

TEXT 1

श्रीब्रह्मोवाच

नौमीड्य तेऽभ्रवपुषे तडिदम्बराय
गुञ्जावतंसपरिपिच्छलसन्मुखाय
वन्यस्रजे कवलवेत्रविषाणवेणु-
लक्ष्मश्रिये मृदुपदे पशुपाङ्गजाय

śrī-brahmovāca

*naumīdya te 'bhra-vapuṣe taḍid-ambarāya
guñjāvataṁsa-paripiccha-lasan-mukhāya
vanya-sraje kavala-vetra-viṣāṇa-veṇu-
lakṣma-śriye mṛdu-pade paśupāṅgajāya*

śrī-brahmā uvāca—Lord Brahmā said; *naumi*—I offer praise; *īdya*—O most worshipable one; *te*—unto You; *abhra*—like a dark cloud; *vapuṣe*—whose body; *taḍit*—like lightning; *ambarāya*—whose garment; *guñjā*—made of small berries; *avataṁsa*—with ornaments (for the ears); *paripiccha*—and peacock feathers; *lasat*—resplendent; *mukhāya*—whose face; *vanya-sraje*—wearing garlands of forest flowers; *kavala*—a morsel of food; *vetra*—a stick; *viṣāṇa*—a buffalo-horn bugle; *veṇu*—and a flute; *lakṣma*—characterized by; *śriye*—whose beauty; *mṛdu*—soft; *pade*—whose feet; *paśu-pa*—of the cowherd (Nanda Mahārāja); *aṅga-jāya*—unto the son.

Lord Brahmā said: My dear Lord, You are the only worshipable Lord, the Supreme Personality of Godhead, and therefore I offer my humble obeisances and prayers just to please You. O son of the king of the cowherds, Your transcendental body is dark blue like a new cloud, Your garment is brilliant like lightning, and the beauty of Your face is enhanced by Your guñjā earrings and the peacock feather on Your head. Wearing garlands of various forest flowers and leaves, and equipped with a herding stick, a buffalo horn and a flute, You stand beautifully with a morsel of food in Your hand.

In the previous chapter Brahmā, the creator of the universe, tried to bewilder the Supreme Personality of Godhead, Lord Kṛṣṇa, by stealing

His cowherd boyfriends and calves. But by a slight exhibition of Kṛṣṇa's own mystic potency, Brahmā himself was completely bewildered, and now with great humility and devotion he offers his humble obeisances and prayers unto the Lord.

The word *kavala* in this verse refers to a morsel of rice mixed with yogurt that Kṛṣṇa held in His left hand. According to Sanātana Gosvāmī, the Lord held a cowherding stick and a buffalo horn pressed under His left arm, and His flute was placed under His belt. Beautiful young Kṛṣṇa, decorated with multicolored forest minerals, exhibited opulences far greater than those of Vaikuṅṭha. Although Brahmā had seen innumerable four-armed forms of the Lord, he now surrendered unto the lotus feet of the two-armed form of Kṛṣṇa, who appeared as the son of Nanda Mahārāja. Brahmā offered his prayers to that form.

TEXT 2

अस्यापि देव वपुषो मदनुग्रहस्य
स्वेच्छामयस्य न तु भूतमयस्य कोऽपि
नेशे महि त्ववसितुं मनसान्तरेण
साक्षात्तवैव किमुतात्मसुखानुभूतेः

*asyāpi deva vapuṣo mad-anugrahasya
svecchā-mayasya na tu bhūta-mayasya ko 'pi
neśe mahi tv avasitum manasāntareṇa
sākṣāt tavaiva kim utātma-sukhānubhūteḥ*

asya—of this; *api*—even; *deva*—O Lord; *vapuṣaḥ*—the body; *mat-anugrahasya*—which has shown mercy to me; *sva-icchā-mayasya*—which appears in response to the desires of Your pure devotees; *na*—not; *tu*—on the other hand; *bhūta-mayasya*—a product of matter; *kaḥ*—Brahmā; *api*—even; *na īśe*—I am not able; *mahi*—the potency; *tu*—indeed; *avasitum*—to estimate; *manasā*—with my mind; *antareṇa*—which is controlled and withdrawn; *sākṣāt*—directly; *tava*—Your; *eva*—indeed; *kim uta*—what to speak; *ātma*—within Yourself; *sukha*—of happiness; *anubhūteḥ*—of Your experience.

My dear Lord, neither I nor anyone else can estimate the potency of this

transcendental body of Yours, which has shown such mercy to me and which appears just to fulfill the desires of Your pure devotees. Although my mind is completely withdrawn from material affairs, I cannot understand Your personal form. How, then, could I possibly understand the happiness You experience within Yourself?

In *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen, Śrīla Prabhupāda explains that in the present verse Lord Brahmā expressed the following prayerful sentiment: "Your appearance as a cowherd child is for the benefit of the devotees, and although I have committed an offense at Your lotus feet by stealing away Your boys and calves, I can understand that You have bestowed Your mercy upon me. That is Your transcendental quality: You are very affectionate toward Your devotees. But in spite of Your great affection for me, I cannot estimate the potency of Your bodily activities. It is to be understood that when I, Lord Brahmā, the supreme personality of this universe, cannot estimate the childlike body of the Supreme Personality of Godhead, then what to speak of others? And if I cannot estimate the spiritual potency of Your childlike body, then what can I understand about Your transcendental pastimes? Therefore, as it is said in the *Bhagavad-gītā*, anyone who can understand a little of the transcendental pastimes, appearance and disappearance of the Lord immediately becomes eligible to enter the kingdom of God after quitting the material body. This statement is confirmed in the *Vedas*, where it is stated. Simply by understanding the Supreme Personality of Godhead, one can overcome the chain of repeated birth and death. I therefore recommend that people should not try to understand You by their speculative knowledge."

When Brahmā disrespected the supreme status of the Personality of Godhead, Lord Kṛṣṇa first bewildered him by exhibiting the Lord's own transcendental power. Then, having humbled His devotee Brahmā, Kṛṣṇa gave him His personal audience.

According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Kṛṣṇa's transcendental body can also function through the agency of His plenary expansions, called *viṣṇu-tattva*. As stated by Brahmā himself in the *Brahma-saṁhitā* (5.32): *aṅgāni yasya sakalendriya-vṛttimanti*. This verse indicates not only that the Lord can perform any bodily function

with any of His limbs but also that He can see through the eyes of His Viṣṇu expansions or, indeed, through the eyes of any living entity, and similarly that He can hear through the ears of any Viṣṇu or *jīva* expansion. Śrīla Viśvanātha Cakravartī Ṭhākura points out that although the Lord can perform any function with any one of His senses, in His transcendental pastimes as Śrī Kṛṣṇa He generally sees with His eyes, touches with His hands, hears with His ears and so on. Thus He behaves like the most beautiful and charming young cowherd boy. The Vedic knowledge expands from Lord Brahmā, who is described in the first verse of *Śrīmad-Bhāgavatam* as *ādi-kavi*, the primeval Vedic scholar. Yet Brahmā could not understand the transcendental body of Lord Kṛṣṇa, because it is beyond the reach of ordinary Vedic knowledge. Among all the transcendental forms of the Lord, the two-armed form of Govinda-Kṛṣṇa—is original and supreme. Thus Lord Govinda's pastimes of stealing butter, drinking the *gopīs'* breast-milk, tending the calves, playing His flute and playing childhood sports are extraordinary even in comparison with the activities of the Lord's Viṣṇu expansions.

TEXT 3

ज्ञाने प्रयासमुदपास्य नमन्त एव
जीवन्ति सन्मुखरितां भवदीयवार्ताम्
स्थाने स्थिताः श्रुतिगतां तनुवाङ्मनोभिर्
ये प्रायशोऽजित जितोऽप्यसि तैस्त्रिलोक्याम्

*jñāne prayāsam udapāsyā namanta eva
jīvanti san-mukharitām bhavadīya-vārtām
sthāne sthitāḥ śruti-gatām tanu-vāṅ-manobhir
ye prāyaśo 'jita jito 'py asi tais tri-lokyām*

jñāne—for knowledge; *prayāsam*—the endeavor; *udapāsyā*—giving up completely; *namantaḥ*—offering obeisances; *eva*—simply; *jīvanti*—live; *sat-mukharitām*—chanted by the pure devotees; *bhavadīya-vārtām*—topics related to You; *sthāne*—in their material position; *sthitāḥ*—remaining; *śruti-gatām*—received by hearing; *tanu*—with their body; *vāṅ*—words; *manobhiḥ*—and mind; *ye*—who; *prāyaśaḥ*—for the most part; *ajita*—O unconquerable one; *jitaḥ*—conquered; *api*—nevertheless;

asi—You become; *taiḥ*—by them; *tri-lokyām*—within the three worlds.

Those who, even while remaining situated in their established social positions, throw away the process of speculative knowledge and with their body, words and mind offer all respects to descriptions of Your personality and activities, dedicating their lives to these narrations, which are vibrated by You personally and by Your pure devotees, certainly conquer Your Lordship, although You are otherwise unconquerable by anyone within the three worlds.

Here the word *udapāśya* clearly indicates that one should not even slightly endeavor to understand the Absolute Truth by the process of mental speculation, for it invariably carries one to an imperfect, impersonal understanding of God. The word *jīvanti* indicates that a devotee who always hears about Lord Kṛṣṇa will go back home, back to Godhead, even if he can do nothing except maintain his existence and hear topics concerning the Lord.

Śrīla Sanātana Gosvāmī has explained the words *tanu-vāñ-manobhiḥ* ("by the body, words and mind") in three ways. In reference to devotees, through their body, words and mind they are able to conquer Lord Kṛṣṇa. Thus becoming perfect in Kṛṣṇa consciousness, they can touch His lotus feet with their hands, call Him to come with their words, and attain His direct audience within their mind simply by thinking about Him.

In the case of nondevotees, the words *tanu-vāñ-manobhiḥ* refer to the word *ajita*, "unconquered," and indicate that those not engaged in the loving service of Lord Kṛṣṇa cannot conquer the Absolute Truth by their bodily strength, verbal expertise or mental power. Despite all their endeavors, the ultimate truth remains beyond their reach.

In reference to the word *jitaḥ*, "conquered," the words *tanu-vāñ-manobhiḥ* indicate that the pure devotees of Lord Kṛṣṇa conquer His body, words and mind. Lord Kṛṣṇa's body is conquered because He always remains by the side of His pure devotees; Lord Kṛṣṇa's words are conquered because He always chants the glories of His devotees; and Lord Kṛṣṇa's mind is conquered because He always thinks about His loving devotees.

Śrīla Viśvanātha Cakravartī Ṭhākura has explained the words *tanu-vāñ-*

manobhiḥ in regard to the word *namantaḥ*, "offering obeisances." He explains that the devotees can take full advantage of the transcendental topics of the Lord by offering all respects to those topics with their body, words and mind. One should engage his body by touching the ground with his hands and head while offering obeisances to the topics of the Lord; one should engage his words by praising transcendental literatures such as *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*, as well as the devotees who are preaching such literatures; and one should engage his mind by feeling great reverence and pleasure while hearing the transcendental topics of the Lord. In this way, a sincere devotee who has acquired even a small amount of transcendental knowledge about Lord Kṛṣṇa can conquer Him and thus go back home, back to Godhead, for eternal life at the Lord's side.

TEXT 4

श्रेयःसृतिं भक्तिमुदस्य ते विभो
क्लिश्यन्ति ये केवलबोधलब्धये
तेषामसौ क्लेशल एव शिष्यते
नान्यद्यथा स्थूलतुषावघातिनाम्

*śreyaḥ-sṛtiṁ bhaktim udasya te vibho
kliśyanti ye kevala-bodha-labdhaye
teṣām asau kleśala eva śiṣyate
nānyad yathā sthūla-tuṣāvaghātinām*

śreyaḥ—of supreme benefit; *sṛtiṁ*—the path; *bhaktim*—devotional service; *udasya*—rejecting; *te*—they; *vibho*—O almighty Lord; *kliśyanti*—struggle; *ye*—who; *kevala*—exclusive; *bodha*—of knowledge; *labdhaye*—for the achievement; *teṣām*—for them; *asau*—this; *kleśalaḥ*—botheration; *eva*—merely; *śiṣyate*—remains; *na*—nothing; *anyat*—other; *yathā*—just as; *sthūla-tuṣa*—empty husks; *avaghātinām*—for those who are beating.

My dear Lord, devotional service unto You is the best path for self-realization. If someone gives up that path and engages in the cultivation of speculative knowledge, he will simply undergo a troublesome process

and will not achieve his desired result. As a person who beats an empty husk of wheat cannot get grain, one who simply speculates cannot achieve self-realization. His only gain is trouble.

Loving service to the Supreme Person is the natural and eternal function of every living entity. If a person renounces his own constitutional function and instead laboriously seeks so-called enlightenment through impersonal, speculative knowledge, his result is simply the trouble and bother that come from following an artificial process. A fool may beat an empty husk, not knowing that the grain has already been removed. Similarly foolish is the person who throws his mind again and again into the pursuit of knowledge without surrendering to the Supreme Personality of Godhead, for it is the Supreme Personality of Godhead who is the very substance and goal of knowledge, just as grain is the substance and goal of the entire agricultural effort. Vedic knowledge or, indeed, material science without the Personality of Godhead is exactly like an empty and useless husk of wheat.

One may argue that by practicing *yoga* or cultivating impersonal knowledge one can acquire prestige, wealth, mystic powers or even impersonal liberation. But these so-called gains are actually useless, because they do not situate the living being in his constitutional position of loving service to the Supreme Lord. Therefore such results, being superfluous to the living being's essential nature, are impermanent. As stated in the *Nṛsīṃha Purāṇa*, *patreṣu puṣpeṣu phaleṣu toyeṣv akrīta-labhyeṣu vadaiva satsu/ bhaktyā su-labhye puruṣe purāṇe muktyai kim artham kriyate prayatnaḥ*: "Since the primeval Personality of Godhead is easily attained by offering Him such things as leaves, flowers, fruits and water, which are all found without difficulty, why does one need to endeavor for liberation separately?"

Although the process of devotional service to Lord Kṛṣṇa is very simple, it is extremely difficult for stubborn conditioned souls to completely humble themselves before the Supreme Personality of Godhead and absorb themselves twenty-four hours a day in His loving service. The mood of loving service is anathema to belligerent conditioned souls determined to defy God and enjoy. When such stubborn conditioned souls attempt to bypass surrendering to God through proud attempts at

philosophical speculation, austerity, and *yoga*, they are turned back to the material platform by the powerful laws of God and violently merged into the heaving ocean of insignificance called the material world.

TEXT 5

पुरेह भूमन् बहवोऽपि योगिनस्
त्वदर्पितेहा निजकर्मलब्धया
विबुध्य भक्त्यैव कथोपनीतया
प्रपेदिरेऽञ्जोऽच्युत ते गतिं पराम्

*pureha bhūman bahavo 'pi yoginas
tvad-arpitehā nija-karma-labdhayā
vibudhya bhaktyaiva kathopanītayā
prapedire 'ñjo 'cyuta te gatiṁ parām*

purā—previously; *iha*—in this world; *bhūman*—O almighty Lord; *bahavaḥ*—many; *api*—indeed; *yoginaḥ*—followers of the path of *yoga*; *tvat*—unto You; *arpita*—having offered; *ihāḥ*—all their endeavors; *nija-karma*—by their prescribed duties; *labdhayā*—which is achieved; *vibudhya*—coming to understand; *bhaktyā*—by devotional service; *eva*—indeed; *kathā-upanītayā*—cultivated through hearing and chanting topics about You; *prapedire*—they achieved by surrender; *añjaḥ*—easily; *acyuta*—O infallible one; *te*—Your; *gatiṁ*—destination; *parām*—supreme.

O almighty Lord, in the past many *yogīs* in this world achieved the platform of devotional service by offering all their endeavors unto You and faithfully carrying out their prescribed duties. Through such devotional service, perfected by the processes of hearing and chanting about You, they came to understand You, O infallible one, and could easily surrender to You and achieve Your supreme abode.

TEXT 6

तथापि भूमन्महिमागुणस्य ते
विबोद्धुमर्हत्यमलान्तरात्मभिः
अविक्रियात्स्वानुभवादरूपतो

ह्यनन्यबोध्यात्मतया न चान्यथा

*tathāpi bhūman mahimāguṇasya te
viboddhum arhaty amalāntar-ātmabhiḥ
avikriyāt svānubhavād arūpato
hy ananya-bodhyātmatayā na cānyathā*

tathā api—nevertheless; *bhūman*—O limitless one; *mahimā*—the potency; *aguṇasya*—of Him who has no material qualities; *te*—of You; *viboddhum*—to understand; *arhati*—one is able; *amala*—spotless; *antaḥ-ātmabhiḥ*—with mind and senses; *avikriyāt*—not based on material differentiations; *sva-anubhavāt*—by perception of the Supreme Soul; *arūpataḥ*—without attachment to material forms; *hi*—indeed; *ananya-bodhya-ātmatayā*—as self-manifested, without the help of any other illuminating agent; *na*—not; *ca*—and; *anyathā*—otherwise.

Nondevotees, however, cannot realize You in Your full personal feature. Nevertheless, it may be possible for them to realize Your expansion as the impersonal Supreme by cultivating direct perception of the Self within the heart. But they can do this only by purifying their mind and senses of all conceptions of material distinctions and all attachment to material sense objects. Only in this way will Your impersonal feature manifest itself to them.

It is difficult for conditioned souls to understand all the transcendental features of the Supreme Lord. As confirmed in the First Canto of *Śrīmad-Bhāgavatam* (1.2.11): *brahmeti paramātmetye bhagavān iti śabdyate*. The transcendental existence of God is understood progressively as the impersonal effulgence, the localized Supersoul in one's heart, and finally the Supreme Personality of Godhead existing in His eternal abode. Lord Kṛṣṇa's transcendental existence is beyond the qualities of material nature. Thus here the Lord is referred to as *aguṇasya*, without material qualities.

Even by practicing *yoga* or engaging in advanced philosophical speculation, one will find it very difficult to understand clearly the transcendental existence beyond the modes of material nature. And these processes are virtually useless for understanding the Lord's own

unlimited transcendental qualities, which are far beyond the impersonal conception of spiritual existence. Only by the mercy of the pure devotees of the Lord or by associating with the Lord Himself can one begin the process of realizing the personal feature of God—a process that culminates in pure Kṛṣṇa consciousness, the final and supreme perfection of knowledge.

TEXT 7

गुणात्मनस्तेऽपि गुणान् विमातुं
हितावतीऋनस्य क ईशिरेऽस्य
कालेन यैर्वा विमिताः सुकल्पैर्
भूपांशवः खे मिहिका द्युभासः

*guṇātmanas te 'pi guṇān vimātum
hitāvatīṛnasya ka īšire 'sya
kālena yair vā vimitāḥ su-kalpair
bhū-pāṁśavaḥ khe mihikā dyu-bhāsaḥ*

guṇa-ātmanaḥ—of the possessor of all superior qualities; *te*—You; *api*—certainly; *guṇān*—the qualities; *vimātum*—to count; *hita-avatīṛnasya*—who have descended for the benefit of all living entities; *ke*—who; *īšire*—are able; *asya*—of the universe; *kālena*—in due course of time; *yaiḥ*—by whom; *vā*—or; *vimitāḥ*—counted; *su-kalpaiḥ*—by great scientists; *bhū-pāṁśavaḥ*—the atoms of an earthly planet; *khe*—in the sky; *mihikāḥ*—the particles of snow; *dyu-bhāsaḥ*—the illumination of stars and planets.

In time, learned philosophers or scientists might be able to count all the atoms of the earth, the particles of snow, or perhaps even the shining molecules radiating from the sun, the stars and other luminaries. But among these learned men, who could possibly count the unlimited transcendental qualities possessed by You, the Supreme Personality of Godhead, who have descended onto the surface of the earth for the benefit of all living entities?

Śrīla Sanātana Gosvāmī explains that Lord Kṛṣṇa is *guṇātmā*, "the soul of all superior qualities," because He gives them life. For example, one

may discuss in an abstract way such qualities as generosity, intelligence and mercy, but they come to life only when a living person exhibits them. Thus Lord Kṛṣṇa is *guṇātmā* because He descends to the material world and reestablishes religious principles by exhibiting all godly qualities Himself and inspiring them in others. A living entity who develops the transcendental qualities found in the Lord receives immeasurable benefit and eventually goes with the Lord back to His own abode, where all living beings are liberated and fully endowed with the transcendental nature.

Śrīla Sanātana Gosvāmī further explains that the Lord manifests a specific spiritual quality for the benefit of each living entity. Since there are innumerable living entities within the confines of the material creation, the Lord manifests infinite qualities. Thus every conditioned soul can appreciate the Supreme Lord in a particular way.

The example is given here that even if the most learned scholars could someday count the particles of earth, snow and light, they would still fail to understand the qualities of the Lord. In this example earth, snow and light are progressively more subtle; thus it is to be understood that there is an increasing difficulty in counting their virtually infinite particles. According to Śrīla Viśvanātha Cakravartī Ṭhākura, great personalities like Lord Saṅkarṣaṇa actually *have* counted the number of atoms on the earth, and even the molecules in the entire universe. Yet even such a personality as Saṅkarṣaṇa, who has been continuously chanting the glories of the Lord since time immemorial, has not even approached a final count of those glories.

Lord Kṛṣṇa exhibits His most astonishing qualities during His childhood pastimes in Vṛndāvana, where He steals butter from the cowherd ladies, dances with His girlfriends, and plays with His cowherd boyfriends as their most dear companion. Although appearing like ordinary human activities, such sublime pastimes embody Lord Kṛṣṇa's immeasurable and innumerable beautiful transcendental qualities, which are the life and soul of the pure devotees.

TEXT 8

तत्तेऽनुकम्पां सुसमीक्षमाणो
भुञ्जान एवात्मकृतं विपाकम्

हृद्वाग्वपुर्भिर्विदधन्नमस्ते जीवेत यो मुक्तिपदे स दायभाक्

*tat te 'nukampāṁ su-samīkṣamāṇo
bhuñjana evātma-kṛtaṁ vipākam
hṛd-vāg-vapurbbhir vidadhan namas te
jīveta yo mukti-pade sa dāya-bhāk*

tat—therefore; *te*—Your; *anukampām*—compassion; *su-samīkṣamāṇaḥ*—earnestly hoping for; *bhuñjanaḥ*—enduring; *eva*—certainly; *ātma-kṛtam*—done by himself; *vipākam*—the fruitive results; *hṛt*—with his heart; *vāk*—words; *vapurbbhiḥ*—and body; *vidadhan*—offering; *namaḥ*—obeisances; *te*—unto You; *jīveta*—lives; *yaḥ*—anyone who; *mukti-pade*—to the position of liberation; *saḥ*—he; *dāya-bhāk*—the rightful heir.

My dear Lord, one who earnestly waits for You to bestow Your causeless mercy upon him, all the while patiently suffering the reactions of his past misdeeds and offering You respectful obeisances with his heart, words and body, is surely eligible for liberation, for it has become his rightful claim.

Śrīla Śrīdhara Svāmī explains in his commentary that just as a legitimate son has to simply remain alive to gain an inheritance from his father, one who simply remains alive in Kṛṣṇa consciousness, following the regulative principles of *bhakti-yoga*, automatically becomes eligible to receive the mercy of the Personality of Godhead. In other words, he will be promoted to the kingdom of God.

The word *su-samīkṣamāṇa* indicates that a devotee earnestly awaits the mercy of the Supreme Lord even while suffering the painful effects of previous sinful activities. Lord Kṛṣṇa explains in the *Bhagavad-gītā* that a devotee who fully surrenders unto Him is no longer liable to suffer the reactions of his previous *karma*. However, because in his mind a devotee may still maintain the remnants of his previous sinful mentality, the Lord removes the last vestiges of the enjoying spirit by giving His devotee punishments that may sometimes resemble sinful reactions. The purpose of the entire creation of God is to rectify the living entity's tendency to enjoy without the Lord, and therefore the particular

punishment given for a sinful activity is specifically designed to curtail the mentality that produced the activity. Although a devotee has surrendered to the Lord's devotional service, until he is completely perfect in Kṛṣṇa consciousness he may maintain a slight inclination to enjoy the false happiness of this world. The Lord therefore creates a particular situation to eradicate this remaining enjoying spirit. This unhappiness suffered by a sincere devotee is not technically a karmic reaction; it is rather the Lord's special mercy for inducing His devotee to completely let go of the material world and return home, back to Godhead.

A sincere devotee earnestly desires to go back to the Lord's abode. Therefore he willingly accepts the Lord's merciful punishment and continues offering respects and obeisances to the Lord with his heart, words and body. Such a bona fide servant of the Lord, considering all hardship a small price to pay for gaining the personal association of the Lord, certainly becomes a legitimate son of God, as indicated here by the words *dāya-bhāka*. Just as one cannot approach the sun without becoming fire, one cannot approach the supreme pure, Lord Kṛṣṇa, without undergoing a rigid purificatory process, which may appear like suffering but which is in fact a curative treatment administered by the personal hand of the Lord.

TEXT 9

पश्येश मेऽनार्यमनन्त आद्ये
 परात्मनि त्वय्यपि मायिमायिनि
 मायां वितत्येक्षितुमात्मवैभवं
 ह्यहं कियानैच्छमिवार्चिरग्नौ

paśyeśa me 'nāryam ananta ādye
parātmāni tvayy api māyi-māyini
māyāṁ vitatyekṣitum ātma-vaibhavaṁ
hy ahaṁ kiyān iccham ivārcir agnau

paśya—just see; *īśa*—O Lord; *me*—my; *anāryam*—contemptible behavior; *anante*—against the unlimited; *ādye*—the primeval; *para-ātmani*—the Supersoul; *tvayi*—You; *api*—even; *māyi-māyini*—for the

masters of illusion; *māyām*—(my) illusory potency; *vitatya*—spreading; *īkṣitum*—to see; *ātma*—Your; *vaibhavam*—power; *hi*—indeed; *aham*—I; *kiyān*—how much; *aiccham*—I desired; *iva*—just like; *arciḥ*—a small spark; *agnau*—in comparison to the whole fire.

My Lord, just see my uncivilized impudence! To test Your power I tried to extend my illusory potency to cover You, the unlimited and primeval Supersoul, who bewilder even the masters of illusion. What am I compared to You? I am just like a small spark in the presence of a great fire.

A great fire produces many sparks, which are insignificant in comparison to it. Indeed, if one of the small sparks were to try to burn the original fire, the attempt would be simply ludicrous. Similarly, even the creator of the entire universe, Lord Brahmā, is an insignificant spark of the potency of God, and therefore Brahmā's attempt to bewilder the Supreme Lord was certainly ludicrous.

Brahmā here addresses Lord Kṛṣṇa as *īśa*, which indicates that Kṛṣṇa is not only the supreme master of everyone but is also specifically the master of Brahmā, who creates the universe directly under the guidance of the Lord and who, indeed, is born directly from the Lord's own body. Brahmā felt ashamed of his impudent attempt at deluding Lord Kṛṣṇa, and he was therefore perfectly willing to be punished or forgiven by the Lord, according to His decision. If Lord Kṛṣṇa does not mercifully punish His devotees when they act improperly, their foolishness will simply increase and gradually completely overwhelm their devotional sentiments. Therefore Lord Kṛṣṇa kindly disciplines His devotees and maintains them on the progressive path back home, back to Godhead.

TEXT 10

अतः क्षमस्वाच्युत मे रजोभुवो
ह्यजानतस्त्वत्पृथगीशमानिनः
अजावलेपान्धतमोऽन्धचक्षुष
एषोऽनुकम्प्यो मयि नाथवानिति

ataḥ kṣamasvācyuta me rajo-bhuvo

hy ajānatas tvat-ṛthag-īśa-māninaḥ
ajāvalepāndha-tamo-'ndha-cakṣuṣa
eṣo 'nukampyo mayi nāthavān iti

ataḥ—therefore; kṣamasva—please excuse; acyuta—O infallible Lord; me—me; rajaḥ-bhuvāḥ—who have taken birth in the mode of passion; hi—indeed; ajānataḥ—being ignorant; tvat—from You; ṛthag—separate; īśa—a controller; māninaḥ—presuming myself; aja—the unborn creator; avalepa—the covering; andha-tamaḥ—by such darkness of ignorance; andha—blinded; cakṣuṣaḥ—my eyes; eṣaḥ—this person; anukampyaḥ—should be shown mercy; mayi—Me; nātha-vān—having as his master; iti—thus thinking.

Therefore, O infallible Lord, kindly excuse my offenses. I have taken birth in the mode of passion and am therefore simply foolish, presuming myself a controller independent of Your Lordship. My eyes are blinded by the darkness of ignorance, which causes me to think of myself as the unborn creator of the universe. But please consider that I am Your servant and therefore worthy of Your compassion.

In his commentary, Śrīla Viśvanātha Cakravartī Ṭhākura explains that Brahmā wanted to present the following argument to the Lord: "My dear Lord, because I have acted so badly I certainly deserve to be punished. On the other hand, because I am so ignorant You should consider me an innocent fool and be merciful to me. Thus, although I deserve both punishment and forgiveness, I humbly beg You to exercise tolerance in this matter and simply forgive me and show me Your mercy."

The words *nāthavān iti* indicate that Lord Brahmā wanted to humbly remind Lord Kṛṣṇa that He was, after all, Brahmā's father and master and should therefore forgive the unfortunate transgressions of His humble servant. Every conditioned soul, whether he be Lord Brahmā or an insignificant ant, falsely identifies himself with the material world and in this way forgets his eternal relationship with the Supreme Personality of Godhead. Lord Brahmā, because of his prestigious position as the cosmic creator, also tends to identify himself as the lord of this world, and thus he sometimes forgets his position as an insignificant servant of the Supreme Lord. Now, by Lord Kṛṣṇa's mercy, this false identification is being rectified and Lord Brahmā is remembering his

constitutional position as the eternal servant of God.

TEXT 11

क्वाहं तमोमहदहंखचराग्निवार्भू-
संवेष्टिताण्डघटसप्तवितस्तिकायः
क्वेदृग्विधाविगणिताण्डपराणुचर्या-
वाताध्वरोमविवरस्य च ते महित्वम्

*kvāham tamo-mahad-aham-kha-carāgni-vār-bhū-
samveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ
kvedṛg-vidhāvigaṇitāṇḍa-paraṇu-caryā-
vātādhva-roma-vivarasya ca te mahitvam*

kva—where; *aham*—I; *tamaḥ*—the material nature; *mahat*—the total material energy; *aham*—false ego; *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *samveṣṭita*—surrounded by; *aṇḍa-ghaṭa*—a potlike universe; *sapta-vitasti*—seven spans; *kāyaḥ*—body; *kva*—where; *īdṛk*—such; *vidhā*—like; *avigaṇita*—unlimited; *aṇḍa*—universes; *para-aṇu*—like the atomic dust; *caryā*—moving; *vāta-adhva*—airholes; *roma*—of hair on the body; *vivarasya*—of the holes; *ca*—also; *te*—Your; *mahitvam*—greatness.

What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window.

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Five, Text 72, Śrīla Prabhupāda gives the following purport for this verse: "Then Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer in his defeat. A conditioned soul—even one so great as Brahmā, who manages the affairs of the entire universe—cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī

Brahmā regarding our insignificance in comparison with God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power."

In *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen, Śrīla Prabhupāda further comments on this verse: "Lord Brahmā realized his actual position. He is certainly the supreme teacher of this universe, in charge of the production of material nature, consisting of the complete material energy, false ego, sky, air, fire, water and earth. Such a universe may be gigantic, but it can be measured, just as we measure our body as seven spans. Generally, everyone's personal bodily measurement is calculated to be seven spans of his hand. This particular universe may appear to be a very gigantic body, but it is nothing but the measurement of seven spans for Lord Brahmā."

Aside from this universe, there are unlimited other universes outside the jurisdiction of this particular Lord Brahmā. Just as innumerable atomic infinitesimal fragments pass through the holes of a screened window, so millions and trillions of universes in their seedling form are coming out from the bodily pores of Mahā-Viṣṇu, and that Mahā-Viṣṇu is but a part of the plenary expansion of Kṛṣṇa. Under these circumstances, although Lord Brahmā is the supreme creature within this universe, what is his importance in the presence of Lord Kṛṣṇa?

TEXT 12

उत्क्षेपणं गर्भगतस्य पादयोः
किं कल्पते मातुरधोक्षजागसे
किमस्तिनास्तिव्यपदेशभूषितं
तवास्ति कुक्षेः कियदप्यनन्तः

*utkṣepaṇam garbha-gatasya pādayoḥ
kim kalpate mātur adhokṣajāgase
kim asti-nāsti-vyapadeśa-bhūṣitam
tavāsti kukṣeḥ kiyad apy anantaḥ*

utkṣepaṇam—the kicking; *garbha-gatasya*—of a child in the womb; *pādayoḥ*—of the legs; *kim*—what; *kalpate*—amounts to; *mātuḥ*—for the mother; *adhokṣaja*—O transcendental Lord; *āgase*—as an offense; *kim*—

what; *asti*—it exists; *na asti*—it does not exist; *vyapadeśa*—by the designations; *bhūṣitam*—decorated; *tava*—Your; *asti*—there is, *kukṣeḥ*—of the abdomen; *kiyat*—how much; *api*—even; *anantaḥ*—external.

O Lord Adhokṣaja, does a mother take offense when the child within her womb kicks with his legs? And is there anything in existence—whether designated by various philosophers as real or as unreal—that is actually outside Your abdomen?

Śrīla Prabhupāda comments as follows on this verse in *Kṛṣṇa, the Supreme Personality of Godhead*, Chapter Fourteen: "Lord Brahmā therefore compared himself to a little child within the womb of his mother. If the child within the womb plays with his hands and legs, and while playing touches the body of the mother, is the mother offended with the child? Of course she isn't. Similarly, Lord Brahmā may be a very great personality, and yet not only Brahmā but everything that be is existing within the womb of the Supreme Personality of Godhead. The Lord's energy is all-pervading: there is no place in the creation where it is not acting. Since everything is existing within the energy of the Lord, the Brahmā of this universe or the Brahmās of the many other millions and trillions of universes are existing within the energy of the Lord; therefore the Lord is considered to be the mother, and everything existing within the womb of the mother is considered to be the child. And the good mother is never offended with the child, even if he touches the body of the mother by kicking his legs."

TEXT 13

जगत्त्रयान्तोदधिसम्प्लवोदे
नारायणस्योदरनाभिनालात्
विनिर्गतोऽजस्त्विति वाङ् न वै मृषा
किन्त्वीश्वर त्वन्न विनिर्गतोऽस्मि

jagat-trayāntodadhi-samplavode
nārāyaṇasyodara-nābhi-nālāt
vinirgato 'jas tv iti vāñ na vai mṛṣā
kintv īśvara tvan na vinirgato 'smi

jagat-traya—of the three worlds; *anta*—in the dissolution; *udadhi*—of all the oceans; *samplava*—of the total deluge; *ude*—in the water; *nārāyaṇasya*—of the Supreme Personality of Godhead, Nārāyaṇa; *udara*—growing from the abdomen; *nābhi*—from the navel; *nālāt*—out of the lotus stem; *vinirgataḥ*—came out; *ajaḥ*—Brahmā; *tu*—indeed; *iti*—thus speaking; *vāk*—the words; *na*—are not; *vai*—certainly; *mṛṣā*—false; *kintu*—thus; *īśvara*—O Lord; *tvat*—from You; *na*—not; *vinirgataḥ*—specifically emanated; *asmi*—am I.

My dear Lord, it is said that when the three planetary systems are merged into the water at the time of dissolution, Your plenary portion, Nārāyaṇa, lies down on the water, gradually a lotus flower grows from His navel, and Brahmā takes birth upon that lotus flower. Certainly, these words are not false. Thus am I not born from You?

Although every living being is a child of God, Lord Brahmā here makes a special claim because he takes birth on a lotus flower that emanates from the navel of Nārāyaṇa, the Personality of Godhead. Ultimately, all living beings are equally expansions of the transcendental body of the Supreme Lord. But Brahmā has an intimate relationship with the Lord because of the activities of universal creation, and so he uses the prefix *vi* in the word *vinirgata* to beg the Lord's special mercy. Lord Brahmā is called *aja* because he is not born from any mother but rather emanates directly from the body of the Lord. As Śrīla Prabhupāda states in *Kṛṣṇa, the Supreme Personality of Godhead*, "It is naturally concluded that the mother of Brahmā is Nārāyaṇa." On these grounds, Lord Brahmā is requesting special forgiveness for his offenses.

TEXT 14

नारायणस्त्वं न हि सर्वदेहिनाम्
आत्मास्यधीशाखिललोकसाक्षी
नारायणोऽङ्गं नरभूजलायनात्
तच्चापि सत्यं न तवैव माया

*nārāyaṇas tvam na hi sarva-dehinām
ātmāsy adhīśākhila-loka-sākṣī*

nārāyaṇo 'ṅgam nara-bhū-jalāyanāt

tac cāpi satyaṁ na tavaiva māyā

nārāyaṇaḥ—the Supreme Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—whether; *sarva*—of all; *dehinām*—embodied living beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O supreme controller; *akhila*—of all; *loka*—planets; *sākṣī*—the witness; *nārāyaṇaḥ*—Lord Śrī Nārāyaṇa; *aṅgam*—the expanded plenary portion; *nara*—from the Supreme Personality; *bhū*—originating; *jala*—of the water; *ayanāt*—because of being the manifesting source; *tat*—that (expansion); *ca*—and; *api*—indeed; *satyaṁ*—true; *na*—not; *tava*—Your; *eva*—at all; *māyā*—illusory energy.

Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe. He is real, not a product of Your illusory Māyā.

In the *Caitanya-caritāmṛta*, *Ādi-līlā*, Chapter Two, Text 30, Śrīla Prabhupāda comments on this verse as follows: "This statement was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He was really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their cows from the pasturing grounds, but when he returned to the pastures he saw that all the boys and cows were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth."

In his commentary on this verse, Śrīla Sanātana Gosvāmī has elaborately explained the expansion of the Viṣṇu, or Nārāyaṇa,

incarnations from the original form of Godhead, Lord Śrī Kṛṣṇa. The essence is that although Lord Brahmā was born from Lord Nārāyaṇa, Brahmā now understands that Nārāyaṇa is Himself a mere expansion of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

TEXT 15

तच्चेज्जलस्थं तव सज्जगद्वपुः
किं मे न दृष्टं भगवंस्तदैव
किं वा सुदृष्टं हृदि मे तदैव
किं नो सपद्येव पुनर्व्यदर्शि

*tac cej jala-stham tava sajj jagad-vapuḥ
kim me na dṛṣṭam bhagavaṁs tadaiva
kim vā su-dṛṣṭam hṛdi me tadaiva
kim no sapady eva punar vyadarśi*

tat—that; *cet*—if; *jala-stham*—situated upon the water; *tava*—Your; *sat*—real; *jagat*—sheltering the entire universe; *vapuḥ*—the transcendental body; *kim*—why; *me*—by me; *na dṛṣṭam*—was not seen; *bhagavan*—O Supreme Lord; *tadā eva*—at that very time; *kim*—why; *vā*—or; *su-dṛṣṭam*—perfectly seen; *hṛdi*—within the heart; *me*—by me; *tadā eva*—just then; *kim*—why; *na*—not; *u*—on the other hand; *sapadi*—suddenly; *eva*—indeed; *punaḥ*—again; *vyadarśi*—was seen.

My dear Lord, if Your transcendental body, which shelters the entire universe, is actually lying upon the water, then why were You not seen by me when I searched for You? And why, though I could not envision You properly within my heart, did You then suddenly reveal Yourself?

Lord Brahmā here refers to his experience at the dawn of cosmic creation. As described in the Second Canto of Śrīmad-Bhāgavatam, Lord Brahmā took birth on the seat of a giant lotus whose stem emanated from the navel of Nārāyaṇa. Brahmā was bewildered as to his whereabouts, function and identity, and therefore he tried to trace out the source of the lotus stem, searching for clear information. Unable to find the Personality of Godhead, he returned to his seat and engaged in severe austerities, having been ordered to do so by the transcendental

voice of the Lord, who could be heard but not seen. After long meditation, Brahmā saw the Lord but then again lost sight of Him. Thus Brahmā concludes that the transcendental body of the Personality of Godhead is not material but rather an eternal, spiritual form endowed with inconceivable mystic potencies. In other words, Lord Brahmā should not have challenged the Personality of Godhead, the Lord of all mystic power.

TEXT 16

अत्रैव मायाधमनावतारे
 ह्यस्य प्रपञ्चस्य बहिः स्फुटस्य
 कृत्स्नस्य चान्तर्जठरे जनन्या
 मायात्वमेव प्रकटीकृतं ते

*atraiva māyā-dhamanāvatāre
 hy asya prapañcasya bahiḥ sphuṭasya
 kṛtsnasya cāntar jaṭhare jananyā
 māyātvam eva prakāṭī-kṛtaṁ te*

atra—in this; *eva*—indeed; *māyā-dhamana*—O subduer of Māyā; *avatāre*—in the incarnation; *hi*—certainly; *asya*—of this; *prapañcasya*—created material manifestation; *bahiḥ*—externally; *sphuṭasya*—which is visible; *kṛtsnasya*—entire; *ca*—and; *antaḥ*—within; *jaṭhare*—Your abdomen; *jananyāḥ*—unto Your mother; *māyātvam*—Your bewildering potency; *eva*—indeed; *prakāṭī-kṛtam*—has been demonstrated; *te*—by You.

My dear Lord, in this incarnation You have proved that You are the supreme controller of Māyā. Although You are now within this universe, the whole universal creation is within Your transcendental body—a fact You demonstrated by exhibiting the universe within Your abdomen before Your mother, Yaśodā.

Lord Brahmā here describes the inconceivable spiritual potency of the Lord. We may find a pot within a house, but we can hardly expect to find the house within the same pot. By the Lord's spiritual potency, however, He can appear within this universe and simultaneously exhibit

all the universes within His body. One may argue that since the universes seen by mother Yaśodā within Lord Kṛṣṇa's abdomen were within the Lord's body, they are different from the illusory material universes manifest externally. Here Lord Brahmā refutes that argument, however. Lord Kṛṣṇa is *māyā-dhamana*, the supreme controller of illusion. By the Lord's own supreme mystic potency, He can bewilder even illusion herself, and thus the Lord actually exhibited all the material universes within His body. This is *māyātvam*, the supreme bewildering potency of the Personality of Godhead.

TEXT 17

यस्य कुक्षाविदं सर्वं
सात्मं भाति यथा तथा
तत्त्वय्यपीह तत्सर्वं
किमिदं मायया विना

*yasya kukṣāv idam sarvaṁ
sātmam bhāti yathā tathā
tat tvayy apīha tat sarvaṁ
kim idam māyayā vinā*

yasya—of whom; *kukṣau*—within the abdomen; *idam*—this cosmic manifestation; *sarvam*—all; *sa-ātmam*—including Yourself; *bhāti*—is manifested; *yathā*—as; *tathā*—so; *tat*—that; *tvayi*—within You; *apī*—although; *iha*—here externally; *tat*—that cosmic manifestation; *sarvam*—whole; *kim*—what; *idam*—this; *māyayā*—the influence of Your inconceivable energy; *vinā*—without.

Just as this entire universe, including You, was exhibited within Your abdomen, so it is now manifested here externally in the same exact form. How could such things happen unless arranged by Your inconceivable energy?

Śrīla Prabhupāda comments on this verse as follows in *Kṛṣṇa, the Supreme Personality of Godhead*: "Lord Brahmā stressed herein that without accepting the inconceivable energy of the Supreme Personality of Godhead, one cannot explain things as they are."

TEXT 18

अद्यैव त्वदृतेऽस्य किं मम न ते मायात्वमादर्शितम्
एकोऽसि प्रथमं ततो व्रजसुहृद्वत्साः समस्ता अपि
तावन्तोऽसि चतुर्भुजास्तदखिलैः साकं मयोपासितास्
तावन्त्येव जगन्त्यभूस्तदमितं ब्रह्माद्वयं शिष्यते

*adyaiva tvad ṛte 'sya kim mama na te māyātvam ādarśitam
eko 'si prathamam tato vraja-suhṛd-vatsāḥ samastā api
tāvanto 'si catur-bhujās tad akhilaiḥ sākam mayopāsītās
tāvanty eva jaganty abhūs tad amitam brahmādvayam śiṣyate*

adya—today; *eva*—just; *tvad ṛte*—apart from You; *asya*—of this universe; *kim*—what; *mama*—to me; *na*—not; *te*—by You; *māyātvam*—the basis in Your inconceivable potency; *ādarśitam*—shown; *ekaḥ*—alone; *asi*—You are; *prathamam*—first of all; *tataḥ*—then; *vraja-suhṛt*—Your cowherd boyfriends of Vṛndāvana; *vatsāḥ*—and the calves; *samastāḥ*—all; *api*—even; *tāvantaḥ*—of the same number; *asi*—You became; *catur-bhujāḥ*—four-handed forms of Lord Viṣṇu; *tat*—then; *akhilaiḥ*—by all; *sākam*—together with; *mayā*—myself; *upāsītāḥ*—being worshiped; *tāvanti*—of the same number; *eva*—also; *jaganti*—universes; *abhūḥ*—You became; *tat*—then; *amitam*—the unlimited; *brahma*—Absolute Truth; *advayam*—one without a second; *śiṣyate*—You now remain.

Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Supreme Absolute Truth, one without a second. As stated in the Vedic literature, *sarvaṁ khalv idam brahma*: everything that exists is an expansion of the Supreme Personality of Godhead. Thus everything is ultimately part and parcel of the Lord's spiritual existence.

By Lord Kṛṣṇa's causeless mercy, Lord Brahmā personally experienced that all existence, being the potency of God, is nondifferent from Him.

TEXT 19

अजानतां त्वत्पदवीमनात्मन्य्
आत्मात्मना भासि वितत्य मायाम्
सृष्टाविवाहं जगतो विधान
इव त्वमेषोऽन्त इव त्रिनेत्रः

*ajānatām tvat-padaṅvīm anātmany
ātmātmanā bhāsi vitatya māyām
sṛṣṭāv ivāhaṁ jagato vidhāna
iva tvam eṣo 'nta iva trinetraḥ*

ajānatām—to persons who are in ignorance; *tvat-padaṅvīm*—of Your transcendental position; *anātmāni*—in the material energy; *ātmā*—Yourself; *ātmānā*—by Yourself; *bhāsi*—appear; *vitatya*—expanding; *māyām*—Your inconceivable energy; *sṛṣṭau*—in the matter of creation; *iva*—as if; *aham*—I, Brahmā; *jagataḥ*—of the universe; *vidhāne*—in the maintenance; *iva*—as if; *tvam eṣaḥ*—Yourself; *ante*—in the annihilation; *iva*—as if; *tri-netraḥ*—Lord Śiva.

To persons ignorant of Your actual transcendental position, You appear as part of the material world, manifesting Yourself by the expansion of Your inconceivable energy. Thus for the creation of the universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva].

Although the impersonal Māyāvādī philosophers think that the demigods are illusory, Lord Brahmā, Lord Śiva and Lord Viṣṇu are stated here to be expansions of the Supreme Personality of Godhead and are thus real. Indeed, they are the extraordinarily powerful controllers of the universe. The ultimate truth is a supreme and beautiful person, and thus throughout the creation of God we will always find the personal touch.

TEXT 20

सुरेष्वृषिष्वीश तथैव नृष्वपि

तिर्यक्षु यादःस्वपि तेऽजनस्य
जन्मासतां दुर्मदनिग्रहाय
प्रभो विधातः सद्नुग्रहाय च

*sureṣv ṛṣiṣv īśa tathaiva nṛṣv api
tiryakṣu yādaḥsv api te 'janasya
janmāsatām durmada-nigrahāya
prabho vidhātaḥ sad-anugrahāya ca*

sureṣu—among the demigods; *ṛṣiṣu*—among the great sages; *īśa*—O Lord; *tathā*—as well as; *eva*—indeed; *nṛṣu*—among the human beings; *api*—and; *tiryakṣu*—among animals; *yādaḥsu*—among aquatics; *api*—also; *te*—of You; *ajanasya*—who never takes material birth; *janma*—the birth; *asatām*—of the nondevotees; *durmada*—the false pride; *nigrahāya*—for the purpose of subduing; *prabho*—O master; *vidhātaḥ*—O creator; *sat*—to the faithful devotees; *anugrahāya*—for the purpose of showing mercy; *ca*—and.

O Lord, O supreme creator and master, You have no material birth, yet to defeat the false pride of the faithless demons and show mercy to Your saintly devotees, You take birth among the demigods, sages, human beings, animals and even the aquatics.

Among the demigods Lord Kṛṣṇa appears in such forms as Vāmanadeva, among the sages as Paraśurāma, among human beings as Lord Kṛṣṇa Himself and as Lord Rāmacandra, and among animals as the boar incarnation. Lord Kṛṣṇa appears among the aquatics as Matsya, the gigantic fish. Indeed, the plenary expansions of the Supreme Personality of Godhead are innumerable, as the Lord relentlessly comes down within the universes to smash the false pride of the atheists and show mercy to the saintly devotees.

In another sense, the Lord never appears, since He exists eternally. His appearance is like that of the sun, which is always present in the sky but which periodically appears to our vision.

TEXT 21

को वेत्ति भूमन् भगवन् परात्मन्

योगेश्वरोतीर्भवत्त्रिलोक्याम्
क्व वा कथं वा कति वा कदेति
विस्तारयन् क्रीडसि योगमायाम्

*ko vetti bhūman bhagavan parātman
yogeśvarotīr bhavatas tri-lokyām
kva vā katham vā kati vā kadeti
vistārayan krīḍasi yoga-māyām*

*kaḥ—*who; *vetti*—knows; *bhūman*—O supreme great one; *bhagavan*—O Supreme Personality of Godhead; *para-ātman*—O Supreme Soul; *yoga-īśvara*—O master of mystic power; *ūtīḥ*—the pastimes; *bhavataḥ*—of Your Lordship; *tri-lokyām*—in the three worlds; *kva*—where; *vā*—or; *katham*—how; *vā*—or; *kati*—how many; *vā*—or; *kadā*—when; *iti*—thus; *vistārayan*—expanding; *krīḍasi*—You play; *yoga-māyām*—Your spiritual energy.

O supreme great one! O Supreme Personality of Godhead! O Supersoul, master of all mystic power! Your pastimes are taking place continuously in these three worlds, but who can estimate where, how and when You are employing Your spiritual energy and performing these innumerable pastimes? No one can understand the mystery of how Your spiritual energy acts.

Brahmā previously stated that Lord Kṛṣṇa incarnates among the demigods, human beings, animals, fish and so on. This does not mean, however, that the Lord is degraded by His incarnations. As Brahmā clarifies here, no conditioned soul can understand the transcendental nature of the Lord's activities, which He enacts through His spiritual potency. Although the Lord is *bhūman*, the supremely great one, He is still Bhagavān, the supremely beautiful personality exhibiting pastimes of love in His own abode. At the same time He is Paramātmā, the all-pervading Supersoul, who witnesses and sanctions all the activities of conditioned souls. The Lord's multiple identity is explained by the term *yogeśvara*. The Absolute Truth is the master of all mystic potencies, and although He is one and supreme, He manifests His greatness and opulence in many different ways.

Such elevated spiritual matters can hardly be understood by foolish persons primitively identifying themselves with the insignificant material body. These conditioned souls, such as atheistic scientists, consider their own puffed-up intelligence supreme. Gullibly placing their firm faith in material illusion, they are captured by the modes of nature and driven far away from knowledge of God.

TEXT 22

तस्मादिदं जगदशेषमसत्स्वरूपं
स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम्
त्वय्येव नित्यसुखबोधतनावनन्ते
मायात उद्यदपि यत्सदिवावभाति

*tasmād idam jagad aśeṣam asat-svarūpaṁ
svaṇnābham asta-dhiṣaṇaṁ puru-duḥkha-duḥkham
tvayy eva nitya-sukha-bodha-tanāv anante
māyāta udyad api yat sad ivāvabhāti*

tasmāt—therefore; *idam*—this; *jagat*—cosmic manifestation; *aśeṣam*—entire; *asat-svarūpaṁ*—whose existence is unreal in the sense of temporary; *svaṇna-ābham*—like a dream; *asta-dhiṣaṇam*—wherein awareness becomes covered over; *puru-duḥkha-duḥkham*—full of repeated miseries; *tvayi*—within You; *eva*—indeed; *nitya*—eternal; *sukha*—happy; *bodha*—conscious; *tanau*—whose personal appearances; *anante*—who is unlimited; *māyātaḥ*—by the illusory energy; *udyat*—coming forth; *api*—although; *yat*—which; *sat*—real; *iva*—as if; *avabhāti*—appears.

Therefore this entire universe, which like a dream is by nature unreal, nevertheless appears real, and thus it covers one's consciousness and assails one with repeated miseries. This universe appears real because it is manifested by the potency of illusion emanating from You, whose unlimited transcendental forms are full of eternal happiness and knowledge.

As an object of enjoyment or a permanent residence for the conditioned souls, the material universe is certainly illusion, nothing more than a

dream. One may give the analogy that the vision of abundant water in a desert is no more than a dream, although real water exists elsewhere. Similarly, the vision of home, happiness and reality within matter is certainly no better than a foolish dream in which repeated miseries appear.

In another sense, however, the universe is real. In his commentary on *Vedānta-sūtra*, Śrīla Madhvācārya has confirmed this by quoting the following statement from the Vedic *śruti-mantras*: *satyaṃ hy evedaṃ viśvam asṛjata*. "This universe, created by the Lord, is real." The perfect authority of the *Vedas* thus certifies this universe to be real; nevertheless, because our knowledge is stolen by illusion (as indicated here by the words *asta-dhiṣaṇam*), we cannot properly understand this universe or the Supreme Lord who has created it. As the expansion of Lord Kṛṣṇa, the universe is real and is meant for being engaged in His service. One who accepts the kingdom of God as home, the Lord Himself as the object of love, and the material universe as paraphernalia for being engaged in the Lord's service dwells within eternal reality wherever he may go within the material and spiritual worlds.

TEXT 23

एकस्त्वमात्मा पुरुषः पुराणः
 सत्यः स्वयंज्योतिरनन्त आद्यः
 नित्योऽक्षरोऽजस्रसुखो निरञ्जनः
 पूर्णाद्वयो मुक्त उपाधितोऽमृतः

*ekas tvam ātmā puruṣaḥ purāṇaḥ
 satyaḥ svayaṃ-jyotir ananta ādyaḥ
 nityo 'kṣaro 'jasra-sukho nirañjanaḥ
 pūrṇādvayo mukta upādhito 'mṛtaḥ*

ekaḥ—one; *tvam*—You; *ātmā*—the Supreme Soul; *puruṣaḥ*—the Supreme Person; *purāṇaḥ*—the oldest; *satyaḥ*—the Absolute Truth; *svayaṃ-jyotiḥ*—self-manifested; *anantaḥ*—without end; *ādyaḥ*—without beginning; *nityaḥ*—eternal; *akṣaraḥ*—indestructible; *ajasra-sukhaḥ*—whose happiness cannot be obstructed; *nirañjanaḥ*—devoid of contamination; *pūrṇa*—complete; *advayaḥ*—without a second; *muktaḥ*

—free; *upādhitaḥ*—from all material designations; *amṛtaḥ*—deathless.

You are the one Supreme Soul, the primeval Supreme Personality, the Absolute Truth—self-manifested, endless and beginningless. You are eternal and infallible, perfect and complete, without any rival and free from all material designations. Your happiness can never be obstructed, nor have You any connection with material contamination. Indeed, You are the indestructible nectar of immortality.

Śrīla Śrīdhara Svāmī explains how the various terms of this verse demonstrate that the transcendental body of Lord Kṛṣṇa is free from the characteristics of material bodies. All material bodies go through six phases: birth, growth, maturity, reproduction, decline and destruction. But Lord Kṛṣṇa does not take material birth, since He is the original reality, a fact clearly indicated here by the word *adya*, "original." We take our material birth within a particular material atmosphere, in material bodies that are amalgamations of various material elements. Since Lord Kṛṣṇa existed long before the creation of any material atmosphere or element, there is no question of material birth for His transcendental body.

Similarly, the word *pūrṇa*, meaning "full and complete," refutes the concept that Lord Kṛṣṇa could grow, since He is ever-existing in fullness. When one's material body becomes mature, one can no longer enjoy as in youth; but the words *ajasra-sukha*, "enjoying unobstructed happiness," indicate that Lord Kṛṣṇa's body never reaches so-called middle age, since it is always full of spiritual youthful bliss. The word *akṣara*, "undiminishing," refutes the possibility that Lord Kṛṣṇa's body grows old or declines, and the word *amṛta*, "immortal" negates the possibility of death.

In other words, Lord Kṛṣṇa's transcendental body is free from the transformations of material bodies. The Lord does, however, create innumerable worlds and expand Himself as innumerable living entities. But the Lord's so-called reproduction is completely spiritual and does not take place at a certain phase of bodily existence; rather, it constitutes the Lord's eternal proclivity to expand His spiritual bliss and glories. As the Lord states in *śruti*, *pūrvam evāham ihāsam*: "I alone existed in the beginning." Therefore here the Lord is called *puruṣaḥ purāṇaḥ*, "the

primeval enjoyer. "This original *puruṣa* expands Himself as the Supersoul and enters every living being. Still, He is ultimately the Absolute Truth, Kṛṣṇa, as stated in the *Gopāla-tāpanī Upaniṣad*: *yaḥ sākṣāt para-brahmeti govindam sac-cid-ānanda-vigrahaṁ vṛndāvana-sura-bhūruha-talāsīnam*. "The Absolute Truth Himself is Govinda, who has an eternal form of bliss and knowledge and who is sitting beneath the shady desire trees of Vṛndāvana." This Absolute Truth is beyond material ignorance and beyond even ordinary spiritual knowledge, as stated in the same *Gopāla-tāpanī śruti*: *vidyāvidyābhyāṁ bhinnaḥ*. Thus, in many ways the supremacy of Lord Kṛṣṇa has been established in the Vedic literature, and it is here confirmed by Lord Brahmā himself.

TEXT 24

एवंविधं त्वां सकलात्मनामपि
स्वात्मानमात्मात्मतया विचक्षते
गुर्वर्कलब्धोपनिषत्सुचक्षुषा
ये ते तरन्तीव भवानृताम्बुधिम्

*evam-vidham tvām sakalātmanām api
svātmānam ātmāmatayā vicakṣate
gurv-arka-labdhopaniṣat-sucakṣuṣā
ye te tarantīva bhavānṛtāmbudhim*

evam-vidham—as thus described; *tvām*—You; *sakala*—of all; *ātmanām*—souls; *api*—indeed; *sva-ātmānam*—the very Soul; *ātma-ātmayā*—as the Supersoul; *vicakṣate*—they see; *guru*—from the spiritual master; *arka*—who is like the sun; *labdha*—received; *upaniṣat*—of confidential knowledge; *su-cakṣuṣā*—by the perfect eye; *ye*—who; *te*—they; *taranti*—cross over; *iva*—easily; *bhava*—of material existence; *anṛta*—which is not real; *ambudhim*—the ocean.

Those who have received the clear vision of knowledge from the sunlike spiritual master can see You in this way, as the very Soul of all souls, the Supersoul of everyone's own self. Thus understanding Your original personality, they are able to cross over the ocean of illusory material existence.

As confirmed in the *Bhagavad-gītā* (4.9),

*janma karma ca me divyam
evam yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna."

TEXT 25

**आत्मानमेवात्मतयाविजानतां
तेनैव जातं निखिलं प्रपञ्चितम्
ज्ञानेन भूयोऽपि च तत्प्रलीयते
रज्ज्वामहेर्भोगभवाभवौ यथा**

*ātmānam evātmatayāvijānatām
tenaiva jātam nikhilam prapañcitam
jñānena bhūyo 'pi ca tat pralīyate
rajjvām aher bhoga-bhavābhavau yathā*

ātmānam—Yourself; *eva*—indeed; *ātmatayā*—as the Supreme Soul; *avijānatām*—for those who do not understand; *tena*—by that; *eva*—alone; *jātam*—is generated; *nikhilam*—the entire; *prapañcitam*—material existence; *jñānena*—by knowledge; *bhūyaḥ api*—once again; *ca*—and; *tat*—that material existence; *pralīyate*—disappears; *rajjvām*—within a rope; *aher*—of a snake; *bhoga*—of the body; *bhava-abhavau*—the apparent appearance and disappearance; *yathā*—just as.

A person who mistakes a rope for a snake becomes fearful, but he then gives up his fear upon realizing that the so-called snake does not exist. Similarly, for those who fail to recognize You as the Supreme Soul of all souls, the expansive illusory material existence arises, but knowledge of You at once causes it to subside.

Those submerged in illusion see material existence as infinite, just as one who is submerged in water sees only water all around him. For example,

material scientists and philosophers, submerged deep within the ocean of material illusion, imagine that material nature extends infinitely in all directions. In fact, the material creation is a finite ocean of ignorance in which foolish living entities, such as material scientists, are unceremoniously dunked by the order of the Supreme Personality of Godhead.

To be trapped in a world in which all things are born and die is certainly a fearful experience. Anyone trapped in a dark place naturally becomes fearful. Since material life is always covered by the darkness of ignorance, every conditioned soul is fearful. The material nature is not ultimate reality, and thus analysis of matter can never provide answers to ultimate questions. This dark, snakelike existence called material life immediately disappears as soon as one opens his eyes to the bright light of Kṛṣṇa consciousness.

TEXT 26

अज्ञानसंज्ञौ भवबन्धमोक्षौ
द्वौ नाम नान्यौ स्त ऋतज्ञभावात्
अजस्रचित्यात्मनि केवले परे
विचार्यमाणे तरणाविवाहनी

ajñāna-samjñau bhava-bandha-mokṣau
dvau nāma nānyau sta ṛta-jñā-bhāvāt
ajasra-city ātmani kevale pare
vicāryamāṇe taraṇāv ivāhanī

ajñāna—manifesting from ignorance; *samjñau*—which designations; *bhava-bandha*—bondage to material existence; *mokṣau*—and liberation; *dvau*—the two; *nāma*—indeed; *na*—not; *anyau*—separate; *staḥ*—are; *ṛta*—true; *jñā-bhāvāt*—from knowledge; *ajasra-citi*—whose awareness is unimpeded; *ātmani*—the spirit soul; *kevale*—who is separate from matter; *pare*—who is pure; *vicāryamāṇe*—when he is properly distinguished; *taraṇau*—within the sun; *iva*—just as; *ahanī*—day and night.

The conception of material bondage and the conception of liberation are

both manifestations of ignorance. Being outside the scope of true knowledge, they cease to exist when one correctly understands that the pure spirit soul is distinct from matter and always fully conscious. At that time bondage and liberation no longer have any significance, just as day and night have no significance from the perspective of the sun.

Material bondage is illusion because the living entity actually has no real relationship with the material world. Because of false ego, the conditioned soul identifies himself with matter. Therefore so-called liberation is simply the giving up of an illusion rather than release from actual bondage. Yet even if we think that the suffering of material illusion is real and that liberation is thus a meaningful release from suffering, the mere absence of material existence is still insignificant compared to the achievement of factual spiritual life, which is the positive eternal reality opposed to the negative illusion of material life. Ultimately, Kṛṣṇa consciousness, or pure love of Godhead, is the only significant, meaningful and permanent status for every living entity. Since the darkness of night is caused by the absence of the sun, one would not experience night within the sun itself, nor would one experience individual days separated by nights. Similarly, within the pure living entity there is no material darkness and thus no experience of liberation from such darkness. When the conditioned soul comes to this platform of pure consciousness, he becomes fit to associate with the supreme pure, the Personality of Godhead Himself, in the Lord's own abode.

TEXT 27

त्वामात्मानं परं मत्वा
परमात्मानमेव च
आत्मा पुनर्बहिर्मुग्य
अहोऽज्ञजनताज्ञता

*tvām ātmānaṁ paraṁ matvā
param ātmānam eva ca
ātmā punar bahir mṛgya
aho 'jña-janatājñatā*

tvām—You; *ātmānam*—the real self; *param*—something else; *matvā*—thinking; *param*—something else; *ātmānam*—Yourself; *eva*—indeed; *ca*—also; *ātmā*—the Supreme Self; *punaḥ*—again; *bahiḥ*—outside; *mṛgyaḥ*—must be searched out; *aho*—oh; *ajñā*—ignorant; *janatā*—of persons; *ajñatā*—the ignorance.

Just see the foolishness of those ignorant persons who consider You to be some separated manifestation of illusion and who consider the self, which is actually You, to be something else, the material body. Such fools conclude that the supreme soul is to be searched for somewhere outside Your supreme personality.

Lord Brahmā is amazed at the gross ignorance of conditioned souls who consider Lord Kṛṣṇa's supreme spiritual body to be material. Ignorant of the spiritual form of the Lord, such persons also consider their own material bodies to be the self, and therefore they conclude that spiritual reality is to be found somewhere beyond the supreme personality of Lord Kṛṣṇa. Sometimes such fools consider Lord Kṛṣṇa to be one of many individual souls who together constitute a single impersonal spiritual entity. Unfortunately, such speculators are not inclined to hear from the Lord Himself or from the Lord's authorized representatives, such as Lord Brahmā. Because they whimsically speculate on the nature of the Supreme, their ultimate result is confusion and ignorance, which they euphemistically describe as "the mystery of life."

TEXT 28

अन्तर्भवेऽनन्त भवन्तमेव
ह्यतत्त्यजन्तो मृगयन्ति सन्तः
असन्तमप्यन्त्यहिमन्तरेण
सन्तं गुणं तं किमु यन्ति सन्तः

*antar-bhave 'nanta bhavantam eva
hy atat tyajanto mṛgayanti santaḥ
asantam apy anty ahim antareṇa
santaṁ guṇaṁ taṁ kim u yanti santaḥ*

antaḥ-bhave—within the body; *ananta*—O unlimited Lord; *bhavantam*

—Yourself; *eva*—indeed; *hi*—certainly; *atat*—everything separate from You; *tyajantaḥ*—rejecting; *mṛgayanti*—search out; *santaḥ*—the saintly devotees; *asantam*—unreal; *api*—even; *anti*—present nearby; *ahim*—(the illusion of) a snake; *antareṇa*—without (negating); *santam*—real; *guṇam*—the rope; *tam*—that; *kim u*—whether; *yanti*—appreciate; *santaḥ*—persons who are spiritually situated.

O unlimited Lord, the saintly devotees seek You out within their own bodies by rejecting everything separate from You. Indeed, how can discriminating persons appreciate the real nature of a rope lying before them until they refute the illusion that it is a snake?

One may argue that a person should cultivate self-realization and at the same time pursue sense gratification for the material body. This proposition is herein refuted by the example of misidentifying a rope as a snake. One who mistakes a rope for a snake becomes fearful and thinks of the so-called snake. But upon discovering that the so-called snake is actually a rope, he experiences a different emotion—relief—and can then ignore the rope. Similarly, because we misunderstand the material body to be the self, we are experiencing many emotions in relation to the body. Upon discovering, however, that the body is simply a bag of material chemicals, we carefully note how this illusion was created and then lose interest in the body. Discovering that we are actually an eternal soul within the body, we naturally focus our attention on that real self.

Those who are saintly and wise always cultivate Kṛṣṇa consciousness, spiritual knowledge, having transcended the foolish misidentification of the body as the self. Such Kṛṣṇa conscious persons go on to realize the Supreme Personality of Godhead, who dwells within the material body as the Supersoul—the witness and guide of every living entity. Realization of the Supersoul and the individual soul is so pleasing and satisfying that a self-realized person automatically gives up everything irrelevant to his spiritual advancement.

TEXT 29

अथापि ते देव पदाम्बुजद्वय-
प्रसादलेशानुगृहीत एव हि

जानाति तत्त्वं भगवन्महिम्नो
न चान्य एकोऽपि चिरं विचिन्वन्

*athāpi te deva padāmbuja-dvaya-
prasāda-leśānugr̥hīta eva hi
jānāti tattvaṁ bhagavan-mahimno
na cānya eko 'pi ciram vicinvan*

atha—therefore; *api*—indeed; *te*—Your; *deva*—my Lord; *pada-ambuja-dvaya*—of the two lotus feet; *prasāda*—of the mercy; *leśa*—by only a trace; *anugr̥hītaḥ*—favored; *eva*—certainly; *hi*—indeed; *jānāti*—one knows; *tattvam*—the truth; *bhagavat*—of the Supreme Personality of Godhead; *mahimnaḥ*—of the greatness; *na*—never; *ca*—and; *anyaḥ*—another; *ekaḥ*—one; *api*—although; *ciram*—for a long period; *vicinvan*—speculating.

My Lord, if one is favored by even a slight trace of the mercy of Your lotus feet, he can understand the greatness of Your personality. But those who speculate to understand the Supreme Personality of Godhead are unable to know You, even though they continue to study the *Vedas* for many years.

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līla*, Chapter Six, Text 84.

Lord Kṛṣṇa is very eager to bestow His mercy upon the conditioned living beings, who are uselessly struggling with the Lord's illusory energy, *Māyā*. The conditioned soul struggles for happiness through sense gratification and for knowledge through mental speculation. Both processes ultimately bring him to a morose and hopeless condition. If the conditioned soul surrenders to the lotus feet of Lord Kṛṣṇa and thus acquires even a trace of His causeless mercy, the whole situation is changed, and the living entity can begin his real life of bliss and knowledge in Kṛṣṇa consciousness.

TEXT 30

तदस्तु मे नाथ स भूरिभागो
भवेऽत्र वान्यत्र तु वा तिरश्चाम्

येनाहमेकोऽपि भवञ्जनानां
भूत्वा निषेवे तव पादपल्लवम्

*tad astu me nātha sa bhūri-bhāgo
bhave 'tra vānyatra tu vā tiraścām
yenāham eko 'pi bhavaj-janānām
bhūtvā niṣeve tava pāda-pallavam*

tat—therefore; *astu*—may it be; *me*—my; *nātha*—O master; *saḥ*—that; *bhūri-bhāgaḥ*—greatest good fortune; *bhave*—in the birth; *atra*—this; *vā*—or; *anyatra*—in some other birth; *tu*—indeed; *vā*—or; *tiraścām*—among the animals; *yena*—by which; *aham*—I; *ekaḥ*—one; *api*—even; *bhavat*—or Your; *janānām*—devotees; *bhūtvā*—becoming; *niṣeve*—I may fully engage in serving; *tava*—Your; *pāda-pallavam*—lotus feet.

My dear Lord, I therefore pray to be so fortunate that in this life as Lord Brahmā or in another life, wherever I take my birth, I may be counted as one of Your devotees. I pray that wherever I may be, even among the animal species, I can engage in devotional service to Your lotus feet.

TEXT 31

अहोऽतिधन्या ब्रजगोरमण्यः
स्तन्यामृतं पीतमतीव ते मुदा
यासां विभो वत्सतरात्मजात्मना
यत्तृप्तयेऽद्यापि न चालमध्वराः

*aho 'ti-dhanyā vraja-go-ramaṇyaḥ
stanyāmṛtaṁ pītam atīva te mudā
yāsāṁ vibho vatsatarātmajātmanā
yat-tr̥ptaye 'dyāpi na cālam adhvarāḥ*

aho—oh; *ati-dhanyāḥ*—most fortunate; *vraja*—of Vṛndāvana; *go*—the cows; *ramaṇyaḥ*—and the *goṣīs*; *stanya*—the breast-milk; *amṛtam*—which is like nectar; *pītam*—has been drunk; *atīva*—fully; *te*—by You; *mudā*—with satisfaction; *yāsām*—of whom; *vibho*—O almighty Lord; *vatsatara-ātmaja-ātmanā*—in the form of the calves and the sons of the

cowherd women; *yat*—whose; *tr̥ptaye*—for the satisfaction; *adya api*—even until now; *na*—not; *ca*—and; *alam*—sufficient; *adhvarāḥ*—the Vedic sacrifices.

O almighty Lord, how greatly fortunate are the cows and ladies of Vṛndāvana, the nectar of whose breast-milk You have happily drunk to Your full satisfaction, taking the form of their calves and children! All the Vedic sacrifices performed from time immemorial up to the present day have not given You as much satisfaction.

TEXT 32

अहो भाग्यमहो भाग्यं
नन्दगोपव्रजौकसाम्
यन्मित्रं परमानन्दं
पूर्णं ब्रह्म सनातनम्

aho bhāgyam aho bhāgyam
nanda-gopa-vrajaukasām
yan-mitram paramānandam
pūrṇam brahma sanātanam

aho—what great; *bhāgyam*—fortune; *aho*—what great; *bhāgyam*—fortune; *nanda*—of Mahārāja Nanda; *gopa*—of the other cowherd men; *vraja-okasām*—of the inhabitants of Vrajabhūmi; *yat*—of whom; *mitram*—the friend; *parama-ānandam*—the supreme bliss; *pūrṇam*—complete; *brahma*—the Absolute Truth; *sanātanam*—eternal.

How greatly fortunate are Nanda Mahārāja, the cowherd men and all the other inhabitants of Vrajabhūmi! There is no limit to their good fortune, because the Absolute Truth, the source of transcendental bliss, the eternal Supreme Brahman, has become their friend.

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta*, *Madhya-līlā*, Chapter Six, Text 149.

TEXT 33

एषां तु भाग्यमहिमाच्युत तावदास्ताम्
एकादशैव हि वयं बत भूरिभागाः

एतद्धृषीकचषकैरसकृत्पिबामः
शर्वादयोऽङ्घ्र्युदजमध्वमृतासवं ते

*eṣām tu bhāgya-mahimācyuta tāvad āstām
ekādaśaiva hi vyaṁ bata bhūri-bhāgāḥ
etat-dhṛṣika-caṣakair asakṛt pibāmaḥ
śarvādayo 'ṅghry-udaja-madhv-amṛtāsavaṁ te*

eṣām—of these (residents of Vṛndāvana); *tu*—however; *bhāgya*—of the good fortune; *mahimā*—the greatness; *acyuta*—O infallible Supreme Lord; *tāvat*—so much; *āstām*—let it be; *ekādaśa*—the eleven; *eva hi*—indeed; *vyaṁ*—we; *bata*—oh; *bhūri-bhāgāḥ*—are most fortunate; *etat*—of these devotees; *dhṛṣika*—by the senses; *caṣakaiḥ*—(which are like) drinking cups; *asakṛt*—repeatedly; *pibāmaḥ*—we are drinking; *śarvādayaḥ*—Lord Śiva and the other chief demigods; *aṅghri-udaja*—of the lotus feet; *madhu*—the honey; *amṛta-āsavam*—which is a nectarean, intoxicating beverage; *te*—of You.

Yet even though the extent of the good fortune of these residents of Vṛndāvana is inconceivable, we eleven presiding deities of the various senses, headed by Lord Śiva, are also most fortunate, because the senses of these devotees of Vṛndāvana are the cups through which we repeatedly drink the nectarean, intoxicating beverage of the honey of Your lotus feet.

TEXT 34

तद्भूरिभाग्यमिह जन्म किमप्यटव्यां
यद्गोकुलेऽपि कतमाङ्घ्रिरजोऽभिषेकम्
यञ्जीवितं तु निखिलं भगवान्मुकुन्दस्
त्वद्यापि यत्पदरजः श्रुतिमृग्यमेव

*tad bhūri-bhāgyam iha janma kim apy aṭavyām
yad gokule 'pi katamaṅghri-rajo-'bhiṣekam
yaj-jīvitam tu nikhilam bhagavān mukundas
tv adyāpi yat-pada-rajah śruti-mṛgyam eva*

tat—that; *bhūri-bhāgyam*—the greatest good fortune; *iha*—here; *janma*—the birth; *kim api*—any whatsoever; *aṭavyām*—in the forest (of Vṛndāvana); *yat*—which; *gokule*—in Gokula; *api*—even; *katama*—of any (of the devotees); *aṅghri*—of the feet; *rajaḥ*—by the dust; *abhiṣekam*—bathing; *yat*—whose; *jīvitam*—life; *tu*—indeed; *nikhilam*—whole; *bhagavān*—the Supreme Personality of Godhead; *mukundaḥ*—Lord Mukunda; *tu*—but; *adya api*—even until now; *yat*—whose; *pāda-rajaḥ*—dust of the feet; *śruti*—by the Vedas; *mṛgyam*—sought after; *eva*—certainly.

My greatest possible good fortune would be to take any birth whatever in this forest of Gokula and have my head bathed by the dust falling from the lotus feet of any of its residents. Their entire life and soul is the Supreme Personality of Godhead, Mukunda, the dust of whose lotus feet is still being searched for in the Vedic mantras.

This verse indicates that Lord Brahmā desires to take birth even as the smallest blade of grass in Vṛndāvana so that the holy residents of the Lord's abode may walk upon his head and bless him with the dust of their feet. Being realistic, Lord Brahmā does not aspire to directly achieve the dust of Lord Kṛṣṇa's feet; rather, he aspires for the mercy of the Lord's devotees. Śrīla Viśvanātha Cakravartī Ṭhākura explains that Brahmā is willing to take birth even as a stone in a paved footpath in the Lord's abode. Since Brahmā is the creator of the entire universe, we can just imagine the glorious position of the residents of Vṛndāvana.

The Lord's devotees achieve their exalted position by unalloyed devotion and love. One cannot achieve such spiritual opulence by any puffed-up material process of personal improvement. In *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda reveals the mind of Brahmā as follows: "But if I am not so fortunate as to take birth within the forest of Vṛndāvana, I beg to be allowed to take birth outside the immediate area of Vṛndāvana so that when the devotees go out they will walk over me. Even that would be a great fortune for me. I am just aspiring for a birth in which I will be smeared by the dust of the devotees' feet."

TEXT 35

एषां घोषनिवासिनामुत भवान् किं देव रातेति नश्
चेतो विश्वफलात्फलं त्वदपरं कुत्राप्ययन्मुह्यति
सद्वेषादिव पूतनापि सकुला त्वामेव देवापिता
यद्दामार्थसुहृत्प्रियात्मतनयप्राणाशयास्त्वत्कृते

*eṣāṃ ghoṣa-nivāsinām uta bhavān kim deva rātetī naś
ceto viśva-phalāt phalaṃ tvad-aparaṃ kutrāpy ayan muhyati
sad-veṣād iva pūtanāpi sa-kulā tvām eva devāpitā
yad-dhāmārtha-suhṛt-priyātma-tanaya-prāṇāśayās tvat-kṛte*

eṣām—to these; *ghoṣa-nivāsinām*—residents of the cowherd community; *uta*—indeed; *bhavān*—Your Lordship; *kim*—what; *deva*—O Supreme Personality of Godhead; *rātā*—will give; *iti*—thinking thus; *naḥ*—our; *cetaḥ*—mind; *viśva-phalāt*—than the supreme source of all benedictions; *phalam*—a reward; *tvat*—than You; *aparam*—other; *kutra api*—anywhere; *ayat*—considering; *muhyati*—becomes bewildered; *sat-veṣāt*—by disguising herself as a devotee; *iva*—indeed; *pūtanā*—the demoness Pūtanā; *api*—even; *sa-kulā*—along with her family members, Bakāsura and Aghāsura; *tvām*—You; *eva*—certainly; *deva*—O Lord; *āpitā*—was made to attain; *yat*—whose; *dhāma*—homes; *artha*—wealth; *suhṛt*—friends; *priya*—dear relatives; *ātma*—bodies; *tanaya*—children; *prāṇa*—life air; *āśayāḥ*—and minds; *tvat-kṛte*—dedicated to You.

My mind becomes bewildered just trying to think of what reward other than You could be found anywhere. You are the embodiment of all benedictions, which You bestow upon these residents of the cowherd community of Vṛndāvana. You have already arranged to give Yourself to Pūtanā and her family members in exchange for her disguising herself as a devotee. So what is left for You to give these devotees of Vṛndāvana, whose homes, wealth, friends, dear relations, bodies, children and very lives and hearts are all dedicated only to You?

TEXT 36

तावद्रागादयः स्तेनास्
तावत्कारागृहं गृहम्

तावन्मोहोऽङ्घ्रिनिगडो
यावत्कृष्ण न ते जनाः

*tāvad rāgādayaḥ stenās
tāvat kārā-gr̥ham gr̥ham
tāvan moho 'ṅghri-nigaḍo
yāvat kṛṣṇa na te janāḥ*

tāvat—for that long; *rāga-ādayaḥ*—material attachment and so on; *stenāḥ*—thieves; *tāvat*—for that long; *kārā-gr̥ham*—a prison; *gr̥ham*—one's home; *tāvat*—for that long; *mohaḥ*—the bewilderment of family affection; *aṅghri*—upon their feet; *nigaḍaḥ*—shackles; *yāvat*—as long as; *kṛṣṇa*—O Lord Kṛṣṇa; *na*—do not become; *te*—Your (devotees); *janāḥ*—any persons.

My dear Lord Kṛṣṇa, until people become Your devotees, their material attachments and desires remain thieves, their homes remain prisons, and their affectionate feelings for their family members remain foot-shackles.

Apparently, the residents of Vṛndāvana, the abode of Lord Kṛṣṇa, are simple householders engaged in ordinary affairs such as herding cows, cooking, rearing children and performing religious ceremonies.

However, all these activities are intensely engaged in the loving service of Lord Kṛṣṇa. The residents of Vṛndāvana perform all activities in pure Kṛṣṇa consciousness and thus exist on the most exalted platform of liberated life. Otherwise, the same activities performed without Kṛṣṇa consciousness constitute ordinary bondage to the material world.

Thus, one should not misunderstand the exalted position of the residents of Vṛndāvana, nor should one consider oneself highly religious simply because one performs ordinary domestic affairs very enthusiastically, but without Kṛṣṇa consciousness. By focusing our passionate attachment on our family and society, we are completely deviated from the progressive path of Kṛṣṇa consciousness. Conversely, if we engage our family in the loving service of the Lord, our endeavors to maintain our family become part and parcel of our progressive spiritual duties.

In conclusion, by studying the extraordinary status of the residents of

Vṛndāvana, we can see that the essential quality of their lives is pure Kṛṣṇa consciousness—the rendering of loving service to the Lord without a trace of material desire or mental speculation. Such loving service to the original Personality of Godhead immediately creates the atmosphere of Śrī Vṛndāvana-dhāma, the kingdom of God.

TEXT 37

प्रपञ्चं निष्प्रपञ्चोऽपि
विडम्बयसि भूतले
प्रपन्नजनतानन्द-
सन्दोहं प्रथितुं प्रभो

*prapañcam niṣprapañco 'pi
viḍambayasi bhū-tale
prapanna-janatānanda-
sandoham prathitum prabho*

prapañcam—that which is material; *niṣprapañcaḥ*—completely transcendental to material existence; *api*—although; *viḍambayasi*—You imitate; *bhū-tale*—on the surface of the earth; *prapanna*—who are surrendered; *janatā*—of people; *ānanda-sandoham*—the great variety of different kinds of ecstasies; *prathitum*—in order to spread; *prabho*—O master.

My dear master, although You have nothing to do with material existence, You come to this earth and imitate material life just to expand the varieties of ecstatic enjoyment for Your surrendered devotees.

Śrīla Viśvanātha Cakravartī Ṭhākura points out that just as a lamp does not seem to shine as brightly in sunlight as it does in the shade, or as a diamond does not seem as brilliant on a silver platter as it does on a plate of blue glass, the Lord's pastimes as Govinda do not seem as amazing in the transcendental abode of Vaikuṅṭha as they do within the material realm of Māyā. Lord Kṛṣṇa comes to the earth and acts toward His pure devotees exactly like a devoted son, boyfriend, husband, father, friend and so on, and within the darkness of material existence these brilliant, liberated pastimes give unlimited ecstasy to the surrendered devotees of

the Lord.

In his *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda quotes Lord Brahmā as follows: "I can also understand that Your appearance as a small cowherd boy, a child of the cowherd men, is not at all a material activity. You are so much obliged by their affection that You are here to enthuse them with more loving service by Your transcendental presence. "

TEXT 38

जानन्त एव जानन्तु
किं बहूक्त्या न मे प्रभो
मनसो वपुषो वाचो
वैभवं तव गोचरः

*jānanta eva jānantu
kim bahūktyā na me prabho
manaso vapuṣo vāco
vaibhavam tava go-caraḥ*

jānantaḥ—persons who think they are aware of Your unlimited potency; *eva*—certainly; *jānantu*—let them think like that; *kim*—what is the use; *bahu-uktyā*—with many words; *na*—not; *me*—my; *prabho*—O Lord; *manasaḥ*—of the mind; *vapuṣaḥ*—of the body; *vācaḥ*—of the words; *vaibhavam*—opulences; *tava*—Your; *go-caraḥ*—within the range.

There are people who say, "I know everything about Kṛṣṇa." Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words.

This translation is quoted from Śrīla Prabhupāda's *Caitanya-caritāmṛta, Madhya-līla*, Chapter Twenty-one, Text 27.

TEXT 39

अनुजानीहि मां कृष्ण
सर्वं त्वं वेत्सि सर्वदृक्

त्वमेव जगतां नाथो
जगदेतत्तवार्पितम्

*anujānīhi mām kṛṣṇa
sarvaṁ tvam vetsyi sarva-dṛk
tvam eva jagatām nātho
jagad etat tavārpitam*

anujānīhi—please give leave; *mām*—to me; *kṛṣṇa*—O Lord Kṛṣṇa; *sarvaṁ*—everything; *tvam*—You; *vetsyi*—know; *sarva-dṛk*—all-seeing; *tvam*—You; *eva*—alone; *jagatām*—of all the universes; *nāthaḥ*—the master; *jagat*—universe; *etat*—this; *tava*—to You; *arpitam*—is offered.

My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You.

In his *Kṛṣṇa, the Supreme Personality of Godhead*, Śrīla Prabhupāda has quoted Lord Brahmā as follows: "My dear Lord, although You are the Supreme Lord of all creation, I sometimes falsely think that I am the master of this universe. I may be master of this universe, but there are innumerable universes, and there are also innumerable Brahmās who preside over these universes. But actually You are the master of them all. As the Supersoul in everyone's heart, You know everything. Please, therefore, accept me as Your surrendered servant. I hope that You will excuse me for disturbing You in Your pastimes with Your friends and calves. Now if You will kindly allow me, I will immediately leave so You can enjoy Your friends and calves without my presence."

The words *sarvaṁ tvam vetsyi sarva-dṛk* are very significant here. Lord Kṛṣṇa knows everything and sees everything, and therefore Lord Brahmā did not need to remain in Vṛndāvana to maintain his personal loving contact with the Lord. In fact, as the creator of the universe, Lord Brahmā was somewhat out of place in the simple, blissful atmosphere of Vṛndāvana, where Lord Kṛṣṇa was exhibiting His supreme opulences in herding cows, enjoying picnics, playing games and so on.

Upon seeing the intense love the residents of Vṛndāvana had for Lord Kṛṣṇa, Brahmā felt unqualified to remain there. He was not eager to give

up the Lord's association, but he felt it better to return to his personal devotional service in Brahmāloka. Somewhat embarrassed and unhappy over his foolish attempt at bewildering the Lord, Brahmā preferred to resume his transcendental loving service rather than try to enjoy the Lord's presence.

TEXT 40

श्रीकृष्ण वृष्णिकुलपुष्करजोषदायिन्
 क्षमानिर्जरद्विजपशूदधिवृद्धिकारिन्
 उद्धर्मशार्वरहर क्षितिराक्षसध्रुग्
 आकल्पमार्कमर्हन् भगवन्नमस्ते

*śrī-kṛṣṇa vṛṣṇi-kula-puṣkara-joṣa-dāyin
 kṣmā-nirjara-dvija-paśūdadhi-vṛddhi-kārin
 uddharma-śārvara-hara kṣiti-rākṣasa-dhruḡ
 ā-kalpam ārkam arhan bhagavan namas te*

śrī-kṛṣṇa—O Lord Kṛṣṇa; *vṛṣṇi-kula*—of the Yadu dynasty; *puṣkara*—to the lotus; *joṣa*—pleasure; *dāyin*—O You who bestow; *kṣmā*—of the earth; *nirjara*—the demigods; *dvija*—the *brāhmaṇas*; *paśu*—and of the animals; *udadhi*—of the great oceans; *vṛddhi*—the increase; *kārin*—O You who cause; *uddharma*—of atheistic principles; *śārvara*—of the darkness; *hara*—O dispeller; *kṣiti*—upon the earth; *rākṣasa*—of the demons; *dhruk*—the opponent; *ā-kalpam*—until the end of the universe; *ā-arkam*—as long as the sun shines; *arhan*—O supremely worshipable Deity; *bhagavan*—O Supreme Personality of Godhead; *namaḥ*—I offer my respectful obeisances; *te*—unto You.

My dear Śrī Kṛṣṇa, You bestow happiness upon the lotuslike Vṛṣṇi dynasty and expand the great oceans consisting of the earth, the demigods, the *brāhmaṇas* and the cows. You dispel the dense darkness of irreligion and oppose the demons who have appeared on this earth. O Supreme Personality of Godhead, as long as this universe exists and as long as the sun shines, I will offer my obeisances unto You.

According to Śrīla Sanātana Gosvāmī, Lord Brahmā is here engaged in the ecstasy of *nāma-saṅkīrtana*, glorifying various holy names of Lord

Kṛṣṇa that indicate His variegated pastimes. Lord Kṛṣṇa expertly suppressed the demoniac population of the earth, which became unbearable with the advent of demoniac politicians like Kāṁsa, Jarāsandha and Śiśupāla. Similarly, in modern society there are many so-called God-fearing people who are actually attracted to demoniac existence. Such persons become enlivened with the setting of the sun and go out in the darkness to enjoy life in restaurants, nightclubs, discotheques, hotels and so on, which are all simply meant for illicit sex, intoxication, gambling and meat-eating. Then there are those who openly defy God and His laws, declaring themselves atheists and demons. Both the covert and the overt enemies of the Lord constitute an unholy burden for the earth, and Lord Kṛṣṇa descends to expertly remove this burden.

Here Lord Brahmā indirectly states that Lord Kṛṣṇa should remove Brahmā's own subtle atheism, which had led him to try to exert illusory power over Lord Kṛṣṇa. According to Śrīla Viśvanātha Cakravartī Ṭhākura, Lord Brahmā, in his shame, felt himself to be like a *brahma-rākṣasa* from Satyaloka who had come to the earth to disturb Lord Kṛṣṇa and His intimate friends and calves. Brahmā is lamenting that although Lord Kṛṣṇa is most exalted, the Lord of all lords, because He had appeared before Brahmā in such a simple and innocent feature—decorated with a stick, a conchshell, ornaments, red clay, a peacock feather and so on, and sporting with His cowherd boyfriends—Brahmā dared to challenge Him. Concerning Brahmā's prayers, of which this verse is the conclusion, Śrīla Viśvanātha Cakravartī Ṭhākura states, "May these prayers of Brahmā, which take away all doubts and broadcast all the definitive conclusions of devotional service, become the expert craftsmanship of the foundation of my consciousness."