

TEXT 18

कुन्त्युवाच

नमस्ये पुरुषं त्वाद्यमीश्वरं प्रकृतेः परम् ।
अलक्ष्यं सर्वभूतानामन्तर्बहिरवस्थितम् ॥ १८ ॥

kuntya uvāca

namasye puruṣaṁ tvādyam

īśvaraṁ prakṛteḥ param

alakṣyaṁ sarva-bhūtānām

antar bahir avasthitam

kuntī uvāca—Śrīmatī Kuntī said; *namasye*—let me bow down; *puruṣam*—the Supreme Person; *tvā*—You; *ādyam*—the original; *īśvaram*—the controller; *prakṛteḥ*—of the material cosmos; *param*—beyond; *alakṣyam*—the invisible; *sarva*—all; *bhūtānām*—of living beings; *antaḥ*—within; *bahiḥ*—without; *avasthitam*—existing.

Śrīmatī Kuntī said: O Kṛṣṇa, I offer my obeisances unto You because You are the original personality and are unaffected by the qualities of the material world. You are existing both within and without everything, yet You are invisible to all.

Śrīmatī Kuntīdevī was quite aware that Kṛṣṇa is the original Personality of Godhead, although He was playing the part of her nephew. Such an enlightened lady could not commit a mistake by offering obeisances unto her nephew. Therefore, she addressed Him as the original *puruṣa* beyond the material cosmos. Although all living entities are also transcendental, they are neither original nor infallible. The living entities are apt to fall down under the clutches of material nature, but the Lord is never like that. In the *Vedas*, therefore, He is described as the chief among all living entities (*nityo nityānām cetanaś cetanānām* (*Kaṭha Upaniṣad* 2.2.13)). Then again He is addressed as *īśvara*, or the controller. The living entities or the demigods like Candra and Sūrya are also to some extent *īśvara*, but none of them is the supreme *īśvara*, or the ultimate controller. He is the *parameśvara*, or the Supersoul. He is both within and without. Although He was present before Śrīmatī Kuntī as her nephew, He was also within her and everyone else. In the

Bhagavad-gītā (15.15) the Lord says, "I am situated in everyone's heart, and only due to Me one remembers, forgets and is cognizant, etc. Through all the *Vedas* I am to be known because I am the compiler of the *Vedas*, and I am the teacher of the *Vedānta*." Queen Kuntī affirms that the Lord, although both within and without all living beings, is still invisible. The Lord is, so to speak, a puzzle for the common man. Queen Kuntī experienced personally that Lord Kṛṣṇa was present before her, yet He entered within the womb of Uttarā to save her embryo from the attack of Aśvatthāmā's *brahmāstra*. Kuntī herself was puzzled about whether Śrī Kṛṣṇa is all-pervasive or localized. In fact, He is both, but He reserves the right of not being exposed to persons who are not surrendered souls. This checking curtain is called the *māyā* energy of the Supreme Lord, and it controls the limited vision of the rebellious soul. It is explained as follows.

TEXT 19

मायाजवनिकाच्छन्नमज्ञाधोक्षजमव्ययम् ।
न लक्ष्यसे मूढदृशा नटो नाट्यधरो यथा ॥ १९ ॥

māyā-javanikācchannam
ajñādhokṣajam avyayam
na lakṣyase mūḍha-dṛśā
naṭo nāṭyadhara yathā

māyā—deluding; *javanikā*—curtain; *ācchannam*—covered by; *ajñā*—ignorant; *adhokṣajam*—beyond the range of material conception (transcendental); *avyayam*—irreproachable; *na*—not; *lakṣyase*—observed; *mūḍha-dṛśā*—by the foolish observer; *naṭaḥ*—artist; *nāṭya-dharaḥ*—dressed as a player; *yathā*—as.

Being beyond the range of limited sense perception, You are the eternally irreproachable factor covered by the curtain of deluding energy. You are invisible to the foolish observer, exactly as an actor dressed as a player is not recognized.

In the *Bhagavad-gītā* Lord Śrī Kṛṣṇa affirms that less intelligent persons mistake Him to be an ordinary man like us, and thus they deride Him. The same is confirmed herein by Queen Kuntī. The less intelligent

persons are those who rebel against the authority of the Lord. Such persons are known as *asuras*. The *asuras* cannot recognize the Lord's authority. When the Lord Himself appears amongst us, as Rāma, Nṛsimha, Varāha or in His original form as Kṛṣṇa, He performs many wonderful acts which are humanly impossible. As we shall find in the Tenth Canto of this great literature, Lord Śrī Kṛṣṇa exhibited His humanly impossible activities even from the days of His lying on the lap of His mother. He killed the Pūtanā witch, although she smeared her breast with poison just to kill the Lord. The Lord sucked her breast like a natural baby, and He sucked out her very life also. Similarly, He lifted the Govardhana Hill, just as a boy picks up a frog's umbrella, and stood several days continuously just to give protection to the residents of Vṛndāvana. These are some of the superhuman activities of the Lord described in the authoritative Vedic literatures like the *Purāṇas*, *Itihāsas* (histories) and *Upaniṣads*. He has delivered wonderful instructions in the shape of the *Bhagavad-gītā*. He has shown marvelous capacities as a hero, as a householder, as a teacher and as a renouncer. He is accepted as the Supreme Personality of Godhead by such authoritative personalities as Vyāsa, Devala, Asita, Nārada, Madhva, Śaṅkara, Rāmānuja, Śrī Caitanya Mahāprabhu, Jīva Gosvāmī, Viśvanātha Cakravartī, Bhaktisiddhānta Sarasvatī and all other authorities of the line. He Himself has declared as much in many places of the authentic literatures. And yet there is a class of men with demoniac mentality who are always reluctant to accept the Lord as the Supreme Absolute Truth. This is partially due to their poor fund of knowledge and partially due to their stubborn obstinacy, which results from various misdeeds in the past and present. Such persons could not recognize Lord Śrī Kṛṣṇa even when He was present before them. Another difficulty is that those who depend more on their imperfect senses cannot realize Him as the Supreme Lord. Such persons are like the modern scientist. They want to know everything by their experimental knowledge. But it is not possible to know the Supreme Person by imperfect experimental knowledge. He is described herein as *adhokṣaja*, or beyond the range of experimental knowledge. All our senses are imperfect. We claim to observe everything and anything, but we must admit that we can observe things under certain material conditions only, which are also beyond our control. The

Lord is beyond the observation of sense perception. Queen Kuntī accepts this deficiency of the conditioned soul, especially of the woman class, who are less intelligent. For less intelligent men there must be such things as temples, mosques or churches so that they may begin to recognize the authority of the Lord and hear about Him from authorities in such holy places. For less intelligent men, this beginning of spiritual life is essential, and only foolish men decry the establishment of such places of worship, which are required to raise the standard of spiritual attributes for the mass of people. For less intelligent persons, bowing down before the authority of the Lord, as generally done in the temples, mosques or churches, is as beneficial as it is for the advanced devotees to meditate upon Him by active service.

TEXT 20

तथा परमहंसानां मुनीनाममलात्मनाम् ।
भक्तियोगविधानार्थं कथं पश्येम हि स्त्रियः ॥ २० ॥

*tathā paramahaṁsānām
munīnām amalātmanām
bhakti-yoga-vidhānārtham
katham paśyema hi striyaḥ*

tathā—besides that; *paramahaṁsānām*—of the advanced transcendentalists; *munīnām*—of the great philosophers or mental speculators; *amala-ātmanām*—those whose minds are competent to discern between spirit and matter; *bhakti-yoga*—the science of devotional service; *vidhāna-artham*—for executing; *katham*—how; *paśyema*—can observe; *hi*—certainly; *striyaḥ*—women.

You Yourself descend to propagate the transcendental science of devotional service unto the hearts of the advanced transcendentalists and mental speculators, who are purified by being able to discriminate between matter and spirit. How, then, can we women know You perfectly?

Even the greatest philosophical speculators cannot have access to the region of the Lord. It is said in the *Upaniṣads* that the Supreme Truth, the Absolute Personality of Godhead, is beyond the range of the

thinking power of the greatest philosopher. He is unknowable by great learning or by the greatest brain. He is knowable only by one who has His mercy. Others may go on thinking about Him for years together, yet He is unknowable. This very fact is corroborated by the Queen, who is playing the part of an innocent woman. Women in general are unable to speculate like philosophers, but they are blessed by the Lord because they believe at once in the superiority and almightiness of the Lord, and thus they offer obeisances without reservation. The Lord is so kind that He does not show special favor only to one who is a great philosopher. He knows the sincerity of purpose. For this reason only, women generally assemble in great number in any sort of religious function. In every country and in every sect of religion it appears that the women are more interested than the men. This simplicity of acceptance of the Lord's authority is more effective than showy insincere religious fervor.

TEXT 21

कृष्णाय वासुदेवाय देवकीनन्दनाय च ।
नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥ २१ ॥

*kṛṣṇāya vāsudevāya
devakī-nandanāya ca
nanda-gopa-kumārāya
govindāya namo namaḥ*

kṛṣṇāya—the Supreme Lord; *vāsudevāya*—unto the son of Vasudeva; *devakī-nandanāya*—unto the son of Devakī; *ca*—and; *nanda-gopa*—Nanda and the cowherd men; *kumārāya*—unto their son; *govindāya*—unto the Personality of Godhead, who enlivens the cows and the senses; *namaḥ*—respectful obeisances; *namaḥ*—obeisances.

Let me therefore offer my respectful obeisances unto the Lord, who has become the son of Vasudeva, the pleasure of Devakī, the boy of Nanda and the other cowherd men of Vṛndāvana, and the enlivener of the cows and the senses.

The Lord, being thus unapproachable by any material assets, out of unbounded and causeless mercy descends on the earth as He is in order to show His special mercy upon His unalloyed devotees and to diminish

the upsurges of the demoniac persons. Queen Kuntī specifically adores the incarnation or descent of Lord Kṛṣṇa above all other incarnations because in this particular incarnation He is more approachable. In the Rāma incarnation He remained a king's son from His very childhood, but in the incarnation of Kṛṣṇa, although He was the son of a king, He at once left the shelter of His real father and mother (King Vasudeva and Queen Devakī) just after His appearance and went to the lap of Yaśodāmāyī to play the part of an ordinary cowherd boy in the blessed Vrajabhūmi, which is very sanctified because of His childhood pastimes. Therefore Lord Kṛṣṇa is more merciful than Lord Rāma. He was undoubtedly very kind to Kuntī's brother Vasudeva and the family. Had He not become the son of Vasudeva and Devakī, Queen Kuntī could not claim Him to be her nephew and thus address Kṛṣṇa in parental affection. But Nanda and Yaśodā are more fortunate because they could relish the Lord's childhood pastimes, which are more attractive than all other pastimes. There is no parallel to His childhood pastimes as exhibited at Vrajabhūmi, which are the prototypes of His eternal affairs in the original Kṛṣṇaloka described as the *cintāmaṇi-dhāma* in the *Brahma-saṁhitā* [Bs. 5.29]. Lord Śrī Kṛṣṇa descended Himself at Vrajabhūmi with all His transcendental entourage and paraphernalia. Śrī Caitanya Mahāprabhu therefore confirmed that no one is as fortunate as the residents of Vrajabhūmi, and specifically the cowherd girls, who dedicated their everything for the satisfaction of the Lord. His pastimes with Nanda and Yaśodā and His pastimes with the cowherd men and especially with the cowherd boys and the cows have caused Him to be known as Govinda. Lord Kṛṣṇa as Govinda is more inclined to the *brāhmaṇas* and the cows, indicating thereby that human prosperity depends more on these two items, namely brahminical culture and cow protection. Lord Kṛṣṇa is never satisfied where these are lacking.

TEXT 22

नमः पङ्कजनाभाय नमः पङ्कजमालिने ।
नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥ २२ ॥

namaḥ paṅkaja-nābhāya

namaḥ pañkaja-māline
namaḥ pañkaja-netrāya
namas te pañkajāṅghraye

namaḥ—all respectful obeisances; *pañkaja-nābhāya*—unto the Lord who has a specific depression resembling a lotus flower in the center of His abdomen; *namaḥ*—obeisances; *pañkaja-māline*—one who is always decorated with a garland of lotus flowers; *namaḥ*—obeisances; *pañkaja-netrāya*—one whose glance is as cooling as a lotus flower; *namaḥ te*—respectful obeisances unto You; *pañkaja-aṅghraye*—unto You, the soles of whose feet are engraved with lotus flowers (and who are therefore said to possess lotus feet).

My respectful obeisances are unto You, O Lord, whose abdomen is marked with a depression like a lotus flower, who are always decorated with garlands of lotus flowers, whose glance is as cool as the lotus and whose feet are engraved with lotuses.

Here are some of the specific symbolical marks on the spiritual body of the Personality of Godhead which distinguish His body from the bodies of all others. They are all special features of the body of the Lord. The Lord may appear as one of us, but He is always distinct by His specific bodily features. Śrīmatī Kuntī claims herself unfit to see the Lord because of her being a woman. This is claimed because women, *śūdras* (the laborer class) and the *dvija-bandhus*, or the wretched descendants of the higher three classes, are unfit by intelligence to understand transcendental subject matter concerning the spiritual name, fame, attributes, forms, etc., of the Supreme Absolute Truth. Such persons, although they are unfit to enter into the spiritual affairs of the Lord, can see Him as the *arcā-vigraha*, who descends on the material world just to distribute favors to the fallen souls, including the above-mentioned women, *śūdras* and *dvija-bandhus*. Because such fallen souls cannot see anything beyond matter, the Lord condescends to enter into each and every one of the innumerable universes as the Garbhodakaśāyī Viṣṇu, who grows a lotus stem from the lotuslike depression in the center of His transcendental abdomen, and thus Brahmā, the first living being in the universe, is born. Therefore, the Lord is known as the Pañkajanābhi. The Pañkajanābhi Lord accepts the *arcā-vigraha* (His transcendental

form) in different elements, namely a form within the mind, a form made of wood, a form made of earth, a form made of metal, a form made of jewel, a form made of paint, a form drawn on sand, etc. All such forms of the Lord are always decorated with garlands of lotus flowers, and there should be a soothing atmosphere in the temple of worship to attract the burning attention of the nondevotees always engaged in material wranglings. The meditators worship a form within the mind. Therefore, the Lord is merciful even to the women, *śūdras* and *dvija-bandhus*, provided they agree to visit the temple of worship in different forms made for them. Such temple visitors are not idolaters, as alleged by some men with a poor fund of knowledge. All the great *ācāryas* established such temples of worship in all places just to favor the less intelligent, and one should not pose himself as transcending the stage of temple worship while one is actually in the category of the *śūdras* and the women or less. One should begin to see the Lord from His lotus feet, gradually rising to the thighs, waist, chest and face. One should not try to look at the face of the Lord without being accustomed to seeing the lotus feet of the Lord. Śrīmatī Kuntī, because of her being the aunt of the Lord, did not begin to see the Lord from the lotus feet because the Lord might feel ashamed, and thus Kuntīdevī, just to save a painful situation for the Lord, began to see the Lord just above His lotus feet, i.e., from the waist of the Lord, gradually rising to the face, and then down to the lotus feet. In the round, everything there is in order.

TEXT 23

यथा हृषीकेश खलेन देवकी
 कंसेन रुद्धातिचिरं शुचार्पिता ।
 विमोचिताहं च सहात्मजा विभो
 त्वयैव नाथेन मुहुर्विपद्गणात् ॥ २३ ॥

*yathā hṛṣīkeśa khalena devakī
 kaṁsena ruddhāticiram śucārpitā
 vimocitāham ca sahātmajā vibho
 tvayaiva nāthena muhur vipad-gaṇāt*

yathā—as it were; *hṛṣīkeśa*—the master of the senses; *khalena*—by the

envious; *devakī*—Devakī (the mother of Śrī Kṛṣṇa); *kaṁsena*—by King Kaṁsa; *ruddhā*—imprisoned; *ati-ciram*—for a long time; *śuca-arpitā*—distressed; *vimocitā*—released; *aham ca*—also myself; *saha-ātma-jā*—along with my children; *vibho*—O great one; *twayā eva*—by Your Lordship; *nāthena*—as the protector; *muhuh*—constantly; *vipat-gaṇāt*—from a series of dangers.

O Hṛṣīkeśa, master of the senses and Lord of lords, You have released Your mother, Devakī, who was long imprisoned and distressed by the envious King Kaṁsa, and me and my children from a series of constant dangers.

Devakī, the mother of Kṛṣṇa and sister of King Kaṁsa, was put into prison along with her husband, Vasudeva, because the envious King was afraid of being killed by Devakī's eighth son (Kṛṣṇa). He killed all the sons of Devakī who were born before Kṛṣṇa, but Kṛṣṇa escaped the danger of child-slaughter because He was transferred to the house of Nanda Mahārāja, Lord Kṛṣṇa's foster father. Kuntīdevī, along with her children, was also saved from a series of dangers. But Kuntīdevī was shown far more favor because Lord Kṛṣṇa did not save the other children of Devakī, whereas He saved the children of Kuntīdevī. This was done because Devakī's husband, Vasudeva, was living, whereas Kuntīdevī was a widow, and there was none to help her except Kṛṣṇa. The conclusion is that Kṛṣṇa endows more favor to a devotee who is in greater dangers. Sometimes He puts His pure devotees in such dangers because in that condition of helplessness the devotee becomes more attached to the Lord. The more the attachment is there for the Lord, the more success is there for the devotee.

TEXT 24

**विषान्महाग्नेः पुरुषाददर्शना-
दसत्सभाया वनवासकृच्छ्रतः ।
मृधे मृधेऽनेकमहारथास्रतो
द्रौण्यस्रतश्चास्म हरेऽभिरक्षिताः ॥ २४ ॥**

*viṣān mahāgneḥ puruṣāda-darśanād
asat-sabhāyā vana-vāsa-kṛcchrataḥ*

*mṛdhe mṛdhe 'neka-mahārathāstrato
drauṇy-astrataś cāsma hare 'bhirakṣitāḥ*

*viṣāt—*from poison; *mahā-agneḥ—*from the great fire; *puruṣa-ada—*the man-eaters; *darśanāt—*by combating; *asat—*vicious; *sabhāyāḥ—*assembly; *vana-vāsa—*exiled to the forest; *kṛcchrataḥ—*sufferings; *mṛdhe mṛdhe—*again and again in battle; *aneka—*many; *mahā-ratha—*great generals; *astrataḥ—*weapons; *drauṇi—*the son of Droṇācārya; *astrataḥ—*from the weapon of; *ca—*and; *āsma—*indicating past tense; *hare—*O my Lord; *abhirakṣitāḥ—*protected completely.

My dear Kṛṣṇa, Your Lordship has protected us from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest and from the battle where great generals fought. And now You have saved us from the weapon of Aśvatthāmā.

The list of dangerous encounters is submitted herein. Devakī was once put into difficulty by her envious brother, otherwise she was well. But Kuntīdevī and her sons were put into one difficulty after another for years and years together. They were put into trouble by Duryodhana and his party due to the kingdom, and each and every time the sons of Kuntī were saved by the Lord. Once Bhīma was administered poison in a cake, once they were put into the house made of shellac and set afire, and once Draupadī was dragged out, and attempts were made to insult her by stripping her naked in the vicious assembly of the Kurus. The Lord saved Draupadī by supplying an immeasurable length of cloth, and Duryodhana's party failed to see her naked. Similarly, when they were exiled in the forest, Bhīma had to fight with the man-eater demon Hiḍimbā Rākṣasa, but the Lord saved him. So it was not finished there. After all these tribulations, there was the great Battle of Kurukṣetra, and Arjuna had to meet such great generals as Droṇa, Bhīṣma and Karṇa, all powerful fighters. And at last, even when everything was done away with, there was the *brahmāstra* released by the son of Droṇācārya to kill the child within the womb of Uttarā, and so the Lord saved the only surviving descendant of the Kurus, Mahārāja Parīkṣit.

TEXT 25

विपदः सन्तु ताः शश्वत्त्र तत्र जगद्गुरो ।

भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥ २५ ॥

*vipadaḥ santu tāḥ śaśvat
tatra tatra jagad-guro
bhavato darśanam yat syād
apunar bhava-darśanam*

vipadaḥ—calamities; *santu*—let there be; *tāḥ*—all; *śaśvat*—again and again; *tatra*—there; *tatra*—and there; *jagad-guro*—O Lord of the universe; *bhavataḥ*—Your; *darśanam*—meeting; *yat*—that which; *syāt*—is; *apunaḥ*—not again; *bhava-darśanam*—seeing repetition of birth and death.

I wish that all those calamities would happen again and again so that we could see You again and again, for seeing You means that we will no longer see repeated births and deaths.

Generally the distressed, the needy, the intelligent and the inquisitive, who have performed some pious activities, worship or begin to worship the Lord. Others, who are thriving on misdeeds only, regardless of status, cannot approach the Supreme due to being misled by the illusory energy. Therefore, for a pious person, if there is some calamity there is no other alternative than to take shelter of the lotus feet of the Lord. Constantly remembering the lotus feet of the Lord means preparing for liberation from birth and death. Therefore, even though there are so-called calamities, they are welcome because they give us an opportunity to remember the Lord, which means liberation.

One who has taken shelter of the lotus feet of the Lord, which are accepted as the most suitable boat for crossing the ocean of nescience, can achieve liberation as easily as one leaps over the holes made by the hoofs of a calf. Such persons are meant to reside in the abode of the Lord, and they have nothing to do with a place where there is danger in every step.

This material world is certified by the Lord in the *Bhagavad-gītā* as a dangerous place full of calamities. Less intelligent persons prepare plans to adjust to those calamities without knowing that the nature of this place is itself full of calamities. They have no information of the abode of the Lord, which is full of bliss and without trace of calamity. The duty

of the sane person, therefore, is to be undisturbed by worldly calamities, which are sure to happen in all circumstances. Suffering all sorts of unavoidable misfortunes, one should make progress in spiritual realization because that is the mission of human life. The spirit soul is transcendental to all material calamities; therefore, the so-called calamities are called false. A man may see a tiger swallowing him in a dream, and he may cry for this calamity. Actually there is no tiger and there is no suffering; it is simply a case of dreams. In the same way, all calamities of life are said to be dreams. If someone is lucky enough to get in contact with the Lord by devotional service, it is all gain. Contact with the Lord by any one of the nine devotional services is always a forward step on the path going back to Godhead.

TEXT 26

जनैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान् ।
नैवार्हत्यभिधातुं वै त्वामकिञ्चनगोचरम् ॥ २६ ॥

*janmaishvarya-śruta-śrībhir
edhamāna-madaḥ pumān
naivārhaty abhidhātum vai
tvām akiñcana-gocaram*

janma—birth; *aiśvarya*—opulence; *śruta*—education; *śrībhiḥ*—by the possession of beauty; *edhamāna*—progressively increasing; *madaḥ*—intoxication; *pumān*—the human being; *na*—never; *eva*—ever; *arhati*—deserves; *abhidhātum*—to address in feeling; *vai*—certainly; *tvām*—You; *akiñcana-gocaram*—one who is approached easily by the materially exhausted man.

My Lord, Your Lordship can easily be approached, but only by those who are materially exhausted. One who is on the path of [material] progress, trying to improve himself with respectable parentage, great opulence, high education and bodily beauty, cannot approach You with sincere feeling. Being materially advanced means taking birth in an aristocratic family and possessing great wealth, an education and attractive personal beauty. All materialistic men are mad after possessing all these material opulences, and this is known as the advancement of material

civilization. But the result is that by possessing all these material assets one becomes artificially puffed up, intoxicated by such temporary possessions. Consequently, such materially puffed up persons are incapable of uttering the holy name of the Lord by addressing Him feelingly, "O Govinda, O Kṛṣṇa." It is said in the śāstras that by once uttering the holy name of the Lord, the sinner gets rid of a quantity of sins that he is unable to commit. Such is the power of uttering the holy name of the Lord. There is not the least exaggeration in this statement. Actually the Lord's holy name has such powerful potency. But there is a quality to such utterances also. It depends on the quality of feeling. A helpless man can feelingly utter the holy name of the Lord, whereas a man who utters the same holy name in great material satisfaction cannot be so sincere. A materially puffed up person may utter the holy name of the Lord occasionally, but he is incapable of uttering the name in quality. Therefore, the four principles of material advancement, namely (1) high parentage, (2) good wealth, (3) high education and (4) attractive beauty, are, so to speak, disqualifications for progress on the path of spiritual advancement. The material covering of the pure spirit soul is an external feature, as much as fever is an external feature of the unhealthy body. The general process is to decrease the degree of the fever and not to aggravate it by maltreatment. Sometimes it is seen that spiritually advanced persons become materially impoverished. This is no discouragement. On the other hand, such impoverishment is a good sign as much as the falling of temperature is a good sign. The principle of life should be to decrease the degree of material intoxication which leads one to be more and more illusioned about the aim of life. Grossly illusioned persons are quite unfit for entrance into the kingdom of God.

TEXT 27

नमोऽकिञ्चनवित्ताय निवृत्तगुणवृत्तये ।
आत्मारामाय शान्ताय कैवल्यपतये नमः ॥ २७ ॥

*namo 'kiñcana-vittāya
nivṛtta-guṇa-vṛttaye
ātmārāmāya śāntāya
kaivalya-pataye namaḥ*

namaḥ—all obeisances unto You; *akiñcana-vittāya*—unto the property of the materially impoverished; *nivṛtta*—completely transcendental to the actions of the material modes; *guṇa*—material modes; *vṛttaye*—affection; *ātma-ārāmāya*—one who is self-satisfied; *śāntāya*—the most gentle; *kaivalya-pataye*—unto the master of the monists; *namaḥ*—bowing down.

My obeisances are unto You, who are the property of the materially impoverished. You have nothing to do with the actions and reactions of the material modes of nature. You are self-satisfied, and therefore You are the most gentle and are master of the monists.

A living being is finished as soon as there is nothing to possess. Therefore a living being cannot be, in the real sense of the term, a renouncer. A living being renounces something for gaining something more valuable. A student sacrifices his childish proclivities to gain better education. A servant gives up his job for a better job. Similarly, a devotee renounces the material world not for nothing but for something tangible in spiritual value. Śrīla Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī and others gave up their worldly pomp and prosperity for the sake of the service of the Lord. They were big men in the worldly sense. The Gosvāmīs were ministers in the government service of Bengal, and Śrīla Raghunātha dāsa Gosvāmī was the son of a big *zamindar* of his time. But they left everything to gain something superior to what they previously possessed. The devotees are generally without material prosperity, but they have a very secret treasure-house in the lotus feet of the Lord. There is a nice story about Śrīla Sanātana Gosvāmī. He had a touchstone with him, and this stone was left in a pile of refuse. A needy man took it, but later on wondered why the valuable stone was kept in such a neglected place. He therefore asked him for the most valuable thing, and then he was given the holy name of the Lord. *Akiñcana* means one who has nothing to give materially. A factual devotee, or *mahātmā*, does not give anything material to anyone because he has already left all material assets. He can, however, deliver the supreme asset, namely the Personality of Godhead, because He is the only property of a factual devotee. The touchstone of Sanātana Gosvāmī, which was thrown in the rubbish, was not the property of the

Gosvāmī, otherwise it would not have been kept in such a place. This specific example is given for the neophyte devotees just to convince them that material hankerings and spiritual advancement go ill together. Unless one is able to see everything as spiritual in relation with the Supreme Lord, one must always distinguish between spirit and matter. A spiritual master like Śrīla Sanātana Gosvāmī, although personally able to see everything as spiritual, set this example for us only because we have no such spiritual vision.

Advancement of material vision or material civilization is a great stumbling block for spiritual advancement. Such material advancement entangles the living being in the bondage of a material body followed by all sorts of material miseries. Such material advancement is called *anartha*, or things not wanted. Actually this is so. In the present context of material advancement one uses lipstick at a cost of fifty cents, and there are so many unwanted things which are all products of the material conception of life. By diverting attention to so many unwanted things, human energy is spoiled without achievement of spiritual realization, the prime necessity of human life. The attempt to reach the moon is another example of spoiling energy because even if the moon is reached, the problems of life will not be solved. The devotees of the Lord are called *akiñcanas* because they have practically no material assets. Such material assets are all products of the three modes of material nature. They foil spiritual energy, and thus the less we possess such products of material nature, the more we have a good chance for spiritual progress.

The Supreme Personality of Godhead has no direct connection with material activities. All His acts and deeds, which are exhibited even in this material world, are spiritual and without affection for the modes of material nature. In the *Bhagavad-gītā* the Lord says that all His acts, even His appearance and disappearance in and out of the material world, are transcendental, and one who knows this perfectly shall not take his birth again in this material world, but will go back to Godhead. The material disease is due to hankering after and lording it over material nature. This hankering is due to an interaction of the three modes of nature, and neither the Lord nor the devotees have attachment for such false enjoyment. Therefore, the Lord and the

devotees are called *nivṛtta-guṇa-vṛtti*. The perfect *nivṛtta-guṇa-vṛtti* is the Supreme Lord because He never becomes attracted by the modes of material nature, whereas the living beings have such a tendency. Some of them are entrapped by the illusory attraction of material nature. Because the Lord is the property of the devotees, and the devotees are the property of the Lord reciprocally, the devotees are certainly transcendental to the modes of material nature. That is a natural conclusion. Such unalloyed devotees are distinct from the mixed devotees who approach the Lord for mitigation of miseries and poverty or because of inquisitiveness and speculation. The unalloyed devotees and the Lord are transcendently attached to one another. For others, the Lord has nothing to reciprocate, and therefore He is called *ātmārāma*, self-satisfied. Self-satisfied as He is, He is the master of all monists who seek to merge into the existence of the Lord. Such monists merge within the personal effulgence of the Lord called the *brahmajyoti*, but the devotees enter into the transcendental pastimes of the Lord, which are never to be misunderstood as material.

TEXT 28

मन्ये त्वां कालमीशानमनादिनिधनं विभुम् ।
समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥ २८ ॥

*manye tvām kālam īśānam
anādi-nidhanam vibhum
samam carantam sarvatra
bhūtānām yan mithaḥ kaliḥ*

manye—I consider; *tvām*—Your Lordship; *kālam*—the eternal time; *īśānam*—the Supreme Lord; *anādi-nidhanam*—without beginning and end; *vibhum*—all-pervading; *samam*—equally merciful; *carantam*—distributing; *sarvatra*—everywhere; *bhūtānām*—of the living beings; *yat mithaḥ*—by intercourse; *kaliḥ*—dissension.

My Lord, I consider Your Lordship to be eternal time, the supreme controller, without beginning and end, the all-pervasive one. In distributing Your mercy, You are equal to everyone. The dissensions between living beings are due to social intercourse.

Kuntīdevī knew that Kṛṣṇa was neither her nephew nor an ordinary family member of her paternal house. She knew perfectly well that Kṛṣṇa is the primeval Lord who lives in everyone's heart as the Supersoul, Paramātmā. Another name of the Paramātmā feature of the Lord is *kāla*, or eternal time. Eternal time is the witness of all our actions, good and bad, and thus resultant reactions are destined by Him. It is no use saying that we do not know why and for what we are suffering. We may forget the misdeed for which we may suffer at this present moment, but we must remember that Paramātmā is our constant companion, and therefore He knows everything, past, present and future. And because the Paramātmā feature of Lord Kṛṣṇa destines all actions and reactions, He is the supreme controller also. Without His sanction not a blade of grass can move. The living beings are given as much freedom as they deserve, and misuse of that freedom is the cause of suffering. The devotees of the Lord do not misuse their freedom, and therefore they are the good sons of the Lord. Others, who misuse freedom, are put into miseries destined by the eternal *kāla*. The *kāla* offers the conditioned souls both happiness and miseries. It is all predestined by eternal time. As we have miseries uncalled-for, so we may have happiness also without being asked, for they are all predestined by *kāla*. No one is therefore either an enemy or friend of the Lord. Everyone is suffering and enjoying the result of his own destiny. This destiny is made by the living beings in course of social intercourse. Everyone here wants to lord it over the material nature, and thus everyone creates his own destiny under the supervision of the Supreme Lord. He is all-pervading and therefore He can see everyone's activities. And because the Lord has no beginning or end, He is known also as the eternal time, *kāla*.

TEXT 29

न वेद कश्चिद्भगवंश्रिकीर्षितं
तवेहमानस्य नृणां विडम्बनम् ।
न यस्य कश्चिद्दयितोऽस्ति कर्हिचिद्
द्वेष्यश्च यस्मिन् विषमा मतिर्नृणाम् ॥ २९ ॥

na veda kaścīd bhagavaṁś cikīrṣitaṁ

*tavehamānasya nṛṇām viḍambanam
na yasya kaścīd dayito 'sti karhicid
dveṣyaś ca yasmin viṣamā matir nṛṇām*

na—does not; *veda*—know; *kaścīd*—anyone; *bhagavan*—O Lord; *cikīrṣitam*—pastimes; *tava*—Your; *īhamānasya*—like the worldly men; *nṛṇām*—of the people in general; *viḍambanam*—misleading; *na*—never; *yasya*—His; *kaścīd*—anyone; *dayitaḥ*—object of specific favor; *asti*—there is; *karhicit*—anywhere; *dveṣyaḥ*—object of envy; *ca*—and; *yasmin*—unto Him; *viṣamā*—partiality; *matir*—conception; *nṛṇām*—of the people.

O Lord, no one can understand Your transcendental pastimes, which appear to be human and are so misleading. You have no specific object of favor, nor do You have any object of envy. People only imagine that You are partial.

The Lord's mercy upon the fallen souls is equally distributed. He has no one as the specific object of hostility. The very conception of the Personality of Godhead as a human being is misleading. His pastimes *appear* to be exactly like a human being's, but actually they are transcendental and without any tinge of material contamination. He is undoubtedly known as partial to His pure devotees, but in fact He is never partial, as much as the sun is never partial to anyone. By utilizing the sun rays, sometimes even the stones become valuable, whereas a blind man cannot see the sun, although there are enough sun rays before him. Darkness and light are two opposite conceptions, but this does not mean that the sun is partial in distributing its rays. The sun rays are open to everyone, but the capacities of the receptacles differ. Foolish people think that devotional service is flattering the Lord to get special mercy. Factually the pure devotees who are engaged in the transcendental loving service of the Lord are not a mercantile community. A mercantile house renders service to someone in exchange for values. The pure devotee does not render service unto the Lord for such exchange, and therefore the full mercy of the Lord is open for him. Suffering and needy men, inquisitive persons or philosophers make temporary connections with the Lord to serve a particular purpose. When the purpose is served, there is no more relation with the Lord. A

suffering man, if he is pious at all, prays to the Lord for his recovery. But as soon as the recovery is over, in most cases the suffering man no longer cares to keep any connection with the Lord. The mercy of the Lord is open for him, but he is reluctant to receive it. That is the difference between a pure devotee and a mixed devotee. Those who are completely against the service of the Lord are considered to be in abject darkness, those who ask for the Lord's favor only at the time of necessity are partial recipients of the mercy of the Lord, and those who are cent percent engaged in the service of the Lord are full recipients of the mercy of the Lord. Such partiality in receiving the Lord's mercy is relative to the recipient, and it is not due to the partiality of the all-merciful Lord.

When the Lord descends on this material world by His all-merciful energy, He plays like a human being, and therefore it appears that the Lord is partial to His devotees only, but that is not a fact. Despite such apparent manifestation of partiality, His mercy is equally distributed. In the Battlefield of Kurukṣetra all persons who died in the fight before the presence of the Lord got salvation without the necessary qualifications because death before the presence of the Lord purifies the passing soul from the effects of all sins, and therefore the dying man gets a place somewhere in the transcendental abode. Somehow or other if someone puts himself open in the sun rays, he is sure to get the requisite benefit both by heat and by ultraviolet rays. Therefore, the conclusion is that the Lord is never partial. It is wrong for the people in general to think of Him as partial.

TEXT 30

जन्म कर्म च विश्वात्मन्नजस्याकर्तुरात्मनः ।
तिर्यङ्नृषिषु यादःसु तदत्यन्तविडम्बनम् ॥ ३० ॥

*janma karma ca viśvātmann
ajasyākartur ātmanaḥ
tiryañ-nṛṣiṣu yādaḥsu
tad atyanta-vidambanam*

janma—birth; *karma*—activity; *ca*—and; *viśva-ātman*—O soul of the universe; *ajasya*—of the unborn; *akartuḥ*—of the inactive; *ātmanaḥ*—of

the vital energy; *tiryak*—animal; *nṛ*—human being; *ṛṣiṣu*—in the sages; *yādaḥsu*—in the water; *tat*—that; *atyanta*—veritable; *viḍambanam*—bewildering.

Of course it is bewildering, O soul of the universe, that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn. You Yourself descend amongst animals, men, sages and aquatics. Verily, this is bewildering.

The transcendental pastimes of the Lord are not only bewildering but also apparently contradictory. In other words, they are all inconceivable to the limited thinking power of the human being. The Lord is the all-prevailing Supersoul of all existence, and yet He appears in the form of a boar amongst the animals, in the form of a human being as Rāma, Kṛṣṇa, etc., in the form of a ṛṣi like Nārāyaṇa, and in the form of an aquatic like a fish. Yet it is said that He is unborn, and He has nothing to do. In the *śruti mantra* it is said that the Supreme Brahman has nothing to do. No one is equal to or greater than Him. He has manifold energies, and everything is performed by Him perfectly by automatic knowledge, strength and activity. All these statements prove without any question that the Lord's activities, forms and deeds are all inconceivable to our limited thinking power, and because He is inconceivably powerful, everything is possible in Him. Therefore no one can calculate Him exactly; every action of the Lord is bewildering to the common man. He cannot be understood by the Vedic knowledge, but He can be easily understood by the pure devotees because they are intimately related with Him. The devotees therefore know that although He appears amongst the animals, He is not an animal, nor a man, nor a ṛṣi, nor a fish. He is eternally the Supreme Lord, in all circumstances.

TEXT 31

गोप्याददे त्वयि कृतागसि दाम तावद्
या ते दशाश्रुकलिलाञ्जनसम्भ्रमाक्षम् ।
वक्रं निनीय भयभावनया स्थितस्य
सा मां विमोहयति भीरपि यद्विभेति ॥ ३१ ॥

gopy ādade tvayi kṛtāgasi dāma tāvad

*yā te daśāśru-kalilāñjana-sambhramākṣam
vaktram ninīya bhaya-bhāvanayā sthitasya
sā mām vimohayati bhīr api yad bibheti*

gopī—the cowherd lady (Yaśodā); *ādade*—took up; *tvayi*—on Your; *kṛtāgasi*—creating disturbances (by breaking the butter pot); *dāma*—rope; *tāvat*—at that time; *yā*—that which; *te*—Your; *daśā*—situation; *aśru-kalila*—overflowed with tears; *añjana*—ointment; *sambhrama*—perturbed; *akṣam*—eyes; *vaktram*—face; *ninīya*—downwards; *bhaya-bhāvanayā*—by thoughts of fear; *sthitasya*—of the situation; *sā*—that; *mām*—me; *vimohayati*—bewilders; *bhīr api*—even fear personified; *yat*—whom; *bibheti*—is afraid.

My dear Kṛṣṇa, Yaśodā took up a rope to bind You when You committed an offense, and Your perturbed eyes overflowed with tears, which washed the mascara from Your eyes. And You were afraid, though fear personified is afraid of You. This sight is bewildering to me.

Here is another explanation of the bewilderment created by the pastimes of the Supreme Lord. The Supreme Lord is the Supreme in all circumstances, as already explained. Here is a specific example of the Lord's being the Supreme and at the same time a plaything in the presence of His pure devotee. The Lord's pure devotee renders service unto the Lord out of unalloyed love only, and while discharging such devotional service the pure devotee forgets the position of the Supreme Lord. The Supreme Lord also accepts the loving service of His devotees more relishably when the service is rendered spontaneously out of pure affection, without anything of reverential admiration. Generally the Lord is worshiped by the devotees in a reverential attitude, but the Lord is meticulously pleased when the devotee, out of pure affection and love, considers the Lord to be less important than himself. The Lord's pastimes in the original abode of Goloka Vṛndāvana are exchanged in that spirit. The friends of Kṛṣṇa consider Him one of them. They do not consider Him to be of reverential importance. The parents of the Lord (who are all pure devotees) consider Him a child only. The Lord accepts the chastisements of the parents more cheerfully than the prayers of the Vedic hymns. Similarly, He accepts the reproaches of His fiancées more palatably than the Vedic hymns. When Lord Kṛṣṇa was present in this

material world to manifest His eternal pastimes of the transcendental realm of Goloka Vṛndāvana as an attraction for the people in general, He displayed a unique picture of subordination before His foster mother, Yaśodā. The Lord, in His naturally childish playful activities, used to spoil the stocked butter of mother Yaśodā by breaking the pots and distributing the contents to His friends and playmates, including the celebrated monkeys of Vṛndāvana, who took advantage of the Lord's munificence. Mother Yaśodā saw this, and out of her pure love she wanted to make a show of punishment for her transcendental child. She took a rope and threatened the Lord that she would tie Him up, as is generally done in the ordinary household. Seeing the rope in the hands of mother Yaśodā, the Lord bowed down His head and began to weep just like a child, and tears rolled down His cheeks, washing off the black ointment smeared about His beautiful eyes. This picture of the Lord is adored by Kuntīdevī because she is conscious of the Lord's supreme position. He is feared often by fear personified, yet He is afraid of His mother, who wanted to punish Him just in an ordinary manner. Kuntī was conscious of the exalted position of Kṛṣṇa, whereas Yaśodā was not. Therefore Yaśodā's position was more exalted than Kuntī's. Mother Yaśodā got the Lord as her child, and the Lord made her forget altogether that her child was the Lord Himself. If mother Yaśodā had been conscious of the exalted position of the Lord, she would certainly have hesitated to punish the Lord. But she was made to forget this situation because the Lord wanted to make a complete gesture of childishness before the affectionate Yaśodā. This exchange of love between the mother and the son was performed in a natural way, and Kuntī, remembering the scene, was bewildered, and she could do nothing but praise the transcendental filial love. Indirectly mother Yaśodā is praised for her unique position of love, for she could control even the all-powerful Lord as her beloved child.

TEXT 32

केचिदाहुरजं जातं पुण्यश्लोकस्य कीर्तये ।
यदोः प्रियस्यान्ववाये मलयस्येव चन्दनम् ॥ ३२ ॥

kecid āhur ajam jātam

*puṇya-ślokasya kīrtaye
yadoḥ priyasyānvavāye
malayasyeva candanam*

kecit—someone; *āhuḥ*—says; *ajam*—the unborn; *jātam*—being born; *puṇya-ślokasya*—of the great pious king; *kīrtaye*—for glorifying; *yadoḥ*—of King Yadu; *priyasya*—of the dear; *anvavāye*—in the family of; *malayasya*—Malaya hills; *iva*—as; *candanam*—sandalwood.

Some say that the Unborn is born for the glorification of pious kings, and others say that He is born to please King Yadu, one of Your dearest devotees. You appear in his family as sandalwood appears in the Malaya hills.

Because the Lord's appearance in this material world is bewildering, there are different opinions about the birth of the Unborn. In the *Bhagavad-gītā* the Lord says that He takes His birth in the material world, although He is the Lord of all creations and He is unborn. So there cannot be any denial of the birth of the Unborn because He Himself establishes the truth. But still there are different opinions as to why He takes His birth. That is also declared in the *Bhagavad-gītā*. He appears by His own internal potency to reestablish the principles of religion and to protect the pious and to annihilate the impious. That is the mission of the appearance of the Unborn. Still, it is said that the Lord is there to glorify the pious King Yudhiṣṭhira. Lord Śrī Kṛṣṇa certainly wanted to establish the kingdom of the Pāṇḍavas for the good of all in the world. When there is a pious king ruling over the world, the people are happy. When the ruler is impious, the people are unhappy. In the age of Kali in most cases the rulers are impious, and therefore the citizens are also continuously unhappy. But in the case of democracy, the impious citizens themselves elect their representative to rule over them, and therefore they cannot blame anyone for their unhappiness.

Mahārāja Nala was also celebrated as a great pious king, but he had no connection with Lord Kṛṣṇa. Therefore Mahārāja Yudhiṣṭhira is meant here to be glorified by Lord Kṛṣṇa. He had also glorified King Yadu, having taken His birth in the family. He is known as Yādava, Yaduvīra, Yadunandana, etc., although the Lord is always independent of such obligation. He is just like the sandalwood that grows in the Malaya hills.

Trees can grow anywhere and everywhere, yet because the sandalwood trees grow mostly in the area of the Malaya hills, the name sandalwood and the Malaya hills are interrelated. Therefore, the conclusion is that the Lord is ever unborn like the sun, and yet He appears as the sun rises on the eastern horizon. As the sun is never the sun of the eastern horizon, so the Lord is no one's son, but He is the father of everything that be.

TEXT 33

अपरे वसुदेवस्य देवक्यां याचितोऽभ्यगात् ।
अजस्त्वमस्य क्षेमाय वधाय च सुरद्विषाम् ॥ ३३ ॥

*aṡpare vasudevasya
devakyāṁ yācito 'bhyagāt
ajas tvam asya kṡemāya
vadhāya ca sura-dviṡām*

aṡpare—others; *vasudevasya*—of Vasudeva; *devakyāṁ*—of Devakī; *yācitaḥ*—being prayed for; *abhyagāt*—took birth; *ajaḥ*—unborn; *tvam*—You are; *asya*—of him; *kṡemāya*—for the good; *vadhāya*—for the purpose of killing; *ca*—and; *sura-dviṡām*—of those who are envious of the demigods.

Others say that since both Vasudeva and Devakī prayed for You, You have taken Your birth as their son. Undoubtedly You are unborn, yet You take Your birth for their welfare and to kill those who are envious of the demigods.

It is also said that Vasudeva and Devakī, in their previous birth as Sutapā and Pṛṡṅni, underwent a severe type of penance to get the Lord as their son, and as a result of such austerities the Lord appeared as their son. It is already declared in the *Bhagavad-gītā* that the Lord appears for the welfare of all people of the world and to vanquish the *asuras*, or the materialistic atheists.

TEXT 34

भारावतारणायान्ये भुवो नाव इवोदधौ ।
सीदन्त्या भूरिभारेण जातो ह्यात्मभुवार्थितः ॥ ३४ ॥

*bhārāvatāraṇāyānye
bhuvo nāva ivodadhau
sīdantya bhūri-bhāreṇa
jāto hy ātma-bhuvārthitaḥ*

bhāra-avatāraṇāya—just to reduce the burden to the world; *anye*—others; *bhuvāḥ*—of the world; *nāvāḥ*—boat; *iva*—like; *udadhau*—on the sea; *sīdantyaḥ*—aggrieved; *bhūri*—extremely; *bhāreṇa*—by the burden; *jātaḥ*—You were born; *hi*—certainly; *ātma-bhuvā*—by Brahmā; *arthitaḥ*—being prayed for.

Others say that the world, being overburdened like a boat at sea, is much aggrieved, and that Brahmā, who is Your son, prayed for You, and so You have appeared to diminish the trouble.

Brahmā, or the first living being born just after the creation, is the direct son of Nārāyaṇa. Nārāyaṇa, as Garbhodakaśāyī Viṣṇu, first of all entered the material universe. Without spiritual contact, matter cannot create. This principle was followed from the very beginning of the creation. The Supreme Spirit entered the universe, and the first living being, Brahmā, was born on a lotus flower grown out of the transcendental abdomen of Viṣṇu. Viṣṇu is therefore known as Padmanābha. Brahmā is known as *ātma-bhū* because he was begotten directly from the father without any contact of mother Lakṣmījī. Lakṣmījī was present near Nārāyaṇa, engaged in the service of the Lord, and still, without contact with Lakṣmījī, Nārāyaṇa begot Brahmā. That is the omnipotency of the Lord. One who foolishly considers Nārāyaṇa like other living beings should take a lesson from this. Nārāyaṇa is not an ordinary living being. He is the Personality of Godhead Himself, and He has all the potencies of all the senses in all parts of His transcendental body. An ordinary living being begets a child by sexual intercourse, and he has no other means to beget a child other than the one designed for him. But Nārāyaṇa, being omnipotent, is not bound to any condition of energy. He is complete and independent to do anything and everything by His various potencies, very easily and perfectly. Brahmā is therefore directly the son of the father and was not put into the womb of a mother. Therefore he is known as *ātma-bhū*. This Brahmā is in charge of further creations in the universe, secondarily reflected by the potency of the

Omnipotent. Within the halo of the universe there is a transcendental planet known as Śvetadvīpa, which is the abode of the Kṣīrodakaśāyī Viṣṇu, the Paramātmā feature of the Supreme Lord. Whenever there is trouble in the universe that cannot be solved by the administrative demigods, they approach Brahmājī for a solution, and if it is not to be solved even by Brahmājī, then Brahmājī consults and prays to the Kṣīrodakaśāyī Viṣṇu for an incarnation and solution to the problems. Such a problem arose when Kāmsa and others were ruling over the earth and the earth became too much overburdened by the misdeeds of the *asuras*. Brahmājī, along with other demigods, prayed at the shore of the Kṣīrodaka Ocean, and they were advised of the descent of Kṛṣṇa as the son of Vasudeva and Devakī. So some people say that the Lord appeared because of the prayers of Brahmājī.

TEXT 35

भवेऽस्मिन् चि श्यमानानामविद्याकामकर्मभिः ।
श्रवणस्मरणार्हाणि करिष्यन्निति केचन ॥ ३५ ॥

*bhave 'smin kliśyamānānām
avidyā-kāma-karmabhiḥ
śravaṇa-smaraṇārḥāṇi
kariṣyann iti kecana*

bhave—in the material creation; *asmin*—this; *kliśyamānānām*—of those who are suffering from; *avidyā*—nescience; *kāma*—desire; *karmabhiḥ*—by execution of fruitive work; *śravaṇa*—hearing; *smaraṇa*—remembering; *arḥāṇi*—worshiping; *kariṣyan*—may perform; *iti*—thus; *kecana*—others.

And yet others say that You appeared to rejuvenate the devotional service of hearing, remembering, worshiping and so on in order that the conditioned souls suffering from material pangs might take advantage and gain liberation.

In the *Śrīmad Bhagavad-gītā* the Lord asserts that He appears in every millennium just to reestablish the way of religion. The way of religion is made by the Supreme Lord. No one can manufacture a new path of religion, as is the fashion for certain ambitious persons. The factual way

of religion is to accept the Lord as the supreme authority and thus render service unto Him in spontaneous love. A living being cannot help but render service because he is constitutionally made for that purpose. The only function of the living being is to render service to the Lord. The Lord is great, and living beings are subordinate to Him. Therefore, the duty of the living being is just to serve Him only. Unfortunately the illusioned living beings, out of misunderstanding only, become servants of the senses by material desire. This desire is called *avidyā*, or nescience. And out of such desire the living being makes different plans for material enjoyment centered about a perverted sex life. He therefore becomes entangled in the chain of birth and death by transmigrating into different bodies on different planets under the direction of the Supreme Lord. Unless, therefore, one is beyond the boundary of this nescience, one cannot get free from the threefold miseries of material life. That is the law of nature.

The Lord, however, out of His causeless mercy, because He is more merciful to the suffering living beings than they can expect, appears before them and renovates the principles of devotional service comprised of hearing, chanting, remembering, serving, worshiping, praying, cooperating and surrendering unto Him. Adoption of all the above-mentioned items, or any one of them, can help a conditioned soul get out of the tangle of nescience and thus become liberated from all material sufferings created by the living being illusioned by the external energy. This particular type of mercy is bestowed upon the living being by the Lord in the form of Lord Śrī Caitanya Mahāprabhu.

TEXT 36

शृण्वन्ति गायन्ति गुणन्त्यभीक्षणशः
 स्मरन्ति नन्दन्ति तवेहितं जनाः ।
 त एव पश्यन्त्यचिरेण तावकं
 भवप्रवाहोपरमं पदाम्बुजम् ॥ ३६ ॥

*śṛṅvanti gāyanti gṛṅanty abhīkṣṇaśaḥ
 smaranti nandanti tavehitam janāḥ
 ta eva paśyanty acireṇa tāvakam
 bhava-pravāhoparamam padāmbujam*

śṛṅvanti—hear; *gāyanti*—chant; *gṛṇanti*—take; *abhīkṣṇaśaḥ*—continuously; *smaranti*—remember; *nandanti*—take pleasure; *tava*—Your; *īhitam*—activities; *janāḥ*—people in general; *te*—they; *eva*—certainly; *paśyanti*—can see; *acireṇa*—very soon; *tāvakam*—Your; *bhava-pravāha*—the current of rebirth; *uparamam*—cessation; *pada-ambujam*—lotus feet.

O Kṛṣṇa, those who continuously hear, chant and repeat Your transcendental activities, or take pleasure in others' doing so, certainly see Your lotus feet, which alone can stop the repetition of birth and death.

The Supreme Lord Śrī Kṛṣṇa cannot be seen by our present conditional vision. In order to see Him, one has to change his present vision by developing a different condition of life full of spontaneous love of Godhead. When Śrī Kṛṣṇa was personally present on the face of the globe, not everyone could see Him as the Supreme Personality of Godhead. Materialists like Rāvaṇa, Hiranyakaśipu, Kaṁsa, Jarāsandha and Śiśupāla, were highly qualified personalities by acquisition of material assets, but they were unable to appreciate the presence of the Lord. Therefore, even though the Lord may be present before our eyes, it is not possible to see Him unless we have the necessary vision. This necessary qualification is developed by the process of devotional service only, beginning with hearing about the Lord from the right sources. The *Bhagavad-gītā* is one of the popular literatures which are generally heard, chanted, repeated, etc., by the people in general, but in spite of such hearing, etc., sometimes it is experienced that the performer of such devotional service does not see the Lord eye to eye. The reason is that the first item, *śravaṇa*, is very important. If hearing is from the right sources, it acts very quickly. Generally people hear from unauthorized persons. Such unauthorized persons may be very learned by academic qualifications, but because they do not follow the principles of devotional service, hearing from them becomes a sheer waste of time. Sometimes the texts are interpreted fashionably to suit their own purposes. Therefore, first one should select a competent and bona fide speaker and then hear from him. When the hearing process is perfect and complete, the other processes become automatically perfect in their

own way.

There are different transcendental activities of the Lord, and each and every one of them is competent to bestow the desired result, provided the hearing process is perfect. In the *Bhāgavatam* the activities of the Lord begin from His dealings with the Pāṇḍavas. There are many other pastimes of the Lord in connection with His dealings with the *asuras* and others. And in the Tenth Canto the sublime dealings with His conjugal associates, the *gopīs*, as well as with His married wives at Dvārakā are mentioned. Since the Lord is absolute, there is no difference in the transcendental nature of each and every dealing of the Lord. But sometimes people, in an unauthorized hearing process, take more interest in hearing about His dealings with the *gopīs*. Such an inclination indicates the lusty feelings of the hearer, so a bona fide speaker of the dealings of the Lord never indulges in such hearings. One must hear about the Lord from the very beginning, as in the *Śrīmad-Bhāgavatam* or any other scriptures, and that will help the hearer attain perfection by progressive development. One should not, therefore, consider that His dealings with the Pāṇḍavas are less important than His dealings with the *gopīs*. We must always remember that the Lord is always transcendental to all mundane attachment. In all the above-mentioned dealings of the Lord, He is the hero in all circumstances, and hearing about Him or about His devotees or combatants is conducive to spiritual life. It is said that the *Vedas* and *Purāṇas*, etc., are all made to revive our lost relation with Him. Hearing of all these scriptures is essential.

TEXT 37

अप्यद्य नस्त्वं स्वकृतेहित प्रभो
जिहाससि स्वित्सुहृदोऽनुजीविनः ।
येषां न चान्यद्भवतः पदाम्बुजात्
परायणं राजसु योजितांहसाम् ॥ ३७ ॥

*apy adya nas tvaṁ sva-kṛtehita prabho
jihāsasi svit suhṛdo 'nujīvinaḥ
yeṣāṁ na cānyad bhavataḥ padāmbujāt*

parāyaṇam rājasu yojitāmhasām

api—if; *adya*—today; *naḥ*—us; *tvam*—You; *sva-kṛta*—self-executed; *īhita*—all duties; *prabho*—O my Lord; *jihāsasi*—giving up; *svit*—possibly; *suhṛdaḥ*—intimate friends; *anujīvinaḥ*—living at the mercy of; *yeṣām*—of whom; *na*—nor; *ca*—and; *anyat*—anyone else; *bhavataḥ*—Your; *pada-ambujāt*—from the lotus feet; *parāyaṇam*—dependent; *rājasu*—unto the kings; *yojita*—engaged in; *aṁhasām*—enmity.

O my Lord, You have executed all duties Yourself. Are you leaving us today, though we are completely dependent on Your mercy and have no one else to protect us, now when all kings are at enmity with us?

The Pāṇḍavas are most fortunate because with all good luck they were entirely dependent on the mercy of the Lord. In the material world, to be dependent on the mercy of someone else is the utmost sign of misfortune, but in the case of our transcendental relation with the Lord, it is the most fortunate case when we can live completely dependent on Him. The material disease is due to thinking of becoming independent of everything. But the cruel material nature does not allow us to become independent. The false attempt to become independent of the stringent laws of nature is known as material advancement of experimental knowledge. The whole material world is moving on this false attempt of becoming independent of the laws of nature. Beginning from Rāvaṇa, who wanted to prepare a direct staircase to the planets of heaven, down to the present age, they are trying to overcome the laws of nature. They are trying now to approach distant planetary systems by electronic mechanical power. But the highest goal of human civilization is to work hard under the guidance of the Lord and become completely dependent on Him. The highest achievement of perfect civilization is to work with valor but at the same time depend completely on the Lord. The Pāṇḍavas were the ideal executors of this standard of civilization.

Undoubtedly they were completely dependent on the good will of Lord Śrī Kṛṣṇa, but they were not idle parasites of the Lord. They were all highly qualified both by personal character and by physical activities. Still they always looked for the mercy of the Lord because they knew that every living being is dependent by constitutional position. The perfection of life is, therefore, to become dependent on the will of the

Lord, instead of becoming falsely independent in the material world. Those who try to become falsely independent of the Lord are called *anātha*, or without any guardian, whereas those who are completely dependent on the will of the Lord are called *sanātha*, or those having someone to protect them. Therefore we must try to be *sanātha* so that we can always be protected from the unfavorable condition of material existence. By the deluding power of the external material nature we forget that the material condition of life is the most undesirable perplexity. The *Bhagavad-gītā* therefore directs us (7.19) that after many, many births one fortunate person becomes aware of the fact that Vāsudeva is all in all and that the best way of leading one's life is to surrender unto Him completely. That is the sign of a *mahātmā*. All the members of the Pāṇḍava family were *mahātmās* in household life. Mahārāja Yudhiṣṭhira was the head of these *mahātmās*, and Queen Kuntīdevī was the mother. The lessons of the *Bhagavad-gītā* and all the *Purāṇas*, specifically the *Bhāgavata Purāṇa*, are therefore inevitably connected with the history of the Pāṇḍava *mahātmās*. For them, separation from the Lord was just like the separation of a fish from water. Śrīmatī Kuntīdevī, therefore, felt such separation like a thunderbolt, and the whole prayer of the Queen is to try to persuade the Lord to stay with them. After the Battle of Kurukṣetra, although the inimical kings were killed, their sons and grandsons were still there to deal with the Pāṇḍavas. It is not only the Pāṇḍavas who were put into the condition of enmity, but all of us are always in such a condition, and the best way of living is to become completely dependent on the will of the Lord and thereby overcome all difficulties of material existence.

TEXT 38

के वयं नामरूपाभ्यां यदुभिः सह पाण्डवाः ।
भवतोऽदर्शनं यर्हि हृषीकाणामिवेशितुः ॥ ३८ ॥

ke vyaṁ nāma-rūpābhyāṁ
yadubhiḥ saha pāṇḍavāḥ
bhavato 'darśanaṁ yarhi
hr̥ṣīkāṇām iveśituḥ

ke—who are; *vyaṁ*—we; *nāma-rūpābhyām*—without fame and ability;

yadubhiḥ—with the Yadus; *saha*—along with; *pāṇḍavāḥ*—and the Pāṇḍavas; *bhavataḥ*—Your; *adarśanam*—absence; *yarhi*—as if; *hṛṣīkāṇām*—of the senses; *iva*—like; *īsituḥ*—of the living being.

As the name and fame of a particular body is finished with the disappearance of the living spirit, similarly if You do not look upon us, all our fame and activities, along with the Pāṇḍavas and Yadus, will end at once.

Kuntīdevī is quite aware that the existence of the Pāṇḍavas is due to Śrī Kṛṣṇa only. The Pāṇḍavas are undoubtedly well established in name and fame and are guided by the great King Yudhiṣṭhira, who is morality personified, and the Yadus are undoubtedly great allies, but without the guidance of Lord Kṛṣṇa all of them are nonentities, as much as the senses of the body are useless without the guidance of consciousness. No one should be proud of his prestige, power and fame without being guided by the favor of the Supreme Lord. The living beings are always dependent, and the ultimate dependable object is the Lord Himself. We may, therefore, invent by our advancement of material knowledge all sorts of counteracting material resources, but without being guided by the Lord all such inventions end in fiasco, however strong and stout the reactionary elements may be.

TEXT 39

**नेयं शोभिष्यते तत्र यथेदानीं गदाधर ।
त्वत्पदैरङ्किता भाति स्वलक्षणविलक्षितैः ॥ ३९ ॥**

*neyam śobhiṣyate tatra
yathedānīm gadādhara
tvat-padair aṅkitā bhāti
sva-lakṣaṇa-vilakṣitaiḥ*

na—not; *iyam*—this land of our kingdom; *śobhiṣyate*—will appear beautiful; *tatra*—then; *yathā*—as it is now; *idānīm*—how; *gadādhara*—O Kṛṣṇa; *tvat*—Your; *padaiḥ*—by the feet; *aṅkitā*—marked; *bhāti*—is dazzling; *sva-lakṣaṇa*—Your own marks; *vilakṣitaiḥ*—by the impressions.

O Gadādhara [Kṛṣṇa], our kingdom is now being marked by the impressions of Your feet, and therefore it appears beautiful. But when

You leave, it will no longer be so.

There are certain particular marks on the feet of the Lord which distinguish the Lord from others. The marks of a flag, thunderbolt, and instrument to drive an elephant, umbrella, lotus, disc, etc., are on the bottom of the Lord's feet. These marks are impressed upon the soft dust of the land where the Lord traverses. The land of Hastināpura was thus marked while Lord Śrī Kṛṣṇa was there with the Pāṇḍavas, and the kingdom of the Pāṇḍavas thus flourished by such auspicious signs. Kuntīdevī pointed out these distinguished features and was afraid of ill luck in the absence of the Lord.

TEXT 40

**इमे जनपदाः स्वृद्धाः सुपक्वौषधिवीरुधः ।
वनाद्रिनद्युदन्वन्तो ह्येधन्ते तव वीक्षितैः ॥ ४० ॥**

*ime jana-padāḥ svṛddhāḥ
supakvausadhi-vīrudhaḥ
vanādri-nady-udanvanto
hy edhante tava vīkṣitaiḥ*

ime—all these; *jana-padāḥ*—cities and towns; *svṛddhāḥ*—flourished; *supakva*—nature; *ausadhi*—herbs; *vīrudhaḥ*—vegetables; *vana*—forests; *adri*—hills; *nadī*—rivers; *udanvantaḥ*—seas; *hi*—certainly; *edhante*—increasing; *tava*—by You; *vīkṣitaiḥ*—seen.

All these cities and villages are flourishing in all respects because the herbs and grains are in abundance, the trees are full of fruits, the rivers are flowing, the hills are full of minerals and the oceans full of wealth. And this is all due to Your glancing over them.

Human prosperity flourishes by natural gifts and not by gigantic industrial enterprises. The gigantic industrial enterprises are products of a godless civilization, and they cause the destruction of the noble aims of human life. The more we go on increasing such troublesome industries to squeeze out the vital energy of the human being, the more there will be unrest and dissatisfaction of the people in general, although a few only can live lavishly by exploitation. The natural gifts such as grains and vegetables, fruits, rivers, the hills of jewels and minerals, and the

seas full of pearls are supplied by the order of the Supreme, and as He desires, material nature produces them in abundance or restricts them at times. The natural law is that the human being may take advantage of these godly gifts by nature and satisfactorily flourish on them without being captivated by the exploitative motive of lording it over material nature. The more we attempt to exploit material nature according to our whims of enjoyment, the more we shall become entrapped by the reaction of such exploitative attempts. If we have sufficient grains, fruits, vegetables and herbs, then what is the necessity of running a slaughterhouse and killing poor animals? A man need not kill an animal if he has sufficient grains and vegetables to eat. The flow of river waters fertilizes the fields, and there is more than what we need. Minerals are produced in the hills, and the jewels in the ocean. If the human civilization has sufficient grains, minerals, jewels, water, milk, etc., then why should it hanker after terrible industrial enterprises at the cost of the labor of some unfortunate men? But all these natural gifts are dependent on the mercy of the Lord. What we need, therefore, is to be obedient to the laws of the Lord and achieve the perfection of human life by devotional service. The indications by Kuntīdevī are just to the point. She desires that God's mercy be bestowed upon them so that natural prosperity be maintained by His grace.

TEXT 41

अथ विश्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे ।
 स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु वृष्णिषु ॥ ४१ ॥

*atha viśveśa viśvātman
 viśva-mūrte svakeṣu me
 sneha-pāśam imam chindhi
 dṛḍham pāṇḍuṣu vṛṣṇiṣu*

atha—therefore; *viśva-īśa*—O Lord of the universe; *viśva-ātman*—O soul of the universe; *viśva-mūrte*—O personality of the universal form; *svakeṣu*—unto my own kinsmen; *me*—my; *sneha-pāśam*—tie of affection; *imam*—this; *chindhi*—cut off; *dṛḍham*—deep; *pāṇḍuṣu*—for the Pāṇḍavas; *vṛṣṇiṣu*—for the Vṛṣṇis also.

O Lord of the universe, soul of the universe, O personality of the form of the universe, please, therefore, sever my tie of affection for my kinsmen, the Pāṇḍavas and the Vṛṣṇis.

A pure devotee of the Lord is ashamed to ask anything in self-interest from the Lord. But the householders are sometimes obliged to ask favors from the Lord, being bound by the tie of family affection. Śrīmatī Kuntīdevī was conscious of this fact, and therefore she prayed to the Lord to cut off the affectionate tie from her own kinsmen, the Pāṇḍavas and the Vṛṣṇis. The Pāṇḍavas are her own sons, and the Vṛṣṇis are the members of her paternal family. Kṛṣṇa was equally related to both the families. Both the families required the Lord's help because both were dependent devotees of the Lord. Śrīmatī Kuntīdevī wished Śrī Kṛṣṇa to remain with her sons the Pāṇḍavas, but by His doing so her paternal house would be bereft of the benefit. All these partialities troubled the mind of Kuntī, and therefore she desired to cut off the affectionate tie. A pure devotee cuts off the limited ties of affection for his family and widens his activities of devotional service for all forgotten souls. The typical example is the band of six Gosvāmīs, who followed the path of Lord Caitanya. All of them belonged to the most enlightened and cultured rich families of the higher castes, but for the benefit of the mass of population they left their comfortable homes and became mendicants. To cut off all family affection means to broaden the field of activities. Without doing this, no one can be qualified as a *brāhmaṇa*, a king, a public leader or a devotee of the Lord. The Personality of Godhead, as an ideal king, showed this by example. Śrī Rāmacandra cut off the tie of affection for His beloved wife to manifest the qualities of an ideal king. Such personalities as a *brāhmaṇa*, a devotee, a king or a public leader must be very broadminded in discharging their respective duties. Śrīmatī Kuntīdevī was conscious of this fact, and being weak she prayed to be free from such bondage of family affection. The Lord is addressed as the Lord of the universe, or the Lord of the universal mind, indicating His all-powerful ability to cut the hard knot of family affection. Therefore, it is sometimes experienced that the Lord, out of His special affinity towards a weak devotee, breaks the family affection by force of circumstances arranged by His all-powerful energy. By doing so He causes the devotee to become completely dependent on Him and thus

clears the path for his going back to Godhead.

TEXT 42

त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् ।
रतिमुद्धतादद्धा ग्रोवौघमुदन्वति ॥ ४२ ॥

tvayi me 'nanya-viṣayā
matir madhu-ṣate 'sakṛt
ratim udvahaatād addhā
gaṅgevaugham udanvati

tvayi—unto You; *me*—my; *ananya-viṣayā*—unalloyed; *matih*—attention; *madhu-ṣate*—O Lord of Madhu; *asakṛt*—continuously; *ratim*—attraction; *udvahaatāt*—may overflow; *addhā*—directly; *gaṅgā*—the Ganges; *iva*—like; *ogham*—flows; *udanvati*—down to the sea.

O Lord of Madhu, as the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else.

Perfection of pure devotional service is attained when all attention is diverted towards the transcendental loving service of the Lord. To cut off the tie of all other affections does not mean complete negation of the finer elements, like affection for someone else. This is not possible. A living being, whoever he may be, must have this feeling of affection for others because this is a symptom of life. The symptoms of life, such as desire, anger, hankerings, feelings of attraction, etc., cannot be annihilated. Only the objective has to be changed. Desire cannot be negated, but in devotional service the desire is changed only for the service of the Lord in place of desire for sense gratification. The so-called affection for family, society, country, etc., consists of different phases of sense gratification. When this desire is changed for the satisfaction of the Lord, it is called devotional service.

In the *Bhagavad-gītā* we can see that Arjuna desired not to fight with his brothers and relations just to satisfy his own personal desires. But when he heard the message of the Lord, *Śrīmad Bhagavad-gītā*, he changed his decision and served the Lord. And for his doing so, he became a famous devotee of the Lord, for it is declared in all the scriptures that Arjuna

attained spiritual perfection by devotional service to the Lord in friendship. The fighting was there, the friendship was there, Arjuna was there, and Kṛṣṇa was there, but Arjuna became a different person by devotional service. Therefore, the prayers of Kuntī also indicate the same categorical changes in activities. Śrīmatī Kuntī wanted to serve the Lord without diversion, and that was her prayer. This unalloyed devotion is the ultimate goal of life. Our attention is usually diverted to the service of something which is nongodly or not in the program of the Lord. When the program is changed into the service of the Lord, that is to say when the senses are purified in relation with the service of the Lord, it is called pure unalloyed devotional service. Śrīmatī Kuntīdevī wanted that perfection and prayed for it from the Lord.

Her affection for the Pāṇḍavas and the Vṛṣṇis is not out of the range of devotional service because the service of the Lord and the service of the devotees are identical. Sometimes service to the devotee is more valuable than service to the Lord. But here the affection of Kuntīdevī for the Pāṇḍavas and the Vṛṣṇis was due to family relation. This tie of affection in terms of material relation is the relation of *māyā* because the relations of the body or the mind are due to the influence of the external energy. Relations of the soul, established in relation with the Supreme Soul, are factual relations. When Kuntīdevī wanted to cut off the family relation, she meant to cut off the relation of the skin. The skin relation is the cause of material bondage, but the relation of the soul is the cause of freedom. This relation of the soul to the soul can be established by the via medium of the relation with the Supersoul. Seeing in the darkness is not seeing. But seeing by the light of the sun means to see the sun and everything else which was unseen in the darkness. That is the way of devotional service.

TEXT 43

श्रीकृष्ण कृष्णसख वृष्णयुषभावनिधुग्
 राजन्यवंशदहनानपवर्गवीर्य ।
 गोविन्द गोद्विजसुरार्तिहरावतार
 योगेश्वराखिलगुरो भगवन्नमस्ते ॥ ४३ ॥

śrī-kṛṣṇa kṛṣṇa-sakha vṛṣṇy-ṛṣabhāvani-dhruḡ-

rājanya-vaṁśa-dahanānapavarga-vīrya
govinda go-dvija-surārti-harāvatāra
yogeśvarākhila-guro bhagavan namas te

śrī-kṛṣṇa—O Śrī Kṛṣṇa; kṛṣṇa-sakha—O friend of Arjuna; vṛṣṇi—of descendants of Vṛṣṇi; ṛṣabha—O chief; avani—the earth; dhruk—rebellious; rājanya-vaṁśa—dynasties of the kings; dahana—O annihilator; anapavarga—without deterioration of; vīrya—prowess; govinda—O proprietor of Golokadhāma; go—of the cows; dvija—the brāhmaṇas; sura—the demigods; arti-hara—to relieve distress; avatāra—O Lord who descends; yoga-īśvara—O master of all mystic powers; akhila—universal; guro—O preceptor; bhagavan—O possessor of all opulences; namaḥ te—respectful obeisances unto You.

O Kṛṣṇa, O friend of Arjuna, O chief amongst the descendants of Vṛṣṇi, You are the destroyer of those political parties which are disturbing elements on this earth. Your prowess never deteriorates. You are the proprietor of the transcendental abode, and You descend to relieve the distresses of the cows, the brāhmaṇas and the devotees. You possess all mystic powers, and You are the preceptor of the entire universe. You are the almighty God, and I offer You my respectful obeisances.

A summary of the Supreme Lord Śrī Kṛṣṇa is made herein by Śrīmatī Kuntīdevī. The almighty Lord has His eternal transcendental abode where He is engaged in keeping *surabhi* cows. He is served by hundreds and thousands of goddesses of fortune. He descends on the material world to reclaim His devotees and to annihilate the disturbing elements in groups of political parties and kings who are supposed to be in charge of administration work. He creates, maintains and annihilates by His unlimited energies, and still He is always full with prowess and does not deteriorate in potency. The cows, the brāhmaṇas and the devotees of the Lord are all objects of His special attention because they are very important factors for the general welfare of living beings.