

TEXT 9

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः ।
नृणां येन हि विश्वात्मा सेव्यते हरिरीश्वरः ॥ ९ ॥

nārada uvāca
taj janma tāni karmāṇi
tad āyus tan mano vacaḥ
nṛṇām yena hi viśvātmā
sevyate harir īśvaraḥ

nāradaḥ uvāca—Nārada said; *taj janma*—that birth; *tāni*—those; *karmāṇi*—fruitive activities; *tat*—that; *āyuh*—span of life; *tat*—that; *manaḥ*—mind; *vacaḥ*—words; *nṛṇām*—of human beings; *yena*—by which; *hi*—certainly; *viśva-ātmā*—the Supersoul; *sevyate*—is served; *hariḥ*—the Supreme Personality of Godhead; *īśvaraḥ*—the supreme controller.

The great sage Nārada said: When a living entity is born to engage in the devotional service of the Supreme Personality of Godhead, who is the supreme controller, his birth, all his fruitive activities, his life-span, his mind and his words are all factually perfect.

In this verse the word *nṛṇām* is very important. There are many other births besides human birth, but Nārada Muni is herein especially speaking of human birth. Among human beings there are different types of men. Of these, those who are advanced in spiritual consciousness, or Kṛṣṇa consciousness, are called Āryans. Among Āryans, one who engages in the devotional service of the Lord is most successful in life. The word *nṛṇām* indicates that lower animals are not expected to engage in the devotional service of the Lord. But in perfect human society everyone should engage in the devotional service of the Lord. It does not matter whether one is born poor or rich, black or white. There may be so many material distinctions for one who takes birth in human society, but everyone should engage in the Lord's devotional service. At the present moment civilized nations have given up God consciousness for economic development. They are actually no longer interested in

advancing in God consciousness. Formerly their forefathers were engaged in executing religious principles. Whether one is Hindu, Muslim, Buddhist, Jewish or whatever, everyone has some religious institution. Real religion, however, means becoming God conscious. It is particularly mentioned herein that birth is successful if an interest in Kṛṣṇa consciousness is taken. Activity is successful if it results in serving the Lord. Philosophical speculation or mental speculation is successful when engaged in understanding the Supreme Personality of Godhead. The senses are worth possessing when engaged in the service of the Lord. Actually, devotional service means engaging the senses in the service of the Lord. At the present moment our senses are not purified; therefore our senses are engaged in the service of society, friendship, love, politics, sociology and so on. However, when the senses are engaged in the service of the Lord, one attains *bhakti*, or devotional service. In the next verse these matters will be more clearly explained.

When one great devotee of Lord Caitanya Mahāprabhu saw the Lord, he said that all his desires were fulfilled. He said, "Today everything is auspicious. Today my birthplace and neighborhood are completely glorified. Today my senses, from my eyes down to my toes, are fortunate. Today my life is successful because I have been able to see the lotus feet that are worshiped by the goddess of fortune."

TEXT 10

किं जन्मभिस्त्रिभिर्वेह शौक्रसावित्रयाज्ञिकैः ।
कर्मभिर्वा त्रयीप्रोक्तैः पुंसोऽपि विबुधायुषा ॥ १० ॥

*kiṁ janmabhis tribhir veva
śaukra-sāvitra-yājñikaiḥ
karmabhir vā trayī-ṅproktaiḥ
puṁso 'pi vibudhāyuṣā*

kiṁ—what is the use; *janmabhiḥ*—of births; *tribhiḥ*—three; *vā*—or; *iva*—in this world; *śaukra*—by semen; *sāvitra*—by initiation; *yājñikaiḥ*—by becoming a perfect *brāhmaṇa*; *karmabhiḥ*—by activities; *vā*—or; *trayī*—in the *Vedas*; *ṅproktaiḥ*—instructed; *puṁsaḥ*—of a human being; *api*—even; *vibudha*—of the demigods; *āyuṣā*—with a duration of life.

A civilized human being has three kinds of births. The first birth is by a pure father and mother, and this birth is called birth by semen. The next birth takes place when one is initiated by the spiritual master, and this birth is called *sāvitra*. The third birth, called *yājñika*, takes place when one is given the opportunity to worship Lord Viṣṇu. Despite the opportunities for attaining such births, even if one gets the life-span of a demigod, if one does not actually engage in the service of the Lord, everything is useless. Similarly, one's activities may be mundane or spiritual, but they are useless if they are not meant for satisfying the Lord.

The word *śaukra janma* means "taking birth by seminal discharge." Animals can take their birth in this way too. However, a human being can be reformed from the *śaukra janma*, as recommended in the Vedic civilization. Before the birth takes place, or before father and mother unite, there is a ceremony called *garbhādhāna-saṁskāra*, which must be adopted. This *garbhādhāna-saṁskāra* is especially recommended for higher castes, especially the *brāhmaṇa* caste. It is said in the *śāstras* that if the *garbhādhāna-saṁskāra* is not practiced among the higher castes, the entire family becomes *śūdra*. It is also stated that in this age of Kali, everyone is *śūdra* due to the absence of the *garbhādhāna-saṁskāra*. This is the Vedic system. According to the *pāñcarātri*ka system, however, even though everyone is a *śūdra* due to the absence of the *garbhādhāna-saṁskāra*, if a person has but a little tendency to become Kṛṣṇa conscious, he should be given the chance to elevate himself to the transcendental platform of devotional service. Our Kṛṣṇa consciousness movement adopts this *pāñcarātri*ka-*vidhi*, as advised by Śrīla Sanātana Gosvāmī, who says:

*yathā kāñcanatām yāti
kāmsyaṁ rasa-vidhānataḥ
tathā dīkṣā-vidhānena
dvijatvaṁ jāyate nṛṇām*

"As bell metal, when mixed with mercury, is transformed to gold, a person, even though not golden pure, can be transformed into a *brāhmaṇa*, or *dvija*, simply by the initiation process." (*Hari-bhakti-vilāsa*)

2.12) Thus if one is initiated by a proper person, he can be accepted as twice-born immediately. In our Kṛṣṇa consciousness movement, we therefore offer the student his first initiation and allow him to chant the Hare Kṛṣṇa *mahā-mantra*. By chanting the Hare Kṛṣṇa *mahā-mantra* regularly and following the regulative principles, one becomes qualified to be initiated as a *brāhmaṇa*, because unless one is a qualified *brāhmaṇa* he cannot be allowed to worship Lord Viṣṇu. This is called *yājñika janma*. In our Kṛṣṇa consciousness society, unless one is twice initiated—first by chanting Hare Kṛṣṇa and second by the *Gāyatrī mantra*—he is not allowed to enter the kitchen or Deity room to execute duties. However, when one is elevated to the platform on which he can worship the Deity, his previous birth does not matter.

*caṇḍālo 'pi dvija-śreṣṭho
hari-bhakti-parāyaṇaḥ
hari-bhakti-vihīnaś ca
dvijo 'pi śvaṇpacādhamah*

"Even if one is born in the family of a *caṇḍāla*, if one engages in the devotional service of the Lord, he becomes the best of *brāhmaṇas*. But even a *brāhmaṇa* who is devoid of devotional service is on the level of the lowest dog-eater." If a person is advanced in devotional service, it does not matter whether he was born in a *caṇḍāla* family. He becomes purified. As Śrī Prahlāda Mahārāja said:

*viṇṇāḍ dviṣaḍ-guṇa-yutād aravinda-nābha-
pādāravinda-vimukhāc chvaṇpacam variṣṭham
(SB 7.9.10)*

Even if one is a *brāhmaṇa* and is qualified with all the brahminical qualifications, he is considered degraded if he is averse to worshipping the Supreme Personality of Godhead. But if a person is attached to the service of the Lord, he becomes glorified even if he is born in a *caṇḍāla* family. Indeed, such a *caṇḍāla* can deliver not only himself but all his family predecessors. Without devotional service, even a proud *brāhmaṇa* cannot deliver himself, and what to speak of his family. In many instances in the *śāstras* it is seen that even a *brāhmaṇa* has become a

kṣatriya, vaiśya, śūdra, mleccha or non-*brāhmaṇa*. And there are many instances of one's being born a *kṣatriya* or *vaiśya* or even lower and, in the eighteenth year, attaining elevation to the brahminical platform by the process of initiation. Therefore Nārada Muni says:

*yasya yal lakṣaṇaṁ proktaṁ
 puṁso varṇābhivyañjakam
 yad anyatrāpi dṛśyeta
 tat tenaiva vinirdiśet
 (SB 7.11.35)*

It is not a fact that because one is born in a *brāhmaṇa* family he is automatically a *brāhmaṇa*. He has a better chance to become a *brāhmaṇa*, but unless he meets all the brahminical qualifications, he cannot be accepted as such. On the other hand, if the brahminical qualifications are found in the person of a *śūdra*, he should immediately be accepted as a *brāhmaṇa*. To substantiate this there are many quotations from *Bhāgavatam*, *Mahābhārata*, *Bharadvāja-saṁhitā* and the *pañcarātra*, as well as many other scriptures.

As far as the duration of life of the demigods, concerning Lord Brahmā it is said:

*sahasra-yuga-ṣaryantam
 ahar yad brahmaṇo viduḥ
 rātriṁ yuga-sahasrāntām
 te 'ho-rātra-vido janāḥ
 (Bg. 8.17)*

The duration of one day of Brahmā is one thousand times greater than the four *yugas*, aggregating 4,320,000 years. Similarly, Brahmā's one night. Brahmā lives for one hundred years of such days and nights. The word *vibudhāyuṣā* indicates that even if one gets a long life-span, his life-span is useless if he is not a devotee. A living entity is the eternal servitor of the Supreme Lord, and unless he comes to the platform of devotional service, his life-span, good birth, glorious activities and everything else are null and void.

TEXT 11

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः ।
बुद्ध्या वा किं निपुणया बलेनेन्द्रियराधसा ॥ ११ ॥

*śrutena tapasā vā kim
vacobhiś citta-vṛttibhiḥ
buddhyā vā kim nipuṇayā
balenendriya-rādhasā*

śrutena—by Vedic education; *tapasā*—by austerities; *vā*—or; *kim*—what is the meaning; *vacobhiḥ*—by words; *citta*—of consciousness; *vṛttibhiḥ*—by the occupations; *buddhyā*—by intelligence; *vā*—or; *kim*—what is the use; *nipuṇayā*—expert; *balena*—by bodily strength; *indriya-rādhasā*—by power of the senses.

Without devotional service, what is the meaning of severe austerities, the process of hearing, the power of speech, the power of mental speculation, elevated intelligence, strength, and the power of the senses?

From the *Upaniṣads* (*Muṇḍaka Upaniṣad* 3.2.3) we learn:

*nāyam ātmā pravacanena labhyo
na medhayā na bahunā śrutena
yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūrṁ svām*

Our relationship with the Supreme Lord is never advanced by simple study of the *Vedas*. There are many Māyāvādī *sannyāsīs* fully engaged in studying the *Vedas*, *Vedānta-sūtra* and *Upaniṣads*, but unfortunately they cannot grasp the real essence of knowledge. In other words, they do not know the Supreme Personality of Godhead. What, then, is the use in studying all the *Vedas* if one cannot grasp the essence of the *Vedas*, Kṛṣṇa? The Lord confirms in *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ*: "By all the *Vedas*, I am to be known."

There are many religious systems wherein penances and austerities are greatly stressed, but at the end no one understands Kṛṣṇa, the Supreme Personality of Godhead. There is therefore no point in such penance (*tapasya*). If one has actually approached the Supreme Personality of

Godhead, he does not need to undergo severe austerities. The Supreme Personality of Godhead is understood through the process of devotional service. In the Ninth Chapter of *Bhagavad-gītā* devotional service is explained as *rāja-guhyam*, the king of all confidential knowledge. There are many good reciters of Vedic literatures, and they recite works such as the *Rāmāyaṇa*, *Śrīmad-Bhāgavatam* and *Bhagavad-gītā*. Sometimes these professional readers manifest very good scholarship and exhibit word jugglery. Unfortunately they are never devotees of the Supreme Lord. Consequently, they cannot impress upon the audience the real essence of knowledge, Kṛṣṇa. There are also many thoughtful writers and creative philosophers, but despite all their learning, if they cannot approach the Supreme Personality of Godhead, they are simply useless mental speculators. There are many sharply intelligent people in this material world, and they discover so many things for sense gratification. They also analytically study all the material elements, but despite their expert knowledge and expert scientific analysis of the whole cosmic manifestation, their endeavors are useless because they cannot understand the Supreme Personality of Godhead.

As far as our senses are concerned, there are many animals, both beasts and birds, who are very expert in exercising their senses more keenly than human beings. For example, vultures or hawks can go very high in the sky, but can see a small body on the ground very clearly. This means that their eyesight is so keen that they can find an eatable corpse from a great distance. Certainly their eyesight is much keener than human beings', but this does not mean that their existence is more important than that of a human being. Similarly, dogs can smell many things from a far distance. Many fish can understand by the power of sound that an enemy is coming. All these examples are described in *Śrīmad-Bhāgavatam*. If one's senses cannot help him attain the highest perfection of life, realization of the Supreme, they are all useless.

TEXT 12

किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि ।
किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥ १२ ॥

kiṁ vā yogena sāṅkhyena

nyāsa-svādhyāyayor aṅi
kim vā śreyobhir anyaiś ca
na yatrātma-prado hariḥ

kim—what is the use; *vā*—or; *yogena*—by mystic yoga practice; *sāṅkhyena*—by the study of Sāṅkhya philosophy; *nyāsa*—by accepting *sannyāsa*; *svādhyāyayoḥ*—and by study of Vedic literature; *aṅi*—even; *kim*—what is the use; *vā*—or; *śreyobhiḥ*—by auspicious activities; *anyaiḥ*—other; *ca*—and; *na*—never; *yatra*—where; *ātma-pradaḥ*—full satisfaction of self; *hariḥ*—the Supreme Personality of Godhead.

Transcendental practices that do not ultimately help one realize the Supreme Personality of Godhead are useless, be they mystic yoga practices, the analytical study of matter, severe austerity, the acceptance of sannyāsa, or the study of Vedic literature. All these may be very important aspects of spiritual advancement, but unless one understands the Supreme Personality of Godhead, Hari, all these processes are useless. In *Caitanya-caritāmṛta* (Madhya 24.109) it is said:

*bhakti vinā kevala jñāne 'mukti' nāhi haya
bhakti sādhana kare yei 'prāpta-brahma-laya'*

Impersonalists do not take to devotional service, but take to other practices, such as the analytical study of the material elements, the discrimination between matter and spirit, and the mystic yoga system. These are beneficial only insofar as they are complementary to devotional service. Caitanya Mahāprabhu therefore told Sanātana Gosvāmī that without a touch of devotional service, *jñāna*, *yoga* and Sāṅkhya philosophy cannot give one the desired results. The impersonalists wish to merge into the Supreme Brahman; however, merging into the Supreme Brahman also requires a touch of devotional service. The Absolute Truth is realized in three phases—impersonal Brahman, Paramātmā and the Supreme Personality of Godhead. All these require a touch of devotional service. Sometimes it is actually seen that these Māyāvādīs also chant the Hare Kṛṣṇa *mahā-mantra*, although their motive is to merge into the Brahman effulgence of the Absolute. The *yogīs* also at times take to chanting the Hare Kṛṣṇa *mahā-mantra*, but their purpose is different from that of the *bhaktas*. In all processes—

karma, jñāna or yoga—bhakti is required. That is the purport of this verse.

TEXT 13

श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः ।
सर्वेषामपि भूतानां हरिरात्मात्मदः प्रियः ॥ १३ ॥

*śreyasām api sarveṣām
ātmā hy avadhir arthataḥ
sarveṣām api bhūtānām
harir ātmātmadaḥ priyaḥ*

śreyasām—of auspicious activities; *api*—certainly; *sarveṣām*—all; *ātmā*—the self; *hi*—certainly; *avadhiḥ*—destination; *arthataḥ*—factually; *sarveṣām*—of all; *api*—certainly; *bhūtānām*—living entities; *hariḥ*—the Supreme Personality of Godhead; *ātmā*—the Supersoul; *ātma-daḥ*—who can give us our original identity; *priyaḥ*—very dear.

Factually the Supreme Personality of Godhead is the original source of all self-realization. Consequently, the goal of all auspicious activities—karma, jñāna, yoga and bhakti—is the Supreme Personality of Godhead.

The living entity is the marginal energy of the Supreme Personality of Godhead, and the material world is the external energy. Under the circumstances, one must understand that the Supreme Personality of Godhead is factually the original source of both matter and spirit. This is explained in the Seventh Chapter of *Bhagavad-gītā* (7.4-5):

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

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

"Earth, water, fire, air, ether, mind, intelligence and false ego—all

together these eight comprise My separated material energies. But besides this inferior nature, O mighty-armed Arjuna, there is a superior energy of Mine, which consists of all living entities who are struggling with material nature and are sustaining the universe."

The entire cosmic manifestation is but a combination of matter and spirit. The spiritual part is the living entity, and these living entities are described as *prakṛti*, or energy. The living entity is never described as *puruṣa*, the Supreme Person; therefore to identify the living entity with the Supreme Lord is simply ignorance. The living entity is the marginal potency of the Supreme Lord, although there is factually no difference between the energy and the energetic. The duty of the living entity is to understand his real identity. When he does, Kṛṣṇa gives him all the facilities to come to the platform of devotional service. That is the perfection of life. This is indicated in the Vedic *Upaniṣad*:

*yam evaiṣa vṛṇute tena labhyas
tasyaiṣa ātmā vivṛṇute tanūm svām*

Lord Kṛṣṇa confirms this in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānām
bhajatām prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

"To those who are constantly devoted and worship Me with love, I give the understanding by which they can come to Me." The conclusion is that one must come to the platform of *bhakti-yoga*, even though one may begin with *karma-yoga*, *jñāna-yoga* or *aṣṭāṅga-yoga*. Unless one comes to the platform of *bhakti-yoga*, self-realization or realization of the Absolute Truth cannot be achieved.

TEXT 14

यथा तरोर्मूलनिषेचनेन
तृप्यन्ति तत्स्कन्धभुजोपशाखाः ।
प्राणोपहाराच्च यथेन्द्रियाणां

तथैव सर्वार्हणमच्युतेज्या ॥ १४ ॥

*yathā taror mūla-niṣecanena
tr̥pyanti tat-skandha-bhujopaśākhāḥ
prāṇopahārāc ca yathendriyāṇām
tathaiva sarvārhaṇam acyutejyā*

yathā—as; *taroh*—of a tree; *mūla*—the root; *niṣecanena*—by watering; *tr̥pyanti*—are satisfied; *tat*—its; *skandha*—trunk; *bhuja*—branches; *upaśākhāḥ*—and twigs; *prāṇa*—the life air; *upahārāt*—by feeding; *ca*—and; *yathā*—as; *indriyāṇām*—of the senses; *tathā eva*—similarly; *sarva*—of all demigods; *arhaṇam*—worship; *acyuta*—of the Supreme Personality of Godhead; *ijyā*—worship.

As pouring water on the root of a tree energizes the trunk, branches, twigs and everything else, and as supplying food to the stomach enlivens the senses and limbs of the body, simply worshiping the Supreme Personality of Godhead through devotional service automatically satisfies the demigods, who are parts of that Supreme Personality.

Sometimes people ask why this Kṛṣṇa consciousness movement simply advocates worship of Kṛṣṇa to the exclusion of the demigods. The answer is given in this verse. The example of pouring water on the root of a tree is very appropriate. In *Bhagavad-gītā* (15.1) it is said, *ūrdhva-mūlam adhaḥ-śākhāḥ*: this cosmic manifestation has expanded downward, and the root is the Supreme Personality of Godhead. As the Lord confirms in *Bhagavad-gītā* (10.8), *ahaṁ sarvasya prabhavaḥ*: "I am the source of all spiritual and material worlds." Kṛṣṇa is the root of everything; therefore rendering service to the Supreme Personality of Godhead, Kṛṣṇa (*kṛṣṇa-sevā*), means automatically serving all the demigods. Sometimes it is argued that *karma* and *jñāna* require a mixture of *bhakti* in order to be successfully executed, and sometimes it is argued that *bhakti* also requires *karma* and *jñāna* for its successful termination. The fact is, however, that although *karma* and *jñāna* cannot be successful without *bhakti*, *bhakti* does not require the help of *karma* and *jñāna*. Actually, as described by Śrīla Rūpa Gosvāmī, *anyābhilāṣitā-śūnyam jñāna-karmādy-anāvṛtam*: [Cc. Madhya 19.167] pure devotional

service should not be contaminated by the touch of *karma* and *jñāna*. Modern society is involved in various types of philanthropic works, humanitarian works and so on, but people do not know that these activities will never be successful unless Kṛṣṇa, the Supreme Personality of Godhead, is brought into the center. One may ask what harm there is in worshipping Kṛṣṇa and the different parts of His body, the demigods, and the answer is also given in this verse. The point is that by supplying food to the stomach, the *indriyas*, the senses, are automatically satisfied. If one tries to feed his eyes or ears independently, the result is only havoc. Simply by supplying food to the stomach, we satisfy all of the senses. It is neither necessary nor feasible to render separate service to the individual senses. The conclusion is that by serving Kṛṣṇa (*kṛṣṇa-sevā*), everything is complete. As confirmed in *Caitanya-caritāmṛta* (*Madhya* 22.62), *kṛṣṇe bhakti kaile sarva-karma kṛta haya*: if one is engaged in the devotional service of the Lord, the Supreme Personality of Godhead, everything is automatically accomplished.

TEXT 15

यथैव सूर्यात्प्रभवन्ति वारः
 पुनश्च तस्मिन् प्रविशन्ति काले ।
 भूतानि भूमौ स्थिरज्रामानि
 तथा हरावेव गुणप्रवाहः ॥ १५ ॥

*yathaiiva sūryāt prabhavanti vāraḥ
 punaś ca tasmin praviśanti kāle
 bhūtāni bhūmau sthira-jaṅgamāni
 tathā harāv eva guṇa-pravāhaḥ*

yathā—as; *eva*—certainly; *sūryāt*—from the sun; *prabhavanti*—is generated; *vāraḥ*—water; *punaḥ*—again; *ca*—and; *tasmin*—unto it; *praviśanti*—enters; *kāle*—in due course of time; *bhūtāni*—all living entities; *bhūmau*—to the earth; *sthira*—not moving; *jaṅgamāni*—and moving; *tathā*—similarly; *harau*—unto the Supreme Personality of Godhead; *eva*—certainly; *guṇa-pravāhaḥ*—emanation of material nature.

During the rainy season, water is generated from the sun, and in due

course of time, during the summer season, the very same water is again absorbed by the sun. Similarly, all living entities, moving and inert, are generated from the earth, and again, after some time, they all return to the earth as dust. Similarly, everything emanates from the Supreme Personality of Godhead, and in due course of time everything enters into Him again.

Because of their poor fund of knowledge, impersonalist philosophers cannot understand how everything comes out from the Supreme person and then merges into Him again. As *Brahma-saṁhitā* (5.40) confirms:

*yasya prabhā prabhavato jagad-aṅḍa-koṭi-
koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam
tad brahma niṣkalam anantam aśeṣa-bhūtam
govindam ādi-ṭpuruṣam tam aham bhajāmi*

Transcendental rays emanate from the body of Kṛṣṇa, and within those rays, which are the Brahman effulgence, everything is existing. This is confirmed in *Bhagavad-gītā* (9.4). *Mat-sthāni sarva-bhūtāni*. Although Kṛṣṇa is not personally present everywhere, His energy is the cause of all creation. The entire cosmic manifestation is nothing but a display of Kṛṣṇa's energy.

The two examples given in this verse are very vivid. During the rainy season, the rain, by rejuvenating the production of vegetables on earth, enables man and animals to obtain living energy. When there is no rain, food is scarce, and man and animal simply die. All vegetables, as well as moving living entities, are originally products of the earth. They come from the earth, and again they merge into the earth. Similarly, the total material energy is generated from the body of Kṛṣṇa, and at such a time the entire cosmic manifestation is visible. When Kṛṣṇa winds up His energy, everything vanishes. This is explained in a different way in *Brahma-saṁhitā* (5.48):

*yasyaika-niśvasita-kālam athāvalambya
jīvanti loma-vilajā jagad-aṅḍa-nāthāḥ
viṣṇur mahān sa iha yasya kalā-viśeṣo
govindam ādi-ṭpuruṣam tam aham bhajāmi*

This entire material creation comes from the body of the Supreme Personality of Godhead and at the time of annihilation again enters into Him. This process of creation and dissolution is made possible by the breathing of the Mahā-Viṣṇu, who is only a plenary portion of Kṛṣṇa.

TEXT 16

एतत्पदं तद्भगदात्मनः परं
 सकृद्विभातं सवितुर्यथा प्रभा ।
 यथासवो जाग्रति सुप्तशक्तयो
 द्रव्यक्रियाज्ञानभिदाभ्रमात्ययः ॥ १६ ॥

*etat padam taj jagad-ātmanaḥ param
 sakṛd vibhātam savitur yathā prabhā
 yathāsavo jāgrati supta-śaktayo
 dravya-kriyā-jñāna-bhidā-bhramātyayaḥ*

etat—this cosmic manifestation; *padam*—place of habitation; *taj*—that; *jagad-ātmanaḥ*—of the Supreme Personality of Godhead; *param*—transcendental; *sakṛt*—sometimes; *vibhātam*—manifested; *savituḥ*—of the sun; *yathā*—as; *prabhā*—sunshine; *yathā*—as; *asavaḥ*—the senses; *jāgrati*—become manifest; *supta*—inactive; *śaktayaḥ*—energies; *dravya*—physical elements; *kriyā*—activities; *jñāna*—knowledge; *bhidā-bhrama*—differences from misunderstanding; *atyayaḥ*—passing away.

Just as the sunshine is nondifferent from the sun, the cosmic manifestation is also nondifferent from the Supreme Personality of Godhead. The Supreme Personality is therefore all-pervasive within this material creation. When the senses are active, they appear to be part and parcel of the body, but when the body is asleep, their activities are unmanifest. Similarly, the whole cosmic creation appears different and yet nondifferent from the Supreme Person.

This confirms the philosophy of *acintya-bhedābheda-tattva* ("simultaneously one and different") propounded by Lord Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead is simultaneously different and nondifferent from this cosmic manifestation. In a previous verse it has been explained that the Supreme Personality of Godhead,

like the root of a tree, is the original cause of everything. It was also explained how the Supreme Personality of Godhead is all-pervasive. He is present within everything in this material manifestation. Since the energy of the Supreme Lord is nondifferent from Him, this material cosmic manifestation is also nondifferent from Him, although it appears different. The sunshine is not different from the sun itself, but it is simultaneously also different. One may be in the sunshine, but he is not on the sun itself. Those who live in this material world are living on the bodily rays of the Supreme Personality of Godhead, but they cannot see Him personally in the material condition.

In this verse the word *padam* indicates the place where the Supreme Personality of Godhead resides. As confirmed in *Īśopaniṣad, īśāvāsyam idaṁ sarvam [Īśo mantra 1]*. The proprietor of a house may live in one room of the house, but the entire house belongs to him. A king may live in one room in Buckingham Palace, but the entire palace is considered his property. It is not necessary for the king to live in every room of that palace for it to be his. He may be physically absent from the rooms, but still the entire palace is understood to be his royal domicile.

The sunshine is light, the sun globe itself is light, and the sun-god is also light. However, the sunshine is not identical with the sun-god, Vivasvān. This is the meaning of simultaneously one and different (*acintya-bhedābheda-tattva*). All the planets rest on the sunshine, and because of the heat of the sun, they all revolve in their orbits. On each and every planet, the trees and plants grow and change colors due to the sunshine. Being the rays of the sun, the sunshine is nondifferent from the sun. Similarly, all the planets, resting on the sunshine, are nondifferent from the sun. The entire material world is completely dependent on the sun, being produced by the sun, and the cause, the sun, is inherent in the effects. Similarly, Kṛṣṇa is the cause of all causes, and the effects are permeated by the original cause. The entire cosmic manifestation should be understood as the expanded energy of the Supreme Lord.

When one sleeps, the senses are inactive, but this does not mean that the senses are absent. When one is awakened, the senses become active again. Similarly, this cosmic creation is sometimes manifest and sometimes unmanifest, as stated in *Bhagavad-gītā (bhūtvā bhūtvā*

pralīyate)[Bg. 8.19]. When the cosmic manifestation is dissolved, it is in a kind of sleeping condition, an inactive state. Whether the cosmic manifestation is active or inactive, the energy of the Supreme Lord is always existing. Thus the words "appearance" and "disappearance" apply only to the cosmic manifestation.

TEXT 17

यथा नभस्यभ्रतमःप्रकाशा
भवन्ति भूपा न भवन्त्यनुक्रमात् ।
एवं परे ब्रह्मणि शक्तयस्त्वमू
रजस्तमः सत्त्वमिति प्रवाहः ॥ १७ ॥

*yathā nabhasy abhra-tamaḥ-prakāśā
bhavanti bhūpā na bhavanty anukramāt
evaṁ pare brahmaṇi śaktayas tv amū
rajas tamaḥ sattvam iti pravāhaḥ*

yathā—as; *nabhasi*—in the sky; *abhra*—clouds; *tamaḥ*—darkness; *prakāśāḥ*—and illumination; *bhavanti*—exist; *bhū-pāḥ*—O Kings; *na bhavanti*—do not appear; *anukramāt*—consecutively; *evam*—thus; *pare*—supreme; *brahmaṇi*—in the Absolute; *śaktayaḥ*—energies; *tu*—then; *amūḥ*—those; *rajaḥ*—passion; *tamaḥ*—darkness; *sattvam*—goodness; *iti*—thus; *pravāhaḥ*—emanation.

My dear Kings, sometimes in the sky there are clouds, sometimes there is darkness, and sometimes there is illumination. The appearance of all these takes place consecutively. Similarly, in the Supreme Absolute, the modes of passion, darkness and goodness appear as consecutive energies. Sometimes they appear, and sometimes they disappear.

Darkness, illumination and clouds sometimes appear and sometimes disappear, but even when they have disappeared, the potency is still there, always existing. In the sky sometimes we see clouds, sometimes rainfall and sometimes snow. Sometimes we see night, sometimes day, sometimes illumination and sometimes darkness. All these exist due to the sun, but the sun is unaffected by all these changes. Similarly, although the Supreme Personality of Godhead is the original cause of the total cosmic manifestation, He is unaffected by the material

existence. This is confirmed in *Bhagavad-gītā* (7.4):

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

"Earth, water, fire, air, ether, mind, intelligence and false ego—all together these eight comprise My separated material energies."

Although the material, or physical, elements are the energy of the Supreme Personality of Godhead, they are separate. The Supreme Personality of Godhead is therefore not affected by material conditions. The *Vedānta-sūtra* confirms, *janmādy asya yataḥ*: [SB 1.1.1] the creation, maintenance and dissolution of this cosmic manifestation are due to the existence of the Supreme Lord. Nonetheless, the Lord is unaffected by all these changes in the material elements. This is indicated by the word *pravāha* ("emanation"). The sun always shines brilliantly and is not affected by clouds or darkness. Similarly, the Supreme Personality of Godhead is always present in His spiritual energy and is not affected by the material emanations. *Brahma-saṁhitā* (5.1) confirms:

*īśvaraḥ paramaḥ kṛṣṇaḥ
sac-cid-ānanda-vigrahaḥ
anādir ādir govindaḥ
sarva-kāraṇa-kāraṇam*

"Kṛṣṇa, who is known as Govinda, is the Supreme Godhead. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, and He is the prime cause of all causes." Although He is the supreme cause, the cause of all causes, He is still *parama*, transcendental, and His form is *sac-cid-ānanda*, eternal, spiritual bliss. Kṛṣṇa is the shelter of everything, and this is the verdict of all scripture. Kṛṣṇa is the remote cause, and material nature is the immediate cause of the cosmic manifestation. In the *Caitanya-caritāmṛta* it is said that understanding *prakṛti*, or nature, to be the cause of everything is like understanding the nipples on the neck of a goat to be the cause of milk. Material nature is the immediate cause of the cosmic manifestation, but the original cause

is Nārāyaṇa, Kṛṣṇa. Sometimes people think that the cause of an earthen pot is the earth. We see on a potter's wheel a sufficient amount of earth to produce many pots, and although unintelligent men will say that the earth on the wheel is the cause of the pot, those who are actually advanced will find that the original cause is the potter, who supplies the earth and moves the wheel. Material nature may be a helping factor in the creation of this cosmic manifestation, but it is not the ultimate cause. In *Bhagavad-gītā* (9.10) the Lord therefore says:

*mayādhyakṣeṇa prakṛtiḥ
sūyate sa-carācaram*

"This material nature is working under My direction, O son of Kuntī, and producing all moving and unmoving beings."

The Supreme Lord casts His glance over material energy, and His glance agitates the three modes of nature. Creation then takes place. The conclusion is that nature is not the cause of the material manifestation. The Supreme Lord is the cause of all causes.

TEXT 18

तेनैकमात्मानमशेषदेहिनां
कालं प्रधानं पुरुषं परेशम् ।
स्वतेजसा ध्वस्तगुणप्रवाह-
मात्मैकभावेन भजध्वमद्धा ॥ १८ ॥

*tenaikam ātmānam aśeṣa-dehinām
kālam pradhānam puruṣam pareśam
sva-tejasā dhvasta-guṇa-pravāham
ātmaika-bhāvena bhajadhvam addhā*

tena—therefore; *ekam*—one; *ātmānam*—unto the Supreme Soul; *aśeṣa*—unlimited; *dehinām*—of the individual souls; *kālam*—time; *pradhānam*—the material cause; *puruṣam*—the Supreme Person; *para-īśam*—the transcendental controller; *sva-tejasā*—by His spiritual energy; *dhvasta*—aloof; *guṇa-pravāham*—from material emanations; *ātma*—self; *eka-bhāvena*—accepting as qualitatively one; *bhajadhvam*—engage in devotional service; *addhā*—directly.

Because the Supreme Lord is the cause of all causes, He is the Supersoul of all individual living entities, and He exists as both the remote and immediate cause. Since He is aloof from the material emanations, He is free from their interactions and is Lord of material nature. You should therefore engage in His devotional service, thinking yourself qualitatively one with Him.

According to Vedic calculations, there are three causes of creation—time, the ingredient and the creator. Combined, these are called *tritayātmaka*, the three causes. Everything in this material world is created by these three causes. All of these causes are found in the Personality of Godhead. As confirmed in *Brahma-saṁhitā: sarva-kāraṇa-kāraṇam* [Bs. 5.1]. Nārada Muni therefore advises the Pracetās to worship the direct cause, the Supreme Personality of Godhead. As stated before, when the root of a tree is watered, all the parts are energized. According to the advice of Nārada Muni, one should directly engage in devotional service. This will include all pious activity. *Caitanya-caritāmṛta* states, *kṛṣṇe bhakti kaile sarva-karma kṛta haya*: when one worships the Supreme Lord, Kṛṣṇa, in devotional service, one automatically performs all other pious activity. In this verse the words *sva-tejasā dhvasta-guṇa-pravāham* are very significant. The Supreme Personality of Godhead is never affected by the material qualities, although they all emanate from His spiritual energy. Those who are really conversant with this knowledge can utilize everything for the service of the Lord because nothing in this material world is unconnected with the Supreme Personality of Godhead.

TEXT 19

दयया सर्वभूतेषु सन्तुष्ट्या येन केन वा ।
सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥ १९ ॥

dayayā sarva-bhūteṣu
santuṣṭyā yena kena vā
sarvendriyopaśāntyā ca
tuṣyaty āśu janārdanaḥ

dayayā—by showing mercy; *sarva-bhūteṣu*—to all living entities; *santuṣṭyā*—by being satisfied; *yena kena vā*—somehow or other; *sarva-*

indriya—all the senses; *upaśāntyā*—by controlling; *ca*—also; *tuṣyati*—becomes satisfied; *āśu*—very soon; *janārdanaḥ*—the Lord of all living entities.

By showing mercy to all living entities, being satisfied somehow or other and controlling the senses from sense enjoyment, one can very quickly satisfy the Supreme Personality of Godhead, Janārdana.

These are some of the ways in which the Supreme Personality of Godhead can be satisfied by the devotee. The first item mentioned is *dayayā sarva-bhūteṣu*, showing mercy to all conditioned souls. The best way to show mercy is to spread Kṛṣṇa consciousness. The entire world is suffering for want of this knowledge. People should know that the Supreme Personality of Godhead is the original cause of everything. Knowing this, everyone should directly engage in His devotional service. Those who are actually learned, advanced in spiritual understanding, should preach Kṛṣṇa consciousness all over the world so that people may take to it and make their lives successful.

The word *sarva-bhūteṣu* is significant because it applies not only to species of life. The devotee can do good not only to humanity but to all living entities as well. Everyone can benefit spiritually by the chanting of the Hare Kṛṣṇa *mahā-mantra*. When the transcendental vibration of Hare Kṛṣṇa is sounded, even the trees, animals and insects benefit. Thus when one chants the Hare Kṛṣṇa *mahā-mantra* loudly, he actually shows mercy to all living entities. To spread the Kṛṣṇa consciousness movement throughout the world, the devotees should be satisfied in all conditions.

*nārāyaṇa-ṣarāḥ sarve
na kutaścana bibhyati
svargāṣavarga-narakeṣv
aṣi tulyārtha-darśinaḥ
(SB 6.17.28)*

It does not matter to the pure devotee if he has to go to hell to preach. The Supreme Lord lives in the heart of a hog, although the Lord is in Vaikuṅṭha. Even while preaching in hell, a pure devotee remains a pure devotee by his constant association with the Supreme Personality of

Godhead. To attain this state, one has to control his senses. The senses are automatically controlled when one's mind is engaged in the service of the Lord.

TEXT 20

अपहतसकलैषणामलात्म-
न्यविरतमेधितभावनोपहूतः ।
निजजनवशगत्वमात्मनोऽय-
न्न सरति छिद्रवदक्षरः सतां हि ॥ २० ॥

*apahata-sakalaiṣaṇāmālātmany
aviratam edhita-bhāvanopahūtaḥ
nija-jana-vaśa-gatvam ātmano 'yan
na sarati chidravat akṣaraḥ satām hi*

apahata—vanquished; *sakala*—all; *eṣaṇa*—desires; *amala*—spotless; *ātmani*—to the mind; *aviratam*—constantly; *edhita*—increasing; *bhāvanā*—with feeling; *upahūtaḥ*—being called; *nija-jana*—of His devotees; *vaśa*—under the control; *gatvam*—going; *ātmanaḥ*—His; *ayan*—knowing; *na*—never; *sarati*—goes away; *chidra-vat*—like the sky; *akṣaraḥ*—the Supreme Personality of Godhead; *satām*—of the devotees; *hi*—certainly.

Being completely cleansed of all material desires, the devotees are freed from all mental contamination. Thus they can always think of the Lord constantly and address Him very feelingly. The Supreme Personality of Godhead, knowing Himself to be controlled by His devotees, does not leave them for a second, just as the sky overhead never becomes invisible.

It is clear from the previous verse that the Supreme Personality of Godhead, Janārdana, is very quickly satisfied by the activities of His devotees. The pure devotee is always absorbed in the thought of the Supreme Personality of Godhead. As stated, *śṛṇvatām sva-kathāḥ kṛṣṇaḥ* [SB 1.2.17]. By always thinking of Kṛṣṇa, the pure devotee's heart is freed from all kinds of desires. In the material world, the heart of the living entity is filled with material desires. When the living entity is cleansed, he does not think of anything material. As the mind is completely

cleansed, one attains the perfectional stage of mystic *yoga*, for then the *yogī* always sees the Supreme Personality of Godhead within his heart (*dhyanāvasthita-tad-gatena manasā paśyanti yaṁ yoginaḥ* [SB 12.13.1]). As soon as the Lord is seated within the heart of the devotee, the devotee cannot be contaminated by the material modes of nature. As long as one is under the control of the material modes, he desires so many things and makes so many plans for material sense enjoyment, but as soon as the Lord is perceived in the heart, all material desires vanish. When the mind is completely free from material desire, the devotee can think of the Lord constantly. In this way he becomes completely dependent upon the lotus feet of the Lord. Caitanya Mahāprabhu prays:

*ayi nanda-tanuja kiṅkaram
 patitaṁ māṁ viṣame bhavāmbudhau
 kṛpayā tava pāda-pankaja-
 sthita-dhūli-sadṛśaṁ vicintaya*
 [Cc. Antya 20.32, Śikṣāṣṭaka 5]

"My dear Lord, I am Your eternal servant, but somehow or other I have fallen into the ocean of this material world. Kindly pick me up and fix me as a speck of dust at Your lotus feet." (*Śikṣāṣṭaka* 5) Similarly, Śrīla Narottama dāsa Ṭhākura prays:

*hā hā prabhu nanda-suta, vṛṣabhānu-sutā-yuta,
 karuṇā karaha ei-bāra
 narottama-dāsa kaya, nā ṭheliha rāṅgā-pāya,
 tomā vine ke āche āmāra*

"My dear Lord, You are now present with the daughter of King Vṛṣabhānu, Śrīmatī Rādhārāṇī. Now both of You please be merciful upon me. Don't kick me away, because I have no shelter other than You."

In this way the Supreme Personality of Godhead becomes dependent on His devotee. The Lord is invincible, yet He is conquered by His pure devotee. He enjoys being dependent on His devotee, just as Kṛṣṇa enjoyed being dependent on the mercy of mother Yaśodā. Thinking Himself dependent on the devotee gives the Supreme Lord great

enjoyment. Sometimes a king may engage a joker, and in the process of joking, the king is sometimes insulted. The king, however, enjoys these activities. Everyone worships the Supreme Lord with great reverence; therefore the Lord sometimes wants to enjoy the chastisement of His devotees. In this way the relationship eternally existing between the Lord and His devotees is fixed, just like the sky overhead.

TEXT 21

न भजति कुमनीषिणां स इज्यां
हरिरधनात्मधनप्रियो रसज्ञः ।
श्रुतधनकुलकर्मणां मदैर्ये
विदधति पापमकिञ्चनेषु सत्सु ॥ २१ ॥

*na bhajati kumanīṣiṇām sa ijyām
harir adhanātma-dhana-priyo rasa-jñāḥ
śruta-dhana-kula-karmaṇām madair ye
vidadhati pāpam akiñcaneṣu satsu*

na—never; *bhajati*—accepts; *ku-manīṣiṇām*—of persons with a dirty heart; *saḥ*—He; *ijyām*—offering; *hariḥ*—the Supreme Lord; *adhana*—to those who have no material possessions; *ātma-dhana*—simply dependent on the Lord; *priyaḥ*—who is dear; *rasa-jñāḥ*—who accepts the essence of life; *śruta*—education; *dhana*—wealth; *kula*—aristocracy; *karmaṇām*—and of fruitive activities; *madaiḥ*—by pride; *ye*—all those who; *vidadhati*—perform; *pāpam*—disgrace; *akiñcaneṣu*—without material possessions; *satsu*—unto the devotees.

The Supreme Personality of Godhead becomes very dear to those devotees who have no material possessions but are fully happy in possessing the devotional service of the Lord. Indeed, the Lord relishes the devotional activities of such devotees. Those who are puffed up with material education, wealth, aristocracy and fruitive activity are very proud of possessing material things, and they often deride the devotees. Even if such people offer the Lord worship, the Lord never accepts them. The Supreme Personality of Godhead is dependent on His pure devotees. He does not even accept the offerings of those who are not devotees. A pure devotee is one who feels He does not possess anything

material. A devotee is always happy in possessing the devotional service of the Lord. Devotees may sometimes appear materially poor, but because they are spiritually advanced and enriched, they are most dear to the Supreme Personality of Godhead. Such devotees are free from attachment to family, society, friendship, children and so on. They abandon affection for all these material possessions and are always happy in possessing the shelter of the lotus feet of the Lord. The Supreme Personality of Godhead understands the position of His devotee. If a person derides a pure devotee, he is never recognized by the Supreme Personality of Godhead. In other words, the Supreme Lord never excuses one who offends a pure devotee. There are many examples of this in history. A great mystic *yogi*, Durvāsā Muni, offended the great devotee Ambarīṣa Mahārāja. The great sage Durvāsā was to be chastised by the Sudarśana *cakra* of the Lord. Even though the great mystic directly approached the Supreme Personality of Godhead, he was never excused. Those on the path of liberation should be very careful not to offend a pure devotee.

TEXT 22

श्रियमनुचरती तदर्थिनश्च
द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः
कथममुमुद्विसृजेत्युमान् कृतज्ञः ॥ २२ ॥

*śriyam anucaratīm tad-arthinaś ca
dviṣada-ṣatīn vibudhāṁś ca yat sva-pūrṇaḥ
na bhajati nija-bhṛtya-varga-tantraḥ
katham amum udviṣjet pumān kṛta-jñāḥ*

śriyam—the goddess of fortune; *anucaratīm*—who follows Him; *tat*—of her; *arthinaḥ*—those who aspire to get the favor; *ca*—and; *dviṣada-ṣatīn*—rulers of the human beings; *vibudhān*—demigods; *ca*—also; *yat*—because; *sva-pūrṇaḥ*—self-sufficient; *na*—never; *bhajati*—cares for; *nija*—own; *bhṛtya-varga*—on His devotees; *tantraḥ*—dependent; *katham*—how; *amum*—Him; *udviṣjet*—can give up; *pumān*—a person; *kṛta-jñāḥ*—grateful.

Although the Supreme Personality of Godhead is self-sufficient, He becomes dependent on His devotees. He does not care for the goddess of fortune, nor for the kings and demigods who are after the favors of the goddess of fortune. Where is that person who is actually grateful and will not worship the Personality of Godhead?

Lakṣmī, the goddess of fortune, is worshiped by all materialistic men, including big kings, and demigods in heaven. Lakṣmī, however, is always after the Supreme Personality of Godhead, even though He does not require her service. *Brahma-saṁhitā* says that the Lord is worshiped by hundreds and thousands of goddesses of fortune, but the Supreme Lord does not require service from any of them because if He so desires He can produce millions of goddesses of fortune through His spiritual energy, the pleasure potency. This very Personality of Godhead, out of His causeless mercy, becomes dependent on the devotees. How fortunate, then, is a devotee who is thus favored by the Personality of Godhead. What ungrateful devotee will not worship the Lord and enter into His devotional service? Actually, a devotee cannot forget his obligation to the Supreme Personality of Godhead even for a single moment. Śrīla Viśvanātha Cakravartī Ṭhākura says that both the Supreme Lord and His devotee are *rasa jñā*, full of transcendental humor. The mutual attachment between the Supreme Lord and His devotee is never to be considered material. It always exists as a transcendental fact. There are eight types of transcendental ecstasy (known as *bhāva*, *anubhāva*, *sthāyi-bhāva* and so on), and these are discussed in *The Nectar of Devotion*. Those who are unaware of the position of the living entity and the Supreme Person, Kṛṣṇa, think that the mutual attachment between the Lord and His devotees is a creation of the material energy. Factually such attachment is natural both for the Supreme Lord and for the devotee, and it cannot be accepted as material.