; *vadana*—countenance; *ambhojam*—lotuslike; *padma-garbhā*—the interior of a lotus; *aruṇa*—ruddy; *ikṣaṇam*—with eyes; *nīlotpala*—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 a 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 on 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 *nīlotpala-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-garbhāruṇekṣaṇam*. 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

लसत्पङ्कजकिञ्चुत्कपोतकौशेयवाससम् ।
श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥१४॥

lasat-paṅkaja-kiñjalka-
pīta-kaūśeya-vāśasam
śrīvatsa-vakṣasaṁ bhrājat
kaustubhāmukta-kandharam

lasat—shining; paṅkaja—of a lotus; kiñjalka—filaments; pīta—yellow; kaūśeya—silk cloth; vāśasam—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

मत्तद्विरेफकलया परीतं वनमालया ।
परार्थद्धारस्वतयकिरीटाङ्गदन्पुरम् ॥१५॥

matta-dvirepha-kalayā
parītaṁ vana-mālayā

parārdhya-hāra-valaya-
kirīṭāṅgada-nūpuram

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; āṅgada—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 Vaikuṅṭha 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 because 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

काञ्चीगुणोत्सङ्घोणिं हृदयाम्बोजविष्टरम् ।
दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१६॥

kāñcī-guṇollasac-chroṇiṁ
hṛdayāmbhoja-viṣṭaram

*darśanīyatamaṁ śāntaṁ
mano-nayana-vardhanam*

kāñcī—girdle; *guṇa*—quality; *ullasat*—brilliant; *śronim*—His loins and hips; *hṛdaya*—heart; *ambhoja*—lotus; *viṣṭaram*—whose seat; *darśanīyatamaṁ*—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 *darśanīyatamaṁ*, which is used in this verse, means that the Lord is so beautiful that the devotee-*yogī* 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. All the propensities that we feel in the material world are never satisfied. Because of material contamination, not all of the propensities we feel in the material world are satisfied. 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. This 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 शश्वत्सर्वलोकनमस्कृतम् ।
सन्तं वयसि कैशोरे भृत्यानुग्रहकातरम् ॥१७॥

apīcya-darśanaṁ śaśvat
sarva-loka-namaskṛtam
santaṁ vayasai kaiśore
bhṛtyānugraha-kātaram

apīcya-darśanam—very beautiful to see; *śaśvat*—eternal; *sarva-loka*—by all the inhabitants of every planet; *namaḥ-kṛtam*—worshipable; *santam*—situated; *vayasai*—in youth; *kaiśore*—in boyhood; *bhṛtya*—upon His devotees; *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.

PURPORT

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* (Bs. 5.33) it is also stated: *advaitam acyutam anādim ananta-rūpam ādyaṁ purāṇa-puruṣaṁ nava-yauvanarī ca*. The Original Person is one without a second, yet He never appears old; He always appears as everfresh 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, so the Lord is also very eager to bestow benediction upon the pure devotees.

TEXT 18

कीर्तन्यतीर्थयशसं पुण्यश्लोकयन्त्रस्करम् ।
ध्यायेद्देवं समग्राङ्गं यावन्न च्यवते मनः ॥१८॥

*kīrtanya-tīrtha-yaśasaṁ
 puṇya-śloka-yaśaskaram
 dhyāyed devam samagrāṅgaṁ
 yāvan na cyavate manaḥ*

kīrtanya—worth singing; *tīrtha-yaśasam*—the glories of the Lord; *puṇya-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*—deviates; *manaḥ*—the mind.

TRANSLATION

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. *Om tad viṣṇoḥ paramaṁ padam sadā paśyanti sūrayaḥ*: 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 jewel, 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*. He was chanting, “*Gopī! Gopī! Gopī!*” 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, Prahāda, 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 Prahāda Mahārāja and Bali Mahārāja, were born of demoniac families. Prahāda Mahārāja's father was a demon, and Bali Mahārāja was the grandson of Prahāda 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 ब्रजन्तमासीनं शयानं वा गुहाश्रयम् ।
 प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥१९॥

*sthitam vrajantam āsīnam
 śayānam vā guhāśrayam
 prekṣaṇīyehitam dhyāyec
 chuddha-bhāvena cetasā*

sthitam—standing; *vrajantam*—moving; *āsīnam*—sitting; *śayānam*—lying down; *vā*—or; *guhā-āśayam*—the Lord dwelling in the heart; *prekṣaṇīya*—beautiful; *īhitam*—pastimes; *dhyāyet*—he should visualize; *śuddha-bhāvena*—pure; *cetasā*—by the mind.

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

तस्मिन्लब्धपदं चित्तं सर्वावयवसंस्थितम् ।
विलस्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥२०॥

*tasmīṅ labdha-padam cittaṅ
sarvāva yava-saṁsthitam*

*vilakṣyaikatra saṁyujyād
aṅge bhagavato muniḥ*

tasmin—on the form of the Lord; *labdha-padam*—fixed; *cittam*—the mind; *sarva*—all; *avayava*—limbs; *saṁsthitam*—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

सञ्चिन्तयेद्भगवत्शरणारविन्दं
वज्राकुशचक्रसरोरुहलान्छनाढ्यम् ।
उत्तुङ्गरक्तविलसन्नखचक्रवाल-
ज्योत्स्नाभिराहतमहद्व्युदयान्धकारम् ॥२१॥

*sañcintayed bhagavataś caraṇāravindam
vajrāṅkuṣa-dh vāja-saroruha-lāñchanāḍhyam*

*uttuṅga-rakta-vilasan-nakha-cakravāla-
jyotsnābhir āhata-mahad-dhṛdayāndhakāram*

sañcintayet—he should concentrate; *bhagavataḥ*—of the Lord; *carāṇa-aravindam*—on the lotus feet; *vajra*—thunderbolt; *aṅkuṣa*—goad (rod for driving elephants); *dhvaja*—banner; *saroruha*—lotus; *lāñchana*—marks; *ādhyam*—adorned with; *uttuṅga*—prominent; *rakta*—red; *vilasat*—brilliant; *nakha*—nails; *cakravāla*—the circle of the moon; *jyotsnābhiḥ*—with splendor; *āhata*—dispelled; *mahat*—thick; *hṛdaya*—of the heart; *andhakāram*—darkness.

TRANSLATION

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 orbit 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.

TEXT 22

यच्छौचनिःसृतसरित्प्रवरोदकेन
तीर्थेन मूर्च्छ्याधिकृतेन शिवः शिवोऽभूत्।
ध्यातुर्मनःशमलशैलनिःसृष्टवज्रं
ध्यायेच्चिरं भगवतश्चरणारविन्दम् ॥२२॥

*yac-chauca-niṣṛta-sarit-pravarodakena
tīrthena mūrdhny adhikṛtena śivaḥ śivo 'bhūt
dhyātur manaḥ-śamala-śaila-niṣṛta-vajraṁ
dhyāyec ciraṁ bhagavataś carāṇaravindam*

yac—the Lord's lotus feet; *śauca*—washing; *niṣṛta*—gone forth; *sarit-pravara*—of the Ganges; *udakena*—by the water; *tīrthena*—holy; *mūrdhni*—on his head; *adhikṛtena*—borne; *śivaḥ*—Lord Śiva; *śivaḥ*—auspicious; *abhūt*—became; *dhyātuḥ*—of the meditator; *manaḥ*—in the mind; *śamala-śaila*—the mountain of sin; *niṣṛta*—hurled; *vajraṁ*—thunderbolt; *dhyāyet*—one should meditate; *ciraṁ*—for a long time; *bhagavataḥ*—of the Lord; *carāṇa-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* it is said: *ekale īśvara kṛṣṇa, āra 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 footwash 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 *pāṣaṇḍī*, 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 *yogī*. If a *yogī* 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

जानुद्वयं जलजलोचनया जनन्या
 लक्ष्म्याखिलस्य सुरवन्दितया विधातुः।
 उन्नोर्निधाय करपल्लवरोचिषा यत्
 संलालितं हृदि विभोरभवस्य कुर्यात् ॥२३॥

*jānu-dvayaṁ jalaja-locanayā jananyā
 lakṣmyākhilasya sura-vanditayā vidhātuḥ
 ūrvor nidhāya kara-pallava-rociṣā yat
 saṁlālitaṁ hṛdi vibhor abhavasya kuryāt*

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; *ūrvoh*—at the thighs; *nidhāya*—having placed; *kara-pallava-rociṣā*—with her lustrous fingers; *yat*—which; *saṁlālitaṁ*—massaged; *hṛdi*—in the heart; *vibhoḥ*—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 as well as by the inhabitants of other planets. 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 in 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.

Bhavaḥ means one who accepts a material body, and *abhavaḥ* 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, He therefore has no material body.

TEXT 24

ऊरू सुपर्णभुजयोरधि शोभमाना-
 योजोनिधी अलसिकाकुसुमावभासौ ।
 व्यलम्बिपीतवरवाससि वर्तमान-
 काञ्चीकलापरिरम्भि नितम्बबिम्बम् ॥२४॥

*ūrū suparṇa-bhujayor adhi śobhamānāv
 ojo-nidhī atasikā-kusumāvabhāsau
 vyālambi-pīta-vara-vāsasi vartamāna-
 kāñcī-kalāpa-parirambhi nitamba-bimbam*

ūrū—the two thighs; *suparṇa*—of Garuḍa; *bhujayoḥ*—the two shoulders; *adhi*—on; *śobhamānāv*—beautiful; *ojo-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; *kāñcī-kalāpa*—by a girdle; *parirambhi*—encircled; *nitamba-bimbam*—His rounded hips.

TRANSLATION

Next, the *yogī* 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 *yogī* should contemplate upon 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 *yogī* 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 *Vaikunṭha* dress, or the dress the Lord wears in the spiritual sky. This cloth extends down to the Lord's ankles. Thus, since the *yogī* 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

नाभिह्रदं भुवनकोशगुहोदरस्थं
 यत्रात्मयोविधिषणात्विस्तारोपपद्यते ।
 व्यूढं हरिन्मणिपुष्पस्तनयोरमुष्य
 ध्यायेद् द्वयं विशदहारमयूखगौरम् ॥२५॥

*nābhi-hradam bhuvana-kośa-guhodara-stham
 yatrātma-yoni-dhiṣṇākhila-loka-padmam
 vyūḍham harin-maṇi-vṛṣa-stanayor amuṣya
 dhyāyed dvayam viśada-hāra-mayūkha-gauram*

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; *dhiṣṇā*—residence; *akhila-loka*—containing all planetary systems; *padmam*—lotus; *vyūḍham*—sprang up; *harit-maṇi*—like emeralds; *vṛṣa*—most exquisite; *stanayoḥ*—of nipples; *amuṣya*—of the Lord; *dhyāyet*—he should meditate on; *dvayam*—the pair; *viśada*—white; *hāra*—of pearl necklaces; *mayūkha*—from the light; *gauram*—whitish.

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 the 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

वक्षोऽधिवसमृषमस्य महाविभूतेः
 पुंसां मनोवयवविर्भूतिपादानम् ।
 कण्ठं च कास्तुभयणोरधिभूषणार्थं
 कुर्यान्मनस्यखिललोकनमस्कृतस्य ॥२६॥

vakṣo 'dhivāsam ṛṣabhasya mahā-vibhūteḥ
 puṁsāṁ mano-nayana-nirvṛtim ādadhānam
 kaṇṭham ca kaustubha-maṇer adhibhūṣaṇārtham
 kuryān manasy akhila-loka-namaskṛtasya

vakṣaḥ—the chest; *adhivāsam*—the abode; *ṛṣabhasya*—of the Supreme Personality of Godhead; *mahā-vibhūteḥ*—of Mahā-Lakṣmī; *puṁsām*—of persons; *manah*—to the mind; *nayana*—to the eyes; *nirvṛtim*—transcendental pleasure; *ādadhānam*—bestowing; *kaṇṭham*—the neck; *ca*—also; *kaustubha-maṇeḥ*—of the Kaustubha gem; *adhibhūṣaṇa-artham*—which enhances the beauty; *kuryāt*—he should meditate on; *manasi*—in the mind; *akhila-loka*—by the entire universe; *namah-kṛtasya*—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 *yogī* 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-*yogī* 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

बाहुंश्च मन्दरगिरेः परिवर्तनेन
निष्क्रिबाहुवलयानधिलोकपालान् ।
सञ्चिन्तयेद्दशशतारमसद्यतेजः
शङ्खं च तत्करसरोरुहराजहंसम् ॥२७॥

*bāhūnś ca mandara-gireḥ parivartanena
niṣkṛitā-bāhu-valayān adhiloka-pālān
sañcintayed daśa-śatāram asahya-tejaḥ
śaṅkham ca tat-kara-saroruha-rāja-hamsam*

bāhūn—the arms; *ca*—and; *mandara-gireḥ*—of Mount Mandara; *parivartanena*—by the revolving; *niṣkṛita*—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-tejaḥ*—dazzling luster; *śaṅkham*—the conch; *ca*—also; *tat-kara*—in the hand of the Lord; *saroruha*—lotuslike; *rāja-hamsam*—like a swan.

TRANSLATION

The *yogī* 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 *yogī* 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 1,000 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 1,000 spokes. The *yogī* 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.

TEXT 28

कौमोदकीं भगवतो दयितां स्मरेत्
दिग्भयरातिभटशोणितकर्मणे ।
मालां मधुव्रतवरुयगिरोपघुष्टां
चैत्यस्य तत्त्वममलं मणिमस्य कण्ठे ॥२८॥

*kaumodakīm bhagavato dayitām smaret
digdhām arāti-bhaṭa-śoṇita-kardamena
mālām madhuvrata-varūtha-giropaghuṣṭām
caityasya tattvam amalāṁ maṇim asya kaṅṭhe*

kaumodakīm—club named Kaumodakī; *bhagavataḥ*—of the Personality of Godhead; *dayitām*—very dear; *smaret*—one should remember; *digdhām*—smeared; *arāti*—of the enemies; *bhaṭa*—soldiers; *śoṇita-kardamena*—with the bloodstains; *mālām*—the garland; *madhu-vrata*—of bumblebees; *varūtha*—of a swarm; *girū*—with the sound; *upaghuṣṭām*—surrounded; *caityasya*—of the living entity; *tattvam*—principle, truth; *amalam*—pure; *maṇim*—the pearl necklace; *asya*—of the Lord; *kaṅṭhe*—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 be 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 those living entities who are pure on His neck, 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

भृत्यानुकम्पितधियेह गृहीतमूर्तेः
सञ्चिन्तयेद्भगवतो वदनारविन्दम् ।
यद्विस्फुरन्मकरकुण्डलवल्गितेन
विद्योतितामलकपोलसुदारनासम् ॥२९॥

*bhṛtyānukampita-dhiyeha grhīta-mūrteḥ
sañcintayed bhagavato vadanāravindam*

*yad visphuran-makara-kuṇḍala-valgitena
vidyotitāmala-kapolam udāra-nāsam*

bhṛtya—for the devotees; *anukampita-dhiyā*—out of compassion; *iha*—in this world; *grhīta-mūrteḥ*—who presents different forms; *sañcintayet*—one should meditate on; *bhagavataḥ*—of the Personality of Godhead; *vadana*—countenance; *aravindam*—lotuslike; *yad*—which; *visphuran*—glittering; *makara*—alligator-shaped; *kuṇḍala*—of His earrings; *valgitena*—by the oscillation; *vidyotita*—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 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*: all the different forms of the Lord are one, but some devotees want to see Him in the form of Rādhā and Kṛṣṇa, 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

यच्छ्रीनिकेतमलिभिः परिसेव्यमानं
भृत्यास्वया कुटिलकुन्तलवृन्दजुष्टम् ।
मीनद्वयाश्रयमधिक्षिपदब्जनेत्रं
ध्यायेन्मनोमयमतन्द्रित उल्लसद्भ्रु ॥३०॥

*yac chrī-niketam alibhiḥ parisevyamānam
bhūtyā svayā kuṭila-kuntala-vṛnda-juṣṭam
mīna-dvayāśrayam adhikṣipad abja-netraṁ
dhyāyen manomayam atandrita ullasad-bhru*

yac—which face of the Lord; *śrī-niketam*—a lotus; *alibhiḥ*—by bees; *parisevyamānam*—surrounded; *bhūtyā*—by elegance; *svayā*—its; *kuṭila*—curly; *kuntala*—of hair; *vṛnda*—by a multitude; *juṣṭam*—adorned; *mīna*—of fish; *dvaya*—a pair; *āśrayam*—dwelling; *adhikṣipad*—putting to shame; *abja*—a lotus; *netram*—having eyes; *dhyāyet*—one should meditate on; *manaḥ-mayam*—formed in the mind; *atandritaḥ*—attentive; *ullasat*—dancing; *bhru*—having eyebrows..

TRANSLATION

The *yogī* 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 that 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 it should not be concluded 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

तस्यावलोकमधिकं कृपयातिघोर-
तापत्रयोपशमनाय निसृष्टयस्त्रोः ।
स्निग्धसितानुगुणितं विपुलप्रसादं
ध्यायेच्चिरं विपुलभावनया गुहायाम् ॥३१॥

*tasyāvalokam adhikam kṛpayātighora-
tāpa-trayopāśamanāya nisṛṣṭam akṣṇoḥ
snigdha-smitānuguṇitam vipula-prasādam
dhyāyec ciraṁ vipula-bhāvanayā guhāyām*

tasya—of the Personality of Godhead; *avalokam*—glances; *adhikam*—frequent; *kṛpayā*—with compassion; *atighora*—most fearful; *tāpa-traya*—threefold agonies; *upāśamanāya*—soothing; *nisṛṣṭam*—cast; *akṣṇoḥ*—from His eyes; *snigdha*—loving; *smita*—smiles; *anugūṇitam*—accompanied by; *vipula*—abundant; *prasādam*—full of grace; *dhyāyet*—he should contemplate; *ciraṁ*—for a long time; *vipula*—full; *bhāvanayā*—with devotion; *guhāyām*—in the heart.

TRANSLATION

The yogīs should contemplate with full devotion upon 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.

TEXT 32

हासं हरेरवनताखिललोकतीव्र-
शोकाश्रुसागरविशोषणमत्युदारम् ।
सम्मोहनाय रचितं निजमाययास्य
भ्रूमाण्डलं मुनिकृते मकरचजस्य ॥३२॥

*hāsaṁ harer avanatākhila-loka-tīvra-
śokāśru-sāgara-viśoṣaṇam atyudāram
sammohanāya racitaṁ nija-māyayāsyā
bhṛū-maṇḍalaṁ muni-kṛte makara-dhvajasya*

hāsam—the smile; *hareḥ*—of Lord Śrī Hari; *avanata*—bowed; *akhila*—all; *loka*—for persons; *tīvra-śoka*—caused by intense grief; *śru-sāgara*—the ocean of tears; *viśoṣaṇam*—drying up; *ati-udāram*—most benevolent; *sammohanāya*—for charming; *racitaṁ*—manifested; *nija-māyayā*—by His internal potency; *asya*—His; *bhṛū-maṇḍalam*—arched eyebrows; *muni-kṛte*—for the good of the sages; *makara-dhvajasya*—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. He should also meditate on His 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. Yāmunācārya, 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

ध्यानायनं प्रहसितं बहुलाधरोष्ठ-
भासारुणायिततनुद्विजकुन्दपङ्क्ति ।
ध्यायेत्स्वदेहकुहरोष्ठवसितस्य विष्णो-
र्भक्त्याऽऽर्द्रयापितमना न पृथग्दिदक्षेत् ॥३३॥

*dhyānāyanam prahasitam bahulādharoṣṭha-
bhāsāruṇāyita-tanu-dvija-kunda-paṅkti
dhyāyet svadeha-kuhare vasitasya viṣṇor
bhaktyārdrayārpita-manā na pṛthag didkṣet*

dhyāna-ayanam—easily meditated upon; *prahasitam*—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; *bhaktiyā*—with devotion; *ārdayā*—steeped in love; *arpita-manāḥ*—his mind being fixed; *na*—not; *pṛthak*—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 yogī should no longer desire to see anything else.

PURPORT

It is recommended that the yogī 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 yogī is able to place the beautiful face of the Lord in the core of his heart, then 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

एवं हरौ भगवति प्रतिलब्धमावो
मक्त्या द्रवद्दृदय उत्पुलकः प्रमोदात् ।
औत्कण्ठ्यवापकलया मुहुर्घमान-
स्तत्रापि चित्तवडिशं शनकैर्वियुङ्क्ते ॥३४॥

*evam harau bhagavati pratilabdha-bhāvo
bhaktiyā dravad-dhṛdaya utpulakaḥ pramodāt*

*autkaṅṭhya-bāṣpa-kalayā muhur ardyamānas
tac cāpi citta-baḍīṣam śanakair viyuṅkte*

evam—thus; *harau*—towards Lord Hari; *bhagavati*—the Personality of Godhead; *pratilabdha*—developed; *bhāvaḥ*—pure love; *bhaktiyā*—by devotional service; *dravat*—melting; *dhṛdayaḥ*—his heart; *utpulakaḥ*—experiencing standing of the hairs of the body; *pramodāt*—from excessive joy; *autkaṅṭhya*—occasioned by intense love; *bāṣpa-kalayā*—by a stream of tears; *muhuḥ*—constantly; *ardyamānaḥ*—being afflicted; *tat*—that; *ca*—and; *api*—even; *citta*—the mind; *baḍīṣam*—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 to 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 *śabīja-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-saṁhitā*. The stage of *premāñjana-cchurita* can be attained by developing complete love. When one's love for the

Supreme Personality of Godhead in devotional service is fully developed, he 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 which is recommended in the lower stages is a means to come to the platform of devotional service, those who are already engaged in the transcendental loving service of the Lord are above such meditation. This stage of perfection is called Kṛṣṇa consciousness.

TEXT 35

मुक्ताश्रयं यर्हि निर्विषयं विरक्तं
निर्वाणमृच्छति मनः सहसा यथार्चिः ।
आत्मानमत्र पुरुषोऽव्यवधानमेक-
मन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥३५॥

*muktāśrayaṁ yarhi nirviṣayaṁ viraktaṁ
nirvāṇam ṛcchati manaḥ sahasā yathārciḥ
ātmānam atra puruṣo 'vyavadhānam ekam
anvīkṣate pratinivṛtta-guṇa-pravāhaḥ*

mukta-āśrayam—situated in liberation; *yarhi*—at which time; *nirviṣayam*—detached from sense objects; *viraktaṁ*—indifferent; *nirvāṇam*—extinction; *ṛcchati*—obtains; *manaḥ*—the mind; *saahasā*—immediately; *yathā*—like; *arciḥ*—the flame; *ātmānam*—the mind; *atra*—at this time; *puruṣaḥ*—a person; *avyavadhānam*—without separation; *ekam*—one; *anvīkṣate*—experiences; *pratinivṛtta*—freed; *guṇa-pravāhaḥ*—from the flow of material qualities.

TRANSLATION

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, then 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, then 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. *Pratinivṛtta-guṇa-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

सोऽप्येतया चरमया मनसो निवृत्त्या
तस्मिन्महिम्न्यवसितः सुखदुःखबाधे ।

हेतुत्वमप्यसति कर्तारि दुःखयोर्यत्
स्वात्मन् विधत्त उपलब्धपरात्मकाष्ठः ॥३६॥

so 'py etayā caramayā manaso nivṛttyā
tasmin mahimny avasitaḥ sukha-duḥkha-bāhye
hetutvam apy asati kartari duḥkhayor yat
svātman vidhatta upalabdha-parātma-kāṣṭhaḥ

sah—the yogī; api—moreover; etayā—by this; caramayā—ultimate; manasaḥ—of the mind; nivṛttyā—by cessation of material reaction; tasmin—in his; mahimni—ultimate glory; avasitaḥ—situated; sukha-duḥkha-bāhye—outside of happiness and distress; hetutvam—the cause; api—indeed; asati—a product of ignorance; kartari—in the false ego; duḥkhayor—of pleasure and pain; yat—which; svātman—to his own self; vidhatta—he attributes; upalabdha—realized; para-ātma—of the Personality of Godhead; kāṣṭhaḥ—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, that is 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 subjected 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, that is 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, that is the perfectional stage. *Upalabdha-parātma-kāṣṭhaḥ*. *Upalabdha* means realization. Realization necessarily indicates individuality. In the perfectional, liberated stage, there is actual realization. *Nivṛttyā* 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 'bhyāsāt*: 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*, individual realization of transcendental happiness, would not have been used.

TEXT 37

देहं च तं न चरमः स्थितमुत्थितं वा
सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैवशादपेतं
वासो यथा परिकृतं मदिरामदान्धः ॥३७॥

deham ca taṁ na caramaḥ sthitam utthitam vā
siddho vipaśyati yato 'dhyagamat svarūpam
daivād upetam atha daiva-vaśād apetaṁ
vāso yathā parikṛtaṁ madirā-madāndhaḥ

deham—material body; ca—and; taṁ—that; na—not; caramaḥ—last; sthitam—sitting; utthitam—rising; vā—or; siddhaḥ—the realized soul; vipaśyati—can conceive; yataḥ—because; adhyagamat—he has achieved; svārūpam—his real identity; daivāt—according to destiny; upetam—arrived; atha—moreover; daiva-vaśāt—according to destiny; apetaṁ—departed; vāsaḥ—clothing; yathā—as; parikṛtam—put on; madirā-mada-andhaḥ—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

देहोऽपि दैववशगः खलु कर्म यावत्
स्वाम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः
स्वप्नं पुनर्न भजते प्रतिबुद्धवस्तुः ॥३८॥

*deho 'pi daiva-vaśagaḥ khalu karma yāvat
svārambhakaṁ pratisamīkṣata eva sāsuḥ
taṁ saprapañcam adhirūḍha-samādhi-yogaḥ
svāpnaṁ punar na bhajate pratibuddha-vastuḥ*

dehaḥ—the body; *api*—moreover; *daiva-vaśa-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; *taṁ*—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 yogī, along with the senses, is taken charge of by the Supreme Personality of Godhead, and it functions until its destined activities are finished. Because the liberated devotee, being awake to his constitutional position and thus situated in *samādhi*, the highest perfectional stage of *yoga*, does not accept the by-products of the material

body as his own, 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

यथा पुत्राच्च वित्ताच्च पृथङ्मर्त्यः प्रतीयते ।
अप्यात्मत्वेनाभिमतदेहादेः पुरुषस्तथा ॥३९॥

*yathā putrāc ca vittāc ca
pṛthaṁ martyaḥ pratīyate
apy ātmatvenābhimatād
dehādeḥ puruṣas tathā*

yathā—as; *putrāt*—from a son; *ca*—and; *vittāt*—from wealth; *ca*—also; *prthak*—differently; *martyaḥ*—a mortal man; *pratīyate*—is understood; *api*—even; *āmatvena*—by nature; *abhimatāt*—for which one has affection; *dehādeḥ*—from his material body, senses and mind; *puruṣaḥ*—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, so 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

यथोल्मुकादिस्फुलिङ्गाद्द्रुमाद्वापि स्वसम्भवात् ।
अप्यात्मत्वेनाभिमताद्यथाग्निः पृथगुल्मुकात् ॥४०॥

yatholmukād visphuliṅgād
dhūmād vāpi sva-sambhavāt
apy āmatvenābhimatād
yathāgniḥ prthag ulmukāt

yathā—as; *ulmukāt*—from the flames; *visphuliṅgāt*—from the sparks; *dhūmāt*—from the smoke; *vā*—or; *api*—even; *sva-sambhavāt*—produced from itself; *api*—although; *āmatvena*—by nature; *abhimatāt*—intimately con-

nected; *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

भूतेन्द्रियान्तःकरणात्प्रधानाजीवसंज्ञितात् ।
आत्मा तथा पृथग्द्रष्टा भगवान् ब्रह्मसंज्ञितः ॥४१॥

bhūtendriyāntaḥ-karaṇāt
pradhānāj jīva-saṁjñitāt
ātmā tathā prthag draṣṭā
bhagavān brahma-saṁjñitāḥ

bhūta—the five elements; *indriya*—the senses; *antaḥ-karaṇāt*—from the mind; *pradhānāt*—from the *pradhāna*; *jīva-saṁjñitāt*—from the *jīva* soul; *ātmā*—the Paramātmā; *tathā*—so; *prthak*—different; *draṣṭā*—the seer; *bhagavān*—the Personality of Godhead; *brahma-saṁjñitāḥ*—called Brahman.

TRANSLATION

The Supreme Personality of Godhead, who is known as Parāṁ Brahma, 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, so the Supreme Personality of Godhead distributes His different energies all over His creation.

The four principles of the Vaiṣṇava philosophic doctrine are *suddhādvaita*, purified oneness, *dvaitādvaita*, simultaneous oneness and difference, *viśiṣṭādvaita* and *dvaita*. All four principles of Vaiṣṇava philosophy are based on the thesis of *Śrīmad-Bhāgavatam* explained in these two verses.

TEXT 42

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि ।
ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥४२॥

sarva-bhūteṣu cātmānaṁ
sarva-bhūtāni cātmani
īkṣetānanya-bhāvena
bhūteṣv iva tad-ātmatām

sarva-bhūteṣu—in all manifestations; *ca*—and; *ātmānam*—the soul; *sarva-bhūtāni*—all manifestations; *ca*—also; *ātmani*—in the Supreme Spirit; *īkṣeta*—he should see; *ananya-bhāvena*—with equal vision; *bhūteṣu*—in all manifestations; *iva*—as; *tad-ātmatām*—the nature of itself.

TRANSLATION

A yogī 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-sāṁhitā*, 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, he 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 *yogī* or devotee is that he sees the presence of the living entity everywhere.

TEXT 43

स्वयोनिषु यथा ज्योतिरेकं नाना प्रतीयते ।
योनीनां गुणवैषम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥४३॥

sva-yoniṣu yathā jyotir
ekam nānā pratīyate
yonīnāṁ guṇa-vaiṣam yāt
tathātmā prakṛtau sthitaḥ

sva-yoniṣu—in forms of wood; *yathā*—as; *jyotiḥ*—fire; *ekam*—one; *nānā*—differently; *pratīyate*—is exhibited; *yonīnām*—of different wombs; *guṇa-vaiśamyāt*—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 to be very big, and in a stick the fire appears to be 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 to be 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 (*nūtyo 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 *svāmśa-vibhinnāmśa*. The *svāmśa* soul is the Supreme Personality of Godhead, and the *vibhinnāmśa* souls, or small particles, are eternally small particles, as confirmed in *Bhagavad-gītā* (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). 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

तस्मादिमां स्वां प्रकृतिं देवीं सदसदात्मिकाम् ।
दुर्विमान्यां परामाव्य स्वरूपेणावतिष्ठते ॥४४॥

tasmād imām svām prakṛtim
daiṁ sad-asad-ātmikām
durvibhāvyaṁ parābhāvya
svarūpeṇāvatiṣṭhate

tasmāt—thus; *imām*—this; *svām*—own; *prakṛtim*—material energy; *daiṁ*—divine; *sat-asad-ātmikām*—consisting of cause and effect; *durvibhāvyaṁ*—difficult to understand; *parābhāvya*—after conquering; *sva-rūpeṇa*—in the self-realized position; *avatiṣṭhate*—he remains.

TRANSLATION

Thus the yogī 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 *daiṁ prakṛti*, or the external energy of the Supreme Lord, is *durvibhāvya*, 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, *svarūpeṇāvatiṣṭhate*. *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 he is all-pervading is not *svarūpa*. This is not realization of his actual position. The real position is that he 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* (Bg. 18.54): After one realizes oneself to be Brahman, devotional service begins. *Mad-bhaktiṃ labhate parām*: 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."

CHAPTER TWENTY-NINE

Explanation of Devotional Service by Lord Kapila

TEXTS 1-2

देवहृतिरुवाच

लक्षणं महदादीनां प्रकृतेः पुरुषस्य च ।
स्वरूपं लक्ष्यतेऽमीषां येन तत्पारमार्थिकम् ॥ १ ॥
यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते ।
भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ॥ २ ॥

devahūtir uvāca
lakṣaṇam mahad-ādīnām
prakṛteḥ puruṣasya ca
svarūpam lakṣyate 'miṣām
yena tat-pāramāthikam

yathā sāṅkhyeṣu kathitam
yan-mūlam tat pracakṣate
bhakti-yogasya me mārgam
brūhi vistaraśaḥ prabho

devahūtiḥ uvāca—Devahūti said; *lakṣaṇam*—symptoms; *mahad-ādīnām*—of the *mahat-tattva* and so on; *prakṛteḥ*—of material nature; *puruṣasya*—of the spirit; *ca*—and; *sva-rūpam*—the nature; *lakṣyate*—is described; *amiṣām*—of those; *yena*—by which; *tat-pāramāthikam*—the true nature of them; *yathā*—as; *sāṅkhyeṣu*—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 to be 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

विरागो येन पुरुषो भगवन् सर्वतो भवेत् ।
आचक्ष्व जीवलोकस्य विविधा मम संसृतीः ॥ ३ ॥

*virāgo yena puruṣo
bhagavan sarvato bhavet
ācakṣva jīva-lokasya
vividhā mama saṁsṛtīḥ*

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; *saṁsṛtīḥ*—repetition of birth and death.

TRANSLATION

Devahūti continued: My dear Lord, please also describe in detail, both for myself 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 *saṁsṛtīḥ* is very important. *Śreyaḥ-sṛti* means the prosperous path of advancement towards the Supreme Personality of Godhead, and *saṁsṛti* 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

कालस्येश्वररूपस्य परेषां च परस्य ते ।

स्वरूपं नत कुर्वन्ति यद्देतोः कुशलं जनाः ॥ ४ ॥

*kālasyeśvara-rūpasya
pareṣāṃ ca parasya te
svarūpaṃ nata kurvanti
yat-dheṭoḥ kuśalaṃ janāḥ*

kālasya—of time; *īśvara-rūpasya*—a representation of the Lord; *pareṣām*—of all others; *ca*—and; *parasya*—the chief; *te*—of You; *sva-rūpam*—the nature; *bata*—oh; *kurvanti*—perform; *yat-dheṭoḥ*—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-gītā*, one cannot get relief from the chain of birth and death even if he goes to the highest planet, Brahmaloḥka, 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

लोकस्य मिथ्याभिमतेरचक्षुष-

श्चिरं प्रसुप्तस्य तमस्यनाश्रये ।

श्रान्तस्य कर्मस्वनुविद्यया धिया

त्वमाविरासीः किल योगभास्करः ॥ ५ ॥

*lokasya mithyābhimateṛ acakṣuṣaś
ciraṃ prasuptasya tamasy anāśraye
śrāntasya karmasv anuviddhayā dhiyā
tvam āvirāsīḥ kila yoga-bhāskarāḥ*

lokasya—of the living entities; *mithyā-abhimateḥ*—deluded by false ego; *acakṣuṣaḥ*—blind; *ciraṃ*—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; *āvirāsīḥ*—have appeared; *kila*—indeed; *yoga*—of the *yoga* system; *bhāskarāḥ*—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 a 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

मैत्रेय उवाच

इति मातुर्वचः श्लक्ष्णं प्रतिनन्द्य महासुनिः ।

आबभाषे कुरुश्रेष्ठ प्रीतस्तां कल्यादितः ॥ ६ ॥

maitreya uvāca

iti mātur vacaḥ ślakṣṇam
pratinandya mahā-muniḥ
ābabhāṣe kuru-śreṣṭha
prītas tāṁ karuṇārditaḥ

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *mātuḥ*—of His mother; *vacaḥ*—the words; *ślakṣṇam*—gentle; *pratinandya*—welcoming; *mahā-muniḥ*—the great sage Kapila; *ābabhāṣe*—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

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते ।

स्वभावगुणमार्गेण पुंसां भावो विमिद्यते ॥ ७ ॥

śrī bhagavān uvāca

bhakti-yogo bahu-vidho
mārgair bhāmini bhāvya
svabhāva-guṇa-mārgeṇa
puṁsām bhāvo vibhidya

śrī bhagavān uvāca—the Personality of Godhead replied; *bhakti-yogaḥ*—devotional service; *bahu-vidhaḥ*—multifarious; *mārgaiḥ*—with paths; *bhāmini*—O noble lady; *bhāvya*—is manifest; *sva-bhāva*—nature; *guṇa*—qualities; *mārgeṇa*—in terms of behavior; *puṁsām*—of the executors; *bhāvaḥ*—the appearance; *vibhidya*—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 distressed condition. 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

अभिसन्धाय यो हिंसां दम्भं मात्सर्यमेव वा ।
संरम्भी भिन्नदृग्भावं मयि कुर्यात्स तामसः ॥ ८ ॥

*abhisandhāya yo hiṁsām
dambham mātsaryam eva vā
saṁrambhī bhinna-dṛg bhāvam
mayi kuryāt sa tāmasaḥ*

abhisandhāya—having in view; *yaḥ*—he who; *hiṁsām*—violence; *dambham*—pride; *mātsaryam*—envy; *eva*—indeed; *vā*—or; *saṁrambhī*—angry; *bhinna*—separate; *dṛg*—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 Ṭhākura 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

विषयानभिसन्धाय यश्च ऐश्वर्यमेव वा ।
अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥ ९ ॥

*viṣayān abhisandhāya
yaśa aiśvaryam eva vā
arcādāv arcayed yo mām
pṛthag-bhāvaḥ sa rājasah*

viṣayān—sense objects; *abhisandhāya*—aiming at; *yaśah*—fame; *aiśvaryam*—opulence; *eva*—indeed; *vā*—or; *arcā-ādau*—in worship of the Deity and so on; *arcayet*—may worship; *yaḥ*—he who; *mām*—Me; *pṛthak-bhāvaḥ*—a separatist; *sah*—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 *pṛthag-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, that is the separatist mentality. 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.

Māyāvādīs, 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 he has even a tinge of personal interest, then his devotion is mixed with the three modes of material nature.

TEXT 10

कर्मनिर्हारमुद्दिश्य परस्मिन् वा तदर्पणम् ।
यजेद्यष्टव्यमिति वा पृथग्भावः स सात्त्विकः ॥१०॥

*karma-nirhāram uddīśya
parasmin vā tad-arpaṇam
yajed yaṣṭavyam iti vā
pṛthag-bhāvaḥ sa sāttvikaḥ*

karma—fruitive activities; *nirhāram*—freeing himself from; *uddīśya*—with the purpose of; *parasmin*—to the Supreme Personality of Godhead; *vā*—or; *tad-arpaṇam*—offering the result of activities; *yajet*—may worship; *yaṣṭavyam*—to be worshiped; *iti*—thus; *vā*—or; *pṛthak-bhāvaḥ*—separatist; *sah*—he; *sāttvikaḥ*—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.

PURPORT

The *brāhmaṇas*, *kṣatriyas*, *vaiśyas* and *sūdras*, along with the *brahma-cārīs*, *grhasthas*, *vānaprasthas* 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 *karmārpaṇam*, 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. *Anyābhilāṣitā-śūnyam*. 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

मद्गुणश्रुतिमात्रेण मयि सर्वगुहाशये ।

मनोगतिरविच्छिन्ना यथा गङ्गाम्भसोऽम्बुधौ ॥११॥

लक्षणं भक्तियोगस्य निर्गुणस्य बुदाहृतम् ।

अहैतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥१२॥

mad-guṇa-śruti-mātreṇa
mayi sarva-guhāśaye
manogatir avicchinnā
yathā gaṅgāmbhaso 'mbudhau

lakṣaṇam bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

mat—of Me; *guṇa*—qualities; *śruti*—by hearing; *mātreṇa*—just; *mayi*—towards Me; *sarva-guhā-śaye*—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; *lakṣaṇam*—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 quality 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 quality of the Supreme Personality of Godhead.” This quality is 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*: 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 pseudo-devotees 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, or Viṣṇu or Kṛṣṇa, not for anyone else.

Avyavahitā 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 *avyavahitā* 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

सालोक्यसार्ष्टिसामीप्यसारूप्यैकत्वमप्युत ।
दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥१३॥

*sālokyasārṣṭi-sāmīpya-
sārūpyaikatvam apy uta
dīyamānaṁ na grhṇanti
vinā mat-sevanaṁ janāḥ*

sālokyā—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; *dīyamānam*—being offered; *na*—not; *grhṇanti*—do accept; *vinā*—without; *mat*—My; *sevanam*—devotional service; *janāḥ*—pure devotees.

TRANSLATION

A pure devotee does not accept any kind of liberation—*sālokyā*, *sārṣṭi*, *sāmīpya*, *sārūpya* or *ekatva*—even though they are offered by the Supreme Personality of Godhead.

PURPORT

Lord Caitanya taught us how to execute pure devotional service out of spontaneous love for the Supreme Personality of Godhead. In the *Śikṣāṣṭaka*, 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 *Vaikuṅṭha* planets to serve the Lord there, but he never will accept merging into the Brahman effulgence, which he considers to be 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, *Vaikuṅṭha*, he receives four kinds of facilities. One of these is *sālokyā*, living on the same planet as the Supreme Personality. The Supreme Person, in His different plenary expansions, lives on innumerable *Vaikuṅṭha* planets, and the chief planet is *Kṛṣṇaloka*. Just as within the material universe the chief planet is the sun, similarly 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 *Vaikuṅṭha* planets, and on each one the Lord is the predominating Deity. A devotee can be promoted to one such *Vaikuṅṭha* 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 which are 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

स एव भक्तियोगाख्य आत्यन्तिक उदाहृतः ।
येनातिव्रज्य त्रिगुणं मद्भावायोपपद्यते ॥१४॥

*sa eva bhakti-yogākhyā
ātyantika udāhṛtaḥ
yenātivrajya tri-guṇam
mad-bhāvāyopapadyate*

saḥ—this; *eva*—indeed; *bhakti-yoga*—devotional service; *ākhyā*—called; *ātyantikaḥ*—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.

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, Viṣṇu, 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. *Brahma-bhūtaḥ prasannātmā* is the stage of liberation. *Ahaṁ 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 because 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

निषेवितेनानिमित्तेन स्वधर्मेण महीयसा ।
क्रियायोगेन शस्तेन नातिहिंसेण नित्यशः ॥१५॥

*niṣevitenānimittena
sva-dharmeṇa mahīyasā
kriyā-yogena śastena
nātihiṁsreṇa nityaśaḥ*

niṣevitena—executed; *animittena*—without attachment to the result; *sva-dharmeṇa*—by one’s prescribed duties; *mahīyasā*—glorious; *kriyā-yogena*—by devotional activities; *śastena*—auspicious; *na*—without; *atihiṁsreṇa*—excessive violence; *nityaśaḥ*—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-karmaṇā tam abhyarcya*: one can serve the Supreme Lord by performing his 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 Vraja 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 he can. That is pure devotional service.

Another significant phrase in this verse is *nātihimsreṇa* (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-śiṣṭāsinah 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 *nātihimsā*. We cannot avoid violence because 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

मद्दिश्यदर्शनस्पर्शास्तुत्यगिबन्दनेः ।

भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥१६॥

mad-dhiṣṇya-darśana-sparśa-
pūjā-stuty-abhivandanaiḥ
bhūteṣu mad-bhāvanayā
sattvenāsaṅgamena ca

mat—My; *dhiṣṇya*—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 *paṇḍita*, one who is learned, sees equally a very learned *brāhmaṇa*, a *sūdra*, 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 Ṭhākura 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 Śrīdhara 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

महतां बहुमानेन दीनानामनुकम्पया ।
मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१७॥

mahatāṁ bahu-mānena
dīnānām anukampayā
maitryā caivātma-tulyeṣu
yamena niyamena ca

mahatām—to the great souls; *bahu-mānena*—with great respect; *dīnānām*—to the poor; *anukampayā*—with compassion; *maitryā*—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 very 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 *bodhayantaḥ 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

आचार्यिकानुश्रवणाबाधसङ्कीर्तनाच्च मे ।
आर्जवेनार्यसङ्गेन निरहङ्कियया तथा ॥१८॥

ādhyātmikānuśravaṇān
nāma-saṅkīrtanāc ca me
ārjavenārya-saṅgena
nirahaṅkriyayā tathā

ādhyātmika—spiritual matters; *anuśravaṇāt*—from hearing; *nāma-saṅkīrtanāt*—from chanting the holy name; *ca*—and; *me*—My; *ārjavena*—with straightforward behavior; *ārya-saṅgena*—with association of saintly persons; *nirahaṅkriyayā*—without false ego; *tathā*—thus.

TRANSLATION

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.

PURPORT

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 non-violent 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 ahimsā*. 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 very spiritually advanced, he will always remain meek and humble, as Kavirāja 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

मद्धर्मणो गुणैरेतैः परिसंशुद्ध आश्रयः ।

पुरुषस्याज्ञसाभ्येति श्रुतमात्रगुणं हि माम् ॥१९॥

*mad-dharmaṇo guṇair etaiḥ
parisaṅśuddha āśayaḥ
puruṣasyāñjasābhyeti
śruta-mātra-guṇaṁ hi mām*

mat-dharmaṇaḥ—of My devotee; *guṇaiḥ*—with the attributes; *etaiḥ*—these; *parisaṅśuddhaḥ*—completely purified; *āśayaḥ*—consciousness; *puruṣasya*—of a person; *añjasā*—instantly; *abhyeti*—approaches; *śruta*—by hearing; *mātra*—simply; *guṇam*—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-guṇa-śruti-mātreṇa*, simply by hearing 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

यथा वातरथो घ्राणमावृङ्क्ते गन्ध आशयात् ।
एवं योगरतं चेत आत्मानमविकारि यत् ॥२०॥

*yathā vāta-ratho ghrāṇam
āvṛṅkte gandha āśayāt
evam yoga-rataṁ ceta
ātmānam avikāri yat*

yathā—as; *vāta*—of air; *rathaḥ*—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*) 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

अहं सर्वेषु भूतेषु भूतात्मावस्थितः सदा ।
तमवज्ञाय मां मर्त्यः कुरुतेऽर्चाविडम्बनम् ॥२१॥

*aham sarveṣu bhūteṣu
bhūtātmāvasthitaḥ sadā
tam avajāyā mān martyaḥ
kurute 'rcā-vidāmbanam*

aham—I; *sarveṣu*—in all; *bhūteṣu*—living entities; *bhūta-ātma*—the Supersoul in all beings; *avasthitaḥ*—situated; *sadā*—always; *tam*—that Supersoul; *avajāyā*—disregarding; *mām*—Me; *martyaḥ*—a mortal man; *kurute*—performs; *arcā*—of worship of the Deity; *vidāmbanam*—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

यो मां सर्वेषु भूतेषु सन्तमात्मानमीश्वरम् ।
हित्वाऽर्चा भजते मौढ्याद्भ्रसन्त्येव जुहोति सः ॥२२॥

*yo mām sarveṣu bhūteṣu
santam ātmānam īśvaram
hitvārcām bhajate mauḍhyād
bhasmany eva juhōti saḥ*

yaḥ—one who; *mām*—Me; *sarveṣu*—in all; *bhūteṣu*—living entities; *santam*—being present; *ātmānam*—the Paramātmā; *īśvaram*—the Supreme Lord; *hitvā*—disregarding; *arcām*—the Deity; *bhajate*—worships; *mauḍhyāt*—because of ignorance; *bhasmani*—into ashes; *eva*—only; *juhōti*—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 everywhere, 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

द्विषतः परकाये मां मानिनो भिन्नदर्शिनः ।

भूतेषु बद्धवैरस्य न मनः शान्तिमृच्छति ॥२३॥

*dviṣataḥ para-kāye mām
mānino bhinna-darśinaḥ
bhūteṣu baddha-vairasya
na manaḥ śāntim ṛcchati*

dviṣataḥ—of one who is envious; *para-kāye*—towards the body of another; *mām*—unto Me; *māninaḥ*—offering respect; *bhinna-darśinaḥ*—of a separatist; *bhūteṣu*—towards living entities; *baddha-vairasya*—of one who is inimical; *na*—not; *manaḥ*—the mind; *śāntim*—peace; *ṛcchati*—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 Purī, 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

अमुञ्चावचैर्द्रव्यैः क्रियोत्पन्नयानघे ।
नैव तुष्येऽर्चितोऽर्चायां भूतग्रापावमानिनः ॥२४॥

aham uccāvacair dravyaiḥ
kriyayotpannayānaghe
naiva tuṣye 'rcito 'rcāyām
bhūta-grāmāvamāninaḥ

aham—I; uccāvacaiḥ—with various; dravyaiḥ—paraphernalia; kriyayā—by religious rituals; utpannayā—accomplished; anaghe—O sinless mother; na—not; eva—certainly; tuṣye—am pleased; arcitaḥ—worshiped; arcāyām—in the Deity form; bhūta-grāma—to other living entities; avamāninaḥ—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

अर्चादावर्चयेत्तावदीश्वरं मां स्वकर्मकृत् ।
यावन्न वेद स्वहृदि सर्वभूतेष्ववस्थितम् ॥२५॥

*arcādāv arcayet tāvad
īśvaraṁ mām sva-karma-kṛt
yāvan na veda sva-hṛdi
sarva-bhūteṣu avasthitam*

arcā-ādau—beginning with worship of the Deity; *arcayet*—one should worship; *tāvat*—so long; *īśvaram*—the Supreme Personality of Godhead; *mām*—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 he 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 classes of men—the *brāhmaṇas*, the *vaiśyas*, the *kṣatriyas* and the *śūdras*—and for the different *āśramas*—*brahmacarya*, *gṛhastha*, *vānaprastha* 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

आत्मनश्च परस्यापि यः करोत्यन्तरोदरम् ।
तस्य भिन्नदृशो मृत्युर्विदधे भयमुत्त्वणम् ॥२६॥

*ātmanaś ca parasyaṅ api
yaḥ karoty antarodaram
tasya bhinna-dṛśo mṛtyur
vidadhe bhayam ulbaṇam*

ātmanaḥ—of himself; *ca*—and; *parasya*—of another; *api*—also; *yaḥ*—one who; *karoti*—discriminates; *antarā*—between; *udaram*—the body; *tasya*—of him; *bhinna-dṛśaḥ*—having a differential outlook; *mṛtyuḥ*—as death; *vidadhe*—I cause; *bhayam*—fear; *ulbaṇam*—great.

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

अथ मां सर्वभूतेषु भूतात्मानं कृतालयम् ।
अह्येदानमानाम्यां मैत्र्यामिन्नेन चक्षुषा ॥२७॥

*atha mām sarva-bhūteṣu
bhūtātmanaṁ kṛtālayam*

*arhayed dāna-mānābhyām
maitryābhinnena cakṣuṣā*

atha—therefore; *mām*—Me; *sarva-bhūteṣu*—in all creatures; *bhūta-ātmanam*—the Self in all beings; *kṛta-ālayam*—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, *sevā* and *dāya*. *Sevā* indicates a superior, and *dāya* 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 fruitive 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 Vaikuṅṭha 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

जीवाःश्रेष्ठा ह्यजीवानां ततः प्राणभृतः शुभे ।

ततः सचित्ताः प्रवरास्ततश्चेन्द्रियवृत्तयः ॥२८॥

*jīvāḥ śreṣṭhā hy ajīvānām
tataḥ prāṇa-bhṛtaḥ śubhe
tataḥ sacittāḥ pravarāḥ
tataś cendriya-vṛttayaḥ*

jīvāḥ—living entities; *śreṣṭhāḥ*—better; *hi*—indeed; *ajīvānām*—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

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 uncleanliness, cats and dogs are not allowed within the apartment of a gentleman, but they 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 स्पर्शवेदिभ्यः प्रवरा रसवेदिनः ।
तेभ्यो गन्धविदः श्रेष्ठास्ततः शब्दविदो वराः ॥२९॥

tatrāpi sparśa-vedibhyaḥ
pravarā rasa-vedinaḥ
tebhyo gandha-vidaḥ śreṣṭhās
tataḥ śabda-vido varāḥ

tatra—among them; *api*—moreover; *sparśa-vedibhyaḥ*—than those perceiving touch; *pravarāḥ*—better; *rasa-vedinaḥ*—those perceiving taste; *tebhyaḥ*—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 5,000 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

रूपभेदविदस्तत्र ततश्चोभयतोदतः ।
तेषां बहुपदाः श्रेष्ठाश्चतुष्पादस्ततो द्विपात् ॥३०॥

*rūpa-bheda-vidas tatra
tataś cobhayato dataḥ
teṣāṃ bahu-padāḥ śreṣṭhāś
catuṣ-pādas tato dvi-pāt*

rūpa-bheda—distinctions of form; *vidaḥ*—those who perceive; *tatra*—than them; *tataḥ*—than them; *ca*—and; *ubhayataḥ*—in both jaws; *dataḥ*—those with teeth; *teṣāṃ*—of them; *bahu-padāḥ*—those who have many legs; *śreṣṭhāḥ*—better; *catuṣ-pādāḥ*—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 वर्णाश्च चत्वारस्तेषां ब्राह्मण उत्तमः ।
ब्राह्मणेष्वपि वेदज्ञो ह्यर्थज्ञोऽभ्यधिकस्ततः ॥३१॥

*tato varṇāś ca catvāras
teṣāṃ brāhmaṇa uttamaḥ
brāhmaṇeṣu api veda-jñō
hy artha-jñō 'bhyadhikas tataḥ*

tataḥ—among them; *varṇāḥ*—classes; *ca*—and; *catvāraḥ*—four; *teṣāṃ*—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; *abhyadhikaḥ*—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, then 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 *brāhmaṇa*, and when such a *brāhmaṇa* is *veda-jñā*, then 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 *brāhmaṇas*, or a Vaiṣṇava.

TEXT 32

अर्थज्ञात्संशयच्छेत्ता ततः श्रेयान् स्वकर्मकृत् ।
मुक्तसङ्गततो भूयानदोग्धा धर्ममात्मनः ॥३२॥

*artha-jñāt saṁśaya-cchettā
tataḥ śreyān sva-karma-kṛt
mukta-saṅgata tato bhūyān
adogdhā dharmam ātmanaḥ*

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 *brāhmaṇa* 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-brāhmaṇa 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

तत्सान्यग्र्यपिताशेषक्रियार्यात्मा निरन्तरः ।
मय्यर्पितात्मनः पुंसो मयि संन्यस्तकर्मणः ।
न पश्यामि परं भूतमकर्तुः समदर्शनात् ॥३३॥

tasmān mayy arpitāśeṣa-
kriyārthātmā nirantaraḥ
mayy arpitātmanaḥ puṁso
mayi sannyasta-karmaṇaḥ
na paśyāmi param bhūtam
akartuḥ sama-darśanāt

tasmāt—than him; *mayi*—unto Me; *arpita*—offered; *āśeṣa*—all; *kriyā*—actions; *artha*—wealth; *ātmā*—life, soul; *nirantaraḥ*—without cessation; *mayi*—unto Me; *arpita*—offered; *ātmanaḥ*—whose mind; *puṁsaḥ*—than a person; *mayi*—unto Me; *sannyasta*—dedicated; *karmaṇaḥ*—whose activities; *na*—not; *paśyāmi*—I see; *param*—greater; *bhūtam*—living entity; *akartuḥ*—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 *akartuḥ* 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 sanniyasta-karmaṇaḥ*. The devotee works, but he works for the Supreme. It is also stated, *mayy arpitātmanaḥ*: “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.

TEXT 34

मनसैतानि भूतानि प्रणमेद्बहुमानयन् ।
ईश्वरो जीवकलया प्रविष्टो भगवानिति ॥३४॥

manasaitāni bhūtāni
praṇamed bahu-mānayan
īśvaro jīva-kalayā
praviṣṭo bhagavān iti

manasā—with the mind; *etāni*—to these; *bhūtāni*—living entities; *praṇamet*—he offers respects; *bahu-mānayan*—showing regard; *īśvaraḥ*—the controller; *jīva*—of the living entities; *kalayā*—by His expansion as the Supersoul; *praviṣṭaḥ*—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, therefore 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 therefore become *daridra-nārāyaṇa*, or poor Nārāyaṇa. These are all blasphemous statements of atheists and non-devotees.

TEXT 35

भक्तियोगश्च योगश्च मया मानव्युदीरितः ।
ययोरेकतरेणैव पुरुषः पुरुषं व्रजेत् ॥३५॥

bhakti-yogaś ca yogaś ca
mayā mānavy udīritaḥ
yayor ekatareṇaiva
puruṣaḥ puruṣam vrajet

bhakti-yogaḥ—devotional service; *ca*—and; *yogaḥ*—mystic yoga; *ca*—also; *mayā*—by Me; *mānavi*—O daughter of Manu; *udīritaḥ*—described; *yayoḥ*—of which two; *ekatareṇa*—by either one; *eva*—alone; *puruṣaḥ*—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 to 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 puruṣaṁ vrajet*: 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 puruṣaṁ vrajet*: 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, that 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 Him 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

एतद्भगवतो रूपं ब्रह्मणः परमात्मनः ।
परं प्रधानं पुरुषं देवं कर्मविचेष्टितम् ॥३६॥

*etad bhagavato rūpaṁ
brahmaṇaḥ paramātmanaḥ
paraṁ pradhānaṁ puruṣaṁ
daivaṁ karma-vicēṣṭitam*

etad—this; *bhagavataḥ*—of the Supreme Personality of Godhead; *rūpaṁ*—form; *brahmaṇaḥ*—of Brahman; *paramātmanaḥ*—of Paramātmā; *paraṁ*—transcendental; *pradhānaṁ*—chief; *puruṣaṁ*—personality; *daivaṁ*—spiritual; *karma-vicēṣṭitam*—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 Paramātmā. 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 Paramātmā manifestation. Since He is the origin of the Brahman effulgence and Paramātmā manifestation, He is described herewith as the chief personality. It is confirmed in the *Kaṭha Upaniṣad*, *nityo nityānām*: there are many eternal living entities, but He is the chief maintainer. This is confirmed in *Bhagavad-gītā* also, where Lord Kṛṣṇa says, *ahaṁ sarvasya prabhavaḥ*: “I am the origin of everything, including the Brahman effulgence and Paramātmā manifestation.” His activities are transcendental, as confirmed in *Bhagavad-*

gītā. Janma karma ca me divyam: 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 veti tattvataḥ tyaktvā dehaṁ punar janma:* 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 puruṣaṁ vrajet:* the living entity goes to the Supreme Personality simply by understanding His transcendental nature and activities.

TEXT 37

रूपभेदास्पदं दिव्यं काल इत्यभिधीयते ।
भूतानां महदादीनां यतो भिन्नदृशां भयम् ॥३७॥

*rūpa-bhedāspadaṁ divyaṁ
kāla ity abhidhīyate
bhūtānāṁ mahad-ādīnāṁ
yato bhinna-dṛṣāṁ bhayam*

rūpa-bheda—of the transformation of forms; *āspadam*—the cause; *divyam*—divine; *kālah*—time; *iti*—thus; *abhidhīyate*—is known; *bhūtānām*—of living entities; *mahat-ādīnām*—beginning with Lord Brahmā; *yataḥ*—because of which; *bhinna-dṛṣām*—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

योऽन्तः प्रविश्य भूतानि भूतैस्त्वखिलाश्रयः ।
स विष्ण्वाख्योऽघियज्ञोऽसौ कालः कलयतां प्रभुः ३८

*yo 'ntaḥ praviśya bhūtāni
bhūtair atty akhilāśrayaḥ
sa viṣṇv-ākhyo 'dhiyajñō 'sau
kālah kalayatāṁ prabhuḥ*

yaḥ—He who; *antaḥ*—within; *praviśya*—entering; *bhūtāni*—living entities; *bhūtaiḥ*—by living entities; *atti*—annihilates; *akhila*—of everyone; *āśrayaḥ*—the support; *saḥ*—He; *viṣṇu*—Viṣṇu; *ākhyāḥ*—named; *adhiyajñāḥ*—the enjoyer of all sacrifices; *asau*—that; *kālah*—time factor; *kalayatām*—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, ekale īśvara kṛṣṇa:* 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 कश्चिद्विद्यितो न द्वेष्यो न च बान्धवः ।
आविशत्यप्रमत्तोऽसौ प्रमत्तं जनमन्तकृत् ॥३९॥

na cāsya kaścīd dayito
na dveṣyo na ca bāndhavaḥ
āviśaty apramatto 'sau
pramattaṁ janam antakṛt

na—not; ca—and; asya—of the Supreme Personality of Godhead; kaścīd—anyone; dayitaḥ—dear; na—not; dveṣyaḥ—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, *hariṁ vinā na sṛtiṁ 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

यद्भयाद्वाति वातोऽयं सूर्यस्तपति यद्भयात् ।
यद्भयाद्वर्षते देवो मगणो भाति यद्भयात् ॥४०॥

yad-bhayād vāti vāto 'yaṁ
sūryas tapati yad-bhayāt
yad-bhayād varṣate devo
bhagaṇo bhāti yad-bhayāt

yat—of whom (the Supreme Personality of Godhead); bhayāt—out of fear; vāti—blows; vātaḥ—the wind; ayam—this; sūryaḥ—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-gaṇaḥ—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*, *mayādhyakṣeṇa prakṛtiḥ sūyate*: "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

यद्वनस्पतयो भीता लताश्चौषधिभिः सह ।
खे खे कालेऽभिगृह्णन्ति पुष्पाणि चफलानि च ॥४१॥

yad vanas-patayo bhītā
latāś cauśadhibhiḥ saha
sve sve kāle 'bhigṛhṇanti
puṣpāṇi ca phalāni ca

yat—because of whom; vanaḥ-patayaḥ—the trees; bhītāḥ—fearful; latāḥ—creepers; ca—and; ośadhibhiḥ—herbs; saha—with; sve sve kāle—each in its own season; abhigṛhṇanti—bear; puṣpāṇi—flowers; ca—and; phalāni—fruits; ca—also.

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

स्रवन्ति सरितो भीता नोत्सर्पत्युदधिर्भयतः ।
अग्निरिन्धे सगिरिभिर्भूर्न मज्जति यद्भयात् ॥४२॥

*sravanti sarito bhītā
notsarpaty udadhir yataḥ
agnir indhe sagiribhir
bhūr na majjati yad-bhayāt*

sravanti—flow; *saritaḥ*—rivers; *bhītāḥ*—fearful; *na*—not; *utsarpati*—overflows; *uda-dhiḥ*—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 Garbhodakaśāyī 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

नभो ददाति श्वसतां पदं यन्नियमाददः ।
लोकं स्वदेहं तनुते महान् सप्तभिरावृतम् ॥४३॥

*nabho dadāti śvasatām
padam yan-niyamād adaḥ
lokaṁ sva-dehaṁ tanute
mahān saptabhir āvṛtam*

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; *lokaṁ*—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

गुणामियानिनो देवाः सर्गादिष्वस्य यद्भयात् ।
वर्तन्तेऽनुयुगं येषां वश एतच्चराचरम् ॥४४॥

guṇābhimānino devāḥ
sargādiṣv asya yad-bhayāt
varante 'nu yugaṁ yeṣāṁ
vaśa etac carācaram

guṇa—the modes of material nature; *abhimāninaḥ*—in charge of; *devāḥ*—the demigods; *sarga-ādiṣu*—in the matter of creation and so on; *asya*—of this world; *yad-bhayāt*—out of fear of whom; *varante*—carry out functions; *anuyugam*—according to the *yugas*; *yeṣāṁ*—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, *īśvaraḥ paramaḥ kṛṣṇaḥ*. 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

सोऽनन्तोऽन्तकरः कालोऽनादिरादिकृदव्ययः ।
जनं जनेन जनयन्मारयन्मृत्युनान्तकम् ॥४५॥

so 'nanto 'ntakaraḥ kālo
'nādir ādikṛd avyayaḥ
janam janena janayan
mārayan mṛtyunāntakam

saḥ—that; *anantaḥ*—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; *anta-kam*—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 100 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."

CHAPTER THIRTY

Description by Lord Kapila of Adverse Fruitive Activities

TEXT 1

कपिल उवाच

तस्यैतस्य जनो नूनं नार्यं वेदोरुविक्रमम् ।
काल्यमानोऽपि बलिनो वायोरिव घनावलिः ॥ १ ॥

kapila uvāca
tasyaitasya jano nūnam
nāryam vedoru-vikramam
kālyamāno 'pi balino
vāyor iva ghanāvaliḥ

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, so 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-*paṇḍita* 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

यं यमर्थमुपादत्ते दुःखेन सुखहेतवे ।
तं तं धुनोति भगवान् पुमान्छोचति यत्कृते ॥ २ ॥

*yam yam artham upādatte
duḥkhena sukha-hetave
tam tam dhunoti bhagavān
pumān chocati yat-kṛte*

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; *śocati*—laments; *yat-kṛte*—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 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

यदध्रुवस्य देहस्य सातुबन्धस्य दुर्मतिः ।
ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥ ३ ॥

*yad adhruvasya dehasya
sānubandhasya durmatih
dhruvāṇi manyate mohād
gṛha-kṣetra-vasūni ca*

yat—because; *adhruvasya*—temporary; *dehasya*—of the body; *sānubandhasya*—with that which is related; *durmatih*—misguided person; *dhruvāṇi*—permanent; *manyate*—thinks; *mohāt*—because of ignorance; *gṛha*—home; *kṣetra*—land; *vasūni*—wealth; *ca*—and.

TRANSLATION

The misguided materialist does not know that his very body is impermanent and that the attractions for 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

जन्तुर्वै भव एतस्मिन् यां यां योनिमनुव्रजेत् ।
तस्यां तस्यां स लभते निर्वृतिं न विरज्यते ॥ ४ ॥

*jantur vai bhava etasmin
yāṁ yāṁ yonim anuvrajet
tasyāṁ tasyāṁ sa labhate
nirvṛtiṁ na virajyate*

jantuḥ—the living entity; *vai*—certainly; *bhava*—in worldly existence; *etasmin*—this; *yām yām*—whatever; *yonim*—species; *anuvrajet*—he may obtain; *tasyām tasyām*—in that; *saḥ*—he; *labhate*—achieves; *nirvṛtim*—satisfaction; *na*—not; *virajyate*—is averse.

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 another 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

नरकस्योऽपि देहं वै न पुमांस्त्यक्तुमिच्छति ।
नारक्यां निर्वृतौ सत्यां देवमायाविमोहितः ॥ ५ ॥

*naraka-stho 'pi dehaṁ vai
na pumāṅs tyaktum icchati
nārakyāṁ nirvṛtau satyāṁ
deva-māyā-vimohitaḥ*

naraka—in hell; *sthaḥ*—situated; *api*—even; *dehaṁ*—body; *vai*—indeed; *na*—not; *pumān*—person; *tyaktum*—to leave; *icchati*—wishes; *nārakyām*—hellish; *nirvṛtau*—enjoyment; *satyām*—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

आत्मजायासुतागारपशुद्रविणबन्धुषु ।
निरूढमूलहृदय आत्मानं बहु मन्यते ॥ ६ ॥

*ātma-jāyā-sutāgāra-
paśu-draviṇa-bandhuṣu
nirūḍha-mūla-hṛdaya
ātmānaṁ bahu manyate*

ātma—body; *jāyā*—wife; *suta*—children; *agāra*—home; *paśu*—animals; *draviṇa*—wealth; *bandhuṣu*—in friends; *nirūḍha-mūla*—deep-rooted; *hṛdayaḥ*—his heart; *ātmānam*—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

सन्धयमानसर्वाङ्ग एषासुद्रहनाधिना ।
करोत्यविरतं मूढो दुरितानि दुराशयः ॥ ७ ॥

*sandahyamāna-sarvāṅga
eṣām udvahanādhinā
karoty avirataṁ mūḍho
duritāni durāśayaḥ*

sandahyamāna—burning; *sarva*—all; *aṅgaḥ*—his limbs; *eṣām*—these family members; *udvahana*—for maintaining; *adhinā*—with anxiety; *karoti*—he performs; *avirataṁ*—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 which 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

आक्षिप्तात्मेन्द्रियः स्त्रीणामसतीनां च मायया ।

रहोरचितयाऽऽलापैः शिशूनां कलभाषिणाम् ॥ ८ ॥

ākṣiptātmendriyaḥ strīṇām
asatīnām ca māyayā
raho racitayālāpaiḥ
śiśūnām kala-bhāṣiṇām

ākṣipta—charmed; ātma—heart; indriyaḥ—his senses; strīṇām—of women; asatīnām—false; ca—and; māyayā—by māyā; rahaḥ—in a solitary place; racitayā—displayed; ālāpaiḥ—by the talking; śiśūnām—of the children; kala-bhāṣiṇām—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 strīṇām 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 grhamedhī'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.

TEXT 9

गृहेषु कूटधर्मेषु दुःखतन्त्रेष्वतन्द्रितः ।

कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही ॥ ९ ॥

grheṣu kūṭa-dharmeṣu
duḥkha-tantreṣu atandritaḥ
kurvan duḥkha-pratikāraṇ
sukhavan manyate grhī

grheṣu—in family life; kūṭa-dharmeṣu—involving the practice of falsehood; duḥkha-tantreṣu—spreading miseries; atandritaḥ—attentive; kurvan—doing; duḥkha-pratikāraṇ—counteraction of miseries; sukha-vat—as happiness; manyate—thinks; grhī—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

अथैरापादितैर्गुर्या हिंसयेतस्ततश्च तान् ।
पुष्णाति येषां पोषेण शेषभुग्यात्यघः स्वयम् ॥१०॥

*arthair āpāditair gurvyā
himsayetas-tataś ca tān
puṣṇāti yeṣāṁ poṣeṇa
śeṣa-bhug yāty adhaḥ svayam*

arthaiḥ—by wealth; *āpāditaiḥ*—secured; *gurvyā*—great; *himsayā*—by violence; *itah-tataḥ*—here and there; *ca*—and; *tān*—them (family members); *puṣṇāti*—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 serve 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

वार्तायां लुप्यमानायामारब्धायां पुनः पुनः ।
लोभामिभूतो निःसत्त्वः परार्थे कुरुते स्पृहाम् ॥११॥

*vārtāyāṁ lupyamānāyām
ārabdhāyām punaḥ punaḥ
lobhābhūto niḥsattvaḥ
parārthe kurute sprhām*

vārtāyām—when his occupation; *lupyamānāyām*—is hampered; *ārabdhāyām*—undertaken; *punaḥ punaḥ*—again and again; *lobha*—by greed; *abhūto*—overwhelmed; *niḥsattvaḥ*—ruined; *para-arthe*—for the wealth of others; *kurute sprhām*—he longs.

TRANSLATION

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

कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः ।
श्रिया विहीनः कृपणो व्यायञ्कृतिसि मूढधीः ॥१२॥

kuṭumba-bharaṇākhalpo
manda-bhāgyo vṛthodyamaḥ
śriyā-vihīnaḥ kṛpaṇo
dhyāyaṅ chvasiti mūḍha-dhīḥ

kuṭumba—his family; *bharaṇa*—in maintaining; *akalpaḥ*—unable; *manda-bhāgyaḥ*—the unfortunate man; *vṛthā*—in vain; *udyamaḥ*—whose effort; *śriyā*—beauty, wealth; *vihīnaḥ*—bereft of; *kṛpaṇaḥ*—wretched; *dhyāyan*—grieving; *śvasiti*—he sighs; *mūḍha*—bewildered; *dhīḥ*—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

एवं स्वभरणाकल्पं तत्कलत्रादयस्तथा ।
नाद्रियन्ते यथापूर्वं कीनाशा इव गोजरम् ॥१३॥

evam sva-bharaṇākhalpaṁ
tat-kalatrādayas tathā
nādrīyante yathā pūrvam
kīnāśā iva go-jaram

evam—thus; *sva-bharaṇa*—to maintain them; *akalpam*—unable; *tat*—his; *kalatra*—wife; *ādayaḥ*—and so on; *tathā*—so; *na*—not; *ādrīyante*—do respect; *yathā*—as; *pūrvam*—before; *kīnāśaḥ*—farmers; *iva*—like; *go-jaram*—an old ox.

TRANSLATION

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 His service so that the Supreme Lord can take charge of him and he will not be neglected by his so-called kinsmen.

TEXT 14

तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयम्भृतैः ।
जरयोपात्तवैरूप्यो मरणाभिमुखो गृहे ॥१४॥

tatrāpy ajāta-nirvedo
bhriyamāṇaḥ svayam bhṛtaiḥ
jarayopātta-vairūpyo
maraṇābhimukho grhe

tatra—there; *api*—although; *ajāta*—not arisen; *nirvedaḥ*—aversion; *bhriyamāṇaḥ*—being maintained; *svayam*—by himself; *bhṛtaiḥ*—by those who were maintained; *jarayā*—by old age; *upātta*—obtained; *vairūpyaḥ*—deformation; *maraṇa*—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

आस्तेऽवमत्योपन्यस्तं गृहपाल इवाहरन् ।
आमयाव्यप्रदीप्ताग्निरत्याहातेऽप्यचेष्टितः ॥१५॥

*āste 'vamatyopanyastam
grha-pāla ivāharan
āmayāvy apradīptāgnir
alpāhāro 'lpa-ceṣṭitaḥ*

āste—he remains; *avamatyā*—negligently; *upanyastam*—what is placed; *grha-pālah*—a dog; *iva*—like; *āharan*—eating; *āmayāvī*—diseased; *apradīpta-agniḥ*—having dyspepsia; *alpa*—little; *āhārah*—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 of life. 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, still he 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

वायुनोत्क्रमतोच्चारः कफसंरुद्धनाडिकः ।
कासश्वासकृतायासः कण्ठे घुरघुरायते ॥१६॥

*vāyuno tkramatottārah
kapha-saṁruddha-nāḍikaḥ
kāsa-śvāsa-kṛtāyāsaḥ
kaṇṭhe ghura-ghurāyate*

vāyunā—by air; *utkramatā*—bulging out; *uttārah*—his eyes; *kapha*—with mucus; *saṁruddha*—congested; *nāḍikaḥ*—his wind pipe; *kāsa*—coughing; *śvāsa*—breathing; *kṛta*—done; *āyāsaḥ*—difficulty; *kaṇṭhe*—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

शयानः परिशोचद्भिः परिवीतः स्वबन्धुभिः ।
वाच्यमानोऽपि न ब्रूते कालपाशवशं गतः ॥१७॥

*śayānaḥ pariśocadbhiḥ
parivītaḥ sva-bandhubhiḥ
vācyamāno 'pi na brūte
kāla-pāśa-vaśaṁ gataḥ*

śayānaḥ—lying down; *pariśocadbhiḥ*—lamenting; *parivītaḥ*—surrounded; *sva-bandhubhiḥ*—by his relatives and friends; *vācyamānaḥ*—being urged to speak; *api*—although; *na*—not; *brūte*—he speaks; *kāla*—of time; *pāśa*—the noose; *vaśam*—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

एवं कुटुम्बभरणे व्यापृतात्माजितेन्द्रियः ।
म्रियते रुदतां स्वानामुरुवेदनयास्तथीः ॥१८॥

evaṁ kuṭumba-bharaṇe
vyāpṛtātmājitendriyaḥ
mriyate rudatām svānām
uru-vedanayāsta-dhīḥ

evaṁ—thus; *kuṭumba-bharaṇe*—in maintaining a family; *vyāpṛta*—engrossed; *ātmā*—his mind; *ajīta*—uncontrolled; *indriyaḥ*—his senses; *mriyate*—he dies; *rudatām*—while crying; *svānām*—his relatives; *uru*—great; *vedanayā*—with pain; *asta*—bereft of; *dhīḥ*—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

यमदूतौ तदा प्राप्तौ भीमौ सरभसेक्षणौ ।
स दृष्ट्वा त्रस्तहृदयः शक्रन्मूत्रं विमुञ्चति ॥१९॥

yama-dūtau tadā prāptau
bhīmau sarabhasekṣaṇau
sa dṛṣṭvā trasta-hṛdayaḥ
śakṛn-mūtraṁ vimuñcati

yama-dūtau—two messengers of Yamarāja; *tadā*—at that time; *prāptau*—arrived; *bhīmau*—terrible; *sa-rabhasa*—full of wrath; *ikṣaṇau*—their eyes;

saḥ—he; *dr̥ṣṭvā*—seeing; *trasta*—frightened; *hṛdayaḥ*—his heart; *śakṛt*—stool; *mūtram*—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 Vaikuṅṭha. 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 पाशैर्बद्ध्वा गले बलात् ।
नयतो दीर्घमध्वानं दण्ड्यं राजभटा यथा ॥२०॥

yātanā-deha āvr̥tya
pāśair baddhvā gale balāt
nayato dīrgham adhvānam
daṇḍyam rāja-bhaṭā yathā

yātanā—for punishment; *dehe*—his body; *āvr̥tya*—covering; *pāśaiḥ*—with ropes; *baddhvā*—binding; *gale*—by the neck; *balāt*—by force; *nayataḥ*—they lead; *dīrgham*—long; *advhānam*—distance; *daṇḍyam*—a criminal; *rāja-bhaṭāḥ*—the king's soldiers; *yathā*—as.

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

तयोर्निर्भिन्नहृदयस्तर्जनैर्जातवेपथुः ।
पथि श्वभिर्भक्ष्यमाण आर्तोऽर्घं स्वमनुस्मरन् ॥२१॥

tayor nirbhinna-hṛdayas
tarjanair jāta-vepathuḥ
pathi śvabhir bhakṣyamāṇa
ārto 'rgham svam anusmaran

tayoḥ—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; *arham*—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.

PURPORT

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, who 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*. 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 abortion. 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

क्षुत्तृप्रीतोऽर्कदवानलानिलैः

सन्तप्यमानः पथि तप्तवालुके ।

कृच्छ्रेण पृष्ठे कशया च ताडित-

श्चलत्यशक्तोऽपि निराश्रमोदके ॥२२॥

kṣut-tṛṭ-parīto 'rka-davānalānilaiḥ
santapyamānaḥ pathi tapta-vāluke
kṛcchreṇa pṛṣṭhe kaśayā ca tāḍitaś
calaty aśakto 'pi nirāśramodake

kṣut-tṛṭ—by hunger and thirst; *parītaḥ*—afflicted; *arka*—sun; *dava-anala*—forest fires; *anilaiḥ*—by winds; *santapyamānaḥ*—being scorched; *pathi*—on a road; *tapta-vāluke*—of hot sand; *kṛcchreṇa*—painfully; *pṛṣṭhe*—on the back; *kaśayā*—with a whip; *ca*—and; *tāḍitaḥ*—beaten; *calati*—he moves; *aśaktaḥ*—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

तत्र तत्र पतञ्जान्तो मूर्च्छितः पुनरुत्थितः ।

पथा पापीयसा नीतस्तरसा यमसादनम् ॥२३॥

tatra tatra patañ chrānto
mūrcchitaḥ punar utthitaḥ
pathā pāpiyasā nītas
tarasā yama-sādanam

tatra tatra—here and there; *patan*—falling; *śrāntaḥ*—fatigued; *mūrcchitaḥ*—unconscious; *punaḥ*—again; *utthitaḥ*—risen; *pathā*—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

योजनानां सहस्राणि नवति नव चाध्वनः ।

त्रिमिर्मुहूर्तैर्द्विभ्यां वा नीतः प्राप्नोति यातनाः ॥२४॥

yojanānām sahasrāṇi
navatim nava cādhvanāḥ
tribhir muhūrtair dvābhyām vā
nītaḥ prāpnoti yātanāḥ

yojanānām—of yojanas; sahasrāṇi—thousands; navatim—ninety; nava—nine; ca—and; adhvanaḥ—from a distance; tribhiḥ—three; muhūrtaiḥ—within moments; dvābhyām—two; vā—or; nītaḥ—brought; prāpnoti—he receives; yātanāḥ—punishments.

TRANSLATION

Thus he has to pass 99,000 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

आदीपनं स्वगान्त्राणां वेशयित्त्वोल्मुकादिभिः ।
आत्ममांसादनं कापि स्वकृत् परतोऽपि वा ॥२५॥

ādīpanam sva-gātrāṇām
veṣṭayitvolumukādibhiḥ
ātma-māmsādanam kvāpi
sva-kṛtam parato 'pi vā

ādīpanam—setting on fire; sva-gātrāṇām—of his own limbs; veṣṭayitvā—having been surrounded; ulmuka-ādibhiḥ—by pieces of burning wood and

so on; ātma-māmsa—of his own flesh; adanam—eating; kvāpi—sometimes; sva-kṛtam—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 Yama-sādana, the abode of Yamarāja, one who had a very enjoyable life eating others' flesh has to eat his own flesh.

TEXT 26

जीवतश्चान्त्राम्युद्धारः श्वगृध्रैर्मसादने ।
सर्पशुचिकदंशैर्दंशद्भिश्चात्मवैशसम् ॥२६॥

jīvataś cāntrābhyuddhāraḥ
śva-grdhrair yama-sādane
sarpa-vṛścika-damśādyair
daśadbhiś cātma-vaiśasam

jīvataḥ—alive; ca—and; antra—of his entrails; abhyuddhāraḥ—pulling out; śva-grdhraiḥ—by dogs and vultures; yama-sādane—in the abode of Yamarāja; sarpa—by serpents; vṛścika—scorpions; damśa—gnats; ādyaiḥ—and so on; daśadbhiḥ—biting; ca—and; ātma-vaiśasam—torment of himself.

TRANSLATION

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

कृन्तनं चावयवशो गजादिभ्यो मिदापनम् ।
पातनं गिरिष्णुभ्यो रोधनं चाम्बुगर्तयोः ॥२७॥

*kr̥ntanaṁ cāvayavaśo
gajādibhyo bhidāpanam
pātanam giri-ṣṛṅgebhyo
rodhanam cāmbu-gartayoḥ*

kr̥ntanam—cutting off; *ca*—and; *avayavaśaḥ*—limb by limb; *gajādibhyaḥ*—by elephants and so on; *bhidāpanam*—tearing; *pātanam*—hurling down; *giri*—of hills; *ṣṛṅgebhyaḥ*—from the tops; *rodhanam*—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

यास्तामिस्रान्धतामिस्रा रौरवाद्याश्च यातनाः ।
भुङ्क्ते नरो वा नारी वा मिथः सङ्गेन निर्मिताः ॥२८॥

*yās tāmisrāndha-tāmisrā
rauravādyās ca yātanāḥ
bhun̄kte naro vā nārī vā
mithaḥ saṅgena nirmitāḥ*

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; *bhun̄kte*—undergoes; *naraḥ*—man; *vā*—or; *nārī*—woman; *vā*—or; *mithaḥ*—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 gonorrhoea, 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

अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते ।
या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥२९॥

*atraiva narakaḥ svarga
iti mātāḥ pracakṣate
yā yātanā vai nārakyas
tā ihāpy upalakṣitāḥ*

atra—in this world; *eva*—even; *narakaḥ*—hell; *svargaḥ*—heaven; *iti*—thus; *mātāḥ*—O mother; *pracakṣate*—they say; *yāḥ*—which; *yātanāḥ*—punishments; *vai*—certainly; *nārakyas*—hellish; *tāḥ*—they; *ihā*—here; *api*—also; *upalakṣitāḥ*—visible.

TRANSLATION

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 planets of Yamarāja, and then he is given a particular type of body, the 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

एवं कुटुम्बं विभ्राण उदरम्भर एव वा ।
विसृज्येहोमयं प्रेत्य भुङ्क्ते तत्फलमीदृशम् ॥३०॥

*evam kuṭumbam bibhrāṇa
udaram bhara eva vā
visṛjyehobhayam pretya
bhūṅkte tat-phalam idṛśam*

evam—in this way; *kuṭumbam*—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; *bhūṅkte*—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.

TEXT 31

एकः प्रपद्यते घ्नान्तं हित्वेदं स्वकलेवरम् ।
कुशलेतरपाथेयो भूतद्रोहेण यद् भृतम् ॥३१॥

*ekaḥ prapadyate dhvāntam
hitvedam sva-kalevaram
kuśaletara-pātheyo
bhūta-droheṇa yad bhṛtam*

ekaḥ—alone; *prapadyate*—he enters; *dhvāntam*—darkness; *hitvā*—after quitting; *idam*—this; *sva*—his; *kalevaram*—body; *kuśala-itarā*—sin; *pātheyaḥ*—his passage money; *bhūta*—to other living entities; *droheṇa*—by injury; *yad*—which body; *bhṛtam*—was maintained.

TRANSLATION

He goes alone to the darkest regions of hell after quitting the present body, and the money which 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

दैवेनासादितं तस्य शमलं निरये पुमान् ।
भुङ्क्ते कुटुम्बपोषस्य हृतवित्त इवातुरः ॥३२॥

*daivenāsāditam tasya
śamalam niraye pumān
bhukṅkte kuṭumba-pośasya
hṛta-vitta ivāturaḥ*

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; *bhukṅkte*—undergoes; *kuṭumba-pośasya*—of maintaining a family; *hṛta-vittaḥ*—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, then 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 which is 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.

TEXT 33

केवलेन ह्यधर्मेण कुटुम्भरणोत्सुकः ।
याति जीवोऽन्धतामिस्रं चरमं तमसः पदम् ॥३३॥

*kevalena hy adharmeṇa
kuṭumba-bharaṇotsukaḥ
yāti jīvo 'ndha-tāmisram
caramam tamaśaḥ padam*

kevalena—simply; *hi*—certainly; *adharmeṇa*—by irreligious activities; *kuṭumba*—family; *bharaṇa*—to maintain; *utsukaḥ*—eager; *yāti*—goes; *jīvaḥ*—a person; *andha-tāmisram*—to Andha-tāmisra; *caramam*—ultimate; *tamaśaḥ*—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-tāmisra.

PURPORT

Three words in this verse are very significant. *Kevalena* means only by black methods, *adharmeṇa* means unrighteous or irreligious, and *kuṭumba-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

अधस्तात्तल्लोकस्य यावतीर्यातनादयः ।
क्रमशः समनुक्रम्य पुनरत्राव्रजेच्छुचिः ॥३४॥

*adhastāt nara-lokasya
yāvatīr yātanādayaḥ
kramaśaḥ samanukramya
punar atrāvrajec chuciḥ*

adhastāt—from below; *nara-lokasya*—human birth; *yāvatīḥ*—as many; *yātanā*—punishments; *ādayaḥ*—and so on; *kramaśaḥ*—in a regular order; *samanukramya*—having gone through; *punaḥ*—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, similarly 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 to the Third Canto, Thirtieth Chapter, of the Śrīmad-Bhāgavatam, entitled “Description by Lord Kapila of Adverse Fruitive Activities.”

CHAPTER THIRTY-ONE

Lord Kapila's Instructions on the Movements of the Living Entities

TEXT 1

श्रीभगवानुवाच

कर्मणा दैवनेत्रेण जन्तुर्देहोपपत्तये ।
स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥ १ ॥

śrī bhagavān uvāca
karmaṇā daiva-netreṇa
jantur dehopapattaye
striyāḥ praviṣṭa udaram
puṁso retaḥ-kaṇāśrayaḥ

śrī bhagavān uvāca—the Supreme Personality of Godhead said; *karmaṇā*—by the result of work; *daiva-netreṇa*—under the supervision of the Lord; *jantur*—the living entity; *deha*—a body; *upapattaye*—for obtaining; *striyāḥ*—of a woman; *praviṣṭaḥ*—enters; *udaram*—the womb; *puṁsaḥ*—of a man; *retaḥ*—of semina; *kaṇa*—a particle; *āśrayaḥ*—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 semina 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 semina of a man who is just suitable to become his father. During sexual intercourse, the soul is transferred through the semina 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-kaṇāśrayaḥ*, is very significant because it indicates that it is not the semina of the man that creates life within the womb of a woman; rather, the living entity, the soul, takes shelter in a particle of semina 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 a man's and woman's semina is not very feasible. It is unacceptable.

TEXT 2

कललं स्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् ।
दश्राहेन तु कर्कन्धुः पेक्ष्यण्डं वा ततः परम् ॥ २ ॥

*kalalam tv eka-rātreṇa
pañca-rātreṇa budbudam
daśāhena tu karkandhūḥ
peśy aṇḍam vā tataḥ param*

kalalam—mixing of semina and ovum; *tu*—then; *eka-rātreṇa*—on the first night; *pañca-rātreṇa*—by the fifth night; *budbudam*—a bubble; *daśāhena*—in ten days; *tu*—then; *karkandhūḥ*—like a plum; *peśī*—a lump of flesh; *aṇḍam*—an egg; *vā*—or; *tataḥ*—thence; *param*—afterwards.

TRANSLATION

On the first night, the semina 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, gradually it 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 semina, 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 द्वाभ्यां बाह्वङ्घ्र्याद्यङ्गविग्रहः ।
नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥ ३ ॥

*māsenā tu śiro dvābhyām
bāhv-aṅghry-ādy-aṅga-vigrahaḥ
nakha-lomāsthī-carmāṇi
liṅga-cchidrodभवavas tribhiḥ*

māsenā—within a month; *tu*—then; *śiraḥ*—a head; *dvābhyām*—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, 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

चतुर्भिर्घातवः सप्त पञ्चमिः क्षुत्तृड्भवः ।
षड्भिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥ ४ ॥

*caturbhir dhātavaḥ sapta
pañcabhiḥ kṣut-tṛḍ-udbhavaḥ
ṣaḍbhir jarāyuṇā vītaḥ
kukṣau bhrāmyati dakṣiṇe*

caturbhiḥ—within four months; *dhātavaḥ*—ingredients; *sapta*—seven; *pañcabhiḥ*—within five months; *kṣut-tṛḍ*—of hunger and thirst; *udbhavaḥ*—appearance; *ṣaḍbhiḥ*—within six months; *jarāyuṇā*—by the amnion; *vītaḥ*—enclosed; *kukṣau*—in the abdomen; *bhrāmyati*—moves; *dakṣiṇe*—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 semina, 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

मातुर्जग्धापानाद्यैरेधद्वातुरसम्भवे ।
शेते विष्मृत्रयोर्गते स जन्तुर्जन्तुसम्भवे ॥ ५ ॥

*mātur jagdhāna-pānādyair
edhad-dhātur asammate
śete viṣmūtrayor garte
sa jantur jantu-sambhave*

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; *viṣmūtrayoḥ*—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

कृमिभिः क्षतसर्वाङ्गः सौकुमार्यात्प्रतिक्षणम् ।
पृच्छामाप्तोरुक्लेशस्तत्रत्यैः क्षुधितैर्मुहुः ॥ ६ ॥

*kṛmibhiḥ kṣata-sarvāṅgaḥ
saukumāryāt pratikṣaṇam*

*mūrcchām āpnoty uru-kleśas
tatratyaiḥ kṣudhitair muhuḥ*

kṛmibhiḥ—by worms; *kṣata*—bitten; *sarva-aṅgaḥ*—all over the body; *saukumāryāt*—because of tenderness; *pratikṣaṇam*—moment after moment; *mūrcchām*—unconsciousness; *āpnoti*—he obtains; *uru-kleśaḥ*—whose suffering is great; *tatratyaiḥ*—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 it 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, similarly, 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

कदुतीक्ष्णोष्णलवणरूक्षाम्लादिभिरुल्बणैः ।
मातृशुक्तेरुपस्पृष्टः सर्वाङ्गोत्थितवेदनः ॥ ७ ॥

*kaṭu-tikṣṇoṣṇa-lavaṇa-
rūkṣāmlādibhir ulbaṇaiḥ
mātr-bhuktair upasprṣṭaḥ
sarvāṅgotthita-vedanaḥ*

kaṭu—bitter; *tikṣṇa*—pungent; *uṣṇa*—hot; *lavaṇa*—salty; *rūkṣa*—dry; *amla*—sour; *ādibhiḥ*—and so on; *ulbaṇaiḥ*—excessive; *mātr-bhuktaiḥ*—by foods eaten by the mother; *upasprṣṭaḥ*—affected; *sarva-aṅga*—all over the body; *utthita*—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

उल्बेन संवृतस्तस्मिन्नत्रैश्च बहिरावृतः ।
आस्ते कृत्वा शिरः कुक्षौ भ्रुयष्टुशिरोधरः ॥ ८ ॥

*ulbena saṁvṛtas tasminn
antraiś ca bahir āvṛtaḥ
āste kṛtvā śiraḥ kuṅṣau
bhugna-prṣṭha-śirodharah*

ulbena—by the amnion; *saṁvṛtaḥ*—enclosed; *tasmin*—in that place; *antraiḥ*—by the intestines; *ca*—and; *bahiḥ*—outside; *āvṛtaḥ*—covered; *āste*—he lies; *kṛtvā*—having put; *śiraḥ*—the head; *kuṅṣau*—toward the belly; *bhugna*—bent; *prṣṭha*—back; *śiraḥ-dharah*—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 toward his belly and his back and neck arched like a bow.

PURPORT

If a grown-up 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

अकल्पः स्वाङ्गवेष्टायां शकुन्त इव पञ्जरे ।
तत्र लब्धस्मृतिर्दैवात्मर्कं जन्मशतोद्भवम् ।
स्मरन्दीर्घमनुच्छ्वासं शर्म किं नाम विन्दते ॥ ९ ॥

akalpaḥ svāṅga-ceṣṭāyām
śakunta iva pañjare
tatra labdha-smṛtir daivāt
karma janma-śatodbhavam
smaran dīrgham anucchvāsam
śarma kiṁ nāma vindate

akalpaḥ—unable; *sva-aṅga*—his limbs; *ceṣṭāyām*—to move; *śakuntaḥ*—a bird; *iva*—like; *pañjare*—in a cage; *tatra*—there; *labdha-smṛtiḥ*—having gained his memory; *daivāt*—by fortune; *karma*—activities; *janma-śatodbhavam*—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 nescience of material existence in spite of all these facilities, then certainly we are all intentionally committing suicide.

TEXT 10

आरभ्य सप्तमान्मासाह्मबोधोऽपि वेपितः ।
नैकत्रास्ते स्रतिवातैर्विष्टाभूरिव सोदरः ॥१०॥

ārabhya saptamān māsāl
labdha-bodho 'pi vepitaḥ
naikatrāste sūti-vātaiḥ
viṣṭhā-bhūr iva sodaraḥ

ārabhya—beginning; *saptamāt māsāt*—from the seventh month; *labdha-bodhaḥ*—endowed with consciousness; *api*—although; *vepitaḥ*—tossed; *na-*not; *ekatra*—in one place; *āste*—he remains; *sūti-vātaiḥ*—by the winds for childbirth; *viṣṭhā-bhūḥ*—the worm; *iva*—like; *sa-udaraḥ*—born of the same womb.

TRANSLATION

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 because 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.

TEXT 11

नाथमान ऋषिर्भीतः सप्तवध्रिः कृताञ्जलिः ।
स्तुवीत तं विक्लवया वाचा येनोदरेऽर्पितः ॥११॥

nāthamāna ṛṣir bhītaḥ
sapta-vadhriḥ kṛtāñjaliḥ
stuvīta taṁ viklavayā
vācā yenedare 'rpiṭaḥ

nāthamānaḥ—appealing; *ṛṣiḥ*—the living entity; *bhītaḥ*—frightened; *sapta-vadhriḥ*—bound by the seven layers; *kṛta-añjaliḥ*—with folded hands; *stuvīta*—prays; *taṁ*—to the Lord; *viklavayā*—faltering; *vācā*—with words; *yena*—by whom; *udare*—in the womb; *arpitaḥ*—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 the 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

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयात्त-
नानातनोर्भुवि चलच्चरणारविन्दम् ।
सोऽहं व्रजामि शरणं ह्यकुतोभयं मे
येनेदृशी गतिरदृश्यसतोऽनुरूपा ॥१२॥

jantur uvāca

tasyopasannam avitum jagad icchayātta-
nānā-tanor bhuvi calac-araṇāravindam
so 'haṁ vrajāmi śaraṇaṁ hy akuto-bhayaṁ me
yenedṛśī gatir adarśy asato 'nurūpā

jantuḥ uvāca—the human soul said; *tasya*—of the Supreme Personality of Godhead; *upasannam*—having approached for protection; *avitum*—to protect; *jagat*—the universe; *icchayā*—by His own will; *ātta-nānā-tanoḥ*—who accepts various forms; *bhuvi*—on the earth; *calat*—walking; *araṇa-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; *īdṛśī*—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* means 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*, *sambhavāmy ātma-māyayā*: “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, so 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 form in material existence, but goes back to Godhead, back home, never to return.

TEXT 13

यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा
भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
आस्ते विशुद्धमविकारमखण्डबोध-
मात्प्यमानहृदयेऽवसितं नमामि ॥१३॥

*yas tv atra baddha iva karmabhir āvṛtātmā
bhūtendriyāśayamayīm avalambya māyām
āste viśuddham avikāram akhaṇḍa-bodham
ātapyamāna-hṛdaye 'vasitaṁ namāmi*

yaḥ—who; *tu*—also; *atra*—here; *baddhaḥ*—bound; *iva*—as if; *karmabhiḥ*—by activities; *āvṛta*—covered; *ātma*—the pure soul; *bhūta*—the gross elements; *indriya*—the senses; *āśaya*—the mind; *mayīm*—consisting of; *avalambya*—

having fallen; *māyām*—into *māyā*; *āste*—remains; *viśuddham*—completely pure; *avikāram*—without change; *akhaṇḍa-bodham*—possessed of unlimited knowledge; *ātapyamāna*—repentant; *hṛdaye*—in the heart; *avasitam*—residing; *namāmi*—I offer my respectful obeisances.

TRANSLATION

I, the pure soul, appearing now to be bound up 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 the suffering condition of life.

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 is 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 पञ्चभूतरचिते रहितः शरीरे
 च्छन्नोऽयथेन्द्रियगुणार्थचिदात्मकोऽहम् ।
 तेनाविकुण्ठमहिमानमृषिं तमेनं
 वन्दे परं प्रकृतिपूरुषयोः पुमांसम् ॥१४॥

*yaḥ pañca-bhūta-racite rahitaḥ śarīre
 cchanno 'yathendriya-guṇārtha-cid-ātmako 'ham
 tenāvikuṇṭha-mahimānam ṛṣim tam enam
 vande param prakṛti-pūruṣayoḥ pumāṁsam*

yaḥ—who; *pañca-bhūta*—five gross elements; *racite*—made of; *rahitaḥ*—separated; *śarīre*—in the material body; *channaḥ*—covered; *ayathā*—unfitly; *indriya*—senses; *guṇa*—qualities; *artha*—objects of senses; *cit*—ego; *ātmakaḥ*—consisting of; *aham*—I; *tena*—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; *pūruṣayoḥ*—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 the reason that 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, then 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. *Asaṅgo hy ayam 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

यन्माययोरुगुणकर्मनिबन्धनेऽस्मिन्
 सांसारिके पथि चरंस्तदभिश्मरेण ।
 नष्टस्मृतिः पुनरयं प्रवृणीत लोकं
 युक्त्या कया महदनुग्रहमन्तरेण ॥१५॥

*yan-māyayoru-guṇa-karma-nibandhane 'smin
 sāmsārike pathi carams tad-abhiśrameṇa
 naṣṭa-smṛtiḥ punar ayam pravṛṇīta lokam
 yuktyā kayā mahad-anugraham antareṇa*

yat—of the Lord; *māyayā*—by the *māyā*; *uru-guṇa*—arising from the great modes; *karma*—activities; *nibandhane*—with bonds; *asmin*—this; *sāmsārike*—of repeated birth and death; *pathi*—on the path; *caram*—wandering; *tad*—of him; *abhiśrameṇa*—with great pains; *naṣṭa*—lost; *smṛtiḥ*—memory; *punaḥ*—again; *ayam*—this living entity; *pravṛṇīta*—may realize; *lokam*—his true nature; *yuktyā 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 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

ज्ञानं यदेतददधात्कतमः स देव-
स्त्रैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
तं जीवकर्मपदवीमनुवर्तमाना-
स्तापत्रयोपशमनाय वयं भजेम ॥१६॥

*jñānaṁ yad etad adadhāt katamaḥ sa devas
trai-kālikam sthira-careṣu anuvartitāṁśaḥ
taṁ jīva-karma-padavīm anuvartamānāś
tāpa-trayaopāśamanāya vayaṁ bhajema*

jñānam—knowledge; *yat*—which; *etat*—this; *adadhāt*—gave; *katamaḥ*—who other than; *śaḥ*—that; *devaḥ*—the Personality of Godhead; *trai-kālikam*—of the three phases of time; *sthira-careṣu*—in the inanimate and animate objects; *anuvartita*—dwelling; *aṁśaḥ*—His partial representation; *tam*—unto Him; *jīva*—of the *jīva* souls; *karma-padavīm*—the path of fruitive activities; *anuvartamānāḥ*—who are pursuing; *tāpa-traya*—from the threefold miseries; *opāśamanāya*—for getting free; *vayam*—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*. 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, then 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 his life is blessed.

TEXT 17

देहान्यदेहविवरे जठराग्निनासृग्-
विष्मूत्रकूपपतितो भृशतप्तदेहः ।
इच्छन्नितो विवसितुं गणयन् स्वमासान्
निर्वास्यते कृपणधीर्भगवन् कदानु ॥१७॥

*dehy anya-deha-vivare jaṭharāgnināsrḡ-
viṣ-mūtra-kūpa-patito bhṛśa-tapta-dehaḥ
icchann ito vivasitum gaṇayan sva-māsān
nirvāsyaṭe kṛpaṇa-dhīr bhagavan kadā nu*

dehī—the embodied soul; *anya-deha*—of another body; *vivare*—in the abdomen; *jaṭhara*—of the stomach; *agninā*—by the fire; *asṛk*—of blood; *viṣ*—stool; *mūtra*—and urine; *kūpa*—in a pool; *patitaḥ*—fallen; *bhṛśa*—strongly; *tapta*—scorched; *dehaḥ*—his body; *icchann*—desiring; *itaḥ*—from that place; *vivasitum*—to get out; *gaṇayan*—counting; *sva-māsān*—his months; *nirvāsyaṭe*—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 there is the heat of gastric fire, and on the other side there is 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 contraceptive methods.

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 *kṛpaṇa-dhīḥ* is significant in this verse. *Dhī* means intelligence, and *kṛpaṇa* 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

येनेदृशीं गतिमसौ दशमास्य ईश
संग्राहितः पुरुदयेन मवादृशेन ।
स्वेनैव तुष्यतु कृतेन स दीननाथः
कोनाम तत्प्रति विनाञ्जलिमस्य कुर्यात् ॥१८॥

*yenedṛśīm gatim asau daśa-māsya īśa
saṅgrāhitaḥ purudayena bhavadṛśeṇa
svenaiva tuṣyatu kṛtena sa dīna-nāthaḥ
ko nāma tat prati vināñjalim asya kuryāt*

yena—by whom (the Lord); *īdṛśīm*—such; *gatim*—a condition; *asau*—that person (myself); *daśa-māsyaḥ*—ten months old; *īśa*—O Lord; *saṅgrāhitaḥ*—was made to accept; *puru-dayena*—very merciful; *bhavadṛśeṇa*—incomparable; *svena*—own; *eva*—alone; *tuṣyatu*—may He be pleased; *kṛtena*—with His act; *saḥ*—that; *dīna-nāthaḥ*—refuge of the fallen souls; *kaḥ*—who; *nāma*—indeed; *tat*—that mercy; *prati*—in return; *vinā*—except with; *añjalim*—folded hands; *asya*—of the Lord; *kuryāt*—can repay.

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

पश्यत्ययं धिषणया ननु सप्तवध्रिः
शरीरके दमशरीर्यपरः स्वदेहे ।
यत्सृष्टयाऽऽसं तमहं पुरुषं पुराणं
पश्ये बहिर्हृदि च चैत्यमिव प्रतीतम् ॥१९॥

*paśyaty ayam dhiṣaṇayā nanu sapta-vadhriḥ
śārīrake dama-śārīry aparāḥ sva-dehe
yat-sṛṣṭayāsaṁ tam ahaṁ puruṣaṁ purāṇam
paśye bahir hṛdi ca caityam iva pratītam*

paśyati—sees; *ayam*—this living entity; *dhiṣaṇayā*—with intelligence; *nanu*—only; *sapta-vadhriḥ*—bound by the seven layers of material coverings; *śārīrake*—agreeable and disagreeable sense perceptions; *dama-śārīri*—having

a body for self-control; *aparaḥ*—another; *sva-dehe*—in his body; *yat*—by the Supreme Lord; *śṛṣṭayā*—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*—indeed; *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 he 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 under-

stand 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 his 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*: 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*). The *Vedānta-sūtra* confirms this also. *Janmādy asya yataḥ*: the Absolute Truth is the original source of everyone's birth. Kṛṣṇa also says in *Bhagavad-gītā*, *aham sarvasya prabhavaḥ*: "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

सोऽहं वसन्नपि विभो बहुदुःखवासं
गर्भान्न निर्जिगमिषे बहिरन्धकूपे ।
यत्रोपयातमुपसर्पति देवमाया
मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥२०॥

so 'ham vasann api vibho bahu-duḥkha-vāsaṁ
garbhān na nirjigamiṣe bahir andha-kūpe
yatropayātam upasarpati deva-māyā
mithyā matir yad anu saṁsṛti-cakram etat

saḥ aham—I myself; *vasan*—living; *api*—although; *vibho*—O Lord; *bahu-duḥkha*—with many miseries; *vāsam*—in a condition; *garbhāt*—from the abdomen; *na*—not; *nirjigamiṣe*—I wish to depart; *bahiḥ*—outside; *andha-kūpe*—in the blind well; *yatra*—where; *upayātam*—one who goes there;

upasarpati—she captures; *deva-māyā*—the external energy of the Lord; *mithyā*—false; *matih*—identification; *yat*—which *māyā*; *anu*—according to; *saṁsṛti*—of continual birth and death; *cakram*—cycle; *etat*—this.

TRANSLATION

Therefore, my Lord, although I am living in a terrible condition, still 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*. *Mām eva ye prapadyante māyām etāṁ taranti te* (Bg. 7.14) : 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

तस्मादहं विगतविक्रव उद्धरिष्ये
आत्मानमाशु तमसः सुहृदाऽऽत्मनेव ।
भूयो यथा व्यसनमेतदनेकरन्ध्रं
मा मे भविष्यदुपसादितविष्णुपादः ॥२१॥

tasmād ahaṁ vigata-viklava uddhariṣya
ātmānam āśu tamaśaḥ suhṛdātmānaiva
bhūyo yathā vyasanam etad aneka-randhram
mā me bhaviṣyat upasādita-viṣṇu-pādaḥ

tasmāt—therefore; *aham*—I; *vigata*—ceased; *viklavaḥ*—agitation; *uddhariṣye*—shall deliver; *ātmānam*—myself; *āśu*—quickly; *tamaśaḥ*—from the darkness; *suhṛdā ātmānā*—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."

TEXT 22

कपिल उवाच

एवं कृतमतिर्गर्भे दशमास्यः स्तुवन्नृषिः ।
सद्यः क्षिपत्यवाचीनं प्रसृत्यै स्रुतिमारुतः ॥२२॥

kapila uvāca
evam kṛta-matir garbhe
daśa-māsyah stuvann ṛṣiḥ
sadyah kṣipaty avācīnam
prasūtyai sūti-mārutah

kapilah uvāca—Lord Kapila said; *evam*—thus; *kṛta-matiḥ*—desiring; *garbhe*—in the womb; *daśa-māsyah*—ten-month-old; *stuvan*—extolling; *ṛṣiḥ*—the living entity; *sadyah*—at that very time; *kṣipati*—propels; *avācīnam*—turned downward; *prasūtyai*—for birth; *sūti-mārutah*—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

तेनावसृष्टः सहसा कृत्वावाक् शिर आतुरः ।
विनिष्क्रामति कृच्छ्रेण निरुच्छ्वासो हतस्मृतिः ॥२३॥

tenāvasṛṣṭaḥ sahasā
kṛtvāvāk śira āturaḥ
vinīṣkrāmati kṛcchreṇa
nīrucchvāso hata-smṛtiḥ

tena—by that wind; *avasṛṣṭaḥ*—pushed downwards; *sahasā*—suddenly; *kṛtvā*—turned; *avāk*—downwards; *śiraḥ*—his head; *āturaḥ*—suffering; *vinīṣkrāmati*—he comes out; *kṛcchreṇa*—with great trouble; *nīrucchvāsaḥ*—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 भुव्यसृष्टिश्चः विष्ठाभूरिव चेष्टते ।
रोरूयति गते ज्ञाने विपरीतां गतिं गतः ॥२४॥

patito bhuvy asṛṣṭi-miśraḥ
viṣṭhā-bhūr iva ceṣṭate
rorūyati gate jñāne
viparītām gatim gataḥ

patitaḥ—fallen; *bhuvi*—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

परच्छन्दं न विदुषा पुष्यमाणो जनेन सः ।
अनभिप्रेतमापन्नः प्रत्याख्यातुमनीश्वरः ॥२५॥

para-cchandariṅ na viduṣā
puṣyamāṇo janena saḥ
anabhipretam āpannaḥ
pratyākhyātum anīśvaraḥ

para-chandam—the desire of another; *na*—not; *viduṣā*—understanding; *puṣyamāṇaḥ*—being maintained; *janena*—by persons; *saḥ*—he; *anabhipretam*—into undesirable circumstances; *āpannaḥ*—fallen; *pratyākhyātum*—to refuse; *anīśvaraḥ*—unable.

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. Although the atmosphere within the abdomen was not at all pleasing, still, 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

शायितोऽशुचिपर्यङ्के जन्तुः स्वेदजदूषिते ।
नेशः कण्डूयनेऽङ्गानामासनोत्थानचेष्टने ॥२६॥

*śāyito 'śuci-paryāṅke
jantuḥ sveda-ja-dūṣite
neśaḥ kaṇḍūyane 'ṅgānām
āsano tthāna-ceṣṭane*

śāyitaḥ—laid down; *aśuci-paryāṅke*—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 his 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 ।
रुदन्तं विगतज्ञानं क्रमयः क्रमिकं यथा ॥२७॥

*tudanty āma-tvacam daṁśā
maśakā matkuṇādayaḥ
rudantaṁ vigata-jñānaṁ
kṛmayāḥ kṛmikaṁ yathā*

tudanti—they bite; *āma-tvacam*—the baby, whose skin is soft; *daṁśāḥ*—gnats; *maśakāḥ*—mosquitoes; *matkuṇa*—bugs; *ādayaḥ*—and other creatures; *rudantaṁ*—crying; *vigata*—deprived of; *jñānam*—wisdom; *kṛmayāḥ*—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 भुक्त्वा दुःखं पौगण्डमेव च ।
अलब्धाभीप्सितोऽज्ञानादिदुर्मन्युः शुचार्पितः ॥२८॥

*iti evaṁ śaiśavam bhuktvā
duḥkham paugaṇḍam eva ca
alabdhabhīpsito 'jñānād
iddha-manyuḥ śucārpitaḥ*

iti evam—in this way; *śaiśavam*—childhood; *bhuktvā*—having undergone; *duḥkham*—distress; *paugaṇḍam*—boyhood; *eva*—even; *ca*—and; *alabdha*—not achieved; *abhīpsitaḥ*—he whose desires; *ajñānāt*—due to ignorance; *iddha*—kindled; *manyuḥ*—his anger; *śucā*—by sorrow; *arpitaḥ*—overcome.

TRANSLATION

In this way, the child passes through his childhood, suffering different kinds of distresses, and he attains boyhood. In boyhood also he suffers pain over desires to get things which 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 *paugaṇḍa*. 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 कामिष्वन्ताय चात्मनः ॥२९॥

*saha deheṇa mānena
vardhamānena manyunā
karoti vighraṁ kāmī
kāmiṣv antāya cātmanah*

saha—with; *deheṇa*—the body; *mānena*—with false prestige; *vardhamānena*—increasing; *manyunā*—on account of anger; *karoti*—he creates; *vighraṁ*—enmity; *kāmī*—the lusty person; *kāmiṣu*—towards other lusty people; *antāya*—for destruction; *ca*—and; *ātmanah*—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, thirty-sixth verse, 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 that 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-karmārpaṇe*: 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 in 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

भूतैः पञ्चमिरारब्धे देहे देहबुधोऽसकृत् ।
अहंमेत्यसद्राहः करोति कुमतिर्मतिम् ॥३०॥

*bhūtaiḥ pañcabhir ārabdhe
dehe dehy abudho 'sakṛt
aḥam mamety asad-grāhaḥ
karoti kumatir matim*

bhūtaiḥ—by material elements; *pañcabhiḥ*—five; *ārabdhe*—made; *dehe*—in the body; *dehī*—the living entity; *abudhaḥ*—ignorant; *asakṛt*—constantly; *aḥam*—I; *mama*—mine; *iti*—thus; *asad*—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

तदर्थं कुरुते कर्म यद्बद्धो याति संसृतिम् ।
योऽनुयाति ददत्क्लेशमविद्याकर्मबन्धनः ॥३१॥

*tad-arthaṁ kurute karma
yat-baddho yāti saṁsṛtim
yo 'nuyāti dadat kleśam
avidyā-karma-bandhanaḥ*

tad-arthaṁ—for the sake of the body; *kurute*—he performs; *karma*—actions; *yat-baddhaḥ*—bound by which; *yāti*—he goes; *saṁsṛtim*—to repeated birth and death; *yaḥ*—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 upanīyamānāḥ*: 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 *haṭha-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

यद्यसद्भिः पथि पुनः शिश्नोदरकृतोद्यमैः ।
आस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥३२॥

*yady asadbhiḥ pathi punaḥ
śiśnodara-kṛtodyamaiḥ
āsthito ramate jantus
tamo viśati pūrvavat*

yadi—if; *asadbhiḥ*—with the unrighteous; *pathi*—on the path; *punaḥ*—again; *śiśna*—for the genital; *udara*—for the stomach; *kṛta*—done; *udyamaiḥ*—whose endeavors; *āsthitaḥ*—associating; *ramate*—enjoys; *jantuh*—the living entity; *tamaḥ*—darkness; *viśati*—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

सत्यं शौचं दया मौनं बुद्धिः श्रीहीर्यशः क्षमा ।
शमो दमो मगश्चेति यत्सङ्गाद्याति सङ्ख्यम् ॥३३॥

*satyam śaucam dayā maunam
buddhiḥ śrīr hrīr yaśaḥ kṣamā
śamo damo bhagaś ceti
yat-saṅgād yāti saṅkṣayam*

satyam—truthfulness; *śaucam*—cleanliness; *dayā*—mercy; *maunam*—gravity; *buddhiḥ*—intelligence; *śrīr*—prosperity; *hrīr*—shyness; *yaśaḥ*—fame; *kṣamā*—forgiveness; *śamaḥ*—control of the mind; *damaḥ*—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

तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु ।
सङ्गं न कुर्याच्छोच्येषु योषित्क्रीडाभृगेषु च ॥३४॥

*teṣv aśānteṣu mūḍheṣu
khaṇḍitātmasv asādhuṣu
saṅgam na kuryāc chocyeṣu
yoṣit-kriḍā-mṛgeṣu ca*

teṣu—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 *sūdra*, 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 materialnescience 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

न तथास्य भवेन्मोहो बन्धश्चान्यप्रसङ्गतः ।
योषित्सङ्गाद्यथा पुंसो यथा तत्सङ्गिसङ्गतः ॥३५॥

*na tathāsya bhaven moho
bandhaś cānya-prasaṅgataḥ
yoṣit-saṅgād yathā puṁso
yathā tat-saṅgi-saṅgataḥ*

na—not; *tathā*—in that manner; *asya*—of this man; *bhavaḥ*—may arise; *mohaḥ*—infatuation; *bandhaḥ*—bondage; *ca*—and; *anya-prasaṅgataḥ*—from attachment to any other object; *yoṣit-saṅgāt*—from attachment to women; *yathā*—as; *puṁsaḥ*—of a man; *yathā*—as; *tat-saṅgi*—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

प्रजापतिः स्त्रियां दुहितरं दृष्ट्वा तद्रूपघर्षितः ।
रोहिद्भूतां सोऽन्वधावदक्षरूपी हतत्रपः ॥३६॥

*prajā-patiḥ svām duhitarāṁ
dṛṣṭvā tad-rūpa-dharṣitaḥ
rohid-bhūtāṁ so 'nvadhāvad
ṛkṣa-rūpī hata-trapaḥ*

prajā-patiḥ—Lord Brahmā; *svām*—his own; *duhitarām*—daughter; *dṛṣṭvā*—having seen; *tat-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; *trapah*—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 Brahmā's being captivated by the charms of his daughter and Lord Śiva's being captivated by the Mohinī form of the Lord are specific instances which instruct us that even great demigods like Brahmā 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 his mother, or with his 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

तत्सृष्टसृष्टसृष्टेषु को न्वखण्डितधीः पुमान् ।
अषिं नारायणमृते योषिन्मय्येह मायया ॥३७॥

tat-sṛṣṭa-sṛṣṭa-sṛṣṭeṣu
ko nu akhaṇḍita-dhīḥ pumān
ṛṣim nārāyaṇam ṛte
yoṣin-mayyeha māyayā

tat—by Brahmā; *sṛṣṭa-sṛṣṭa-sṛṣṭeṣu*—amongst all living entities begotten; *kaḥ*—who; *nu*—indeed; *akhaṇḍita*—not distracted; *dhīḥ*—his intelligence; *pumān*—male; *ṛṣim*—the sage; *nārāyaṇam*—Nārāyaṇa; *ṛte*—except; *yoṣit-mayyā*—in the form of a woman; *īha*—here; *māyayā*—by *māyā*.

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 Kaśyapa Muni and others, and Kaśyapa 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

बलं मे पश्य मायायाः स्त्रीमय्या जयिनो दिशाम् ।
या करोति पदाक्रान्तान् भ्रूविजृम्भेण केवलम् ॥३८॥

balam me paśya māyāyāḥ
strī-mayyā jayino diśām
yā karoti padākṛāntān
bhrūvi-jṛmbheṇa kevalam

balam—the strength; *me*—My; *paśya*—behold; *māyāyāḥ*—of *māyā*; *strī-mayyāḥ*—in the shape of a woman; *jayinaḥ*—conquerors; *diśām*—of all directions; *yā*—who; *karoti*—makes; *pada-ākṛāntān*—following at her heels; *bhrūvi*—of her eyebrows; *jṛmbheṇa*—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*. 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, similarly, that propensity is 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 in *Bhagavad-gītā*, *param dr̥ṣṭvā nivartate*, 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 Yāmunācārya. 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

सङ्गं न कुर्यात्प्रमदासु जातु
योगस्य पारं परमारुरुक्षुः ।
मत्सेवया प्रतिलब्धात्मलाभो
वदन्ति या निरयद्वारमस्य ॥३९॥

*saṅgam na kuryāt pramadāsu jātu
yogasya pāraṁ param āruruḥṣuḥ
mat-sevayā pratilabdha-ātma-lābho
vadanti yā niraya-dvāram asya*

saṅgam—association; *na*—not; *kuryāt*—one should make; *pramadāsu*—with women; *jātu*—ever; *yogasya*—of *yoga*; *pāraṁ*—culmination; *param*—topmost; *āruruḥṣuḥ*—one who aspires to reach; *mat-sevayā*—by rendering service unto Me; *pratilabdha*—obtained; *ātma-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 *pratīlabdhātma-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 aspires 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 *sannyāsī*, three orders, are strictly prohibited from the association of women; only the *grhasthas*, 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 तृणैः कूपमिवावृतम् ॥४०॥

yopayāti śanair māyā
yoṣid deva-vinirmitā
tām iḥṣetaātmano mṛtyum
tṛṇaiḥ kūpam ivāvṛtam

yā—she who; *upayāti*—approaches; *śanaiḥ*—slowly; *māyā*—representation of *māyā*; *yoṣit*—woman; *deva*—by the Lord; *vinirmitā*—created; *tām*—her; *iḥṣeta*—one must regard; *ātmanaḥ*—of the soul; *mṛtyum*—death; *tṛṇaiḥ*—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.

PURPORT

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 to be 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

यां मन्यते पतिं मोहान्मन्यायामृषयायतीम् ।
स्त्रीत्वं स्त्रीसङ्गतः प्राप्तो वित्तापत्यगृहप्रदम् ॥४१॥

yām manyate patim mohān
man-māyām ṛṣabhāyatīm
strītvam strī-saṅgataḥ prāpto
vittāpatya-grha-pradam

yām—which; *manyate*—she thinks; *patim*—her husband; *mohāt*—due to illusion; *mat-māyām*—My *māyā*; *ṛṣabha*—in the form of a man; *āyatīm*—coming; *strītvam*—the state of being a woman; *strī-saṅgataḥ*—from attachment to a woman; *prāptaḥ*—obtained; *vitta*—wealth; *apatya*—progeny; *grha*—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, then 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 विजानीयात्पत्यपत्यगृहात्मकम् ।

दैवोपसादितं मृत्युं मृगयोर्गयिनं यथा ॥४२॥

tām ātmano vijānīyāt
paty-apatya-grhātmakam
daivopasāditaṁ mṛtyum
mṛgayor gāyanam yathā

tām—the Lord's *māyā*; *ātmanah*—of herself; *vijānīyāt*—she should know; *pati*—husband; *apatya*—children; *grha*—house; *ātmakam*—consisting of; *daiva*—by the authority of the Lord; *upasāditaṁ*—brought about; *mṛtyum*—death; *mṛgayoḥ*—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:

anāsaktasya viṣayān
yathārtham upayuñjataḥ
nirbandhaḥ kṛṣṇa-sambandhe
yuktaṁ vairāgyam ucyate

(Bh.r.s. 1.2.255)

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.

TEXT 43

देहेन जीवभूतेन लोकाल्लोकमनुव्रजन् ।
भुञ्जान एव कर्माणि करोत्यविरतं पुमान् ॥४३॥

dehena jīva-bhūtena
lokāl lokam anuvrajan
bhuñjāna eva karmāṇi
karoty aviratam pumān

dehena—on account of the body; *jīva-bhūtena*—possessed by the living entity; *lokāt*—from one planet; *lokam*—to another planet; *anuvrajan*—wandering; *bhuñjānaḥ*—enjoying; *eva*—so; *karmāṇi*—fruitive activities; *karoti*—he does; *aviratam*—incessantly; *pumān*—the living entity.

TRANSLATION

Due to his particular type of body, the materialistic living entity wanders from one planet to another, following fruitive activities. In this way, he involves himself in fruitive activities and enjoys the result incessantly.

PURPORT

When the living entity is engaged in the material body, he is called *jīva-bhūta*, and when he is free from the material body he is called *brahma-bhūta*. 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 fruitive 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 *brahma-bhūta* stage. In his designated condition, a living entity is called materialistic, and upon being freed from all designation, 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.

TEXT 44

जीवो ह्यसानुगो देहो भूतेन्द्रियमनोमयः ।
तन्निरोधोऽस्य मरणमाविर्भावस्तु सम्भवः ॥४४॥

jīvo hy asyānugo deho
bhūtendriya-mano-mayaḥ
tan-nirodho 'sya maraṇam
āvīrbhāvas tu sambhavaḥ

jīvaḥ—the living entity; *hi*—indeed; *asya*—of him; *anugaḥ*—suitable; *dehaḥ*—body; *bhūta*—gross material elements; *indriya*—senses; *manaḥ*—mind; *mayaḥ*—made of; *tan*—of the body; *nirodhaḥ*—destruction; *asya*—of the living entity; *marāṇam*—death; *āvīrbhāvaḥ*—manifestation; *tu*—but; *sambhavaḥ*—birth.

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 is finished, it is called death, and when a particular type of reaction begins, that 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*. *Bhrāmāyan sarva-bhūtāni yantrārūḍhāni māyayā*: 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 activity 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, in the same moment and 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

द्रव्योपलब्धिस्थानस्य द्रव्येक्षायोग्यता यदा ।
तत्पञ्चत्वमहंमानादुत्पत्तिर्द्रव्यदर्शनम् ॥४५॥
यथाक्ष्णोर्द्रव्यावयवदर्शनायोग्यता यदा ।
तदैव चक्षुषो द्रष्टृत्वायोग्यतानयोः ॥४६॥

*dravyopalabधि-sthānasya
dravyekṣāyogyatā yadā
tat pañcatvam aham mānād
utpattir dravya-darśanam*

*yathākṣṇor dravyāvayava-
darśanāyogyatā yadā
tadaiva cakṣuṣo draṣṭur
draṣṭṛtvāyogyatānayoḥ*

dravya—of objects; *upalabधि*—of perception; *sthānasya*—of the place; *dravya*—of objects; *ikṣā*—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; *akṣṇoḥ*—of the eyes; *dravya*—of objects; *avayava*—parts; *darśana*—of seeing; *ayogyatā*—incapability; *yadā*—when; *tadā*—then; *eva*—indeed; *cakṣuṣaḥ*—of the sense of sight; *draṣṭuḥ*—of the seer; *draṣṭṛtva*—of the faculty of seeing; *ayogyatā*—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 of 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 śarīre*: the living entity never dies, even after the death or annihilation of this material body.

TEXT 47

तस्मान्न कार्यः सन्नासो न कार्पण्यं न सम्भ्रमः ।
बुद्ध्वा जीवगतिं धीरो मुक्तसङ्गश्चरेदिह ॥४७॥

*tasmān na kāryaḥ santrāso
na kārapyaṇiṁ na sambhramaḥ
buddhvā jīva-gatiṁ dhīro
mukta-saṅgaś cared iha*

tasmāt—on account of death; *na*—not; *kāryaḥ*—should be done; *santrāsaḥ*—horror; *na*—not; *kārapyaṇam*—miserliness; *na*—not; *sambhramaḥ*—eagerness for material gain; *buddhvā*—realizing; *jīva-gatiṁ*—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 Sītā-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, that is 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 because 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 of the problem of life and death.

TEXT 48

सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया ।
मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥४८॥

*samyag-darśanayā buddhyā
yoga-vairāgya-yuktayā
māyā-viracite loke
caren nyasya kalevaram*

samyag-darśanayā—endowed with right vision; *buddhyā*—through reason; *yoga*—by devotional service; *vairāgya*—by detachment; *yuktayā*—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 toward 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 *yoga* 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 *Śrīmad-Bhāgavatam*.

The devotee's intelligence is always in touch with the Supreme Personality of Godhead. His attitude toward 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 Bhaktivedānta purports of the Third Canto, Thirty-first Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Kapila's Instructions on the Movements of the Living Entities."

CHAPTER THIRTY-TWO

Entanglement in Fruitive Activities

TEXT 1

कपिल उवाच

अथ यो गृहमेधीयान्धर्मनिवाचसन् गृहे ।
काममर्थं च धर्मान् स्वान् दोग्धि भूयःपिपतिं तान् ॥१॥

kapila uvāca
atha yo grha-medhīyān
dharmān evāvasan grhe
kāmam artham ca dharmān svān
dogdhi bhūyaḥ piparti tān

kapilaḥ uvāca—Lord Kapila said; *atha*—now; *yaḥ*—the person who; *grha-medhīyān*—of the householders; *dharmān*—duties; *eva*—certainly; *āvasan*—living; *grhe*—at home; *kāmam*—sense gratification; *artham*—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 *grhastha*. The objective of the *grhamedhī* is sense

gratification, and the objective of the *grhastha* 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 *grhastha* 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, *punaḥ punaś carvita-carvaṇānām*: 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 भगवद्भक्त्यामपूढः पराङ्मुखः ।
यजते क्रतुमिदेषान् पितृंश्च श्रद्धयान्वितः ॥ २ ॥

*sa cāpi bhagavad-dharmāt
kāma-mūḍhaḥ parāṅ-mukhaḥ
yajate kratubhir devān
pitṛiṅś ca śraddhayānvitah*

saḥ—he; *ca api*—moreover; *bhagavat-dharmāt*—from devotional service; *kāma-mūḍhaḥ*—infatuated by lust; *parāṅ-mukhaḥ*—having the face turned away; *yajate*—worships; *kratubhiḥ*—with sacrificial ceremonies; *devān*—the demigods; *pitṛiṅ*—the forefathers; *ca*—and; *śraddhayā*—with faith; *anvitah*—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* it is said that persons who worship demigods have lost their intelligence: *kāmais tais tair hr̥ta-jñānāḥ* (Bg. 7.20). 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 *piṇḍa*, 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

तच्छ्रद्धयाकान्तमतिः पितृदेवव्रतः पुमान् ।
गत्वा चान्द्रमसं लोकं सोमपाः पुनरेष्यति ॥ ३ ॥

*tac-chraddhayākrānta-matiḥ
pitṛ-deva-vrataḥ pumān
gatvā cāndramasam lokam
soma-pāḥ punar eṣyati*

tat—to the demigods and forefathers; *śraddhayā*—with reverence; *ākrānta*—overcome; *matiḥ*—his mind; *pitṛ*—to the forefathers; *deva*—to the demigods; *vrataḥ*—his vow; *pumān*—the person; *gatvā*—having gone; *cāndramasam*—to the moon; *lokam*—planet; *soma-pāḥ*—drinking *soma* juice; *punaḥ*—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 (12 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*, Ninth Chapter: *te tarṇ bhuktvā svarga-lokam viśālam kṣīṇe puṇye martya-lokam viśanti* (Bg. 9.21).

TEXT 4

यदा चाहीन्द्रशय्यायां शेतेऽनन्तासनो हरिः ।
तदा लोका लयं यान्ति त एते गृहमेधिनाम् ॥ ४ ॥

*yadā cāhīndra-śayyāyām
śete 'nantāsano hariḥ*

*tadā lokā layam yānti
ta ete gṛha-medhinām*

yadā—when; *ca*—and; *ahi-indra*—of the king of snakes; *śayyāyām*—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 at the time 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, Brahmaloaka, destruction exists there also. In *Bhagavad-gītā* the Lord says that one can even go to the Brahmaloaka, but still he will find the pangs of birth, death, disease and old age. Only by approaching the Lord's abode, the Vaikuṅṭhaloka, does one not take birth again in this material world. The *gṛhamedhīs* 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 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 स्वधर्मान् दुहन्ति धीराः कामार्थहेतवे ।
निःसङ्गा न्यस्तकर्माणः प्रशान्ताः शुद्धचेतसः ॥ ५ ॥

*ye sva-dharmān na duhyanti
dhīrāḥ kāmārtha-hetave
niḥsaṅgā nyasta-karmāṇaḥ
praśāntāḥ śuddha-cetasāḥ*

ye—those who; *sva-dharmān*—their own occupational duties; *na*—do not; *duhyanti*—take advantage of; *dhīrāḥ*—intelligent; *kāma*—sense gratification; *artha*—economic development; *hetave*—for the sake of; *niḥsaṅgāḥ*—free from material attachment; *nyasta*—given up; *karmāṇaḥ*—fruitive activities; *praśāntāḥ*—satisfied; *śuddha-cetasāḥ*—of purified consciousness.

TRANSLATION

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, but, 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-karmāṇaḥ* 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-cetasāḥ* 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

निवृत्तिधर्मनिरता निर्ममा निरहङ्कृताः ।
स्वधर्मात्तेन सत्त्वेन परिशुद्धेन चेतसा ॥ ६ ॥

*nivṛtti-dharma-niratā
nirmamā nirahaṅkṛtāḥ
sva-dharmāptena sattvena
parīśuddhena cetasā*

nivṛtti-dharma—in religious activities for detachment; *niratāḥ*—constantly engaged; *nirmamāḥ*—without a sense of proprietorship; *nirahaṅkṛtāḥ*—without false egoism; *sva-dharma*—by one's own occupational duties; *āptena*—executed; *sattvena*—by goodness; *parīśuddhena*—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 *grhamedhīs* 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

सूर्यद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् ।
परावरेणं प्रकृतिमस्योत्पत्त्यन्तभावनम् ॥ ७ ॥

sūrya-dvāreṇa te yānti
puruṣaṁ viśvato-mukham
parāvareṣaṁ prakṛtim
asyot patty-anta-bhāvanam

sūrya-dvāreṇa—through the path of illumination; *te*—they; *yānti*—approach; *puruṣam*—the Personality of Godhead; *viśvato-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 eternal. 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

द्विपरार्धवासिने यः प्रलयो ब्रह्मणस्तु ते ।
तावदध्यासते लोकं परस्य परचिन्तकाः ॥ ८ ॥

dvi-parārdhāvasāne yaḥ
pralayo brahmaṇas tu te
tāvad adhyāsate lokam
parasya para-cintakāḥ

dvi-parārdha—two *parārdhas*; *avasāne*—at the end of; *yaḥ*—which; *pralayaḥ*—death; *brahmaṇaḥ*—of Lord Brahmā; *tu*—indeed; *te*—they; *tāvat*—so long; *adhyāsate*—dwell; *lokam*—on the planet; *parasya*—of the Supreme; *para-cintakāḥ*—thinking of the Supreme Personality of Godhead.

TRANSLATION

Worshippers 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 Vaikuṅṭha. 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-cintakāḥ* 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-mūrtiṣu kalā-niyamena tiṣṭhan*: 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-cintakāḥ* mean those who are fully Kṛṣṇa conscious. Such persons enter directly into the kingdom of God, the Vaikuṅṭha planets, or, if they are worshipers of the plenary portion Garbhodakaśāyī Viṣṇu, then they remain within this universe until dissolution, and after that they enter.

TEXT 9

क्षमाम्भोऽनलानिवियन्मनइन्द्रियार्थ-
भूतादिभिः परिवृतं प्रतिसञ्चिहीर्षुः ।
अव्याकृतं विशति यर्हि गुणत्रयात्मा
कालं पराख्यमनुभूय परः स्वयम्भूः ॥ ९ ॥

*kṣmāmbho- 'nalānila-viyan-mana-indriyārtha-
bhūtādibhiḥ parivṛtaṁ pratisañjihīṛṣuḥ
avyākṛtaṁ viśati yarhi guṇa-traya-ātmā
kālaṁ parākhyam anubhūya paraḥ svayam-bhūḥ*

kṣmā—earth; *ambhaḥ*—water; *anala*—fire; *anila*—air; *viyat*—ether; *manaḥ*—mind; *indriya*—the senses; *artha*—the objects of the senses; *bhūta*—ego; *ādibhiḥ*—and so on; *parivṛtaṁ*—covered by; *pratisañjihīṛṣuḥ*—desiring to dissolve; *avyākṛtaṁ*—the changeless spiritual sky; *viśati*—he enters; *yarhi*—at which time; *guṇa-traya-ātmā*—consisting of the three modes; *kālaṁ*—the time; *para-ākhyam*—two *parārdhas*; *anubhūya*—after experiencing; *paraḥ*—the chief; *svayam-bhūḥ*—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 *avyākṛtaṁ* 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 भगवन्तमनुप्रविष्टा
ये योगिनो जितमरुन्मनसो विरागाः ।
तेनैव साकममृतं पुरुषं पुराणं
ब्रह्म प्रधानमुपयान्त्यगताभिमानाः ॥ १० ॥

*evam paretya bhagavantam anupraviṣṭā
ye yogino jita-marun-manaso virāgāḥ
tenaiva sākam amṛtaṁ puruṣaṁ purāṇaṁ
brahma pradhānam upayānty agatābhimānāḥ*

evam—thus; *paretya*—having gone a long distance; *bhagavantam*—Lord Brahmā; *anupraviṣṭāḥ*—entered; *ye*—those who; *yogināḥ*—yogīs; *jita*—controlled; *marut*—the breathing; *manasaḥ*—the mind; *virāgāḥ*—detached; *tena*—with Lord Brahmā; *eva*—indeed; *sākam*—together; *amṛtam*—the embodiment of bliss; *puruṣam*—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, Brahmāloka 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

अथ तं सर्वभूतानां हृत्पद्मेषु कृतालयाम् ।
श्रुतानुभावं शरणं ब्रज भावेन भामिनि ॥११॥

*atha taṁ sarva-bhūtānāṁ
hṛt-padmeṣu kṛtālayam
śrutānubhāvaṁ śaraṇam
vraja bhāvena bhāmini*

atha—therefore; *taṁ*—the Supreme Personality of Godhead; *sarva-bhūtānām*—of all living entities; *hṛt-padmeṣu*—in the lotus hearts; *kṛtālayam*—residing; *śruta-anubhāvam*—whose glories you have heard; *śaraṇam*—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*.

TEXTS 12-15

आद्यः स्थिरचराणां यो वेदगर्भः सहर्षिभिः ।
योगेश्वरैः कुमारद्यैः सिद्धैर्योगप्रवर्तकैः ॥१२॥
भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा ।
कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥१३॥
स संसृत्य पुनः काले कालेश्वरमूर्तिना ।
जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥१४॥
ऐश्वर्यं पारमेष्ठ्यं च तेऽपि धर्मविनिर्मितम् ।
निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥१५॥

*ādyaḥ sthira-carāṇāṁ yo
veda-garbhah saharṣibhiḥ
yogeśvaraiḥ kumārādyaiḥ
siddhair yoga-pravartakaiḥ*

*bheda-dṛṣṭyābhimānena
niḥsaṅgenāpi karmaṇā*

*kartṛtvāt saḡuṇam brahma
puruṣam puruṣarṣabham*

*sa saṃsṛtya punaḥ kāle
kāleneśvara-mūrtinā
jāte guṇa-vyatikare
yathā-pūrvam prajāyate*

*aiśvaryam pārameṣṭhyam ca
te 'pi dharma-vinirmitam
niṣevya punar āyānti
guṇa-vyatikare sati*

ādyah—the creator, Lord Brahmā; *sthira-carāṇām*—of the immobile and mobile manifestations; *yah*—he who; *veda-garbhaḥ*—the repository of the *Vedas*; *saha*—along with; *ṛṣibhiḥ*—the sages; *yoga-īśvaraiḥ*—with great mystic *yogīs*; *kumāra-ādyaḥ*—the Kumāras and others; *siddhaiḥ*—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; *karmanā*—by their activities; *kartṛtvāt*—from the sense of being a doer; *sa-guṇam*—possessing spiritual qualities; *brahma*—Brahman; *puruṣam*—the Personality of Godhead; *puruṣa-ṛṣabham*—the first *puruṣa* incarnation; *sah*—he; *saṃsṛtya*—having attained; *punaḥ*—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; *pūrvam*—previously; *prajāyate*—is born; *aiśvaryam*—opulence; *pārameṣṭhyam*—royal; *ca*—and; *te*—the sages; *api*—also; *dharma*—by their pious activities; *vinirmitam*—produced; *niṣevya*—having enjoyed; *punaḥ*—again; *āyānti*—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 Sanat-kumāra, 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. Although they are liberated by their nonfruitive activities and they attain the first incarnation of the *puruṣa*, still, 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, Kāśyapa 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 he 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, still he cannot stay in the spiritual world.

The specific significance of his coming back may be noted. Brahmā and the great *ṛṣīs* 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 for 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

ये त्विहासक्तमनसः कर्मसु श्रद्धयान्विताः ।
कुर्वन्त्यप्रतिषिद्धानि नित्यान्यपि च कृत्स्नशः ॥१६॥

*ye tv ihāsakta-manasaḥ
karmasu śraddhayānvitāḥ
kurvanty apratiśiddhāni
nityāny api ca kṛtsnaśaḥ*

ye—those who; *tu*—but; *iha*—in this world; *āsakta*—addicted; *manasaḥ*—whose minds; *karmasu*—to fruitive activities; *śraddhayā*—with faith; *anvitāḥ*—endowed; *kurvanti*—perform; *apratīśiddhāni*—with attachment to the result; *nityāni*—prescribed duties; *api*—certainly; *ca*—and; *kṛtsnaśaḥ*—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 scrip-

tures 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

रजसा कुण्ठमनसः कामात्मानोऽजितेन्द्रियाः ।
पितॄन् यजन्त्यनुदिनं गृहेष्वभिरताशयाः ॥१७॥

*rajasā kuṅṭha-manasaḥ
kāmatmāno 'jitendriyāḥ
pitṛn yajanty anudinam
gṛheṣv abhiratāśayāḥ*

rajasā—by the mode of passion; *kuṅṭha*—full of anxieties; *manasaḥ*—their minds; *kāma-ātmānaḥ*—aspiring for sense gratification; *ajita*—uncontrolled; *indriyāḥ*—their senses; *pitṛn*—the forefathers; *yajanti*—they worship; *anudinam*—every day; *gṛheṣu*—in home life; *abhirata*—engaged; *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

त्रैवर्गिकास्ते पुरुषा विमुखा हरिमेधसः ।
कथायां कथनीयोरुविक्रमस्य मधुद्विषः ॥१८॥

*trai-vargikās te puruṣā
vimukhā hari-medhasaḥ
kathāyām kathanīyora-
vikramasya madhu-dviṣaḥ*

traī-vargikāḥ—interested in the three elevating processes; *te*—those; *puruṣāḥ*—persons; *vimukhāḥ*—not interested; *hari-medhasaḥ*—of Lord Hari; *kathāyām*—in the pastimes; *kathanīya*—worth chanting of; *uru-vikramasya* whose excellent prowess; *madhu-dviṣaḥ*—the killer of the Madhu demon.

TRANSLATION

Such persons are called *traī-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 *traī-vargika*. *Traī* 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-medhasaḥ*, 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 Kṛṣṇa consciousness. Such materialistic persons are interested in newspaper stories, novels and imaginary dramas. The factual activities of the Lord, such as Lord Kṛṣṇa's acting in the Battle of Kurukṣetra, or the activities of the Pāṇḍavas, or the Lord's activities in Vṛṇḍāvana or Dvārakā, 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 विहता ये चाच्युतकयासुधाम् ।
हित्वा मृष्वन्त्यसद्गाथाः पुरीषमिव विड्भुजः ॥१९॥

nūnaṁ daivena vihatā
ye cācyuta-kathā-sudhām
hitvā śṛṅvanty asad-gāthāḥ
purīṣam iva viḍ-bhujāḥ

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; *śṛṅvanti*—they hear; *asad-gāthāḥ*—stories about materialistic persons; *purīṣam*—stool; *iva*—like; *viḍ-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 to be 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.

TEXT 20

दक्षिणेन पथार्यम्णः पितृलोकं व्रजन्ति ते ।
प्रजामनु प्रजायन्ते श्मशानान्तक्रियाकृतः ॥२०॥

*dakṣiṇena pathāryamṇaḥ
pitṛ-lokaṁ vrajanti te
prajāṁ anu prajāyante
śmaśānānta-kriyā-kṛtaḥ*

dakṣiṇena—southern; *pathā*—by the path; *aryamṇaḥ*—of the sun; *pitṛ-lokaṁ*—to Pitṛloka; *vrajanti*—go; *te*—they; *prajāṁ*—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, twenty-first verse, it is stated that such persons are elevated to the higher planetary systems. As soon as their lifetimes of fruitive activity are finished, they again 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

ततस्ते क्षीणसुकृताः पुनर्लोकमिमं सति ।
पतन्ति विवशा देवैः सद्यो विभ्रंशितोदयाः ॥२१॥

*tatas te kṣiṇa-sukṛtāḥ
punar lokam imam sati
patanti vivaśā devaiḥ
sadyo vibhramśitodayāḥ*

tataḥ—then; *te*—they; *kṣiṇa*—exhausted; *su-kṛtāḥ*—results of their pious activities; *punaḥ*—again; *lokam imam*—to this planet; *sati*—O virtuous mother; *patanti*—fall; *vivaśāḥ*—helpless; *devaiḥ*—by higher arrangement; *sadyaḥ*—suddenly; *vibhramśita*—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, Brahmaloaka. 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*, *mām upetya tu kaunteya punar janma na vidyate* (Bg. 8.16): “Anyone who attains My abode never comes back to this conditioned life of material existence.”

TEXT 22

तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् ।
तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥२२॥

*tasmāt tvaṁ sarva-bhāvena
bhajasva parameṣṭhinam*

*tad-guṇāśrayayā bhaktyā
bhajanīya-padāmbujam*

tasmāt—therefore; *tvam*—you (Devahūti); *sarva-bhāvena*—with loving ecstasy; *bhajasva*—worship; *parameṣṭhinam*—the Supreme Personality of Godhead; *tad-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 because His lotus feet are worth worshipping. Accept this with all devotion and love, for thus you can be situated in transcendental devotional service.

PURPORT

The word *parameṣṭhina* is sometimes used in connection with Brahmā. *Parameṣṭhina* means the supreme person. As Brahmā is the supreme person within this universe, similarly 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*: 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*: they at once become situated in the transcendental kingdom.

Devotional service in full Kṛṣṇa consciousness is the only means for attaining the highest perfection 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 Pūtanā 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

वासुदेवे भगवति भक्तियोगः प्रयोजितः ।

जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥२३॥

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyam
jñānam yad brahma-darśanam*

vāsudeve—unto Kṛṣṇa; *bhagavati*—the Personality of Godhead; *bhakti-yogaḥ*—devotional service; *prayojitaḥ*—discharged; *janayati*—produces; *āśu*—very soon; *vairāgyam*—detachment; *jñānam*—knowledge; *yad*—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 tran-

scendental 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*: a devotee at once becomes a self-realized soul in the Absolute Truth.

TEXT 24

यदास्य चित्तमर्थेषु समेष्विन्द्रियवृत्तिभिः ।
न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ॥२४॥

*yadāsyā cittam artheṣu
sameṣv indriya-vṛttibhiḥ
na vighṛṇāti vaiṣamyam
priyam apriyam ity uta*

yadā—when; *asya*—of the devotee; *cittam*—the mind; *artheṣu*—in the sense objects; *sameṣu*—same; *indriya-vṛttibhiḥ*—by the activities of the senses; *na*—not; *vighṛṇāti*—does perceive; *vaiṣamyam*—difference; *priyam*—agreeable; *apriyam*—not agreeable; *iti*—thus; *uta*—certainly.

TRANSLATION

The exalted devotee's mind becomes equipoised in sensual activities, and he is transcendental to that which is agreeable and not agreeable.

PURPORT

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.

TEXT 25

स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् ।
हेयोपादेयरहितमारूढं पदमीक्षते ॥२५॥

*sa tadaivātmanātmānam
niḥsaṅgam sama-darśanam
heyopādeya-rahitam
ārūḍham padam iḥṣate*

saḥ—the pure devotee; *tadā*—then; *eva*—certainly; *ātmanā*—by his transcendental intelligence; *ātmanam*—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; *iḥṣate*—he sees.

TRANSLATION

Due to 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

ज्ञानमात्रं परं ब्रह्म परमात्मेश्वरः पुमान् ।
दृश्यादिभिः पृथग्भावैर्भगवानेक ईयते ॥२६॥

*jñāna-mātram paraṁ brahma
paramātmēśvaraḥ pumān
dṛśyādibhiḥ pṛthag bhāvair
bhagavān eka īyate*

jñāna—knowledge; *mātram*—only; *param*—transcendental; *brahma*—Brahman; *parama-ātmā*—Paramātmā; *īśvaraḥ*—the controller; *pumān*—Supersoul; *dṛśyā-ādibhiḥ*—by philosophical research and other processes; *pṛthag bhāvair*—according to different processes of understanding; *bhagavān*—the Supreme Personality of Godhead; *ekah*—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, or as Paramātmā, or the Supreme Personality of Godhead, or the *puruṣa-avatāra*.

PURPORT

The word *dṛśyādibhiḥ* is significant. According to Jīva Gosvāmī, *dṛśyā* 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, *paramātmēśvaraḥ 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 *paramātmā*, *īśvara* 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*, *īśvara*, *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 *adr̥śya* 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 *dr̥śyādibhiḥ* 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 inferior 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. *Viṣṇu Purāṇa* states, *viṣṇur brahma-svarūpeṇa svayam eva vyavasthītaḥ*: 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*: *yad gatvā na nivartante tad dhāma paramaṁ mama*. That specific abode called *paramaṁ mama* is the place from which, once one attains it, one does not return to this miserable conditional life. Every place, every space and every thing belongs to Viṣṇu, but where He personally lives is *tad dhāma paramaṁ*, His supreme abode. One has to make his destination the supreme abode of the Lord.

TEXT 27

एतावानेव योगेन समग्रेणेह योगिनः ।

युज्यतेऽभिमतो ह्यर्थो यदसाङ्गस्तु कृत्स्नशः ॥२७॥

*etāvān eva yogena
samagreṇeha yoginaḥ
yujyate 'bhimato hy artho
yad asaṅgas tu kṛtsnaśaḥ*

etāvān—of such a measure; *eva*—just; *yogena*—by yoga practice; *samagreṇa*—all; *iha*—in this world; *yoginaḥ*—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*, *paraṁ dr̥ṣṭvā nivartate*. The activities of the senses can be stopped if they are given superior engagements. The supreme engagement is to engage the senses in the service of the Lord. That is the purpose of all *yoga*.

TEXT 28

ज्ञानमेकं पराचीनैरिन्द्रियैर्ब्रह्म निर्गुणम् ।

अवमात्यर्थरूपेण भ्रान्त्या शब्दादिधर्मिणा ॥२८॥

*jñānam ekaṁ parācīnair
indriyair brahma nirguṇam
avabhāty artha-rūpeṇa
bhrāntyā śabdādi-dharmiṇā*

jñānam—knowledge; *ekam*—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; *bhṛāntyā*—mistakenly; *śabda-ādi*—sound and so on; *dharminā*—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 paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ*: 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-gītā* 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-gītā*, 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-gītā* 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, then 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

यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट् ।

एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥२९॥

*yathā mahān ahaṁ-rūpas
tri-vṛt pañca-vidhaḥ sva-rāt
ekādaśa-vidhas tasya
vapur aṇḍam jagad yataḥ*

yathā—as; *mahān*—the *mahat-tattva*; *ahaṁ-rūpaḥ*—the false ego; *tri-vṛt*—the three modes of material nature; *pañca-vidhaḥ*—the five material elements; *sva-rāt*—the individual consciousness; *ekādaśa-vidhaḥ*—the eleven senses; *tasya*—of the living entity; *vapuh*—the material body; *aṇḍam*—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 *sva-rāt* is very significant here. *Sva-rāt* 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, so the gigantic body of the universe develops from the Supreme Soul. Just as the individual soul has consciousness, so 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*. *Kṣetrajñam cāpi māṁ viddhi* (Bg. 13.3): 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 भक्त्या योगाभ्यासेन नित्यशः ।

समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥३०॥

*etat vai śraddhayā bhaktyā
yogābhyāseṇa nityaśaḥ
samāhitātmā niḥsaṅgo
viraktyā pariśyati*

etat—this; *vai*—certainly; *śraddhayā*—with faith; *bhaktyā*—by devotional service; *yoga-abhyāseṇa*—by practice of *yoga*; *nityaśaḥ*—always; *samāhitātmā*—he whose mind is fixed; *niḥsaṅgaḥ*—aloof from material association; *viraktyā*—by detachment; *pariśyati*—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 for one who has not developed devotional service in full faith to understand. The words *samāhitātmā* and *samādhi* are synonymous.

TEXT 31

इत्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् ।
येनानुबुद्ध्यते तच्च प्रकृतेः पुरुषस्य च ॥३१॥

*ity etat kathitam gurvi
jñānaṁ tad brahma-darśanam
yenānubuddhyate tattvam
prakṛteḥ puruṣasya ca*

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

ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः ।
द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥३२॥

*jñāna-yogaś ca man-niṣṭho
nairguṇyo bhakti-lakṣaṇaḥ
dvayor apy eka evārtho
bhagavac-chabda-lakṣaṇaḥ*

jñāna-yogaḥ—philosophical research; ca—and; man-niṣṭhaḥ—directed towards Me; nairguṇyaḥ—free from the material modes of nature; bhakti—devotional service; lakṣaṇaḥ—named; dvayor—of both; api—moreover; ekaḥ—one; eva—certainly; arthaḥ—purpose; bhagavat—the Supreme Personality of Godhead; śabda—by the word; lakṣaṇaḥ—signified.

TRANSLATION

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.

PURPORT

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 the Personality of Godhead by his mental speculation, then 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*, *brahmaṇo hi pratiṣṭhāham amṛtasyāvayasya 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 to be said to be already realized in impersonal Brahman and Paramātmā.

TEXT 33

यथेन्द्रियैः पृथग्द्वारैर्यो बहुगुणाश्रयः ।
एको नानेयते तद्भ्रगवान् शास्त्रवर्त्मभिः ॥३३॥

yathendriyaiḥ pṛthag-dvārair
artho bahu-guṇāśrayaḥ
eko nāneyate tadvat
bhagavān śāstra-varṭmabhiḥ

yathā—as; *indriyaiḥ*—by the senses; *pṛthag-dvāraiḥ*—in different ways; *arthaḥ*—an object; *bahu-guṇa*—many qualities; *āśrayaḥ*—endowed with; *ekaḥ*—one; *nānā*—differently; *īyate*—is perceived; *tadvat*—similarly; *bhagavān*—the Supreme Personality of Godhead; *śāstra-varṭmabhiḥ*—according to different scriptural injunctions.

TRANSLATION

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, similarly 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*, *bhakti-yā māṁ abhijānāti*: 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, so Kṛṣṇa is called the master of the senses, Hṛṣīkeśa. The process is to fix the mind on Hṛṣīkeśa or Kṛṣṇa, as Mahārāja Ambarīṣa did (*sa vai manaḥ kṛṣṇa-padāravindayoḥ*). *Bhakti* is the basic principle of all processes. Without *bhakti*, neither *jñāna-yoga* nor *aṣṭāṅga-yoga* can be successful, and unless one approaches Kṛṣṇa, the principles of self-realization have no ultimate destination.

TEXTS 34-36

क्रियया क्रतुभिर्दानैस्तपःस्वाध्यायमर्शनैः ।
 आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥३४॥
 योगेन विविधाङ्गेन भक्तियोगेन चैव हि ।
 धर्मेणोभयचिह्नेन यः प्रवृत्तिनिवृत्तिमान् ॥३५॥
 आत्मतत्त्वावबोधेन वैराग्येण दृढेन च ।
 ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥३६॥

kriyayā kratubhir dānais
tapah-svādhyāya-marśanaiḥ
ātmendriya-jayenāpi
sannyāsenā ca karmaṇām

yogena vividhāṅgena
bhakti-yogena caiva hi
dharmeṇobhaya-cihnena
yaḥ pravṛtti-nivṛttimān

ātma-tattvāvabodhena
vairāgyeṇa dṛḍhena ca
īyate bhagavān ebhiḥ
saguṇo nirguṇaḥ sva-dṛk

kriyayā—by fruitive activities; *kratubhiḥ*—by sacrificial performances; *dānaiḥ*—by charity; *tapah*—austerities; *svādhyāya*—study of Vedic literature; *marśanaiḥ*—and by philosophical research; *ātma-indriya-jayena*—by control-

ling the mind and senses; *api*—also; *sannyāsenā*—by renunciation; *ca*—and; *karmaṇām*—of fruitive activities; *yogena*—by *yoga* practice; *vividhāṅgena*—of different divisions; *bhakti-yogena*—by devotional service; *ca*—and; *eva*—certainly; *hi*—indeed; *dharmeṇa*—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; *vairāgyeṇa*—by detachment; *dṛḍhena*—strong; *ca*—and; *īyate*—is perceived; *bhagavān*—the Supreme Personality of Godhead; *ebhiḥ*—by these; *sa-guṇaḥ*—in the material world; *nirguṇaḥ*—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*, *gṛhastha*, *vānaprastha* and *sannyāsa*. For the *gṛhasthas*, 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*, *yat karoṣi 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-tapasām*: “For anyone who is undergoing rigid austerity or for anyone who is 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-cihna* 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 he 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 only approach such demigods, as stated in *Bhagavad-gītā*. *Yānti deva-vratā devān* (Bg. 9.25): 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 चाव्यक्तगतेर्योऽन्तर्धावति जन्तुषु ॥३७॥

*prāvocaṁ bhakti-yogasya
svarūpaṁ te catur-vidham
kālasya cāvya-kta-gater
yo 'ntardhāvati jantuṣu*

prāvocaṃ—explained; *bhakti-yogasya*—of devotional service; *sva-rūpam*—the identity; *te*—to you; *catuḥ-vidham*—in four divisions; *kālasya*—of time; *ca*—also; *avyakta-gateḥ*—the movement of which is imperceptible; *yaḥ*—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

जीवस्य संसृतीर्बह्वीरविद्याकर्मनिर्मिताः ।
यास्वङ्ग प्रविशन्नात्मा न वेद गतिमात्मनः ॥३८॥

*jīvasya saṁsṛtīr bahvīr
avidyā-karma-nirmitāḥ
yāsu aṅga praviśann ātmā
na veda gatim ātmanaḥ*

jīvasya—of the living entity; *saṁsṛtīḥ*—courses of material existence; *bahvīḥ*—many; *avidyā*—in ignorance; *karma*—by work; *nirmitāḥ*—produced; *yāsu*—into which; *aṅga*—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

नैतत्त्वलायोपदिशेन्नाविनीताय कर्हिचित् ।
न स्तब्धाय न मित्राय नैव धर्मध्वजाय च ॥३९॥

*naitat khalāyopadiśen
nāvinitāya karhicit
na stabdhāya na bhinnāya
naiva dharma-dhvajāya ca*

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-dhvajāya*—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.

TEXT 40

न लोलुपायोपदिशेत् गृहारूढचेत्से ।
नाभक्ताय च मे जातु न मद्भक्तद्विषामपि ॥४०॥

*na lolupāyopadiśen
na grhārūḍha-cetase
nābhaktāya ca me jātu
na mad-bhakta-dviṣām api*

na—not; *lolupāya*—to the greedy; *upadiśet*—one should instruct; *na*—not; *grha-ārūḍha-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; *dviṣām*—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 unto 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 non-devotee, he also cannot understand the philosophy of Kṛṣṇa consciousness.

TEXT 41

श्रद्धधानाय भक्ताय विनीतायानसूयवे ।
भूतेषु कृतमैत्राय शुश्रूषामिरताय च ॥४१॥

*śraddadhānāya bhaktāya
vinītāyānasūyave
bhūteṣu kṛta-maitrāya
śuśrūṣābhiratāya ca*

śraddadhānāya—faithful; *bhaktāya*—to the devotee; *vinītāya*—respectful; *anasūyave*—nonenvious; *bhūteṣu*—to all living entities; *kṛta-maitrāya*—friendly; *śuśrūṣā*—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

बहिर्जातविरागाय शान्तचित्ताय दीयताम् ।
निर्मत्सराय शुचये यस्याहं प्रेयसां प्रियः ॥४२॥

*bahir-jāta-virāgāya
śānta-cittāya dīyatām
nirmatsarāya śucaye
yasyāhaṁ preyasāṁ priyaḥ*

bahih—for what is outside; *jāta-virāgāya*—to him who has developed detachment; *sānta-cittāya*—whose mind is peaceful; *dīyatām*—let this be instructed; *nirmatsarāya*—nonenvious; *śucaye*—perfectly cleansed; *yasya*—of whom; *aham*—I; *preyasām*—of all that is very dear; *priyaḥ*—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 of 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 *dīyatām* 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 dearest 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

य इदं शृणुयादम्ब श्रद्धया पुरुषः सकृत् ।
यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥४३॥

ya idam śṛṇuyād amba
śraddhayā puruṣaḥ sakṛt
yo vābhidhatte mac-cittaḥ
sa hy eti padavīm ca me

yaḥ—he who; *idam*—this; *śṛṇuyāt*—may hear; *amba*—O mother; *śraddhayā*—with faith; *puruṣaḥ*—a person; *sakṛt*—once; *yaḥ*—he who; *vā*—or; *abhidhatte*—repeats; *mat-cittaḥ*—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 Bhaktivedānta purports of the Third Canto, Thirty-second Chapter, of the Śrīmad-Bhāgavatam, entitled “Entanglement in Fruitive Activities.”

CHAPTER THIRTY-THREE

Activities of Kapila

TEXT 1

मैत्रेय उवाच

एवं निशम्य कपिलस्य वचो जनित्री
सा कर्दमस्य दयिता किल देवहृतिः ।
विस्तस्तमोहपटला तमभिप्राणम्य
तुष्टाव तच्चविषयाङ्कितसिद्धिभूमिम् ॥ १ ॥

maitreya uvāca

*evam niśamya kapilasya vaco janitrī
sā kardamasya dayitā kila devahūtiḥ
visrasta-moha-paṭalā tam abhipraṇamya
tuṣṭāva tattva-viśayāṅkita-siddhi-bhūmim*

maitreyaḥ 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; *viśaya*—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 philoso-

phy, 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

देवहूतिरुवाच

अथाप्यजोऽन्तःसलिले शयानं
भूतेन्द्रियार्थात्ममयं वपुस्ते ।
गुणप्रवाहं सदशेषबीजं
दध्यौ स्वयं यज्जठराब्जजातः ॥ २ ॥

devahūtir uvāca

*athāpy ajo 'ntaḥ-salile śayānam
bhūtendriyārthātma-mayaṁ vapus te
guṇa-pravāhaṁ sad-aśeṣa-bījaṁ
dadhyau svayaṁ yaj-jaṭharābja-jātaḥ*

devahūtiḥ uvāca—Devahūti said; *atha api*—moreover; *ajaḥ*—Lord Brahmā; *antaḥ-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; *bījam*—the seed; *dadhyau*—meditated upon; *svayaṁ*—himself; *yat*—of whom; *jaṭhara*—from the abdomen; *abja*—from the lotus flower; *jātaḥ*—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's name is 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 विधत्ते
गुणप्रवाहेण विभक्तवीर्यः ।
सर्गाद्यनीहोऽवितथाभिसन्धि-
रात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥ ३ ॥

*sa eva viśvasya bhavān vidhatte
guṇa-pravāheṇa vibhakta-vīryaḥ
sargādy anīho 'vitathābhisandhir
ātmeśvaro 'tarkya-sahasra-śaktiḥ*

saḥ—that very person; *eva*—certainly; *viśvasya*—of the universe; *bhavān*—You; *vidhatte*—carry on; *guṇa-pravāheṇa*—by the interaction of the modes; *vibhakta*—divided; *vīryaḥ*—Your energies; *sarga-ādi*—the creation and so on; *anīhaḥ*—the non-doer; *avitatha*—not futile; *abhisandhiḥ*—Your determination; *ātma-īśvaraḥ*—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 the modes of material nature are entrusted to different manifestations like Brahmā, Viṣṇu and Śiva.

Each one of them is particularly invested with different kinds of power, but 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 by 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-mūlatvāt*: He can be known through the *śabda-brahman*, 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 bahūnām 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

स त्वं भृतो मे जठरेण नाथ
कथं नु यस्योदर एतदासीत् ।
विश्वं युगान्ते वटपत्र एकः
शेते स्म मायाशिशुरङ्घ्रिपानः ॥ ४ ॥

*sa tvaṁ bhrto me jaṭhareṇa nātha
katham nu yasyodara etad āsīt
viśvaṁ yugānte vaṭa-patra ekaḥ
śete sma māyā-śiśur aṅghri-pānaḥ*

sah—that very person; *tvam*—You; *bhṛtaḥ*—took birth; *me jaṭhareṇa*—by my abdomen; *nātha*—O my Lord; *katham*—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; *śiśuḥ*—a baby; *aṅghri*—Your toe; *pānaḥ*—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.

TEXT 5

त्वं देहतन्त्रः प्रशमाय पाप्मनां
निदेशभाजां च विभो विभूतये ।

यथात्रास्तव सुकरादय-
स्तथायमप्यात्मपथोपलब्धये ॥ ५ ॥

*tvam deha-tantraḥ praśamāya pāpmanām
nideśa-bhājām ca vibho vibhūtaye
yathāvatārās tava sūkarādayas
tathāyam apy ātma-pathopalabdhye*

tvam—You; *deha*—this body; *tantraḥ*—have assumed; *praśamāya*—for the diminution; *pāpmanām*—of sinful activities; *nideśa-bhājām*—of instructions in devotion; *ca*—and; *vibho*—O my Lord; *vibhūtaye*—for the expansion; *yathā*—as; *avatārāḥ*—incarnations; *tava*—Your; *sūkara-ādayaḥ*—the boar and other forms; *tathā*—so; *ayam*—this incarnation of Kapila; *api*—surely; *ātma-patha*—the path of self-realization; *upalabdhye*—in order to reveal.

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

यन्नामधेयश्रवणानुकीर्तनाद्

यत्प्रह्वणाद्यत्सरणादपि क्वचित् ।

श्वादोऽपि सद्यः सवनाय कल्पते

कुतः पुनस्ते भगवन्नुदर्शनात् ॥ ६ ॥

*yan-nāmadheya-śravaṇānukīrtanād
yat-prahvaṇād yat-smaraṇād api kvacit
śvādo 'pi sadyaḥ savanāya kalpate
kutaḥ punas te bhagavan nu darśanāt*

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; *sadyaḥ*—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 eye to eye.

TRANSLATION

To say nothing of the spiritual advancement of persons who see the Supreme Person eye to eye, even a person born in the 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 immediately he 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 pūjyatvaṁ 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 by simply 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, then 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 Gosvāmī: “As a base metal like bell metal can be changed into gold by a chemical process, similarly any person can 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 judgement of the bona fide spiritual master. He bestows upon the disciple the position of a *brāhmaṇa* by his own judgement. When one is accepted as a *brāhmaṇa* in the sacred thread ceremony, under the *pāñcarātric* 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 श्वपचोऽतो गरीयान्
यजिह्वाग्रे वर्तते नाम तुभ्यम् ।
तेपुस्तपस्ते जुहुवुः सस्नुरार्या
ब्रह्मानूचुर्नाम गृणन्ति ये ते ॥ ७ ॥

aho bata śva-paco 'to garīyān
yaj-jihvāgre vartate nāma tubhyam
tepus tapas te juhuvuḥ sasnur āryā
brahmānūcur nāma gṛṇanti ye te

aho bata—oh how glorious; *śva-pacaḥ*—a dog-eater; *ataḥ*—hence; *garīyān*—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 anūcuḥ*—studied the *Vedas*; *nāma*—the holy name; *gṛṇanti*—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 with 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 because 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, so 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 *pāṣaṇḍī*, 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 Mohammedans, 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 didn’t 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 *āryāḥ* 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 *grṇanti*, 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 judgement 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 who are 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 versions 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

तं त्वामहं ब्रह्म परं पुमांसं
प्रत्यक्स्रोतस्यात्मनि संविभाव्यम् ।
स्वतेजसा ध्वस्तगुणप्रवाहं
वन्दे विष्णुं कपिलं वेदगर्भम् ॥ ८ ॥

*taṁ tvām ahaṁ brahma paraṁ pumāṁsaṁ
pratyak-srotasy ātmani saṁvibhāvyaṁ
sva-tejasā dhvasta-guṇa-pravāhaṁ
vande viṣṇuṁ kapilaṁ veda-garbham*

taṁ—unto Him; *tvām*—You; *ahaṁ*—I; *brahma*—Brahman; *paraṁ*—supreme; *pumāṁsam*—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 should be satisfied. The word *pratyak* is significant. In yogic practice, the eight divisions are *yama*, *niyama*, *āsana*, *prāṇāyāma*, *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

मैत्रेय उवाच

ईदितो भगवानेवं कपिलाख्यः परः पुमान् ।
वाचाविक्लवयेत्याह मातरं मातृवत्सलः ॥ ९ ॥

maitreya uvāca
īḍito bhagavān evam
kapilākhyah paraḥ pumān
vācāvīklavayety āha
mātaram mātṛ-vatsalaḥ

maitreyaḥ uvāca—Maitreya said; *īḍitaḥ*—praised; *bhagavān*—the Supreme Personality of Godhead; *evam*—thus; *kapila-ākhyah*—named Kapila; *paraḥ*—supreme; *pumān*—person; *vācā*—with words; *avīklavayā*—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

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे ।
आस्थितेन परां काष्ठामचिरादवरोत्ससि ॥१०॥

kapila uvāca
mārgeṇānena mātā te
susevyenoditena me
āsthitena parāṁ kāṣṭhām
acirād avarotsyasi

kapilaḥ uvāca—Lord Kapila said; *mārgeṇa*—by the path; *anena*—this; *mātaḥ*—My dear mother; *te*—for you; *su-sevyena*—very easy to execute; *uditena*—instructed; *me*—by Me; *āsthitena*—being performed; *parām*—supreme; *kāṣṭhām*—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. *Īhā yasya harer dāsyē*: anyone whose only aim is to serve the Supreme Lord under the direction of the spiritual master, regardless of where he is situated, 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 is to be understood to be liberated.

Liberation entails being situated in one's own position. That is the definition in the *Śrīmad-Bhāgavatam*: *muktir. . . svarūpeṇa vyavasthītiḥ*. The *svārūpa*, or actual identity of the living entity, is described by Lord Caitanya. *Jīvera 'svārūpa' haya—kṛṣṇera 'nitya-dāsa'*: 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

श्रद्धत्सवैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः ।
येन मामभयं याया मृत्युमृच्छन्त्यतद्विदः ॥११॥

*śraddhatsvaitan mataṁ mahyaṁ
juṣṭaṁ yad brahma-vādibhiḥ
yena mām abhayaṁ yāyā
mṛtyum ṛcchanty atad-vidaḥ*

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-vidaḥ*—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

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् ।
स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥१२॥

*maitreya uvāca
iti pradarsya bhagavān
satīm tām ātmano gatim
sva-mātrā brahma-vādinīyā
kapilo 'numato yayau*

maitreyaḥ uvāca—Maitreya said; *iti*—thus; *pradarsya*—after instructing; *bhagavān*—the Supreme Personality of Godhead; *satīm*—venerable; *tām*—that; *ātmanaḥ*—of self-realization; *gatim*—path; *sva-mātrā*—from His mother; *brahma-vādinīyā*—self-realized; *kapilaḥ*—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

सा चापि तनयोक्तेन योगदेशेन योगयुक् ।
तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥१३॥

*sā cāpi tanayoktena
yogādeśena yoga-yuk
tasminn āśrama āpīḍe
sarasvatyāḥ samāhitā*

sā—she; *cā*—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; *āpīḍe*—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 to be 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

अभीक्ष्णावगाहकपिशान् जटिलान् कुटिलालकान् ।
आत्मानं चोग्रतपसा बिभ्रती चीरिणं कृशम् ॥१४॥

*abhikṣṇāvagāha-kapiśān
jaṭilān kuṭilālakān
ātmānaṁ cogra-tapasā
bibhratī cīriṇaṁ kṛśam*

abhikṣṇa—again and again; *avagāha*—by bathing; *kapiśān*—gray; *jaṭilān*—matted; *kuṭila*—curled; *alakān*—hair; *ātmānam*—her body; *cā*—and; *ugra-tapasā*—by severe austerities; *bibhratī*—became; *cīriṇam*—clothed in rags; *kṛśam*—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 *yogī*, *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 *grhasthas*, 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 maid-servants 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

प्रजापतेः कर्दमस्य तपोयोगविजृम्भितम् ।
स्वगार्हस्थ्यमनौपम्यं प्राथ्यं वैमानिकैरपि ॥१५॥

prajā-pateḥ kardamasya
tapo-yoga-vijṛmbhitam
sva-gārhasthyam anaupamyam
prārthyam vaimānikair api

prajā-pateḥ—of the progenitor of mankind; *kardamasya*—Kardama Muni; *tapah*—by austerity; *yoga*—by *yoga*; *vijṛmbhitam*—developed; *sva-gārhasthyam*—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

पयःफेननिभाः शय्या दान्ता रुक्मपरिच्छदाः ।
आसनानि च हैमानि सुस्पर्शास्तरणानि च ॥१६॥

payah-phena-nibhāḥ śayyā
dāntā rukma-paricchadāḥ
āsanāni ca haimāni
susparśāstaraṇāni ca

payah—of milk; *phena*—the foam; *nibhāḥ*—resembling; *śayyāḥ*—beds; *dāntāḥ*—made of ivory; *rukma*—golden; *paricchadāḥ*—with covers; *āsanāni*—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.

TEXT 17

स्वच्छस्फटिककुल्येषु महामारकतेषु च ।
रत्नप्रदीपा आभान्ति ललनारत्नसंयुताः ॥१७॥

svaccha-sphaṭika-kudyeṣu
mahā-mārakateṣu ca
ratna-pradīpā ābhānti
lalanā ratna-samyutāḥ

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; *samyutāḥ*—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 money lenders and the householders.

TEXT 18

गृहोद्यानं कुसुमितै रम्यं बह्वमरद्भुमैः ।
रूजद्विहङ्गमिथुनं गायन्मत्तमधुव्रतम् ॥१८॥

grhodyānaṁ kusumitai
ramyaṁ bahv-amara-drumaiḥ
kūjad-vihaṅga-mithunam
gāyan-matta-madhu-vratam

grha-udyānam—the household garden; *kusumitaiḥ*—with flowers and fruits; *ramyam*—beautiful; *bahv-amara-drumaiḥ*—with many celestial trees; *kūjat*—singing; *vihaṅga*—of birds; *mithunam*—with pairs; *gāyat*—humming; *matta*—intoxicated; *madhu-vratam*—with bees.

TRANSLATION

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 प्रविष्टमात्मानं विबुधानुचरा जगुः ।
वाप्याशुत्पलगान्धिन्यां कर्दमेनोपलालितम् ॥१९॥

yatra praviṣṭam ātmānaṁ
vibudhānucarā jaguḥ
vāpyām utpala-gandhinyām
kardamenopalālitam

yatra—where; *praviṣṭam*—entered; *ātmānam*—unto her; *vibudha-anucarāḥ*—the associates of the denizens of heaven; *jaguḥ*—sang; *vāpyām*—in the pond; *utpala*—of lotuses; *gandhinyām*—with the fragrance; *kardamena*—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-up 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 तदीप्सिततममप्यास्त्रण्डलयोषिताम् ।
किञ्चिच्चकार वदनं पुत्रविस्लेषणातुरा ॥२०॥

*hitvā tad īpsitatamam
apy ākhaṇḍala-yoṣitām
kiñcic cakāra vadanam
putra-viśleṣaṇāturā*

hitvā—having given up; *tat*—that household; *īpsita-tamam*—most desirable; *api*—even; *ākhaṇḍala-yoṣitām*—by the wives of Lord Indra; *kiñcic cakāra vadanam*—she wore a sorry look on her face; *putra-viśleṣaṇa*—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-gītā*. *Param̐ dṛṣṭvā nivartate*. Only when one actually has some taste for spiritual existence can he be reluctant to follow the materialistic way of life.

TEXT 21

वनं प्रव्रजिते पत्यावपत्यविरहातुरा ।
ज्ञाततत्त्वाप्यभ्रष्टे वत्से गौरिव वत्सला ॥२१॥

*vanam̐ pravrajite patyāv
apatya-virahāturā
jñāta-tattvāpy abhūṇ naṣṭe
vatse gaur iva vatsalā*

vanam—to the forest; *pravrajite patyau*—when her husband left home; *apatya-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; *gaur*—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-up 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, he 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

तमेव ध्यायती देवमपत्यं कपिलं हरिम् ।
बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥२२॥

tam eva dhyāyatī devam
apatyam kapilam harim
babhūvācirato vatsa
niḥsprhā tādr̥ṣe gr̥he

tam—upon him; *eva*—certainly; *dhyāyatī*—meditating; *devam*—divine; *apatyam*—son; *kapilam*—Lord Kapila; *harim*—the Supreme Personality of Godhead; *babhūva*—became; *acirataḥ*—very soon; *vatsa*—O dear Vidura; *niḥsprhā*—unattached; *tādr̥ṣe gr̥he*—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.

PURPORT

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 mān 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

ध्यायती भगवद्रूपं यदाह ध्यानगोचरम् ।
सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥२३॥

dhyāyatī bhagavad-rūpaṁ
yad āha dhyāna-gocaram
sutaḥ prasanna-vadanam
samasta-vyasta-cintayā

dhyāyatī—meditating; *bhagavat-rūpam*—upon the form of the Supreme Personality of Godhead; *yat*—which; *āha*—He instructed; *dhyāna-gocaram*—the object of meditation; *sutaḥ*—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

भक्तिप्रवाहयोगेन वैराग्येण बलीयसा ।
युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥२४॥
विशुद्धेन तदाऽऽत्मानमात्मना विश्वतोमुखम् ।
खानुभूत्या तिरोभूतमायागुणविशेषणम् ॥२५॥

bhakti-pravāha-yogena
vairāgyeṇa balīyasā
yuktānuṣṭhāna-jātena
jñānena brahma-hetunā

viśuddhena tadātmānam
ātmanā viśvato-mukham
svānubhūtyā tiro-bhūta-
māyā-guṇa-viśeṣaṇam

bhakti-pravāha-yogena—by continuous engagement in devotional service; *vairāgyeṇa*—by renunciation; *balīyasā*—very strong; *yukta-anuṣṭhāna*—by proper performance of duties; *jātena*—produced; *jñānena*—by knowledge; *brahma-hetunā*—due to realization of the Absolute Truth; *viśuddhena*—by purification; *tadā*—then; *ātmanā*—Supreme Personality of Godhead; *ātmanā*—with the mind; *viśvato-mukham*—whose face is turned everywhere; *svānubhūtyā*—by self-realization; *tiraḥ-bhūta*—disappeared; *māyā-guṇa*—of the modes of material nature; *viśeṣaṇam*—distinctions.

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

ब्रह्मण्यवस्थितमतिर्भगवत्यात्मसंश्रये ।
निवृत्तजीवापत्तित्वात्क्षीणक्लेशाऽऽनिर्वृतिः ॥२६॥

brahmaṇy avasthita-matir
bhagavat y ātma-saṁśraye
nivṛtta-jīvāpattitvāt
kṣīṇa-kleśāpta-nirvṛtiḥ

brahmaṇi—in Brahman; *avasthita*—situated; *matir*—her mind; *bhagavati*—in the Supreme Personality of Godhead; *ātma-saṁśraye*—residing in all living entities; *nivṛtta*—freed; *jīva*—of the *jīva* soul; *āpattitvāt*—from the unfortunate condition; *kṣīṇa*—disappeared; *kleśa*—material pangs; *āpta*—attained; *nirvṛtiḥ*—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 Absolute Truth. Similarly, when one seriously discusses the subject matter of the form, quality, 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*. 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*. *Brahmaṇo hi pratiṣṭhāham*: 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 Vaiṣṇava 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 therefore 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 *bhagavaty ātma-saṁśraye* denote the Personality of Godhead as the Supreme Soul, or the soul of everyone. In *Bhagavad-gītā* Kṛṣṇa says, *bījaṁ māṁ sarva-bhūtānām*: “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-guṇa-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, then 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 Viṣṇu 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

नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा ।
न ससार तदाऽऽत्मानं स्वप्ने दृष्टमिवोत्थितः ॥२७॥

nityārūḍha-samādhivāt
parāvṛtta-guṇa-bhramā
na sasmāra tadātmānam
svapne dṛṣṭam ivotthitaḥ

nitya—eternal; *ārūḍha*—situated in; *samādhivāt*—from trance; *parāvṛtta*—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; *dṛṣṭam*—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, etc. 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 *samādhī*, 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.

TEXT 28

तद्देहः परतःपोषोऽप्यकृशश्चाद्यसम्भवात् ।
बभौ मलैरवच्छन्नः सधूम इव पावकः ॥२८॥

tad-dehaḥ parataḥ poṣo
'py akṛśaś cādhy-asambhavāt
babhau malair avacchannaḥ
sadhūma iva pāvakaḥ

tad-dehaḥ—her body; *parataḥ*—by others (the damsels created by Kardama); *poṣaḥ*—maintained; *api*—although; *akṛśaḥ*—not thin; *ca*—and; *ādhi*—anxiety; *asambhavāt*—from not occurring; *babhau*—shone; *malaiḥ*—by dust; *avacchannaḥ*—covered; *sa-dhūmaḥ*—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 maid-servants 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 maid-servants. 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

स्वाङ्गं तपोयोगमयं मुक्तकेशं गताम्बरम् ।
दैवगुप्तं न बुबुधे वासुदेवप्रविष्टधीः ॥२९॥

*svāṅgaṁ tapo-yoga-mayaṁ
mukta-keśaṁ gatāmbaram
daiva-guptaṁ na bubudhe
vāsudeva-praviṣṭa-dhīḥ*

sva-aṅga—her body; *tapah*—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; *dhīḥ*—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 for the protection of her body, which was being taken care of by the Supreme Person.

TEXT 30

एवं सा कपिलोक्तेन मार्गेणाचिरतः परम् ।
आत्मानं ब्रह्मनिर्वाणं भगवन्तमवाप ह ॥३०॥

*evam sā kapiloktena
mārgeṇācirataḥ param
ātmānaṁ brahma-nirvāṇaṁ
bhagavantam avāpa ha*

evam—thus; *sā*—she (Devahūti); *kapila*—by Kapila; *uktena*—instructed; *mārgeṇa*—by the path; *acirataḥ*—soon; *param*—supreme; *ātmānam*—Super-soul; *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.

PURPORT

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 Vaikuṅṭha 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 Vaikuṅṭha. There are innumerable Vaikuṅṭha planets predominated by the expansions of Viṣṇu. All the Vaikuṅṭha planets are known by a particular name of Viṣṇu. As we understand from *Brahma-saṁhītā*, *advaitam acyutam anādim ananta-rūpam*. *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 Vaikuṅṭha planet known as Kapila Vaikuṅṭha, to which Devahūti was promoted to meet Kapila and reside there eternally, enjoying the company of her transcendental son.

TEXT 31

तद्वीरासीत्पुण्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् ।
नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥३१॥

*tad vīrāsīt puṇyatamaṁ
kṣetram trai-lokya-viśrutam
nāmnā siddha-padaṁ yatra
sā saṁsiddhim upeyusī*

tat—that; *vīra*—O brave Vidura; *āsīt*—was; *puṇya-tamam*—most sacred; *kṣetram*—place; *trai-lokya*—in the three worlds; *viśrutam*—known; *nāmnā*—by the name; *siddha-padam*—Siddhapada; *yatra*—where; *sā*—she (Devahūti); *saṁsiddhim*—perfection; *upeyusī*—achieved.

TRANSLATION

The palace 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

तस्यास्तद्योगविश्रुतमार्त्वं मर्त्यमभूत्सरित् ।
स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥३२॥

*tasyās tad yoga-vidhuta-
mārtyaṁ martyam abhūt sarit
srotasāṁ pravarā saumya
siddhidā siddha-sevitā*

tasyāḥ—of Devahūti; *tat*—that; *yoga*—by yoga practice; *vidhuta*—relinquished; *mārtyam*—material elements; *martyam*—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

कपिलोऽपि महायोगी भगवान् पितुराश्रमात् ।
मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ॥३३॥

*kapilo 'pi mahā-yogī
bhagavān pitur āśramāt
mātaram samanujñāpya
prāg-udīcīm diśam yayau*

kapilaḥ—Lord Kapila; *api*—surely; *mahā-yogī*—the great sage; *bhagavān*—the Supreme Personality of Godhead; *pituh*—of His father; *āśramāt*—from the hermitage; *mātaram*—from His mother; *samanujñāpya*—having asked permission; *prāk-udīcīm*—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 toward the northeast.

TEXT 34

सिद्धचारणगन्धर्वैर्मुनिभिश्चाप्सरोगणैः ।
स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥३४॥

*siddha-cāraṇa-gandharvair
munibhiḥ cāpsaro-gaṇaiḥ
stūyamānaḥ samudreṇa
dattārhaṇa-niketanaḥ*

siddha—by the Siddhas; *cāraṇa*—by the Cāraṇas; *gandharvaiḥ*—by the Gandharvas; *munibhiḥ*—by the *munis*; *ca*—and; *apsaraḥ-gaṇaiḥ*—by the Apsarās (damsels of the heavenly planets); *stūyamānaḥ*—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-sāgara, where the River Ganges meets the sea. That place is called Gaṅgā-sāgara 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 समाख्याय सांख्याचार्यैरभिष्टुतः ।
त्रयाणामपि लोकानामुपशान्त्यै समाहितः ॥३५॥

*āste yogam samāsthāya
sāṅkhyācāryair abhiṣṭutaḥ
trayāṇām api lokānām
upaśāntyai samāhitaḥ*

āste—He remains; *yogam*—yoga; *samāsthāya*—having practiced; *sāṅkhya*—of the *sāṅkhya* philosophy; *ācāryaiḥ*—by the great teachers; *abhiṣṭutaḥ*—worshiped; *trayāṇām*—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* philosophy are worshipping Him.

TEXT 36

एतन्निगदितं तात यत्प्रष्टोऽहं तवानघ ।
कपिलस्य च संवादो देवहृत्याश्च पावनः ॥३६॥

*etan nigaditam tāta
yat pṛṣṭo 'ham tavānagha
kapilasya ca saṁvādo
devahūtyāś ca pāvanaḥ*

etat—this; *nigaditam*—spoken; *tāta*—O dear Vidura; *yat*—which; *pṛṣṭaḥ*—was asked; *aham*—I; *tava*—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

य इदमनुमृणोति योऽभिधत्ते
कपिलमुचेर्यतयात्पयोगगुह्यम् ।

भगवति कृतधीः सुपर्णकेता-
बुलभते भगवत्पदारविन्दम् ॥३७॥

*ya idam anuśṛṇoti yo 'bhidhatte
kapila-muner matam ātma-yoga-guhyam
bhagavati kṛta-dhīḥ suparṇa-keṭāv
upalabhate bhagavat-padāravindam*

yaḥ—whoever; *idam*—this; *anuśṛṇoti*—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-dhīḥ*—having fixed his mind; *suparṇa-keṭau*—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 Bhaktivedānta purports of the Third Canto, Thirty-third Chapter, of the Śrīmad-Bhāgavatam, entitled "Activities of Kapila."

END OF THE THIRD CANTO