

## TEXT 7

श्रीदेवा ऊचुः

नताः स्म ते नाथ पदारविन्दं  
बुद्धीन्द्रियप्राणमनोवचोभिः  
यच्चिन्त्यतेऽन्तर्हृदि भावयुक्तैर्  
मुमुक्षुभिः कर्मयोरुपाशात्

śrī-devā ūcuḥ

natāḥ sma te nātha padāravindam  
buddhīndriya-prāṇa-mano-vacobhiḥ  
yac cintyate 'ntar hṛdi bhāva-yuktair  
mumukṣubhiḥ karma-mayoru-pāśāt

śrī-devāḥ ūcuḥ—the demigods said; natāḥ sma—we are bowed down; te—Your; nātha—O Lord; pada-aravindam—to the lotus feet; buddhi—with our intelligence; indriya—senses; prāṇa—vital air; manaḥ—mind; vacobhiḥ—and words; yat—which; cintyate—are meditated upon; antaḥ hṛdi—within the heart; bhāva-yuktaiḥ—who are fixed in yoga practice; mumukṣubhiḥ—by those striving for liberation; karma-maya—of the reactions of fruitive work; uru-pāśāt—from the great bondage.

**The demigods began to speak: Our dear Lord, advanced mystic yogis, striving for liberation from the severe bondage of material work, meditate with great devotion upon Your lotus feet within their hearts. Dedicating our intelligence, senses, vital air, mind and power of speech to Your Lordship, we demigods bow down at Your lotus feet.**

According to Śrīla Śrīdhara Svāmī, the word *sma* in this verse indicates *vismaya*, "astonishment." The demigods were astonished that although great mystic yogīs are only able to contemplate the lotus feet of the Lord within their hearts, the demigods arriving in the city of Dvārakā were able to see before them the entire body of the Supreme Personality of Godhead. Therefore the powerful demigods fell down like sticks before the Lord. Such full obeisances (called *daṇḍavat*, "like a stick") are described as follows:

*dorbhyām padābhyām jānubhyām  
urasā śirasā dṛśā  
manasā vacasā ceti  
praṇāmo 'ṣṭāṅga īritah*

"The obeisances offered with eight limbs are made with the two arms, the two legs, the two knees, the chest, the head, the eyes, the mind and the power of speech."

The currents of material nature are very powerful, and one should therefore cling tightly to the lotus feet of the Lord. Otherwise, the violent waves of sense gratification and mental speculation will undoubtedly sweep one away from one's eternal, constitutional position as the loving servitor of the Supreme Lord, and one will then fall down into the stringent bondage described here as *uru-pāśāt*, "a very powerful illusory network."

#### TEXT 8

त्वं मायया त्रिगुणयात्मनि दुर्विभाव्यं  
व्यक्तं सृजस्यवसि लुम्पसि तद्गुणस्थः  
नैतैर्भवानजित कर्मभिरज्यते वै  
यत्स्वे सुखेऽव्यवहितेऽभिरतोऽनवद्यः

*tvam māyayā tri-guṇayātmani durvibhāvyaṁ  
vyaktaṁ sṛjasy avasi lumpasi tad-guṇa-sthaḥ  
naitair bhavān ajita karmabhir ajyate vai  
yat sve sukhe 'vyavahite 'bhirato 'navadyaḥ*

*tvam*—You; *māyayā*—by the material energy; *tri-guṇayā*—made up of the three modes of nature; *ātmani*—within Yourself; *durvibhāvyaṁ*—inconceivable; *vyaktaṁ*—the manifest cosmos; *sṛjasi*—You create; *avasi*—protect; *lumpasi*—and destroy; *tad*—of that material nature; *guṇa*—within the modes (goodness, passion and ignorance); *sthaḥ*—situated; *na*—not; *etair*—by these; *bhavān*—You; *ajita*—O unconquerable Lord; *karmabhiḥ*—activities; *ajyate*—are entangled; *vai*—at all; *yat*—because; *sve*—in Your own; *sukhe*—happiness; *avyavahite*—unimpeded; *abhirataḥ*—You are always absorbed; *anavadyaḥ*—the unimpeachable Lord.

**O unconquerable Lord, You engage Your illusory energy, composed of three modes, to unleash, maintain and devastate the inconceivable manifest cosmos, all within Your own self. As the supreme superintendent of *māyā*, You appear to be situated in the interaction of the modes of nature; however, You are never affected by material activities. In fact, You are directly engaged in Your own eternal, spiritual bliss, and thus You cannot be accused of any material infection.**

The word *durvibhāvya* is significant here. The ultimate cause of the creation, maintenance and annihilation of the material world is certainly inconceivable even for the greatest mundane scientists, who waste their lives in useless and fruitless speculation. Yet Mahā-Viṣṇu, who is the secondary expansion of an expansion of the Supreme Lord, Kṛṣṇa, sees the entire cosmos to be like an insignificant atom. So what hope is there for foolish so-called scientists who try to understand Kṛṣṇa by their ridiculous experimental power? Thus the word *anavadya* is used. No one can find fault or discrepancy in the body, character, activities or instructions of the Supreme Personality of Godhead. The Lord is never materially ignorant; therefore He never exhibits cruelty, laziness, foolishness, blindness or material intoxication. Similarly, because the Lord is never polluted by material passion, He never exhibits material pride, lamentation, yearning or violence. And since the Lord is free from material goodness, He never attempts to peacefully enjoy the material world with a sublime materialistic mentality.

Lord Kṛṣṇa, as stated here (*sve sukhe 'vyavahite 'bhirataḥ*), is eternally busy, day and night, in His transcendental abode, relishing the inconceivable loving devotion of His innumerable associates. The Lord is being embraced and is embracing. He is joking and is hearing the joking of His loved ones. The Lord is walking through forests full of fruits and flowers, playing in the nectarean river Yamunā and taking part in His most confidential transcendental loving affairs with the cowherd girls of Vṛndāvana. These pastimes in Kṛṣṇaloka and on other Vaikuṅṭha planets are eternal, faultless and an ocean of spiritual happiness. The Lord never descends to the dry platform of relative material happiness. The infinite Personality of Godhead has nothing to gain from anyone; thus fruitive activity cannot possibly exist within the

Lord.

TEXT 9

शुद्धिर्नृणां न तु तथेड्य दुराशयानां  
विद्याश्रुताध्ययनदानतपःक्रियाभिः  
सत्त्वात्मनामृषभ ते यशसि प्रवृद्ध-  
सच्छ्रद्धया श्रवणसम्भृतया यथा स्यात्

*śuddhir nṛṇām na tu tathedyā durāśayānām  
vidyā-śrutādhyayana-dāna-tapaḥ-kriyābhiḥ  
sattvātmanām ṛṣabha te yaśasi pravṛddha-  
sac-chraddhayā śravaṇa-sambhṛtayā yathā syāt*

*śuddhiḥ*—purification; *nṛṇām*—of persons; *na*—is not; *tu*—but; *tathā*—in such a way; *īḍya*—O worshipable one; *durāśayānām*—of those whose consciousness is contaminated; *vidyā*—by ordinary worship; *śruta*—hearing and obeying the injunctions of the *Vedas*; *adhyayana*—study of various *sāstras*; *dāna*—charity; *tapaḥ*—austere penances; *kriyābhiḥ*—and ritual activities; *sattva-ātmanām*—of those who are situated in pure goodness; *ṛṣabha*—O greatest of all; *te*—Your; *yaśasi*—in the glories; *pravṛddha*—fully matured; *sat*—transcendental; *śraddhayā*—by faith; *śravaṇa-sambhṛtayā*—which is reinforced by the process of hearing; *yathā*—as; *syāt*—there is.

**O greatest of all, those whose consciousness is polluted by illusion cannot purify themselves merely by ordinary worship, study of the *Vedas*, charity, austerity and ritual activities. Our Lord, those pure souls who have developed a powerful transcendental faith in Your glories achieve a purified state of existence that can never be attained by those lacking such faith.**

Even if a pure devotee is lacking the above qualifications, such as Vedic study and austerity, if he has unflinching faith in Lord Kṛṣṇa the Lord will save him because of his devotion. On the other hand, if one becomes falsely proud of one's material qualifications, including ordinary piety, but does not devote himself to hearing and chanting the glories of Kṛṣṇa, the result will ultimately be nil. The transcendental spirit soul

cannot be purified by any amount of material piety, charity or scholarship. Only the transcendental Supreme Lord can purify the transcendental living entity by bestowing His mercy within the heart. The demigods were astonished at their good fortune. Even by hearing about Kṛṣṇa, one achieves all perfection, but they had entered the Lord's own city and were seeing Him standing before them,

TEXT 10

स्यान्नस्तवाङ्घ्रिरशुभाशयधूमकेतुः  
 क्षेमाय यो मुनिभिरार्द्रहृदोह्यमानः  
 यः सात्वतैः समविभूतय आत्मवद्भिर्  
 व्यूहेऽर्चितः सवनशः स्वरतिक्रमाय

*syān nas tavāṅghrir aśubhāśaya-dhūmaketuḥ  
 kṣemāya yo munibhir ārdra-hṛdohyamānaḥ  
 yaḥ sātvataiḥ sama-vibhūtaya ātmavadbhir  
 vyūhe 'rcitaḥ savanaśaḥ svar-atikramāya*

*syāt*—may they be; *naḥ*—for Us; *tava*—Your; *aṅghriḥ*—the lotus feet; *aśubha-āśaya*—of our inauspicious mentality; *dhūma-ketuḥ*—the annihilating fire; *kṣemāya*—for achieving real benefit; *yaḥ*—which; *munibhiḥ*—by sages; *ārdra-hṛdā*—with melted hearts; *uhyamānaḥ*—are being carried; *yaḥ*—which; *sātvataiḥ*—by the devotees of the Supreme Personality of Godhead; *sama-vibhūtaye*—for gaining opulence like His; *ātma-vadbhiḥ*—by those who are self-controlled; *vyūhe*—in the four-handed personal expansions of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha; *arcitaḥ*—worshiped; *savanaśaḥ*—at the three junctions of each day; *svaḥ-atikramāya*—for crossing beyond the heavenly planets of this world.

Great sages, desiring the highest benefit in life, always cherish Your lotus feet within their hearts, which are melted by love for You. Similarly, Your self-controlled devotees, desiring to cross beyond the material kingdom of heaven to achieve opulence equal to Yours, worship Your lotus feet in the morning, at noon and in the evening. Thus, they meditate upon Your Lordship in Your quadruple expansion. Your lotus

**feet are just like a blazing fire that burns to ashes all the inauspicious desires for material sense gratification.**

The conditioned living entity can purify his existence simply by having firm faith in the transcendental glories of the Personality of Godhead. What then can be said of the extraordinary good fortune of the demigods, who were directly seeing Lord Kṛṣṇa's lotus feet? Although we are presently afflicted by innumerable material desires, these desires are temporary. The eternal living entity is meant to experience a loving relationship with the supreme living entity, the Personality of Godhead; and by rendering pure devotional service to the Lord, the heart of the living entity is completely satisfied.

The word *dhūmaketu* in this verse indicates a flaming comet or fire, which represents Lord Śiva. Lord Śiva is the master of the mode of ignorance, and Lord Kṛṣṇa's lotus feet are compared to the comet, a symbol of the potency of Śiva, which can destroy all ignorance within the heart. The word *sama-vibhūtaye* ("for achieving equal opulence") indicates that the pure devotees go back home, back to Godhead, and enjoy the infinite bliss of the spiritual world. Lord Kṛṣṇa is endowed with unlimited opulent paraphernalia for enjoyment, and a liberated soul who goes to Kṛṣṇa's abode is awarded all opulence for serving the Lord. According to Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the word *vyūhe* in this verse indicates the three *puruṣa* incarnations, namely Mahā-Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, as well as Vāsudeva. If we can scientifically understand how Kṛṣṇa expands Himself to create the material world, we shall immediately experience that everything is the property of Kṛṣṇa and thus become free from the desire to exploit it for our own selfish purposes. Kṛṣṇa is the Supreme Lord, the master of everyone and the reservoir of all opulences, and one should remember His lotus feet in the morning, at noon and in the evening. One who always remembers Kṛṣṇa and never forgets Him will experience real, blissful life beyond the pale shadow of material illusion.

#### TEXT 11

**यस्चिन्त्यते प्रयतपाणिभिरध्वराग्नौ  
त्रय्या निरुक्तविधिनेश हविर्गृहीत्वा**

## अध्यात्मयोग उत योगिभिरात्ममायां जिज्ञासुभिः परमभागवतैः परीष्टः

*yas cintyate prayata-pāṇibhir adhvarāgnau  
trayyā nirukta-vidhineśa havir gr̥hītvā  
adhyātma-yoga uta yogibhir ātma-māyām  
jijñāsubhiḥ parama-bhāgavataiḥ parīṣṭaḥ*

*yaḥ*—which; *cintyate*—are meditated upon; *prayata-pāṇibhiḥ*—by those with folded hands; *adhvara-agnau*—in the fire of sacrifice; *trayyā*—of the three *Vedas* (*Ṛg*, *Yajur* and *Sāma*); *nirukta*—comprising the essential understanding presented in the *Nirukta*; *vidhinā*—by the process; *īśa*—O Lord; *haviḥ*—the ghee meant for offering; *gr̥hītvā*—taking; *adhyātma-yoge*—in that *yoga* system meant for realization of one's true self; *uta*—also; *yogibhiḥ*—by the practitioners of this *yoga*; *ātma-māyām*—about Your bewildering material energy; *jijñāsubhiḥ*—who are inquisitive; *parama-bhāgavataiḥ*—by the most elevated devotees; *parīṣṭaḥ*—perfectly worshiped.

Those about to offer oblations into the fire of sacrifice in accordance with the *Ṛg*, *Yajur* and *Sāma Vedas* meditate on Your lotus feet. Similarly, the practitioners of transcendental *yoga* meditate upon Your lotus feet, hoping for knowledge about Your divine mystic potency, and the most elevated pure devotees perfectly worship Your lotus feet, desiring to cross beyond Your illusory potency.

The words *ātma-māyām jijñāsubhiḥ* are significant in this verse. The mystic *yogīs* (*adhyātma-yoga uta yogibhiḥ*) are eager to acquire knowledge of the Lord's mystic potencies, whereas the pure devotees (*parama-bhāgavataiḥ*) are eager to cross beyond the kingdom of illusion so that they can serve Lord Kṛṣṇa's lotus feet in pure loving ecstasy. In any case, everyone is interested in the potency of the Supreme Personality of Godhead. The atheistic material scientists are also fascinated by the external material potency of the Lord, and the gross sense gratifiers are attracted by the physical body, which is also *ātma-māyā*, or an expansion of the Lord's potency. Although all of the Lord's potencies are qualitatively one with the Lord, and therefore with each other, the

blissful spiritual potency is nevertheless supreme because it establishes relationships between the Lord and the pure living entities on the platform of eternal happiness. Every living entity is originally a loving servitor of the Lord, and the spiritual energy of the Lord engages the living entity in his pure constitutional position beyond illusion. Our dreaming and waking experiences are both activities of the mind; however, the activities we perform while awake are more valuable because they establish us in our permanent situation. Similarly, at every moment every living entity is experiencing one of the innumerable potencies of the Supreme Lord. However, the experience of the spiritual potency is more significant because it establishes the living entity in his eternal, constitutional position as a faithful servitor of the Personality of Godhead.

The demigods are glorifying the Lord's lotus feet because they are personally very eager to be purified by contact with those feet (*tavāṅghrir asmākam aśubhāśaya-dhūmaketuḥ syāt*). When a sincere devotee eagerly desires to attain the shelter of the Lord's lotus feet, the Lord brings him to His personal abode, just as the demigods were brought to Dvārakā by Lord Kṛṣṇa's arrangement.

#### TEXT 12

पर्युष्टया तव विभो वनमालयेयं  
संस्पार्धिनी भगवती प्रतिपत्नीवच्छ्रीः  
यः सुप्रणीतममुयार्हणमाददन्नो  
भूयात्सदाङ्घ्रिरशुभाशयधूमकेतुः

*paryuṣṭayā tava vibho vana-mālayeyaṁ  
saṁspārdhinī bhagavatī pratīpatnī-vac chrīḥ  
yaḥ su-praṇītam amuyārhaṇam ādadan no  
bhūyāt sadāṅghrir aśubhāśaya-dhūmaketuḥ*

*paryuṣṭayā*—worn out; *tava*—Your; *vibho*—almighty Lord; *vanamālayā*—by the flower garland; *iyam*—she; *saṁspārdhinī*—feeling competitive; *bhagavatī*—the female counterpart of the Personality of Godhead; *pratīpatnī-vat*—just like an envious co wife; *śrīḥ*—Lakṣmīdevī, the goddess of fortune; *yaḥ*—which Supreme Lord (Yourself); *su-praṇītam*—(so that it

may be) properly executed; *amuyā*—by this; *arhaṇam*—the offering; *ādadan*—accepting; *naḥ*—our; *bhūyāt*—may they be; *sadā*—always; *aṅghriḥ*—the lotus feet; *aśubha-āśaya*—of our impure desires; *dhūma-ketuḥ*—the fire of destruction.

**O almighty Lord, You are so kind to Your servants that You have accepted the withered flower garland that we have placed on Your chest. Since the goddess of fortune makes her abode on Your transcendental chest, she will undoubtedly become agitated, like a jealous co-wife, upon seeing our offering also dwelling there. Yet You are so merciful that You neglect Your eternal consort Lakṣmī and accept our offering as most excellent worship. O merciful Lord, may Your lotus feet always act as a blazing fire to consume the inauspicious desires within our hearts.**

In *Bhagavad-gītā* (9.26) it is stated:

*patraṁ puṣpaṁ phalaṁ toyam  
yo me bhaktyā prayacchati  
tad ahaṁ bhakty-upahṛtam  
aśnāmi prayatātmanaḥ*

Lord Kṛṣṇa gratefully and happily accepts even the most meager offering from His loving devotee. Lord Kṛṣṇa is conquered by the love of His pure devotees, just as a father is easily conquered by the most insignificant gift offered by his loving child. Unless a transcendentalist completely gives up the impersonal conception of life, he cannot make such a loving offering to the Lord. The process of meditation upon the Supersoul within the heart, called *dhyāna-yoga*, is not as pleasing to Kṛṣṇa as *bhakti-yoga*, or devotional service, because in *dhyāna*, or meditation, the *yogī* is trying to satisfy himself (and not the Lord) by attaining mystic powers. Similarly, in order to acquire material benefits from the Lord, ordinary people worship God in temples, churches and mosques. But one who desires actual spiritual perfection must be enlivened to always chant and hear the glories of the Lord. Such devotional enthusiasm is motivated by love of Godhead and is devoid of any selfish expectation.

The Lord is so kind that He neglects His own eternal consort, Lakṣmī,

and gives preference to His humble devotee, just as a man will neglect the loving embrace of his wife when his affectionate child approaches him with a gift. Śrīla Jīva Gosvāmī has pointed out that any garland worn by the Lord cannot be faded because all of the Lord's personal paraphernalia is completely transcendental and spiritually opulent. Similarly, there is no possibility that mundane jealousy could appear in the character of the goddess of fortune, who is as transcendental as Lord Kṛṣṇa Himself. Therefore the statements of the demigods are to be understood as humorous words inspired by intense love of Godhead. The demigods enjoy the protection of Lakṣmī and, ultimately, of the Supreme Personality of Godhead, Kṛṣṇa, and due to their confidence in their loving relationship with the Lord and His consort they feel free to speak in a joking way.

### TEXT 13

केतुस्त्रिविक्रमयुतस्त्रिपतत्पताको  
 यस्ते भयाभयकरोऽसुरदेवचम्बोः  
 स्वर्गाय साधुषु खलेष्वितराय भूमन्  
 पदः पुनातु भगवन् भजतामघं नः

*ketus tri-vikrama-yutas tri-patat-patāko  
 yas te bhayābhaya-karo 'sura-deva-camvoḥ  
 svargāya sādhuṣu khaleṣv itarāya bhūman  
 padaḥ punātu bhagavan bhajatām agham naḥ*

*ketuḥ*—a flagpole; *tri-vikrama*—three mighty steps in conquering Bali Mahārāja; *yataḥ*—adorned by; *tri-patat*—falling into each of the three planetary systems; *patākaḥ*—the flag upon which; *yaḥ*—which; *te*—Your (lotus feet); *bhaya-abhaya*—fear and fearlessness; *karaḥ*—creating; *asura-deva*—of the demons and the demigods; *camvoḥ*—for the respective armies; *svargāya*—for the attainment of heaven; *sādhuṣu*—among the saintly demigods and devotees; *khaleṣu*—among the envious; *itarāya*—for just the opposite; *bhūman*—O most powerful Lord; *pādaḥ*—the lotus feet; *punātu*—may they purify; *bhagavan*—O Supreme Personality of Godhead; *bhajatām*—who are engaged in worshipping You; *agham*—the sins; *naḥ*—of us.

O omnipotent Lord, in Your incarnation as Trivikrama, You raised Your leg like a flagpole to break the shell of the universe, allowing the holy Ganges to flow down, like a banner of victory, in three branches throughout the three planetary systems. By three mighty steps of Your lotus feet, Your Lordship captured Bali Mahārāja, along with his universal kingdom. Your lotus feet inspire fear in the demons by driving them down to hell and fearlessness among Your devotees by elevating them to the perfection of heavenly life. We are sincerely trying to worship You, our Lord; therefore may Your lotus feet kindly free us from all of our sinful reactions.

In order to reclaim for the demigods the universal kingdom seized by Bali Mahārāja, Lord Kṛṣṇa, as described in the Eighth Canto of this great work, appeared as the beautiful dwarf-*brāhmaṇa* Vāmana, who extended His foot upward to the outer limits of the universe. When the Lord's leg breached a hole in the universal shell, the holy Ganges water came flowing into the universe. This scene appeared like an upraised flagpole with a wonderfully flowing victory banner.

As stated in the *śruti-mantras*, *caraṇam pavitraṁ vitataṁ purāṇam yena pūtas tarati duṣkṛtāni*: "The lotus feet of the Personality of Godhead are most pure, all-pervading and the oldest of all. One who is purified by them crosses over all previous sinful activities." Throughout the universe the process of worshiping the lotus feet of the Lord is most famous.

#### TEXT 14

नस्योतगाव इव यस्य वशे भवन्ति  
 ब्रह्मादयस्तनुभृतो मिथुरर्द्यमानाः  
 कालस्य ते प्रकृतिपूरुषयोः परस्य  
 शं नस्तनोतु चरणः पुरुषोत्तमस्य

*nasy ota-gāva iva yasya vaśe bhavanti  
 brahmādayas tanu-bhṛto mithur ardyamānāḥ  
 kālasya te prakṛti-pūruṣayoḥ parasya  
 śam nas tanotu caraṇaḥ puruṣottamasya*

*nasi*—through the nose; *ota*—strung; *gāvaḥ*—oxen; *iva*—as if; *yasya*—of whose; *vaśe*—under the control; *bhavanti*—they exist; *brahma-ādayaḥ*—

Brahmā and all others; *tanu-bhṛtaḥ*—the embodied living beings; *mithuḥ*—among each other; *ardyamānāḥ*—struggling; *kālasya*—of the force of time; *te*—of Yourself; *prakṛti-pūruṣayoḥ*—both the material nature and the living entity; *parasya*—who is beyond them; *śam*—transcendental fortune; *naḥ*—for us; *tanotu*—may they spread; *caraṇaḥ*—the lotus feet; *puruṣa-uttamasya*—of the Supreme Personality of Godhead.

**You are the Supreme Personality of Godhead, the transcendental entity who is superior to both material nature and the enjoyer of nature. May Your lotus feet bestow transcendental pleasure upon us. All of the great demigods, beginning with Brahmā, are embodied living entities. Struggling painfully with one another under the strict control of Your time factor, they are just like bulls dragged by ropes tied through their pierced noses.**

Śrīla Śrīdhara Svāmī states: *nanu yuddhe devāsuraḍayaḥ paraṣparaṁ jayanti jīyante ca kim ahaṁ tatrety ata āhuḥ, naṣīti. mithur mitho 'rdyamānā yuddhādibhiḥ pīḍyamānā brahmādayo 'pi yasya tava vaṣe bhavanti na tu jaye parājaye vā svatantrāḥ.* "In the perpetual battles between the demigods, or devotees of the Lord, and the demons, or nondevotees, each side sometimes conquers and is sometimes apparently defeated. One may argue that all this has nothing to do with the Personality of Godhead since it is based on nothing more than the interaction of opposing living entities. But every living entity is, however, strictly under the control of the Personality of Godhead, and victory and defeat are always in the hands of the Lord." This does not contradict the fact of the living entity's free will, since the Lord awards victory and defeat according to the merit of the living entities. In a legal battle neither the prosecution nor the defense can act independently of the legal system presided over by the authorized judge. Victory and defeat in the court are awarded by the judge, but the judge is acting according to the laws, which do not favor or discriminate against either side.

Similarly, the Personality of Godhead is awarding us the results of our previous activities. In order to discredit God, materialists frequently give the argument that oftentimes innocent people suffer whereas impious rogues enjoy life unimpeded. The fact is, however, that the Personality

of Godhead is not a fool, as are the materialistic persons who place such arguments. The Lord can see our many previous lives; therefore He may allow one to enjoy or suffer in this life not only as a result of one's present activities, but also as a result of one's previous activities. For example, by working very hard a man may accumulate a fortune. If such a newly rich man then gives up his work and takes to a degenerate life, his fortune does not immediately disappear. On the other hand, one who is destined to become rich may now be working very hard, with discipline and austerity, and yet be without spending money. So a superficial observer might well be confused upon seeing the moral, hard-working man without funds and the degenerate, lazy man in possession of riches. Similarly, a materialistic fool without knowledge of past, present and future is unable to understand the perfect justice of the Personality of Godhead.

The example given in this verse to explain Kṛṣṇa's controlling power is appropriate. Although a bull is extremely powerful, he is easily controlled by a slight tug on a rope strung through his pierced nose. Similarly, even the most powerful politicians, scholars, demigods, etc., may immediately be put into an unbearable situation by the omnipotent Personality of Godhead. Therefore the demigods have not come to Dvārakā to proudly display their universal political and intellectual powers but to humbly surrender at the lotus feet of the Personality of Godhead.

### TEXT 15

अस्यासि हेतुरुदयस्थितिसंयमानाम्  
 अव्यक्तजीवमहतामपि कालमाहुः  
 सोऽयं त्रिणाभिरखिलापचये प्रवृत्तः  
 कालो गभीररय उत्तमपूरुषस्त्वम्

*asyāsi hetur udaya-sthiti-saṁyamānām  
 avyakta-jīva-mahatām api kālam āhuḥ  
 so 'yaṁ tri-ṅābhir akhilāpacaye pravṛttaḥ  
 kālo gabhīra-aya uttama-pūruṣas tvam*

*asya*—of this (universe); *asi*—You are; *hetuḥ*—the cause; *udaya*—of the

creation; *sthiti*—maintenance; *saṁyamānām*—and annihilation; *avyakta*—of the unmanifest material nature; *jīva*—the individual living beings; *mahatām*—and of the *mahat-tattva*, with the manifest elements evolved from it; *api*—also; *kālam*—the controlling time factor; *āhuḥ*—You are said to be; *saḥ ayam*—this same personality; *tri-ṇābhiḥ*—appearing as a wheel with circumference divided into three parts (the year divided into four-month seasons); *akhila*—of everything; *apacaye*—in effecting the diminution; *pravṛttaḥ*—engaged; *kālaḥ*—the time factor; *gabhīra*—imperceptible; *rayaḥ*—the movement of which; *uttama-pūruṣaḥ*—the Supreme Personality of Godhead; *tvam*—You are.

**You are the cause of the creation, maintenance and destruction of this universe. As time, You regulate the subtle and manifest states of material nature and control every living being. As the threefold wheel of time You diminish all things by Your imperceptible actions, and thus You are the Supreme Personality of Godhead.**

The word *gabhīra-rayaḥ*, or "imperceptible speed and power," is significant. We observe that by the laws of nature all material things, including our own bodies, gradually disintegrate. Although we can perceive the long-term results of this aging process, we cannot experience the process itself. For example, no one can feel how his hair or fingernails are growing. We perceive the cumulative result of their growth, but from moment to moment we cannot experience it. Similarly, a house gradually decays until it is demolished. From moment to moment we cannot perceive exactly how this is happening, but in the course of longer intervals of time we can actually see the deterioration of the house. In other words, we can experience the results or manifestations of aging and deterioration, but as it is taking place the process itself is imperceptible. This is the wonderful potency of the Supreme Personality of Godhead in His form of time.

The word *tri-ṇābhiḥ* indicates that according to astrological calculation of the sun's movements, the year can be divided into three sections: those represented by Aries, Taurus, Gemini and Cancer; Leo, Virgo, Libra and Scorpio; and Sagittarius, Capricorn, Aquarius and Pisces. The word *uttama-pūruṣa*, or *puruṣottama*, is explained in *Bhagavad-gītā* (15.18):

yasmāt kṣaram atīto 'ham  
akṣarād api cottamaḥ  
ato 'smi loke vede ca  
prathitaḥ puruṣottamaḥ

"Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person."

TEXT 16

त्वत्तः पुमान् समधिगम्य ययास्य वीर्यं  
धत्ते महान्तमिव गर्भममोघवीर्यः  
सोऽयं तयानुगत आत्मन आण्डकोशं  
हैमं ससर्ज बहिरावरणैरुपेतम्

tvattaḥ pumān samadhigamya yayāsyā vīryam  
dhatte mahāntam iva garbham amogha-vīryaḥ  
so 'yam tayānugata ātmana āṇḍa-kośam  
haimam sasarja bahir āvaraṇair upetam

tvattaḥ—from You; pumān—the puruṣa-avatāra, Mahā-Viṣṇu; samadhigamya—obtaining; yayā—along with which (material nature); asya—of this creation; vīryam—the potential seed; dhatte—He impregnates; mahāntam—the mahat-tattva, the raw amalgamation of matter; iva garbham—like an ordinary fetus; amogha-vīryaḥ—He whose semen is never wasted; saḥ ayam—that same (mahat-tattva); tayā—with the material nature; anugataḥ—joined; ātmanaḥ—from itself; āṇḍa-kośam—the primeval egg of the universe; haimam—golden; sasarja—produced; bahiḥ—on its outside; āvaraṇaiḥ—with several coverings; upetam—endowed.

My dear Lord, the original *puruṣa-avatāra*, Mahā-Viṣṇu, acquires His creative potency from You. Thus with infallible energy He impregnates material nature, producing the *mahat-tattva*. Then the *mahat-tattva*, the amalgamated material energy, endowed with the potency of the Lord, produces from itself the primeval golden egg of the universe, which is

covered by various layers of material elements.

In the previous verses the supremacy of the Personality of Godhead has been established in relation to the living entity and material nature. In this verse it is clearly stated that Lord Kṛṣṇa is the source of the greatest Viṣṇu incarnation, Mahā-Viṣṇu, and that Mahā-Viṣṇu acquires His creative potency from Lord Kṛṣṇa. It would therefore be foolish to surmise that Lord Kṛṣṇa is an expansion of Viṣṇu. In this regard the opinion of the demigods, headed by Brahmā, can be taken as final.

### TEXT 17

तत्तस्थूषश्च जगतश्च भवानधीशो  
यन्माययोत्थगुणविक्रिययोपनीतान्  
अर्थाञ्जुषन्नपि हृषीकपते न लिप्तो  
येऽन्ये स्वतः परिहृतादपि बिभ्यति स्म

*tat tasthūṣaś ca jagataś ca bhavān adhīśo  
yan māyayottha-guṇa-vikriyayopanītān  
arthāñ juṣann api hṛṣīka-pate na lipto  
ye 'nye svataḥ parihṛtād api bibhyati sma*

*tat*—therefore; *tasthūṣaḥ*—of everything stationary; *ca*—and; *jagataḥ*—mobile; *ca*—as well; *bhavān*—You (are); *adhīśaḥ*—the ultimate controller; *yat*—because; *māyayā*—by material nature; *uttha*—raised; *guṇa*—of (nature's) modes; *vikriyayā*—by the transformation (i.e. by the activity of the sense organs of the living beings); *upanītān*—gathered together; *arthān*—the sense objects; *juṣan*—engaging with; *api*—even though; *hṛṣīka-pate*—O master of everyone's senses; *na liptaḥ*—You are never touched; *ye*—those who; *anye*—others; *svataḥ*—on their own strength; *parihṛtāt*—on account of (objects of sense gratification); *api*—even; *bibhyati*—they fear; *sma*—indeed.

O Lord, You are the supreme creator of this universe and the ultimate controller of all moving and nonmoving living entities. You are Hṛṣīkeśa, the supreme controller of all sensory activity, and thus You never become contaminated or entangled in the course of Your supervision of the infinite sensory activities within the material creation. On the other

hand, other living entities, even *yogīs* and philosophers, are disturbed and frightened simply by remembering the material objects that they have supposedly renounced in their pursuit of enlightenment.

The Supreme Lord Kṛṣṇa is within the heart of every conditioned soul and guides the living entity in the pursuit and experience of sense gratification. The disappointing results of such activities gradually convince the conditioned soul to reject material life and surrender again to the Lord within his heart. Lord Kṛṣṇa is never affected by the futile attempts of the living entities to enjoy His illusory energy. For the Personality of Godhead there is no possibility of fear or disturbance, because nothing is ultimately separate from Him.

### TEXT 18

स्मायावलोकलवदर्शितभावहारि-  
भ्रूमण्डलप्रहितसौरतमन्त्रशौण्डैः  
पत्न्यस्तु षोडशसहस्रमनङ्गबाणैर्  
यस्येन्द्रियं विमथितुं करणैर्न विभ्व्यः

*smāyāvaloka-lava-darśita-bhāva-hāri-  
bhrū-maṇḍala-prahita-saurata-mantra-śauṇḍaiḥ  
patnyas tu ṣoḍaśa-sahasram anaṅga-bāṇair  
yasyendriyaṁ vimathitum karaṇair na vibhvyah*

*smāya*—smiling; *avaloka*—of a glance; *lava*—by fractions; *darśita*—having shown; *bhāva*—their feelings; *hāri*—enchanting; *bhrū-maṇḍala*—by which arch of the eyebrows; *prahita*—launched; *saurata*—of conjugal love; *mantra*—messages; *śauṇḍaiḥ*—by the impudent advances; *patnyaḥ*—wives; *tu*—but; *ṣoḍaśa-sahasram*—sixteen thousand; *anaṅga*—of Cupid; *bāṇaiḥ*—by the arrows; *yasya*—whose; *indriyam*—senses; *vimathitum*—to agitate; *karaṇaiḥ*—with all their devices; *na vibhvyah*—they were not able.

**My Lord, You are living with sixteen thousand exquisitely beautiful, aristocratic wives. By their irresistible coy and smiling glances and by their lovely arching eyebrows, they send You messages of eager conjugal love. But they are completely unable to disturb the mind and senses of**

## Your Lordship.

In the previous verse it was clearly stated that no material object can attract the senses of the Lord. Now in this verse it is demonstrated that the Lord has no desire to enjoy even spiritual sense gratification. Kṛṣṇa is complete in Himself. He is the reservoir of all pleasure, and He does not lust after anything material or spiritual. The argument may be given that Kṛṣṇa, in order to please His wife Satyabhāmā, stole a *pārijāta* flower from heaven and thus appeared to be a henpecked husband under the control of His loving wife. But although Kṛṣṇa is sometimes conquered by the love of His devotees, He is never influenced by the desire to enjoy like an ordinary, lusty materialistic person. The nondevotees cannot understand the overwhelming loving feelings exchanged between the Lord and His pure devotees. Kṛṣṇa may be conquered by our intense love for Him, and thus pure devotees can control the Lord. For example, the elderly *gopīs* in Vṛndāvana would clap their hands in different rhythms to make Kṛṣṇa dance, and in Dvārakā Satyabhāmā ordered Kṛṣṇa to bring her a flower as proof of His love for her. As stated in Śrīnivāsa Ācārya's song to the six Gosvāmīs, *gopī-bhāva-rasāmṛtābdhi-laharī-kallola-magnau muhuḥ*: the love between the Lord and His pure devotee is an ocean of spiritual bliss. But at the same time, Kṛṣṇa remains completely self-satisfied. Kṛṣṇa indifferently gave up the company of the incomparable young damsels of Vraja-bhūmi, the *gopīs*, and went to Mathurā at the request of His uncle, Akrūra. Thus neither the *gopīs* of Vṛndāvana nor the queens of Dvārakā could arouse an enjoying spirit in Kṛṣṇa. When all is said and done, pleasure in this world means sex. But this mundane sexual attraction is simply a perverted reflection of the transcendental loving affairs between Kṛṣṇa and His eternal associates in the spiritual world. The *gopīs* of Vṛndāvana are unsophisticated village girls, whereas the queens in Dvārakā are aristocratic young ladies. But both the *gopīs* and the queens are overwhelmed with love for Kṛṣṇa. As the Supreme Personality of Godhead, Kṛṣṇa displays the highest perfection of beauty, strength, wealth, fame, knowledge and renunciation and is thus completely satisfied by His own supreme position. He reciprocates spiritual loving affairs with the *gopīs* and queens simply for their sake. Only fools think that Lord Kṛṣṇa could be attracted by the perverted

illusory pleasures to which we poor conditioned souls are so blindly attached. Therefore everyone should recognize the supreme transcendental position of the Personality of Godhead and surrender to Him. That is the clear implication of this statement by the demigods.

TEXT 19

विभव्यस्तवामृतकथोदवहास्रिलोक्याः  
पादावनेजसरितः शमलानि हन्तुम्  
आनुश्रवं श्रुतिभिरङ्घ्रिजमङ्गसङ्गैस्  
तीर्थद्वयं शुचिषदस्त उपस्पृशन्ति

*vibhvyas tavāmṛta-kathoda-vahās tri-lokyāḥ  
pādāvane-ja-saritaḥ śamalāni hantum  
ānuśravam śrutibhir aṅghri-jam aṅga-saṅgais  
tīrtha-dvayam śuci-śadas ta upasṛśanti*

*vibhvyāḥ*—are able; *tava*—Your; *amṛta*—nectarean; *kathā*—of the topics; *uda-vahāḥ*—the water-bearing rivers; *tri-lokyāḥ*—of the three worlds; *pāda-avane*—from the bathing of Your lotus feet; *ja*—born; *saritaḥ*—rivers; *śamalāni*—all contamination; *hantum*—to destroy; *ānuśravam*—consisting of the process of hearing from bona fide authority; *śrutibhiḥ*—with the ears; *aṅghri-jam*—consisting of (the holy rivers) generated from Your lotus feet; *aṅga-saṅgaiḥ*—by direct physical contact; *tīrtha-dvayam*—these two kinds of holy places; *śuci-śadaḥ*—those who are striving for purification; *te*—Your; *upasṛśanti*—they approach to associate with.

The nectar-bearing rivers of discussions about You, and also the holy rivers generated from the bathing of Your lotus feet, are able to destroy all contamination within the three worlds. Those who are striving for purification associate with the holy narrations of Your glories by hearing them with their ears, and they associate with the holy rivers flowing from Your lotus feet by physically bathing in them.

Śrīla Viśvanātha Cakravartī Ṭhākura states, *ānuśravam guror uccāraṇam anuśrūyante*: "One should hear about Kṛṣṇa by hearing from the spiritual master." The bona fide spiritual master describes the

pastimes, potencies and incarnations of the Personality of Godhead to his disciple. If the spiritual master is bona fide and if the disciple is sincere and obedient, then the communication between *guru* and disciple is just like nectar, both for the *guru* and the disciple. Ordinary persons cannot even imagine the special pleasure experienced by the devotees of the Lord. Such nectarean speaking and hearing destroys all contamination within the heart of a conditioned soul, the primary contamination being the desire to live without serving Kṛṣṇa.

The other nectar described here is *caraṇāmṛta*, the nectarean waters that bathe the Lord's feet. Lord Vāmanadeva bathed His own lotus foot by kicking a hole in the universal covering so that the sacred Ganges water washed His toes and fell into the universe. The Yamunā River also washed Kṛṣṇa's lotus feet when the Lord appeared on this planet five thousand years ago. Kṛṣṇa sported daily with His boyfriends and girl friends in the Yamunā River, and consequently that river is also *caraṇāmṛta*. One should therefore try to take bath in the Ganges or Yamunā.

Every morning in ISKCON temples, the lotus feet of the Deity of Kṛṣṇa are bathed, and the water thus sanctified is also called *caraṇāmṛta*, the nectar of Kṛṣṇa's lotus feet. Śrīla Prabhupāda taught his disciples and followers to come before the Deities each morning and drink three drops of the *caraṇāmṛta* from the Deities' bathing.

In all these ways one can purify his heart and relish spiritual bliss. When one is fixed on the platform of spiritual bliss, then one does not take another birth in the material world. In this verse the word *śuci-śadaḥ* is significant: one must engage in the purified activities of Kṛṣṇa consciousness. One must learn to serve the Lord from the bona fide spiritual master, whose instructions one should accept without speculation. Those who are attached to the phantasmagoria of this world sometimes concoct their own whimsical concepts of God. But only from the bona fide spiritual master can we get perfect and pure knowledge about the Supreme Personality of Godhead and devotional service to Him. Such knowledge may be found in all the books of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda.