

TEXT 38

एते देवाः कला विष्णोः कालमायांशलिङ्गिनः ।
नानात्वात्स्वक्रियानीशाः प्रोचुः प्राञ्जलयो विभुम् ॥ ३८ ॥

*ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginah
nānātvāt sva-kriyānīśāḥ
procuḥ prāñjalayo vibhum*

ete—of all these physical elements; *devāḥ*—the controlling demigods; *kalāḥ*—parts and parcels; *viṣṇoḥ*—of the Supreme Personality of Godhead; *kāla*—time; *māyā*—external energy; *amśa*—part and parcel; *liṅginah*—so embodied; *nānātvāt*—because of various; *sva-kriyā*—personal duties; *anīśāḥ*—not being able to perform; *procuḥ*—uttered; *prāñjalayaḥ*—fascinating; *vibhum*—unto the Lord.

The controlling deities of all the above-mentioned physical elements are empowered expansions of Lord Viṣṇu. They are embodied by eternal time under the external energy, and they are His parts and parcels. Because they were entrusted with different functions of universal duties and were unable to perform them, they offered fascinating prayers to the Lord as follows.

The conception of various controlling demigods who inhabit the higher planetary systems for the management of universal affairs is not imaginary, as proposed by persons with a poor fund of knowledge. The demigods are expanded parts and parcels of the Supreme Lord Viṣṇu, and they are embodied by time, external energy and partial consciousness of the Supreme. Human beings, animals, birds, etc., are also parts and parcels of the Lord and have different material bodies, but they are not the controlling deities of material affairs. They are, rather, controlled by such demigods. Such control is not superfluous; it is as necessary as the controlling departments in the affairs of a modern state. The demigods should not be despised by the controlled living beings. They are all great devotees of the Lord entrusted to execute certain functions of universal affairs. One may be angry with Yamarāja for his thankless task of punishing sinful souls, but Yamarāja is one of the

authorized devotees of the Lord, and so are all the other demigods. A devotee of the Lord is never controlled by such deputed demigods, who function as assistants of the Lord, but he shows them all respects on account of the responsible positions to which they have been appointed by the Lord. At the same time, a devotee of the Lord does not foolishly mistake them to be the Supreme Lord. Only foolish persons accept the demigods as being on the same level as Viṣṇu; actually they are all appointed as servants of Viṣṇu.

Anyone who places the Lord and the demigods on the same level is called a *pāṣaṇḍī*, or atheist. The demigods are worshiped by persons who are more or less adherents of the processes of *jñāna*, *yoga* and *karma*, i.e., the impersonalists, meditators and fruitive workers. The devotees, however, worship only the Supreme Lord Viṣṇu. This worship is not for any material benefit, as desired by all the materialists, even up to the salvationists, mystics and fruitive workers. Devotees worship the Supreme Lord to attain unalloyed devotion to the Lord. The Lord, however, is not worshiped by others, who have no program for attaining love of God, which is the essential aim of human life. Persons averse to a loving relationship with God are more or less condemned by their own actions.

The Lord is equal to every living entity, just like the flowing Ganges. The Ganges water is meant for the purification of everyone, yet the trees on the banks of the Ganges have different values. A mango tree on the bank of the Ganges drinks the water, and the *nimba* tree also drinks the same water. But the fruits of both trees are different. One is celestially sweet, and the other is hellishly bitter. The condemned bitterness of the *nimba* is due to its own past work, just as the sweetness of the mango is also due to its own *karma*. The Lord says in *Bhagavad-gītā* (16.19):

*tān ahaṁ dviṣataḥ krūrān
saṁsāreṣu narādhamān
kṣipāmy ajasram aśubhān
āsurīṣu eva yoniṣu*

"The envious, the mischievous, the lowest of mankind, these do I ever

put back into the ocean of material existence, into various demoniac species of life." Demigods like Yamarāja and other controllers are there for the unwanted conditioned souls who always engage in threatening the tranquillity of the kingdom of God. Since all the demigods are confidential devotee-servitors of the Lord, they are never to be condemned.

TEXT 39

देवा ऊचुः
नमाम ते देव पदारविन्दं
प्रपन्नतापोपशमातपत्रम् ।
यन्मूलकेता यतयोऽञ्जसोरु-
संसारदुःखं बहिरुत्क्षिपन्ति ॥ ३९ ॥

devā ūcuḥ

*namāma te deva padāravindam
prapanna-tāpopaśamātapatram
yan-mūla-keṭā yatayo 'ñjasoru-
saṁsāra-duḥkham bahir utkṣipanti*

devāḥ ūcuḥ—the demigods said; *namāma*—we offer our respectful obeisances; *te*—Your; *deva*—O Lord; *pada-aravindam*—lotus feet; *prapanna*—surrendered; *tāpa*—distress; *upaśama*—suppresses; *ātapatram*—umbrella; *yat-mūla-keṭāḥ*—shelter of the lotus feet; *yatayaḥ*—great sages; *añjasā*—totally; *uru*—great; *saṁsāra-duḥkham*—miseries of material existence; *bahiḥ*—out; *utkṣipanti*—forcibly throw.

The demigods said: O Lord, Your lotus feet are like an umbrella for the surrendered souls, protecting them from all the miseries of material existence. All the sages under that shelter throw off all material miseries. We therefore offer our respectful obeisances unto Your lotus feet.

There are many sages and saints who engage in trying to conquer rebirth and all other material miseries. But of all of them, those who take shelter under the lotus feet of the Lord can completely throw off all such miseries without difficulty. Others, who are engaged in transcendental activities in different ways, cannot do so. For them it is very difficult.

They may artificially think of becoming liberated without accepting the shelter of the lotus feet of the Lord, but that is not possible. One is sure to fall again to material existence from such false liberation, even though one may have undergone severe penances and austerities. This is the opinion of the demigods, who are not only well versed in Vedic knowledge but are also seers of the past, present and future. The opinions of the demigods are valuable because the demigods are authorized to hold positions in the affairs of universal management. They are appointed by the Lord as His confidential servants.

TEXT 40

धातर्यदस्मिन् भव ईश जीवा-
स्तापत्रयेणाभिहता न शर्म ।
आत्मन्लभन्ते भगवंस्तवाङ्घ्रि-
च्छयां सविद्यामत आश्रयेम ॥ ४० ॥

*dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇābhihatā na śarma
ātman labhante bhagavaṁs tavaṅghri-
cchāyām sa-vidyām ata āśrayema*

dhātaḥ—O father; *yat*—because; *asmin*—in this; *bhave*—material world; *īśa*—O Lord; *jīvāḥ*—the living entities; *tāpa*—miseries; *trayeṇa*—by the three; *abhihatāḥ*—always embarrassed; *na*—never; *śarma*—in happiness; *ātman*—self; *labhante*—do gain; *bhagavan*—O Personality of Godhead; *tava*—Your; *aṅghri-chāyām*—shade of Your feet; *sa-vidyām*—full of knowledge; *ataḥ*—obtain; *āśrayema*—shelter.

O Father, O Lord, O Personality of Godhead, the living entities in the material world can never have any happiness because they are overwhelmed by the three kinds of miseries. Therefore they take shelter of the shade of Your lotus feet, which are full of knowledge, and we also thus take shelter of them.

The way of devotional service is neither sentimental nor mundane. It is the path of reality by which the living entity can attain the transcendental happiness of being freed from the three kinds of material miseries—miseries arising from the body and mind, from other living

entities and from natural disturbances. Everyone who is conditioned by material existence—whether he be a man or beast or demigod or bird—must suffer from *ādhyātmika* (bodily or mental) pains, *ādhibhautika* pains (those offered by living creatures), and *ādhidaiivika* pains (those due to supernatural disturbances). His happiness is nothing but a hard struggle to get free from the miseries of conditional life. But there is only one way he can be rescued, and that is by accepting the shelter of the lotus feet of the Supreme Personality of Godhead.

The argument that unless one has proper knowledge one cannot be freed from material miseries is undoubtedly true. But because the lotus feet of the Lord are full of transcendental knowledge, acceptance of His lotus feet completes that necessity. We have already discussed this point in the First Canto (1.2.7):

*vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñānaṁ ca yad ahaitukam*

There is no want of knowledge in the devotional service of Vāsudeva, the Personality of Godhead. He, the Lord, personally takes charge of dissipating the darkness of ignorance from the heart of a devotee. He confirms this in *Bhagavad-gītā* (10.10):

*teṣāṁ satata-yuktānāṁ
bhajatāṁ prīti-pūrvakam
dadāmi buddhi-yogaṁ taṁ
yena mām upayānti te*

Empiric philosophical speculation cannot give one relief from the threefold miseries of material existence. Simply to endeavor for knowledge without devoting oneself to the Lord is a waste of valuable time.

TEXT 41

मार्गन्ति यत्ते मुखपद्मनीडे-
श्छन्दःसुपर्णेर्ऋषयो विवित्ते ।

**यस्याघमर्षोदसरिद्वरायाः
पदं पदं तीर्थपदः प्रपन्नाः ॥ ४१ ॥**

*mārganti yat te mukha-padma-nīdaiś
chandaḥ-suparṇair ṛṣayo vivikte
yasyāgha-marṣoda-sarid-varāyāḥ
padam padam tīrtha-padaḥ praṇannāḥ*

mārganti—searching after; *yat*—as; *te*—Your; *mukha-padma*—lotuslike face; *nīdaiḥ*—by those who have taken shelter of such a lotus flower; *chandaḥ*—Vedic hymns; *suparṇaiḥ*—by the wings; *ṛṣayaḥ*—the sages; *vivikte*—in clear mind; *yasya*—whose; *agha-marṣa-uda*—that which offers freedom from all reactions to sin; *sarit*—rivers; *varāyāḥ*—in the best; *padam padam*—in every step; *tīrtha-padaḥ*—one whose lotus feet are as good as a place of pilgrimage; *praṇannāḥ*—taking shelter.

The lotus feet of the Lord are by themselves the shelter of all places of pilgrimage. The great clear-minded sages, carried by the wings of the Vedas, always search after the nest of Your lotuslike face. Some of them surrender to Your lotus feet at every step by taking shelter of the best of rivers [the Ganges], which can deliver one from all sinful reactions.

The *paramahंसas* are compared to royal swans who make their nests on the petals of the lotus flower. The Lord's transcendental bodily parts are always compared to the lotus flower because in the material world the lotus flower is the last word in beauty. The most beautiful thing in the world is the *Vedas*, or *Bhagavad-gītā*, because therein knowledge is imparted by the Personality of Godhead Himself. The *paramahंसa* makes his nest in the lotuslike face of the Lord and always seeks shelter at His lotus feet, which are reached by the wings of Vedic wisdom. Since the Lord is the original source of all emanations, intelligent persons, enlightened by Vedic knowledge, seek the shelter of the Lord, just as birds who leave the nest again search out the nest to take complete rest. All Vedic knowledge is meant for understanding the Supreme Lord, as stated by the Lord in *Bhagavad-gītā* (15.15): *vedaiś ca sarvair aham eva vedyāḥ*. Intelligent persons, who are like swans, take shelter of the Lord by all means and do not hover on the mental plane by fruitlessly

speculating on different philosophies.

The Lord is so kind that He has spread the River Ganges throughout the universe so that by taking bath in that holy river everyone can get release from the reactions of sins, which occur at every step. There are many rivers in the world which are able to evoke one's sense of God consciousness simply by one's bathing in them, and the River Ganges is chief amongst them. In India there are five sacred rivers, but the Ganges is the most sacred. The River Ganges and *Bhagavad-gītā* are chief sources of transcendental happiness for mankind, and intelligent persons can take shelter of them to go back home, back to Godhead. Even Śrīpāda Śaṅkarācārya recommends that a little knowledge in *Bhagavad-gītā* and the drinking of a little quantity of Ganges water can save one from the punishment of Yamarāja.

TEXT 42

यच्छ्रद्धया श्रुतवत्या च भक्त्या
सम्मृज्यमाने हृदयेऽवधाय ।
ज्ञानेन वैराग्यबलेन धीरा
व्रजेम तत्तेऽङ्घ्रिसरोजपीठम् ॥ ४२ ॥

*yac chraddhayā śrutavatyā ca bhaktyā
sammṛjyamāne hṛdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'ṅghri-saroja-pīṭham*

yat—that which; *śraddhayā*—by eagerness; *śrutavatyā*—simply by hearing; *ca*—also; *bhaktyā*—in devotion; *sammṛjyamāne*—being cleansed; *hṛdaye*—in the heart; *avadhāya*—meditation; *jñānena*—by knowledge; *vairāgya*—detachment; *balena*—by the strength of; *dhīrāḥ*—the pacified; *vrajema*—must go to; *tat*—that; *te*—Your; *aṅghri*—feet; *saroja-pīṭham*—lotus sanctuary.

Simply by hearing about Your lotus feet with eagerness and devotion and by meditating upon them within the heart, one at once becomes enlightened with knowledge, and on the strength of detachment one becomes pacified. We must therefore take shelter of the sanctuary of Your lotus feet.

The miracles of meditating on the lotus feet of the Lord with eagerness and devotion are so great that no other process can compare to it. The minds of materialistic persons are so disturbed that it is almost impossible for them to search after the Supreme Truth by personal regulative endeavors. But even such materialistic men, with a little eagerness for hearing about the transcendental name, fame, qualities, etc., can surpass all other methods of attaining knowledge and detachment. The conditioned soul is attached to the bodily conception of the self, and therefore he is in ignorance. Culture of self-knowledge can bring about detachment from material affection, and without such detachment there is no meaning to knowledge. The most stubborn attachment for material enjoyment is sex life. One who is attached to sex life is to be understood as devoid of knowledge. Knowledge must be followed by detachment. That is the way of self-realization. These two essentials for self-realization—knowledge and detachment—become manifest very quickly if one performs devotional service to the lotus feet of the Lord. The word *dhīra* is very significant in this connection. A person who is not disturbed even in the presence of cause of disturbance is called *dhīra*. Śrī Yāmunācārya says, "Since my heart has been overwhelmed by the devotional service of Lord Kṛṣṇa, I cannot even think of sex life, and if thoughts of sex come upon me I at once feel disgust." A devotee of the Lord becomes an elevated *dhīra* by the simple process of meditating in eagerness on the lotus feet of the Lord. Devotional service entails being initiated by a bona fide spiritual master and following his instruction in regard to hearing about the Lord. Such a bona fide spiritual master is accepted by regularly hearing from him about the Lord. The improvement in knowledge and detachment can be perceived by devotees as an actual experience. Lord Śrī Caitanya Mahāprabhu strongly recommended this process of hearing from a bona fide devotee, and by following this process one can achieve the highest result, conquering all other methods.

TEXT 43

विश्वस्य जन्मस्थितिसंयमार्थे
 कृतावतारस्य पदाम्बुजं ते ।
 ब्रजेम सर्वे शरणं यदीश

स्मृतं प्रयच्छत्यभयं स्वपुंसाम् ॥ ४३ ॥

viśvasya janma-sthiti-saṁyamārthe

kṛtāvatārasya padāmbujam te

vrajema sarve śaraṇam yad īśa

smṛtam prayacchaty abhayam sva-puṁsām

viśvasya—of the cosmic universe; *janma*—creation; *sthiti*—maintenance; *saṁyama-arthe*—for the dissolution also; *kṛta*—accepted or assumed; *avatārasya*—of the incarnations; *pada-ambujam*—lotus feet; *te*—Your; *vrajema*—let us take shelter of; *sarve*—all of us; *śaraṇam*—shelter; *yad*—that which; *īśa*—O Lord; *smṛtam*—remembrance; *prayacchati*—awarding; *abhayam*—courage; *sva-puṁsām*—of the devotees.

O Lord, You assume incarnations for the creation, maintenance and dissolution of the cosmic manifestation, and therefore we all take shelter of Your lotus feet because they always award remembrance and courage to Your devotees.

For the creation, maintenance and dissolution of the cosmic manifestations there are three incarnations: Brahmā, Viṣṇu and Maheśvara (Lord Śiva). They are the controllers or masters of the three modes of material nature, which cause the phenomenal manifestation. Viṣṇu is the master of the mode of goodness, Brahmā is the master of the mode of passion, and Maheśvara is the master of the mode of ignorance. There are different kinds of devotees according to the modes of nature. Persons in the mode of goodness worship Lord Viṣṇu, those in the mode of passion worship Lord Brahmā, and those in the mode of ignorance worship Lord Śiva. All three of these deities are incarnations of the Supreme Lord Kṛṣṇa because He is the original Supreme Personality of Godhead. The demigods directly refer to the lotus feet of the Supreme Lord and not to the different incarnations. The incarnation of Viṣṇu in the material world is, however, directly worshiped by the demigods. It is learned from various scriptures that the demigods approach Lord Viṣṇu in the ocean of milk and submit their grievances whenever there is some difficulty in the administration of universal affairs. Although they are incarnations of the Lord, Lord Brahmā and Lord Śiva worship Lord

Viṣṇu, and thus they are also counted amongst the demigods and not as the Supreme Personality of Godhead. Persons who worship Lord Viṣṇu are called demigods, and persons who do not do so are called *asuras*, or demons. Viṣṇu always takes the part of the demigods, but Brahmā and Śiva sometimes take the side of the demons; it is not that they become one in interest with them, but sometimes they do something in order to gain control over the demons.

TEXT 44

यत्सानुबन्धेऽसति देहगेहे
ममाहमित्यूढदुराग्रहाणाम् ।
पुंसां सुदूरं वसतोऽपि पुर्यां
भजेम तत्ते भगवन् पदाब्जम् ॥ ४४ ॥

*yat sānubandhe 'sati deha-gehe
mamāham ity ūḍha-durāgrahāṇām
puṁsām sudūram vasato 'pi puryām
bhajema tat te bhagavan padābjam*

yat—because; *sa-anubandhe*—due to becoming entangled; *asati*—thus being; *deha*—the gross material body; *gehe*—in the home; *mama*—mine; *aham*—I; *iti*—thus; *ūḍha*—great, deep; *durāgrahāṇām*—undesirable eagerness; *puṁsām*—of persons; *su-dūram*—far away; *vasataḥ*—dwelling; *api*—although; *puryām*—within the body; *bhajema*—let us worship; *tat*—therefore; *te*—Your; *bhagavan*—O Lord; *pada-abjam*—lotus feet.

O Lord, persons who are entangled by undesirable eagerness for the temporary body and kinsmen, and who are bound by thoughts of "mine" and "I," are unable to see Your lotus feet, although Your lotus feet are situated within their own bodies. But let us take shelter of Your lotus feet.

The whole Vedic philosophy of life is that one should get rid of the material encagement of gross and subtle bodies, which only cause one to continue in a condemned life of miseries. This material body continues as long as one is not detached from the false conception of lording it over material nature. The impetus for lording it over material nature is

the sense of "mine" and "I." "I am the lord of all that I survey. So many things I possess, and I shall possess more and more. Who can be richer than I in wealth and education? I am the master, and I am God. Who else is there but me?" All these ideas reflect the philosophy of *ahaṁ mama*, the conception that "I am everything." Persons conducted by such a conception of life can never get liberation from material bondage. But even a person perpetually condemned to the miseries of material existence can get relief from bondage if he simply agrees to hear only *kṛṣṇa-kathā*. In this age of Kali, the process of hearing *kṛṣṇa-kathā* is the most effective means to gain release from unwanted family affection and thus find permanent freedom in life. The age of Kali is full of sinful reactions, and people are more and more addicted to the qualities of this age, but simply by hearing and chanting of *kṛṣṇa-kathā* one is sure to go back to Godhead. Therefore, people should be trained to hear only *kṛṣṇa-kathā*—by all means—in order to get relief from all miseries.

TEXT 45

तान् वै ह्यसद्वृत्तिभिरक्षिभिर्ये
 पराहतान्तर्मनसः परेश ।
 अथो न पश्यन्त्युरुगाय नूनं
 ये ते पदन्यासविलासलक्ष्याः ॥ ४५ ॥

*tān vai hy asad-vṛttibhir akṣibhir ye
 parāhṛtāntar-manasaḥ pareśa
 atho na paśyanty urugāya nūnaṁ
 ye te padanyāsa-vilāsa-lakṣyāḥ*

tān—the lotus feet of the Lord; *vai*—certainly; *hi*—for; *asad*—materialistic; *vṛttibhiḥ*—by those who are influenced by external energy; *akṣibhiḥ*—by the senses; *ye*—those; *parāhṛta*—missing at a distance; *antaḥ-manasaḥ*—of the internal mind; *pareśa*—O Supreme; *atho*—therefore; *na*—never; *paśyanti*—can see; *urugāya*—O great; *nūnam*—but; *ye*—those who; *te*—Your; *padanyāsa*—activities; *vilāsa*—transcendental enjoyment; *lakṣyāḥ*—those who see.

O great Supreme Lord, offensive persons whose internal vision has been too affected by external materialistic activities cannot see Your lotus feet,

but they are seen by Your pure devotees, whose one and only aim is to transcendently enjoy Your activities.

As stated in *Bhagavad-gītā* (18.61), the Lord is situated in everyone's heart. It is natural that one should be able to see the Lord at least within himself. But that is not possible for those whose internal vision has been covered by external activities. The pure soul, which is symptomized by consciousness, can be easily perceived even by a common man because consciousness is spread all over the body. The *yoga* system as recommended in *Bhagavad-gītā* is to concentrate the mental activities internally and thus see the lotus feet of the Lord within oneself. But there are many so-called *yogīs* who have no concern with the Lord but are only concerned with consciousness, which they accept as the final realization. Such realization of consciousness is taught by *Bhagavad-gītā* within only a few minutes, whereas the so-called *yogīs* take continuous years to realize it because of their offenses at the lotus feet of the Lord. The greatest offense is to deny the existence of the Lord as separate from the individual souls or to accept the Lord and the individual soul as one and the same. The impersonalists misinterpret the theory of reflection, and thus they wrongly accept the individual consciousness as the supreme consciousness.

The theory of the reflection of the Supreme can be clearly understood without difficulty by any sincere common man. When there is a reflection of the sky on the water, both the sky and the stars are seen within the water, but it is understood that the sky and the stars are not to be accepted on the same level. The stars are parts of the sky, and therefore they cannot be equal to the whole. The sky is the whole, and the stars are parts. They cannot be one and the same. Transcendentalists who do not accept the supreme consciousness as separate from the individual consciousness are as offensive as the materialists who deny even the existence of the Lord.

Such offenders cannot actually see the lotus feet of the Lord within themselves, nor are they even able to see the devotees of the Lord. The devotees of the Lord are so kind that they roam to all places to enlighten people in God consciousness. The offenders, however, lose the chance to receive the Lord's devotees, although the offenseless common man is at once influenced by the devotees' presence. In this connection there is an

interesting story of a hunter and Devarṣi Nārada. A hunter in the forest, although a great sinner, was not an intentional offender. He was at once influenced by the presence of Nārada, and he agreed to take the path of devotion, leaving aside his hearth and home. But the offenders Nalakūvara and Maṇigrīva, even though living amongst the demigods, had to undergo the punishment of becoming trees in their next lives, although by the grace of a devotee they were later delivered by the Lord. Offenders have to wait until they receive the mercy of devotees, and then they can become eligible to see the lotus feet of the Lord within themselves. But due to their offenses and their extreme materialism, they cannot see even the devotees of the Lord. Engaged in external activities, they kill the internal vision. The Lord's devotees, however, do not mind the offenses of the foolish in their many gross and subtle bodily endeavors. The Lord's devotees continue to bestow the blessings of devotion upon all such offenders without hesitation. That is the nature of devotees.

TEXT 46

पानेन ते देव कथासुधायाः
 प्रवृद्धभक्त्या विशदाशया ये ।
 वैराग्यसारं प्रतिलभ्य बोधं
 यथाञ्जसान्वीयुरकुण्ठधिष्यम् ॥ ४६ ॥

*pānena te deva kathā-sudhāyāḥ
 pravṛddha-bhaktyā viśadāśayā ye
 vairāgya-sāram pratilabhya bodham
 yathāñjasānvīyur akunṭha-dhiṣṇyam*

pānena—by drinking; *te*—of You; *deva*—O Lord; *kathā*—topics; *sudhāyāḥ*—of the nectar; *pravṛddha*—highly enlightened; *bhaktyā*—by devotional service; *viśada-āśayāḥ*—with a greatly serious attitude; *ye*—those who; *vairāgya-sāram*—the entire purport of renunciation; *pratilabhya*—achieving; *bodham*—intelligence; *yathā*—as much as; *añjasā*—quickly; *anvīyuh*—achieve; *akunṭha-dhiṣṇyam*—Vaikuṅṭhaloka in the spiritual sky.

O Lord, persons who, because of their serious attitude, attain the stage of

enlightened devotional service achieve the complete meaning of renunciation and knowledge and attain the Vaikuṅṭhaloka in the spiritual sky simply by drinking the nectar of Your topics.

The difference between the impersonalistic mental speculators and the pure devotees of the Lord is that the former pass through a miserable understanding of the Absolute Truth at every stage, whereas the devotees enter into the kingdom of all pleasures even from the beginning of their attempt. The devotee has only to hear about devotional activities, which are as simple as anything in ordinary life, and he also acts very simply, whereas the mental speculator has to pass through a jugglery of words, which are partially facts and partially a make-show for the maintenance of an artificial impersonal status. In spite of his strenuous efforts to attain perfect knowledge, the impersonalist attains merging into the impersonal oneness of the *brahmajyoti* of the Lord, which is also attained by the enemies of the Lord simply because of their being killed by Him. The devotees, however, attain to the highest stage of knowledge and renunciation and achieve the Vaikuṅṭhalokas, the planets in the spiritual sky. The impersonalist attains only the sky, and does not achieve any tangible transcendental bliss, whereas the devotee attains to the planets where real spiritual life prevails. With a serious attitude, the devotee throws away all achievements like so much dust, and he accepts only devotional service, the transcendental culmination.

TEXT 47

तथापरे चात्मसमाधियोग-
बलेन जित्वा प्रकृतिं बलिष्ठाम् ।
त्वामेव धीराः पुरुषं विशन्ति
तेषां श्रमः स्यान्न तु सेवया ते ॥ ४७ ॥

*tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtiṁ baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te*

tathā—as far as; *apare*—others; *ca*—also; *ātma-samādhi*—

transcendental self-realization; *yoga*—means; *balena*—by the strength of; *jitvā*—conquering; *prakṛtim*—acquired nature or modes of nature; *baṣṭhām*—very powerful; *tvām*—You; *eva*—only; *dhīrāḥ*—pacified; *puruṣam*—person; *viśanti*—enters into; *teṣām*—for them; *śramaḥ*—much labor; *syāt*—has to be taken; *na*—never; *tu*—but; *sevayā*—by serving; *te*—of You.

Others, who are pacified by means of transcendental self-realization and have conquered over the modes of nature by dint of strong power and knowledge, also enter into You, but for them there is much pain, whereas the devotee simply discharges devotional service and thus feels no such pain.

In terms of a labor of love and its returns, the *bhaktas*, or devotees of the Lord, always have priority over persons who are addicted to the association of *jñānīs*, or impersonalists, and *yogīs*, or mystics. The word *apare* (others) is very significant in this connection. "Others" refers to the *jñānīs* and the *yogīs*, whose only hope is to merge into the existence of the impersonal *brahmajyoti*. Although their destination is not so important in comparison to the destination of the devotees, the labor of the nondevotees is far greater than that of the *bhaktas*. One may suggest that there is sufficient labor for the devotees also in the matter of discharging devotional service. But that labor is compensated by the enhancement of transcendental pleasure. The devotees derive more transcendental pleasure while engaged continuously in the service of the Lord than when they have no such engagement. In the family combination of a man and a woman there is much labor and responsibility for both of them, yet when they are single they feel more trouble for want of their united activities.

The union of the impersonalists and the union of the devotees are not on a par. The impersonalists try to fully stop their individuality by attaining *sāyujya-mukti*, or unification by merging into oneness, whereas the devotees keep their individuality to exchange feelings in relationship with the supreme individual Lord. Such reciprocation of feelings takes place in the transcendental *Vaikuṅṭha* planets, and therefore the liberation sought by the impersonalists is already achieved in devotional service. The devotees attain *mukti* automatically, while

continuing the transcendental pleasure of maintaining individuality. As explained in the previous verse, the destination of the devotees is Vaikuṅṭha, or *akuṅṭha-dhiṣṇya*, the place where anxieties are completely eradicated. One should not mistake the destination of the devotees and that of the impersonalists to be one and the same. The destinations are distinctly different, and the transcendental pleasure derived by the devotee is also distinct from *cin-mātra*, or spiritual feelings alone.

TEXT 48

तत्ते वयं लोकसिसृक्षयाद्य
त्वयानुसृष्टास्त्रिभिरात्मभिः स्म ।
सर्वे वियुक्ताः स्वविहारतन्त्रं
न शकृमस्तत्प्रतिहर्तवे ते ॥ ४८ ॥

*tat te vyaṁ loka-sisṛkṣayādya
tvayānusṛṣṭās tribhir ātmabhiḥ sma
sarve viyuktāḥ sva-vihāra-tantram
na śaknumas tat pratihartave te*

tat—therefore; *te*—Your; *vayam*—all of us; *loka*—world; *sisṛkṣayā*—for the sake of creation; *ādya*—O Original person; *tvayā*—by You; *anusṛṣṭāḥ*—being created one after another; *tribhiḥ*—by the three modes of nature; *ātmabhiḥ*—by one's own; *sma*—in the past; *sarve*—all; *viyuktāḥ*—separated; *sva-vihāra-tantram*—the network of activities for one's own pleasure; *na*—not; *śaknumaḥ*—could do it; *tat*—that; *pratihartave*—to award; *te*—unto Your.

O Original Person, we are therefore but Yours only. Although we are Your creatures, we are born one after another under the influence of the three modes of nature, and for this reason we are separated in action. Therefore, after the creation we could not act concertedly for Your transcendental pleasure.

The cosmic creation is working under the influence of the three modes of the external potency of the Lord. Different creatures are also under the same influence, and therefore they cannot act concertedly in satisfying the Lord. Because of this diverse activity, there cannot be any harmony in the material world. The best policy, therefore, is to act for

the sake of the Lord. That will bring about the desired harmony.

TEXT 49

यावद्वलिं तेऽज हराम काले
यथा वयं चान्नमदाम यत्र ।
यथोभयेषां त इमे हि लोका
बलिं हरन्तोऽन्नमदन्त्यनूहाः ॥ ४९ ॥

*yāvad balim te 'ja harāma kāle
yathā vyaṁ cānnam adāma yatra
yathobhayeṣāṁ ta ime hi lokā
balim haranto 'nnam adanty anūhāḥ*

yāvat—as it may be; *balim*—offerings; *te*—Your; *aja*—O unborn one; *harāma*—shall offer; *kāle*—at the right time; *yathā*—as much as; *vayam*—we; *ca*—also; *annam*—food grains; *adāma*—shall partake; *yatra*—whereupon; *yathā*—as much as; *ubhayeṣām*—both for You and for us; *te*—all; *ime*—these; *hi*—certainly; *lokāḥ*—living entities; *balim*—offerings; *harantaḥ*—while offering; *annam*—grains; *adanti*—eat; *anūhāḥ*—without disturbance.

O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves.

Developed consciousness begins from the human form of life and further increases in the forms of the demigods living in higher planets. The earth is situated almost in the middle of the universe, and the human form of life is the via medium between the life of the demigods and that of the demons. The planetary systems above the earth are especially meant for the higher intellectuals, called demigods. They are called demigods because although their standard of life is far more advanced in culture, enjoyment, luxury, beauty, education and duration of life, they are always fully God conscious. Such demigods are always ready to render service to the Supreme Lord because they are perfectly aware of the fact that every living entity is constitutionally an eternal

subordinate servitor of the Lord. They also know that it is the Lord only who can maintain all living entities with all the necessities of life. The Vedic hymns, *eko bahūnām yo vidadhāti kāmān, tā enam abruvann āyatanaṁ naḥ prajānīhi yasmin pratiṣṭhitā annam adāme*, etc., confirm this truth. In *Bhagavad-gītā* also, the Lord is mentioned as *bhūta-bhṛt*, or the maintainer of all living creatures.

The modern theory that starvation is due to an increase in population is not accepted by the demigods or the devotees of the Lord. The devotees or demigods are fully aware that the Lord can maintain any number of living entities, provided they are conscious of how to eat. If they want to eat like ordinary animals, who have no God consciousness, then they must live in starvation, poverty and want, like the jungle animals in the forest. The jungle animals are also maintained by the Lord with their respective foodstuffs, but they are not advanced in God consciousness. Similarly, human beings are provided with food grains, vegetables, fruits and milk by the grace of the Lord, but it is the duty of human beings to acknowledge the mercy of the Lord. As a matter of gratitude, they should feel obliged to the Lord for their supply of foodstuff, and they must first offer Him food in sacrifice and then partake of the remnants. In *Bhagavad-gītā* (3.13) it is confirmed that one who takes foodstuff after a performance of sacrifice eats real food for proper maintenance of the body and soul, but one who cooks for himself and does not perform any sacrifice eats only lumps of sin in the shape of foodstuffs. Such sinful eating can never make one happy or free from scarcity. Famine is not due to an increase in population, as less intelligent economists think. When human society is grateful to the Lord for all His gifts for the maintenance of the living entities, then there is certainly no scarcity or want in society. But when men are unaware of the intrinsic value of such gifts from the Lord, surely they are in want. A person who has no God consciousness may live in opulence for the time being due to his past virtuous acts, but if one forgets his relationship with the Lord, certainly he must await the stage of starvation by the law of the powerful material nature. One cannot escape the vigilance of the powerful material nature unless he leads a God conscious or devotional life.

TEXT 50

त्वं नः सुराणामसि सान्वयानां
कूटस्थ आद्यः पुरुषः पुराणः ।
त्वं देव शक्त्यां गुणकर्मयोनी
रेतस्त्वजायां कविमादधेऽजः ॥ ५० ॥

*tvam̐ naḥ surāṇām asi sānvayānām
kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ
tvam̐ deva śaktyām guṇa-karma-yonau
retas tv ajāyām kavim ādadhe 'jaḥ*

tvam—Your Lordship; *naḥ*—of us; *surāṇām*—of the demigods; *asi*—You are; *sa-anvayānām*—with different gradations; *kūṭa-sthaḥ*—one who is unchanged; *ādyaḥ*—without any superior; *puruṣaḥ*—the founder person; *purāṇaḥ*—the oldest, who has no other founder; *tvam*—You; *deva*—O Lord; *śaktyām*—unto the energy; *guṇa-karma-yonau*—unto the cause of the material modes and activities; *retas*—semen of birth; *tu*—indeed; *ajāyām*—for begetting; *kavim*—the total living entities; *ādadhe*—initiated; *ajaḥ*—one who is unborn.

You are the original personal founder of all the demigods and the orders of different gradations, yet You are the oldest and are unchanged. O Lord, You have no source or superior. You have impregnated the external energy with the semen of the total living entities, yet You are unborn.

The Lord, the Original Person, is the father of all other living entities, beginning from Brahmā, the personality from whom all other living entities in different gradations of species are generated. Yet the supreme father has no other father. Every one of the living entities of all grades, up to Brahmā, the original creature of the universe, is begotten by a father, but He, the Lord, has no father. When He descends on the material plane, out of His causeless mercy He accepts one of His great devotees as His father to keep pace with the rules of the material world. But since He is the Lord, He is always independent in choosing who will become His father. For example, the Lord came out of a pillar in His incarnation as Nṛsiṃhadeva, and by the Lord's causeless mercy, Ahalyā came out of a stone by the touch of the lotus feet of His incarnation as Lord Śrī Rāma. He is also the companion of every living entity as the

Supersoul, but He is unchanged. The living entity changes his body in the material world, but even when the Lord is in the material world, He is ever unchanged. That is His prerogative.

As confirmed in *Bhagavad-gītā* (14.3), the Lord impregnates the external or material energy, and thus the total living entities later come out in different gradations, beginning from Brahmā, the first demigod, down to the insignificant ant. All gradations of living entities are manifested by Brahmā and the external energy, but the Lord is the original father of everyone. The relationship of every living being with the Supreme Lord is certainly one of son and father and not one of equality. Sometimes in love the son is more than the father, but the relationship of father and son is one of the superior and the subordinate. Every living entity, however great he may be, even up to demigods like Brahmā and Indra, is an eternally subordinate servitor of the supreme father. The *mahat-tattva* principle is the generating source of all the modes of material nature, and the living entities take birth in the material world in bodies supplied by the mother, material nature, in terms of their previous work. The body is a gift of material nature, but the soul is originally part and parcel of the Supreme Lord.